

In this issue...

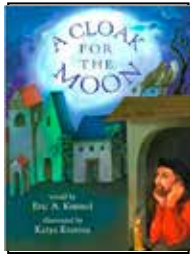
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A New Way
in
Central
Galilee

page 5



L'dor v'dor
with
Jewish
folktales

page 10



At
AARC

page 13

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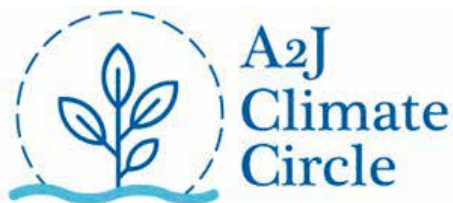
FREE

A2J Climate Circle launches initiatives across the community

Our place in creation: finding a new Jewish path

By Rabbi Josh Whinston, Temple Beth Emeth

By now, we know the climate crisis touches every corner of the globe, with its effects increasingly visible in our community. Some of us wonder why it barely snows in Ann Arbor anymore. Extreme weather patterns, rising sea



levels, and the loss of biodiversity are stark reminders of the urgent need for change. Since 2001, even Canada's vast forests, once vital carbon sinks, have emitted more carbon than they've absorbed — an alarming indicator of systemic ecological collapse.

What we've been doing so far hasn't been enough. Addressing this crisis requires more than technological fixes or policy shifts. Dr. Mara Benjamin, a scholar of Jewish thought at Mount Holyoke College, challenges us to rethink our relationship with creation. Our failure to adequately address the climate crisis begins with our reticence to reimagine our relationship to the land. Traditional stewardship models, rooted in a hierarchical view of humanity as rulers of the earth, have failed. Psalm 104 offers an alternative, celebrating the interdependence of all life.



Rabbi Josh Whinston

We read in Ps. 104:10-14, "You make springs gush forth in torrents; they make their way between the hills, giving drink to all the wild beasts; the wild asses slake their thirst. The birds of the sky dwell beside them and sing among the foliage ... You make the grass grow for the cattle, and herbage for humans' labor that they may get food out of the earth—" This poetic imagery reflects a balanced world where every creature has its place in sustaining the whole.

Shifting our perspective is essential. Our entitlement to unlimited resources — houses, cars, strawberries from faraway lands — is not solely individual but systemic, embedded in economic structures that prioritize exploitation over balance. To heal our planet, we must reimagine our place within it.

Jewish tradition offers a framework for this transformation. By embracing a theology that honors the intrinsic value of all creation, we can shift from domination to partnership.

We must move beyond seeing nature as a resource to be managed and instead view it as a sacred trust, deserving of care and reverence. The urgency is clear: whether in Central America, Canada, or our own backyard, the consequences of inaction grow more severe with each passing year.

Now is the time for bold thinking and action rooted in our deepest values. Reconnecting with these teachings can inspire the systemic change needed to ensure a livable future for generations to come.



Early childhood Center student

Recycling at the JCC

By Elizabeth Churnesky, Jewish Community Center of Greater Ann Arbor

The Jewish Community Center of Greater Ann Arbor is a shining example of environmental stewardship, actively

implementing a comprehensive recycling program to minimize its ecological footprint. This commitment extends to all facets of the organization, from everyday operations to educational initiatives.

By diligently recycling cans, paper products, and cardboard, the JCC significantly reduces the amount of waste sent to landfills. This not only conserves valuable resources but also helps mitigate the environmental impact associated with waste disposal. Additionally, the integration of a compost bin within the Early Childhood Center's garden fosters a hands-on learning experience for young children, instilling a sense of environmental responsibility from an early age.

The benefits of the JCC's recycling program are far-reaching. By reducing the demand for raw materials, the organization helps conserve natural resources and minimize the energy consumption required for manufacturing new products. This, in turn, contributes to lower greenhouse gas emissions and a reduced carbon footprint. Furthermore, recycling helps preserve landfill space, extending the lifespan of these essential facilities.

The JCC of Greater Ann Arbor's recycling program serves as a model for other organizations and individuals seeking to make a positive impact on the environment. By embracing sustainable practices and

continued to page 22

Susannah Heschel to keynote Antisemitism Summit

By Robert Erlewine

The 2022-2023 Washtenaw County Area Jewish Community Study identified not only significant concern in the community about antisemitism but it also indicated that almost half of those surveyed felt that their views of Israel were not always welcome in Jewish spaces. Moreover, this data was gathered before the events of 7 October 2023 and the subsequent war, and incidents of antisemitism and tensions around Israel — including within the Jewish community — have skyrocketed since then.

While antisemitism seems to be an issue on everyone's minds these days, it is not



Susannah Heschel

necessarily working to unite the community. In fact, there is significant disagreement about how to define antisemitism and how and to what extent it is manifesting around the world, in the nation, and in the local community. The sorry state of public discourse in our present moment, fed by social media and the self-

righteous posturing and pugnaciousness that it invites and amplifies, has not created an atmosphere where civil and empathetic discussion can take place between those who might disagree on this issue.

In an effort to create a space for such discussions to take place, or at least, to begin, within the Jewish community of Washtenaw County, Temple Beth Emeth and the Eastern Michigan University Center for Jewish Studies are partnering to host an Antisemitism Summit. This event, which will take place at TBE from 2 to 6 p.m. on Sunday, March 16, will bring the distinguished scholar and public intellectual Susannah Heschel (Chair of the

Jewish Studies Program at Dartmouth and the Dartmouth's Eli Black Distinguished Professor of Jewish Studies) as its keynote speaker to talk about antisemitism in our present moment.

The summit will also include a panel session that will bring together community members from across the political spectrum to reflect on antisemitism and their experiences in the last year and a half.

This event seeks to create a space for genuine and civil dialogue to happen within the community on this very important issue. It is free, open to the public, and security will be present. Advanced registration will be required at: <https://www.templebethemeth.org/form/2025-Antisemitism-Summit>. ■

Advertisers

Alex Milshteyn, Realtor.....	3
Ann Arbor District Library.....	23
Bank of Ann Arbor.....	23
Country Valley Farm.....	2
Frankel Center for Judaic Studies.....	23
Giraffe Design Build.....	24
Hurwitz-Greene Real Estate.....	8
Irene Butter Fund.....	12
Jewish Community Center of Ann Arbor.....	10
Jewish Federation of Greater Ann Arbor.....	12, 22
Pam Sjo, The Reinhart Company.....	2
Positive Vibrations.....	2
PTD Productions.....	3
Purple Rose Theatre Company.....	2
Wharton Center.....	12
Wolverine Tax & Financial.....	3
Zekelman Holocaust Center.....	11
Zemyck Pottery.....	23

From the editor



In the "after times"

I am a very curious person. When I read something (I read all day), I generally stop every other paragraph and take off down a rabbit hole because something invariably piques my curiosity. For instance, in the article on page 5, "Building bridges in Central Galilee for a shared future" by the staff of the Israeli organization, A New Way, I read, "Imagine a classroom where Jewish and Arab students sit side by side, learning, discussing, collaborating, and ultimately preparing for Israel's first and only shared matriculation exam."

What, I thought, Jews and Arab Palestinian citizens of Israel have never had the same matriculation exam? I had to look into this: down the rabbit hole. For those of us raised with the fundamental values expressed in Brown vs. Board of Education (1955), the facts about Israel's education system for Jews and non-Jews can be very unsettling. Reading about the systemic inequality in Israel's education system while also reading about Trump's war on equity efforts in the U.S. was a stomach punch.

Thankfully, I have many resources to help recover and keep going. Right now, I'm reading the book *Begin*

Again: *James Baldwin's America and Its Urgent Lessons for Our Own* by Eddie S. Glaude. This book is just what I needed, both for living in a Trumpian U.S. and for thinking about Israel, its root problems and having the courage to not give up. Baldwin and Glaude clearly expose the big "lie," the immoral yet foundational idea that in the U.S. white people matter more than indigenous, Black, and brown people. While there has never been a time in U.S. history when this idea has not shaped the contour of our lives, there have been times when the push to make the lie visible has grown, and then there have been the "after times," the times when white supremacy reasserts itself. We are in another round of "after time." And so we must "begin again."

In Israel, the activists of Standing Together, a grassroots Jewish-Arab movement fighting for peace, equality and social justice in Israel-Palestine, are leading through the current after time.

On Saturday evening, January 25, Muslim human rights and shared society activist Ghadir Hani spoke to a large demonstration in Haifa. Here is an English translation of her speech.

"In the great darkness that surrounds us for too many months, we have received a little bit of light twice this week with the return of the seven hostages on Sunday and today. Not an eye is left dry seeing the hugs of the mothers and daughters and family members. The knowledge that they are back alive strengthens us all. I hope that the 90 remaining hostages [some dead, some alive] will return to their families soon. A complete deal and nothing less.

The ceasefire is a significant first step in the process of ending the war and guaranteeing peace to the residents of the south and in general. The most important step is the continuation of the process, so we reach the stage of the release of all the hostages and the end of the war, and the beginning of a political process to reach an Israeli-Palestinian peace agreement.

After 15 months of such a long and difficult war, how could one support the government, which has committed so many cruel acts and has not even reached its goal [of destroying Hamas and returning the hostages]?

Another moment of relief this week was the departure of the cause of so much hatred and fear, Minister Itamar Ben Gvir, the man whose only desire is to see blood in the streets. We in the battered, wounded, bleeding Arab society say thank you for his departure, but know that in this government, the life of Arabs is cheap.

But these few moments of light do not illuminate the great darkness.

This terrible war, the most brutal since the conflict between our two nations be-

continued on page 21

the Purple Rose theatre company

Fourteen Funerals

A Michigan Premiere by **Eric Pfeffinger**
Directed by Rhianon Ragland

It's weird when city girl Sienna gets a cryptic phone call about the untimely deaths of some distant family members in small-town Blissfield, Indiana. Weirder yet is the way they expect her to deliver eulogies for relatives she's never met. But weirdest of all: Sienna goes there. Maybe she's hoping for a big inheritance. Maybe she just really needs to get away from her dead-end life in Chicago. But what she never expected was the tumultuous and rewarding relationship that she develops with Millie, the peculiarly sunny employee of the Blissfield funeral home.

Feb. 6 - Mar. 9, 2025
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Email Adam Mitchel with any questions:
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Community Tu B'Shvat: Growing with books and trees

By Marlowe Susselman, Director of Camp, Youth, and Family, Ann Arbor JCC

Trees meet books in a special Tu B'Shvat program on February 16, from 2 to 4 p.m. at the JCC of Greater Ann Arbor.

Primarily geared toward families, the event celebrates the connections between literacy, growth, and access, and how those connections help us to engage with, care for, and shape our world. As minds grow, doors open, and the world is transformed.

Participants can participate in a variety

of activities. Shop at the Early Childhood Center's annual Scholastic Book Fair, browse a variety of PJ Library Tu B'Shvat books, and attend storytelling sessions. Get hands-on with Tu B'Shvat themed activities including paper making and book binding, a self-guided Tu B'Shvat seder, learning about the Seven Species, and exploration of our connections with the earth and how we can help support and care for our world as stewards. ■



Some family secrets are better left boxed up...

The Hat Box
by Eric Coble

February 13-16 and 19-22, 2025

At the Riverside Arts Center, 76 N. Huron Street, Ypsilanti
Evening shows at 7:30 pm
Matinees at 2pm on Sunday 2/16 and Wednesday 2/19

Do we ever *really* know our parents? Two sisters find out when they discover a hat box hidden in their recently deceased father's closet. What sits inside sends them on a wild and funny ride down memory lane.

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TBE events in February

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

Tot Shabbat Service & Dinner

Fridays at 5:45 p.m.

Join the Clergy to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5. Registration requested

Elementary Shabbat Service & Dinner (every second Friday of the month)

Fridays at 5:45 p.m.

A short service, song session, and community building! Most appropriate for children ages 5–10 and their parents, grandparents, and other adults. Everyone is welcome! Registration requested.

Wine & Cheese Shabbat Reception

Fridays at 6 p.m. (except the second Friday of each month)

Shabbat Service

Fridays at 6:30 p.m.

Every 2nd Friday 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.

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.

Back Door Food Pantry

Thursdays, 4 to 7 p.m.

Meditation with Claire Weiner

Thursdays at 5 p.m.

Join Claire Weiner for a 40-minute meditation session.

Lunch & Learn with Rabbi Whinston

Fridays at 12 p.m.

Shabbat morning Torah study

Saturdays at 8:50 a.m.

Join us for this weekly discussion of the

Torah portion.

Weekly Mahj

Tuesdays at 7:30 p.m.

Wednesdays at 12:30 p.m.

WTBE Gift Shop Open

Wednesdays at 4 p.m. and Friday at 5:30 p.m. | Second Friday of every month open at 6:30 p.m. Washtenaw County's only Judaica Shop!

Death and Legacy in the Tanach

Mondays, February 3, 10, 24, at 12 p.m. and 7:30 p.m.

Women's Rosh Chodesh Circle

Monday, February 3, at 6 p.m.

Continuing Mussar

Tuesdays, February 4 and 18, at 1 p.m.

Jewish Book Club

Thursdays, February 6, 13, 20, and 27, at 11 a.m.

Jewish Monsters and Magic

Sundays, February 9 and 23, at 4:30 p.m.

WTBE Historical Novel Reading Group

Monday, February 10, at 12:30 p.m.

WTBE Fiber Arts

Mondays, February 10 and 24, at 12:30 p.m.

Brotherhood Guys Night Out

Thursday, February 13, at 6 p.m.

Introduction to Judaism with Rabbi Whinston

Thursday, February 13, at 7 p.m.

Family Camp

Friday, February 14, at 6:45 p.m.

Family Camp 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.

Bereavement Group

Tuesday, February 18, at 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.

LGBTQ Shabbat Potluck

Friday, February 21, at 5:30 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!

Funding available for collaborative projects

By Jewish Federation of Greater Ann Arbor staff

Do you have an idea that could bring together members of the local Jewish community in a new way? Have you been thinking about an exciting cultural project that has never been done in Ann Arbor? Do you have a concept of an initiative focused on teen engagement? If you're seeking funds to make your dreams a reality, you can apply for a grant from the Community Engagement Fund (CEF) or Zelma Weisfeld Fund for Culture and Education and bring your ideas to fruition.

The Community Engagement Fund is supported by the Annual Community Campaign of the Jewish Federation of Greater Ann Arbor. Its purpose is to encourage organizations and individuals to work collaboratively on new, innovative initiatives that cultivate a connected, caring, and vibrant Jewish community in Washtenaw County. In 2024, funds from the campaign were earmarked for teen engagement initiatives for the first time. These funds are to be allocated through the CEF process.

The Zelma Weisfeld Fund for Culture and Education is supported by an endowment established by the estate of Zelma Weisfeld (z"l). Its purpose is to foster cross-communal collaboration and creativity to bring joy and connection to the community, and it is specifically intended for cultural or

educational projects.

Recent projects supported by the CEF and Zelma Weisfeld Fund include a Joys of Klezmer Concert, Sounds of Freedom Shabbat, Israel Education Scholar in Residence, and community-wide October 7 Commemorations.

For the spring round, grant requests of up to \$5,000 for the CEF and \$3,750 for the Zelma Weisfeld Fund will be considered and must be submitted by a formal or informal partnership of three or more collaborators. The deadline for the grant application is March 15. Applicants are asked to submit a letter of intent by March 1 to info@jewishannarbor.org.

A grant selection committee, comprising community volunteers, evaluates proposals against the funds' principles of cross-communal collaboration, creativity, innovation, joy, and connectivity. Decisions will be made within one month of the grant deadline.

"I'm delighted with the success of our Community Engagement Fund allocations," said Federation CEO Eileen Freed. "The support provided by this fund has fostered collaboration and enabled the development of engaging community programs to strengthen our community."

More information and an application for submission is available at www.jewishannarbor.org/grants. For more information or to inquire, contact Kadi Swerdlow at kadi@jewishannarbor.org or 734-773-3535. ■

AAOM launches Melave Malka series

The Ann Arbor Orthodox Minyan (AAOM) is launching its annual Melave Malka program this month with a Shabbaton on the weekend of February 1–2 featuring scholar-in-residence



Professor Shapiro

Professor Marc Shapiro. Professor Shapiro, who holds the Weinberg Chair in Judaic Studies at the University of Scranton, is a rabbi and author of numerous books, including *Between the Yeshiva World and Modern Orthodoxy* and *The Limits of Orthodox Theology*, both of which were National Jewish Book Award Finalists. He has also given hundreds of invited lectures on topics as varied as "Judaism and Islam: Some Historical and Halakhic Perspectives" and "Sense and Censorship: Is Historical Truth an Orthodox Value?" Professor Shapiro will speak at multiple events over the weekend, including a Shabbat morning program and a Melave Malka presentation after the conclusion of Shabbat. Full details of the weekend and upcoming additional programs are available at the AAOM's website, annarborminyan.org.

Ann Arbor Orthodox Minyan events for February

For information about all events, please visit annarborminyan.org/announcements or contact welcome@annarborminyan.org.

AAOM Kabbalat Shabbat and Shabbat Maariv Service

Every Friday evening, beginning 20–30 minutes before sunset. Michigan Hillel (1429 Hill St.)

AAOM Shabbat Morning Service

Every Saturday morning, 9:30 AM. Michigan Hillel

Parsha Party with Morah Milka

Children's programming for "walkers and talkers." Every Saturday morning, 10:30 AM. Michigan Hillel

AAOM Shabbat Mincha Service

Every Saturday afternoon, approximately 30 minutes before sunset. Michigan Hillel

Daily Minyan

Shacharit services are held jointly with Chabad Monday–Friday at 7:30 a.m. and Sunday at 8:45 a.m. Weekday Shacharit is at Hillel on Sunday, Monday, and Tuesday, and at Chabad on Wednesday, Thursday, and Friday. Mincha and Maariv are normally held Sunday–Friday at Hillel, at times that vary throughout the year.

Scholar-in-Residence Weekend

February 1–2. Professor Marc Shapiro joins the AAOM for a weekend of teaching and learning. Please see the AAOM website for program details. ■

Building bridges in Central Galilee for a shared future

By Staff of A New Way, a beneficiary of the Jewish Federation of Greater Ann Arbor

In the Central Galilee region of Israel, where the communities of Migdal HaEmek, Nof HaGalil, the Jezreel Valley, and Nazareth converge, a groundbreaking educational initiative is reshaping the future of Israel's shared society.

Imagine a classroom where Jewish and Arab students sit side by side, learning, discussing, collaborating, and ultimately preparing for Israel's first and only shared matriculation exam. As they collaborate together over two transformative years, fear, prejudice, and hostility are gradually replaced with understanding, empathy, and trust, building the foundation for a more inclusive Israeli society.

This vision is being brought to life by "A New Way" (Efshar Acheret), an Israeli nonprofit, through its groundbreaking Joint Citizenship Matriculation Program. Launched in 2017, 500 students from across Israel have taken part in the program, which is authorized and supervised by Israel's Ministry of Education. The organization is able to fund its operations in part thanks to the Annual Community Campaign of the Jewish Federation of Greater Ann Arbor.

Unity through learning

For Jewish and Arab youth in Central Galilee, where opportunities for meaningful encounters are rare and limited by language, cultural differences, fear, and prejudice, A New Way's Joint Citizenship Matriculation Program provides a pathway for connection, understanding, and collaboration in a new and innovative way.

The program pairs Jewish and Arab high school classes in the 10th and 11th grades, combining academic preparation for the matriculation exam in Citizenship Studies

with joint exploration of social issues.

Every aspect of the program is inclusive: lessons are conducted bilingually; materials are provided in both Hebrew and Arabic; meetings rotate between the two schools with organized transportation; staff are specially trained; and encounters are scheduled during regular school hours to ensure that all students can take part.

In the first year, students focus on joint coursework, preparing for Israel's first and only shared matriculation exam. Through

In the second year, as connections deepen, students undertake a collaborative research project on a social issue relevant to their lives, conduct joint investigations, and create community awareness campaigns.

This unique experience not only qualifies the students for their citizenship matriculation exam, which is a compulsory element of the school finishing certificate, but also equips them with the cross-cultural perspective, skills, and motivation to lead a more inclusive Israeli society.

"Thank you so much for this special day. We enjoyed being together, and it was worth coming to participate," shared one student after an activity session.

"It was a unique experience to visit an Arab school and feel comfortable and unafraid," shared a student after a multicultural meeting at the Franciscan Convent School in Nazareth.

Ilan Simchi, Principal of Yigal Alon School, Nof HaGalil, shared, "This is an extremely important activity. I am proud of



this collaborative process, they get to know each other, deepen their understanding of one another's cultures and discover shared values and aspirations, and improve their language skills.

Changing hearts and minds

The transformative power of the program is best captured through the voices of its participants.

the students and staff for their engagement and enthusiasm. They got to know each other more deeply, had a great time, and returned inspired."

continued on page 7

Visiting Israel with Christian friends

By Rabbi Asher Lopatin, Jewish Federation of Greater Ann Arbor



Father Ed Fride feeling the immense power of praying at the Western Wall

I have been to Israel countless times, but I was excited to lead a JCRC (Jewish Community Relations Committee) mission to Israel this past December with a group that was a little different for me. I was joined on this trip by small group of Christians of different denominations and diverse outlooks — political and otherwise. As a Jew, I was inspired to see how much Israel — the Jewish Homeland and the Jewish State — resonated with my Christian friends. Certainly, the Jewish people have a special relationship with the Holy Land, but the Christian relationship with the land where Jesus walked and died (and, in the Christian tradition was resurrected) is deep and powerful. Adding further richness to our time together, our guide was a Muslim Palestinian Jerusalemite citizen of Israel.

Our trip involved seeing Israel's most important Jewish sites, along with areas that hold deep significance for Christians. Climbing the Temple Mount was one such meaningful experience for all of us in different ways: For me as a Jew, I see the Temple Mount as the holiest place on earth, where the Temples of the ancient Jews stood. For my Christian friends, it was that, plus the place where Jesus overturned the tables of the merchants whom he felt were desecrating the holiness of the Temple

Mount. For our Muslim guide, the Temple Mount is the place the Qur'an refers to as "al-Aksa" — the farthest place — from which Muhammad took his night journey to heaven. How wonderful it is that in 1967 Israel reunited a then-divided Jerusalem and took control of this important site following decades of Jordanian rule that barred Jews from entering. Now all religions and nationalities can roam the Temple Mount and draw from its unique spiritual powers.

Also while in Jerusalem, my Christian friends were welcomed to the Western Wall, which is officially a Jewish prayer space, but people of all religions are invited to pray there and feel its energy as the last remnant of the Holy Temple, where Jews have prayed since the Second Temple was destroyed by the Romans in 70 CE.

While Israel was vital, vigorous, and bustling, at every juncture we saw the sadness and heartbreak of the 100 hostages still held by Hamas in Gaza. Whether in the beautiful, modern city of Tel Aviv at Hostage Square, or down south in Sderot and really everywhere else, the trauma of the October 7 massacre and rapes and hostage-taking was deep in the hearts of every Israeli.

Our guide, Ameer, was a volunteer for United Hatzalah, Israel's volunteer-based emergency medical services organization.

continued on page 8

A legacy of giving: Jack and Sheryl's commitment

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

The Life & Legacy® initiative, a program of the national Harold Grinspoon Foundation, recently concluded its fourth year in the Ann Arbor area. Over those four years, 266 members of our local Jewish community have committed over \$15.3 million in planned gifts to the 11 participating organizations. Most of these funds will be realized after the donors' lifetimes, helping to ensure the long-term financial sustainability of Jewish life in Washtenaw County for

and their families live in Ann Arbor, they are the next generation growing up in TBE. Our two older granddaughters just started religious school. We want to make sure that great Jewish community programs will be available to them as they grow up."

They also recognize the critical role Jewish Family Services plays in the broader community. "I can't say enough



Jack Billi and Sheryl Hirsch

generations to come.

One such gift that will provide a lasting impact on the future of the Ann Arbor Jewish community is from Jack Billi and Sheryl Hirsch, who are proud members of the Ann Arbor Jewish community. Jack explains, "Sheryl and I are so fortunate to be part of the Ann Arbor Jewish community. We have been blessed and benefited beyond measure, and it's our honor to give something back to make sure that this wonderful community is sustained for generations to come." As they look to the future, Jack and Sheryl are committed to ensuring that the vibrant community they've been part of continues to thrive for generations to come.

One of the institutions Jack and Sheryl are dedicated to supporting is Temple Beth Emeth, a place where they have found both spiritual growth and a sense of community. "We are so excited about the new direction TBE is taking in terms of the next generation of leadership," says Jack. "We are fortunate to welcome Rabbi Chelsea Feuchs as the Director of Engagement and Adult Learning, Cantor Emma Maier as our new cantor and Director of our music programs, and Susan Horowitz as the new Education Director. Along with Rabbi Whinston and Executive Director Shannon Hall, they form a great team to carry on the programs within TBE and to expand into the community."

For Jack and Sheryl, their legacy gift is about creating a lasting impact for the future of the community that has given so much to them. Sheryl adds, "Because both of our children

good things about what JFS has done for the resettlement of immigrants and food security," Jack shares. "We are proud that we can support them financially and also with our time and effort."

Being actively engaged and ensuring the continuity of Jewish life and values in the greater Ann Arbor Jewish community is important for Jack and Sheryl. Through their support, they hope to ensure that the programs, services, and institutions they cherish will remain strong and continue to flourish for their children, grandchildren, and future generations. Their journey of giving back is a testament to the deep connections they have formed with their community and the desire to see it thrive long after they're gone.

For more information about Life & Legacy, please contact Osnat Gafni-Pappas at the Jewish Federation of Greater Ann Arbor at osnat@jewishannarbor.org or 734-773-3538. You can also reach out directly to any of the following participating community organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House, 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, Temple Beth Emeth, and University of Michigan Hillel. ■

HDS alum on 50th anniversary

By Paula Zieben (Silverman)

Fifty years ago, a seed was planted in the Ann Arbor Jewish community with the founding of the Hebrew Day School of Ann Arbor (HDS). That seed has grown into a vibrant institution that has profoundly impacted countless lives, especially my own. I am filled with gratitude and pride for the role HDS has played strengthening the Jewish community, both locally and globally, and me as a person to this day.

HDS was more than just a school to me. It was a home where Jewish values, traditions, and a love of learning were deeply rooted. I gained a strong foundation in Jewish identity and academic excellence through the education I received. This dual focus on tradition and critical thinking has influenced every facet of my life from my personal faith to my professional endeavors.

The friendships I forged during my time at the HDS have truly been lifelong treasures and cannot be overstated. These connections built on shared experiences and values continue to provide a sense of belonging and support. I am still very close to many of my schoolmates, and my connection to the HDS community has extended outward thanks to the relationships my mother had with other parents. Her friends, many of whom were also involved in the school, remain an important part of my life today. These bonds are a testament to the enduring sense of community that the HDS cultivated.

For my family, the HDS was a central pillar of our lives. My mother was a dedicated and passionate advocate for Jewish education, serving as the volunteer financial chair of the board. She had an unwavering commitment to the school and its mission. After her passing in 2010, her legacy was honored through the establishment of the Ruth Winter Scholarship Fund, which continues to make an HDS education accessible to families who might otherwise be unable to afford it. Knowing that her memory lives on through this fund and

that it helps ensure a vibrant future for HDS is deeply meaningful to my family and me.

Now, as a mother myself, I am deeply appreciative for the foundation the HDS gave me to provide my own daughters, Ruth (2 years old) and Jean (7 months old), with a strong sense of self thanks to a meaningful Jewish education. Although I now live 1,300 miles away with my daughters and husband, Lane, I remain drawn to the school and the community it represents. The values and connections fostered at the HDS continue to resonate reminding me of the importance of maintaining and supporting this incredible institution.

Reflecting on this 50th anniversary, I am struck by how vital the HDS has been to Ann Arbor's Jewish landscape. For half a century, the school has educated generations of students while serving as a cornerstone for community building. It has been a place where families come together, traditions are passed down, and the seeds of Jewish identity are nurtured and allowed to flourish.

This milestone is not just a celebration of the past but also a moment to look toward the future. The world is changing rapidly and so too are the challenges and opportunities for Jewish education. I am confident that the HDS's dedication to fostering critical thinkers, compassionate leaders, and proud Jews will continue to serve our community for decades to come.

The HDS has left an indelible mark on so many lives, including my own, and for that, I am overwhelmed with gratitude. It is an honor to celebrate this remarkable institution, to express appreciation to those who have sustained it, and to dream about the exciting chapters yet to unfold. Mazel tov, HDS, on this incredible achievement! ■



Update on 2025 JCC Maccabi Campus Games in Pittsburgh

By Ariella Monson, Director of Development & Operations, Ann Arbor JCC



We are excited to share that our friends from Nahalal will be joining us for this summer's JCC Maccabi Games in Pittsburgh, Pennsylvania, this August. JCC Maccabi is more than just a sports competition — it is the premier Jewish engagement program for Jewish teens from all over the world. Last year, the Ann Arbor JCC welcomed four athletes from Nahalal to be a part of our delegation, and this year we hope to grow! A non-refundable \$250 deposit is due on February 14 to reserve your spot as part of Team Ann Arbor-Nahalal.

The Nahalal participants will spend time in Ann Arbor prior to the Games and then travel with our local teens for an experience like no other. This year, the Games will have a different feel, as there is no home hospitality built into the program. All of the participants will be staying in the dorms

at the University of Pittsburgh. The athletes will participate in all of the traditional JCC Maccabi components: Opening Ceremonies, JCC Cares community service projects, HangTime programming with Israeli shlichim, and evening social events.

The sports being offered in Pittsburgh are baseball, basketball, ice hockey, soccer, softball, volleyball, 3v3 basketball, dance, swimming, table tennis, tennis, and track. Sports are subject to change based on interest. In addition, the age of participation has changed; now teens from 13 to 17 years old can participate. There will also be an opportunity for teens to participate in a sports marketing track tailored to their specific interests.

More information about JCC Maccabi can be found on our website, jccannarbor.org, or by emailing Ariella Monson, ariellamonson@jccannarbor.org, the Delegation Head. ■

Building bridges continued from page 5

The success of A New Way's programs shines through in both stories and statistics, proving their power to create real change. Surveys show that after participating, students feel an encouraging 12% drop in negative feelings toward the other community, while their understanding of each other's cultures grows by 14%. Added to these shifts is a 7% increase in willingness to work together towards a shared future. These numbers tell a powerful story: barriers can be broken down, trust can be built, and a new generation can learn to see each other as partners in shaping a brighter, more inclusive future for themselves and for their country.

Hope in a time of war

The recent war has posed significant challenges to A New Way's work, disrupting school schedules, heightening intercommunal tensions, and increasing parental concerns over their children's engagement in multicultural activities. Despite this, 70 students across Israel completed the Joint Citizenship Matriculation Program for the current year.

A New Way remains steadfast in its

mission to build a shared future through meaningful interactions. Initiatives like the Joint Citizenship Matriculation Program prove that when young people learn and grow together, they build a foundation of trust and understanding that can withstand the toughest challenges.

This transformative work would not be possible without the support of the Jewish Federation of Greater Ann Arbor. The generosity of the Ann Arbor area community has helped create opportunities for students and educators to experience the power of connection and collaboration. A New Way thanks all who contribute to the Federation's Annual Community Campaign for being part of this incredible journey. Together, we are proving that a brighter, more united future is not only possible — it is already taking shape.

To learn more about A New Way or any of the other deeply impactful organizations in Israel that are supported by the greater Ann Arbor community, contact the Federation's Israel and Overseas Program Manager Amichay Findling (amichay@jewishannarbor.org) or visit JewishAnnArbor.org/About-Us/Community-Impact. ■

Sharing food, tradition, and light

Drew Coel, Marketing and Program Associate, Ann Arbor JCC

On December 10, 2024, the Jewish and Hindu communities of Southeast Michigan came together for a multicultural celebration of both Chanukah and Diwali at the JCC. With 250 people in attendance, it was a beautiful and meaningful way to share food, customs, traditions, the spirit of giving between the two communities, and to honor the memory of Samantha Woll (z"l). Sam's commitment and effort to bringing diverse communities together

Children and families enjoyed the wide range of activities throughout the building. The lounges featured dreidel games, Chanukah and Diwali coloring pages, and a book nook filled with books about both holidays. Craft projects, including diya and chanukiah making, as well as tzedakah box and thali plate making, reinforced the importance of bringing light and giving to others. In the gym, attendees partook in talit and sari draping, sporting the apparel of both Jewish and Hindu communities.



paved the way for this special program.

"It was deeply meaningful for my family to come together as Jewish and Hindu communities to celebrate Chanukah and Diwali," states Dr. Monica Woll Rosen. "My sister, Samantha Woll z"l, helped to start this joint program several years ago as she believed strongly that there is only good that comes when we join together to share religious and cultural traditions with others. It was beautiful to see the program live on in her memory."

Though the event officially began at 5:30 p.m., many attendees arrived 15–20 minutes before, greeting each other with smiles and excitement, and overflowing the toy donation boxes with gifts for UM's Mott Children's Hospital. The lines for a delicious feast, complete with both Jewish and Indian food, went out the door and into the lobby area. Everyone delighted in both latkes with applesauce and sour cream, *sufganiyot* (jelly donuts), and pakora, chana masala, rice, and naan bread.

"The seamless mixing of the Jewish and Hindu communities was beautiful to see," mentions Rabbi Asher Lopatin, Director of Community Relations for Jewish Federation of Greater Ann Arbor. "Jewish women wore saris — with the help of expert Hindu women. Attendees enjoyed each other's delicious cuisines and participated in each other's activities. It was a true celebration for all ages."

Perhaps the most fun part of the evening was learning interactive Jewish and Hindu dances, including *Garba* and Israeli folk dancing. In addition, professional dancer Birina Phukan performed an Indian classical dance called *Kathak*.

At the end of the evening, everyone gathered in the gym together to watch the leaders of both communities light the candles for Hanukkah and the *diyas* for Diwali, reciting the prayers at the same time. In addition, the youth of both the Jewish and Hindu communities explained what their holidays meant to them, noting how they found meaning in gathering with people who had different traditions, but shared similar values.

"It was a pleasure to be part of this wonderful joint celebration in Ann Arbor," shares Smita Acharya, Hindu Community Representative for Plymouth Canton Interfaith Community Outreach. "It provided us a platform to share traditions, bring communities together, and highlight the commonalities between our faiths."

Thank you very much to the co-sponsors of this event: The family of Samantha Woll (z"l), Hindu Community Relations Council of Michigan, MI India, the JCRC of the Jewish Federation of Greater Ann Arbor, Hebrew Day School of Ann Arbor, and the Jewish People of Color Network of Greater Ann Arbor.

The Jewish community of Southeast Michigan looks forward to future collaborations with the Hindu community! ■

Visiting Israel continued from page 5

He shared with us his experiences going into towns in the Gaza Envelope on October 7 to save many innocent lives. His stories made it clear to our group just how deep the emotional wounds of that day and the last year still are to Jews and Muslims alike.

Other memorable moments of our trip included enjoying Israel's finest sufganiyot during Chanukah and stopping by the refreshment station of the Shuva Brothers, where soldiers can stop for food and any



You don't have to be Jewish, Christian, or Muslim to love the incredible beauty of Yaffo looking out on the Tel Aviv shore

other supplies to keep up their energy — and where my Christian fellow traveler Father Ed Fride [Christ the King, Charismatic Catholic church] was embraced with an enthusiastic hug by one of the three Jewish Israeli Shuva brothers. In fact, everywhere we went, everyone — Jews and Arabs — was overjoyed to see us and to feel our support for all those dwelling in the Holy Land.

As I reflect on this trip, I've been thinking about the contrast at the core of Israel itself. There is so much joy and hope and life, and so much pain and sacrifice to establish and maintain a Jewish state:

Let us pray for the peace of Israel and for all those who live in the Middle East — Israeli, Arab, and Palestinian, Christian, Muslim and Jewish. ■



In galilee, overlooking the Sea of Galilee (Kinneret), with the Golan Heights in the background

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Palestine's Oscar entry: 22 films about Gaza by Gazans

By Mira Fox. This story was originally published in the Forward. To get the Forward's free email newsletters delivered to your inbox, go to <https://forward.com/newsletter-signup/>.

One might expect Palestine's submission to the Academy Awards to make a strong political statement, to castigate Israel's bombing campaign in Gaza or occupation in the West Bank. But *From Ground Zero*, executive produced by Michael Moore and shortlisted for Best International Feature, is surprisingly devoid of an overt political



message.

That's partially due to its format: The film is actually a compilation of 22 shorts, each made by a different Palestinian filmmaker in Gaza. Some of the stories are surprisingly optimistic. Others are full of pain. Some are scripted, some are animated, some are documentaries. The only throughline is the way the war shapes its subjects' lives.

In a way, the movie feels akin to opening social media to see the constant stream of videos coming out of Gaza: "24 hours" mixes cellphone footage of and interviews with a man who was trapped under bombed buildings twice in one day, his entire family dead around him. "The Teacher" follows an older man on his futile search for water and to recharge his phone; though scripted, it might as well be real.

But in some ways, those scenes, the ones most akin to what already fills my feeds, are less moving than the simple or gestural shorts. Instead of bombarding us with the same set of facts people have become inured to, well over a year into the war, they try to convey the experience and the emotions of living through those facts using artistic vignettes.

"Echo," a short by Mustafa Kallab, consists of a single shot, just a man smoking on the beach at sunset, as a recording of a phone call with his wife plays over the scene. You can hear bombs falling in the background as he alternately tells her to run to shelter and berates her for leaving the house in the first place. "Why did you go out under the bombs?" he asks repeatedly, in between prayers. "Yasmine? What's happening?"

Or "Soft Skin," from Khamees Masharawi, which combines documentary footage with stop-motion animation. We see children learning animation in a tent where several adults help them cut out paper characters and photograph them. As one girl tells of her mother writing her name on her body in thick marker in case she is killed, we watch

her paper cutout rub her little brother's name off of his arm so he doesn't have nightmares.

One of the most impactful shorts is also one of the most challenging. In "Taxi Wanissa," we watch a man drive his donkey cart around the city. But it ends abruptly when its director, Etimad Washah, appears in the frame. She explains that she never finished her film because her brother and his entire family were killed; she was too distraught to continue. The ending she had planned, she says, was for the taxi driver to be killed and the donkey to continue alone, but she decided her testimony would be more powerful.

Until that moment, though, I had assumed the film was one of the pieces of documentary. I had no idea it was scripted.

In a war where much of the battle has been over what information is real and whether videos have been manipulated or taken out of context, *From Ground Zero* dares to blur the lines. People accuse videos from Gaza of being "Pallywood" productions, staged by manipulative propagandists vying for Western sympathy. Others question the veracity of Israel's shots of destroyed kibbutzes or caches of Hamas weaponry.

Yet *From Ground Zero* makes no effort to differentiate between real clips and fantastical ones. I found myself wondering whether a clip of an uncle and his niece searching for her father under rubble was real — as the young girl calls her father's cellphone repeatedly, he finally picks up just as the phone dies. Isn't that timing too good to be true? Did the cameraman really manage to catch that moment?

As a journalist, I was annoyed at times that the film was confusing its audience, adding to the fog of war. At other moments, I wondered: Who am I to deny artistry to these filmmakers? Just because they're living through a catastrophe doesn't mean they should be forbidden to find richness in abstraction or play in a liminal space.

And the film does play; it even finds humor in the war. In one short, "Hell's Heaven," we see a man climb out of a body bag. At first, I thought the film would be a surrealist video about a ghost, but it turns out the man doesn't have any blankets in his tent, so he decided he might as well enjoy the warmth of the body bag while he's still living. In fact, the films largely keep their distance from the death and blood we see in the news, focusing more on small moments of humor or joy.

They also avoid one other big part of the story: Israel. The country is never mentioned by name; discussion of "them" dropping bombs is the closest *From Ground Zero* gets to mentioning the other half of the war.

Some might argue that this means there is an overt political message embedded in the film, that it ignores Oct. 7, that it denies the existence of Israel, even that directing attention to everyday Palestinians distracts from the violence of Hamas or the plight of the hostages. And it is, in a way, political to force audiences to think about the humanity of the citizens trapped in Gaza; ending the war would save these children. Even the film's

Oscar bid feels political to some; the Academy Awards has been accepting Palestinian films since 2003, but only in 2014 did they begin to refer to them as nominations from "Palestine" instead of from the "Palestinian territories."

But *From Ground Zero* doesn't assign blame to one side or the other. It's simply a collection of art from a place from which it's

hard to imagine creativity flourishing. Ultimately, the film is not about Israel or death tolls or even war. It's about the humanity of the people still living in Gaza, and their fight to hang onto whatever scraps of artistry, humor, and beauty they can find. ■

No Other Land nominated for best documentary

By Olivia Haynie. This story was originally published in the Forward. To get the Forward's free email newsletters delivered to your inbox, go to <https://forward.com/newsletter-signup/>.

It all started in 2019 when Israeli journalists Yuval Abraham and Rachel Szor traveled to Masafer Yatta, a region in the West Bank, to report on Israeli attempts to forcibly evict residents in order to turn the region into a military training facility. There, they met Basel Adra and Hamdan Ballal, both of whom had been filming the demolition of villages in Masafer Yatta for years. After developing a friendship, the group of four decided to make a film that would spread awareness of the evictions. The result is *No Other Land*, a documentary that chronicles the destruction of Masafer Yatta.

Primarily through close-ups and POV footage, the film follows Adra as he documents the slow destruction of his home. In just an hour and a half, the film captures an unimaginable amount of pain and suffering — homes get torn down in front of families while children cry; unarmed Palestinians get shot by soldiers and settlers at point-blank range; a water well is filled with cement because, according to the soldiers, the Palestinians do not have the proper permit for it. In one scene, shirtless settlers wearing head wraps to hide their faces appear and start throwing rocks at Palestinians. An Israeli soldier simply stands with the settlers and watches.

More a series of intense vignettes of violence and grief than a story with a typical build, climax, and resolution, *No Other Land* is at its strongest when Adra's narration and storytelling accompanies the footage. The juxtaposition of older footage that captures the joy that had once existed in Masafer Yatta

with images of contemporary terror and devastation is especially compelling.

The film, it must be said, does not end on a hopeful note. In the last bit of footage we see, armed settlers arrive in Masafer Yatta on Oct. 13, 2023 and shoot Adra's cousin.

'They beat us up and they smash cameras'

Filming came with a number of risks and challenges, Adra told me when I spoke to him and Abraham, who were in New York for the film's US premiere at the New York Film Festival. Adra explained that several times, the IDF raided his home to confiscate cameras, laptops, and even the car that he and his fellow activists were using. Sometimes, Adra said, the violence turned physical.

"They beat us up or hit us, and they smash cameras many times," Adra said. "It happens from settlers and Israeli soldiers."

Adra and Ballal said they were both blacklisted and banned from entering Israel, which meant that the only place that the team could edit and work together was in Masafer Yatta.

The filmmakers said they hope that one day they will be able to make the film equally accessible to Israelis and Palestinians, especially those already involved in anti-occupation work.

Since the film premiered in February at the Berlin Film Festival where it won the award for Best Documentary Film,



continues on page 21

L’Dor Vador with Jewish folktales

By Clare Kinberg

From 2012 until 2023, each Shabbat morning during the school year, I read stories to religious school classes, preschool through fifth grade, at Temple Beth Emeth. When I chose a Jewish folktale to read, I would find myself and my students transported around the world and through time on a magic carpet of our ancestors’ weaving. I have been delighted to learn that a well told and illustrated folktale communicates a *pardes*, a garden of Jewish learning, even to early elementary students. As I read to them, I can almost see the primordial light shining from the students’ faces. While they are listening to an entertaining tale, they open to glimpses

of the Jewish past, as well as the values and faith that sustain us.

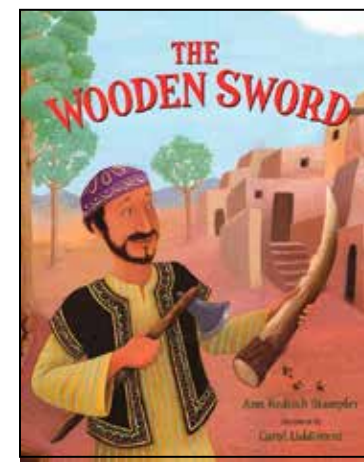
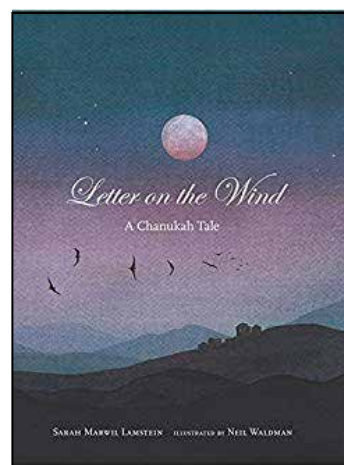
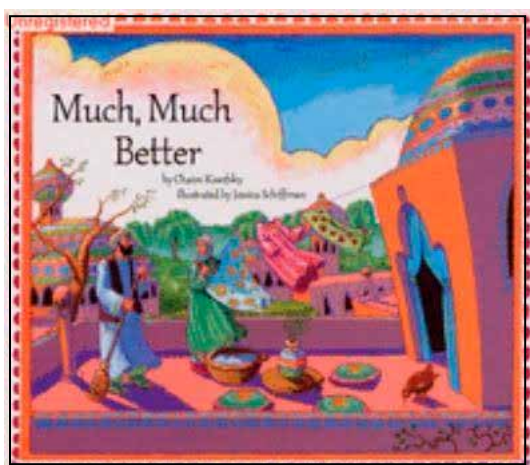
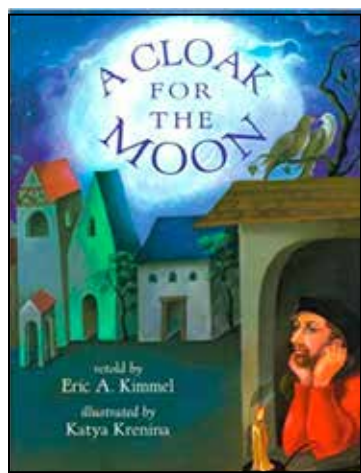
I would begin by reminding the students that over time, Jews have lived in every corner of the earth, perhaps, at some time, in all 200 countries of the world. We look at the pictures in the book for clues to where the story is taking place. Is it an Eastern European shtetl, a village in Algiers, old Tzfat? We look at the architecture of the buildings and the clothes the people wear. Sometimes I even show them a map, especially when, as folktales often do, the story involves a journey (*A Cloak for the Moon*, *Letter on the Wind*, *The Sabbath Lion*). We think about when the story is happening. Is it long ago,

in the time of their (great) grandparents? Or is it long, long ago, or even long, long, long ago? Thus, the students are settled in for a story that has a real place, even if far away, and a real time, even if long ago.

Each story has an ethical message that is fairly close to the surface: It is good to be kind, it is right to observe the Sabbath, stand up for your beliefs, families care for one another. I might discuss this aspect of the story before or after I read it. For *The Rabbi Who Flew*, I ask the students if they have ever felt embarrassed. “No, don’t raise your hand. I don’t want you to embarrass yourself again, just think about it to yourself.” Before *Much, Much Better*, we discuss whether or

not they have younger siblings, do they have a baby in the house who needs special care? Each of the folktales then proceed to tell a fantastical story: a rabbi who is so kind and pious he lifts off the ground when he *davens*, a tailor finds cloth woven from moonlight, a giant lion gives a young boy a ride across the desert, or a clairvoyant stranger visits a poor family. The strangeness of the story keeps the students listening, encouraging a suspension of what they think they know. They almost lift off of the story rug, trying to understand what this wild story could possibly be about.

Invariably, as I close the book, one of the kindergartners through third graders will ask, “Is that true? Did that really happen? Is



continue to page 11



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Folktales continued from page 10

that fiction?" I love that question. It's my cue to ask them, "Something about this story is true, what do you think it is?" This part of the discussion is unpredictable; sometimes I am surprised by what the students think could "really happen" and what they find impossible to believe. I try not to answer myself; I know that each time I read a good folktale, a different truth is revealed. The question, though, lets the students know that there is something hidden in the story, something that their ancestors wanted them to know, and that they will have to think to find out what it is. To bring the reading to a satisfying conclusion, I generally reiterate a simple ethical message from the story. For instance, in *Much, Much Better*, children are a blessing; in *The Wooden Sword*, be happy with what you have; in *A Cloak for the Moon*, keep your promises; in *The Sabbath Lion*, keep the Sabbath. I hope they will return to the story many times in their lives, each time learning

something new. Jewish folktales transmit our heritage on several levels, from the past to the future, *l'dor vador*.

These are some of my favorite picture books for exploring the Jewish value of connecting generations, *l'dor vador*.

A Cloak for The Moon

A retelling of one of Rabbi Nachman's tales in which a tailor, dreaming that the moon is cold in the sky, goes in search of a special fabric with which to make it a cloak. Haskel, the tailor, travels far and wide in search of a magical garment woven with threads of light, which perfectly fits the seemingly cold moon.

Much, Much Better

Shlomo and his wife, Miriam, live in a bright, tidy house in the ancient city of Baghdad. The couple's greatest

joy is welcoming guests for Shabbat. But one week, there isn't a single poor or lonely person who can join them. When a mysterious traveler knocks on their door, Shlomo and Miriam treat him royally. Then, before he leaves, the grateful guest blesses the couple with the strangest *bracha* they've ever heard: "Your home would be better with a sticky stained tablecloth ... And it would be much, much better with crumbs scattered on the floor." The two of them can't help wondering: What will happen next?

Based on a tale of Eliyahu Hanavi, this beautiful story of hidden blessing is a heartwarming treat for the entire family.

Letter on the Wind: A Chanukah Tale

A retelling of a Jewish folktale reminds readers of the first Chanukah and of Mattathias's bravery in protecting his faith. Once in a far-off village there nearly was a year without Chanukah. The withering olive trees produced no olives for oil, and without oil there would be no lights for the menorahs. Hayim, the poorest man in the village, said to himself, "We cannot have a year without Chanukah. I will ask the Almighty for help." Despite mockery and laughter from the villagers, Hayim asks the local scribe to write a letter to

the Almighty. In it, Hayim prays for oil to light the town's menorahs. The poor man takes his letter to the highest hill and sends it off on the strongest breeze. Hayim's prayers are answered, and the villagers can celebrate Chanukah — but many in the town are convinced that Hayim is a thief.

The Wooden Sword: A Jewish Folktale from Afghanistan

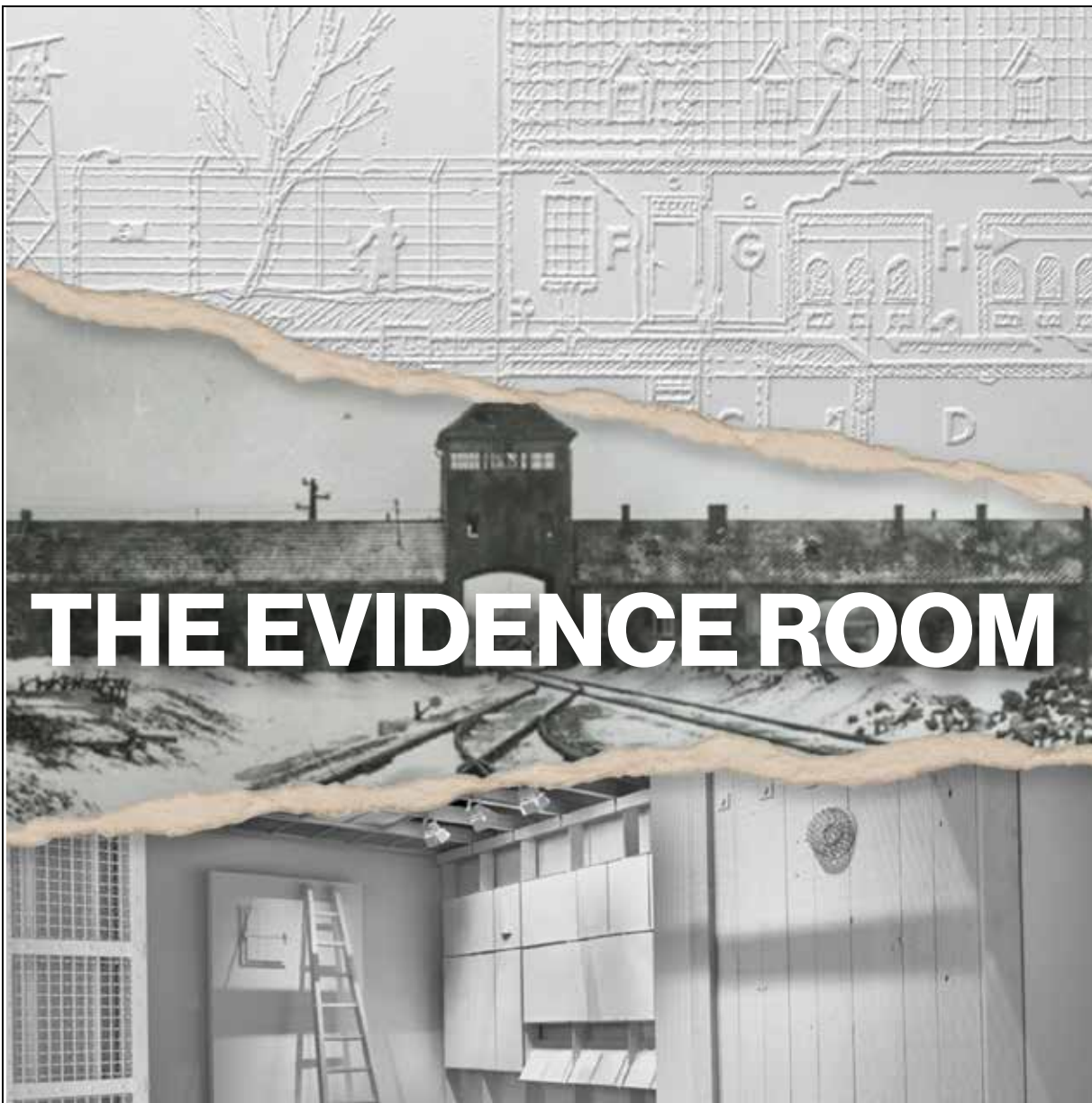
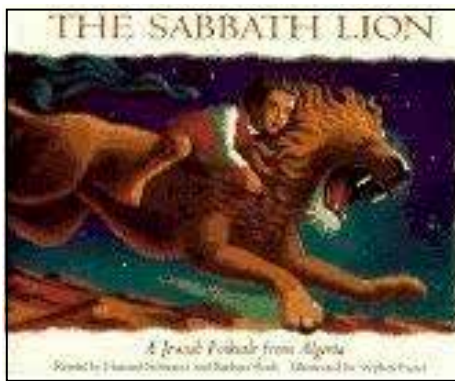
Disguised in servant's clothes, an Afghani shah slips out of his palace to learn more about his people. When he encounters a poor Jewish shoemaker full of faith that everything will turn out just as it should, the shah grows curious. Vowing that no harm will befall the poor man, he decides to test that faith, only to find that the shoemaker's cheerful optimism cannot be shaken.

Sabbath Lion

Yosuf starts off for Egypt, to claim his family's inheritance, but — when the caravan leader insists on traveling on the Sabbath — Yosuf fears he will die in the desert

The Rabbi Who Flew

Grandma Hanne Sheyne tells the story of Rabbi Frum, a man who prayed so deeply that he flew, and of the villagers who watched in amazement. ■



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Preparing for b'mitzvah at AARC

By David Erik Nelson

Back in 2015 the Ann Arbor Reconstructionist Congregation (AARC) was “between rabbis.” Luckily, that was the same year that an extremely notable rabbi in the Reconstructionist movement left his long-term post at the Society for the Advancement of Judaism, the birthplace of Reconstructionist Judaism. This freed him to lead services for our little congregation in Ann Arbor.

My daughter, Aziza, was understandably thunderstruck. She took one look at this extremely notable, white-bearded rabbi and



gasped, “Boys can be rabbis, too!?”

Aziza was only three, and a lifelong member of the AARC. As far as she knew, Jewish law demanded that all rabbis must be female, must have a strong singing voice, and must play at least one acoustic instrument.

That was all a long time ago. Aziza has since learned that men are occasionally permitted to take leadership roles in religious organizations.

This year she will be having her bat mitzvah at the AARC, alongside her friend Hannah Mareino, under the guidance of two female rabbis: Rabbi Gabrielle Pescador of the AARC and Rabbi Hannah Spiro of Washington, D.C.’s Hill Havurah.

Coming out of pandemic era Zoom school, both Aziza and her friend Hannah were interested in having bat mitzvahs. But they were also hesitant about taking on a big new learning challenge, especially when years of pandemic lockdown had left them with only foggy recollections of what a “traditional” bar or bat mitzvah was.

“Since we’re both part of Reconstructionist congregations,” Aziza explains, “Our parents had the idea of maybe having a b’not mitzvah in Ann Arbor.” Hannah’s mother is from Ann Arbor, and her grandparents are members of the AARC. “We really liked the idea. It’s nice to have someone that’s also there, that’s learning it as I’m learning it.”

The girls work together online, learning the Hebrew and tropes for their Torah portions with the AARC’s Deb Kraus. They then meet individually with their “home” rabbis to discuss their mitzvah projects and the d’var Torah each will give on her portion. In Aziza’s case, that portion is Numbers 22:21–31 in Parashat Balak, aka “Balaam gets scolded by his donkey.”

What Aziza has liked most about her bat mitzvah preparation — apart from a Torah portion with a talking donkey — is the large amount of one-on-one time she gets with her Hebrew teacher and our rabbi.

“We get to talk about my portion,” she notes, “but we also get to talk about a lot of things that are kind of mixed in with my portion, like the Jewish laws on treating animals, which I’ve never really gotten to look at before.”

My mother is from Nebraska. Women in my family have always worked with horses; Mom is of the opinion that it is best for girls to learn to control large, potentially dangerous animals as early as possible. Aziza began riding

horseback at the beginning of the pandemic, when she was seven or eight. Subsequently, for her mitzvah project, Aziza chose to volunteer at Starry Skies Equine Rescue.

“My Torah portion involves Balaam abusing a donkey,” Aziza explains. “Some of the animals they have at Starry Skies had those same experiences, so I thought it would be a very good place to volunteer for my mitzvah project. Me and Rav Gavrielle, we decided that we wanted to make something special, like a prayer, I can say before doing my mitzvah project work

at the stable, to connect it. Also, Rav Gav plays the harp and I play the flute, so she had the idea that since there are some songs that originated from this portion [like Mah Tov], she could print off some music and I might play on my flute and then she would join and play on her harp.”

All of this is very different from my experience growing up in a very large Reform congregation in the Detroit area. At that temple, the cantor was separate from the rabbi was separate from the Hebrew teachers, with little apparent communication among them. All of these were men, and you only saw them sporadically. I primarily learned to chant my Torah portion and prayers from my Walkman, and only nominally from the cantor who’d recorded the audio cassette. There wasn’t much thought put into connecting your Torah portion to your mitzvah project to your day-to-day life.

My daughter’s experience is blessedly different. The AARC is a caring, inclusive, egalitarian, and flexible community. Our spiritual leader, Rav Gavrielle Pescador, is known for her warmth, her collaborative spirit, and her incredible voice and harp playing. Curious? Visit <https://aarecon.org/> or email Emily Ohl at emily@aarecon.org to learn more.

AARC events for February

For more information about services or events or to receive Zoom links, please email:

emily@aarecon.org. Ann Arbor Reconstructionist Congregation website: aarecon.org

February 8

Second Saturday Morning Shabbat Service. Meditation led by Anita Rubin-Meuller, 9:45–10:15 a.m., followed by a hybrid Shabbat Service led by our Rabbi, Gabrielle Pescador, at the JCC and on Zoom. Zoom link will be sent out the week before the event. 10:30 a.m.–12 noon.

February 12

Pop-In Shevat Teaching on Zoom. This is an hour led by our Rabbi. 7–8 pm.

February 23

AARC Book Club. Our meeting on Sunday, February 23, will begin with an in-person lunch from 12:15–1 p.m. This will probably be at Audrey Newell and Greg Saltzman’s house (1283 King George Blvd., Ann Arbor, MI 48108, near the JCC), confirmed about a week prior to the meeting. Then, from 1–2 p.m., we will have a hybrid in-person/Zoom discussion of James McBride’s *The Heaven and Earth Grocery Store* (2023, fiction, 400 pages). For more information, email Greg Saltzman gsaltzman@albion.edu.

February 28

Fourth Friday Rosh Chodesh and Kabbalat Shabbat. This is a hybrid service led by Rabbi Gabrielle Pescador in person at the JCC and on Zoom. Everyone is welcome! 6:30 p.m. ■

Peter Cohn, combining music and Judaic studies

Interview by Deb Kraus

The Ann Arbor Reconstructionist Congregation is always happy to include teens and young adults in services and takes particular pride when they have grown up in the congregation. Through the years, many, many of the congregation’s teens have participated in recreating and chanting the Yom Kippur haftarah and several others

informed this decision (if anything ...)?

PC: The AARC taught me to understand Judaism in a way that aligns pretty well with an academic Judaic studies program, which is one of the reasons the department at Michigan felt so comfortable to me so quickly. The AARC always encouraged me to question what I was being taught, and to explore Judaism on my own terms rather than



have participated by chanting Torah and contributing their musical talents, including blowing the shofar at High Holiday services.

2023 was particularly great when Peter Cohn created a musical accompaniment to the Ya’aleh prayer. Using a version by Joey Weisenberg, which he recorded with his Hadar ensemble and which used several instruments, including guitars, bass, drums and violin, Peter added his talents. While initially Peter was asked to essentially mimic what was there, instead he composed a completely new arrangement, which he played on flute. He reprised this selection this past year.

Peter, a junior at University of Michigan, is majoring in both music composition and Judaic Studies, and Deb Kraus sat down with him in late September to hear about his experiences. The following is a summary of that conversation:

Deb Kraus: Knowing you, I totally understand the music composition major, but how did you get interested in Judaic Studies?

Peter Cohn: Going into Michigan, I knew I wanted to study something in addition to music composition. I think I’m the kind of person who really needs to do a lot of things at once, and I just had too many non-musical interests. But beyond that, I think as a composer I need to be constantly learning about new things, because those things are what end up becoming inspiration for pieces.

memorizing or taking things at face value, and so Judaism to me was always kind of an academic thing.

DK: How specifically have you found yourself combining these two interests?

PC: In a lot of my non-music classes, I’m assigned projects on topics of my choosing, and so I often choose to write about music in the context of whatever class I’m taking. So in a lot of cases, I’ve done a project for a Judaic studies class about Jewish music. This past semester, I gave a presentation about Jewish composers to one class, and in another I wrote a paper about Israeli composers in the 20th century and how they used music as nation-building.

DK: What else about your experience with this collaboration would you want to share?

PC: The collaboration was wonderful. Obviously I know the community well, but it was just nice how supportive and flexible the congregation was, because it made it feel less like a performance or a project and more like a spiritual undertaking. I guess what I’m saying is it really took the pressure off, and allowed the experience to be about what the music could provide to the congregation rather than being about how well I could do this task or how perfectly I could play it. ■

DK: What about your upbringing in AARC

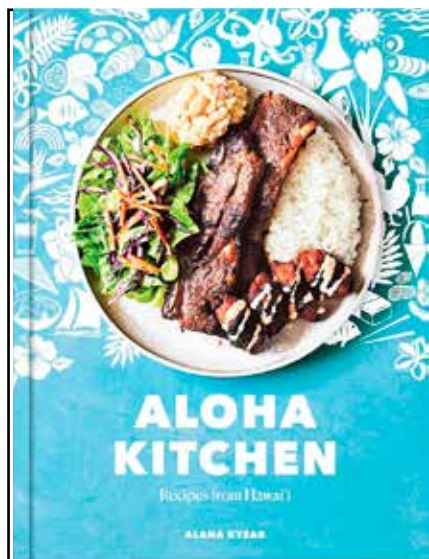
Hawaiian dreams

By Lonnie Sussman

In December my husband and I traveled to Hawai'i for the first time. This trip was my dream for many years. We almost went about 30 years ago but a glitch in the travel agency's computer system, plus the day's mail with our daughter's admission to The University of Judaism in Los Angeles (it no longer exists), including a 50% scholarship, halted the plans for that trip. It's okay because she met our future son-in-law and that led to three grandsons from them, so it worked out wonderfully.

We had a direct flight to Honolulu that lasted about 9½ hours. Within a few minutes of sitting on the plane we met the young woman sitting next to me. Her name is Alayna! I told her my name is Elana although most people call me Lonnie. That led to a conversation that lasted almost the entire flight. She was flying to O'ahu to meet her husband. They both served in the Navy, although she had completed her service. They married in late spring and then he was deployed. When she arrived in Hawai'i, he was at sea for another 2 weeks. I was deeply impressed by her service and the strength of this couple to endure so much separation. I told her that one of my main reasons for wanting to go to Hawai'i was to pay my respects at Pearl Harbor. I've read about the "day that will live in infamy" and have seen some of the movies, but the tours of both the Arizona memorial and the Missouri were incredible and memorable moments of emotions. If you don't know the story of these two ships, I urge you to look it up.

On the last day of our trip, I met a woman in charge of a Cultural Center. She is eight generations Hawai'ian and the descendant of a royal Hawai'ian. We had an amazing, emotional conversation about ancestry, history, and the connection between aloha and shalom. Her name is Auntie Lealani. What!!! My nickname is Lonnie. A big hug and a few tears later we said aloha and shalom.



Macadamia-encrusted ahi tuna

Serves 4

Following a few days in Honolulu we spent the next 9 days on Maui with our friends Sam and Laurie, who have both lived there and vacationed there every year for about 40 years. In addition to being great guides,

they are also very good cooks. Sam made us this for dinner one night. He grilled the fish, but you could sauté it as well. Feel free to change up spices or even use chopped pecans or walnuts or pistachios. Sam just added salt and pepper, garlic, and a little olive oil to help the nuts stick to the fish. Other flavors for the fish could be a pinch of thyme or tarragon. Just be sure to chop the nuts very finely. If you get to Hawaii look for the chocolate covered macadamia nuts. That was dessert. Yum.

Fresh ahi tuna, about 1½ to 2 pounds of tuna for 4 people

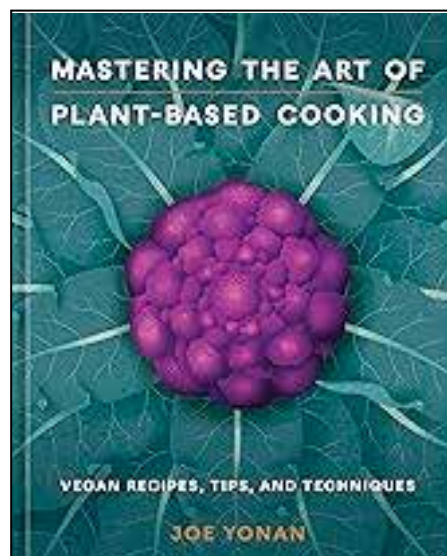
About 1 cup finely chopped macadamia nuts

Olive oil to coat the fish so it doesn't stick to the grill or the pan and the coating sticks to the fish

Salt and pepper to taste and/or other spices if you like

½ cup or more of panko to help make the nut crust for the fish

Be careful grilling or sautéing the fish as ahi tuna doesn't need too long to cook.



Green papaya salad

Mastering the Art of Plant-Based Cooking by Joe Yonan

Makes 2-4 servings.

We ate papayas and mangos in Hawai'i, and we are still craving them. Recently I've seen papayas at Whole Foods, The Produce Station, and Trader Joe's, so, let's make this salad. Alternatives to papayas can be shredded green cabbage or broccoli stems. It's all about the dressing. That seems weird but you could also use mangos.

¼ cup light brown sugar
5 large garlic cloves, finely grated
3 tbs fresh lime juice from 1-2 limes
1 tbs soy sauce
1 tsp red pepper flakes
½ tsp fine sea salt
½ small green papaya (1 pound)
½ cup chopped fresh cilantro leaves and tender stems.

Combine the brown sugar, garlic, lime juice, soy sauce, pepper flakes, and salt and whisk to combine. Peel and remove the seeds and membrane from the papaya and grate it across the large holes of a box grater. You should have about 3 cups. Add the papaya to the dressing in the bowl and toss to combine. Sprinkle with the cilantro and serve.

Shoyu chicken

Aloha Kitchen by Alana Kysar

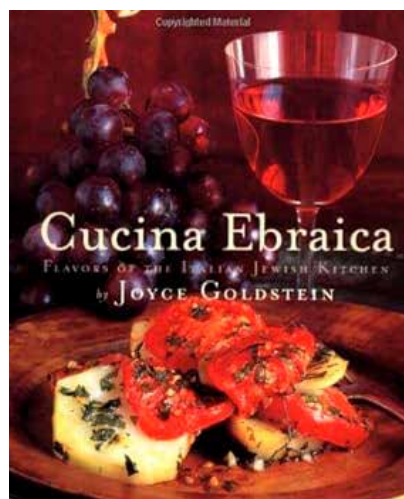
serves 4-6

Hawai'i is really on my mind and the fact that this author's name is Alana (another connection for me) makes me think I need to read her book, especially for her stories about the islands. This recipe comes from Surfside Deli in Kihei, Maui. I know we went to a deli, but I don't remember the name of the town. It may very well have been this place. We don't eat chicken but had some tasty mahi mahi. You could use this sauce over fish as well.

¼ cup soy sauce, also called shoyu
1½ cups water
2 tbs honey
½ cup packed dark brown sugar
2-inch piece of fresh ginger, peeled and crushed
2 pounds chicken thighs, bone in and skin on
½ Maui onion or another sweet onion, peeled and cut into ¾ inch wedges
2 or 3 green onions, cut into 2-inch pieces
1½ tbs cornstarch

Use a heavy Dutch oven or large pot and mix the soy sauce, water, honey, brown sugar, ginger, and garlic together. Nestle the chicken thighs into the sauce, skin side up, submerging the chicken as much as possible. Bring the mixture to a boil, add the onion wedges and green onion pieces, and turn the heat down to medium low. Cover the pot with a lid and let simmer for 30 minutes. Use tongs to gently turn all the chicken pieces over and re-cover the pot and simmer another 30 minutes. Remove the chicken from the pot and place on a rimmed baking sheet. Preheat the broiler and in a small bowl whisk the cornstarch mixture back to the pot with the remaining sauce and cook over medium-low heat for 4-5 minutes or until the sauce thickens. Broil the chicken thighs for a minute or two just to quickly brown the skin. Serve the chicken over rice and have the extra sauce on the side.

Last month I added some Sephardic recipes to the column because of a conversation with someone at the coffee shop. I really want to thank her for reminding me that Sephardic cooking came originally from Spain but when the population was either murdered or banished, they fled to North Africa and then later, to South America. Here are two recipes from Sephardic kitchens.



Keftes de prassa Con muez

Cooking the Sephardic Way by Sisterhood of the Temple Tifereth Israel of Los Angeles

This sweet little cookbook is a labor of love from the women of this synagogue. There are lots of recipes in this book for making meat patties with vegetables. The most popular vegetables to use are leeks and spinach but this recipe is just vegetarian. This recipe came from Vicki Russo, Greece.

Makes 12 patties about 3-4 inches in diameter

1½ cups parboiled, drained, and chopped leeks (about 2 pounds) (save the water for use in soup or other cooking)
¾ cup chopped walnuts
1 tsp salt and 1 tsp pepper
½ cup matzo or crackers crumbled into meal
2 eggs, beaten
2 tsp lemon juice
1 tsp potato starch or baking powder
Flour or corn flakes crumbs to coat the patties
Oil to fry

Can serve with ½ cup tomato sauce mixed with ¼ cup water and the juice of ½ a lemon.

Parboil the sliced and cleaned leeks for about 10 minutes or until they are tender. Drain and squeeze as much liquid as possible. Combine all the ingredients except the coating and oil. Moisten hands and shape into patties 3-4 inches in diameter. Dip the patties into the flour or crumbs and pan fry until golden brown. Arrange in a casserole dish and pour the sauce over them. Bake, uncovered, 20 minutes in a 350-degree oven.

Triglie alla mosaica or red mullet, Jewish style

Cucina Ebraica by Joyce Goldstein.

We don't usually have access to red mullet, but a good substitute would be red snapper, cod, halibut, or tilapia. The first part of the recipe is making a tomato sauce. Spare that work and use a can of good sauce instead.

6 tbs olive oil
4 cloves of garlic, finely minced
½ cup chopped fresh flatleaf parsley
¼ cup chopped celery (optional)
1 can whole tomatoes, chopped
Salt and pepper to taste
2 pounds whole fish, cleaned or 1½ pounds fillets

To make the sauce, warm 2 tbs olive oil in a saucepan and add the garlic, half of the parsley, the salt and pepper, and the celery, if using it. Sauté until soft, about 3 or 4 minutes, but don't let the garlic turn dark brown. Add in the tomatoes, salt, and pepper, and simmer for about 10 minutes. Allow to cool and puree in a blender. Heat the remaining olive oil in a large sauté pan over high heat. Spread the flour on a plate and season it with salt and pepper, and dip the fish or the fish fillets in the flour, coating both sides lightly. Add to the hot oil and sauté quickly, turning once, until golden on both sides. Add the sauce and lower the heat to a simmer for about another 5-10 minutes. Baste the fish with the sauce and continue until the fish tests done.

Continued on page 15

Restaurant review

Drop in to the DropTop

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b-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.

Take a cruise down Michigan Avenue in Saline to find DropTop, a new family-friendly restaurant featuring Detroit style pizza and much more. Upon arrival, you'll be greeted by friendly faces, car-buff decor and a brightly painted mural on the wall depicting a "drop top" convertible with a 313 (Detroit area code) license plate. The brightly lit dining room was nearly full on the frigid night we visited, and we arrived just in time to get one of the last open tables.

Our group of four were greeted quickly and given water and a large carafe for refills. As we settled in with our menus, it became



apparent that pizza wasn't the only item on the menu that caught our attention. We developed a game plan: order a lot of food and share everything.

The starter menu featured roasted broccolini, fried artichokes, and hummus along with waffle fries with or without chili and cheese and "dipsticks" — DropTop Detroit pizza dough baked with garlic butter and cheese. We chose the dipsticks and after learning all of the sauce options — basil pesto, marinara, and ranch — were made in house, we ordered those too. We couldn't resist the panko and sesame seed coated fried artichokes served with lemon aioli, and the Motor Oil wings from the wings section, which advertised a house-made umami rich BBQ sauce. Our server, thankfully, advised the kitchen was quick and we slowed the pace of our ordering. In no time, the appetizers arrived, and we got to work. The dipsticks were delicious. The piping hot dough, which is made fresh in house every day, was crispy around the edges and tender on the inside, with slightly crispy cheese on top — akin to a white pizza. The basil pesto was a standout dipping sauce! Slightly less successful were the fried artichokes. Which was strange, because they were actually prepared very well. The panko and sesame seed coating enveloped the artichokes perfectly, they were hot and crispy, and the lemon aioli was tops. Unfortunately, the sesame seeds

overwhelmed the delicate artichoke flavor. The potential for a great appetizer is there. A full pound of Motor Oil wings arrived with carrot sticks and ranch dip. They were saucy, they were hot, they were delicious. The deep colored and richly flavored BBQ sauce truly enhanced the wing experience. Three appetizers ordered — three empty plates.

The burger section of the menu featured regional favorites as smashed burgers, including Michigan's famous green olive burger, made with Castelvetrano olives, and a New York falafel burger, among others. Our diners opted for an Oklahoma fried onion smashed burger with American cheese on a house-made bun, a choice of waffle fries or greens included in the price. We chose the waffle fries because we always try the fries. This was near smashed burger perfection. The bun was soft but held up to the onions and patties, which were thin and crispy around the edges and covered in melted cheese. Even the

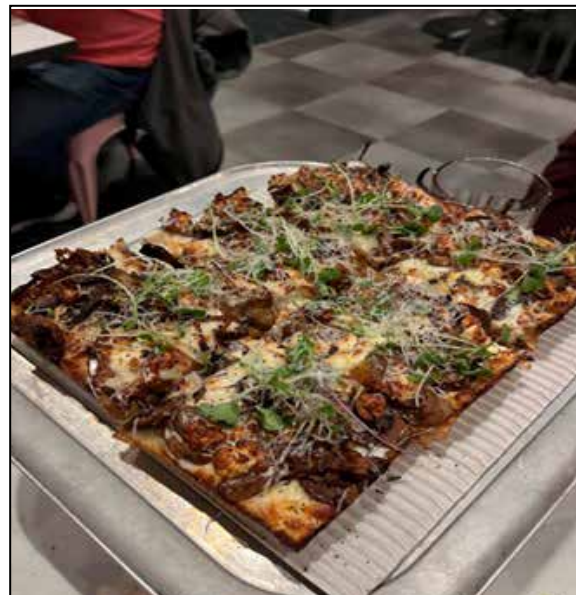
pickles were great! The burger needed nothing else — except maybe some better fries. The waffle fries were lackluster and not seasoned well. It was a good thing we held on to the delicious dipping sauces from the starters.

Finally, we ordered a pizza! There is only one size; a six-piece rectangle, and as mentioned above, the dough is made from scratch every day. You may create your own from a fairly standard topping offering or select one of their creations. Gluten-free crust and dairy-free cheese are available for an additional charge. Our

selection was a house creation, "Mushrooms are Fun-Gi" — topped with roasted mushrooms, caramelized onions, feta, lemon zest, black pepper, microgreens, and parmesan cream. This was one sophisticated pie. All of the ingredients and expected flavors were fully present and harmonious. Roasted mushrooms have deep earthy flavors which paired beautifully with the sweetness of the caramelized onion, feta cheese added brininess, and lemon zest introduced a tart brightness to tie it all together. Detroit pizza is all about the crust and cheese applied to the edges, and this pizza checks off all of the boxes. The care in preparation was apparent from the freshly made dough to the toppings. This is good pizza.

Pleasantly full, we decided that we couldn't manage the dessert Pizza Fritta, but we did have space to share a Mackinac Island Fudge milkshake, recommended by our server. Made with locally produced Calder's vanilla ice cream, Calder's fudge, and freshly whipped cream with a Michigan-grown cherry on top. A sweet ending to a delicious meal. Boozy versions are available too (we look forward to trying one when we're not sharing with a 14-year-old). DropTop also features select flavors of Ann Arbor's popular Blank Slate ice cream in cups and pints to eat in or take home.

Usually soft drinks aren't worth mentioning, but DropTop features Tractor Beverage Co., a company that specializes in organic, non-GMO, and chemical-free drinks. We tried the



lemonade and strawberry dragon fruit — they were not too sweet and a refreshing change from the ordinary. Complementary refills were plentiful, so you may need to be mindful of consuming too much of a good thing.

DropTop does an excellent job with labeling allergens and has several gluten-free offerings, including gluten-free crust for the pizza. There is a dedicated fryer for the gluten-free items, so our celiac friends can enjoy those french fries without worry. If you want to dine in the comfort of your own home, or outside at their picnic tables when the weather cooperates, there is a separate carry-out entrance from the side alley where a selection of canned beverages and their desserts and milkshakes are available. As a newly opened business you can expect some changes as they settle in. Look for special items advertised at your table, and extended business hours in the future — at the time of this writing, they were easing into offering lunch service.

-DropTop

107 W. Michigan Ave.,
Saline 734.460.1345

Kosher Cuisine Continued from page 14

Vegan tuna salad

Mastering the Art of Plant Based Cooking by Joe Yonan

There are lots of recipes for making vegan "tuna" salad. Some use dill pickles, or lemons to get the tang. Others add finely chopped garlic or use chopped fresh dill. I like another cookbook written by Joe Yonan's with the title *Cool Beans* and use his recipe for Vegan Shepard's Pie.

- 5-6 cornichons or gherkins, chopped, plus 2 tbs of the brine.
- 1 tbs olive oil
- 2 tsp Dijon mustard
- Sea salt and pepper to taste
- 1 can (15 oz) chickpeas, drained

and rinsed, or 1 14 oz block extra-firm tofu

- ¼ cup chopped red onion
- 2 large celery stalks, coarsely chopped
- ¼ finely chopped celery or parsley leaves

Use a large bowl and stir together the brine, olive oil, and mustard, and season with the salt and pepper. If using chickpeas, add to a bowl and mash lightly with a fork. If using tofu, pat it dry and use the large holes of a grater to grate the tofu into the dressing. Add the cornichons, onion, celery, or parsley leaves. Stir to mix everything together and taste to adjust the seasonings by adding more salt and pepper, or more brine or olive oil. ■

How a special Yiddish word and a phone company inspired Delia Ephron's new Broadway play

By Samuel Eli Shepherd. This story was originally published in the Forward on January 7. To get the Forward's free email newsletters delivered to your inbox, go to <https://forward.com/newsletter-signup/>.

Before it was a Broadway show or even a published book, screenwriter Delia Ephron's *Left on Tenth* began with a visit from an unusual muse: a phone call with Verizon.

After Ephron's first husband Jerome Kass died in 2016, Ephron called Verizon to cancel his landline telephone. The company put her on hold for three hours and pinballed her between various service assistants. Ephron's call prompted her to write a viral *New York Times* op-ed about her frustrations. The essay appeared again in Ephron's 2022 memoir, where it sets in motion a story about Ephron falling in love again with a psychotherapist named Peter Rutter, only for her to be soon thereafter diagnosed with leukemia.

"Peter wrote to me after he read about my catastrophes with Verizon and that I was now widowed, and because we had a couple dates a hundred years ago," Ephron explained to me over Zoom. "And he just said bashert, like he was looking for me his whole life."

Now, director Susan Stroman has adapted Ephron's story of finding her bashert amidst grief and cancer into a new Broadway play. At the James Earl Jones Theatre, Verizon hold music plays on a loop as the audience takes their seats. Then, Julianna Margulies (*The Good Wife*) arrives on stage as Delia, later accompanied by Peter Gallagher (*The OC*) as Peter, for a 100-minute romance that is as warm and as culturally Jewish as a bowl of matzo ball soup from the Second Avenue Deli.

In *Left on Tenth*, the term "bashert," the Yiddish term for destiny, plays a pivotal role.

Peter mentions it in his initial email to Delia, and he later returns to the word in his wedding vows when Delia is sick. Daryl Roth, the show's producer and longtime collaborator of Ephron and her sister, even organized shirts and merchandise pins for sale with the term "bashert" on it.

"Everybody's in love with the word. It became this wonderful way we felt about the whole play actually," Ephron said. "I mean, it's Yiddish. Yiddish words are rich!"

"Bashert also means 'meant to be,'" Roth added, speaking from her award-dazzled office over Zoom. "I think when Delia spoke to me about her manuscript, I think she came to me kind of knowing that I would be the one meant to produce this."

Ephron grew up in Beverly Hills to two Jewish screenwriter parents, before she moved to New York City for college. (The title *Left on Tenth* refers to Ephron's directions home to her Greenwich Village apartment.) Her sister, Nora Ephron, who passed away in 2012, was a renowned screenwriter known for penning romantic comedies like *When Harry Met Sally* and *Sleepless in Seattle*. Her other two sisters, Amy and Hallie, are also accomplished novelists. The Ephrons grew up in a culturally Jewish home, but their parents were more committed to left-wing politics than religion.

"My mother was actually against organized religion: 'Religion is the

cause of all wars,' she would say," Ephron recalled. "And yet, you know, there was no question that we were Jewish. We ate lox and bagels every Sunday. We worship books, which we considered part of the culture."

That type of more cultural, broad-strokes American Judaism comes to life on stage in *Left on Tenth*, which features many of the elements of comfort that Ephron considers central to her Jewish identity. Two pets are included in the cast, who play Delia's Havanese dogs Honey and Charlie. The set recreates the expansive bookshelves in Ephron's Greenwich Village apartment, including a sign from the bookstore "The Shop Around the Corner" in *You've Got Mail*, which Ephron wrote.

"I think there's a warmth to being Jewish," Ephron said. "And a sense of family. Not just your own family, but a family within the Jewish community."

Throughout the play, Delia finds warmth in her friends: a rolodex of neighbors, writers, and doctors played by actors Peter Francis James and Kate MacCluggage. They provide everything from dating app tips to boxes of doughnuts; in a poignant scene, Delia's neighbor Mitch shares advice from his experience living with HIV to encourage her to take an experimental medication.

"I had friends on that trip that just buoyed me," Ephron said. "That's something available to everyone in life: friendship," she said.

"To me, being Jewish is being a

caregiver," Roth added. "One of the main parts for me of this story that resonates so deeply is how Peter takes care of Delia," Roth said. "To me, that's very Jewish."

Another quintessentially Jewish theme in *Left on Tenth*? "Resilience," Roth said. In the show, Delia endures waves of grief as she copes with the loss of her first husband, but she still musters up the courage to open herself up to love again. She also exhibits a sharp sense of humor and a determined optimism as she undergoes experimental chemotherapies.

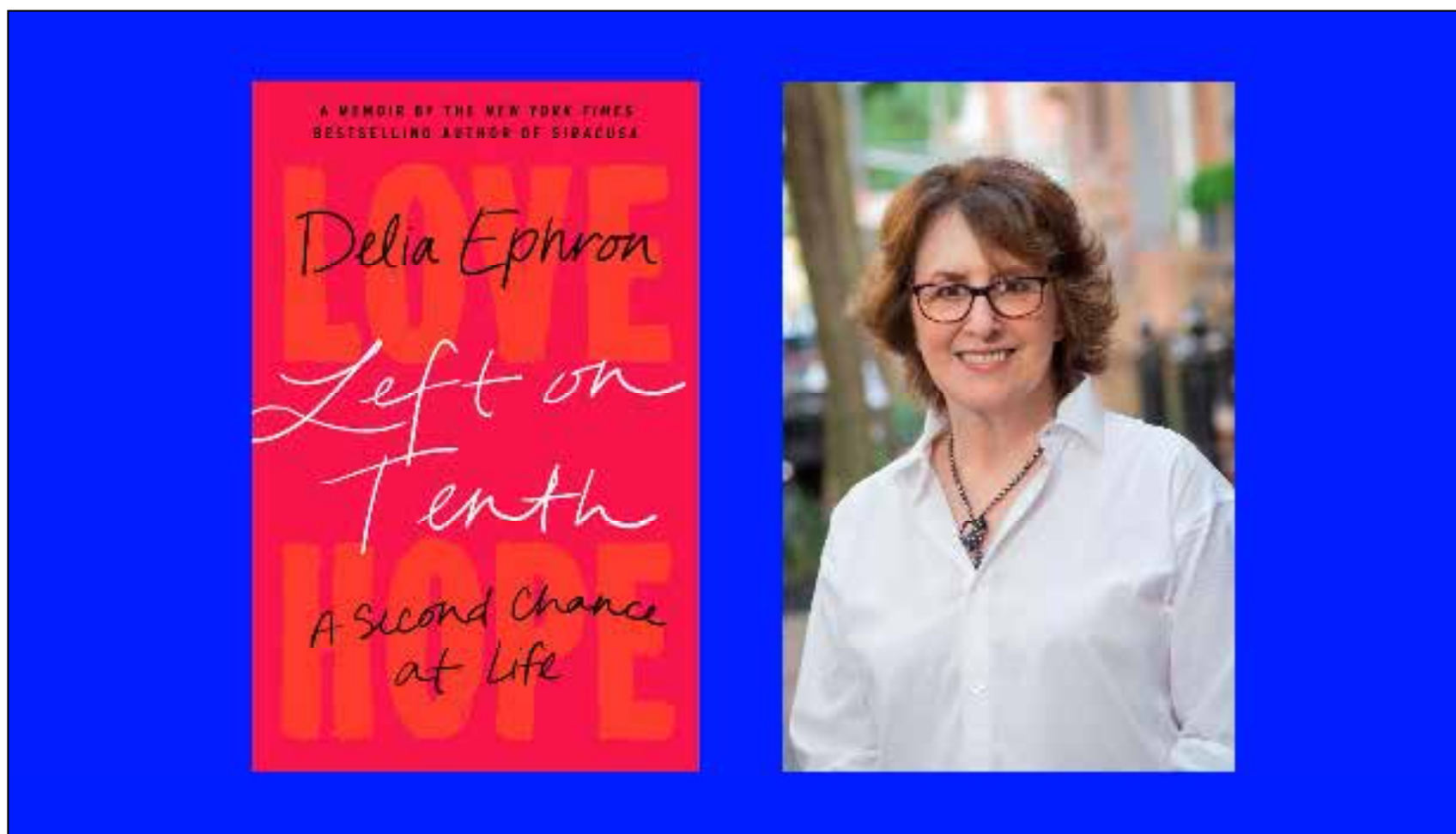
Roth mentioned that resilience plays a major role in Jewish religious tradition and history, both biblical and recent. "Look at what just happened on October 7," Roth said. "I don't want to be political here, but I'll tell you that is a resilient people."

Ephron and Roth hope that audiences — young, old, Jewish or otherwise — will exit the theatre feeling reinvigorated, and that they realize that like Delia onstage, it is never too late to take risks.

"I'm going to be open to love, I'm going to be open to a new adventure, I'm going to be open to something that I really was afraid of," Roth said when discussing the lessons she hopes people take away from the show. "And I think another lesson of the play is that you can get through it. This too shall pass."

And by the way, I asked. Ephron now uses Spectrum for her home landline. Verizon was emphatically not her bashert.

Samuel Eli Shepherd is a culture journalist and a digital reporting and editing intern at the *Forward*. He can be reached at shepherd@forward.com. ■



February Calendar

Always check websites or call for updates before planning to attend anything listed here.

Saturday 1 Bo

Havdallah 6:33 p.m.

Melave Malka Shabbaton with Professor Marc Shapiro: AAOM

Shabbat Morning Services. Pardes Hannah. In-person and online. 10 a.m.

Sunday 2

Melave Malka Shabbaton with Professor Marc Shapiro: AAOM

Jewish Storytime at AADL. Westgate Library. Various times for different age groups.

Wednesday 5

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.

Tackling Climate Change at the Watershed Scale. 4 p.m.

Thursday 6

Climate Happy Hour: Citizens Climate Lobby. 5 p.m.

Friday 7

Candle Lighting 5:40 p.m.

Welcome Shabbat with Jewish Cultural Society. At the JCC. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is \$10/person or \$25/family. Registration required: www.jewishculturalsociety.org. 6:30 p.m.

Saturday 8 Beshalach

Havdallah 6:42 p.m.

Sunday 9

Jewish-Arab relations in Israel. Fed. Zoom only event with Hand in Hand Schools Director of Resource Development, Leah Beinhaker. 10 a.m.

Wednesday 12

Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. 2 p.m.

Tu B'Shvat seder: Pardes Hannah.

Thursday 13 Tu B'Shvat

Friday 14

Candle Lighting 5:49 p.m.

Saturday 15 Yitro

Havdallah 6:50 p.m.

Sunday 16

Family Tu B'Shvat Program: JCC and ECC.

2 p.m.

Monday 17

Tuesday 18

Devotion & the Insatiable, artist talk with Rudy Gerson. Frankel Center. 2435 North Quad. 5:30 p.m.

Wednesday 19

Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. 2 p.m.

Friday 21

Candle Lighting 5:57 p.m.

Saturday 22

Havdallah 6:59 p.m. Mishpatim Study Session: Pardes Hannah. 3 p.m.

Wednesday 26

Sustainability Forum: Circular Innovation in Ann Arbor's Food and Beverage Sectors. AADL downtown. 6 p.m.

Thursday 27

How Women Changed American Religion: A Jewish Perspective, lecture by Professor Karla Goldman: Padnos Lecture. Loosemore Auditorium, GVSU DeVos Campus. 7-8:30 p.m. Rosh Chodesh Adar Circle: Pardes Hannah. 7 p.m.

Friday 28 Rosh Hodesh Adar

Candle Lighting 6:06 p.m.

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

Beth Israel events in February

Talmud Study with Rabbi Dobrusin (via Zoom) Mondays at 4 p.m.

The class meets on Zoom on Monday afternoons from 4-5:15 beginning February 3. We will read the text in the original Hebrew or Aramaic with an accompanying English translation and discuss the text in English. No familiarity with Hebrew or prior experience studying Talmud is required. This winter and spring, we will study from chapter 1 of the tractate Megillah, which deals with laws and traditions relating to the reading of the Megillah on Purim, but addresses many different subjects, including midrashim on the book of Esther and traditions relating to the reading of the Torah, among others. Prior to the first class on February 3, Rabbi Dobrusin will give a brief introduction to Talmud study at 3:45 p.m. All are welcome! Zoom link is on the BIC website.

Youth Services (Tot Shabbat & Mini Minyan)

Saturday, February 8 & 22, at 11 a.m.

Preschoolers begin to learn and love Judaism through storytelling, singing, and hands-on activities. Families join for songs, stories and more in an interactive service for tots. Tot Shabbats are led by either Katie Shelef or John McLaughlin. Mini Minyan is a slower learner's service for elementary school age children. The service will include Shabbat prayers and a "D'var and Discussion" in place of the Torah service. Mini Minyan is led by the Youth and Family Director Ben Brent.

World Wide Wrap

Sunday, February 9

9:30 a.m. Shacharit

10:15 a.m. Kid's Learning Experience with Tefillin

Join us in the sanctuary for a Shacharit service at 9:30 a.m. followed by a Kids' Learning Experience at 10:15 a.m. Parents are welcome to attend with their children as they learn about Tefillin. Questions? Contact Jerry at gsorokin@bethisrael-aa.org.

Trivia Night at the Shul!

Sunday, February 16, at 6 p.m.

Always get the crossword in one sitting? Tired of playing Jeopardy by yourself? Come to Trivia Night! Bring your team of six or join one that night. \$10 per person entry, snacks provided. Register on the Beth Israel website.

Aura of Kabbalat Shabbat

Friday, February 21, 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.

Repro Shabbat

Saturday, February 22, at 9:30 a.m.

Reproductive freedom is a Jewish value. The National Council of Jewish Women hosts Repro Shabbat annually on the Shabbat when we read Parashat Mishpatim, which contains the verses commonly used as the foundation of Judaism's approach to reproductive health, rights, and justice. In these challenging times, we are as committed as ever to exploring these issues. On Saturday morning, February 22, join us for our Repro Shabbat service, where we'll learn from speakers connected to the fight for reproductive

rights. Please visit the Beth Israel website to learn more. We invite you to join in community, to pause in the collective, and to honor the Jewish value of reproductive freedom.

Chodesh Chadash, a BIC Women's Group

Sunday, February 23, at 2:30 p.m.

Join us for an evening of crafts and learning. The women of BIC will have topical discussions, make craft together, and discuss the latest book club choice. Contact Barb with questions at Barbm@bethisrael-aa.org.

Youth Events in January

Chaverim (Third-Fifth Grade)

Event After BIRS

Sunday, February 2, at 12:15 p.m.

Hangout After BIRS

Sunday, February 23, at 12 p.m.

Gesher (Sixth-Eighth Grade)

Friday Night Potluck

Friday, February 7, at 7:30 p.m.

TBA Soon!

Sunday, February 23

USY (Ninth-12th Grade)

Israeli "Panel"

Saturday, February 22, at 6:30 p.m.

Theology Book Club — Online

Wednesdays at 7 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

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. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are also 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.

Minyan

Sundays at 9:30 a.m. in the M&M Chapel and online

Sundays at 7:30 p.m. online only

Mondays at 7:30 p.m. online only

Tuesdays at 7:30 p.m. online only

Wednesdays at 7:30 p.m. online only

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.

Frankel Center upcoming events

Devotion & the Insatiable (An Artist Talk)

Guest speaker: Rudy Gerson
Tuesday, February 18
5:30–7 p.m.
2435 North Quad
Rudy Gerson is an artist and educator working across mediums of print, still and moving image, and performance. In this artist talk, Rudy will share his practice, which explores how the force of erotics is expressed in memory culture, social life, and historical inquiry. Recent film and video works will be screened and text works will be read. The talk will engage questions of sacredness and profanity and touch on queer poetics and the aesthetics of desire under conditions of opacity and loss.

How Women Changed American Religion: A Jewish Perspective

Annual Padnos Public Engagement Lecture on Jewish Learning with Professor Karla Goldman
Thursday, February 27
7–8:30 p.m.
Loosemore Auditorium, GVSU DeVos Campus
RSVP link: <http://gvsu.edu/interfaith/padnos2025>
The 2024 Padnos Lecture, delivered by Professor Karla Goldman (University of Michigan) explores how American Judaism has been shaped by general societal expectations for women's religious behavior and by new active roles Jewish women took on within their religious institutions. Major changes that took place included the restructuring of synagogue architecture with the removal of the women's gallery, the redefinition of community through women's volunteerism, and the introduction of women's religious leadership, which also challenged conventional theology. Historically and today, American Judaism — in dialogue with American society and other models of religious practice — has constantly evolved and transformed in an effort to match the ever-moving target of gendered expectations for religious behavior and practice.

Weisneck Symposium on Queer Israeli Culture

Multiple Speakers
Tuesday, March 18
10 a.m.–5 p.m.
Rackham Assembly Hall

Symposium on Critical Trans Studies

Multiple Speakers
Wednesday, March 19
10 a.m.–5 p.m.
Michigan League Kalamazoo Room

Queer Belongings and the Jewish "Homeland": Israeli and Jewish American Lives Between Home and Away

Dr. Hila Amit in conversation about intersections of queerness, migration, and identity in the context of Israel/Palestine and the Jewish diaspora.
Tuesday, March 25

4:30–6 p.m.

2022 South Thayer Building
Through a blend of fiction and academic inquiry, Amit examines the ways queer Jewish lives challenge and reimagine narratives of homeland, belonging, and migration.

In her academic book *A Queer Way Out: The Politics of Queer Emigration from Israel* (SUNY, 2018), Amit explores the story of queer Israeli emigrants. Drawing on extensive fieldwork in Berlin, London, and New York, she examined motivations for departure and feelings of unbelonging to the Israeli national collective. Amit showed that sexual orientation and left-wing political affiliation play significant roles in decisions to leave. Amit investigated how queer Israeli emigrants question national and heterosexual norms such as army service, monogamy, and reproduction, in their decision to leave Israel. In her new research project, Amit is conducting interviews with queer Jewish Americans grappling with notions of Homeland and Belonging, particularly in the wake of the October 7 events and their profound global reverberations.

Meanwhile, her two fiction books center on queer experiences in Israel/Palestine, offering intimate, layered portrayals of life at the margin of society. Her new fiction work deals with a possible loss of the Hebrew language and a possible obsolescence of the state of Israel.

The conversation with Amit will delve into how these themes converge in Amit's creative and scholarly practices. It will explore the tensions between rootedness and mobility, the impact of historical trauma on personal and collective identity, and the possibilities for imagining alternative futures through queer lenses. Amit will also reflect on the role of storytelling — fictional and academic — as a tool for navigating the complexities of identity, belonging, and resistance in times of upheaval.

35th Annual David W. Belin Lecture

Guest Speaker: Joan Nathan
Thursday, April 3
5:30 p.m.: Pre-Lecture Reception
7 p.m.: Lecture
8 p.m.: Book Signing
Rackham Graduate School Assembly Hall
Joan Nathan is the author of twelve cookbooks including her latest work, *My Life in Recipes: Food, Family, and Memories*. Her 2018 book, *King Solomon's Table: A Culinary Exploration of Jewish Cooking from Around the World*, won the IACP International Cookbook of the Year. That same year, the much-acclaimed *Jewish Cooking in America*, which in 1994 won both the James Beard Award and the IACP/Julia Child Cookbook of the Year Award, was named an IACP classic. In 2022, Nathan was included in the *Forward 125: The American Jews who shaped our world*. Nathan is also a regular contributor to *The New York Times* and *Tablet Magazine*. ■

Federation allocations process

By Federation Staff

The Jewish Federation of Greater Ann Arbor raises more than a million dollars that it allocates to local and international Jewish communal organizations every year. In 2024, for the third year in a row, that amount surpassed \$1.5 million. How does Federation raise this money?

Where does the money for our allocations come from?

From our generous community! Each year, dedicated volunteers, and staff of the Jewish Federation of Greater Ann Arbor contact community members to ask them to support the community by donating to the Annual Community Campaign. The 2025 Annual Community Campaign began in September 2024 and is in full swing, thanks to the generosity of hundreds of members of the greater Ann Arbor Jewish community. The power of this campaign is its collective nature. Donors support the local institutions they value and participate in a national effort to care for the global Jewish community, all with one gift. You, too, can contribute at JewishAnnArbor.org. Every gift of \$18 or \$1,800 matters!

Who decides where the money goes?

Volunteers from our community! Each year, a volunteer Allocations Committee considers proposals from organizations and initiatives that provide essential services to the Jewish community. An Israel & Overseas allocations subcommittee reviews project applications from our overseas partners. The requests include requesting unrestricted funds to enable organizations to focus on their missions — such as caring for those in need and providing Jewish educational and engagement opportunities for community members of all ages — and proposals for specific projects, such as strengthening Israeli civil society by fostering productive relationships between Jewish and Arab citizens.

"The Allocations Committees are an important way to bring community input in the process," says 2025 Allocations Committee Chair Jeremy Bloom. "We convene thoughtful people with a range of experiences who inform our decision-making." The Allocations Committee presents a proposal to the Federation's volunteer Board of Directors, which votes on the final distribution. 2025 Allocations Committee co-chair Bruce Kutinsky recognizes the significant responsibility these groups of volunteers carry. "Our goal is to ensure that every dollar entrusted to us by our community is used thoughtfully and effectively to address pressing needs, foster innovation, and strengthen Jewish life both locally and globally," he says. "By prioritizing transparency and aligning our funding with community priorities, we aim to create a meaningful and lasting impact."

What's the money for?

Funds go directly to local and international organizations that enrich Jewish life and care for Jews most in need, as well as to community-wide initiatives that make Jewish Washtenaw County as strong and vibrant as it can be. For Federation's beneficiary partners, these are funds that they don't have to worry about raising themselves, allowing them instead to focus on the work they do best for the Jewish community.

"This year," says Bloom, "we are exploring ways to further strengthen the process. We are continuing to explore the best ways to fund particular community priorities as determined by the recent demographic study of the local Jewish community, and spark new communal conversations. For example, in 2024, we set aside funds for teen engagement because it was identified as a significant need in our community through the community study."

Have I heard of any of these beneficiaries or initiatives?

Probably some of them! Jewish Family Services, the JCC of Greater Ann Arbor, and Hebrew Day School receive allocations from the Annual Community Campaign, along with many other local institutions. So does Youth Futures, a program in Israel for youth at risk, many of whom were affected by evacuations caused by rocket fire from Lebanon last year. Examples of initiatives made possible by the campaign are collective local action combating antisemitism and the Community Engagement Fund grants that foster innovation and collaboration across the community.

When does all this happen?

Organizations seeking funding through the allocations process submit proposals that are reviewed in April each year. The Allocations Committees make recommendations for the year to the Board of Directors, which votes to approve those recommendations at its May Board meeting. An announcement of the year's allocations is made to the entire community at the Annual Meeting in late May or early June.

I want to learn more / I might want to be part of this process

Great! The more diverse volunteer voices, the better for our community. Visit JewishAnnArbor.org/about-us/community-impact to learn more or contact the Federation at info@jewishannarbor.org to get involved. ■

Obituaries



Gregory Paul Fox, age 74, of Ann Arbor, Michigan, died peacefully on Friday morning, December 27, 2024, from brain cancer. He was born on January 3, 1950, in South Porcupine, Ontario, Canada, a fact that he delighted in telling anyone who asked where he was from, as if everyone should have known that town's name and location. When he was four years old, his family moved to Toronto, where his family had lived prior to South Porcupine. In 1962, Gregory moved to Ann Arbor with his mother and brother. Gregory called Ann Arbor his home from then on, although he maintained his Canadian citizenship for his entire life, with much pride. He became a U.S. citizen in 2018.

Gregory graduated from Ann Arbor High School in 1968. He entered the University of Michigan's Residential College, enjoying his studies. He also spent some time traveling extensively throughout Europe, hitchhiking and on a motorbike that he proudly bought inexpensively. He met many people along the way, traveled briefly with some of them, and accepted invitations to stay with them or their relatives. During that trip as well, he spent time living on a kibbutz in Israel, where he milked cows, picked apples, and studied the Hebrew language.

Following his return home, Gregory returned to the Residential College to compete his studies. Following his graduation, he embarked on another long trip abroad, traveling throughout many parts of Europe and Asia. At the end of that trip, he decided that it was time to return home, and that Ann Arbor felt the most like home, where he lived the rest of his life.

While he drove buses for the Ann Arbor Transportation Authority, he also pursued photography courses at Washtenaw Community College. Photography became his beloved profession. Gregory specialized in photojournalism and then editorial photography. He worked for the *Ann Arbor News*, and for many years as a freelance photographer for the *Ann Arbor Observer* and some Detroit news outlets as well. For decades, he photographed events for many units and editors at the University of Michigan, including the Law School, the School of Social Work, and the College of Pharmacy, among others. Gregory was the "go-to" photographer for social justice organizations, particularly Jewish activists working on peace and justice in the Americas and in Israel/Palestine.

In later years, he also photographed many events for the Osher Lifelong Learning Institute and for Temple Beth Emeth. His work was widely admired and appreciated for its depth and artistry.

Politics, social and economic justice, organic gardening, and music could be counted among Gregory's passions. He was well known in the Ann Arbor community for his activism in support of Ann Arbor's Sister City, Juigalpa, Nicaragua, in the 1980s, and more recently, with Voters not Politicians, serving as a volunteers captain in the 2018 Michigan Constitutional Proposal 2 effort to eliminate gerrymandering in determining district representation.

Gregory is survived by his brother, Daniel (Nurit) Fox of Vancouver, British Columbia, Canada; his loving and devoted stepdaughter, Amy Shelle, and step-granddaughter, Brianna Shelle; his loving partner of six years, Thea Glicksman; a nephew and niece and their families, and many loving cousins. He was preceded in death by his loving wife and partner of 30 years, Cyndi Cook; his mother, Esther Rubin; and his father, David Fox.

A Celebration of Life service for Gregory Fox will take place at Beth Israel Congregation, 2000 Washtenaw Ave., Ann Arbor, Michigan, on Sunday, February 2, at 2 p.m. in the sanctuary, with a reception that will follow in the social hall.

In lieu of flowers, donations may be made in memory of Gregory Fox to support the following:

The University of Michigan's Residential College Scholarship Fund, using this link: <https://donate.umich.edu/nRnmm>

The Neuro Oncology Gift Fund at the University of Michigan. Checks may be made to "University of Michigan" and sent to the Michigan Medicine Office of Development, 777 E Eisenhower Pkwy, Ste 650, Ann Arbor, MI 48108. You may also call 734-764-6777, or visit the website <https://victors.us/gregoryfox> to make your gift. Or, gifts may be donated to a charity of your choice.



Louis Cooper beloved father, grandfather, brother, uncle, partner, bridge partner, husband, and friend, passed away peacefully on December 21, 2024, in Bangor, Maine, at the age of 88, while being read to from a history book. Lou was born December 6, 1936, in Brooklyn, New York, the first child of Samuel and Ruth (Epstein) Cooper. Louis grew up in Brooklyn with his extended family and his younger brother Howard.

A top student, Lou graduated from Brooklyn Tech high school, went on to study at Brooklyn College and City College of New York, receiving a degree in electrical engineering at the direction of his father. Lou was the first family

member to receive a college degree. Lou helped found a fraternity at City College of New York and was a member of a fraternity at Brooklyn College, one of which was Phi Lambda Delta.

After graduation, he was hired into the defense industry and moved to Los Angeles, California. He helped his mother relocate to Los Angeles to be near family. In 1959, Lou met and married Marsha and they settled in Woodland Hills. With the support of his wife, Lou obtained a master's degree in engineering from USC. Lou and Marsha had three children, Robert, Jan and Karen, but after 20 years of marriage, they divorced.

When Lou met Sally, she became the love of his life, and they married in a beautiful ceremony overlooking the Pacific Ocean near their home. They lived in Los Angeles, eventually retiring from his career in engineering and her career in real estate. Lou used to joke that his engineering career followed the Cold War from the launch of Sputnik to the fall of the Berlin Wall. Later, Lou and Sally moved to Maine, where they built and enjoyed running their own bed & breakfast, Red House, on Little Deer Isle, near Sally's family. Lou loved greeting the guests and sharing his knowledge of the island. Lou and Sally lived together in Red House until her death in 2013.

Lou enjoyed the summer programs of classical music at the Kneisel Hall, visiting with friends, and helping people while he was a librarian at the Sergeantsville Library. After some years, he even stepped back into the dating pool and found love again. In Lou's later years, he made deep and lasting relationships with new friends on the Island.

Lou was a master bridge player and a bridge teacher. He had a lifelong love of classical music and opera and was (since moving to Maine) an avid Pats and Red Sox fan. Lou was always loyal to his home teams, and although he nearly cried when the Dodgers left Brooklyn, he was a fan again when he followed them to Los Angeles a short time later.

Louis is survived by children, Robert Cooper and his wife Kuniko Nabika of Kyoto, Japan; Jan Dintelman of Palm Bay, Florida; Karen Cooper and beloved grandchild, Lior Ruth Cooper of Ann Arbor, Michigan, whose middle name is in memory of Louis's mother. He is survived by Sally's children, Robert Rossney and his wife Susan Schnur of Strongsville, Ohio; Michael Rossney and his wife Michele Levesque and beloved grandchild, Jasper Rossney of Sargentville, Maine. Also surviving Louis is his sister-in-law Iris Cooper of Old Bridge, New Jersey; sister-in-law and brother-out-law Deborah (Wedgwood) Marshall and Kimball Petty of Little Deer Isle, Maine; brother-in-law and sister-in-law Stephen Wedgwood and Diana Fong-Wedgwood of Oakland, Calif; and many nieces, nephews, and cousins.

He was preceded in death by his beloved wife Sally (Sarah Wedgwood Cooper); son-in-law Mike Dintelman; brother Howard Cooper; and significant other Barbara Gordon Roberts.

A celebration of life is planned later in the year when a memorial bench will be installed at Red House.

Lou can be remembered with donations to Healthy Island Project, P.O.

Box 55, Stonington, ME 04681 <https://healthyislandproject.org>. Family may be contacted at LouCooperHome@gmail.com.

Lou will be deeply missed by his many friends and his family.



Gary Charson, 79, of Saline, Michigan, died December 24, 2024. Beloved husband of 56 years of Harriet Charson. Cherished father of Rachel (Joseph) Tunk and Joshua (Valentina Sliva-Charson) Charson. Proud grandfather of Maxwell and Martin Tunk, and Ari Charson. Brother of the late Cantor Larry Charson and brother-in-law of Howard (Hylah) Schwartz. Devoted son of the late Max and the late Molly Charson. Funeral services were held December 27 at Temple Beth Emeth in Ann Arbor, Michigan. Interment at Washtenong Memorial Park Cemetery.



Barbara Rosen, 96, of West Bloomfield, Michigan, died December 31, 2024. Beloved wife of the late Bernard Rosen. Cherished mother of David (Fran) Linden, Jonathan Linden, and Amy (Ralph) Sarkozy. Proud grandmother of Molly Linden (Eli Gilleran), Avie Linden, Joe Linden, Lauren Linden (Amita Kumar), Robbie Linden, Neshe (Johnny) Parkes, Stephen (Jamie) Sarkozy, Heidi Sarkozy, and the late Teresa (the late Carl) Rushton. Adoring great-grandmother of Sandy Rushton (Alex Potts) and Gary Rushton. Loving sister of the late Renah (the late Max) Bardenstein. Devoted daughter of the late Esther and the late Louis LaMed. Also survived by loving cousins, nieces, and nephews.

Barbara retired from the University of Michigan Library in 2007. She received her B.A. degree from Wayne State University in 1966 and her A.M.L.S. degree from the University of Michigan in 1974. She joined the University of Michigan faculty in 1974 as

continued on page 20

Obituaries

obituaries continued from page 19

an assistant librarian and was promoted to associate librarian in 1977.

For many years, Ms. Rosen was the sole cataloguer of Hebrew and Yiddish language materials. She processed many thousands of Hebrew and Yiddish books and periodicals for the library's Judaica collection through the mid-1990s, when the library began to expand its Judaic studies program by adding staff and funding resources. More than a generation of division heads, bibliographers, and cataloguers received their initial professional training from Ms. Rosen, and many of them have advanced to important positions working in other distinguished Judaica collections.

As a longtime member of the Association of Jewish Libraries and an active participant in the affairs of the Jewish communities in Ann Arbor and Detroit, Ms. Rosen cultivated contacts through these channels that significantly benefited the Judaica collection. For example, her activity led directly to the acquisition of the Joseph T. and Marie Adler Collection of Holocaust Materials, a collection of Judaica realia, manuscripts, and archives of immeasurable research value. She was also a key player in the acquisition of the Detroit Public Library's Yiddish collection, the Midrasha Library's Yiddish and Hebrew collection, and the Shaarey Zedek Library's Morris Adler collection. Ms. Rosen's invaluable contributions to the University Library's illustrious Judaica and Yiddish collections, especially its Yiddish language collection, have benefited and will continue to benefit countless scholars and graduate students.



Ruth Millicent LaPlace Zweifler, a pioneering advocate for children, education, peace, and social justice, passed away at the age of 95. A fierce champion for the overlooked, Ruth transformed countless lives.

Born on September 26, 1929, the daughter of Oscar and Minna (Abelman) LaPlace, Ruth channeled her conviction that all children deserved the opportunity to succeed into creating the Student Advocacy Center (SAC), a trailblazing organization which empowers and supports young people marginalized by the educational system. Due in large part to her commitment and savvy, SAC has now served students across the state of Michigan for 50 years with a staff that has grown to 25.

Ruth's was a leading voice in the landmark Black English case. Her tenacity and brilliance contributed to bringing the case to the Supreme Court and winning. The decision established a precedent which recognized linguistic diversity and educational equity. Ruth always spoke uncomfortable truths to power, a fighter for the dismissed and oppressed. A spirited anti-war activist, a warrior against racial injustice, mass incarceration and the brutal displacement of Palestine. In recognition of her relentless advocacy on behalf of education reform and civil rights, Ruth was honored in 2003 into Michigan's Women Hall of Fame, a testament to her unwavering dedication to improving the lives of children and families.

While a student at Bryn Mawr, Ruth began her journey as a Quaker that eventually led to her spiritual home of many decades at the Ann Arbor Friends Meeting. It was also at college where she fell in love with a charming young man named Andy. Ruth married Dr. Andrew Zweifler in 1955 with whom she shared a rich life devoted to family, social justice, service, and community. Together, they raised six children; John, Liz (Steve), Mark (Donna), Rhyana, Natanya, and Ylonda, and played a precious role in the upbringing of 16 grandchildren (Briana, Sean, Troy, Heath, Scout, Lilly, Austin, Andrew, Jasmine, Caleb, Zachary, Olivia, Alisha, Aiyana, Xavien, Azaria) as well as three great-grandchildren (Amory, Ana Rae, Sailor) nurturing a family rooted in love, values, and a commitment to making the world a better place.

Ruth was preceded in death by her sorely missed husband Andrew, her brother Maurice Allan Laplace, and is survived by her sister Rosabelle Leifer.

Ruth's legacy lives on through her family and the countless individuals whose lives she touched. She will be remembered for her formidable achievements and intellect, her love of birds, flowers, children, art, and opera. Her warmth, curiosity, and generosity, supporting many loved ones during their times of trouble with open arms and a warm bed. As she was known to say, "The door is open and I don't have a gun." She was an incredibly strong woman, shoveling snow, pulling weeds, planting flowers in her garden well into her 90s. Ruth was a restless spirit, deeply troubled by our world's very human failures, who felt personally aggrieved by every struggle any member of her very extended family and wide web of friendships may be contending with. Ruth was genuinely interested in the lives of her family and friends and challenged us all to dream big and try harder.

The Zweifler home, with the sounds of birds in her garden and cheerful chattering of kids next door at the Angell school playground, was her dream and sanctuary for 65 years and where she passed her last breath surrounded by loving family. This home, known to many as simply 1706, that big brown house next to the school yard, became akin to the soul of Ann Arbor where the door was truly always open with a steady stream of visitors and guests. She was

a touchstone for so many Ann Arborites, a warm reminder of earlier days. A place of many meetings around peace and social justice, not to mention countless raucous parties, birthdays, holiday gatherings, weddings, and other countless celebrations.

A celebration of Ruth's life and legacy is planned for Saturday, March 29, 2025. In lieu of flowers, the family requests donations be made to the Student Advocacy Center of Michigan Donate - Student Advocacy Center to continue Ruth's work of uplifting young people and creating a more equitable educational landscape.



Larry F. Lipson (Lipsitz), 77, of Boynton Beach, Florida, passed away on December 6, 2024. Born and raised in Detroit to the late Eli and Millie (née Goldin) Lipsitz, Larry lived most of his life in Michigan before moving to Florida 10 years ago to help care for his father and his stepmother Shirley Lipsitz (née Berger). He attended Vernor Elementary and graduated from Mumford High and Wayne State. For 29 years he was a dedicated employee of the Department of Labor for the State of Michigan. Upon retiring, he found a second work life in driving for rideshare companies Metro Cars (D/B/A Lipson Metro) and Uber (aside from his childhood nickname Fuzzy, he was affectionately known as MetroMan and UberMan).

In his spare time, Larry enjoyed driving and listening to music while singing his absolute heart out to the melodies that touched his soul. He also excelled at photography and composing poetry. In using his knowledge, talent, and expert skills at bowling, he found a sense of community with his league at Green Acres Bowl in Florida.

A strong, humble, and selfless man, Larry was compassionate and wise with a unique sense of humor. He truly was a devoted family man. He was a beacon of light in a dark world; his sparkling youthful spirit continues to emanate light and love now in blessed memory. He was the best father a child could ask for and he was a trustworthy friend. Larry shared his story in his book *Zero to Sixty in Nothing Flat: A "Boomer's" Survival Story*, which can be found here: <https://a.co/d/2nC42bJ>. His autobiography was a labor of love, yet his life's work was his children. Larry will be forever missed by those who knew and loved him. Larry was the beloved husband of the late Linda

Lipson (née Dougherty); he is survived by daughter Marla R. (Laurence) Biederman; sons Michael A. Lipson and Noah A. Lipson; cherished grandfather of Andrew I. Biederman; dear brother of David (Claudia) Lipsitz and Paul (Ann) Lipsitz. Larry is also survived by his stepsons, Michael McAnally, Patrick McAnally, and predeceased by his stepson, Ed Stillman. In lieu of flowers, donations may be made in Larry's name to the American Heart Association, American Cancer Society, and The Chordoma Foundation. The family has set up a memorial page here: www.tinyurl.com/LarryLipson



Carol Steinberg (nee Samuels) passed peacefully on December 19, 2024, in Silver Spring, Maryland. Born January 31, 1939, in Chicago, Illinois, to David and Anna Samuels, Carol was their youngest child and is survived by her two brothers, Melvin and Sherwin Samuels. At the age of three, Carol's father passed away, and her mother relocated the family to Los Angeles. Settling in Hollywood, California, Anna, an immigrant single mother, raised her three children. In spite of the hardships the young family faced, Carol enjoyed Hollywood's Golden Age more directly than most, gathering autographs from movie stars she spotted with her friends, including her lifelong friend, Sheila Feldman.

Carol graduated from UC Berkeley in 1960 with a degree in psychology. After moving to Washington, D.C., for graduate school, she met Phillip Steinberg at a Jewish singles dance and quickly fell for both him and his warm and welcoming family. The couple married in 1961 and lived in College Park, Maryland, where Phillip taught physics at the University of Maryland. They went on to raise their three children, David, Sarah, and Adam, in Silver Spring.

Carol earned her master's degree in psychology from George Washington University in 1968 and her PhD in human development from the University of Maryland in 1979. She enjoyed a decades-long career practicing clinical psychology, specializing in depression in adults. In her supervision group she found two more lifelong friends, Barbara Saidel and Mary Musick. Carol's work was one of the great joys of her life and sustained her both emotionally and financially after the death of her husband, Phillip, in 1987.

In 1997, Carol married Sherman

continued to page 21

Obituaries

obituaries continued from page 20

Kimball, an administrative judge in the U.S. Department of Energy. Their union was sadly cut short upon Sherman's passing in 1998.

Carol is remembered lovingly for her indomitable spirit, her joyful soul, the ring of her laughter, and her love of a sharp, witty joke. She adored people, their stories, and learning what made them tick. She loved deep conversation, challenging ideas, classical music, and a crisp pinot grigio before dinner.

She will be greatly missed by her children, David Steinberg, and his wife, Vera Milic, Sarah Steinberg and her sons, grandsons Ezra and Elijah Rassoul and Adam Steinberg; her brothers Melvin Samuels and his wife, Charlotte, and Sherwin Samuels and his wife, Barbara Burden; and Carol's many nephews and nieces, whom she adored. She is also missed by the children of her second husband, Sherman, whom she loved as her own: Ilissa and Lon Povich and their children, Emily and Steven; John and Jane Kimball and their daughters, Sarah and Rachel; and Lou and Laurie Kimball and their children, Sammy and Jordan Kimball.



Mrs. Ruth Webber, a Holocaust survivor, died January 1, at the age of 89. She was the beloved wife of the late Mark Webber. You can read her Holocaust testimony here: <https://www.portraitsofhonor.org/survivors/ruth-webber>.

Devoted mother of Shelly Webber, Elaine (Barry Chesterman) Webber, and Susan Webber. Loving grandmother of Benjamin (Ari), Nathan (Priya Shankar), Miriam and Ari Chesterman, and Leah Webber. Loving great-grandmother to Scarlett and Lily Chesterman. Dear sister to Helen (the late Irving) Mueller, sister-in-law to the late Leo (Zeta) Weber, the late Bronia (the late Eliyahu) Melman, the late Ann (the late Martin) Leikach, and Rae (the late Joe) Nachbar. Mrs. Webber was the treasured daughter of the late Samuel and Molly Muschkies. The family wishes to thank her devoted caregivers Pam Ashford and Cheryl Davis. The family also thanks the dedicated staff at Coville Assisted Living and Meer Apartments of Jewish Senior Life and the supportive services of Jewish Hospice and Chaplaincy and Michigan Hospice and Palliative Care.ç

No Other Land continued from page 9

the situation in the Middle East has only gotten more intense with thousands more Palestinians killed, and at least six Israeli hostages murdered. Abraham says people's openness to the message he and his fellow filmmaker-activists have been spreading has changed as well.

"Often, things change after the devastation has already happened," Abraham said. "We were, in February, calling already to stop the war and that was considered controversial at the time. Now, after 2% of Gaza's population was killed, when most of the Israeli hostages were killed, when all of the population is uprooted, suddenly that has become more mainstream."

'We want our movie to be seen'

Here in New York, a group of local activists started the New York Counter Film Festival (NYCFF) calling for a boycott to protest the "Zionist funders" of the film festival and Lincoln Center where many of the films are being screened.

Adra and Abraham had not heard of NYCFF, but said they had dealt with a similar situation in Berlin, where some filmmakers and activists threatened a boycott if the festival showed allegiance with Israel. They, however, chose to attend the festival.

"We said, well, for sure we want a ceasefire, and we said it very loud. But also we want our movie to be seen," Adra told me. "People in Germany, in the US, those audiences that go to this theater must see what's really happening."

So, once audiences have seen the film, what do the filmmakers think they should do next?

"This is a fundamental question in the film," Abraham said. "What can you do? What can we do as activists on the ground? What can Palestinians do? What can Israelis do? What can people in the United States do? And we honestly don't have all the answers. I think one thing that is clear to me is that the United States needs to change its foreign policy with regards to Israel and Palestine."

Abraham went on to say that he believes that Jewish Americans have a significant role to play in pressuring the United States to change its foreign policy, but may not recognize the reality of the situation.

"Many Jewish Americans have this romantic image that by maintaining this US foreign policy that has prevented political change, they are somehow helping Israelis, they are somehow helping Jewish people. That is based, in my mind, on a wrong reading of reality on the ground," Abraham said.

"We're seeing now an Israeli government that has shown, in my mind, complete disregard for Palestinian civilian life," Abraham said. "But also a complete disregard for its own citizens."

Abraham asserted that while the killing of civilians is never justified, violence is the result of Israel's restriction of Palestinian's ability to take peaceful political action.

"There is literally no political horizon, they're offering nothing except more war

and more bombs and more civilians being killed," Abraham said. "And yes, Jewish Americans should demand of this government that is acting often on behalf of caring for the Jewish people to say, 'No, this is wrong, it cannot continue, and we demand from our own politicians to change their foreign policies so that this does not continue.'" ■

From the editor continues from page 2

gan, has claimed so many lives. The horrors of October 7th will never leave me, the horrors since then of my people, the residents of the Gaza Strip, tear my heart apart.

There are no words to describe the pain, a pain that every human being must feel in the face of the unforgivable situation of the residents of Gaza. The images of the Gaza residents returning to the ruined cities of the northern Gaza Strip, looking for the remains of what was their home - are unfathomable.

Extremism is taking over. A cynical, cruel government, inflames the hatred, the fear; the war is the fuel on which it runs, trampling on human rights, on the good citizens, both Jews and Arabs. We must unite at this time — in the face of all those who seek to incite war and perpetuate the hatred for generations.

The goal of all of us must be the formation of an international consensus that will ensure the rehabilitation of Gaza. International aid must be accompanied by security for the residents on both sides, so that the fear that has accompanied us for decades will begin to fade.

The Palestinian people deserve a peace-seeking leadership that will see that there is a partner for peace, and in Israel we also deserve a leadership with a desire to reach an agreement and end the conflict — even now after all the disasters and pain.

Precisely now — after so many of us have lost loved ones, we must choose reconciliation, to heal the wounded souls of all of us. The dead will not return, but for the sake of the living, we must call with all our might for the continuation of the negotiations so that we see all the hostages return, and finally guarantee the possibility of a different reality for both nations.

I myself am afraid that this will not happen, that this road has been blocked; in Gaza and in Israel there are many who just want to return to war. The situation in the West Bank is on the verge of explosion, there are people in both nations who are working hard for that to happen. Look at the hundreds of roadblocks that were set up this week, the houses, businesses and vehicles that were set on fire and burned; look at the operation that started in Jenin.

There are many moments I feel despair, but we all must take our anger and translate it into a powerful, non-violent struggle that will prevent the government from finding a way to damage the agreement.

Each and every one of us must bring ten more people to the streets. The obligation to make the next phase of this agreement happen may collapse. Only pressure from the entire population, Jews and Arabs, from the north and south, from the center - everyone must go to the streets and call on the government not to sabotage the agreement, and to make every effort to continue to a diplomatic solution [to the conflict. Because agreements save lives." ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Steven Griewahn, husband of Martha Churchill. December 3, 2024.
Larry Lipson, father of Marla (Larry) Biederman, and grandfather of Drew. December 6, 2024.
Barbara "Bobbi" Heilveil, wife of David Heilveil, mother of Benjamin (Shanna) Heilveil, Andrew (Cindy) Heilveil, Jeffrey (Amy) Heilveil, and grandmother of Victoria, Erin, Noa, and Megan. December 18, 2024.
Gary Charson, husband of Harriet Charson, father of Josh Charson (Valentina Silva-Charson), Rachel (Joseph) Tunk and grandfather of Ari, Max, and Marty. December 24, 2024.
Margaret O'Hara, sister of Rosemary (Evan) Mirsky, and aunt of Sarah and Joseph. January 3, 2025.
Gregory Fox, partner of Thea Glicksman, December 27.
Sheldon Mintz, father of Rick Mintz, December 30.
Carol Steinberg, mother of Sarah Steinberg, December 19.
Ruth Webber, mother of Shelly Webber, January 1.
Robert Weinstein, father of Elisabeth Weinstein, December 29.

The Washtenaw Jewish community sends mazel tovs to:

Charlie Sorkin on his bar mitzvah, February 15.
Paul and Leah Kileny on the birth of their grandson, Alexander Jacob Kileny, son of Jenny and Joel Kileny and brother to Hannah.
Carey Wexler Sherman and David Sherman on the birth of their grandson, son of Maja Sherman and Jesse Hudson.

educating the community about the importance of recycling, the JCC is creating a more sustainable future for generations to come.

Climate action tip: reduce food waste

By Jack Billi, President-Elect, Temple Beth Emeth



Billi and Mallory Lawson, the City of Ann Arbor's Interim Composting Director for Multifamily and Commercial Sites

An estimated one-third of all the food produced in the world goes to waste. While much of this loss occurs at the supply chain, retail, and food service levels, much of it also arises at the household level.

Food waste is a social, humanitarian, and environmental concern. Enough food is wasted to provide every hungry person with a meal a day. Food loss and waste account for 8-10% of annual global greenhouse gas emissions.

When food is wasted, all of the energy and water used to produce, package, and transport the food is also wasted. And if the wasted food is discarded in a landfill, it releases methane, a greenhouse gas that is more than 80 times more potent than carbon dioxide.

Here are some tips to help you reduce food waste:

Plan ahead and buy only what you need. Use your freezer. While there are plenty of benefits to eating fresh food, frozen foods can be just as nutritious. They also stay edible for

much longer. Be creative with leftovers. Shop in your fridge. See your perishables. Move fruits and vegetables to visible shelves or the refrigerator door. "Best by" dates are just guides — use your senses before discarding food based on dates.

When all else fails, compost what's left. Composting reduces landfill methane, enriches soil, and reduces fertilizer use. Talk with others about the importance of reducing food waste.

Climate Hero of the Month
The A2J Climate Circle Climate Hero of the Month is Murray Rosenthal.

Houses of worship have an economical way to get things done. They ask a volunteer to do it, and labor costs are free, as many other volunteers join to help. Ten years ago, Murray was asked to help head the Genesis Green Team (Temple Beth Emeth



Murray Rosenthal

and St. Clare's Episcopal Church share the Genesis Building as equal partners) and the teamwork-driven action started. Here are a few of the many results of this example of volunteerism.

There is a 64 kW, 160-panel solar

installation on two of the roofs of the Genesis building. There are plans and funding in place to add more panels this spring.

As the use of natural gas is a big contributor to greenhouse gas emissions, Genesis has a decarbonization plan to reduce natural gas emissions to zero. The City of Ann Arbor's A2Zero Program plans to provide green power with the launch of its Sustainable Energy Utility. Once these plans are completed, the Genesis building will be carbon neutral.

Murray and other like-minded volunteers formed Solar Faithful, a new Michigan nonprofit. Solar Faithful provides financial assistance, advice, and project management to get solar panels installed on houses of worship. One of their models allows religious-purposed buildings to solarize at no cost (except to pay for the solar power generated, at a lower rate than they pay their utility). This has resulted in new solar installations on eight faith-based buildings.

EcoWorks (a Detroit nonprofit) has just received a \$20 million federal (EPA) grant, in part to address climate change. Solar panels, with battery backup, will turn 15 houses of worship and community organizations in Detroit into community "resilience hubs," or places where residents can seek shelter and resources when the power goes out. EcoWorks is partnering with Solar Faithful, which will provide expertise in solar energy, project management, and technical support.

Murray also serves as President of the Board of Directors of the Ann Arbor 2030 District, which is working to reduce energy, water use of buildings, and reduce CO2 transportation emissions; President of the Board of Directors of Solar Faithful; and Chair of the Ann Arbor House of Worship and Non-Profit Green Team.

Murray's efforts to reduce greenhouse gas emissions using the power of faith-based

teamwork make him a deserving Cl

Ask us to speak to your group

To promote the sharing of knowledge and to build a learning network, the authors of the A2J Climate Circle articles are available to speak with local Jewish organizations and individuals who want to learn more about applying the climate actions on their own. To contact an author, send an email request to info@A2JClimateCircle.com. Additional resources are also available at A2JClimateCircle.com.

February Climate Action Calendar

Wednesday, February 5

Tackling Climate Change at the Watershed Scale
If we are going to address the threat of more extreme rainfall, drier dry spells, and more freeze/thaw events in Southeast Michigan, we must collaborate across municipal boundaries and think about upstream and downstream solutions. Rackham Graduate School, Assembly Hall. Register at graham.umich.edu/wateratmichigan/coffee-talks. Open to the public. Free. 4 p.m.

Thursday, February 6

Climate Happy Hour: Citizens' Climate Lobby
Join fellow climate advocates and worrywarts for some fun, food, and refreshments. Union Rec, 545 S. Main St. Free (pay for own food/drinks). Ann Arbor@citizensclimatelobby.org. 734-657-3150. 5 p.m.

Wednesday, February 26

Sustainability Forum: Circular Innovation in Ann Arbor's Food and Beverage Sectors
Join us to learn about the work Ann Arbor's Office of Sustainability is doing to advance sustainability within the local food business community, as well as hear from the local food entrepreneurs who are reducing landfill waste and advancing a more circular, regenerative food system. Ann Arbor District Library Downtown Branch, 343 S. Fifth Ave., Multipurpose Room. Free. 6 p.m. ■

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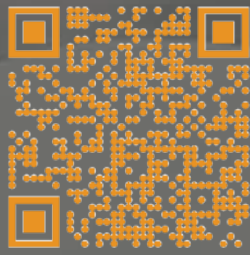
FEBRUARY EVENTS
Visit lsa.umich.edu/judaic for more information

Devotion & the Insatiable: An Artist Talk
Rudy Gerson, Artist
Tuesday, February 18
5:30 - 7:00 PM
2435 North Quad
Gerson will share his multidisciplinary practice exploring erotics in memory culture and social life, screen recent films, read text works, and discuss themes of sacredness, profanity, queer poetics, and aesthetics of desire.

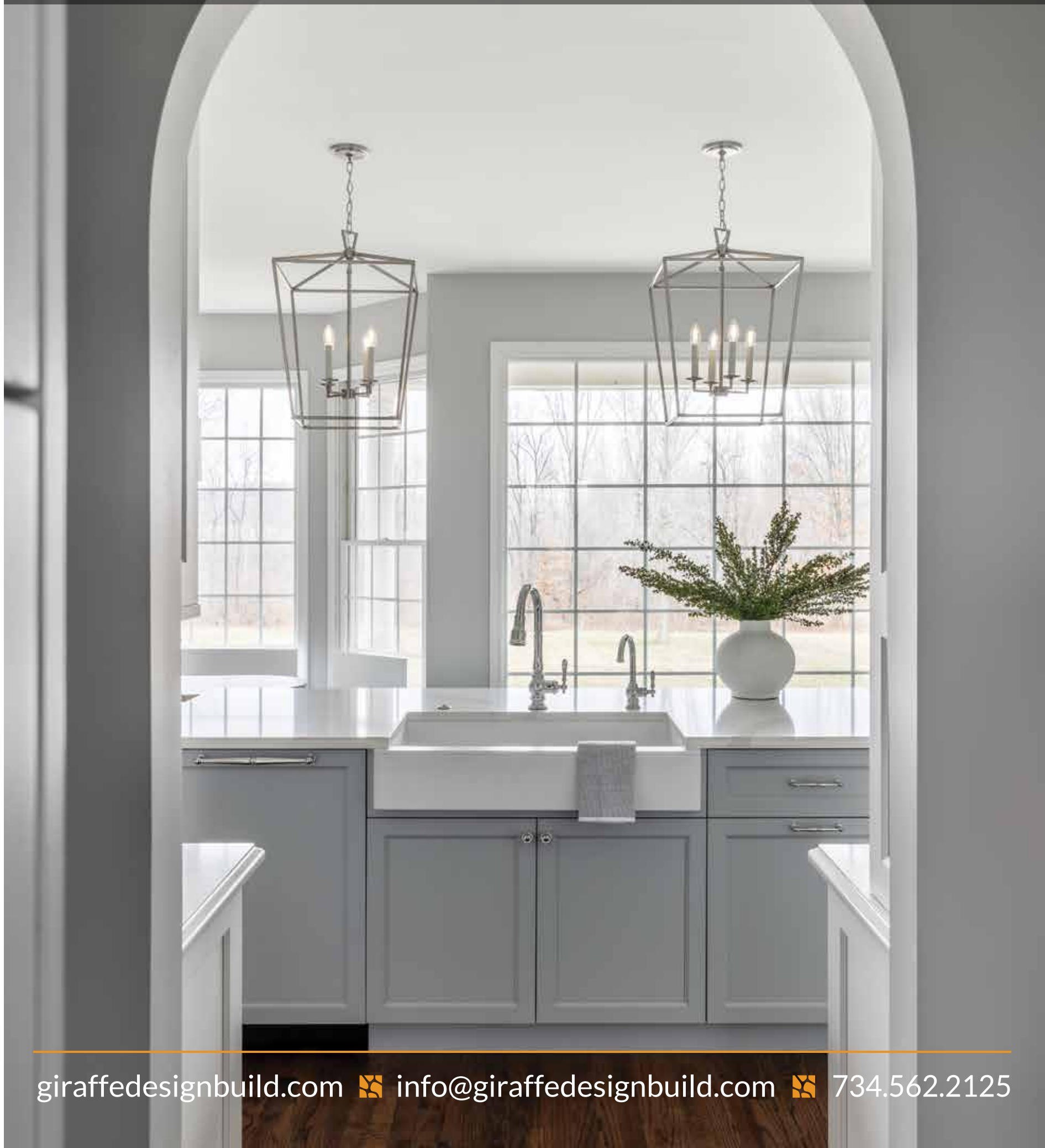
5th Annual Padnos Public Lecture on Jewish Learning
"How Women Changed American Religion: A Jewish Perspective"
Karla Goldman (University of Michigan)
Thursday, February 27
7:00 - 8:30 PM
Loosemore Auditorium (401 Fulton St W, Grand Rapids), Virtual Attendance Option
RSVP: gvsu.edu/interfaith/padnos2025
This lecture explores how American Judaism has been shaped by general societal expectations for women's religious behavior and by new active roles Jewish women took on within their religious institutions.

We are pleased to provide reasonable accommodations to enable full participation in this event. Please contact js-event-coord@umich.edu to request disability accommodations or with any questions/concerns.

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