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Washtenaw Jewish News
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WASHTENAW

JEWISH NEWS

August 2023

Av/Elul 5783

Volume XXIII Number 12

FREE

Local artist's landscapes at Amster Gallery

By Drew Coel, Marketing and Program Associate at the Jewish Community Center of Greater Ann Arbor

Starting on July 24, the Jewish Community Center of Greater Ann Arbor will showcase the beautiful paintings of Ann Arbor artist David H. Frankel. Join us at the JCC for Meet the Artist on Thursday, August 3, from 6–8 p.m. Come explore David's work while enjoying light refreshments.

Most of Frankel's paintings are luminous landscapes depicting mountains and forests. In the past year, he has been experimenting with using more texture and doing some abstract paintings. In addition to painting, he enjoys making pottery, traveling, and photography.

David's artwork will be for sale at the JCC until the exhibit closes on August 31. We hope to see you at Meet the Artist on August 3.

The Amster Gallery at JCC continues to feature the work of local artists for all in the community to enjoy. ■



UMich Hillel director joins Shalom Hartman Institute NA

By Yehuda Kurtzer, President, Shalom Hartman Institute

Tilly Shemer will be joining the Shalom Hartman Institute of North America as Senior Vice President of Wellspring to oversee our suite of programs for young Jewish leaders and the professionals, educators, and institutions that serve them. Tilly is an exceptional educator and organizational leader with a track record of success in leading effective teams, developing impactful programs, building pluralistic communities, and engaging a wide range of students.

As the Executive Director of University of Michigan Hillel, a role she has held since 2012, Tilly built an exceptional organization that serves a diverse community of 6,500 Jewish students. In recognition of her work, she was the recipient of the Richard M. Joel Exemplar of Excellence Award, Hillel's highest honor. Tilly is also a Wexner Field Fellow alumnus and sits on the Board of Directors of Encounter.

The Shalom Hartman Institute of North

America launched Wellspring in September, 2022, as a big bet on how to develop and strengthen the pipeline of leadership in the Jewish community by training the next generation of leaders. We are building on a



decade of running programs for Hillel pro-

fessionals, pilot programs for teens and Jewish professionals in camps, day schools, and synagogue-based educational programs.

This new position reflects the growth of our work serving young people, which now includes a yearlong teen fellowship for high school students, seminars for college students, a gap-year program in Israel for North Americans and Israelis, a fellowship for Hillel professionals, and programming for a wide range of educational leaders. We are thrilled that Tilly will be leading this work as we encourage youth and young adults to grapple with key questions of Jewish identity, the challenges facing North American Jewish communities, and the North American Jewish relationship to Israel, all with the guidance of Hartman's world-renowned faculty.

A letter from Tilly

Dear Friends,

It feels so bittersweet to share the news with you that I will be leaving the University

of Michigan Hillel this fall to take on an exciting new role at the Shalom Hartman Institute North America as Senior Vice President of Wellspring.

For the past 20 years (15 at the University of Michigan), Hillel has been my professional home in Toronto and Ann Arbor. I have grown in immeasurable ways and am grateful for all the opportunities this Hillel career has offered to me. I feel deeply honored to have been entrusted with this work and to have had the opportunity to serve this community as Executive Director of University of Michigan Hillel.

I inherited a strong and vibrant Hillel from Michael Brooks and am so proud of all that our Hillel has continued to accomplish. We expanded our outreach to students through engagement initiatives like jNET, HillelConnect, FreshConnect, Bayit, and staff engagement positions. We added a Jewish Agency Israel Fellow to bring Israel to students and staff, and later added an Israel

continued to page 4

From the Editor

From 9 to 15

I write this on the day before Tisha b'Av, the ninth of Av, the day commemorating the destruction of the First and Second Temples. I'm thinking how each calamity led to exile, and then to the creation of Jewish culture as we recognize it today.

Yesterday, the front pages of most of Israel's daily papers were a full black page, ads bought by Israel's high-tech industry to protest their religiously fundamentalist government's destruction of judicial independence. Black is the coloring of mourning, and it seems a majority of Israelis are experiencing the death of Israel as they want it to be.

I am an optimist though, and in the color black I see fecundity, rebirth, and love. As did our ancients when on Tu b'Av, the fifteenth of Av (this year on August 2), our holiday celebrating love, it is said that the sages permitted intermarriage between members of different tribes. And so ended a painful division that had caused tension

and discord among the tribes of Israel, teaching us that baseless love is an antidote to baseless hatred.



Phone numbers, websites, and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734-445-1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

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Royale

WRITTEN & DIRECTED BY
JEFF DANIELS

Oct. 6 - Dec. 23, 2023

Jeff Daniels' *Diva Royale* is coming back! First staged at The Purple Rose in 2018, this evening of side-splitting hilarity follows three midwestern stay-at-home moms whose love for Celine Dion makes them plan a last minute trip to New York City. With the return of the entire original cast, this crowd pleasing comedy is guaranteed to make you laugh 'til you cry.

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Community

Jewish community fall fun

By Ariella Monson, Director of Development and Operations at JCC Ann Arbor

Join the Jewish Community Center of Greater Ann Arbor and our partnering organizations for a free, festive, and fun afternoon at “Apples & Honey and Lots, Lots More” on Sunday, September 10 from 2–5 p.m. Thanks to our sponsors Camp Tavor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, and Ann Arbor Reconstructionist Congregation, this event is free to our community families and members.

Sunday, September 10, is a busy day in the community with JFS’s “Walk a Mile in My Shoes” taking place in the morning. As a community that welcomes camaraderie locally and from around the world, we hope

that you’ll proudly join us for both events. Apples & Honey will host a variety of activities, including a photo booth, face painting, large board games to play, and exciting offerings from our community partners. The JCC’s Early Childhood Center will be selling high holiday treats from the Bake Station, so come early and purchase your challahs, babkas, honey cakes, and more. Attendees can also cool off with shaved ice from the Kona Ice Truck.

The Kona Ice Truck’s gourmet shaved ice experience is an Apples & Honey family favorite among children and adults alike. This year, JCC’s Kona proceeds will help to underwrite resettlement services for the newly arrived refugee family cosponsored by JCOR and Jewish Family Services of Washtenaw County. So be sure to enjoy Kona’s countless flavors and flavor combos which include no-cal and lo-cal; fruit-first; vegan; and gluten-free, nut-free, and dairy-free options. JCOR, or Jewish Congregations Organized for Resettlement, has six member congregations: Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth, along with the Jewish Federation which serves as JCOR fiduciary. JCOR’s goal is to help the newcomer refugees become independent neighbors over the course of their first year. Be sure to stop by the JCOR information table to learn more!

Thank you to our sponsors and partnering organizations who will be providing an array of holiday-themed activities and information. Thus far, the Ann Arbor Orthodox Minyan, the Ann Arbor Reconstructionist Congregation, Beth Israel Congregation, Camp Tavor, Hebrew Day School of Ann Arbor, JCOR, Jewish Cultural Society, the Jewish Federation of Greater Ann Arbor, and Jewish Family Services of Washtenaw County have all committed to being part of the celebration, and we anticipate even more community partners signing on.

There is no cost to attend this event. However, the JCC asks that attendees register in advance for planning purposes. Registration opens August 1 and is available at www.jccannarbor.org, or contact the JCC at 734.971.0990 to register your family.

We hope to see you on Sunday, September 10. ■



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Community

Tilly Shemer joins Shalom Hartman Institute *continued from page 1*

Immersive Experience Coordinator (IACT) to bring more of our students to Israel. We've invested in our "Leaders and Best" through our Leadership Incubator, Campus Leaders Trip, and Lynda Giles Leadership Fellowship. We busted open the model of how we do Shabbat at Hillel by serving more students at home through ShabUM and our Host@Home program. We showed our community we were there for them throughout COVID by transitioning to serving our students in their homes and in safe and meaningful ways. And we continued to expand, transition, and create new groups to help students find their home, community, and identity through Hillel.

When times were challenging on campus, we sought opportunities to advance leadership, deepen engagement, build relationships, and empower student voices. Our commitment to pluralism and diversity has remained steadfast through times of conflict and criticism. This commitment ensured we continued to offer three vibrant, student-led Friday night services, dozens of student groups to serve different interests and identities, and a spectrum of Israel groups that hold affiliations with both AIPAC and JStreet U. In recent years, this commitment to pluralism has persisted despite it feeling more challenging, more critical, and more countercultural to societal trends of seeking out and sticking to those who share the same views and isolating from others. Our Hillel model continues to encourage, enrich, and foster both the small-group interests and the larger communal connections, encouraging dialogue and cross-group collaboration, most notably through our recent Uncommon Connections initiative in Harlene Appleman's (z"l) memory. This unwavering commitment to our goals and values is something that I'll always feel proud of.

Although my role has been to serve the University of Michigan Jewish community, I feel grateful to have been a part of a global movement that invests not only in student leadership and engagement but in the profes-

sional development of its staff. I've been enriched by numerous opportunities through Hillel International. I have been mentored by and had the joy of mentoring colleagues and early entry professionals that have become friends over the years. There is a special understanding among Hillel directors. The empathy, care, and commitment we have for one another is unparalleled in the professional world. Hillel professionals are

world to me.

When I first arrived in Ann Arbor in 2008, Saturday football was a foreign experience. I had no idea what an Ann Arbor chipati was and never owned a college t-shirt of any of the schools I had attended. I quickly learned how special the University of Michigan was beyond the symbols. The pride that our alumni hold and the strength of their relationships to UM have made my work with



"my people," which is why I'm grateful to still remain connected to Hillel in my new role.

As the Senior VP of Wellspring, I will have the opportunity to oversee the suite of initiatives that support young Jews between the ages of 15–25, as well as the professionals, educators, and institutions that serve them at college campuses, day schools, summer camps, congregational schools, and youth groups. To be able to continue to support my Hillel colleagues on issues related to relationship with Israel, pluralism, and Jewish peoplehood and identity means the

alumni, donors, parents, and board members such a pleasure because of the degree to which everyone is invested in this institution that we love. However, "I have learned the most from my students" (Pirkei Avot/Ethics of the Fathers), who have taught me so much about Michigan culture, but also about their needs, their values, and their relationship to community, Israel, and the critical issues of the day. Michigan students and alumni are a unique breed. There's a reason why UM was recently ranked highest among universities in terms of "cultiness." There is a culture around the strength of community and

the leadership of this University that is the maize and blue water in which we swim in Ann Arbor ... and I'll proudly and forever Go Blue.

Every spring, we host an event for graduating seniors. Given the season, I connect their leaving to the tradition of eating the Hillel sandwich of charoset and maror at the Passover seder, where we experience the bitter and the sweet together. The bit-

terness somehow amplifies the sweetness, and the sweetness amplifies the bitterness. Now, I am experiencing what so many of our alumni experienced before me — the sadness of leaving a place as special to me as the University of Michigan and our Michigan Hillel family, paired with the sweetness of my many experiences here, each amplified by the other.

Thank you all for giving me so many sweet memories to cherish forever.

With gratitude,
Tilly ■

Security put to test with fake call

By Beth Dwoskin

On July 21, there was a lovely Kabbalat Shabbat service at Beth Israel. At the end of the service, just as the mourners finished saying Kaddish, the door of the sanctuary burst open and a young, handsome policeman walked in and announced: "You need to leave the building immediately. Follow me."

Our group of about 40 people rose as one and forming a line, followed him into the foyer where we met another Hollywood-style police official, a beautiful young woman in full makeup and a bulletproof vest who looked our leader in the eye and said: "Tell them to turn right when they go out."

We walked out the front door and stood in a group on the porch and the sidewalk below it, stunned by the sudden change from a peaceful erev Shabbat to a police force filling the BIC parking lot with cruisers and police vans. The moment we stepped outside, two more police vehicles raced past us on Washtenaw with screaming sirens. Heading to Temple Beth Emeth but detoured by the art fair, we guessed.

Rabbi Aura Ahuvia suggested strongly that we move away from the action and walk

toward the 2010 building next to the synagogue. We paused there to hear a report from Meg Bernstein, the BIC ritual assistant who was relaying what information she could get from Ed Boguzewski, the security guard who is on duty for every BIC service.

Meg confirmed that the police did not want us to enter the 2010 building. Rabbi Aura led most of the group further down the street to the corner of Washtenaw and Brockman. But some people gathered on the steps of 2010 and watched the action in the parking lot as another police car arrived and the driver jumped out and ran into the building carrying an assault rifle. Another police car blocked Austin, the street next to Beth Israel. A car from the county sheriff pulled in to the Washtenaw exit.

Time slowed as the police cars stopped arriving. It was a beautiful summer evening in which to stand around trying to fathom what was happening. For almost 20 years, a hate group has been standing outside of Beth Israel every single Shabbat. The first impulse is to attribute any threat to them. But for long minutes, we had no information. Ed joined

us outside 2010, his cell phone seemingly glued to his ear.

After half an hour or so, police began to trickle out of the building and move to their cars. Phone calls affirming an "all-clear" flew back and forth. The policeman who first led us outside approached us to confirm that it was over and he actually apologized for disturbing our service. The explanation I heard was that BIC was the victim of a "swat." Someone called a suicide hotline claiming that he was suicidal and homicidal and that he was holding a hostage in the men's room at BIC. The hotline relayed this message to the Ann Arbor police, who then had no choice but to respond in SWAT mode—Special Weapons and Tactics—even though they suspected that the call was a hoax.

The caller—who according to Ed, may have even been watching from across Washtenaw with binoculars—gets the thrill of knowing that he initiated a dangerous police action that frightened innocent people. Apparently, this is not that uncommon. Was it an antisemitic act? After Shabbat services the next day, Ed said to me, "Tomorrow, I work at the Presbyterians.

They have this, too."

Throughout this experience, I was never frightened. I attribute this mainly to the astounding professionalism of the police. Continuing the Hollywood metaphor, they behaved as though they were performing a well-rehearsed scene. They moved quickly, they knew their roles, and they had impressive props. There was none of the bumbling hesitation, misdirection and outright cowardice that I've read about in countless school shooting and lockdown situations. We civilians were outside and safe within minutes.

I've been a BIC member for about 35 years. For many of those years, I sat in Shabbat services while my children roamed the building, upstairs and down. Now I think, what if this happened when my, or any children, were present? The contrast to what we all experienced that evening is simply unthinkable. Leaving aside whatever antisemitic forces were at work that night, how much of a burden do we all have to carry, knowing that a gun is available to every crazed individual who wants to "swat" the innocent people the police are sworn to protect? ■

Beth Israel Reads Ariel Samson, Freelance Rabbi

By Deborah M. Greene

Ariel Samson, *Freelance Rabbi* is a 20-something African American Orthodox rabbi figuring out life, looking for love, and floating between at least two worlds. On September 10, at 12:30 p.m., Beth Israel Reads social action book group will host a facilitated virtual discussion of this spirited read.

In this eponymous novel, Ariel Samson, *Freelance Rabbi*, is the spiritual leader of a dying synagogue who unexpectedly becomes a viral internet sensation as he deals with estranged families, corrupt politicians, quarrelsome college students, vindictive clergymen, and an attempted murder ... along with Christian hegemony, racism, antisemitism, toxic Hotepism, and white Jewish privilege. Whether he knows it or not, Ariel is due for a breakthrough. Several, in fact. And he's about to find out if he's strong enough to reevaluate everything he thought he knew about himself

and own up to the things he didn't.

Author MaNishtana (aka, Shais Rishon) is, himself, a NYC-based African American Orthodox rabbi who was born to Orthodox parents, grew up Chabad-Lubavitch, and hails on his mother's side from a legacy of African American Judaism that reaches back to the 1780s. As a Jew of Color, MaNishtana adopted his pseudonym to invoke the question: "Why is this Jew different from all other Jews?" His answer is "Everything and nothing." In *Ariel Samson, Freelance Rabbi*, he effectively addresses racial and religious identity and culture — and how their intersections manifest in America.

In 2019, MaNishtana was named to both the "50 Jews Everyone Should Follow on Twitter" by Jewish Telegraphic Agency, and Forward Magazine's 25th annual list of influential American Jews, the "Forward 50." Since 2019, he has presented at several Lim-

mud conferences, including Limmud UK, Limmud Oz, and Limmud NY. *Ariel Samson, Freelance Rabbi* was a 2018 Finalist for the National Jewish Book Award's Goldberg Award for Debut Fiction.

The facilitated discussion of this book promises to be both informative and enjoyable, a great way to approach the new year. Click here to register for the September 10, 12:30 p.m., conversation. ■

AARC events in August

Ann Arbor Reconstructionist Congregation website is aarecon.org. For more information about services or events or to receive Zoom links, please email: aarcgillian@gmail.com

Second Saturday Morning Shabbat Service

August 12, 10:30 a.m.–12 p.m. at the JCC. This is a hybrid Shabbat Service led by our new rabbi, Gabrielle Pescador. Welcome Rabbi Gabrielle! Zoom link will be sent out the week before the event.

Community Potluck End of Summer Picnic

August 20, 2–5 p.m. at Bandemere Park. Join us for our annual end of summer potluck. Bring something to grill or a dish to pass. Celebrate the end of summer!

Fourth Friday Kabbalat Shabbat

August 25, 6:30 p.m. in person at the JCC and on Zoom.

This is a hybrid service led by Rabbi Gabrielle Pescador. Everyone is welcome! ■

Create or update your will

By Osnat Gafni-Pappas, Jewish Federation of Greater Ann Arbor

August is National Make-A-Will Month, which is a great opportunity to create or update your will. While it may seem strange to have a month devoted to this topic, the reality is that only about one-third of adults in the United States have a will. Many of those without a will feel that they don't have time to make one, or they don't feel that they need one. So why bother?

A will is an important legal document that all adults, regardless of socioeconomic status, should have to ensure their final wishes are carried out as intended. A will can provide you with peace of mind that your assets will be used according to your desires, and it can help prevent confusion for your family. Additionally, it allows you to plan guardianship for those who are in your care, such as children and pets.

A will can also be used as a powerful tool to leave a gift to an organization that you have supported during your lifetime. By including charities in your will, you create a legacy that continues to positively impact the world after you are no longer here. You can use your will to benefit charities close to your heart for years to come, without costing you anything during your lifetime. Even a small designation can make a big difference to an organization.

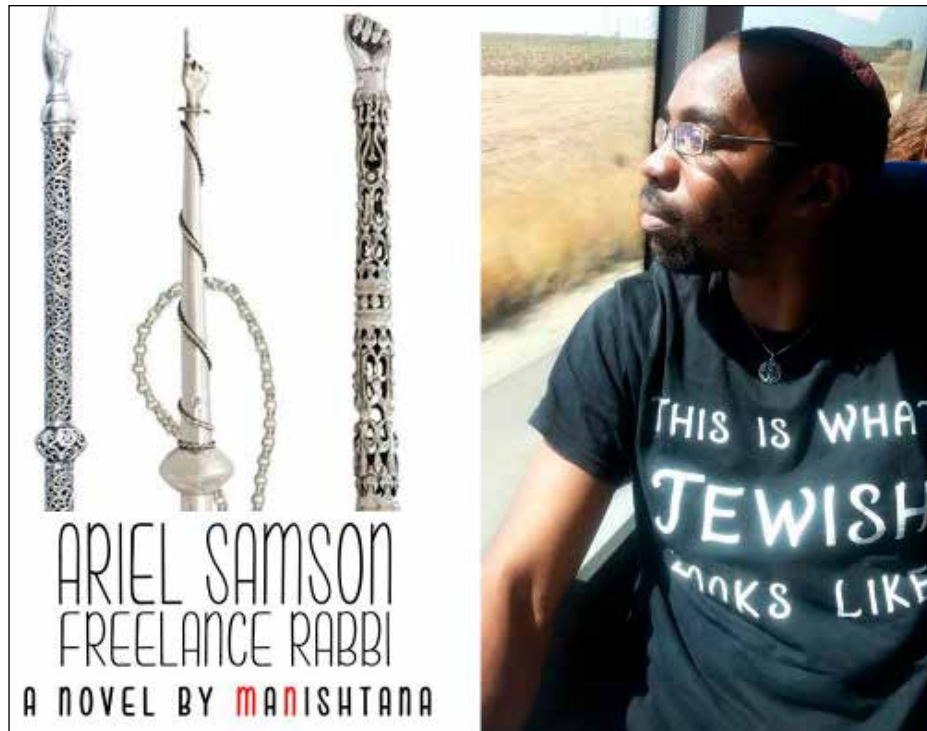
If you don't have a will yet, consider taking the opportunity to draft one this month. One free resource that you can use to get started is FreeWill.com. You can also contact

your estate attorney or financial advisor to discuss your options. If you need advice on where to start, you can always reach out to the Jewish Community Foundation of Greater Ann Arbor, part of the Jewish Federation, who can help you on your journey.

If you already have a will, estate attorneys recommend reviewing your will every few years, or when you have a big life event, such as moving to a new state, getting married, or having children or even grandchildren. Consider setting aside 15 minutes this month to assess your will to make sure it is up to date and reflects your current wishes.

The greater Ann Arbor Jewish community is fortunate to be a part of the LIFE & LEGACY® program, which helps people and families give back to our community through these 11 local Jewish organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, and University of Michigan Hillel.

If you'd like more information on how you can use your will to support these organizations, please visit JewishAnnArbor.org/LifeAndLegacy or contact Osnat Gafni-Pappas at osnat@jewishannarbor.org or 734-773-3538. ■



August events at Beth Israel

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually, unless otherwise noted on the calendar. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Tot Shabbat

Saturday, August 8 and 26, at 10:30 a.m. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages one through first grade and their parents, but all are welcome to join.

Aura of Kabbalat Shabbat

Friday, August 11, at 6 p.m. A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m. leading right up to and seamlessly into services. All are welcome to attend.

Pet Shabbat at County Farm Park

Friday, August 18, at 6 p.m. Bring your four-legged family members to County Farm Park for a pet-friendly Kabbalat Shabbat service.

Home Shabbat: From the Rabbi's Table to Yours

Friday, August 25, at 6 p.m.

Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours. Join at 5:40 p.m. for some pre-Shabbat visiting.

Red Cross Blood Drive

Sunday, August 27, 9:30 a.m.–3:30 p.m. The annual Red Cross Blood Drive will be held this August 27. Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! Register for your appointment using the link on the BIC website.

Theology Book Club – Online

Wednesdays at 8 p.m. Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services Evening Minyan – virtual only

Sundays at 5 p.m. Mondays–Thursdays at 7:30 p.m.

Friday Evening Services – in person and virtual

Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual

Saturdays at 9:30 a.m. ■

“What could be more Jewish than a diversity of voices?”

By Tobias Müller, tobmuller@gmail.com, interview originally published in Tachles: <https://www.tachles.ch/artikel/international/was-gibt-es-juedischeres-als-vielfalt-von-stimmen> (Switzerland, June 30).

Even in the Netherlands, Jewish voices and organizations rarely attract public attention — Tori Eggherman and Jelle Zijlstra want to change that with the Oy Vey initiative and a “Jewish Manifesto.”

Tachles: What is the “Jewish Manifesto” all about?

Jelle Zijlstra: In conversations we notice again and again that non-Jewish people in the Netherlands know very little about Jews. Jews seem to have become reduced to the Holocaust, Israel-Palestine, or the fans of Ajax Amsterdam [who call themselves “Jews,” — TM]. Conversations with non-Jews about Jewish topics are very complicated. They know very little, like “you don’t eat pork.”

Tachles: That is the case in many societies.

Jelle Zijlstra: The problem is that it’s also very difficult to show solidarity with Jews or have empathy for their experiences when people don’t even know who they are. The manifesto follows in the tradition of publications by other groups in the Netherlands, such as the *Black Manifesto* (2021). It’s about us speaking about who we are. It is an attempt to give a voice to the experience of being Jewish in the Netherlands.

Tori Eggherman: I have a slightly different take on it. For me it’s more about building Jewish community than speaking to the outside world. Here, in the online and offline discussions every two weeks, we are actually building a Jewish community. In one of these discussions recently, a woman said: “If we want to be more inclusive, we have to start with ourselves.” There is so much community building to do before we can communicate externally.

Tachles: So, it’s also about your own community?

Jelle Zijlstra: Many who come to our meetings do not have a common Jewish background and are looking for a place where they can meet other Jews. Some feel alone in their Jewish identity or have only recently started speaking publicly about being Jewish. We also have a number of expats who have joined us. A South African couple said that they no longer have a Jewish community since they came here from a vibrant Jewish community in Cape Town. At first I thought: We want to write a manifesto, not build a community. But I realized more and more that that’s exactly what we’re doing. That is very nice. It means that the Manifesto is carried by all of these voices.

Tachles: Tori, you came to the Netherlands as an American Jew. You, Jelle, have one of those nonlinear Jewish biographies that are a lot more common than many think. How does that shape your approach to the manifesto?

Tori Eggherman: I, like many American Jews, am much more confident about being Jewish than people here. Even so, finding a Jewish community in the Netherlands was difficult for me, I didn’t feel like I was in the right place with either the Liberal or the Orthodox community. I grew up in small communities. There are two options in these: “gatekeeping” [i.e. strictly guarding access — TM], or being open to everyone. Luckily, the communities I grew up in were pretty inclusive. We had Orthodox and Reform Jews, Sephardim, Mizrahim, and Ashkenazim under one roof, and we shared our traditions. When I discovered Oy Vey, it was a way to connect with others, to be part of something growing. The “Jewish Manifesto” is a really exciting

project because it connects and conveys meaning.

Jelle Zijlstra: When I was 12 or 13, my father told me he was Jewish. I then followed my own path, discovered Judaism myself, and converted at 21. When I tried to get involved in Jewish communities, I was told, “Your father is Jewish, but you are not,” or “your name doesn’t really sound Jewish.” On top of that, I’m also very tall, which was also deemed strange. In the Netherlands there is growing pushback on these attempts to keep the community closed. I know some



synagogues are working on becoming more open, and it’s a good development. Perhaps Oy Vey plays a role in this with our idea of radical inclusivity. Who are we to say that you are not welcome?

Tachles: What’s next for the manifesto?

Jelle Zijlstra: We want to speak to a total of 300 people. The manifesto will condense all of these conversations. It will be published in 2024 on an interactive website where people can add their own comments. So it’s going to be a living thing. And we want to make a book out of it.

Tori Eggherman: We also have a “Manifestival” planned for next May.

Tachles: Do Oy Vey and the Manifesto also signal a trend towards new forms of Jewish community and representation?

Jelle Zijlstra: On the one hand, yes. On the other hand, there is always a movement that wants to break away from the mainstream. And then new things arise again, which then become the mainstream. Maybe 20 years from now, Oy Vey will be the Jewish establishment that other people will break away from (both laugh).

Tachles: Does the Manifesto challenge today’s Jewish representations?

Jelle Zijlstra: I’m curious about the reaction of the established institutions and their spokespersons. We are like the “new kid on the block.” We come and say: This is our project. We spoke to a few hundred people, here are their voices. I think this will be a different story than what you usually hear. In many cases, Jewish institutions have isolated Jewish communities from the rest of the world in a cocoon.

Tachles: Can you explain that in more detail?

Jelle Zijlstra: It seems to me that people who don’t fit into a certain mold don’t belong to the Jewish community. Most Jews are not even affiliated with these organizations. So

how can they imagine and claim that they speak for us?

Tori Eggherman: That’s a very good point. I think the loudness of the voice of mainstream organizations makes many people who consider themselves Jewish feel like outsiders. So it’s great to have as many voices as we possibly can. A variety of voices, that’s the most Jewish thing of all.

Tachles: How do you deal with the Middle East conflict within this diversity of voices?

Jelle Zijlstra: A difficult point. It’s part of the experience of Dutch Jews to be equated

Jewish. They are shocked at how powerless Jews feel and how much this experience overlaps with that of migrants.

Why a Jewish Manifesto?

The Jewish Manifesto project gives a voice to the lived experiences of Jews in the Netherlands. What do Dutch Jews need to feel safe and free in Dutch society? How do we effectively combat antisemitism? And what is needed to give Jewish culture and Jewish life a place in Dutch society? These are the types of questions we hope to address in discussions with hundreds of Jewish people and people with Jewish backgrounds or connections here in the Netherlands. The manifesto will respond to all these questions and more.

The Jewish Manifesto has the objective to increase knowledge about Jews and to counter the tendency to reduce Jewish history in the Netherlands to religion, the Holocaust, and the state of Israel. Our history in this country is long and rich and our lives consist of so much more than trauma, war, and pain.

How did the Jewish Manifesto come about?

The Jewish Manifesto is being created together with you: Dutch Jews and Jews living in the Netherlands. Our definition of being Jewish is broad. This means that everyone with a Jewish background is welcome to join, whether you had a Jewish upbringing or not, whether you have one or two Jewish parents, whether you converted to Judaism or do nothing at all with your Jewish background. We want to include as many voices and perspectives as possible in the manifesto. In order to do this, we organize sessions for the manifesto twice a month that you can sign up to join. We use these conversations about themes and topics that touch on being Jewish in the Netherlands as input for the manifesto. You can sign up for both online sessions via Zoom or face-to-face meetings.

So what will the Jewish Manifesto ultimately be?

The Jewish Manifesto will not be a manifesto in the traditional sense. From all the input we are gathering during our conversations, we will create a text. This text will be structured around different topics and is an invitation for non-Jews to learn about being Jewish in the Netherlands. The text will be surrounded by commentaries and resources that together form a rich and lively conversation around the question: What is it really like to be Jewish in the Netherlands? The Manifesto will be available in the form of an interactive website and will also be made available in print. Keep an eye on this website for updates.

In order to come up with as rich and representative a Jewish Manifesto as possible, we need your input.

We already held our first session, where we discussed the essay by Yael van der Wouden: “Het (niet) lezen van Anne Frank – De Gids” (NL), also available in English: “On Not Reading Anne Frank” (EN).

Read more about the Jewish Manifesto:

<https://joodsmanifest.nl/en/yomepage/>

Read more about Oy Vey:

<https://oyvey.nl/>

Follow us on Instagram

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Are Jews white? Confusion mars policies on affirmative action

By Robin Washington. This article originally appeared in the Forward (forward.com). To get the Forward's free email newsletters delivered to your inbox, go to forward.com/newsletter-signup.

As one of two Jews admitted to Middlebury College in 1944, my mother often joked it was difficult for her to get out of compulsory chapel.

Her humor in a time of blatant discrimination — not to mention the gas chambers operating at full capacity across the ocean — belied her understanding that Jews weren't really considered a part of white society. Despite her German Jewish background, she'd make it abundantly clear for the rest of her 77 years that she didn't consider herself white.

That identity lesson is something Jewish organizations might keep in mind when forging policies on affirmative action programs — or what's left of them, after the Supreme Court's ruling in late June in *Students for Fair Admissions Inc. v. President & Fellows of Harvard College*. Despite our own fraught history with discrimination in higher education in the United States, American Jews ought to support affirmative action policies not just because it's the right thing to do, but because not all Jews are white.

The 6-3 decision, written by Chief Justice John Roberts, struck down admissions programs at the two schools in which race was used as a factor, but not the factor, for acceptance.

That latter distinction is important, because understand: Affirmative action — initiatives to promote diversity on college campuses — is not the same as racial quotas. It hasn't been since the court's 1978 *Bakke* decision, which struck down the University of California-Davis Medical School's set-aside of 16 seats out of 100 for people of color.

Quotas, for all the negative attention they've garnered before and since, were at the time of *Regents of the University of California v. Bakke* barely a decade old. They were created during the Kennedy and Johnson administrations and codified under Nixon as a

response to Civil Rights Movement efforts to bring full citizenship to Black people, after centuries of slavery, lynching, and legalized segregation.

Jewish organizations, including the Anti-Defamation League, the American Jewish Committee, and American Jewish Congress, weighed in on the side of Allen Bakke, a white (not Jewish) student claiming to have been denied admission to medical school because of the 16 reserved slots for students of color.

Those organizations likened the UC-Davis policy to the quotas limiting Jews that my mother experienced. By then, in the late 1970s, Jewish quotas (which were more "Gentlemen's Agreements" than anything written down in official school bylaws) had been abolished, and elite colleges and graduate schools were full of Jews, seemingly accepted as full members of American society.

The Jewish organizations may have been simply watching out for their own constituency. But what they failed to realize is that not all Jews were white people, and not just because some, like my mother, didn't consider themselves white. There were — surprise — Jews of color back then.

They also ignored the fact that Black students, whom the Nixon-era quotas were meant to give a hand up to, had also been kept out of elite schools by the same quotas imposed against Jews. "Two Jews and two Blacks," my mother would say, elaborating on the 1940s policy.

The *Bakke* decision struck down quotas but still allowed, and in fact encouraged, in a concurrent opinion by Justice Lewis F. Powell, Jr., race to be used as an admissions consideration. In particular, Powell cited the goal of achieving a diverse student body that would benefit all Americans.

At that, most of the Jewish organizations

changed course, and in subsequent cases backed affirmative action. Some explanations for the change of heart are guilt over having supported Bakke, as well as not wanting to exacerbate splits in the Black-Jewish political alliance.

These reasons, however, miss the real point that Jews aren't just a group of white people who once-upon-a-time were discriminated against, but a tableau of many different races and ethnicities.

I won't get into the whole ethos behind "How Jews Became White," but it's pretty clear to me that the Jews most likely to experience antisemitic discrimination are those who look like what America stereotypes as Jews: Black coat, black hat wearing Hasids. The Jews who most easily pass for white are typically less observant, who at best tuck in their tzitzit, hide their Magen David necklace under their shirt and don't ask for the second day of Rosh Hashanah off. These more assimilated or secular Jews are also more likely to apply to law school than their strictly observant brethren.

Black Jews and other Jews of color don't have the luxury of worrying whether someone is discriminating against them because of their Jewishness. Any hate crime directed at them begins as soon as their skin color is evident and long before anyone notices if they're wearing a chai pendant.

The numbers of Black Jews and other Jews of color are growing. A 2020 study from the Pew Research Center reported that 15% of Jews 18 to 29 identify as Hispanic, Black, Asian, other race, or multiracial, compared with 3% of Jews ages 65 and older. "In time, the racial and ethnic profile of U.S. Jews may shift," the report states.

Which means supporting affirmative action programs — now meaning little more than expanding a pool of applicants to find

more diverse candidates — isn't just a benevolent ideal that Jewish organizations can do to help downtrodden ethnic and racial allies. It's helping a significant and growing population of Jews.

And as Justice Powell wrote in lauding diverse classrooms, it also helps all of us.

Correction: The original version of this article referenced figures from a 2020 Pew Research Center study that included Sephardic and Mizrahi Jews among Jews who identify as Hispanic, Black, Asian, other race, or multiracial. It has been corrected to reflect the percentages of the latter group only. Robin Washington, an acclaimed veteran journalist based in Minnesota, is the Forward's Editor-at-Large. A longtime senior editor, columnist, radio host, and documentarian across mainstream and ethnic media, he was one of the founders of the Alliance of Black Jews and an early pioneer of the term "Jew of color" more than two decades ago. Contact him at rwashington@forward.com or follow him on Twitter @robinbirk.

The inaugural gathering of the Jewish People of Color Network of greater Ann Arbor area is coming up: The Very First JPOC Family Picnic, Sunday, August 13, 11:30 a.m.-1:30 p.m., at Allmendinger Park. Everyone in the Jewish community — single or with family, younger or older, observant or not, affiliated or not — who self-identifies as a person of color, is invited. It's bring-your-own-food; beverages and paper supplies will be available on-site, gratis, thanks to a much-appreciated gift from the Ann Arbor-area Jewish Community Relations Committee. Contact: greenedm@umich.edu ■

Jewish quotas were at the heart of Supreme Court affirmative action ruling

Ron Kampeas, originally for the JTA

Harvard's 20th-century antisemitic Jewish quotas were a key part of the Supreme Court's decision to gut affirmative action on Thursday, as the winning litigant and two conservative justices cited them in the landmark case.

The 6-3 decision Thursday, authored by Chief Justice John Roberts, bars universities from using race as an explicit factor in considering admissions, but allows race to be cited by applicants in essays describing their life experiences.

Students for Fair Admissions, the conservative advocacy group that brought the cases against Harvard and the University of North Carolina, claimed that the holistic admissions approach Harvard uses — which includes seeking a "extraordinary and diverse class of undergraduate students by conducting a wide-ranging review of every aspect of each applicant's background and experience" — had its roots in the 1920s quota system "to discriminate against Jewish applicants."

In 1922, Harvard's president, A. Lawrence Lowell, noticed a precipitous rise in the number of Jews accepted to the university and proposed accepting a quota of only

15% Jewish students. Other American and Canadian universities followed suit.

At least two justices were sympathetic to the SFFA argument. Neil Gorsuch and Clarence Thomas each raised the Jewish quotas in separate concurrences.

"According to then-[Harvard] President Abbott Lawrence Lowell, excluding Jews from Harvard would help maintain admissions opportunities for Gentiles and perpetuate the purity of the Brahmin race," Thomas wrote.

Gorsuch quoted the advocacy group's findings in his concurrence. "Harvard made this move, SFFA asserts, because President A. Lawrence Lowell and other university leaders had become 'alarmed by the growing number of Jewish students who were testing in,' and they sought some way to cap the number of Jewish students without 'stat[ing] frankly' that they were 'directly excluding all [Jews] beyond a certain percentage.'"

Gorsuch also brought up Jews in a different context, to ridicule what he said was the incoherence of affirmative action. "There are also decisions granting Hispanic status to a Sephardic Jew whose ancestors fled Spain

centuries ago," he said, referring to a 1995 case in which the Small Business Administration certified a business as minority-owned because of the applicant's Sephardic heritage.

Two Jewish groups also raised Harvard's post antisemitism in amicus briefs, but to opposite ends. The Anti-Defamation League said the quota system was an inappropriate analogy because Harvard was seeking the opposite effect — to ease the entry of minorities. The Louis D. Brandeis Center for Human Rights Under Law said the analogy was apt, claiming that the effect of the current policy was to exclude Asian students.

"We are deeply disappointed with the Supreme Court's decision finding that the admissions programs at Harvard and the University of North Carolina are unconstitutional," Steve Freeman, ADL's senior counsel, said in a statement. "This decision reflects a fundamental misunderstanding of the history and present realities of racial discrimination in this country and the reasons why affirmative action is still needed."

The Brandeis Center's director, Kenneth Marcus — who as the chief civil rights of-

ficer in the Trump administration's Department of Education worked on multiple cases involving Israel and alleged antisemitism — called the decision "commendable for its moral clarity." In a release, Marcus quoted the brief he helped author.

"Just as Harvard used methods in the 1920s and 1930s to identify applicants of sufficient 'character and fitness' as a pretext to discriminate against Jews, Harvard's current use of the 'personal rating' to pursue student-body diversity is a pretext to discriminate against Asian Americans," the brief said.

Another four Jewish groups also criticized the decision: the American Jewish Committee, the Reform movement's Religious Action Center, the Jewish Council for Public Affairs, and the Jewish Alliance for Law and Social Action.

"As a multiracial Jewish community, we know diversity is our strength and recognize that ignoring race will only perpetuate racial injustice," said Rabbi Jonah Dov Pesner, the RAC director, in a statement. ■

Adult bat mitzvah: First, we needed a tutor

By Daryl Hafter and Ellen Schwartz

Sometimes, it's important to try something extraordinary, something challenging, something new. So we did: The two of us decided to have an adult bat mitzvah.

Some history: Daryl Hafter and Ellen Schwartz became close friends while team-teaching a humanities course at Eastern Michigan University. In the late 1980s, Ellen proposed having a joint adult bat mitzvah. "Oh, no," Daryl said, "I'm really busy with an article, two conference papers, and a review." Ellen was relieved! But then, this fall, Daryl called her up. "Remember your proposal about a bat mitzvah?" she asked. "Let's do it!" Lily Ladin had been helping Daryl learn to read Hebrew since she never learned it as a child, and a good goal seemed to be an adult bat mitzvah. So, we began to plan.

First, we needed a tutor. Daryl suggested Lisa Bardach, one of the regular tutors at Beth Israel Congregation. Lisa is a speech pathologist who works with a number of different populations. This turned out to set her up as the perfect tutor for us. (More about this, below.)

Next, we needed to choose a date and a portion. Working with Rabbi Caine and the Beth Israel Congregation calendar, we were offered four choices. Some were not terribly interesting to us; some would have been very difficult to handle (rules for treating your slaves?). But one — Parshat Terumah (Exodus 25: 1–40) — was perfect. Independently, we each knew this was the right portion. It concerns the instructions to Moses for creating the tabernacle in the desert. The associated haftarah from I Kings 5:26–6:13 lays out the directives to Solomon for building the temple. As an historian and the daughter of an architect (Daryl), and an art historian (Ellen), this was clearly the choice for us. It was also the latest date, giving us a bit of extra time to prepare.

While Daryl had been working all along, Ellen had to catch up reviewing her aleph-bet. A book called Hebrew with Joy and its associated audio files helped her get ready. The BIC staff provided us with prayer books (a lovely gift!), a chumash, and a bar/bat mitzvah booklet which allowed us to mark up the text. So, in October of 2022, we began to work with Lisa. We did this through a mixture of in-person and Zoom sessions. She began with a pep talk. "Now, you know that you'll have to give a d'var, a short talk on your portion. But don't worry — it won't be too scary ..."

"Lisa!" we interrupted. "We're two retired college professors. The d'var is the least of our worries!"

Learning the Hebrew and the trope — now, those were our big challenges. Lisa has a tried and true system: We started with the blessing before the haftarah. She made us individualized audio files for everything we'd need to chant, as Daryl is a soprano, Ellen an alto. We each learned a verse a week. And what a challenge we were to teach! I saw how each of us learns, and these were by different methods. Daryl, as a choral singer (and from a musical family), decided to transcribe her verses into musical staves and notes. Ellen, a visual learner, adapted Lisa's flash cards with visual patterns to indicate the melodic line of each trope.

Lisa was the most creative and patient teacher I have ever experienced — when one



thing didn't work for one of us, she'd come up with an alternative method. Slowly, we learned and finally mastered our haftarah sections, Daryl doing the blessing before and the first half, Ellen doing the second half and the blessings after. For those last blessings, Lisa had another trick up her sleeve: She helped us to see the limited number of trope patterns and how they fit together. And while we learned our sections, Daryl was inspired to write a new poem about the experience. She read it as our introduction to the haftarah reading — a special treat!

By now, we were feeling more confident and began to see that we could do this! But there was still a huge challenge: reading from the Torah. As many readers know, the Torah is written without vowels, and without any indication of cantillation. The note pattern is different from that used for the haftarah, too. But slowly, verse by verse, we each learned our section, along with the blessings before and after.

In addition to this, we each worked on our talks. Ellen focused on the history and archaeology of the two sites, linking them to their Near Eastern context and considering why they focused on so many details. Daryl spoke of her understanding of the architectural process from her own experience and offered philosophical musings on why these instructions were written the way they were. And while we weren't planning big blowout parties as families often do for their young teens, we still had to choose a kiddush luncheon menu, order flowers, and craft invitations (both electronic and print) and a booklet explaining the service to guests unfamiliar with the process. A great joy for each of us was inviting family and friends for honors — aliyot, reading of certain prayers, lifting and dressing the Torah, and so on. We were thrilled at the enthusiastic response we got from our children, Daryl's grandchildren, and other family members and friends who took on the often-unfamiliar tasks. Ellen's younger son designed our explanatory booklet, complete with ornaments. And we had other touching moments as we planned what to wear: Daryl's son gave her a tallit and kippah of her own; Ellen wore her late father's

tallit and commissioned a wire kippah, something quite new to us in the world of ritual garments.

Next, we practiced a number of times in the sanctuary with Lisa, going over what she

humorously termed "choreography." It was intimidating to actually read from the Torah scroll, along with remembering where to stand when, and all the ritual elements that make up a Shabbat service.

And then, as the day approached, the big ice storm hit. The synagogue was without power for four days. Daryl's house lost power for even longer. We finally decided to go ahead with the ceremony, even if everyone had to wear coats and we couldn't offer lunch. That very morning, at 2:30 a.m., the power came back on at the shul. The Beth Israel staff was incredible, coming in very early to put together a kiddush luncheon and make sure everything was as ready as it could be. We were even able to have the service put on YouTube, so family and friends who couldn't make the trip could join us online.

February 25 was a day neither of us will ever forget. Everything went off without a hitch, thanks to Rabbi Caine and all the staff and volunteers in the congregation. We were thrilled to share this event with so many people who mean so much to us, and we felt waves of love and support throughout the whole morning.

So, if you are considering such an undertaking, we encourage you to do it. It truly was the event of a lifetime! ■

Learning the Haftarah

In tenth century Yemen
a boy was reading
Right to left
And singing as he read.
He grew up hearing song
with script.
His elders chanted prayer,
from ancient time.
On the page, the melodies were spelled as one,
vowels next to trills.
No possible confusion,
That's how it was.

I, coming late to learn,
had always followed
Left to right.
Songs were separate, bundled with a choir.
Reading, in a chair,
alone.
How could there be a tie
To one, twelve centuries ago?
It's like prehistory to me!

But listening to the chant,
the words would be bereft without the song.
I grab the melody.
I am that boy in Yemen!
Right to left.

Daryl M. Hafter

“Embracing Our Differences” raises awareness of antisemitism

By Leora Druckman

Mollie Meadow, a member of the Ann Arbor Reconstructionist Congregation, recently had her artwork selected in a juried art contest through Embracing Our Differences Michigan, a non-profit organization that celebrates diversity. Mollie’s drawing and art and other selected 2023 entries are currently displayed on billboard-sized banners at installations at Gallup Park in Ann Arbor and Riverside Park in Ypsilanti.

In Mollie’s drawing, a large snake is coiled menacingly and poised to strike. Below it stands a small, vulnerable mouse who



is wearing a yarmulke and a Star of David. Mollie has titled her work Me. She explains, Me. is a representation of how I feel about my religion, and what it’s like sometimes when I reveal my true feelings and thoughts in a public space, like school.” Unfortunately, like an increasing number of American Jews, Mollie has encountered antisemitism in her everyday life. While it can be difficult for her to talk about it, her art has given her a way to express her feelings and to have a positive impact on other people’s lives.

Mollie, who recently graduated from the Ann Arbor Open Middle School, shares, “I wanted to raise awareness.” She says “I can’t remember not knowing (about antisemitism) in the back of my head, but the first time I really saw it in action was when I went to (a local synagogue), and there was a swastika sign right outside. I was just kind of taken aback, like, this still happens.” She notes that the drawing “shows how you feel, not how you actually are. You feel like you’re so vulnerable ... The thing is, it’s not just me. It’s everyone. Everyone feels that way sometimes, and this piece is meant to showcase that.”

Mollie credits her art teacher at Ann Arbor Open, Deb Ennis, with encouraging her to enter the contest and to trust her own artistic voice. Mollie says, “She helped me learn to use art as a method for processing emotions, and she helped me grow a lot.” Deb describes how Mollie would spend her free time in the art room practicing her art and developing her own style. She says, “It’s a real treat when I get students as dedicated as Mollie.”

“Embracing our Differences is an art and education program, promoting diversity, eq-

uity, and inclusion through the transformative power of art.” explains Nancy Margolis, the director of Embracing our Differences Michigan. Annually, young adults and children submit art that reflects their interpretations of the theme “Enriching Our Lives through Diversity.” The program envisions “a society that embraces differences, builds respect, and celebrates the diversity of the human family.” Nancy continues, “All of the banners are meant to spark discussion about diversity ... all different kinds of diversity: race, sex, LGBTQIA, physical and mental challenges, neurological challenges, et cetera.”

The organization offers docent-led tours of the art exhibit for groups of all kinds, including student groups from local schools. Nancy says about Mollie’s drawing, “That particular piece generates a lot of discussion on the tours that I have taken. The younger children see it as bullying. They see this big serpent attacking this little mouse. The older children, the older they get, the more they talk about the fact that the little mouse is wearing a yarmulke and a Star of David. One of the older children said, ‘gosh, this reminds me of the Holocaust. We studied about that!’ So, it brings in a lot of different ideas and things that the children themselves come up with.”

In addition to educating about the impact of antisemitism, Nancy hopes that Mollie’s participation in the program will help her “feel somewhat more affirmed and maybe stronger to deal with antisemitism.”

A multi-talented individual, Mollie recently returned from Blue Lake Fine Arts camp where she received a scholarship in drawing and painting and Interlochen Fine Arts Camp where she played the oboe. She frequently attends dance camps with her parents where she enjoys English, Contra, Square, and other forms of dance. She enjoys writing, spending time outside, and playing Dungeons and Dragons with her friends.

This fall, Mollie will be attending Pioneer High School where she looks forward to joining the Pioneer Band, learning German, meeting new friends, and, of course, continuing her art. Deb Ennis, her middle school art teacher, says about Mollie, “I’m going to miss her. Her high school teachers are going to be lucky to have her.”

Mollie’s drawing and other select 2023 entries are displayed at Gallup Park in Ann Arbor and Riverside Park in Ypsilanti through October of this year. The Gallup Park display can be found at the second entrance to the park, east of Huron Parkway, where Fuller becomes Geddes Road.

Docent-led tours of the Embracing Our Differences Art Exhibit can be arranged for individuals and groups of all kinds. For more information and to arrange a docent-led tour of the exhibit, please go to <https://eodmichigan.org/> ■

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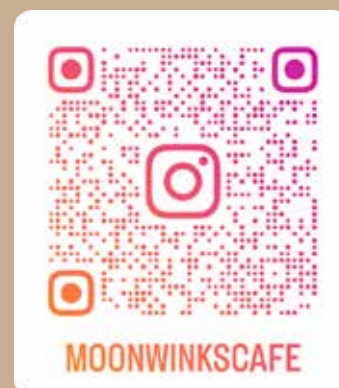
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Summertime and the services are lay-led

by Susan Gitterman

There is a long tradition at Temple Beth Emeth for Friday night Shabbat services during the summer months to be led by congregants. This unique feature of TBE worship has three particular benefits which have made it a valued and popular practice. First, it gives the clergy the opportunity to enjoy some well-deserved rest with their family on Erev Shabbat, although you may well see them as a part of the congregation on any particular week. Second, it provides congregants the opportunity to become more involved in and knowledgeable about Shabbat services. Finally, lay-led services bring a variety of styles and perspectives to the congregation as a result of the weekly change in worship leaders.

Typically, one person or a couple lead the spoken parts of the service and someone else leads the music. There is a core group of congregants who have led services for many years. Part of the goal is to involve more members, so TBE seeks and welcomes new leaders to join in each year. New leaders are usually paired with experienced leaders for their first service. The clergy provide a teaching session to explain the service and to guide the lay leaders. However, lay leaders are given leeway to adapt the service as they wish. During the lay-led service, Torah usually isn't read. Instead, the leaders give a d'var Torah.

My husband, David, and I have led both the spoken and the musical parts of the service together for many years. We enjoy collaborating with each other and have learned much about the service and the summer Torah portions. Sometimes David will write the d'var Torah, and sometimes I will, depending on who is inspired by the week's parasha, especially if it is relevant to current events.

Deborah Katz and Jenny Young have also led services together for many years. I

asked them about their experiences leading summer services. Deborah leads the words and Jenny leads the music. Jenny says that they have been leading together for so many years that she can't remember why they originally teamed up. To quote Jenny, "I love leading services with Deb! She's a rock. I know that if I flub something, she'll set me

I'm generally nervous about it, I study the service closely, and I enjoy the process of reviewing its flow." Jenny notes that many people have thanked her after the service. There is one particular song that she sings every year because a congregant always asks for it.

Deborah also frequently leads services with Joy Ensor, this time with Joy leading

service requires both collaboration and personal thought. Jenny usually gets the process started with a framework and then we discuss musical choices and the overall flow of the service. After that we each go off and refine our part of the service. For Jenny, that is making sure the music is beautifully and thoughtfully prepared, and for me the work involves reviewing the flow of the readings and deciding which ones fit the best. This summer our service came on the heels of the Fourth of July so I looked at readings which could link our worship and themes of immigration and freedom.

"Joy and I always begin our planning by looking at the weekly Torah portion and what themes or messages we might find there. This has led us in a variety of interesting directions. This year the parasha is Eikev and we are taking a look at dilemmas around land acquisition and how it played out biblically, in the establishment and existence of the State of Israel and here in the United States. Once we have some thematic context, we talk through the service, selecting music that we are both comfortable leading and texts that fit contextually. Joy always finds outstanding supplementary readings that enrich our service." Deborah continues, "Leading with Jenny is wonderful because we both do our jobs and we have each other's backs. With Joy, I love the depth of our conversations as we prepare. She challenges me to think deeply."

Deborah added, "Leading a summer service at TBE is a great experience and I would encourage others to give it a try. You don't have to be experienced. There are lots of supports available from previous service leaders and from the rabbi and cantor. It's a great way to learn more about the structure of the service and to develop a stronger personal connection to it." To which I can only respond, "Amen." ■



straight." When asked what she gains from the experience, Jenny replied, "I love to sing the service music, and once the service gets going, I thoroughly enjoy it. Another thing I like about leading services is that, because

the readings and writing the d'var Torah and Deborah leading the music. She explains how the process of planning the service is different depending on whom she is collaborating with. "Putting together each

TBE events in August

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details,

locations information, and links.

Shabbat service (lay led during the summer)
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Weekdays at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Adult b'nai mitzvah
Mondays at 5:45 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.

Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Queer Torah Study
Tuesdays at 7 p.m.
Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte & Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or

questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4–7 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.

Summer Strolls
Thursday, August 3, 10:30 a.m., Island Park
Thursday, August 17, 10:30 a.m., County Farm Park
Join Congregation-Based Social Worker Rebecca Nieuburt on a stroll through some of Ann Arbor's beautiful nature areas. This program is for anyone who wants to get outside and socialize!

Women's Rosh Chodesh Circle

Monday, August 16, 5 p.m.

Aging Solo
Thursday, August 17, 4 p.m.
Join us for discussion, support, and snacks at the Jewish Community Center.

LGBTQ Shabbat Potluck
Friday, August 18, 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming! In order to make sure we can feed everyone, please respond to this survey (<https://bit.ly/tbelgbtq>) or email Ariane Smith at brariane@umich.edu with the dish you're planning to bring.

Bereavement Group
Tuesday, August 22, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion. ■

TBE welcomes Rabbi Chelsea Feuchs

An interview with Rebecca Nieubuurt, Congregation-Based Social Worker Jewish Family Services of Washtenaw County

Rabbi Chelsea Feuchs joins the clergy team at Temple Beth Emeth in Ann Arbor after being ordained as a rabbi at Hebrew Union College-Jewish Institute of Religion in New York. A graduate of Brown University, Rabbi Chelsea has worked with the AFL-CIO as a union organizer, was a Dorot Fellow in Israel, and has dedicated herself to the study of feminist thought in Torah. TBE would like to take this opportunity to introduce Rabbi Chelsea to the greater Washtenaw County community. Recently, Rabbi Chelsea sat down with me to discuss her transition from New York City to Ann Arbor, her hopes and aspirations as the Interim Director of Education at TBE, and what inspired the spiritual journey that brought her to our doorstep. We are all excited to welcome Rabbi Chelsea to TBE and the Greater Ann Arbor Jewish community.

Rebecca: Welcome to Ann Arbor and to Temple Beth Emeth! I know how intimidating it can be to walk into a new position in a new state, being fairly new to the area myself. How are you settling in?

Rabbi Chelsea: It's been great joining the TBE community and working with the staff and congregants here! There is a lot to do to prepare for the new school year, but I am really looking forward to having students and their families back in the building to learn and connect together. I can tell already that there is a lot of energy and excitement about learning and growing here. People have been so welcoming and supportive. I had the opportunity to lead services during the first part of Rabbi Whinston's sabbatical this past winter, when I was still a student, and folks treated me with such respect and encouragement, it was a wonderful introduction to the community.

Rebecca: You're freshly ordained this year! How does it feel to be done with school and on this path within the rabbinical world?

Rabbi Chelsea: Well, it feels really good! There are so many things that I loved about school. I'm a total nerd, so much so that it was referenced under the chuppah by my rabbi. I am happiest with a book, and I feel like I am reading all the time. When there is something new that I learn about, I want to get all of the background, context, and touchstones so that I can integrate it into my everyday thinking. Those deep dives into new material are when I feel most energized. There are so many things I enjoyed about being in school, in particular my mentors, who were incredible and inspiring teachers.

But as much as I loved being in the classroom and learning new things, by far my favorite parts of my education were my internships at Central Synagogue in Manhattan and B'nai Israel in Connecticut. I'm really excited to be a rabbi in a congregation, using my learning in the service of others and building community. When I was able to incorporate the liturgy I learned into a hospital visit to provide pastoral care, or when I brought creative commentary into a Rosh Hashanah sermon that helped the material land in a new way, or when I saw a kiddo light up when a Hebrew letter finally clicked in their mind, those are the moments I lived for. And I particularly loved teaching more challenging Tanach stories to adults

of all ages. It was energizing to see students ranging from 20 to 90 years old discover new pieces of our sacred text and see that our tradition has always been able to acknowledge and grapple with the messier and more difficult parts of life.

Rebecca: Tell us a little bit about your Jewish background. Who were educators that played a big role in your Jewish education?

Rabbi Chelsea: I grew up in a Jewish household, but with limited access to formal Jewish education. It's a longer story for another time, but in my teen years I found myself in a Unitarian Universalist congregation, which is where I came of age. That experience was profound for me and I loved the community there; when I didn't fit in at my high school,



the UU youth group was my safe space. It was a welcoming and engaging community, and their commitment to social justice was really clear. So, I decided that I wanted to grow up and be a leader of a place like that, and saw myself becoming a UU minister.

In college I gained much greater access to Jewish spaces, education, and traditions. It wasn't too hard for those dreams of the ministry to transform into dreams of the rabbinate, which was much more aligned with my heritage and identity. In my first visit to Brown RISD Hillel, the campus rabbi, Rabbi Mordechai Rachover, noticed that I did not have a lot of Jewish content knowledge, so he invited me to learn with him. He met me where I was at and never spoke down to me just because I was new to Jewish learning, and that really opened the doors for me. I ended up majoring in Judaic Studies, studying abroad in Israel, and becoming Hillel president ... I guess you could say I jumped in with both feet!

In addition to that rabbi, I had countless amazing teachers. Every single Hebrew teacher I have ever had, probably around a dozen at this point, brought so much warmth and care into the classroom. They had an obvious, deep, contagious love of the Hebrew language, and I caught that bug.

I connected easily to the stories in the Tanach and came into my rabbinic

studies at Hebrew Union College with a deep love of Torah, in particular feminist readings of Torah. Dr. Adriane Leveen, Senior Lecturer in Hebrew Bible and my thesis advisor, nurtured what I came in with and pushed me in other directions, which led me to my thesis on death and legacy. Thanks to her, I developed and taught a class on that subject, which became my most powerful experience as a teacher and something I wouldn't have done without that push.

Rebecca: What drew you to Ann Arbor and Temple Beth Emeth?

Rabbi Chelsea: When my husband accepted a position at Michigan Medicine I was excited to move to a city as vibrant as Ann Arbor, and happy to learn that there was such a robust Jewish community here. Amazingly, there were multiple job opportunities in the area for me as well. When I saw how dynamic the Temple Beth Emeth community is, how dedicated they are to engagement with each other and the wider world, and how wonderful the staff is, it was a no-brainer that I wanted to become part of this congregation.

Rebecca: We have had some amazing leadership at the Religious and Hebrew School. What strengths do you hope to maintain in this program, and what new ideas might you bring to it this upcoming year?

Rabbi Chelsea: I could not be more fortunate to follow Terri Ginsburg and Rabbi Alter in this position, and I am so thankful both for what they have established at our school and for their willingness to share their insights and advice with me. I think our school is amazingly open, welcoming, and warm. We bring together students with such diverse backgrounds, in terms of their identities, content knowledge, and learning needs. Everyone has a place here, everyone deserves a pathway into Jewish learning that feels accessible and meaningful to them, and I see that stressed from top to bottom. This is true not only for the kids but also for their caretakers, who are invited in regardless of their background, whether they know Hebrew like the back of their hand, haven't engaged in Jewish learning for years, or are Jewish-adjacent parents who come from another faith tradition. Our teachers know the importance of making everyone feel seen and cared for, and the importance of building positive associations with being in Jewish community and at the temple. The staff here has really blown me away with their enthusiasm and compassion for students and their learning, not to mention the depth of their knowledge that they are so happy to share.

With all those strengths in mind, we also have to acknowledge how tough the last three years have been because of the pandemic. COVID had a huge impact on our ability to be together and to form the strong bonds that we prize between students and among families. A big part of my focus is increasing our opportunities to engage with each other and building friendships that not only make it fun to be here at the synagogue, but also extend beyond our walls. One concrete example is that I am introducing a new program called Family Camp. Family Camp is

going to be added to our monthly Elementary Shabbats and primarily geared towards those kiddos, although younger and older siblings are totally welcome, too! Each time we will have a different theme, largely focused on Jewish holidays, and we will play team-building games and have competitions all based around that theme. It provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning in the classroom, and most importantly, to strengthen ties among students and parents/caretakers.

Rebecca: What are your passions within Judaism and the rabbinate? What are your passions or hobbies outside of a strictly Jewish context?

Rabbi Chelsea: I've already mentioned how passionate I am about Tanach and Torah study ... I could go on about that all day, but I should list other passions too! In addition to that learning and teaching, I love providing pastoral care in my rabbinate. My time working as a hospital chaplain and counseling folks in congregational life has been so fulfilling, and I hope to build relationships in the community so I can help provide that kind of support here, especially to our students and their families. With youth and teen mental health concerns on the rise, religious spaces and leaders can be a source of comfort, in addition to trained mental health professionals, of course. I love working with kids, meeting them where they are at, and also showing them that Judaism can be fun and moving and surprising — I think our summer camps, which I totally love, show that so well, and kids deserve to feel that way all year round.

Outside of a Jewish context, I enjoy cooking and baking, and I love hiking and mixed martial arts. That being said, I like making Jewish foods, I feel spiritually connected when I am out in nature hiking, and I taught MMA at the URJ summer camp where I grew up ... so maybe I am always in a somewhat Jewish context!

Rebecca: Given that my work is with aging congregants, my role at TBE and yours don't intersect as often as we'd like. However, I have found in my time here that the Greater Ann Arbor Jewish community is profoundly interconnected and I feel considerably lucky to have found myself at Jewish Family Services of Washtenaw County and Temple Beth Emeth and Beth Israel Congregation. As someone who has seen firsthand how warm and welcoming and supportive our community is, I can assure you that you've made a wonderful choice in working here. Thank you for letting me be the one to introduce you to Washtenaw County and taking this time with me today.

Rabbi Chelsea: Thank you! It's been a pleasure talking with you.

Rabbi Chelsea Feuchs started as the Interim Director of Education on July 5. She came as guest clergy during Rabbi Josh Whinston's winter sabbatical. More information on Family Camp will be posted on the Temple Beth Emeth website www.templebethemeth.org ■

Israelis challenge their government

By Clare Kinberg

In mid-July I read a Facebook post by Yehuda Kurtzer, president of the Shalom Hartman Institute of North America written after he participated in a massive pro-democracy protest in Tel Aviv. He wrote “I felt honored, and perhaps even relieved, to be a speck in this crowd tonight.”

From our distance here in Washtenaw County, Michigan, it may be difficult to get a sense of what continues to motivate these massive protests, to understand the Israeli government’s determination to push through their agenda, or to anticipate the outcomes and what it could mean to American Jews. It is a rapidly changing situation, and as a monthly paper, the best I can offer readers is links to background reading and questions to help us think.

Among Jews worldwide, opinions on the condition of democracy in Israel are extremely heated — and divergent. Some writers focus on the details and political process of the judicial reforms that have sparked the protests. Writers who trace the background to the current clashes look at the ways democracy in Israel has been limited since the founding of the state.

I asked several local Jews who closely follow news from Israel what they are reading to help decipher this volatile moment. Here are

a few of their suggestions.

Eileen Freed, Executive Director of the Jewish Federation of Greater Ann Arbor suggested the many articles posted on the Israel Democracy Institute website. IDI articles (<https://en.idi.org.il/articles/>) include in-depth analysis of the judicial changes the government has proposed — issues such as the meaning of the “unreasonableness clause” — and views of various Knesset and cabinet members.

In the July 11 op-ed by Dr. Nadiv Mordechai of the IDI titled, “Massive Protests Show Israelis Understand Democracies Die Gradually,” Mordechai writes, “the public protest and its high rate of participation, with hundreds of thousands of Israelis in the streets across the country on a weekly basis, generates significant legitimacy for opposition to the government’s legislative moves. Some 21 percent of all Israelis have taken part in the protests, according to figures collected by the Israel Democratic Institute. That’s the equivalent of 70 million Americans protesting, based on the current population of the United States.”

In his conclusion, Mordechai’s op-ed ties the judicial reforms to differences in policy on the Occupied Territories. He states:



of Judaic Studies at the University of Michigan, who participated in the demonstrations in May, sent me a link to a June +972 article by Oren Ziv. This article and the others Shachar pointed to question to what extent Israel was a democracy even before the recent government pursuit of judicial changes.

In the article titled “Israel’s protest leaders give the anti-occupation bloc the cold shoulder,” Ziv quotes Orly Noy, the chair of B’Tselem (and an editor at Local Call, +972’s Hebrew-language partner site): “... this week marks 56 years since 1967, and ..in the last month alone 50 Palestinians were killed — all this might disturb their celebration of ‘democracy.’”

Shachar also sent a link to a New Yorker article, “The Origins of Netanyahu’s ‘All-Systems Assault’ on Israeli Democ-

“The current government – the most extreme coalition in the history of the State of Israel – is not disguising its intentions to expand the settlement enterprise in the West Bank. Some government members even openly encourage violence by extremist Jews.

The battle for limited power of the government and for the rule of law is applicable to both Israel and the Occupied Territories. It’s impossible to separate anti-democratic moves within Israel from the desire to continue and expand conspicuous illegality in the territories.

In this sense, the Kaplan Street demonstrators [named for the street in Tel Aviv where large weekly demonstrations have occurred since January] also represent the possibility of a powerful civil demand by the people to end the government’s hawkish policy in the West Bank, although this voice is still marginal and disputed within the protest movement itself.”

Avi Eisbruch, an Israeli who has lived in Ann Arbor for many years, suggested following Thomas Friedman’s column in the New York Times. From Friedman’s July 11 op-ed, “The U.S. Reassessment of Netanyahu’s Government Has Begun”: “If the hundreds of thousands of Israeli democracy defenders, who have taken to the streets every Saturday for over half a year, can’t stop the Netanyahu juggernaut from slamming this bill through, it will, as former Prime Minister Ehud Barak wrote the other day in Haaretz, “degrade Israel into a corrupt and racist dictatorship that will crumble society, isolate the country” and end “the democratic chapter” of Israel’s history.” President Biden has spoken directly with Friedman about the importance of the outcome of this conflict in Israeli society to American policy, indicating Friedman’s column will help understand Biden’s policies.

Another Israeli, Shachar Pinsker, professor

racy” in which Isaac Chotiner interviews Dahlia Scheindlin. It’s an in-depth piece that stands up, and I quote it here at a bit more length.

“Isaac Chotiner: If we’re talking about long-term causes, is Israeli democracy internally being eroded directly because of the occupation? Do all these forces arise because of an inability or an unwillingness by Israel to fundamentally make peace and end the occupation?”

Dahlia Scheindlin (an analyst and policy fellow at Century International, and also a columnist for Haaretz): The occupation certainly has caused one of the biggest contradictions to democracy. It was inevitable, as some predicted early on, that it would undermine the democratic foundations of Israel. Having said that, I’ve been researching this because I’m finishing a book right now on the history of Israeli democracy, and one of my major observations and conclusions is that the problems with democracy in Israel started long before the occupation. The most accessible example is the fact that Israel was unable to pass a constitution, which it was required to do under U.N. Resolution 181, known as the partition plan of 1947. Israel committed itself to that, in its own declaration of independence.

I don’t want to say that all of the problems are caused by the failure to write and ratify a constitution, but it is indicative, and it was a reflection of these completely unresolved problems that are essentially a lack of commitment to the idea of civic equality — equality between all citizens — which to this day is not guaranteed by any primary legislation. We have lots of legislation that provides for specific forms of equality, such as gender equality, and workplace equality — very nice things. Most of those equalities depend on

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Thank you to the 700+ members of our community who contributed to the Jewish Federation of Greater Ann Arbor 2023 Annual Community Campaign. Because of you, we **allocated over \$1.5 million** to programs and initiatives that ensure a vibrant Jewish community locally and around the world.

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Local

Ann Arbor Eruv	\$500
Chabad of Ann Arbor	\$10,000
Community Engagement Fund	\$13,000
Community Strategic Vision Fund	\$7,870
Individual Emergency Cash Assistance	\$14,000
Hebrew Day School	\$120,000
Hillel at EMU	\$10,000
Hillel at UM	\$10,000

Jewish Community Center	\$201,130
Jewish Community Foundation	\$55,000
Jewish Family Services	\$131,000
Jewish Federation of Greater Ann Arbor	\$550,000
Jewish Summer Camp Scholarships	\$11,000
Teen Israel Experience Subsidies	\$3,000
Reserve for Unmet Pledges	\$10,000

Total Local **\$1,146,500**

Overseas

Birthright Israel	\$9,000
Ethiopian National Project	\$20,200
Hand in Hand Schools	\$9,000
iRep	\$7,500
JAFI Youth Futures	\$10,000
JDC Welfare Relief in the FSU	\$39,000

JFNA Collective Overseas	\$139,800
Krembo Wings	\$11,000
Partnership2Gether	\$47,000
Road to Recovery	\$4,500
Ruca's Farm	\$2,500

Total Overseas **\$300,000**

National

JFNA Fair Share Dues	\$53,500
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Total National **\$53,500**

Grand Total 2023 Annual Community Campaign Allocations

\$1,500,000

Suicide prevention group hosts fundraiser

By Melina Schaefer, Garrett's Space Communications Coordinator

Garrett's Space, (<https://www.garrettsspace.org/>) a suicide prevention nonprofit, is hosting Go4GarrettsSpace, a fundraiser on August 25 that will feature moving speeches from

in *Hamilton*. There will also be live performances from a variety of musicians, singing groups, and Broadway performers as well as a variety of fitness classes.

Funds raised for the event will go towards

while also participating in support groups with peers. The Garrett's Space model is based on an understanding of what young people need most right now: connections, improved self-worth, coping strategies, and tools to get through challenging times, and hope that things can get better. It's a model that the organization hopes will be replicated nationwide, significantly expanding mental health resources.

The work of Garrett's Space is more important now than ever. According to the Centers for Disease Control and Prevention, suicide is the second leading cause of death among youth age 15–24. Additionally, two national surveys found that 70% of young adults ages 18–24 reported being moderately to severely depressed.

Garrett's Space was founded by Julie and Scott Halpert in 2017 when they lost their son Garrett to suicide at age 23. The Halperns, who are members of Temple Beth Emeth, had observed firsthand the gaps that existed in the healthcare system for young people facing mental health challenges. They resolved to fill those gaps. "Young adults are struggling now more than ever," said Scott, "and our Wellness Programming is already making a difference in the lives of our participants. There's never been a greater need for our support option."

The Go4GarrettsSpace event is an opportunity for the community to come together to raise funds for Garrett's Space's important work, enjoy performances by talented art-

ists, and engage in the healing activities that the residential center will provide. This festive evening full of music, movement, and celebration promises to leave attendees feeling the power of mutual care and kindness. "Garrett's Space is all about connections so we're thrilled that, after three years, we can gather in person to celebrate the strides that Garrett's Space has made and the value we'll bring to the community with our residential center," said Julie Halpert. "We're looking forward to hosting both an inspirational and entertaining event."

The inaugural "Spirit of Garrett" award will be presented at the event to Ellie Serras, owner of the property that Garrett's Space hopes to acquire for its residential center. There will also be an online auction with over 100 items from local businesses.

The Go4GarrettsSpace event is on August 25 from 6 to 10 p.m. at the Morris Lawrence Building on the Washtenaw Community College Campus. Light refreshments, beer, wine, and non-alcoholic beverages will be served. The event will also be livestreamed for those who cannot attend in person. Tickets will be available on our website beginning in mid-July. Head to the website for more information and to purchase tickets: <https://www.garrettsspace.org/go4>.

Please consider attending this event to support this important new mental health support resource. Together, we can make a difference and help prevent suicides among young people. ■



individuals touched by suicide and recorded testimonials from well-known figures in the entertainment space including actress Lucy Liu; J. Smooth-Cameron, who played the role of Gerri on the hit television show *Succession*; and Phillipa Soo, who played the role of Eliza opposite Lin-Manuel Miranda

a Wellness Group for young adults which Garrett's Space has offered for the past two years, as well as a non-medical, holistically-focused residential center. The center will be a refuge for young people struggling with depression and anxiety, where residents can engage in healthy activities like yoga, meditation, nutritious cooking, art, and music

JFS helps new small businesses

Stories collected by Odell Palacio, Micro Enterprise Development Coordinator at Jewish Family Services of Washtenaw County

Mewish Family Services of Washtenaw County helps refugees, asylees, Cuban/Haitian entrants, victims of human trafficking, and special immigrant visa holders (SIV) develop, expand, or maintain their own businesses and become financially independent through an education curriculum, credit building, and loan support. The MED team is designed to educate, organize, and support business owners from idea to growth. Below we want to highlight some great stories of businesses we've helped.

Shiyras Sweets

Shiyras Sweets, owned by Mohamad Alshalabi, sells delicious Middle Eastern treats such as baklava, kunafa, and maamoul. Mohamad started his business in 2018 with a grant through JFS, which allowed him to buy the baking equipment he needed. He enjoys working with desserts and aims to make unique treats and have people try new things.

In the future, Mohamad aims to open his own shop, which he may expand into a restaurant. Here, he would hope to offer classes to teach others how to make Middle Eastern desserts and how to have their own business or incorporate these treats into their existing

business. If you want to place an order with Shiyras Sweets, call or text (734) 629-3442.

The Planted Life

The Planted Life, run by Toiya Etchison, provides high quality products and services for current and aspiring plant parents. She sells a diverse selection of plants, potting mix, moss poles, and more, and offers services including plant styling, consultation, and plant maintenance. Toiya found her love for plants through her sobriety, and began selling cuttings and plants during the pandemic. JFS connected her with a grant opportunity and local Farmer's markets, which helped her expand The Planted Life into the business it is today.

The Planted Life seeks to provide plant products that are affordable for everyone, along with the opportunity for one-on-one interaction to discuss care tips and general plant wisdom. Toiya is currently seeking to bring someone onto her team so that she may attend both the Ypsilanti Depot Town Farmer's Market and the Ann Arbor Farmer's Markets. For now, you can follow Toiya on social media @theplantedlife__ to find out where she will be next, along with plant care tips and other upcoming events! ■



Summer vegetables (BYOP)

Lonnie Sussman, special to the WJN

The garden and the farmers markets are full of beautiful fruits and vegetables. I love the vibrant colors and all the shades of green, red, yellow, and even purple (beans). It is easy to eat the Mediterranean food style that is heavy on fruits and vegetables along with fish, chicken, or even lamb or beef. I am ignoring the chicken, lamb, and beef for now but I'm sure all who enjoy those foods are grilling, stir frying, or even baking despite the heat of summer. I'm more interested in what is easy, quick, and healthy. Here are some ideas for using the vegetables and please add the proteins of your choice (BYOP).

Sheet Pan Roasted Vegetables with Chickpeas

From the "All Recipes" blog or whatever this is. I get it in my email.

Serves 4–6 but easily doubled

I must get half a dozen emails with recipes from cooking websites, food blogs, and friends every week. Thank you all. As a result, I have hundreds of recipes or articles saved on my computer. People ask me all the time how many I make but I confess many

of these recipes are "inspirational" but not always actualized. Here's a recipe that I have made and often adapted depending on what vegetables are in the refrigerator.

- 2 cups baby potatoes
- 3 tbs olive oil for the potatoes and more for the vegetables
- 2 cups cherry tomatoes
- 2 cups green beans, cut into 1-inch pieces or any other vegetable you have on hand (broccoli, carrots, etc.)
- 4 cloves of garlic
- 2 tsp dried basil although I use fresh to sprinkle on top of the roasted vegetables
- 1 tsp sea salt or Kosher salt
- 1 15-oz can chickpeas or Great Northern beans
- More salt and pepper to taste for the beans and vegetables

Use two baking pans and either spray with oil or use parchment paper or foil and put the potatoes on one sheet pan and the vegetables on another. It will take about 20 minutes or so for the vegetables and about 30–40 for the potatoes. That's it! Feel free to add feta cheese or any other protein you like.

Whipped Tofu

Bon Appetit Magazine (but it also came in an email), written by Kate Kassin, who writes she is basing this recipe on one from a Chicago restaurant called Second Generation.

Makes about 1–2 cups of whipped tofu.

- 1 14-oz block of firm tofu
- 6 tbs water
- 1 tbs olive oil
- 1 lemon, zested

Put the tofu in a blender or food processor and blend for 1–2 minutes or until the tofu is silky. Add the water and olive oil. Season it with salt and pepper to taste. Use this as a dip like you would with ricotta cheese for raw vegetables or as a dressing for a tomato salad, or roasted vegetables and chewy grains.

Beautiful Tomato Salad

from *Bon Appetit*, written by Sarah Jampel

Serves 6

The idea here is color. Use tomatoes of different colors highlighted by the green of mint and basil leaves and the white of feta cheese. I recently made it but without the pita chips — the family ate them before I could put them in the salad. That's why I suggest hiding the

chips or buying more. You could serve them before the meal with some hummus.

- 3 medium-sized heirloom tomatoes
- 12 oz mixed color cherry tomatoes
- 1 ¾ tsp Kosher salt, divided
- 1 lemon with part of it zested to get about ½ tsp zest
- ½ clove garlic
- 6 tbs olive oil
- 2 tbs za'atar spice
- 2 cups pita chips (keep them hidden until you put them in the salad)
- 1 ½ tsp honey or more to taste
- 3 ½ oz Greek style feta
- ½ cup basil leaves and ½ cup mint leaves

Core the heirloom tomatoes and cut them into 8–12 wedges. Cut the cherry tomatoes into halves through their equator. Place all the tomatoes into a large bowl and add 1 tsp of the salt. Zest the lemon and grate the ½ clove of garlic. Heat the 6 tbs of olive oil in a small pan and warm the oil for a few minutes. Add the za'atar, stir until fragrant and darker in color, another minute or two, then stir in the lemon zest and grated garlic for 10 seconds and remove from the heat. Put the pita chips in another bowl and pour the heated, flavored oil over them and season

Pleasant pasture dining at The Nest

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b'nai mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

If you ever feel the urge to take a drive in the country and find a bite to eat, you might want to steer your car towards the Nest Cocktail Bar and Kitchen. Located about a mile north of downtown Chelsea, the Nest is part of the Robin Hills Farm event complex. We visited on a Thursday evening when the skies looked threatening, but the rain never appeared as we enjoyed the patio overlooking the two ponds on the expansive complex. Other than the birds chirping away it is noticeably quiet and peaceful. This unexpected outdoor setting set the stage for a perfectly relaxed evening in the fresh air.

Our tasters have an affinity for french fries and established a pattern that when there are french fries available, we order them. Not only are they delicious, but we believe well executed fries speak volumes about the kitchen philosophy of getting the basics done right. We decided to start with the fries as an appetizer this time, and based on our server's recommendation, we chose the hand-cut truffle rarm fries. A generous plate of crispy potatoes arrived piping hot, sprinkled with Parmesan cheese, just the right amount of truffle salt, and accompanied by a garlic aioli dipping sauce. If the bucolic surroundings weren't perfect enough to warrant the drive, these fries were.

The entrée menu was respectable, featuring house versions of menu standards such as burgers, grilled salmon, steak, and pasta.

On the evening of our visit, heat and humidity nudged us toward smaller plates on the menu. We decided to focus primarily on the intriguing appetizer and salad selection. Not quite knowing what to expect when we



ordered them, the duck fat dumplings were savory gems of flavor. Three pan-seared toothsome dumplings were served in a shallow pool of cognac cream sauce, duck confit, razor-thin slices of sautéed wild mushrooms, and a sprinkle of pecorino cheese. One diner who was hesitant to try it ended up relenting and then going back for seconds. They were the best bite of the night. The beet salad was everything it ought to be. Sweet roasted organic red and golden beets were served with whipped goat cheese, candied pistachios, and peppery arugula which was tossed in a lovely citrus vinaigrette. This taste of summer salad could turn anyone into a beet lover and was a refreshing interlude between our

courses. The least successful dish we tried was the pimento pierogies. The house-made pillows arrived golden and deep fried to perfection, but we found the flavor of the potato and cheese filling was lost, most likely due to



under-seasoning and a mismatch with buttermilk ranch for dipping.

Tempted by one final taste of Michigan asparagus and the same delicious golden mushrooms as were found in the duck fat dumplings, we tried the wild mushroom asparagus risotto from the entree menu. Asparagus and earthy mushrooms are a perfect match for this notoriously difficult-to-master classic Italian rice dish. Although it was a shade too salty, the chef did a great job with the execution. The portion was large and we agreed that it would be too much for one person on its own but would be perfect to share along with a salad.

The menu at the Nest changes often and

is interesting enough to pique our curiosity as to what is coming next. An appealing brunch/lunch menu is served on Sunday, and as the name implies, The Nest Cocktail Bar and Kitchen serves an interesting variety of cocktails, zero-proof creations, beer, and wine. Vegan, vegetarian and gluten-free options are listed clearly on the menu. Outdoor seating season is short in Michigan — keep in mind there is ample indoor space in an attractive dining room available too.

Walking the Robin Hills Farm grounds and pathways is encouraged — you can even bring your beverage as you take in the sights, get some steps in, and enjoy the night air. Our server provided a map leading us to a sheep pasture filled with rowdy lambs with their nursing mothers, and further down the path, a mushroom forest. An outdoor amphitheater, barn, and greenhouse on the grounds are charming event spaces.

Currently, The Nest is open from 4–11 p.m. Thursday through Saturday and 10 a.m.–2 p.m. on Sundays. While leaving the property, we noted that the B2B bike trail passes by right across the road. We envisioned a lovely Sunday outing parking in Dexter, biking to the Nest for a leisurely brunch, and then finishing the ride back. There's trivia in the bar on Thursdays and live music on many Saturdays — the schedule can be found in the Ann Arbor Observer and on the Nest web site. Reservations are available via phone or through Open Table online.

The Nest Cocktail Bar and Kitchen @ Robin Hills Farm

20390 M-52

Chelsea, MI

(248) 246-0532

<https://www.robinhillsfarm.com/thenest>

with salt, if needed. In a measuring cup add 2 tbs lemon juice and 1 ½ tsp honey and add to the tomato salad along with the pita chips. Finally, slice up the feta and add it along with tearing up the basil and mint leaves and add to the salad.

Chicken Stir Fry in Lettuce Cups

The VB6 Cookbook by Mark Bittman

Serves 4

You know Mark Bittman from his other cookbooks like *How to Cook Everything*. This one encourages vegan before 6 p.m. That turns into VB6. He suggests using frozen edamame if you want to keep this vegan. Try to chop the chicken and vegetables about the same size, about ½ inch or so.

- 1 head iceberg, bibb, or other type of lettuce
- 2 tbs vegetable oil
- 12 oz boneless, skinless chicken thighs, chopped
- ½ tsp salt and ½ tsp pepper
- 2 tbs minced garlic
- 1 tbs minced ginger
- 1 bunch scallions, green and white parts separated and chopped

- 1 carrot, chopped
- ½ pound asparagus or snow peas, chopped
- ½ pound shiitake mushrooms, chopped
- 2 celery stalks, chopped
- ¼ cup chicken or vegetable stock or water
- 2 tbs soy sauce

Sauce for the Wraps

- ¼ cup mayonnaise or veganaise
 - 2 tbs fresh lime juice or more to taste
 - 2 tbs sriracha or other hot sauce, or to taste
 - ¼ cup water
- Mix these ingredients together and adjust the seasonings. Use for the dipping sauce.

Core the lettuce and carefully remove intact leaves, as many as possible. Rinse and wrap them in towels and refrigerate for a few hours. Use a large skillet and heat on high. Add 1 tbs oil and swirl it around the pan, add the chicken (or edamame), and sprinkle it with salt and pepper. Cook undisturbed until the pieces brown and release easily from the pan. Then add the garlic and ginger and stir the pan, then add the remaining oil along with the white parts of the scallions. Stir occasionally and cook until they are golden. You may need

to turn down the heat. Then add the remaining vegetables, except the scallion greens, one at a time, stirring between each add. Cook for about 5 minutes until the vegetables are crisp-tender. Return the chicken to the pan along with the stock, or water, soy sauce, and scallion greens. Cook and stir, trying to scrape up any browned bits on the bottom of the pan. If needed, add a little more stock or water to help the mixture make a little sauce, maybe 1 more minute. Turn off the heat.

Cooked Salmon Poke Bowl

The Hungry Waitress blog

Serves 4

My sister-in-law's sister, Beth, is a fabulous cook. I asked her what she is making this summer, and this is one of the recipes she sent to me. There is another recipe that she sent but I don't have room to write it. If you are interested, check out UMAMI GIRL for an "Easy Vegetarian Ramen."

- 2–4 salmon fillets cut into 2-inch pieces
- 1 cup rice, any kind you like, or quinoa
- 2 cups broth
- ½ tsp salt
- 1 tsp olive oil

Marinade:

- ½ cup soy sauce
- 1 cup broth, either vegetarian or chicken
- ⅓ cup honey, or brown sugar, or maple syrup
- 1 tbs rice wine vinegar or use distilled or red or white wine vinegar
- ¼ tsp garlic powder
- ¼ tsp ground ginger

Toppings

Use one cup each of sliced avocado, cucumbers, shredded carrots, red peppers, and add some sesame seeds and cilantro (or parsley) and squeeze some lime juice on top.

Marinate the salmon for at least 20 minutes in the refrigerator.

Make the rice (1 cup rice and 2 cups broth). Use ½ tsp of salt in the water, although you may not need it as the soy sauce in the marinade is salty. Heat a large skillet and add the tsp of olive oil.

Remove the salmon pieces from the marinade and place in the skillet. Gently cook on all sides for 3–4 minutes on each side.

I'd let everyone make their own bowls using the rice, the salmon, some of the marinade (but boil it first — I don't think you should use the marinade that the raw fish was in without boiling), and adding the toppings they want. ■

Conservative movement OKs vegetarian and vegan restaurants without kosher supervision

Jackie Hajdenberg, originally published by the JTA

For years, a subset of Jews who eat only at kosher-certified restaurants have bent the rules by taking advantage of a growing trend: fully vegan eateries.

Now, a ruling issued by the Conservative movement has given that practice its official imprimatur, declaring that Jews may eat at vegetarian or vegan restaurants that don't have kosher supervision.

In practice, the ruling's target audience is small. Most Jews who eat only in certified kosher restaurants are Orthodox and pay little if any attention to Conservative opinions on Jewish law. According to a 2020 survey by the Pew Research Center, 17% of Jews identify as Conservative and only a fraction keep kosher at home. Even fewer adhere to the strict dietary laws when they dine out.

But the ruling does represent a change in how the Conservative movement approaches one of the core elements of traditional Jewish life. It comes as an increasing number of Americans are going meatless and amid a broader reckoning over what counts as kosher, now that products such as Beyond Meat and Impossible Pork, which are plant-based and contain no animal products, are available in grocery stores.

"It has been the case for a number of years already that many people, making a judgment of their own, have begun to eat at vegan restaurants, looking at them and seeing no obvious kashrut problems," said Rabbi Avram Israel Reisner, the ruling's lead author.

A study by Dror Fixler, an Israeli reli-

gious Zionist rabbi and physicist, also concluded several years ago that Jews may eat in a strictly vegan restaurant, as long as they refrain from consuming vinegar, which could be non-kosher. The ruling also comes after

The decision was voted on by 20 of the 25 members of the committee, the vast majority of whom voted in favor.

Without meat, there can be no mixing of meat and milk, the ruling says, and there is

tamination of unkosher foods.

"The requirement to eat only kosher is not one of health or physical purity, but one of Godliness and the observance of mitzvot," the ruling concludes. "While there are some levels of risk which the halakhah prohibits undertaking, we have argued that eating in an unsupervised vegan or vegetarian restaurant where government oversight exists and restaurants are generally concerned with their reputations does not overstep that boundary."

The document adds that ancient rabbinic prohibitions on the consumption of bread baked by non-Jews were instituted primarily to prohibit social interactions with non-Jews.

"The prohibitions are social and unrelated to any concern of kashrut," the decision says of the ancient ban. "We see ourselves and our gentile neighbors as equal members of society and reject social discrimination that holds us separate from those of other religious persuasions."

The ruling notes that one of the reasons for the intricacy and strictness of certain kosher laws is to prevent intermarriage. Reisner said that the new openness to vegan and vegetarian dining does not signal a loosening of the prohibition on interfaith marriage.

"The Conservative movement has for some time been moving away from edicts to maintain social separation, arguing a more humanist position about the desirability of good relations with all of our compatriots," Reisner said. "Now, that is not the same as to say that it approves of intermarriage." ■



the Conservative movement updated its Passover guide, permitting Jews to purchase certified gluten-free products ahead of the holiday, as long as they were also oat-free.

Previously, the movement deemed that Conservative Jews who keep kosher should eat only at restaurants under kosher supervision. But the 38-page ruling, issued earlier this month, says that without any meat products, many of the concerns surrounding kosher observance are rendered moot.

also no possibility of eating non-kosher foods such as pok. Even though the vast majority of kosher supervisors say cheese needs certification, the ruling permits eating at vegetarian restaurants on the grounds of a prior Conservative ruling stating that animal rennet is not prohibited.

The ruling is explicit in that it does not apply to restaurants that serve meat or fish but otherwise have vegetarian options, because there is still the risk of cross-con-

JCOR refreshes, renews, and replenishes

By Deborah Meyers Greene

Jewish Congregations Organized for Resettlement (JCOR) first met its refugee family as they arrived from Colombia last summer and now, 12 months later, the family is well on the road to financial stability and independence. All four family members are doing exceptionally well: both parents are fully employed and both teenagers are succeeding at their Ann Arbor middle school and high school.

As JCOR celebrates the family's success, JCOR 2's incoming co-conveners Carol Freedman-Doan and Rita Benn are gearing up to help the next refugee family.

"Our volunteers and donors, member congregations, institutional collaborators, and other supporters make possible everything we do," said Freedman-Doan. "We thank them and look forward to their continued engagement. And we enthusiastically thank our founding convener, Harvey

Somers, whose adept and nuanced leadership was critical to JCOR's inception and first-year success."

Expecting that JCOR's new family will arrive in the next few weeks, Freedman-Doan said, "Now is the time to refresh, renew, and replenish. JFS, with whom JCOR cosponsors the refugee families, suggests we raise an initial \$7,000 to get the family settled in, with a goal of \$20,000 for the year to fulfill this mission," Freedman-Doan added. "We are counting on our current donors to continue their generous giving and we ask others to add JCOR to their list of charitable-giving allocations." Donations to JCOR can be made on the secure JCORAnnArbor.org donation web page. Alternately, checks can be sent to Federation, noting JCOR on the memo line.

Benn and Freedman-Doan also announced two upcoming events: JCC's Apples & Honey on September 10 where a portion

of Kona Ice sales will benefit JCOR, and JCOR's October 22 "Folk with a Klezmer Accent" fundraising concert featuring well-known local talent.

Co-convener Rita Benn believes that JCOR presents an exceptional opportunity to help repair the world, to express Tik-kun Olam in ways that tap one's personal strengths and interests. "It also gives us a chance to repay the kindnesses that our immigrant ancestors received when they arrived on America's shores," said Benn. "We are seeking volunteers to work in teams to support housing and welcome, education, employment, finance, healthcare, childcare, and on-call needs related to transportation and foreign language translation." A volunteer sign-up form, descriptions of these teams, and other JCOR information is available on the JCORAnnArbor.org website.

Benn adds that housing for the family is

a pressing need, "We will welcome all tips from the community on affordable options."

To be prepared for any eventuality, JCOR is calling for volunteer translators in a broad array of languages including Spanish or French, Tigrinya or Kituba, Farsi or Dari, Arabic, or Ukrainian. Those with expertise in one or more of these languages are asked to email jcorannarbor@gmail.com.

About JCOR: Jewish Congregations Organized for Resettlement is a participant in JFS's Co-sponsorship Program. JCOR member congregations include Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth, along with the Jewish Federation which serves as JCOR fiduciary. JCOR's goal is to help the newcomers become independent neighbors over the course of their first year. ■

Washtenaw JFS expands resettlement services to Toledo

By Shrina Eadeh, JFS Senior Director of Resettlement and Integration Programs

Jewish Family Services of Washtenaw County (JFSWC) has resettled over a thousand individuals from around the world since our inception in 1993. Since then, we have expanded to offer wrap-around services to refugees and immigrants in our community. JFSWC is excited to announce that we have expanded our resettlement and employment services to Toledo, Ohio. Our Toledo office, formally named Greater Toledo Newcomer Center (GTNC), opened in June and is fully operational.

GTNC will offer services to newly arrived refugees as well as refugees who were previously resettled in the area. Services include reception and placement, preferred commu-

nities, and a matching grant program.

Reception and placement program

This public-private partnership with the U.S. Department of State offers and connects arriving refugees to services to assist individuals and families in establishing their lives in the U.S.

Resettlement staff start the planning process even before refugees arrive. Staff go to the airport to welcome our new community members, provide them furnished housing, and connect them to benefits and supportive services including Social Security cards, healthcare, schools, English classes, and em-

ployment opportunities. Staff work closely with a network of stakeholders like volunteers, employers, and social services to help refugees start their new lives in their new communities.

Preferred communities program

Preferred Communities, funded by the Office of Refugee Resettlement, provides intensive case management and group programming to vulnerable refugees. GTNC helps refugees work towards self-sufficiency with comprehensive case management services for up to one year from arrival.

Matching grant program

The Matching Grant Program is an alternative to public cash assistance funded by the Office of Refugee Resettlement. It helps eligible refugees become economically self-sufficient. Services include case management, employment services, English language services, health referrals, and social adjustment services.

Jewish Family Services of Washtenaw County is looking forward to establishing our new office and expanding and building upon the work we have been doing in Washtenaw County. ■

Commandment of mezuzah

By Rabbi Aharon Goldstein, Chabad of Ann Arbor

About the commandment of mezuzah, which is found in this week's Torah portion (August 5), Eikev, the Talmud relates that Rabbi Yehuda HaNasi once sent a mezuzah as a gift to Artaban, king of Persia, explaining that the small scroll would protect him from harm.

At first glance, Rabbi Yehuda HaNasi's gesture seems odd. The commandment to affix a mezuzah upon one's door posts was given only to the Jewish nation. A non-Jewish king, therefore, would not be fulfilling a religious precept by possessing a mezuzah.

As such, he would also be ineligible for any reward resulting from the performance of a mitzva (commandment). Why then did Rabbi Yehuda Hanasi promise the gentile king that the mezuzah would guard and protect him?

A similar question may also be asked about the common practice, dating back to the time of the Mishna, of inserting a mezuzah scroll into one's walking stick, also done for the sake of the protection it afforded. A walking stick is certainly not included in

the commandment of mezuzah. If there is no commandment, there is certainly no reward. How then, did the mezuzah afford protection?

A distinction must be made between the reward a person receives for performing a mitzva and the intrinsic attribute of the mitzva itself. When a person obeys G-d's command by fulfilling a mitzva, the reward he earns is a separate and distinct entity, additional to the essential nature of the mitzva. For example, the Torah states that the reward for the mitzva of mezuzah is long life: "That your days be increased and the days of your children."

Yet besides the reward promised by the Torah, each mitzva has its own special attributes and characteristics that have nothing to do with reward but are integral parts of the mitzva itself. The mezuzah's attribute is protection. Our sages explained that when a kosher mezuzah is affixed to the door post, G-d Himself watches over the occupants of the house, even when they are not at home. A mezuzah is written solely for the purpose of protection, and, by its nature, it protects.

With this in mind, it becomes clear that even when no fulfillment of a religious precept is involved, a mezuzah still possesses this attribute of protection, at least to some degree. It was for this reason that Rabbi Yehuda Hanasi sent the mezuzah as a gift to the Persian king and that Jews took mezuzot with them wherever they went inside their walking sticks.

In a similar vein, speaking about and studying the laws of mezuzah affords similar protection. The Talmud relates that in the house of one Jewish king a special sign was made on those door posts which were exempt from having a mezuzah.

From this we learn the crucial importance of having kosher mezuzot.

The Jewish people, likened to "one sheep among 70 wolves," is always in need of special defense. Every additional mezuzah affixed to a Jewish home extends G-d's Divine protection to the entire Jewish nation, for all Jews are ultimately responsible for one another. ■

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Face to Face: Jewish Reparations for Palestinians, a tool for spiritual activists

by Lauren Zinn

If you are a Jewish baby boomer, we probably have a lot in common: fond memories of family seders, Shabbat dinners, Jewish summer camps, trips to Israel, life on a kibbutz, or studying at Hebrew University. Some of us may have dated an Israeli (not the same one), considered making aliyah, taught Hebrew School, or celebrated an adult bat mitzvah. We may also share not-so-fond memories: feeling shunned by our community for having divorced parents or a gay sibling or for marrying out of our tribe. Yet, we're still here. We stayed members of our community even though, at times, we may have felt like outcasts. Why?

Perhaps we remain because, as Rabbi Adin Steinsaltz once said, the Jewish people are, above all else, a family. Whether the members of our family are in Israel or the Diaspora, dead or alive, we care.

At the March 2022 program, "The Future of Ann Arbor's Jewish Community," hosted by Rabbi Whinston, Clare Kinberg, and Rachel Levy, I realized that many of us, at one time or another, have felt left out or rejected by our bigger Jewish family. Whether it was because we were divorced, "still" single, intermarried, female, gay, trans, nonbinary, disabled, a convert, Mizrahi, Ladino, BI-POC, multi-faith, too old, too young, too rich, too poor, we wanted to feel validated by our tribe. It was clear that, when our Ann Arbor Jewish family marginalizes or shuns members of our community, it hurts us all. So, it's imperative we pay attention when members of our tribe feel unheard.

Decades ago, a particular form of shunning became apparent to me. In the early 2000s, I hosted a group of Jewish women at my house to hear Israeli Army Captain Rachel Persico (z"l) speak about injustices by Israelis towards Palestinians. She had firsthand experience having married a Palestinian. Rachel and Anton left Israel after constant discrimination. A non-Jewish social worker in the group at my house explained how abuse works with domestic violence and that the same pattern can repeat nationally. But because in Rachel's story Jews were the perpetrators, the Jewish women who attended the presentation at my house pushed back, leaving me and Rachel, who were concerned about Palestinian welfare and Israeli discrimination against Palestinians, pushed to the margins, feeling pushed out of the family altogether.

I think I also speak for others when I say I have felt silenced for decades by members of our community for questioning Israel's treatment of Palestinians and for educating others about it. I could list many examples, but instead I want to lift up those Jews who experience the agony of our divided tribal soul brought on by the contradiction between the Torah's teachings and Israelis' actions in the name of Judaism. Borrowing from Rabbi Burt Jacobson, an apt name for those of us who recognize our role in harming and our responsibility in helping Palestinians is "Spiritual Activist."

Rabbi Burt, who started Kehilla Community Synagogue in 1984 in Oakland, California, explains spiritual activism through the Ba'al Shem Tov (1698–1760), the Jewish mystic, healer, and founder of Hasidic Juda-

ism. The Ba'al Shem Tov taught:

[T]he real significance of the biblical teaching, "And you shall love your neighbor as yourself," hinges on the true meaning of the Hebrew word, "k'mo'khah." Usually k'mo'khah has been translated "as yourself," but the Ba'al Shem renders it "exactly like yourself." In other words, even though we have distinct bodies, minds, and personalities, all human beings share a single spiritual essence. This obligates us to care for one another in a proactive way



because we are all one.

We need spiritual activism to complement political activism. Both are necessary. For me, spiritual activism means being sensitive to the suffering of the persecuted and the persecutors. Spiritual activists recognize the dignity in each human being, and every human's rights for feeling a sense of belonging and home. Spiritual activists aim to end all forms of violence and begin ways of healing so that all may experience the dignity of being human that we all deserve.

Reparations is a tool in the spiritual activist's toolbox.

In 2021, as part of his spiritual activism, Rabbi Burt laid the groundwork with his congregation to start "Face to Face: Jewish-Palestinians Reparations Alliance," aka F2F. He wrote, "Being a Spiritual Activist is a way for American Jews to ally with and support Palestinians in a face-to-face interpersonal way."

The face-to-face approach reminded me of my experience with a Palestinian in Jerusalem in 1980. Each time I went to the Hebrew University gym, the same locker room attendant greeted me. Ibrahim was quiet, curious, and kind. We got to know each other during towel exchanges. When I mentioned I was looking for an onyx chess set for my father, he offered to take me to the Arab Market to find one. My Israeli Sephardic Jewish roommate strongly warned me not to go. "You cannot trust Arabs [Palestinians]," she said. But I trusted Ibrahim. Our journey into the crowded shuk was one of my most memorable experiences. His family's hospitality stood out. I often wish we'd kept in touch. Perhaps I felt guilty that his relatives did not enjoy the same rights in Israel as mine. So, in 2023, when I learned I could join a Jewish reparations group that met regularly with Palestinians in the West Bank to offer allyship, the tug on my heart was a resounding yes.

Rabbi Burt describes Jewish Reparations allyship as follows:

- taking on the struggle of Palestinians and Israeli activists as our own
- standing up for the Palestinians, even when we feel scared
- using the benefits of our privilege as American Jews to aid Palestinians

- acknowledging that while we, too, feel pain, the conversation is not about us; nonetheless, our work on behalf of the Palestinians can be healing for us as well
- being guided by the Palestinian villagers who will be engaged on the ground in the actual work of implementing the alliance, and by our Jewish activist partners in Israel

Face to Face members meet regularly via Zoom with a Palestinian contact in the Hebron Hills of the West Bank. His name is Awdah. He is a Bedouin schoolteacher, age 27, and a father of two. A few months ago, he told us a hopeful story. His village is only two meters from the closest settlement, separated by a wire fence. On the settlers' side, there is green grass, water, pools, electricity, schools, and freedom to move from settlement to settlement. On the villagers' side, there is no running water, no electricity, no green grass, no pools, no freedom of movement. The IDF (Israel's army) demolishes villagers' cars and homes regularly. Yet, the Palestinians remain steadfast in their desire and commitment to stay on their land. This is called Sumud.

Awdah told us that one day, a group of young boys (around age 13) stood by the fence watching some Palestinian youths play soccer. Awdah asked the settler boys if they wanted to play. They said yes. Awdah told his community, "We will not play Israelis against Palestinians and we will not keep score. We will mix up the teams and play for fun." But first, they had to figure out a way to get the Jewish boys inside the village. They dug a hole under the fence so the Jewish boys could pass through. Then, they played soccer, and it gave everyone hope. But, the boys' parents found out and forbade them to come near the fence again.

When I asked my adult daughter what this story brought to mind, the first thing she said was, The Boy in the Striped Pajamas. Me too, I replied.

Face to Face has given me more opportunities to meet Palestinians. Last week, I attended a celebration for a bride and groom of Mexican and Palestinian descent, respectively. At the feast, my husband and I were randomly joined by people we had never met: Palestinian Americans/Canadians who emigrated 50 years ago, and a couple from northern Michigan (not Jewish), one of whom had been to the Hebron Hills in 2012 to document an event supporting fair-trade olive farming communities in the Palestinian West Bank.

Just because we do not live in Israel-Palestine does not mean we get to ignore it. I was relieved that I could tell those at our table about my personal involvement with Jewish Reparations for Palestinians in the West Bank. But, I wished I'd had the support of my Ann Arbor Jewish family behind me.

Another reason for our Ann Arbor

Jewish family to listen and respond to the spiritual activists among us is the following awareness noted by Rabbi Burt:

"... As American Jews, we recognize that our tax dollars are going to support a right-wing Israeli government that is severely oppressing the Palestinians. And Israel's irresponsible actions have increased the level of antisemitism in the U.S. and around the world, which will inevitably affect our lives in this country."

In addition to Israeli settlers and soldiers, we in Ann Arbor are culpable. Every Yom Kippur, we declare that we, as a community, share in the guilt of inequities and that we, as a community, must make amends. Even if we spiritual activists can't change the system today, we're trying. That's why I joined Face to Face.

In our latest contact with Awdah, he said things are getting worse. "Soldiers support settlers. Settlers use attack dogs on our Palestinian women and children, point guns at us, prevent us from tending our crops or grazing our sheep. We villagers cannot afford feed so we must now sell our livestock." The hope from before had vanished.

The next day, Awdah emailed a photo of an order from the IDF that came that morning — a document in Hebrew and Arabic that said 10 homes in his village would be destroyed within two weeks. Awdah then learned that one of the homes to be demolished was his. It would not be the first time. And so, if Awdah requests donations for the villagers' legal fees to stop home demolitions in a court system intentionally designed against them, is it worth it?

Over the years, I'm glad to say our Jewish family has come a long way. We've listened better to those who differ from the norm and do more to make them feel they belong. Today, we have rabbis who are women, gay, intermarried, BIPOC, and trans. After meeting with a social worker outside of her Orthodox community, the first trans rabbi, Abby Stein, said, "... It was the first time I ever spoke to a professional where I felt listened to, as opposed to feeling like a problem that needed solving." We show the marginalized they're heard when, together, we innovate with our traditions, changing them, so that everyone feels included and respected.

So now, we need to ask, are we ready to include those of us who have been concerned about Palestinian lives for decades? Are we ready to change how we "do Jewish" to reflect the Ba'al Shem Tov's teaching?

May our local Jewish family open its ears and hearts to spiritual activists among us and ask: How can we help? How can we heal? How soon can we start? Let it be now.

To learn more about Face To Face, please visit <https://kehillasynagogue.org/face-to-face/>

If you would like to read my other blogs on Israel-Palestine, visit <https://www.zinnhouse.com/>

Lauren Zinn founded Jewbilation: Jewish Roots with Interfaith Wings and ran its educational program for 20 years. She led interspiritual and intercultural programs for international students at UM, and designed Faces of Faith, a community wide program hosted annually by our local Interfaith Roundtable. ■



The Sustainable Modern Homestead

The Sustainable Modern Homestead started with a set of fundamental ideas; an energy-efficient, earth-friendly home that melds interior and exterior, inviting open space into the home environment without sacrificing privacy, and that engages the surrounding landscape for its beauty, as well as its natural warmth and cooling potential.

The Sustainable Modern Homestead represents a robust collaboration between Giraffe's skilled designers, the homeowners, and our trusted construction teams. Through a series of early schematic massing and plan review sessions, Giraffe designers and the homeowners were able to develop a spatial arrangement that was uniquely suited to their family, while embracing a series of sustainable features they are passionate about. Deep roof overhangs and a careful arrangement of south facing windows create passive solar heating potential. A strong, central east-west axis connects a series of distinct but connected public and private spaces. Alignment of windows and doors on the north and south facades create a visual harmony on the exterior as well as a potential for cross ventilation and circulation in the home.

New, sustainable materials Giraffe integrated into the architecture of the Sustainable Modern Homestead include 5.5" T-stud framing, Havelock Sheep's Wool insulation, ZIP R6 insulated sheathing, a standing seam metal roof made from recycled materials, Arbor Woods thermally modified cladding and Vesta Steel siding.



Inside the home, Giraffe stewarded the owner's vision installing radiant heating and high thermal mass concrete floors throughout the home, a Unico high speed forced air system and a whole house HRV (heat recovery ventilator).

The Sustainable Modern Homestead combines thoughtful, clean designs with sustainable, progressive-thinking construction methods and systems. Giraffe's and the homeowners' goal is to make this type of building practice a standard for the homes we build today and in the years to come.

Follow us on Instagram @giraffedesignbuild to see our in-depth build process, and the details for our upcoming Giraffe Design Build in-studio presentation on building your own sustainable home.

giraffedesignbuild.com 📧 info@giraffedesignbuild.com ☎️ 734.562.2125

Calendar

August 2023

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Tuesday 1

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 2

Yidish Tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 3

Summer Stroll: Island Park. 10:30 a.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads the discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

David Frankel Exhibit at the Amster Gallery: JCC. 6 – 8 p.m.

Strange Torah Notations: BIC. Have you ever noticed some strange dots over certain letters in a Torah scroll? Maybe a letter that was written larger or smaller than another? Maybe even a reversed letter or a strange symbol? Learn about the placements, meanings, and interpretations of these visual midrashim preserved in our scribal traditions in this four-part weekly class. No knowledge of Hebrew is required; all texts are provided in translation and original. On Zoom. Facilitated by Zachary Carruthers. (4th of 4 sessions). 6 p.m.

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

Friday 4

Candle Lighting 8:33 p.m. Eikev

Saturday 5

Havdallah 9:37 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join. 10:30 a.m.

Sunday 6

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 7

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Tuesday 8

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 9

Yidish Tish Conversation & Reading Group: every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 10

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

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

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

Friday 11

Candle Lighting 8:24 p.m. Re'eh

Aura of Kabbalat Shabbat: BIC. A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. All are welcome to attend. 6 p.m.

Saturday 12

Havdallah 9:26 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Second Saturday Morning Shabbat Service: AARC at the JCC. At the JCC. This is a hybrid service let by our new rabbi Gabrielle Pescador. Welcome Rabbi Pescador. Everyone is welcome! Zoom link will be sent out the week before the event. 10:00 a.m. to noon.

Sunday 13

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Jews of Color Family Picnic: Allmendinger Park. Everyone in the Jewish community — single or with family, younger or older, observant or not, affiliated or not — who self-identifies as a person of color, is invited. 11:30 a.m. – 1:30 p.m.

Monday 14

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Golf Outing Fore Youth Scholarships: 8th Annual JCC fundraiser, this year honoring Sue and Larry Adler. At the Polo Fields Ann Arbor. 12:15pm Shotgun start 5:30pm Cocktails followed by dinner & reception.

Tuesday 15

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 16

Yidish Tish Conversation & Reading Group: every Wednesday, see above. 2 p.m.

Wednesday 16

Women's Rosh Chodesh Circle: TBE. In person and on Zoom. 5:00 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 17

Rosh Hodesh Elul

Summer Stroll: County Farm Park. 10:30 a.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Aging Solo: TBE. At the Ann Arbor JCC. 4 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

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

Friday 18

Rosh Hodesh Elul

Candle Lighting 8:14 p.m. Shoftim

Pet Shabbat at County Farm Park: BIC. Join us with your four-legged friends at County Farm Park as we celebrate Shabbat together. 6 p.m.

LGBTQ Shabbat Potluck: TBE. Join us for a Shabbat dinner and candle lighting with members of the local queer community. Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming. Registration requested. 6 p.m.

Saturday 19

Havdallah 9:15 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Sunday 20

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Community Potluck End of Summer Picnic: AARC. At Bandemere Park. Annual end of summer potluck. Bring something to grill or a dish to pass. 2–5 p.m.

Monday 21

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Tuesday 22

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Bereavement Group: TBE. 4 p.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 23

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 24

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

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

Friday 25

Candle Lighting 8:03 p.m. Ki Teitzei
Elementary Shabbat and Dinner and Family Camp: TBE. Ages 5 - 10. Registration requested. \$5 per person. 5:45 p.m.

Home Shabbat: From the Rabbi's Table to Yours:

BIC. Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours on the last Friday of each month. Join us early at 5:40 p.m. for conversation and visiting. 6 p.m.

Fourth Friday Kabbalat Shabbat. AARC. In person at the JCC and on Zoom. This is a hybrid service led by Rabbi Gabrielle Pescador. 6:30 p.m.

Saturday 26

Havdallah 9:03 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join. 10:30 a.m.

Sunday 27

Red Cross Blood Drive: BIC. Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! Register for your appointment using the link on the BIC website. 9:30 a.m. – 3:30 p.m.

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 28

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

HDS Anna Schwalb Library Dedication: HDS. 6 p.m.

Tuesday 29

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 30

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Thursday 31

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

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

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Valerie Scho Carey, wife of Brent Carey, mother of Kimberly, Allison (Anthony), and Jeffrey (Michael), and grandmother of Jason. June 11.
Nathan Simon, father of Charles (Melissa) Simon, grandfather of Ellie and Jeremy. July 4.
Shoshana Buchwalter, mother of Zevi Bareket. June 17.
George Rosenwald, father Eva Taylor, June 30.

The Washtenaw Jewish community sends mazel tovs to:

Cathy and Jack Marshall on the marriage of their daughter, Emily Novick, to Kori Swieter. June 3.
Jacob Finkel on his bar mitzvah, August 12.
Uri & Amy Lavi and Saul and Eileen Hymans on the birth of their grandson, Eli Henry Lavi, son of Guy and Amy Lavi.
Haran and Nikki Rashes and Laurie Lichter on the birth of their grandson, son of Ilana and Jeremy Levy, brother of Penina Levy, and great grandson of Paul and Carolyn Lichter.

Elie Wiesel reviewed “Oppenheimer” — and it made him shudder

By Elie Wiesel, Translated By Chana Pollack

This story was originally published in the *Forward*. To get the *Forward*'s free email newsletters delivered to your inbox go to forward.com/newsletter-signup.

*Editor's note: In March 1969, in a rare piece of theater criticism, Elie Wiesel was moved to write about a production of German playwright Heinar Kipphardt's "In the Matter of J. Robert Oppenheimer," based on the physicist's 1954 security clearance hearing. Oppenheimer objected to the play for what he called "improvisations which were contrary to history and to the nature of the people involved," including its choice to present him as regretting his work on the Manhattan Project. But watching it on Broadway, Wiesel "shuddered" at what he regarded as the play's "truth." The article, originally published in the *Forward* on March 12, 1969, is below.*

When McCarthyism swarmed over America, I was still living in France. It's still hard to comprehend how one demagogue with several followers managed to terrorize an entire nation. How was one hysteric able to endanger the very foundations of American democracy?

Naturally, there were logical reasons — the Korean war, the Soviet atomic developments, the spread of Communism and its aggressive ambitions. The most powerful country in the world had at once lost its monopoly on all its domains. Suddenly Stalinism's real face was revealed and so doubts about Roosevelt's loyalty to the Russian dictator wasn't a costly mistake. Bringing forth circumstances for an irresponsible demagogue with an answer to everything and a scapegoat for all sins.

It's difficult, practically impossible, to digest that era's psychosis. Seems to me the same is true for many American citizens. They recall the events, but avoid speaking

about them. It's almost a taboo topic: it's not to be investigated, in order not to open an old wound, an ancient shame.

I mention this now because of an innocent coincidence. I had the opportunity to see Heinar Kipphardt's play about the Oppenheimer investigation at the Lincoln Repertory Theatre. The experience was so deep, I felt an obligation to report to readers, de-



The *Forward*/Anya Ulinich

spite the fact that I'm not a professional theater critic, nor do I want to infringe on my critic colleague's boundaries.

Why did the play cause me to shudder? With its content and presentation, it ripped through me and made me hopeful once more about the individual's struggle, and the visions of artists and dreamers.

It shook me up due to its portrayal, its truth. Robert Oppenheimer intrigued me for years: his poetic genius, his tragic fate. Despite a deeply felt humanism, he created the atomic bomb: despite being pro-Communist in the 1930's, he remained loyal to

America: despite being a notable Jew, he remained at a distance from Yiddishkeit.

How does one weave together so many contradictions? How to clarify so many childish errors (during the investigation against him) and such an acute mind? What did he wish to achieve, and did he achieve it and if so, when?

As I mentioned, I wasn't living in America when, as a result of the McCarthyist psychosis, the sadly, well known investigation began about Oppenheimer's loyalty. But I read everything about the case—and am not any smarter for it.

It often seems to me that he was a pretentious intellectual, dancing at several weddings at once, while worshipping several gods simultaneously. He wanted to develop weapons, but not have to use them: befriend communists, but toss their ideas; engage with international political issues but only as a scientist not as a politician. His identity was so split, so variously defined that he alone didn't fully know what he thought.

And so, at his apex, as well as in the darkest moments of his career, he presented critical introspective questions having to do with human knowledge: at what point are we remaining loyal and to whom? At what point must we step up and say 'enough'? Those questions rattle all atomic thinkers. They know that today they are sitting in secure laboratories toying with abstract concepts the results of which could be the destruction of millions of souls. Intellectuals aren't free from similar doubts. One can fool around with words in order to write a poem or allegory. But how did Oscar Wilde put it? "One man's poetry is another man's poison." Not for nothing did Oppenheimer at the time of the first atomic bomb explosion recall pas-

sages from the Baghavad Gita: "I am become Death, the destroyer of worlds." In the last several generations the Angel of Death has had the final say.

My interest in Oppenheimer also has to do with his being current. It's no coincidence that so many young people are going to see the play. They identify with his struggle, with his lonely battle against uncomfortable authority, with his protest against bellicose instincts that rage throughout government circles. The college students attempting to revolt against biological weapons production, for example, are following in Oppenheimer's footsteps. His problem was that he hadn't created any positive theories. We know what had to be done, but how do we save humanity from suicide. Even Oppenheimer didn't preach de-weaponization, at a time when the Communist bloc is strengthening its military capability. What is to be done? Oppenheimer had no answer for that. It seems there is no answer.

Oppenheimer embodied the questions, not the answers. He endlessly posed riddles, not solutions, and so we must go see him at Lincoln Theatre. Him? Yes. The actor portraying him—a tall, intelligent and palpably Jewish young man named Joseph Wiseman—has so fully incorporated his character that he resembles him physically.

Wiseman, one of the best actors on the English language stage, plays his role with such sensitivity, with such restraint that it's simply impossible not to be moved. Each word sounds right, he doesn't stumble. Thanks to him, Oppenheimer is clearly depicted. He answered many of my qualms. I have much to say about Wiseman, but, as I mentioned, I'm no theater critic; I'm merely a witness of Oppenheimer and Joseph Wiseman. ■

In Oppenheimer trailer, the atomic bomb is born – and Einstein weeps

By Andrew Lapin, originally for the JTA

Oppenheimer, the hotly-anticipated Christopher Nolan biopic about the Jewish nuclear physicist who developed the atomic bomb, will include another familiar Jewish face when it opens this summer: Albert Einstein.

A trailer for the drama, released in May, includes a brief glimpse of the scientist's unmistakable visage, as rendered by the Oscar-nominated Scottish character actor Tom Conti. Underscoring the gravity of the bomb's development, this Einstein has foregone his usual cheery demeanor and is instead wearing a grave frown.

It seems appropriate for the film, which tracks J. Robert Oppenheimer (Cillian Murphy) as he and the other members of the Manhattan Project race to develop the bomb by constructing the Los Alamos Laboratory in New Mexico in the mid-1940s. Oppenheimer and his team of scientists tested the weapon there before it was eventually dropped on the Japanese cities Hiroshima and Nagasaki in the waning days of World War II, killing more than 110,000 people.

As the legend goes, the scientist initially heralded the bomb's successful test run by

quoting from the Hindu text Bhagavad Gita: "I am become Death, destroyer of worlds." He would eventually come to regret his creation, telling President Harry Truman he had blood on his hands.

Einstein's role in the bomb's development is often overstated, yet still notable. According to the American Museum of Natural

History, when the physicist and Jewish refugee of Nazi Germany learned that German scientists had succeeded in splitting the uranium atom in 1938, he urged then-President Franklin Delano Roosevelt to speed up development of nuclear weapons in the United States. His fear was that the Nazis might develop the bomb first, in part building on his

own scientific equations. Einstein was later barred from participating in the actual Manhattan Project as his left-leaning politics were enough to deem him a security risk.

As soon as the bomb was dropped on Japan, Einstein reportedly was devastated and came to regret even his small role in pushing Roosevelt to develop it.

Several other Jewish figures from the atomic age will make appearances in the historical drama, including onetime U.S. Atomic Energy Commission chair Lewis Strauss (played by Robert Downey Jr.), Manhattan Project physicist Richard Feynman (Jack Quaid), hydrogen bomb developer Edward Teller (Benny Safdie) and nuclear physicist Isidor Isaac Rabi (David Krumholtz).

"Oppenheimer" opened in theaters on July 21. Nolan, a filmmaker known for his grandiose style in blockbusters like *The Dark Knight* and *Inception*, shot the entire film in large-format IMAX cameras to add to its epic scale. It will be his second WWII history, after 2017's *Dunkirk*. ■



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Obituaries

The WJN prints obituaries, memories, and eulogies free of charge for family members of Washtenaw Jewish community members as a service to the community and to honor the lives of those who have passed away. When local congregations send condolence notices to the WJN, the editor searches for obituaries online. Also, community members are invited to send obituaries to the editor.

George C. Rosenwald, 90, died on June 30 in Ann Arbor, after a brief illness. Our beloved husband, father, and grandfather was a brilliant, kind, curious, jolly, thoughtful, and deeply loving man. We were unbelievably lucky to have him doggedly rooting for us throughout our entire lives.

George was born on December 13, 1932, in Vienna, Austria, the only child of Max and Shelley Rosenwald. He fled Austria with his parents at the age of 5, after the Anschluss in August 1938, then spent 10 difficult years as a refugee in Switzerland. In 1948 he and his parents finally were able to emigrate to America. It took resilience and grit, but he thrived. He received his BA from City College of New York and his PhD from Yale University. By the fall of 1958, he was a 25-year-old professor of psychology at the University of Michigan. Shortly after arriving in Ann Arbor, he met the light of his life, Gay Mericle. They married in 1961, raised two daughters, and shared 62 years of friendship and love.

He was a thinker and a scholar who influenced countless students and colleagues over his many years as a psychology professor (he could have just as happily been a faculty member in music or English or religious studies or history or philosophy ... he was interested in and knowledgeable about it all). His broad-ranging scholarship extended to Thomas Mann, Shakespeare, structuralism, semiotics, creativity, philosophy of science, and social science methodology. He was a compelling proponent for qualitative, phenomenological, narrative, multiple-case, and



life history research. His students, to whom he was devoted, learned well his admonition that they not mistake counting for thinking.

He was a proud Jew who credited the Brith Hazofim (Jewish boy scouts) in Zurich as having saved his life, providing a sense of community and belonging he'd never before experienced. He adored and deeply understood classical music, theater, and visual art. He loved to travel. There could never be too many helpings of dessert. He had a ready laugh, delighted in jokes, wove tall tales for the grandkids, and self-published two vol-

umes of humorous poetry.

Above all, George cherished his family. So often he would gaze around the table with joy and amazement on his face. He would express not only his love, but his feeling of profound good fortune. He referred to his family as "the gold in his life."

George is survived by his wife Gay, his daughters Julie (Steve Hathaway) and Eva (Christopher Taylor), his five grandchildren, Joey, Lena, Henry, Ruby, and Daniel, and numerous nieces and nephews. A memorial service will be announced later in the year. In lieu of flowers, please consider a donation in his memory to Jewish Family Services of Washtenaw County or the University of Michigan Musical Society.

Valerie B. Scho Carey, age 73, of Ann Arbor, Michigan, passed peacefully at home surrounded by family on Sunday, June 11. Valerie was a loving daughter, sister, wife, mother, and grandmother; a professional author and editor; an active advocate for humanitarian, environmental, and animal issues; a skilled gardener with vast knowledge of botany; a dedicated participant in the world of dog sports; a self-taught ornithologist; and a lover of books, music, world languages, and travel. As an avid, lifelong learner and teacher, Valerie devoured books and volunteered at a myriad of educational institutions. She was a dear friend to many and inspired the people around her with her dedication to the pursuit of knowledge and her firm belief that each of us can make a difference. Valerie left her mark on the world of children's literature and earned multiple prestigious awards for her writing. Over the years, she volunteered in children's hospitals, schools, and retirement homes with her therapy dogs. Valerie never tired of investigating and expanding ideas, stretching imaginations, striking up conversations, and befriending those around her.

Valerie was born August 6, 1949, in Pittsburgh, Pennsylvania, the eldest child of Ira Cass Scho and Zelda (Markovitz) Scho. Before Valerie and her sister Gail entered elementary school, the family moved to Flint, Michigan. A talented student, Valerie graduated with high distinction honors from Northwestern Community High School in 1967. She attended the University of Michigan, earning a Bachelor of Arts degree with high distinction in history (1971) and a Master of Arts in Eastern European and Russian history with a minor in cultural anthropology and museum practice (1973). She was awarded the National Defense Foreign Language Fellowship and Woodrow Wilson Teaching Fellowship while attending the University of Michigan.

Valerie married her loving and devoted husband, Brent L. Carey, DDS, on August 6, 1972, in Flint, Michigan. Shortly after college graduation, they relocated to Ypsilanti and later to Ann Arbor where they raised their three children: Kimberly (BS, BFA, CPDT), Allison (BS, MPH, DDS), and Jeffrey (BSE, BMA, PhD, VMD).

Valerie's love of folklore and storytelling grew from early childhood alongside her fascination with history; these elements are reflected in most of her written work. Among her many publications of prose, poetry, and essays are her beautiful

and lyrical children's books, which she began to publish after her youngest child was born. Among these works are: *Harriet and William and the Terrible Creature* (1985, originally published in the United States, also published in England, later translated for publication in France, and named a Children's Book of the Year by a joint committee of the Children's Book Council and International Reading Association); *The Devil and Mother Crump* (1987, a Parents Choice Gold Award winner, named among Children's Choices by the International Reading Association and Children's Book Council, and winner of the Society of Children's Book Writers and Illustrators Golden Kite Award); *Quail Song: A Pueblo Indian Folktale* (1990); *Maggie Mab and the Bogey Beast* (1992); and *Tsugele's Broom* (1993, named an American Library Association Notable Book).

In addition to developing her own writ-



ing, Valerie held longtime editing positions for the University of Michigan, including the Center for Middle Eastern & North African Studies and the Clements Library, Scholars International Publishing, and Parke-Davis Pharmaceutical Research for the Neurochemistry Department. Ever active as a writer, Valerie spent countless hours dedicated to lobbying for human rights and the environment, using her writing voice to compose countless letters of concern. Some of her dearest causes lay with Amnesty International, the National Wildlife Federation, and the National Audubon Society.

Valerie found great peace and joy in the botanical world around her, from the smallest lichen and moss to the most magnificent tree or rare bloom. Her botanical knowledge was profound and immense. She was an avid gardener with a deep love of everything flora and fauna. Valerie shared her knowledge of botany tirelessly. She volunteered for many years as a docent and a researcher for the University of Michigan Matthaei Botanical Gardens. There, she designed educational programs and led tours for school children and adults on a wide range of botanical topics. Just a few weeks ago, despite her failing condition, Valerie roused her inner strength to make one more visit to the Matthaei Botanical Gardens, where she took in the beauty of the Conservatory that she long admired and knew so well.

The gardens were not Valerie's only volunteer passion. She was a music lover and combined her interest in music, culture, and

history to volunteer for years as a docent for the University of Michigan's Stearns Collection of Musical Instruments. Valerie assisted in research and curation at the Cobblestone Farm in Ann Arbor, the Henry Ford Museum and Greenfield Village in Dearborn, the Detroit Historical Museum, and the Walker Tavern Museum in Cambridge Township. Valerie also enjoyed volunteering her time for various botanical and nature preservation groups. She was an active bird watcher and regularly participated in local annual bird counts and the Cornell Project Feeder-Watch Migratory Bird Program. Numerous injured songbirds and waterfowl found a second chance when picked up by her loving hands for rehabilitation or rescue.

Valerie volunteered countless hours giving to others by visiting local children's hospitals and senior assisted living and memory care wards with her trained and certified therapy dogs, Mia and Reid. She also made visits to local elementary schools with Reid, where he served as a certified reading dog for struggling readers. Valerie volunteered at Washtenaw Literacy as a mentor and taught English as a second language to non-native speakers. Valerie was a strong advocate for the importance of reading and education for all. In her own home, Valerie read aloud to her children from birth and, more recently, to her grandson, Jason, who says no one can match the expressiveness with which his beloved Bubbe read each unique character. Valerie was an active member of several book clubs, writing groups, and reading groups. Although in-person meetings became more challenging during the COVID pandemic and her illness, she remained in touch with her literary friends and supported their work.

Valerie's interest in dogs and dog training was cultured since the time she was a young girl growing up with multiple dogs as family pets. While in college, she adopted Socrates, a hound mix that inspired in her a deep fascination with the cognitive abilities of dogs. Since that time, Valerie enjoyed training her other dogs: Mia, a dalmatian with whom she did volunteer therapy work and Reid, with whom she volunteered and pursued competition sports such as obedience, rally, and agility. Valerie was an active member of several local and national dog clubs including the Ann Arbor Dog Training Club, the Dalmatian Club of Greater Detroit, the Dalmatian Club of America, and Therapy Dogs International. Valerie found great enjoyment in training and competing with Reid, and together they qualified for multiple obedience and rally invitational events. Even as her health waned, Valerie continued to find the determination and strength to pursue training and competition with Reid, including qualifying for the AKC Rally National Championships at the Master level in 2021.

When not training, gardening, or reading, Valerie liked to travel. She especially enjoyed visiting national and state parklands — Acadia National Park in Maine being a perennial favorite — and walking any natural trail where she could indulge in botanizing and bird watching. She traveled around the United States and Canada multiple times, preferring road trips to make stops at national parks and historic sights along the way. She also soaked in history and culture, traveling several times to Europe and parts of Asia. Valerie reveled in learning about

different cultures, music, and especially history. Even up to her final days, Valerie never stopped listening to music, learning, and reading.

Valerie was a dedicated mother, passionate about playing an active role in her family and making friends wherever she went. She was a careful, thoughtful listener and could converse on a wide range of subjects with insight and ease, so that people found enjoyment, friendship, and trust with her. She was a dedicated member of Temple Beth Emeth in Ann Arbor and took great comfort in her faith. When diagnosed with cancer in 2018, she remained dedicated to her work, family, and friends. Valerie remained a caring, strong, brave, determined, and idealistic woman throughout her final months.

Valerie is survived by her husband, Brent Carey; her children Kimberly Carey, Allison Carey, and Jeffrey (Michael) Carey; her grandson Jason; and her sister Gail Scho.

Valerie is preceded in death by her father, Ira Cass Scho, and her mother, Zelda (Markovitz) Scho.

Dr. Nathan Max Simon, psychoanalyst, psychiatrist, professor, and a recognized public health researcher, died on Tuesday, July 4, at the age of 97.

Dr. Simon treated patients during a career that spanned more than 60 years. He worked at and was affiliated with the Barnes-Jewish Hospital of St. Louis for 35 years, rising to the

position of Clinical Director of the Department of Psychiatry. He entered into private practice, based at the St. Louis Psychoanalytic Institute. He proudly retained his Missouri



license to practice medicine until 2022.

Dr. Simon was a longtime educator in St. Louis medical schools. He was the Clinical Professor of Psychiatry (Emeritus) at St. Louis University Medical School for more than 20 years. He also was an Associate Clin-

ical Professor of Psychiatry (Emeritus) at Washington University School of Medicine for more than 20 years. At the St. Louis Psychoanalytic Institute, he was a Training and Supervisory Analyst on the faculty where he taught for more than 30 years.

In addition to his extensive private practice and teaching careers, Dr. Simon led or contributed to numerous groundbreaking studies in public health, including on abortion, heart attack, smoking, and stress on ICU nurses. At a time when abortion was criminalized throughout much of the United States, Dr. Simon coauthored a controlled study that found that healthy women who had abortions did not develop serious psychiatric illness afterward, a finding contrary to the prevalent medical literature popular opinion. He led a nationwide, multiyear study of 12,000 men at high risk for heart attack. He also helped lead a study on stress in Intensive Care Unit nurses, the results of which were published in a 1980 book on the subject that he edited.

Dr. Simon also was active in many local and national organizations, including the ACLU, the St. Louis Heart Association, the Jewish Children's Home of St. Louis, and the American Psychoanalytic Association.

Dr. Simon was born in Wilmington, Delaware on March 27, 1926, to Philip and Jennie Simon, who were grocers. He attended the University of Delaware before enlisting in the U.S. Army in 1943 at 17. He served as an Infantry instructor and the Army sent him

to learn Chinese at Yale University. Afterwards, he transferred to the Army's Counter-Intelligence Service. Following his honorable discharge as a Sergeant, he entered Yale University and graduated in 1949 with a Bachelor of Science. In 1950, he earned a Master of Public Health, also from Yale University. He then attended the Washington University Medical School, graduating in 1955. After medical school, he interned at the Jewish Hospital of St. Louis and was a resident in psychiatry at Yale University for three successive years. Dr. Simon received his psychoanalytic training at the Institute for Psychoanalysis in Chicago.

Dr. Simon lived in St. Louis, Missouri, for over 60 years and moved to Novi, Michigan, in 2021. He was an avid hiker, backpacker, bicyclist, fly fisherman, and a published poet and memoirist. He traveled extensively throughout the world and loved spending time with his eight grandchildren.

He is survived by Barbara Simon, his beautiful wife of 71 years; his four sons and their spouses, Benjamin (Edie Brashares), Charles (Melissa), Philip (Christy Hoffman), and David (Ann); his loving sister Naomi Sales; and eight grandchildren, Charles, Ellie, Jake, Jenna, Jeremy, Julia, Katie, and Sophia.

Donations in memory of Dr. Simon may be made to the Southern Poverty Law Center or Missouri Botanical Garden, or the charity of your choice. ■

Israelis protest their government continued from page 12

the Supreme Court. That is indicative. We're nearly seventy-five years old, and we still don't have anything like a regular law that says all citizens in Israel are equal. That problem goes back to the founding of the state. It's a problem of preferring to have disproportionate power for a minority of religious Israeli Jews because nobody would consider Arabs as equal political partners. It means that you're giving disproportionate political authority to people who don't accept specific principles."

Even the centrist Daniel Gordis, had a biting analysis published in Haaretz: "If Israel was a marriage, it would now be waiting in the lobby of the divorce lawyer's office." He wrote on July 17,

"We are drowning in seething mutual resentment, in a sea of hatred. What are we fighting about now, just as we've completed 75 years as an independent Jewish state? No one is certain anymore, and it doesn't really matter. To be sure, it is largely about what kind of democracy Israel will be, if it remains a democracy at all, but by now it is also about betrayal, about a loss of trust, about the erosion of any sense of shared destiny. What was once a conversation about the judiciary has devolved into a flood of enmity, a tsunami of mutual rage.

Israel had always been a marriage of widely disparate groups and visions who curbed their autonomy and power for the sake of a larger whole, for the sake of a national home for the Jewish people.

That is what we were, not long ago. But that is no longer what we are."

Another worthwhile read was sent to me by Shifra Epstein by the historian Yuval Noah Harari author of Sapiens: A Brief History of Hu-

mankind. In his essay, "Can Judaism Survive a Messianic Dictatorship in Israel?" Harari asks to "Imagine a world where Judaism discards the spiritual and moral legacy it has accumulated over generations, burns down 'love your neighbor as yourself' and sets fire to 'you shall not covet your neighbor's house.' Imagine a world in which 'Judaism' becomes a synonym for religious fanaticism, racism and brutal oppression. Could Judaism survive such a spiritual destruction?"

When President Isaac Herzog spoke to a joint session of Congress on July 21, his remarks attempted to turn down the heat. Herzog described the many expressions of democracy in Israel: the simultaneous sounds on late Friday of the muezzin calling Muslims to prayer and the siren announcing the Sabbath in Jerusalem; the LGBTQ Pride Parade in Tel Aviv; the protection of human and civil liberties; the strong and independent judiciary; and the 120-member Knesset "comprised of Jews, Muslims, Christians or Druze, representing every opinion under the Israeli sun. Herzog said,

"Our democracy is also reflected in protesters taking to the streets all across the country, to emphatically raise their voices and fervently demonstrate their point of view," he said of the debate and discord over proposed judicial reforms. "Our democracy is the blue and white Israeli flag waved and loved by all Israelis taking part in the debate. ... Although we are working through sour issues, just like you, I know our democracy is strong and resilient. Israel has democracy in its DNA."

I look forward to reading your experiences, suggestions for other sources, and thoughts on any of this. ■

Mega Challah event: Mark your calendars

Were you able to be at the very first Mega Challah event in Ann Arbor? Maybe you were at the second Mega Challah event? Women from all sections of the Jewish Community came together to meet each other, make new friends, and learn to make challah, the special bread eaten on the Sabbath and on other Jewish holidays. If you were at one of these events, you know how much fun it was and what a great way to bring our community together.

If you missed the previous opportunities, you have another chance coming up this November 15. Mega Challah Three is quickly approaching. Are you new to the community? Are you looking for ways to learn about this tradition while enjoying a night out sharing with old and new friends, as well as learning how easy it is to bake a homemade challah?

Mark your calendars for November 15. If you would like to become more involved or offer your ideas please contact: Esther@jewmich.com

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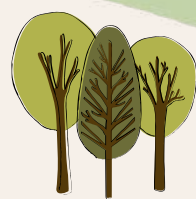
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Resources for the month of Elul, beginning August 19

For Elul: A Translation of Psalm 27 by Rabbi Yael Levy
We are called to say Psalm 27 every morning during the month of Elul as part of our preparation for the Days of Awe. The practice helps us to draw close to God and to feel protected and loved as we review the past and ready ourselves for the new year.



Psalm 27

TO THE BELOVED,

THE INFINITE PRESENCE is my light and exposure, whom should I fear?
The Infinite Presence is the strength of my life, what shall I dread?
When forces come close
Seeming to devour me
When narrowness threatens
And opposition attacks
All that is menacing stumbles and falls

EVEN AS AN ARMY of mistrust besieges me
My heart does not fear
Even as thoughts and desires rise up against me
I still have trust

ONE THING I ASK of the Infinite, One thing I seek
To dwell in the Presence all the days of my life
To awaken to the beauty of each moment as I pass through this world

THE INFINITE shelters me as I encounter difficulty and pain
The Infinite holds me close in deep and hidden places
And lifts me high upon a rock. Now I can see through to what is true
And I will offer my gifts of thanks
And I will sing and make music to the Eternal
Please, Infinite One, Listen to my voice, hear my call

BE GRACIOUS WITH ME
Answer me
You call to my heart, "Seek my presence"
Your presence I seek

Please don't hide from me
Please don't let me turn away in anger
I long to serve
You are my help
Do not let me feel abandoned
Do not let me turn away
In You I am safe
For my Mother and father have left me
And it is you who gathers me in
Teach me Your ways. Guide me on the path of integrity

THERE IS SO MUCH to lead me astray
Don't let me give in to all that torments me:
the lies, the illusions, the menacing threats


I MUST HAVE FAITH that I can see through all of this
I can see the good, the blessings, the ways of life

CULTIVATE HOPE in the Infinite Presence
Let your heart be strong and filled with courage

CULTIVATE HOPE

— Translation by Rabbi Yael Levy

A WAY IN JEWISH MINDFULNESS WEBSITE AWAYIN.ORG

"TODAY MY COMPASS ALIGNS WITH THE NUMERICAL FIELD OF MY GAZEL. I CONTINUE TO DREAM APE LESSONS FROM CONCRETE EXPERIENCES AND, IN THE PROCESS, REPAIR CONNECTIONS TO MY ROOTS."
- DR. MONA BOW

"LACK KNOWING WE ARE OURSELVES IN THE DAILY FEARS, WHAT ARE WE? WHAT IS OUR LIFE? THOSE QUESTIONS BEGIN TO RESIST IN TO OURSELVES TO THE IMPORTANT ASPECTS OF OUR LIFE, TO EMERGE WHAT BATTLES AND WHAT KNOWLEDGE. THERE IS NO PERFECT EQUILIBRIUM WE REBALANCE EVERY DAY." - RABBI DAVID VOLPE

"UNDERSTAND THAT THE CYCLICAL PATH WHATEVER NEEDS TO HAPPEN IN OUR CONCRETE: CHURCHES OF THE HOME, SCHOOL, COMMUNITY, CITY, COUNTRY, AND WORLD." - FREDERICK BOWMAN ASTOR

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FINDING BALANCE

Jewels of Elul Volume 21



Songs by Aly Halpert, Batya Levine, Daniel Kieval, Molly Bajgot & Noah Weinberg, Sara Mosenkis, Jordan Schuster, Micah Shapiro, Deborah Sacks Mintz, Sarah Beller, and Carol Anshien

<https://elulmusicproject.bandcamp.com/album/elul-songs-for-turning>

Join Jewish Family Services for the Third Annual



**Sunday September 10th, 2023
9am | Burns Park, Ann Arbor**

Event Chairs: Ashley E. Cureton, Joe Thomas, and William Epps IV

Help Jewish Family Services of Washtenaw County (JFS) raise the vital funds necessary to help address the ongoing Refugee Resettlement program and meet the basic human needs of our clients, such as personal safety, nourishment, support, and guidance as they settle into their new lives in their new country.

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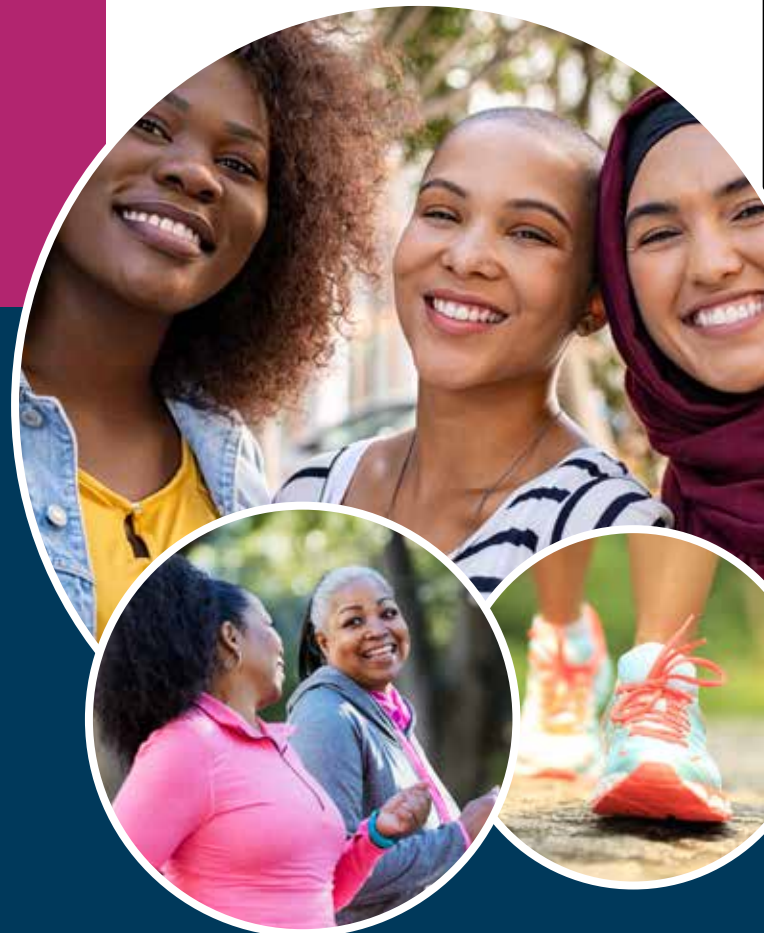


jfsannarbor.org/wam23/

The Walk A Mile in My Shoes event directly supports JFS's Refugee Resettlement Programs. While registration for the event is free, we encourage you to ask your friends and family to sponsor your journey and JFS' mission of **creating solutions, promoting dignity, and inspiring humanity.**



Jewish Family Services
of Washtenaw County



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**November 12th, 2023
2:00 - 5:00pm**

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**Jewish Community Center
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APPLES & HONEY, AND LOTS, LOTS MORE!

is also happening on **Sunday, September 10**
from 2-5PM at the JCC of Greater Ann Arbor.

As a community that welcomes comradery locally and from around the world, we hope that you'll proudly join us for both events. For more information, or to register for the event, please visit **bit.ly/apples-and-honey** or call (734) 971-0990.

