

Annual Fall holiday celebration to be held September 21

Halye Aisner, special to the WJN

Apples & Honey, an annual family event that celebrates the Jewish fall holidays, will take place on Sunday, September 21 from 1–4 p.m. at the Jewish Community Center of Washtenaw County. Chairing the event this year is Pyper Alpern and Viktoriya Strumba. Everyone is invited free of charge.

Participants will be able to taste apples and honey, symbolic of the New Year. There will be many children's activities including bouncers, games, shofar blowing and arts and crafts. Clowns and jugglers will entertain guests while face-painting and making balloon animals. Israeli food, kosher baked goods and lunch will be available for purchase along with gifts and Judaica items.

This program brings together many local Jewish organizations to provide information about their purpose and to educate participants about the upcoming holidays: Rosh Hashanah, the Jewish New Year; Yom Kippur, the Day of Atonement; and Sukkot, the fall harvest festival.

Reservations are required. For more information on sponsoring a table or to register for Apples & Honey, call 971-0990. ■



Community welcomes new shaliach

Eileen Freed, special to the WJN

The Greater Ann Arbor Jewish community welcomes Tomer Zur, a member of Kibbutz Ein Hashofet, who will serve as a Shaliach (emissary) – a cultural and information liaison between the Greater Ann Arbor



Tomer Zur

Jewish community and Israel. As a member of the Jewish Agency's Young Shlichim Unit and the Jewish Federation team, Tomer will serve as the community's central resource for Israel-related activities and will work with congregations, the JCC and other Jewish communal organizations to increase Israel-related programming and to strengthen the Israel/Diaspora relationship.

Zur has extensive experience working with youth having been involved in his Kibbutz youth movement, working as a boarding school counselor, and running after-school programming on the kibbutz. Zur utilized his significant youth programming skills with American teens as a counselor for Tamarack Camps where he served as a counselor and planner for Israel culture programming and staffed the Tamarack Alaska trip. Jonah Geller, executive director of Tamarack Camps says of Zur, "his leadership skills and enthusiasm are wonderful qualities that he possesses."

The Jewish Agency, through the Areivim-Young Shlichim Unit, sends young, idealistic and dedicated Israelis to serve in Jewish communities and with Jewish organizations throughout the world. The shlichim choose to participate because of a strong desire to "give" and a belief that all Jews are responsible for one another. Zur expressed his personal motivation to spend the next year in Ann Arbor; "Summer camp is a great thing, but I felt it was not enough... I see the need [to bring] Israeli and Jewish culture to the communities around the globe, and I know I can bring another piece of the puzzle that is unique to me."

Zur has a particular interest in theater and plans numerous events to enhance the cultural life at Kibbutz Ein Hashofet including holiday celebrations, lectures, weddings and parties. He is particularly excited about coming to Ann Arbor because he feels Michigan is his home away from home and looks forward to learning from and contributing to his new community. To contact Zur, email him at shaliach@jewishannarbor.org or call 677-0100. ■

JFS adds United Way to its list of grant funders

Carol Lessure, special to the WJN

Jewish Family Services of Washtenaw County has joined the group of local providers of key social services to receive United Way funds. For the first time, JFS has become a certified United Way agency due to recent efforts by Washtenaw United Way to invite new agencies to apply for a designated pool of funds for new agencies supporting basic service needs.

JFS has secured United Way support to pilot a new process for supporting families and individuals in financial and emotional crisis. The grant will fund a new intake approach for emergency crisis intervention as a way to guarantee that each new client can receive the individualized "wrap-around" approach to care management that has become the hallmark of Jewish Family Services. The approach includes an action plan that will avert crises, stabilize the situation, enhance self-sufficiency, and empower people to access appropriate resources, services, and ongoing support.

United Way grant reviewers commented on the high quality of JFS services offered to "a highly vulnerable, at-risk population of the community." The grant may also pave the way



for future funding support from the United Way so that JFS can meet the increasing demands for its services from a community facing deepening economic challenges.

Those who contribute to United Way, are asked to consider designating their gift to Jewish Family Services. Designating a gift to JFS can help one participate in the local United Way campaign while helping the increasing number of local families that face crises during these times of economic distress. If one's workplace runs a United Way campaign, a designated donation can often be matched by one's company and will directly benefit local families seeking services from JFS.

United Way is one of nearly a dozen grant making agencies that support JFS including:

Washtenaw County, Employment Training and Community Service
Michigan Department of Education
The Harry and Jeanette Weinberg Foundation
Donors of the Jewish Funders Network
The Ann Arbor Area Community Foundation
The Benard L. Maas Foundation
The Nonprofit Security Grant Fund of Michigan
The Dollar General Literacy Foundation
The Michigan Department of Transportation
The Humanitarian Award of the Jewish Federation of Greater Ann Arbor
The Knight Foundation
The Area Agency on Aging
The Kiwanis Club of Ann Arbor

These grants support over half of the agencies operating expenses (54 percent) and over a dozen specific programs and services that rely on grant-based support. ■

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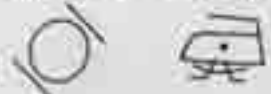
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High Holidays

Services for the High Holidays

ROSH HASHANAH	9/29	9/30	Tashlich	10/1
Beth Israel Congregation		8 a.m.	5:15 p.m.	8 a.m.
Family Celebration	4 p.m.		5:15 p.m.	10:30 a.m.
Mincha		4:45 p.m.		7 p.m.
Ma'ariv	8 p.m.	7:20 p.m.		7:30 p.m.
Chabad House	7 p.m.	9:45 a.m.	4 p.m.	9:45 a.m., 7 p.m.
Hillel			4:30 p.m.	
Conservative	7 p.m.	9:30 a.m./7 p.m.		9:30 a.m./7:15 p.m.
Orthodox (AAOM)	7 p.m.	9:30 a.m./7 p.m.		10 a.m./7 p.m.
Reform	7 p.m.	10 a.m.		
Jewish Cultural Society	7 p.m.		noon	
Pardes Hannah		9:30 a.m.	1 p.m.	10 a.m.
Reconstructionist Havurah	8 p.m.	9 a.m.	3:30 p.m.	
Childrens Program		10 a.m.		
Temple Beth Emeth	8 p.m.		2 p.m.	
Family Service		9 a.m.		
Traditional & AARTY		11 a.m.		
Pre-reader		2 p.m.		
YOM KIPPUR	10/8	10/9	BREAK-THE-FAST	
Beth Israel Congregation	6:30 p.m.	8 a.m.	7:40 p.m.	
Teen/Youth	6/6:30 p.m.	11 a.m.		
Children's Services		10:15/10:30/11 a.m.		
Mincha, Neilah		4:50 p.m., 6: p.m.		
Chabad House	7 p.m.	9:45 a.m.	7:50 p.m.	
Hillel		7 p.m.		
Conservative	6:45 p.m.	9:30 a.m.	8 p.m.	
Orthodox (AAOM)	6:30 p.m.	9 a.m.	8 p.m.	
Reform	6:45 p.m.	10 a.m.	8 p.m.	
Jewish Cultural Society	7 p.m.	2 p.m.	6 p.m.	
Pardes Hannah	6:10 p.m.	9:30 a.m.	7:40 p.m.	
Mincha, Neilah		4 p.m., 6:30 p.m.		
Reconstructionist Havurah	7 p.m.	10 a.m.	8 pm	
Childrens Programs		11 a.m.		
Adult Study		2:45 p.m.		
Neilah		6:45 p.m.		
Temple Beth Emeth	8 p.m.			
AARTY	8 p.m.			
Family Service		9 a.m.		
Traditional		11 a.m.		
Adult Study		2 p.m.		
Personal Renewal Service		2:30 p.m.		
Afternoon Service		3:30 p.m.		
Yizkor & Neilah		5:30 p.m.	Following 5:30 p.m. service	

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WASHTENAW JEWISH NEWS

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The deadline for the October Washtenaw
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Publication date: September 26.

Extra copies of the Washtenaw Jewish News
are available at locations throughout
Washtenaw County.

UMS Season features Jewish and Jewish-American artists

Jim Leija, special to the WJN

The University Musical Society will highlight a number of Jewish and Jewish-American musicians and performers in five events during the 2008-2009 season, which runs from Wednesday, September 10, 2008 through Sunday, April 26, 2009.

In November, the acclaimed Jerusalem Symphony will make its UMS debut under the musical direction of Leon Botstein with violinist Robert McDuffie as soloist. This concert will highlight the works of three Jewish composers: Erich Sternberg, Leonard Bernstein, and Aaron Copland. (Sunday, November 16 at 4 p.m. in Hill Auditorium.)

Jewish-American pianist Emanuel Ax (born in Poland to concentration camp survivors) and Israeli-born pianist Yefim Bronfman will perform an evening of piano duos by Brahms, Bolcom, Mozart, and Rachmaninoff. (Saturday, November 8 at 8 p.m. in Hill Auditorium.)

The Israel-based Batsheva Dance Com-



Leon Botstein

pany will return to UMS for its first visit in ten years with the 2005 work *Three* (Saturday, February 14 at 8 p.m. in the Power Center) and *Deca Dance* a piece premiered in 2000 that celebrates Ohad Naharin's first decade working with Batsheva by featuring excerpts from 10 different dances created by him. (Sunday, February 15 at 4 p.m. in the Power Center.)

Finally, the New York Philharmonic and

famed Jewish-American conductor Lorin Maazel (now in his final season as Music Director of the Philharmonic) will return to UMS for a weekend that will include two performances, free master classes, and several educational programs. The Saturday program will feature works of Mendelssohn, Schumann, and Mussorgsky, and the Sunday program will feature works of Berlioz, Tchaikovsky, and Stravinsky. (Saturday, March 7 at 8 p.m. and Sunday, March 8 at 7 p.m.)

Tickets to individual events are now available for purchase through the UMS website and through the UMS Ticket Office (phone or in person). To be added to the mailing list, contact the UMS Ticket Office at 764-2538 or www.ums.org. UMS also has an e-mail list that provides up-to-date information about all UMS events; sign-up information is available on the website.

Temple Beth Emeth co-sponsors Thomas Friedman talk at EMU

Ronnie Simon, special to the WJN

An annual adult education opportunity has been given to Temple Beth Emeth through the establishment of the Sidney Davidson Memorial Scholar-in-Residence Fund. This Fund was created in remembrance of Sidney David-



Sidney Davidson

son (1919-2007), father of TBE member Vicki Goldwyn and a pioneer in the field of financial accounting. During his lifetime, Davidson wrote several classic accounting texts, including the widely used *Financial Accounting: An*

Introduction to Concepts, Methods and Uses. He held many highly regarded positions over the years, including president of the American Accounting Association, vice-chairman of the Financial Accounting Foundation, and vice-president of the American Institute of CPAs, as well as teaching at the University Of Chicago Graduate School Of Business for 41 years, serving as its dean from 1969 to 1974. He was inducted into the Accounting Hall of Fame in 1983.

The Washtenaw Economic Club is bringing Thomas Friedman to Michigan on Wednesday, September 17, with the help of several

community sponsors, including TBE's Sidney Davidson Memorial Scholar-in-Residence Fund. As part of its Speaker Series Lunch programming, Friedman will speak on his book, *Hot, Flat and Crowded*.

Friedman's lecture will occur at the EMU Convocation Center on at 12:30 pm. TBE is offering 500 free bleacher seats to temple members, limited to two per family, as part of our sponsorship. If tickets remain after September 10, they will be available to the community-at-large. Calls should be directed to the TBE office, 665-4744, and will be distributed on a first come, first served basis.

Florence Melton Adult Mini-School offers unique Jewish study program

Karen Kohn, special to the WJN

The Jewish Community Center of Washtenaw County will launch The Florence Melton Adult Mini-School in September. The Mini-School is sponsored by the JCC and made possible through funding by the Jewish Federation and Covenant Foundation and in collaboration with a consortium of community congregations and organizations.

The Melton Mini-School offers a rigorous but accessible two-year course of Jewish study. The classes are taught with a pluralistic

approach that draws upon the best scholarship from all movements of Judaism. Jews of all levels of knowledge and observance are welcome.

Melton is a program of Jewish study initiated by philanthropist Florence Melton in 1986 in cooperation with The Hebrew University in Jerusalem. It is offered in more than 65 locations in North America, Europe, Australia and Israel. The curriculum is designed by scholars at Hebrew University. There are no exams, no homework, no pre-requisites; the

only requirement is the desire to learn.

The first year of classes are offered on Monday evenings from 7-9:15 p.m. at the JCC. Classes begin September 8 and will run for 30 weeks, excluding holidays. The first year of tuition is \$550 and includes a Melton coursepack.

For more information or to register, contact the JCC at 971-0990 or visit www.jccannarbor.org or www.fmams.org.il.

Israeli dance is hopping at the JCC

Karen Kohn, special to the WJN

Excitement fills the air every Thursday evening at the JCC as people come together for a fun evening of Israeli dance. The dance craze started in early 2008 and has become a big hit at the Jewish Community Center of Washtenaw County.

Participants can request their favorite tunes and learn the latest Israeli dances, line dances and mixers. All are welcome to drop in every Thursday from 7:30 to 10 p.m. The cost is \$6 per person or \$3 per student.

Dancers warm up at 7:30 p.m. with easier steps to old favorites. Then at 8:30 p.m. everyone really gets moving with intermediate steps to requested songs. Seasoned dancers Cheryl Feit and Amnon Steiner lead the ac-



tivity. Participants are asked to bring a pair of sneakers or other flat, comfortable shoes.

For more information contact Laura Steiner at a2rikud@gmail.com or 395-4223 or the JCC front desk at 971-0990.

Welcome newcomers

Halye Aisner, special to the WJN

Newcomers to the Ann Arbor area and new members of the Jewish Community Center of Washtenaw County are invited to visit the Newcomers' Booth at Apples & Honey on September 21 from 1-4 p.m. This free community celebration of the Jewish Fall Holidays will take place at the JCC.

The Newcomers' Booth will offer information about Ann Arbor and the Ann Arbor Jewish community, gifts, coupons and a chance to meet others who have recently moved to the area. Members of the JCC and the Jewish Federation boards will be welcoming newcomers.

For more information about the Apples & Honey program and Newcomer's Booth, call Leslie Bash at 971-0990.

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Community/ Women

JCC says shalom (welcome) to new residents

Karen Kohn, special to the WJN

Jewish newcomers to Ann Arbor--babies and adults alike--can take advantage of two new programs to welcome them to the community: "Shalom Ann Arbor" and "Shalom Baby."

For families new to Ann Arbor or thinking of moving to the area, the Jewish Community Center of Washtenaw County's "Shalom Ann Arbor" is here to welcome you to the Jewish community. The "Shalom Ann Arbor" Welcome Package is an essential information packet for newcomers or those considering relocating here. It includes a copy of the Guide to Jewish Life, the most recent edition of Washtenaw Jewish News, information on activities in the Jewish community and more. Volunteers are available to provide a personal welcome and introduction to Ann Arbor's Jewish community for those who have already moved here.

Maybe your family has recently grown or

your friends are about to welcome a little one into their lives. "Shalom Baby" welcomes parents, their newborns and newly-adopted children into the JCC. "Shalom Baby" provides you with a Welcome to Our World gift bag full of fun and helpful gifts, information on parenting, Jewish resources for parents and families and support from caring volunteers.

Anyone interested in receiving information on the JCC's new Shalom programs, should contact Halye Aisner at 971-0990 or halyeaisner@jccfed.org. These programs are a wonderful way for newcomers to meet new people, make new friends and learn about the Jewish community and the resources available.

These programs have been made possible by a grant from the Jewish Federation of Washtenaw County.

JCC and JFS offer two new adult programs

Karen Kohn, special to the WJN

Jewish Family Services will convene "Caregiver Conversations," a monthly drop-in educational and support group for adult children in a variety of caregiving roles for their aging parents. Whether your aging parents live independently or need full-time care either in-home or in a residential facility, come find solace and support among peers who are facing similar caregiving issues.

The next session will take place on Thursday, September 18, 6:30-8 p.m., at the Jewish Community Center of Washtenaw County. The topic will be "Legal Issues: Power of Attorney for Healthcare." Each session will feature a brief educational presentation followed by open discussion.

The new JCC Film Discussion Group is a

success. Discussions are led by Russell Collins, executive director of the Michigan Theater, and are held at the JCC. Movies are viewed independently at local cinemas.

The next meeting will be Thursday, September 11, 7-8:30 p.m. There are a few spaces available for newcomers who wish to join.

Interested in attending? All participants must register for the remainder of the series. The cost is \$60 for JCC members and \$75 for non-members for a year-long membership with 10 sessions. The fee will be pro-rated for those who join after the June 2008 start date. This fee does not include the cost of your movie ticket.

To participate in either program, contact Abbie at 769-0209 or abbie@jfsannarbor.org.

Hadassah opens year with birthday (cake) celebration

Anne Beybey, special to the WJN

Hadassah is planning a memorable birthday party as our opening event, Tuesday, September 16, 7:30 p.m. at the Jewish Community Center of Washtenaw County. Professional cake decorator Dahlia Weinman will share her expertise in decorating a spectacular cake to commemorate Israel's 60th birthday and the birthdays of Hadassah members turning 60, too. We will be able to sample Dahlia's creation that evening.

A personalized cake, valued at \$100, will be raffled off as well as a basket of Israeli spa

products. To see an example of Dahlia's fabulous cakes go www.flickr.com/photos/dahlia-cakes/2177523887/in/set-72157600943688636/

Come to enjoy the scrumptious cake, good company, laughter, music and dancing at Hadassah's birthday party. The cost is \$5 per person. RSVP by September 5 by sending a check made out to Hadassah to: Eileen Thacker, 1049 Westview Way, Ann Arbor, MI 48105. If you would like a ride to the meeting, call Jeanne Berkowitz at 973-8642.

ORT opening brunch on September 7

Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will host its opening brunch, "Yesterday, Today, and Tomorrow" on Sunday, September 7, at 10 a.m. at the home of Linda Greene.

The brunch will honor the chapter's original members from 1968. A panel of founding members will discuss their experience beginning the Ann Arbor chapter and working together for the education of ORT students around the world. The brunch will also feature information about ORT America today, and the opportunity to plan for future Ann Arbor events.

The opening brunch is an excellent time to learn about ORT's programs in 62 countries worldwide. It is also a great time to meet old and new friends, buy ORT greeting cards, and

learn about the chapter's programs, including the Book Group and Cinema Club.

ORT was established in 1880 in Tsarist Russia to provide vocational and technological education for Jews. Today, through its network of schools, colleges, and centers, ORT strives to meet the training and education needs of its nearly 270,000 students, of all ages and backgrounds in Israel, the former Soviet Union, Latin America, the United States, and many other countries, so that they can compete in the rapidly changing market of the 21st century.

ORT members and prospective members are invited to attend this opening event. For more information or to RSVP, contact Joan Levitt at 665-5061 or at jlevitt@comcast.net.

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Humanitarian aid sought for Agriprocessors workers

Robert Savit, special to the WJN

The Ann Arbor Orthodox Minyan (AAOM), with the support and cooperation of Beth Israel Congregation, the Reconstructionist Havurah, the Jewish Cultural Society and the Jewish Federation of Washtenaw County, has organized a relief fund to help the former workers from the Agriprocessors kosher meat packing plant in Postville, Iowa. In May, 400 workers, largely undocumented Guatemalan immigrants, were arrested by the U.S. Immigrations and Customs Enforcement (ICE). While Agriprocessors is a private business not officially representing any Jewish organization or denomination, it is a high profile Jewish business, owned and operated by Orthodox Jews. Because of the nature of the arrests and the role played by Agriprocessors in the workers' plight, many in the community feel it is of great importance that Jewish organizations respond generously and visibly to help alleviate a serious humanitarian crisis in northeast Iowa. What follows is some background about

the situation in Postville and a more detailed description of the current situation. The final section, "What our Jewish community can do," includes information about how to contribute to the relief fund. Timely contributions would be very much appreciated by relief organizers.

The Postville situation

Background

In 1987 Aaron Rubashkin and his family, Orthodox Lubovitch (Chabad) Jews, purchased a defunct meatpacking plant in the small northeastern Iowa town of Postville and turned it into a kosher meat packing plant operating under the name Agriprocessors. Postville is a very small community where most long-term residents are of German Lutheran heritage. Over the next 20 years, the Rubashkins developed this plant into a very successful business. It is estimated that the Postville plant provides over 60 percent of the kosher beef to the U.S. market, and also exports to Israel. This develop-

ing kosher meat packing business has brought significant economic benefits to the Postville area, but it has also changed the nature of the community. In addition to a small but significant and very visible Orthodox Jewish presence, Agriprocessors has recruited and brought in, at various times, non-local workers willing to take the many dangerous, difficult and low-paying jobs offered in the plant. The latest such group of workers consisted of approximately 800 (mostly undocumented) workers, primarily from Guatemala and some from Mexico. Many came to Postville with their families.

The ICE raid

On May 12, 2008, the U.S. Immigrations and Customs Enforcement (ICE) part of the Department of Homeland Security, raided the Postville plant and detained nearly 400 undocumented workers, many of whom had false identity papers. In the following weeks, most of these workers were subjected to summary trials. About 300 of them were given prison sentences of 5 months to be followed by deportation. Another 45 or so, (mostly women) were released to care for their young dependent children. Among these 45 families there are approximately 150 young children. The 45 parents were fitted with ankle bracelets to monitor their movements. The conditions of their release require them to remain in the state until their cases go to court—which will not be until October. They are forbidden from returning to any kind of work, including the packing plant. An additional 20 minors were also detained and released on humanitarian grounds, and they face a very similar situation to the adults on conditional release.

The current situation

The sentence of 5 months incarceration followed by deportation is an unusually harsh sentence and has created a humanitarian crisis in Postville. Postville is a very small community with little in the way of a social welfare system. As a result of the ICE raid, there are many families of former workers at the plant that have no means of support. Some have loved ones currently in prisons in various parts of the country. These families cannot work, and continue to be tied to Postville until their loved ones are released from prison. The situation for those workers who were temporarily released is yet more uncertain in that their hearings are not scheduled until October. There is no organized relief agency in Postville, but some volunteers from the area have been working through a local church, St. Bridget's, to provide what relief they can.

The role of Agriprocessors

The plight of these former workers of a kosher meat processing plant is of great concern to the Jewish community, not only because it is a significant humanitarian crisis, but also because it is a crisis that has been created, at least in part, by the actions of Agriprocessors.

Over the years there have been many allegations of mistreatment by Agriprocessors of their workers. These charges against the company are serious, but they have not been unequivocally substantiated and in the absence of such substantiation one should not be quick to judge the company. On the other hand, the current response of Agriprocessors to the plight of their former workers is clear, and, in itself, is chillingly disdainful and uncaring. In brief, Agriprocessors, beyond providing small amounts of meat to the St. Bridget's food pantry and to a few immigrant families, has done nothing to help alleviate the suffering of its former workers

and their families. On the contrary, following the raid, Agriprocessors moved quickly to hire workers from other parts of the country to replace the arrested workers. Since the company does not pay its workers in advance, and since those who come to Postville to take these jobs have very few resources, these new workers have turned to the volunteers at St. Bridget's for support, putting additional strain on an already overextended volunteer organization trying to help the families of arrested workers. Thus, not only has Agriprocessors not materially helped their former workers and their families, they have made matters considerably worse by importing other out-of-town workers without regard to how that will affect the community and its scarce resources. Some feel that the behavior of Agriprocessors and the Rubashkins following the ICE raid is a chillul Hashem (a desecration of God's presence in the world, lit. a desecration of God's divine name). These actions stand in startling contrast to the case of Aaron Feuerstein, also an orthodox Jew, who, when his textile mill, Malden Mills, burned down in 1995, kept all 3000 of his workers on full pay and benefits for months after the fire. Unlike the Rubashkins, Feuerstein's actions are a paradigm of kiddush Hashem (a sanctification of God's presence in the world, lit. a sanctification of God's divine name).

What our Jewish community can do

Agriprocessors is owned by Orthodox Jews associated with the Chabad Lubovitch community. Agriprocessors, however, is not a Chabad organization. It is not an Orthodox organization. It is not even a Jewish organization. It is merely a private business owned by Orthodox, Lubovitch Jews. But in being a successful kosher meat packing plant, it is a very visible business with a very strong Jewish identity. As a result, even though there is nothing officially "Orthodox" or officially "Jewish" about the business, its policies and actions necessarily reflect on the entire Jewish community, and, in the perception of the non-Jewish world, has implications for the ethical foundations of our religion.

For these reasons it is vitally important that the Jewish community respond vigorously and publicly to the humanitarian crisis in Postville. The organization providing relief to the workers' families in Postville estimates the cost of providing basic needs for these families over several months at about \$700,000. The fund that the AAOM has established for the aid of these workers has already collected over \$3,000 in contributions. It is our intention to collect additional contributions as quickly as possible from the Ann Arbor Jewish community and send those funds to the relief organization in Postville in support of their work with the families of the former employees of Agriprocessors.

Contributions may be made on-line at <http://www.annarborminyan.org> using paypal. Click on the "Donate to the Postville Relief Fund" button. Donations can also be made by check made out to the Ann Arbor Orthodox Minyan and marked for the Postville fund. Checks should be sent to Ann Arbor Orthodox Minyan, 1606 Brooklyn, Ann Arbor, MI 48104. One hundred percent of all funds collected will be sent to the St. Bridget's Hispanic Relief Fund in Postville where they will be used to help provide basic services to the families of the workers.

For more details about the situation in Postville, email to savit@umich.edu. ■

AIPAC annual conference

Florence Gerber, special to the WJN

In June, Harvey and Shelly Kovacs Berman; Judy and Malcolm Cohen; Liz and Mike Fried; Florence and Marvin Gerber; Laurel and Bob Hern; Jane and Herb Kaufer; and David Nacht attended the American Israel Public Affairs Committee's (AIPAC's) Annual Policy Conference in Washington, DC along with over 7,000 other participants. Over the course of the three-day event, Attendees heard candidates for president of the United States and the entire leadership of the House and Senate expressing their unwavering support for Israel and her citizens. In addition, participants attended seminars on a large array of topics and issues relating to Israel, the United States and the Middle East. The conference was a powerful testament as to why there has to be an Israel – and why the U.S.-Israel relationship is so vital.

Right now, AIPAC is working with Democrats and Republicans on some critical issues:

- Curbing Iran's nuclear ambitions with tougher sanctions on Tehran;



- Securing passage of \$2.55 billion in security assistance to Israel;
- Ensuring Israel's right to defend herself from ongoing threats of terrorism.

AIPAC is a nonpartisan educational organization that does not support specific candidates or political parties, but instead works with all American political leaders to promote programs and policies that support the continued welfare of Israel and her citizens.

AIPAC Policy Conference 2009 will be held May 3-5, 2009 in Washington, D.C. To find out more about AIPAC's work with both Democrats and Republicans in Congress and the ambitious agenda ahead visit www.aipac.org. ■

Local authors sought for JCC's Annual Jewish Book Festival

Halye Aisner, special to the WJN

The Jewish Community Center of Washtenaw County is searching for local authors to participate in the Jewish Book Festival, an annual event that takes place this year from Wednesday, November 5 through Monday, November 17. Writers can promote their new books at The Local Author Fair on Sun-

day, November 16 from 10:00 a.m. to noon. Books must be written by a Jewish author or have Jewish content and were published within the last year. To submit a book or for further information, contact Leslie Bash 734-971-0990. Submissions must be received by Monday, September 15

Seeking Israel volunteers for book

I am compiling memoirs for a book about volunteers to Israel who travelled there in June 1967 to help. Many Jews and Gentiles participated, to help as nurses, drivers, farm workers, etc. Time is passing quickly, and the record must be compiled before it is lost. If a reader is among those who went to help, would you please contact me at VolunteerIsrael1967@gmail.com. If you are acquainted with someone who went as a volunteer, would you kindly forward this information to them. —Alan B. Joseph.

Seniors

SPICE* of Life

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Mondays

9:30-11:30 a.m. Music Appreciation and Exploration (eight sessions)
Listen, discuss and compare music from around the world and throughout the ages. Facilitator Ken Kozora will supplement discussions with guest speakers and performers as well as a variety of demonstration instruments. A WCC Emeritus class. 8 sessions beginning September 8.

Tuesdays

11 a.m. Fitness Fun with Maria Farquhar. \$4 per session, or 3 sessions for \$10
Noon. Dairy Lunch Buffet, \$3 per person
1 p.m. Games and Activities. Join in for a variety of games and activities including Mahjong, quilting, art projects and a variety of card games. Please let us know which activities interest you.
1:30 p.m. Yiddish Speaking Group at the U-M Michigan League. Call Ray Juni at 761-2765 for additional information.

Thursdays

10 a.m.-noon. The Bible in its Time. Introduction to the Bible and Literature of the Ancient Near East. Instructor, Liz Fried, Ph.D will return to the JCC for an in-depth discussion of the Bible and middle-eastern literature. A WCC Emeritus class. 8 sessions beginning September 4 (no class October 9).
10 a.m. Fitness Fun with Maria Farquhar. \$4 per session, or 3 sessions for \$10
11 a.m. Current Events with Heather Dombey. A Jewish perspective on this week's news.
Noon. Dairy Lunch Buffet, \$3 per person
2:15 p.m. Literary Group with Sidney Warschawsky. Call Merrill Poliner at 971-0990 for the book currently being discussed.

Fridays

1:30 p.m. Yiddish Reading Group at the Jewish Community Center. Call Ray Juni at 761-2765 for additional information. Begins in September. Please note location change.

Special events

Tuesday, September 2

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

Thursday, September 4

12:30 p.m. Birthdays. Birthday celebration for all with September birthdays! Bring your family & friends. Cake and ice cream. Followed by:
1 p.m. Rabbi Robert Levy will present "Prepare for the Holidays - Prepare for Life."

Thursday, September 11

12:30 p.m. Allison Pollock, LLMSW, Jewish Family Services Geriatric Social Worker, will be available to answer any of your questions related to aging services and to provide general support. Followed by:
1 p.m. Annual SPICE Meeting. This is your opportunity to provide your ideas and preferences to the SPICE staff about future programming. How are we doing? What programs would you like? This is your opportunity to let us know! A coupon for a free lunch will be awarded all participants.

Wednesday, September 17

1:30 p.m. Dessert; **2 p.m. Concert** Afternoon Delight. Presented by the Ann Arbor Symphony Orchestra. Harp Seduction with Ann Arbor Symphony Orchestra harpist Amy Levy.

Thursday, September 18

12:30 p.m. Jewish Family Services Older Adult Services staff will answer questions about the new JFS "Patient Partners" program. Followed by:
1 p.m. Yiddish Open House. University of Michigan professor emeritus Zvi Gittleman will read a story by I.L. Peretz and engage the audience in a discussion.

Thursday, September 25

1 p.m. John Hilton, editor and co-owner of the Ann Arbor Observer. John Hilton will present his observations about the changes in Ann Arbor and publishing through his 25 year tenure at the Ann Arbor Observer.

130th Season **2008**
09 UMS



UMS presents a number of Jewish musicians and performers in four fantastic events this season.

<p>Emanuel Ax and Yefim Bronfman pianos SAT, NOV 8 8 PM Hill Auditorium Co-Sponsored by Robert and Marina Whitman and Clayton and Ann Wilhite. Media Sponsors WRCJ 90.9 FM and Detroit Jewish News.</p>	<p>Batsheva Dance Company Ohad Naharin artistic director SAT, FEB 14 8 PM SUN, FEB 15 4 PM Power Center The Saturday performance is co-sponsored by Gloria and Gerry Abrams and Prue and Ami Rosenthal. The Sunday performance is sponsored by the Herbert and Junia Doan Foundation. Funded in part by the National Dance Project of the New England Foundation for the Arts. Media Sponsor Detroit Jewish News.</p>
<p>Jerusalem Symphony Orchestra Leon Botstein music director Robert McDuffie violin SUN, NOV 16 4 PM Hill Auditorium Sponsored by UMS National Council. Co-Sponsored by Gil Omenn and Martha Darling and Jane and Edward Schulak. Hosted by Thomas B. McMullen Company and Beverly Franzblau Baker. Media Sponsors WGTE 91.3 FM, Observer & Eccentric Newspapers and Detroit Jewish News.</p>	<p>New York Philharmonic Lorin Maazel music director SAT, MAR 7 8 PM SUN, MAR 8 7 PM [NOTE TIME] Hill Auditorium The New York Philharmonic Weekend is sponsored by Brian and Mary Campbell. The Saturday performance is sponsored by  The Saturday performance is hosted by Main Street Ventures. Funded in part by the National Endowment for the Arts as part of American Masterpieces: Three Centuries of Artistic Genius. Media Sponsors Detroit Jewish News, WGTE 91.3 FM, and Observer & Eccentric Newspapers.</p>



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Jewish Federation of Greater Ann Arbor: new name, new leadership, same mission

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor recently changed its name from the Jewish Federation of Washtenaw County. In doing so, the Federation aims to increase the recognition and stature of the community in national and international forums. In particular, it is attractive to identify with the core community of Ann Arbor. "Ann Arbor conjures visions of a politically and culturally active community," says Executive Director David Shtulman.

The new name accompanies a new era of Jewish communal leadership for the local Jewish Federation, which is entering its 22nd year in Ann Arbor. David Shtulman, Ann Arbor's new executive director arrived in July from Pittsburgh where he served as the director of agency endowments at the United Jewish Federation.

At the Federation's annual meeting in May, Susan Fisher was installed as president of the

board of directors. Fisher recently retired as an ATT general manager and since then has focused on volunteer activity within the Jewish community including membership on the boards of Jewish Family Services and the Jewish Community Foundation. She has shepherded the community's long-range planning Capital Needs Task Force and co-chaired the successful 2008 Annual Campaign. In addition to her work in the Jewish community, Fisher has lent her considerable talents to the University of Michigan Musical Society Advisory Committee.

Shtulman believes that Fisher is exactly the right partner for him as he assumes his position as the professional head of the Federation. "Susan brings that perfect combination of success in the business world,



Susan Fisher

experienced leadership as a volunteer in the non-profit sector and a deep commitment to the Ann Arbor community."

Several capable and experienced board members join Fisher as officers. Vice President Harriet Bakalar has served as Allocations Committee co-chair and is a former president of Hebrew Day School; Secretary Carey Sherman has served for the past two years as co-chair of the Israel/Overseas Committee; and Treasurer/Finance Committee Chair Lisa Molnar is a former JCC president. Additional members of the Federation's executive committee are: 2009 Campaign co-chairs, Herb

Aronow and Gary Freed; Allocations Committee co-chair Stacey Lee; immediate past-president, Malcolm Cohen; Jewish Community Foundation chair, David Herzig; and returning board member and Personnel Committee chair, Larry Smith. The 2009 Allocations Committee will be co-chaired by Laurie Barnett. A complete listing of Federation volunteer leadership and staff may be viewed on-line at www.jewishannarbor.org.

The Jewish Federation has experienced change during the past year; its mission remains the same: to foster Jewish communal life through the spirit of *tzedakah* (righteousness) and *tikkun olam* (social justice). The Jewish Federation's mandate is to initiate, to coordinate, and to preserve activities, which strengthen Jewish life locally in Israel and throughout the world. All members of the Jewish community are warmly invited to get involved and participate in the furtherance of this mission. ■

Sharing lives, building friendships

Ann Arbor/Nahalal Box Project makes connections with Partnership 2000 community in Moshav Nahalal

Viki Shayna, special to the WJN

This past spring, seven Ann Arbor families met at the JCC to create and fill the first boxes to send to their partner families at Moshav Nahalal in Israel.

An initiative of the Jewish Federation's Partnership 2000 Community-to-Community program, the BOX Project is a 3-dimensional, family-to-family pen pal project that connects families in Ann Arbor with one-another and with matched families in Nahalal. Members of the Ann Arbor and Nahalal steering committees, who first met during a planning mission in Ann Arbor last October, conceived the project as a way to make personal connections between families in each community.

Viki Shayna and Ruth Freedman, Box Project coordinators developed a schedule in which boxes are sent every other month from Ann Arbor and on alternate months from Nahalal, typically around holidays and other significant events. The first meeting was in early April so that families in Israel would receive their boxes in time for Passover. Ann Arbor families made Passover crafts and filled their boxes with personal stories, letters, photos, Passover recipes and other items that they thought their partner family would enjoy.

In May, the boxes returned to Ann Arbor, filled with letters and other items from the partner families in Nahalal. Shavuot is a special time in Israel, particularly for agricultural communities like Nahalal, and the Ann Arbor

families were delighted with their Shavuot-themed mail. Ann Arbor families met again in late June to share a bit of themselves and "Ann Arbor summertime fun" with their new friends. Boxes included tie-dyed Celebrate Israel t-shirts.

The eleven families participating in Ann Arbor eagerly anticipate each new box sent and enjoy the camaraderie of gathering with families from across the Ann Arbor Jewish community to create the craft projects and assemble the boxes. Likewise, families in Nahalal appreciate the opportunity to develop personal relationships with their counterparts in Ann Arbor.

Ann Arbor Box Project families come from Temple Beth Emeth, Beth Israel Congregation, Hebrew Day School and the Jewish Cultural Society. Families are asked to commit to one year when they join the program. The committee hopes to expand to 25 families from all walks of Jewish life by Spring, 2009. Each family is matched with a family in Nahalal. Hebrew is not required since many Israeli families are bilingual, and there is a translator living in Nahalal. Families may enter the program at any time during the year.

For more information or to join the Box Project, contact Viki Shayna at VShayna@templebethemeth.org, Ruth Freedman at rpfreed@umich.edu or Eileen Freed at eileenfreed@jewishannarbor.org or 677-0100. ■



Nahalal Families participating in the Box Project

Kol Yisrael arevim zeh b'zeh

All Jews are responsible for one another

Jeffrey Lazor, campaign director/assistant Foundation director, Jewish Federation of Greater Ann Arbor

We all know that Greater Ann Arbor is a special place to live and be Jewish. But why? What makes this place unique? The answer lies in the people who live here. The members of our community are committed to creating and sustaining a strong, vibrant and active Jewish life for themselves and for future generations. What defines us is our ability to be connected to one another, to see ourselves as more than just a community of Jews; we see ourselves as an extended family. The Jewish Federation of Greater Ann Arbor might be seen as the matriarch of this family. We bring our family together, set the table around which the communal agenda is discussed and provide the means to accomplish our communal priorities.

Like any family, we have issues that we will agree or disagree with; some issues unite our collective community and others divide us. What are important are the common values that we share with one another. This is what has sustained us as a Jewish people through the millennia—the common values links us together as a single Jewish community. As soon as we stop seeing each other as a single people and feeling that sense of shared responsibility for one another,

the community itself will disappear.

The Federation is able to provide for the well-being of its family, locally and globally, through our annual campaign efforts, and in 2009 these efforts will be as important as ever. The 2009 Annual Campaign faces certain economic challenges, but also new opportunities to make a real difference in the lives of the people we reach. This year we need to ask for greater commitments to enable further growth and support for our many local and Israel/overseas programs. The Annual Campaign gives us an opportunity to make a difference both in the lives of those less fortunate and in our community as a whole, in essence, strengthening our family. We need to embrace this opportunity together, this year, more than ever.

Since our Jewish community is a family that makes each of you a member. As our tradition teaches us, we have a collective responsibility to one another. We hope you will join us in ensuring that each member of our local and global family enjoys the benefits of a strong and vibrant Jewish community. Kol Yisrael Arevim Zeh B'zeh. ■

Give YAD a chance

Tina Gargotta, special to the WJN

YAD offers many ways to get involved and get connected, including fun social events; meaningful volunteer service opportunities; trips to Israel and overseas Jewish communities; stimulating educational programs and fulfilling leadership positions. YAD also serves as the focal point for powerful philanthropic giving. Each financial gift made through YAD supports a wide variety of relief agencies helping the needy throughout our global community.

The Young Adult Division of the Jewish Federation (YAD) sponsors events that may appeal to people with wide-ranging interests and at all stages of life: families, singles and everyone in between. YAD events often cross these boundaries to bring the entire community together. Some of these diverse opportunities include pick-up

basketball games at the JCC, movie nights, and a new Jewish holiday cooking series. Some of our continuing programs include Power Hour, a bi-annual business networking event; Shabbat in the Park, a community-wide picnic Shabbat experience; and PJs and Pancakes, an evening with a Jewish storyteller, arts and crafts for kids and breakfast-for-dinner. And of course, Absolute YAD, the well-known and well-attended monthly bar night where attendees can pick up information about local volunteer opportunities and upcoming events.

If you are between the ages of 21–45, and would like to get involved, contact Tina Gargotta, YAD coordinator, at 677-0100 or tina@jewishannarbor.org. Visit the YAD Web page at www.jewishannarbor.org/weareyad.

A sampling of campaign events, 2008-2009

Jeff Lazor, special to the WJN

This year the Jewish Federation of Greater Ann Arbor will convene the community through many events that will feature some of the world's brightest and most creative minds, including the Main Event speaker, NPR's Mara Liasson. See below for a glimpse at some of the programs that are being offered:

- **Campaign Leadership Kick-Off**—chaired by Evan Caminker and Stacey Lee; and Bruce Friedman and Hillary Murt. The Campaign Leadership Event, a Kosher Wine Tasting, will feature wines from Israel and around the world led by Sommelier Michael Bushey. Appetizers will be served. A \$5,000 minimum contribution to the Annual Campaign is suggested to attend the

event. The event will be held on September 23, at 6:30 p.m. RSVP to Cindy Adams at cindy@jewishannarbor.org.

- **Maimonides Society Event**—chaired by Dr. Jonathan Trobe and Dr. Barry Nemon. Just in time for the November elections, the Maimonides Society will welcome Dr. Richard Lichtenstein, associate professor of Health Management and Policy at the University of Michigan. Dr. Lichtenstein will speak on "The Obama Plan, The McCain Plan, Your Plan, My Plan: Does Anyone Have the Answer for America's Ailing Health?" This event will take place on October 29, at 6:30 p.m., at the U-M Depression Center. All physicians and dentists in Washtenaw County are invited.

Appetizers will be served and tours of the Depression Center will be available until 6:45 p.m. Tickets are \$18 or \$5 for house officers. For more information, contact Jeffrey Lazor at jefflazor@jewishannarbor.org or 677.0100.

- **Night of Hilarity and Charity**—chaired by Claire and Lou Kolman; and Monica Vaisman and Yehuda Bechar. This annual Young Adult Division (YAD) program will take place on November 18. For more information, contact Tina Gargotta at tina@jewishannarbor.org or 677-0100.

- **The Main Event**—chaired by Brad and Robin Axelrod; and Jerry and Judy Lax. The Jewish Federation of Greater Ann Arbor will welcome Mara Liasson from National

Public Radio. Scheduled for December 11, Mara will discuss how the new president's policies will impact the Diaspora and global Jewish community. The Main Event will be held at the Marriott Eagle Crest Conference Center and will include a dessert reception. Tickets for the event are \$36, and attendees are asked to make a \$100 minimum family contribution to the 2008 Annual Campaign. For more information, contact Jeffrey Lazor at jefflazor@jewishannarbor.org or 677.0100. ■

Jeffrey Lazor is campaign director/assistant Foundation director of the Jewish Federation of Greater Ann Arbor.

September Events

130th Season **2008**
09 UMS



US Exclusive! Complicite *A Disappearing Number*

Conceived and Directed by **Simon McBurney**

WED-SAT, SEP 10-13 | 8 PM

SAT-SUN, SEP 13-14 | 2 PM

Power Center

Complicite's innovative, multimedia approach frames past, present, and future simultaneously, with the collaboration between the great English mathematician GH Hardy and the young Indian visionary Srinivasa Ramanujan opening a window into a world of ideas: about the awesomeness of infinity and its relationship to human mortality, about the beauty of science and our quest for meaning and knowledge, about who we are and how we connect to one another — and ultimately about what is permanent and what disappears forever.

This production is sponsored by the **Maxine and Stuart Frankel Foundation**.

Individual performances are sponsored by

M ANN ARBOR NEWS
University of Michigan Health System

Michael Allemang and Janis Bobrin
All of the participants of the 2002 RSC trip

Made possible in part by the **U-M Institute for the Humanities**.

Funded in part by the **Wallace Endowment Fund**.

Media Sponsors **Metro Times**, **Between the Lines**, and **Ann Arbor's 107one**.



Mark Morris Dance Group

FRI-SAT, SEP 19-20 | 8 PM

Power Center

Mark Morris has changed the way that audiences see modern dance, with unique artistry that reflects a profound and sophisticated love of music. He is, as the *Los Angeles Times* said, "intensely musical, deceptively cerebral, insinuatingly sensual, fabulously funky." His company of exuberant dancers lives up to its reputation of wit, grace, and a refined musicality that is further reinforced by Morris's use of live musicians in every performance. Two different programs!

The Saturday performance is sponsored by **Dennis and Ellie Serras**.

Funded in part by the **National Endowment for the Arts** as part of the **American Masterpieces: Three Centuries of Artistic Genius**.

Media Sponsors **Metro Times**, **Between the Lines**, **Michigan Radio 91.7 FM**, and **Ann Arbor's 107one**.



Wayne Shorter Quartet with the Imani Winds

Wayne Shorter saxophones | **Danilo Perez** piano

John Patitucci bass | **Brian Blade** drums

SAT, SEP 27 | 8 PM

Hill Auditorium

Universally regarded as a living legend in jazz, Wayne Shorter's great body of work as a composer for such illustrious groups as Art Blakey's Jazz Messengers, Miles Davis's famous quintet from the 1960s, and the fusion group Weather Report is enough to ensure him a spot in the Jazz Hall of Fame. Blowing past the boundaries between jazz and contemporary music, the Imani Winds start off the night. The Wayne Shorter Quartet expands the program's trajectory with its sizzling dynamics and improvisational unpredictability.

Media Sponsors **WEMU 89.1 FM**, **Metro Times**, and **Michigan Chronicle/Front Page**.



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Frankel Institute welcomes new cohort of scholars

Matthew Weingarden, special to the WJN

Alongside the rapid institutional growth of Jewish studies in recent decades, there has been an equally remarkable expansion of the subjects and themes that Judaica scholars explore. Over the next academic year, twelve scholars from around the world will examine the ramifications of extending the borders of Jewish studies as fellows at the Frankel Institute for Advanced Judaic Studies at the University of Michigan. Hailing from diverse fields, including history, comparative literatures, anthropology and religious studies, these fellows will spend the year working on individual and collaborative projects in relation to the common theme of Studying Jews: New Topics, New Methods, New Directions.

The Frankel Fellows

Anthony Bale,
senior lecturer of English and Humanities,
Birkbeck College, University of London
Fear, Pleasure and the Medieval Jewish Image

A scholar of medieval literature and Jewish-Christian relations, Anthony Bale comes to the Frankel Institute with the goal of understanding the conjunction of fear and pleasure in late medieval images of Jews, drawing on English and northern European literary sources. Bale's research focuses on the ways that medieval Christian culture developed a way of seeing Judaism as aesthetically, as well as socially, "interruptive" and discordant, and the ways in which Jews in turn engaged with these aesthetics. Such aesthetics had a fundamental role in the formation of enduring 'antisemitic' stereotypes. Bale is the author of the award-winning book, *The Jew in the Medieval Book: English Anti-Semitism, 1350–1500*.

Amir Aharon Banbaji,
assistant professor of Hebrew literature,
Ben Gurion University and Sapir College
History of Hebrew Literary Criticism and Theory: The Haskala Period

Amir Aharon Banbaji posits that the history of literary criticism and theory has never been properly differentiated from the history of Jewish ideas and the history of Hebrew literature. Analyzing Hebrew literary thought from Samuel David Luzzatto's *Leshon Limudim* (1724) through the emergence of the national-humanist aesthetic paradigm (1880s), Banbaji hopes his research can fill that gap. He addresses a variety of meta-poetical questions including historical, hermeneutical, generic, and philosophical-aesthetic. Banbaji received his Ph.D. from University of California – Berkeley and has taught at Ben Gurion University and Sapir College since 2003.

Gabriele Boccaccini,
professor of Near Eastern Studies,
University of Michigan

Diversity Without Unity, Judaisms without Judaism? The Search for Rabbinic Origins as a Quest for the Elusive Core of Judaic Studies

Gabriele Boccaccini, a leading specialist of Second Temple Judaism, contemplates the dilemma of contemporary Judaic studies to reconcile the intellectual, religious dimension of Judaism with its sociological, ethnic dimension. The search for rabbinic intellectual roots and sociological origins in the Second Temple period has led many scholars of ancient Judaism to the center of the problem. Boccaccini views the Second Temple period as the formative age of Jewish identity from both the intellectual and sociological dimensions. Thus,

he sees the period as being crucial in order to define the boundaries of Judaic studies. Boccaccini founded the Enoch Seminar in 2000 and serves as editor-in-chief of the journal *Henoch*.

Alanna Cooper,
lecturer of cultural anthropology, Boston College
Communities on the Margins: Re-Centering Jewish Studies

Cultural anthropologist Alanna Cooper examines communities traditionally marginalized in Jewish studies through an analysis of existing literature and draws attention to the lack of research on the historical ties between these groups and the wider Jewish world. Cooper expands her previous work on Bukharan Jews and addresses the Bene Israel of India and the Yemenite Jews, drawing attention to the historical relationships between these groups and centers of Jewish life, which have been fraught with conversation regarding the extent to which Judaism can be adapted to local circumstances and still be considered part of a single social, cultural and religious universe. Cooper is currently a lecturer at Hebrew College.

Todd Endelman,
William Haber Professor of Modern Jewish History,
University of Michigan
Boundaries and Emphases in Modern Jewish History

Todd Endelman explores the substantial shifts that have occurred in the last half-century in the



topics about which modern Jewish historians choose to write and in the methods they employ to write about them. Endelman intends to weave a group of historiographical essays into a coherent whole and to write a lengthy introduction that will highlight the theme of the Institute for the year: how the questions asked about Jewish history and culture and the methods used to answer them determine the answers presented in scholarly work. In particular, his research emphasizes how the stance (cultural, ideological, religious) of the historian shapes the contours and content of his or her vision of modern Jewish history. Todd Endelman served as director of the Jean and Samuel Frankel Center for Judaic Studies for 11 years.

Chaya Halberstam,
assistant professor of religious studies, Indiana University
Sacred Possessions: Material Culture in Early Jewish Texts

Chaya Halberstam examines early Jewish material culture, ranging from the society of the authors/redactors of the Pentateuch to the early Amoraic rabbi. Rather than looking at archaeological remains, she aims to access early Jewish attitudes toward material objects by close readings of legal, narrative, and exegetical texts about things. In addition, she will draw upon contemporary legal theories of property and ownership, anthropological theories of material culture, and psychological theories of object relations. Halberstam explores how interaction with the material world was reconfigured in late antiquity after the destruction of the Second Temple and rise of Judaism as a "portable" religion.

Madeline Kochen,
assistant professor of law, University of Michigan

Property and Justice in the Talmud: A New Approach to the Academic Study of Jewish Law

Madeline Kochen is studying Talmudic property law and the sometimes parallel, sometimes overlapping



realms of divine and human property ownership. Taking this intuitive, yet novel approach to Rabbinic law she finds a basic conception of property in which all property is encumbered by an obligation to make a "return gift" to God, which inures to benefit of those in need. This theory is of comparative interest to contemporary ideas about ownership, obligation and ethics. Prior to joining the University of Michigan, Kochen was a researcher at the Institute for Advanced Study, Princeton; a fellow at the Center for Ethics and the Professions, Harvard University; and the founder and director of the New York Civil Liberties Union's Reproductive Rights Project.

Mikhail Krutikov,
assistant professor of Slavic Studies and Judaic Studies,
University of Michigan

Discourse of the Shtetl and the "Jewish Renaissance" in Eastern Europe

Mikhail Krutikov explores the place, role and significance of the theoretical concept and the phenomenon of the shtetl in the post-communist resurgence of Jewish studies and Jewish culture in contemporary Eastern Europe. He investigates the roles of the shtetl in the academic and ideological agenda of Jewish institutions, the shtetl as a meeting ground between



Jewish and general scholarship and the impact of New East European scholarship on the field of Jewish studies. Beyond his role as educator at the University of Michigan, Krutikov is co-editor of *East European Jewish Affairs*, associate editor of *Prooftexts*, and a columnist for *Forverts*, the Yiddish weekly newspaper.

Howard Lupovitch,
associate professor of history, University of Western Ontario
Toward a New Hermeneutic of Religious Reform: The Life and Legacy of Aron Chorin

Focusing on the rabbinic career and religious outlook of the Hungarian-born Aron Chorin, historian Howard Lupovitch seeks a more comprehensive spectrum of religious observance for the Jews of Central Europe that uses criteria beyond traditionally accepted ideology and affiliation. Going beyond the ideologies of Reform, Orthodox and Positive-Historical Judaism, Lupovitch redefines alternatives to Orthodoxy and Reform as more than median positions between Reform Judaism's sensitivity to the spirit of the age and Orthodoxy's commitment to the authority of Jewish law. Lupovitch was the Pulver Family Chair of Jewish Studies at Colby College where he was instrumental in creating the college's Jewish studies program.

Regina Morantz-Sanchez,
professor of history, University of Michigan
Ghetto Girls and Reforming Men: Love, Inter-Marriage, Politics and the American Melting Pot, 1900-30

American historian Regina Morantz-Sanchez frames her research by a boundary-crossing 1905



inter-marriage between Jewish immigrant cigar-maker Rose Pastor and wealthy, Ivy League "old stock" reformer Graham Phelps Stokes and examines a number of historical changes in the US Progressive period in the early twentieth century. These changes include Jewish-American acculturation, the relationship of Jews to the history of the American left, the role of Jews in progressive reform politics as well as shifting understandings of race, gender, and class. Among her books are *Conduct Unbecoming a Woman: Medicine on Trial in Turn of the Century Brooklyn* (1999) and *Sympathy & Science: Women Physicians in American Medicine* (1985, reprinted 2000).

Aharon Oppenheimer,
professor of Jewish history, Tel Aviv University
The History of the Jewish People from Bar Kokhva till the Moslem Conquest

A scholar of ancient Jewish history, Aharon Oppenheimer comes to Michigan from Tel Aviv University where he serves as incumbent of the Sir Isaac Wolfson Chair of Jewish Studies. While at the Frankel Institute, Oppenheimer offers a new perspective on a central chapter in the history of Palestine as a Roman province and of the Jews in that region. Oppenheimer's interdisciplinary study, beginning with the Bar Kokhva revolt in 135 CE until the Islamic conquest of 638 CE, analyzes Palestine against the backdrop of Roman and Late Roman history in general. This influential period determined the character of the Jewish people for generations to come and witnessed the formation of a significant site of the Christian Church in the East.

Barry Trachtenberg,
assistant professor of Judaic studies,
University of Albany (SUNY)

Write and Record! The Yiddish Encyclopedia Project and the Holocaust

Barry Trachtenberg follows the historical path of the first comprehensive Yiddish language encyclopedia, *Di algemeyne entsiklopedye* (*The General Encyclopedia*, Paris & New York, 1934-1966). Initially designed to bring general knowledge to European Jewry, the agenda of the encyclopedia was dramatically changed by the inconceivable rise of Nazism and the Holocaust. Trachtenberg studies how the original mission of conveying universal knowledge shifted to the particularistic task of documenting the destruction of European Jewry twentieth century. Barry Trachtenberg has taught Judaic studies at University of Albany since 2003. He received a 2008 Summer Research Grant from the National Endowment for the Humanities supporting his research on the Yiddish encyclopedia project.

continues on next page

Judaic Studies hosts new Berman Post-Doc:

Keren McGinity to be inaugural Fellow in Contemporary American Jewish Life

Matthew Weingarden, special to the WJN

Following a national search, the University of Michigan's Jean and Samuel Frankel Center for Judaic Studies has named Keren McGinity as the first Mandell L. Berman Postdoctoral Research Fellow in Contemporary American Jewish Life for a term of two years beginning in September 2008.



Keren McGinity

McGinity is fascinated by the relationship between religion and gender, particularly in inter-religious marriages. She focused her dissertation research at Brown University on the study of Jewish women in inter-religious marriages. The resulting work, *Still Jewish: A History of Women and Intermarriage*, will appear this fall, published by New York University Press. In contrast to public opinion that intermarriage erodes the Jewish community, the book argues women became increasingly interested in and committed to perpetuating Judaism over time.

While in Ann Arbor, McGinity plans to investigate the experiences of Jewish men—a topic that has received sparse attention. She argues that gender as a category of analysis is vital

to understanding intermarriage in America. "What did intermarriage mean for 'ordinary' Jewish men who married 'out' across time?" McGinity asks in her fellowship proposal. "How did intermarriage influence their ethno-religious identities and what roles did Jewish men play in shaping their families' spiritual lives?" Ultimately, she expects the answers to these questions may address concerns of the Jewish community as well as scholarly interests within the academy.

"We are pleased to have Keren McGinity as our first Berman Postdoctoral Research Fellow in Contemporary American Jewish Life," Deborah Dash Moore, director of the Jean and Samuel Frankel Center for Judaic Studies said. "I anticipate that Keren's research will offer practical knowledge for the Jewish community in the United States. The implications of her research should resonate among diverse segments of American Jews and contribute new perspectives to debates on intermarriage and its meanings."

The Mandell L. Berman Postdoctoral Research Fellow in Contemporary American Jewish Life is designed to foster the long-term health of social science scholarship on American Jews. Berman, an influential figure in the Detroit Jewish community, has played a critical role on the national scene through the establishment of the North American Jewish Data Bank. He has previously supported graduate fellowships in Judaic Studies at Michigan. ■

EMU Hillel welcomes new program associate

Clara Silver, special to the WJN

Hillel at Eastern Michigan University welcomes Frederick Kamil as the new program associate. Ricky, as he is known, graduated from Michigan State University with honors this past spring 2008 with a bachelors degree in Interdisciplinary Humanities and a specialization in Jewish Studies. At MSU, Ricky was president of the Jewish Student Union during his senior year, and, during his junior year, he was in charge of Keshet, the organization for Reform Jews at Michigan State. Ricky organized and led Shabbat Services for MSU from 2005 to 2008. In his various offices, he was also able to help plan and execute much of the Jewish programming at MSU. In 2007 and 2008, Ricky participated in MSU Hillel's Alternative Spring Break trips to Uruguay

and to Argentina. He is consequently very excited to be involved in planning the 2009 trip for EMU.

During 2006–2008, Ricky worked as a fourth grade teacher of Hebrew and Judaic studies at Congregation Shaarey Zedek in East Lansing. Ricky traveled to Israel on birthright israel in the summer of 2007; following the birthright experience, he remained in Israel for two months to travel and study at Hebrew University.



Ricky Kamil

continued from previous page

Hana Wirth-Nesher,

professor of English and American studies, Tel Aviv University
Cross Scripts: Hebrew Letters, English Writing

Hana Wirth-Nesher extends her examination of multilingualism in Jewish American literature, the subject of her recent book *Call It English*, by shifting the focus onto Hebrew as a major element in the shaping of Jewish American identity as manifested in literature, as well as the visual arts, popular culture and religious texts. By emphasizing language, she aims to reconfigure Jewish American culture in the frameworks of both Jewish and American cultures. Wirth-Nesher is the Samuel L. and Perry Haber Chair on the Study of the Jewish Experience in the United States at Tel Aviv University. She is also director of the Goldreich Family Institute for Yiddish Language, Literature and Culture.

The Frankel Institute for Advanced Judaic Studies at the University of Michigan provides annual fellowships

for scholars and artists from around the world to conduct research in relation to a given theme. Established through a generous financial contribution from the Jean and Samuel Frankel Jewish Heritage Foundation, the Frankel Institute is the only one of its kind at a public university in the United States. The Institute is committed to interdisciplinary, multilingual work spanning ancient times through the contemporary era. By combining intellectual autonomy with the ideal of a scholarly community, it aims to offer global leadership in Jewish Studies.

For more information on the Frankel Institute Fellows or to learn more about Frankel Institute events, call 763-9047 or email JudaicStudies@umich.edu.

Applications are now being accepted for 2009–2010 Institute Fellowships devoted to the theme The Culture of Jewish Objects. The application deadline is October 17, 2008. For a detailed description and application materials, visit www.lsa.umich.edu/judaic or call 763-9047.

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Show them the money: Campus groups offer students cash for Torah study

By Ben Harris

NEWYORK (JTA)—Several years ago, Rabbi Shlomo Levin hit on a new way to attract students from the University of Wisconsin-Milwaukee to classes at his nearby Orthodox synagogue. Instead of spending money on eye-catching advertising, Levin reasoned it would be simpler just to give the money directly to the students in exchange for attendance. Though the sums involved were relatively modest, the initiative was a success. “My thinking was very, very practical,” Levin told JTA. “Instead of spending all that money on elaborate publicity, just give the money to the people who come to the program. They’ll be happier.”

Not everyone was happier. Some board members at the rabbi’s Lake Park Synagogue were uncomfortable from the start, Levin says, and after the local newspaper reported on the project, the synagogue shut it down.

But the idea of paying college students to attend Jewish studies classes has not only survived, it has expanded to more than 70 campuses across the country and attracted support from major Jewish philanthropists.

And though the programs are justified in terms similar to birthright Israel, the massive philanthropic undertaking that provides young Jews with all-expenses-paid trips to Israel, they provide not only a free service but cash rewards to students who complete them.

“This was an idea to get students involved in learning Judaism, learning about their heritage, and as an incentive, in order to give them the

amazing knowledge and to give them right mindset, it’s to lock them in,” said Fully Eisenberger, an Orthodox rabbi at the University of Michigan who runs the Maimonides Fellowship program on the Ann Arbor campus.

The program, which was launched in 2001 by Jewish Awareness America and is supported by the New York City-based Wolfson Family Foundation, offers participants \$400 or a free trip to Israel. In exchange, Eisenberger said, students “have to commit to 10 classes and come to weekend getaways,” including a trip to Toronto—all expenses paid.

Providing financial support to students who engage in Torah study dates back more than a century. In Europe, kollels provided an annual salary to married men who studied full time, a practice that has continued among the Orthodox in the United States and elsewhere.

Organizers of the college student fellowships describe their programs in similar terms -- as “stipends” to enable Torah study free from the pressures of earning supplementary income. But payments are being used increasingly to attract unaffiliated Jews who may not otherwise attend a Jewish class.

“I had a friend who was doing it,” recalled Elise Peizner, who participated in the Sinai Scholars Society, a program run by the Chabad-Lubavitch movement, as a sophomore at Boston University. “But to be quite honest, I heard there was a \$500 check that went along with it.

So it sounded intriguing—the check.”

Founded in 2005, Sinai Scholars will be offering students at more than 40 universities \$500 to attend classes in the upcoming semester. The program is supported by the Rohr Family Foundation and Elie Horn, a developer of luxury real estate from Brazil.

One of the leading non-Chasidic Orthodox outreach programs, Aish Hatorah, also has adopted the pay-the-participants approach. In an article last week, The Associated Press reported that AishCafe, a Web site run by Aish Hatorah, offers students \$250 cash or \$300 toward an Israel trip for completing its program and passing two tests.

Rabbi Avraham Jacobovitz, who started the first Maimonides Fellowship, at the University of Michigan, said he screens participants in his program to weed out financially motivated students. “The financial offer was only an additional incentive,” he told JTA. “Someone that comes only for the financial benefit is not really the quality student we’re looking for.”

Still, Jacobovitz acknowledged that the payments have boosted participation in his programs. Indeed, that was precisely why he founded the fellowship after noticing that a federation stipend program was drawing students to a combination of Jewish studies and leadership classes.

Andrew Landau, a sales representative for Google who completed the Maimonides Fellowship during his sophomore year at Michigan, said

he was looking to advance his Jewish education and meet new friends. The money, he said, was not a prime motivator. “It’s sort of like a coupon,” Landau said. “Why does a pizza place offer a buy one, get one free? It’s to get them in the door, and then if they like it they’re going to stay.”

Both Landau and Peizner, neither of whom are Orthodox, say they are glad they took part in the program, though they add that they haven’t made any lifestyle changes as a result.

Eisenberger, the rabbi running the initiative at the University of Michigan, said that alumni of his fellowship program have become more observant, and he believes he has even prevented some intermarriages. He also claims that about a third of students donate the money back to the program.

“This thing works,” Eisenberger said. Defenders of the programs note that the payouts are not that different from college scholarships, which also provide cash incentives unrelated to financial need. They also note that providing free food is a time-honored method for attracting hungry college students.

“God forbid you give them cash, that’s very, very bad,” Levin said sarcastically. “But if you give them this gigantic food thing, like some of the organizations bring in a Chinese food chef and have a whole Chinese thing, that’s not seen as unseemly or a bribe. I really don’t understand totally the difference.”

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Congregations

Reconstructionist values, communal holidays

Marcy Epstein, special to the WJN

It is remarkable how new, and how old, that the holidays feel. Despite scores of years of religious practice, and thousands of years of tradition, the head of the year steals upon us like class reunion for the entire religious civilization, replete with anticipation, nostalgia, or sheer dread, or a veteran's parade, squadrons and cohorts of

familiar people, familiar stripes of kippot and tallit, familiar voices and faces, all worn one year longer in communal search through the manual that is the Book of Life. Many faces we have seen but once or twice in the proceeding year, others from Shabbat the week before, but in either case, these Jews become part of us again in the temporal celebration of eternal renewal.

For some of us the coordination of new and old leads us to a debate on whether to join in a community at services at all. Are we relating to our God these days? Do we feel that we belong to Jewish community? How is holiness to be felt and known during these next weeks? Who will be there? Does that matter?

Whoever we are as Jews, both solitude and community potentially bring about—through reconciliation of the ways we are and ought to be—the holiness of the day. A mixed bag by design, our high holidays are a time for something brand new, promising, and something brand old, what has promised: tradition.

From a Reconstructionist perspective, this new-oldness seems natural as well as remarkable. In our small Ann Arbor Havurah, each year, beginning with the anticipation and intention of Selichot and completed with the turning of Torah to its “beginning” creation story of Bereshit at Simchat Torah, we reflect on the simultaneity of regeneration and repetition as a community.

Our community observes traditions to touch upon old holiness, while deriving satisfaction from the holiness found in adaptation and innovation. Our approach stems from the work of the belated Rabbi Mordechai Kaplan, whose views on the divine, and thus our relationship with the divine in these next months, got him kicked out of his post at the Jewish Theological Seminary and began the ruckus that became Reconstructionism.

Kaplan's conception of a “transnatural” God—a universal power that makes for our salvation rather than a figurehead dealing reward or punishment for our deeds (mitzvot) and our missteps (al chet). In our approach, each generation—not only genealogical, also each year—needs reflect on its relationship with God and with those who “make for salvation” with us. Does this salvation need to be made? And if our relationship with an anthropomorphic god

is to be replaced with natural and community-determined relationships, what community and what nature should we expect?

An integral part of this relationship is our relationship with ourselves, an internal reckoning necessary yet often difficult to judge alone.

Rabbi Kaplan humorously noted our tendency to close out the world in our efforts toward goodness: “Expecting the world to treat you fairly because you are a good person is like expecting the bull not to charge at you because you are

a vegetarian.” The impersonal nature of our universe, following the Reconstructionist tenet, provides strange comfort that a meaningful future is thankfully not in the hands of mere mortals. Moreover, suggests the rabbi, this comfort is found in not expecting such a sophisticated and individually tailored salvation during the holidays. They charge upon us for improvement and judgment whether we believe we are present in the community or not. It is how we make the holidays that shows our worth and gives us meaning.

This is comforting admonishment maybe to many Jews in our area who are not sure of their ability and desire to be and do among Jewish community during the High Holidays. The philosophy of the Reconstructionist movement contains a principle called “transvaluation”, allowing the cross between holiday traditions, including theism and liturgy, and our individual struggles to experience old with new. Reconstructionism is not godless, but it may be felt, this year, to some other individual, as God-free or God-lite. Reconstructionism is not Orthodox, but it may be seen, this year, by some individual standing nearby in contemplation, as conforming and pure. Deriving meaning and satisfaction, appreciation of difference, compassion for oneself, the Jew near you, the Jew and non-Jew who is absent, the pet left at home, the complete stranger, even the enemy: here is some, certainly not all, communal values to be found.

What Reconstructionism is rather requires one's presence to define, but it suggests that the re-establishment of our deep love of humanity, animals and plants, organic and inorganic life, nature and cosmos in Judaism constructs true relationship, both with the entirety of life, adonai echad, and our small and precious place in it. We do not own the copyright on the faith, but Rabbi Sheryl Lewart explained at Kol Nidre last year to her congregation, “As Reconstructionists, as Jews, as people who want a life of meaning, we are called to act in godly ways.”

Everyone in the community is invited to join the exploration of new and old Jewish ways and spend the High Holy Days with the Ann Arbor

Reconstructionist Havurah. Planned are times of communal activity and quiet prayer, vegetarian dairy meals together, workshops and traditions, child care and children's services. Direct general questions to the Ann Arbor Reconstructionist Havurah at info@aaecon.org or 445.1910.

High Holiday schedule

Services are open and accessible to all members of the community. Services will be led by Havurah members Aura Ahuvia and Deb Kraus and will be musical and participatory. Unless otherwise indicated, services will be held at the Unitarian Universalist Congregation of Ann Arbor, 4001 Ann Arbor-Saline Road.

Services are at no cost for current members. If you are not a member, we ask that you make a contribution of \$126 per household to help cover the costs of these services, or simply to donate what you can. No one will be turned away from prayer.

Contributions may be sent with childcare and break-fast reservation forms to the Ann Arbor Reconstructionist Havurah, PO Box 7451, Ann Arbor, MI, 48107-7451. Childcare is provided, but reservations are required and must be made by September 5. Without advance reservation, childcare will be offered on a space-available basis only.

Community members are also welcome to enjoy a meal with the group. An “Apples and Honey” oneg will be held immediately following Erev Rosh Hashanah services. Communal lunches at the homes of Havurah members or out at favorite restaurants are organized after morning services on the first day of Rosh Hashanah. A Break-the-Fast will be held on Thursday, October 9, following Ne'ilah (around 8 pm). A catered dairy buffet with traditional, dairy, vegetarian, Jewish and Middle Eastern foods will be served. Check out the AARH website for all reservation forms. ■



Pardes Hannah High Holiday Services

Lucinda Kurtz and Renee Robbins, special to the WJN

All are welcome to join Pardes Hannah, the Jewish Renewal Community of Ann Arbor for High Holiday services. Pardes Hannah uses a mixture of prayer modalities: chanting and hasidic niggun, traditional prayer and meditative practices to enable participants to do the deep soul-work of the season, and to connect with Jewish tradition and its sacred texts, and with the community and the divine.

High Holiday services this year will be held at St. Aidan's Episcopal/Northside Community Church at 1679 Broadway Ave. This open and inviting sanctuary in a beautiful wooded environment provides a peaceful setting for Rosh Hashanah and Yom Kippur services led by Rabbi Elliot Ginsburg with the support of other members of the community.

The first day of Rosh Hashanah, Tuesday, September 30, the service will begin at 9:30 a.m. and conclude by 1:30 p.m. with a kiddish. This service will follow traditional Jewish Renewal style. Second day Rosh Hashanah services, October 1, will be a meditation and chanting service followed by kiddish and a vegetarian pot luck lunch. This service will begin at 10 a.m. and conclude by 1 p.m. Tashlich will follow lunch.

The preparation and gathering for the Yom Kippur Kol Nidrei service will begin at 6:10 p.m. on Wednesday, October 8. Participants will have the opportunity to reflect on ways that they have strayed from being who they are striving to be. These reflections will be incorporated into the Al Cheyt prayers. The morning service for Yom Kippur Day will begin at 9:30 a.m.; a restorative yoga practice and/or a walking meditation will be offered at 2:45 p.m. Yizkor service will begin at 5:15 p.m. Participants are asked to bring a momento of the loved ones that they are remembering. Participants will have the opportunity to share a memory or short story with the community. The final shofar blowing is scheduled for 7:40 p.m. Everyone is invited for a break-the-fast immediately following the conclusion of services.

Services are open to members and non-members alike. Childcare will be available upon prior request. Contributions for participation in services are much appreciated. For more information, check out the Pardes Hannah website at www.pardeshannah.org or call Renee Robbins at 761-5324 or e-mail alephdoc@yahoo.com. ■

High Holidays at Temple Beth Emeth

Ronnie Simon, special to the WJN

Temple Beth Emeth will again hold its main services for the congregation at Pease Auditorium on the EMU Campus this year. Guests in the community are invited to attend by contacting the temple office, 665-4744, for tickets, or by sending in the order form available on the temple's website: www.templebethemeth.org. Parking for the services is at the Convocation Center and buses will run from the lot to the front door of Pease Auditorium. No tickets are necessary for the AARTY Services, for grades 6–12, that are held at TBE on Rosh Hashanah morning at 11 a.m. and for Kol Nidre at 8 p.m. The community is also invited to the annual “Birthday of the World” service, led by Cantor Annie, Rose on Rosh Hashanah Day at 2:30 p.m. This service is for pre-schoolers and their parents, and includes birthday cake.

On Wednesday evening, September 10, Rabbi Levy and Cantor Rose will facilitate a dinner program on “Preparing your Heart for the High Holy Days through Torah.” Dinner begins at 6 p.m., and the charge for the evening is \$15 per person. RSVP to the temple office, 665-4744. The High Holiday season is ushered in with Selichot, on Saturday, September 20. Refreshments and a study session with Rabbi Levy and Cantor Rose will begin at 8 p.m., followed by Havdalah and the Selichot service at 9 p.m. The community is invited to attend the dinner on the September 10 and Selichot on the September 20.

Holiday services and more at Beth Israel

Elliot Sorkin, special to the WJN

Beth Israel 2008 Fair

On September 7, from 11 a.m.–2:15 p.m. Beth Israel Congregation will offer for the first time a free outdoor event open to everyone in the Jewish community. (In case of rain, the program will be held indoors). The event will feature a free concert by Gemini at 1:30 p.m., Israeli dancing led by Neil Alexander, Bingo and a Texas Hold “Em” showdown for adults, a soccer skills competition, a bounce house, and free hot dogs and snow cones. There will also be special programming for entering kindergarten and first grade students beginning at 11 a.m. taught by Ellen Forsman, the new gan (kindergarten teacher) at Beth Israel’s religious school, and Karen Shill, Beth Israel’s long-time first grade teacher.

Adult Hebrew Classes

Beth Israel Congregation will offer professionally taught Adult Hebrew Classes for 2008–2009, open to anyone in Washtenaw County. There are three levels of Conversational Hebrew, and three Levels of Biblical Hebrew, with 12-week semesters in the Fall and Winter, and a 6-session mini-semester scheduled for the Spring. There are classes for those with no knowledge of Hebrew whatsoever and for those who are fluent and wish to maintain their skills.

Classes start the week of September 8. Advanced Biblical Hebrew starts on September 8 (5:15 p.m.) and will be held at Temple Beth Emeth. Beginner (6 p.m.) and intermediate (7 p.m.) levels of Biblical Hebrew start on September 10 at Beth Israel. All Conversational Hebrew classes begin on September 11 (Beginner at 6 p.m., Intermediate at 7:30 p.m., and Advanced at 8:30 p.m.) and are held at Beth Israel. Future days and times will be arranged at the first meeting.

Malli Holoshitz, who teaches the Conversational Hebrew classes, is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in education from the University of Michigan, and has taught at the Frankel Jewish Academy of Metro Detroit, Keshet Ann Arbor, and at the School of Education at Eastern Michigan University, as well as at the University of Michigan.

Pauli Weizman, who teaches Biblical Hebrew, has been teaching Hebrew at the University of Michigan since 1987. She is the recipient of an “Excellence in Education” award by the Department of Near Eastern Studies. She is also a native Israeli and has earned two master’s degrees — one in Teaching English as a Second Language and the other in social work; she also has a bachelor’s degree in Hebrew Linguistics. Weizman teaches at Keshet Ann Arbor, and has developed her own introductory Hebrew course pack (with a compatible online program) entitled “Getting Acquainted.”

For registration forms, contact Beth Israel Congregation, 665-9897, or email rabbisoffice@bethisrael-aa.org. There is a fee. Members of either Beth Israel Congregation or Temple Beth Emeth receive a subsidy rate underwritten by their congregations.

Fall Lunch and Learn Series

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal will facilitate the Fall Lunch and Learn Series on the topic of “What Are

the High Holy Day Services all about, on Wednesdays, September 10, 17 and 24 from noon–1:15 p.m. at Beth Israel Congregation Garfunkel Scheingart Activity Center, 2010 Washtenaw Avenue.

Even after many years of attending High Holiday services many people may find that they still feel a bit lost. These sessions will explore the overall flow of the machzor (the High Holiday prayer book and examine some of the most important individual prayers and rituals. There will also be time during each session for questions and answers and discussion. Participants are welcome to bring a dairy lunch. Beverages and dessert will be provided. There is no charge for the series.

Pet Shabbat for humans and their loyal pets

On Friday September 19, at 6 p.m. participants are invited to bring their pets to an outdoor Kabbalat Shabbat (welcoming the Shabbat service). The service will be led by Rabbi Robert Dobrusin and his dog Benny.

Selichot program and service

The late night Selichot Service at 11 p.m. on Saturday, September 20, is designed to help worshipers direct their hearts and minds to the process of teshuvah. It ushers in the High Holiday season with the traditional penitential prayers, readings and song, and concludes before midnight. Preceding the service at 9 p.m. there will be a presentation by Rabbi Robert Dobrusin on the themes of the High Holidays, based on the book he is writing, with discussion and refreshments.

Rosh Hashanah Family Celebration for young children

On Monday, September 29 from 4–4:45 p.m. in the Main Sanctuary, Beth Israel will offer its annual “Rosh Hashanah Family Celebration” — a program of stories, songs, dramatic games, and the blowing of the shofar. The program is intended for families with young children, although all are welcome. This program is offered free of charge to anyone in the community, and no tickets are required.

Rosh Hashanah Family Service for children through third grade, and child care/services for ages 3 and up.

On the second day of Rosh Hashanah, Tuesday, September 30, a family service for children through 3rd grade and their parents is set for 10:30 a.m.–noon at Vitosha Guest Haus, 1917 Washtenaw Avenue, to be followed by a simple kiddush of challah, honey and apples. This service is free of charge to anyone in the community and no tickets are required.

Alternatively, childcare and Junior Congregation services are offered for all children ages 3 and up at Beth Israel Congregation on the first and second day of Rosh Hashanah, and on Yom Kippur.

High Holiday Services for fourth–seventh graders, and eighth graders and high school teens.

There will be separate interactive and educational services for fourth–seventh graders at the Garfunkel Scheingart Activities Center (2010 Washtenaw Avenue.) There will also be a separate Teen Kol Nidre Service on Erev Yom Kip-

Jewish Cultural Society fall activities

Erika Hauff, special to the WJN

Adult education begins second year

Last year the JCS successfully launched an adult education class. This year they hope to build on that success.

The first class is September 28, 10 a.m.–noon. Larry Kuperman will host a discussion on “The Story of Abraham: Lessons in Morality.” The discussion will focus on the biblical story of Abraham and how that story, and the moral lessons contained in that tale, have effected the Jewish experience. Discussion topics will include the role of women in biblical times, the treatment of children and how this story has effected thinking in modern times.

The second adult education class will feature a guest speaker. Dr. Stephen B. Segall is a physicist who has worked on controlled thermonuclear fusion, Star Wars lasers, theoretical physics and artificial intelligence. He is also the author of the book *Understanding the Exodus and Other Mysteries of Jewish History* and has spoken at the JCS on previous occasions. For this class, he will present a lecture on the belief in an afterlife in Judaism. Check www.jewishculturalsociety.org for class times and schedule. There is no charge for the program. Light snacks and coffee will be provided. For more information, contact jcs@jccfed.org.

JCS celebrates Rosh Hodesh

Rosh Hodesh, the Jewish celebration of the new month, is a great opportunity for the women in the Jewish community to come together for community building, friendship, study, tzedakah, and fun. The Jewish Cultural Society’s Rosh Hodesh circle of women began last year as a loosely structured group of women and bat mitzvah age students

gathering for socializing and social action. It grew to become a multi-generational circle of women celebrating, sharing, creating renewal and honoring tradition for themselves and their community. The upcoming Rosh Hodesh calendar is now set and all women are welcome, bat mitzvah age and older, to attend. The group offers the opportunity to meet new friends and strengthen bonds of friendship and community.

The first event will be on September 28 for the Community Apple Cake Bake in preparation for Rosh Hashanah. For program details on this and all of the Jewish Cultural Society’s Rosh Hodesh events, such as our Book Sharing Night, Women’s Pesach Seder, and Outreach to Muslim Women, go to www.jewishculturalsociety.org.

Apple picking for Rosh Hashanah

Just as cherries are a special treat in summer, Michigan is bursting with crisp apples in the fall. Join Jewish Cultural Society for an afternoon in preparation for Rosh Hashanah. All community members are welcome to come to Wasem’s Fruit Farm, Saturday, September 27, 2–4 p.m., to pick crisp fall apples to celebrate a sweet new year.

Participants are welcome to pick as many as they want—and then keep their apples or donate a portion to the JCS for their annual Apple Cake Bake. The JCS Rosh Hodesh will bake apple cakes on the following day, Sunday, September 28, for the JCS Erev Rosh Hashanah observance. Cider, fresh donuts, caramel apples, already picked and bagged apple varieties and other treats are available at Wasem’s. Wasem’s Fruit Farm is located at 6580 Judd Road in Milan. (<http://wasem-fruitfarm.com/info.html>) ■

pur on October 8, at the GSAC for students in grades eight–twelve. This unique service will be led by teens and will include a discussion facilitated by Beth Israel Ritual Assistant Ron Sussman and Programs Director Jake Kander.

Free tickets for High Holidays for newcomers, special dues for those 35 and under

Individuals and families who have moved to Washtenaw County since September 27, 2007 may receive free High Holiday tickets as Beth Israel’s way of welcoming them into the local Jewish community. Graduate students and first and second year residents with I.D.s may also receive free individual tickets. People who are age 35 or younger may become members at a special rate of \$300 for the whole family for their first year of membership. Tickets for the High Holidays are provided free of charge to all members of Beth Israel. Non-members may purchase tickets for the High Holiday Services, though no tickets are required for the Rosh Hashanah Family Celebration and the Rosh Hashanah Family Service (see above). Those interested in further information should call the synagogue office at 665-9897.

Baby Shabbat

On Saturday, September 27, at a service which begins at 9:30 a.m., Baby Shabbat will be celebrated at Beth Israel. New babies born over the past year are officially welcomed by the

congregation around 11:30 a.m. Babies will be presented with t-shirts marking the date of their upcoming bar/bat mitzvah year, followed by a special kiddush for everyone present.

Shabbat Child Care and Tot Shabbat

Tot Shabbat for 3–5 year olds and their parents will meet on Saturday mornings on September 13, and September 27 from 11 a.m.–noon. Tot Shabbat on September 13 will be led by Peretz Hirshbein, assistant director of the JCC’s Early Childhood Center. Enjoy stories, puppets, songs, and kiddush tables just for 3–5 year olds. In general, Tot Shabbat is scheduled for every second and fourth Shabbat of the month. There is no charge, and non members are welcome to participate. Childcare for pre-schoolers aged 2–5 years old is offered every Saturday from 10 a.m.–12:15 p.m.

General community is always welcome to events

All of Beth Israel’s events, with the exception of High Holiday services due to limited space and security concerns, are open to the general community, often at no cost. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org. ■

Rosh Hashanah 5769

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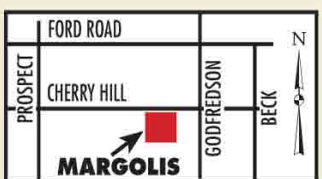
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Youth



Camp Raanana's new programs meet with rave reviews

Deborah Huerta, special to the WJN

Camp Raanana, the Jewish Community Center of Washtenaw County's outdoor summer day camp for children entering grades K-8, experienced an incredible summer this year. Not only were the new programs well received by parents and campers alike, but attendance numbers were well above those of last year.

One of the major changes unveiled this summer was the introduction of weekly "specialties" for campers entering grades 3-5. These campers spent each morning during the week engaged in a specialty of their choice and then enjoyed swimming, arts and crafts, sports, and general camp fun in the afternoon. The specialties included Martial Arts, Silly Science, Model Rocketry, Edible Art, Dance, Drama, Abrakadoodle Art, Magic, Digital Photography, and Boating.

In Martial Arts, campers received expert instruction from Rabbi Peter Gluck, who has been teaching youth martial arts classes at the JCC for several years. The week culminated in a performance of skills in front of the entire camp and a ceremony in which the campers received their white belts and certificates.

The Digital Photography specialty produced some beautiful lasting works of art.

The photographs taken and framed by the campers have been on display for several weeks for the enjoyment of visitors to the JCC. In contrast, most of the work produced by the campers in Edible Art did not make it home, but was enjoyed in other delicious ways.

In Silly Science, the campers kept busy performing chemistry experiments, building roller coasters, and trying to create the biggest explosions using coke bottles and menthos. Campers participating in the Model Rocketry specialty also learned to master the art of explosion, as they built and launched their own rockets.

These specialties and the many others offered this Summer were enjoyed not only by the participants in the specialties, but also by

the rest of the campers. Thanks to the specialties, the entire camp had the opportunity to see exciting performances such as dances, plays, and magic shows as part of Camp Raanana's weekly celebrations. The specialties truly enlivened the camp experience and have given the younger campers even more to look forward to in future years.

For Camp Raanana's oldest campers, the Pioneer Travel Program for 6th-8th graders provided a summer of enrichment and excitement. In addition to fun field trips to water parks, arcades, u-pick berry farms, sporting events, and more, this year's Pioneer program featured weekly mitzvah projects. The campers volunteered at the Great Lakes Rabbit Sanctuary, helped spruce up the JCC's landscaping, assembled pinwheels for the "pinwheels for peace" project, and helped with activities for the younger campers.

Of course, Camp Raanana's youngest campers had a blast this summer, as well. The more frequent swim lessons introduced this year resulted in amazing improvement in the water. The campers also became experts in Israeli culture through their Music and Culture sessions and created a wide variety of unique craft projects during in Art. They also enjoyed nature excursions, sports time, free swim, sing-a-longs, visits to the SprayZone, and much more.

A special component of Camp Raanana's program is the camp-wide field trip or special event held each week. This year's special events included the Camp Raanana Maccabi Games, the Israeli Scouts visit to Camp, Messy Day, and Shabbat at the Lake. The campers also enjoyed field trips to the Detroit Science Center, the Detroit Zoo, Howell Nature Center, Jump City, and several other fun destinations.

Summer may be over, but there is an upcoming opportunity for campers to recapture the Camp Raanana spirit of fun and excitement. On Sunday, September 21, a Camp Raanana reunion will be held at the JCC from 1-4 p.m. in conjunction with the Apples and Honey celebration. Campers can come plant the peace pinwheels they created on Mitzvah Day and have fun with their camp friends and counselors. Information about Camp Raanana and plans for next year will also be available for interested families. ■

For more information about Camp Raanana, contact Deborah Huerta at deborahhuerta@jcc-fed.org or 971-0990.



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Hebrew Day School hires vice-principal and new staff

Dina Shtull, special to the WJN

Hebrew Day School has added another administrator tier to its current leadership. Barbara Startman has joined Head of School Dina Shtull as the HDS Vice-Principal. Startman came to the community from Omaha, Nebraska where she was most recently the K-8 Dual Language Coordinator for the Omaha public school system, overseeing teachers in four elementary schools and two middle schools. As part of



Barb Stratman

her work, she implemented a two-way immersion language program. She was also an adjunct professor at Concordia University in Nebraska where she taught a course on Language and Culture. Barbara taught English as a second language and special education in the Omaha public schools and in Venezuela. She worked for Teach For America (TFA) where she taught, coached other teachers, served as an on-line curriculum consultant, and was selected to participate in TFA's School Leadership Initiative Professional Development series. She is a national trainer and presenter on classroom management for the Boys Town Family Home Program. Barbara has a masters degree in education administration and supervision from the University of Nebraska-Omaha. She has a bachelors degree in social work from Marquette University in Milwaukee, Wisconsin where she was voted the Social Work Department's Outstanding Senior. Barbara is a volunteer community coach for Girls on the Run, an after-school program that promotes healthy living. Her main responsibilities will be overseeing the academic program, classroom instruction, and teacher professional development.

"Three factors convinced me to work at HDS," said Startman. "First, I was inspired by Hebrew Day School's commitment to

academic excellence. The high expectations the students, staff, and families have of one another is simply impressive. Next, I felt an immediate connection to the HDS community. Everyone was so kind and welcoming to me during my visit to HDS. There is an amazing and unique synergy that exists amongst the staff, students, and families; they genuinely care about each other's wellbeing. The final factor that convinced me to work at HDS was the school's commitment to every student at the school. I feel fortunate to be part of such a dynamic education community. Startman looks forward to applying her former work experience to HDS. "I have also witnessed the fabulous benefits of dual language programming," she said. "My passion for language and culture and my experience with curriculum and learning will fuel the hard work necessary to fully support the HDS education community."

The position of vice-principal is a new one for the Hebrew Day School now in its 33rd year. The need for the position was identified this past year as part of a comprehensive strategic planning process. With the growth of the school in both curricular areas and enrollment, the need for additional sup-



Lauren Field

port was needed. Adding the position represents an important growth milestone for the school.

Hebrew Day School also welcomes Bilha Rivlin as the new Hebrew teacher for its kindergarten, as well as Lauren Field, a new classroom assistant for first grade. Rivlin has been teaching Hebrew at Keshet Ann Arbor, the community educational program for high school students. She was also a Hebrew lecturer

at the University of Michigan. Rivlin is also a professional storyteller, and the producer and director of puppet shows and story theater performances. She is currently working on her Masters in Fine Arts from Eastern Michigan University. Lauren Field was most recently an Early Childhood Educator at JCC's Early Childhood Center, and director of waterfront at Camp Ranana. She has a masters in education from University of Michigan, Dearborn, and did her student teaching in public schools in Plymouth, Ypsilanti, and Dearborn. ■

For a private tour of the school, or for more information, call 971-4633 or check the school's website, www.hdsaa.org


Lori Moizio new principal for Jewish Cultural Society

Julie Gales, special to the WJN

The Jewish Cultural Society welcomes their new principal, Lori Moizio. Moizio is a long-time member of the Jewish Cultural Society and has served the community in many capacities. She began teaching at the Jewish Cultural Society in 2000 and has taught preschool, kindergarten, second grade, third grade and b'nai mitzvah classes. Moizio has a bachelor's degree in economics from the University of Michigan and more recently, received her Elementary Education Certification from Eastern Michigan University in December 2006.



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Youth

JCC youth activities

Deborah Huerta, special to the WJN

Afterschool classes begin September 8

The Jewish Community Center of Washtenaw County has announced the schedule of afterschool classes planned for this September and October. Youth Enrichment classes for elementary students will begin Monday, September 8 and run through the week of October 27. These fun and stimulating afternoon enrichment classes are open to both JCC members and non-members and run from 4:15–5:15 p.m. Supervision before and after the classes is also available.

On Mondays, a Terrific Tennis class will be offered for students in grades 1–5. HDS gym teacher Kim Braun will provide an introduction to all the basics of tennis, including serving, volleying, and more. Rackets will be provided.

On Tuesdays, there will be a Kickball with Kim class for students in grades K–2 and a Jazzy Jewelry class for students in grades 1–5. In Kickball with Kim, students will practice kickball skills and rules and will play different kickball games each week. In Jazzy Jewelry, students will learn how to use beading tools, make their own beads, and create pieces to wear or give as gifts.

On Thursdays, a Martial Arts class for students in grades K-5 will be offered. Rabbi Peter Gluck goal is to teach students to re-

spect themselves and others, achieve body self-awareness, and perform basic self-defense techniques in a fun and safe environment.

Registration for these classes is due by September 4. Class fees vary.

September Kids' Night Out to feature "Camp Rock"

Each month the JCC offers a Kids' Night Out event featuring games, crafts, dinner, and a movie to give elementary age kids a chance to have fun with their friends and parents a chance to have a night on their own. This month's event will be held at the JCC from 6:30–10 p.m. on Saturday, September 13, and will feature the Disney Channel Original Movie Camp Rock. The movie is about a rocking teen summer camp and features music from the Jonas Brothers.

Kids' Night Out events are open to JCC members and non-members in grades K–5. The cost for JCC members is \$20 (additional siblings: \$18). The cost for non-members is \$25 (additional siblings: \$23). Registrations are due by Thursday, September 11. ■

For additional information or to register for JCC youth programs, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

New after school care options begin in September

Deborah Huerta, special to the WJN

The Jewish Community Center of Washtenaw County has announced another their after school programs starting in September. The JCC's after school programs are designed to provide the safety and conve-

in after school programs for 6th–8th graders should inquire about the JCC's "Helpers" program.

This year the JCC's after school programs will be housed in a completely remodeled room with direct access to the JCC's innovative new school age playground. Popular activities such as challah making on Fridays, daily arts and craft projects, and recess outside or in the gym will continue, and many new programs are being planned for this year. Kids' Club will feature new activity choices such as book groups, computer time, digital photography, and an email pen pals program.

Both Kids' Konnection and Kids' Club offer convenient scheduling options, allowing parents to choose schedules from 1 to 5 days per week and also to utilize drop-in care for additional days. Participants also receive discounts on youth enrichment classes at the JCC and priority enrollment for the JCC's School's Out, Snow Day, and Vacation Fun Days programs. Additional siblings enrolled in the JCC's after school programs receive a 20 percent discount, and employees of Jewish community organizations are also eligible for discounts.

Several afternoon transportation options are available for students who attend local elementary schools. Ann Arbor Public Schools provide free bus transportation to the JCC from Bryant and Pattengill elementary schools. The JCC can also provide van transportation from some other elementary schools; contact Deborah Huerta for details.

For more information about the JCC's afterschool programs, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. Registrations will be accepted in the fall and throughout the school year.



nience parents need and the fun and excitement children desire. JCC Youth Director Deborah Huerta and After School Program Coordinator Brandi Goodman are excited to unveil this year's after school program options, Kids' Konnection and Kids' Club.

The Kids' Konnection after school program caters to students in kindergarten through second grade with nurturing staff, daily circle time, and exciting supervised activities. Kids' Club is a brand new program designed to meet the interests of third through fifth graders with designated homework time, separate hang-out spaces, and new activity choices. Both programs run from 3:20–6 p.m. daily. Parents interested

Hebrew Day School seeking mascot for school

Vibrant elementary school seeks dynamic mascot to adorn, embellish and delight

Dina Shtull, special to the WJN

After 33 years in operation, the sages have determined that now is the time to fill the vital role of mascot for Hebrew Day School (HDS). HDS is committed to conducting a broad and comprehensive search for the perfect candidate to fill this critical position.

The successful candidate will possess personal qualities that lend themselves towards excellence in: cooperation and teamwork, civic responsibility, commitment to lifelong learning, creativity, and joyfulness. Mascot must also be photogenic and look good on apparel.

The position of HDS mascot is a lifetime appointment, requiring steadfast commitment to excellence in education and a joy of children. The mascot selection process will not discriminate on any basis: plant, animal, species, tail-length or feathers. However, special consideration may be given to original ideas, and those not commonly in use by other schools.

Nomination process:

Nominations for the HDS mascot will be accepted at HDS from September 2–12. Nomination forms will be available to the community on September 1 at the Jewish Community Center, or can be obtained by emailing mascot@hdsaa.org or calling 971-4633. Nominations are welcome and encouraged from all sectors of the community, and all serious nominations will be given full consideration. A primary election within the school will determine which nominations proceed to the community-wide election on November 4.

After a mascot has been determined, community members, artists and other interested parties will be invited to submit original artistic renderings or interpretations of the mascot to be considered for the final and official HDS mascot. Renderings will be due on December 17 and the decision will be made public on January 5. More details about this will become available as we proceed in the mascot selection process.

Anyone who has a suggestion for the ideal HDS mascot candidate should consider submitting your nomination.

Teen Game Night to feature arcade games and movies

Deborah Huerta, special to the WJN

The Jewish Community Center of Washtenaw County is partnering with the B'nai Brith Youth Organization to offer Teen Connection events for Jewish teens in grades 6-8. Teen Con-



nection offers monthly social activities and field trips throughout the school year.

The first Teen Connection event of the year will be Teen Game Night on Saturday, September 27, from 6:30-10 p.m. at the JCC. Teens do not have to be Teen Connection members to participate, but will have the option of signing up at the event. Older teens are also welcome to participate.

For the Teen Game Night, the JCC will be transformed into a fun-filled arcade with games such as Dance Revolution, Guitar Hero, Mario DDR, Wii Sports and more. A pizza dinner will be provided and a movie will be shown at 8 p.m. for those who are ready to give their fingers and legs a rest from gaming. Teens are welcome to bring a game, console, or accessories of their own to add to the fun.

The cost for JCC and Teen Connection members is \$20 (additional siblings: \$18). The cost for non-members is \$25 (additional siblings: \$23). Registrations are due by Thursday, September 25. To register or for additional information, contact Deborah Huerta at deborah-huerta@jccfed.org or 971-0990

JCC ECC teachers win 2008 Krislov Award


Karen Kohn, special to the WJN

Two teachers from the JCC Early Childhood Center were named winners of the Evelyn Krislov Excellence Award at the JCC Annual Teacher Appreciation Dinner. The award was given to Anne Giorio and Jamie Crandall, who each received a plaque and \$500.

The Krislov Award is given to ECC teachers who show exemplary dedication to their work and demonstrate excellence in integrating Judaic curriculum in the classroom. Winners of this award introduce new ideas to the classroom, have a positive attitude, pursue extra non-required training courses and seminars, have good attendance both during school hours and at after school functions, and do things that are considered "above and beyond the call of duty."

Giorio and Crandall both show extreme commitment to helping the JCC Early Childhood Center shine out among all child care centers.

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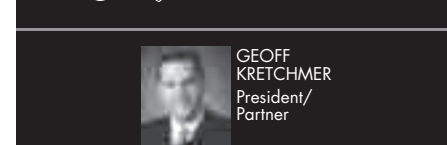
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On Another Note

Musicophilia

Sandor Slomovits, special to the WJN

You know the famous line from Hamlet, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Perhaps to nothing does this truth more aptly apply than to the instrument with which we experience and study everything else—the human brain. And perhaps no one is better equipped to reveal, describe, and explain to us the myriad mysteries and maladies of the brain than physician and author, Oliver Sacks. Sacks, who is professor of clinical neurology and psychiatry at Columbia University and has written nine previous books on brain related subjects, (including *Awakenings* which inspired the Oscar-nominated film,) turns his attention to music in his most recent work, *Musicophilia—Tales of Music and the Brain*.

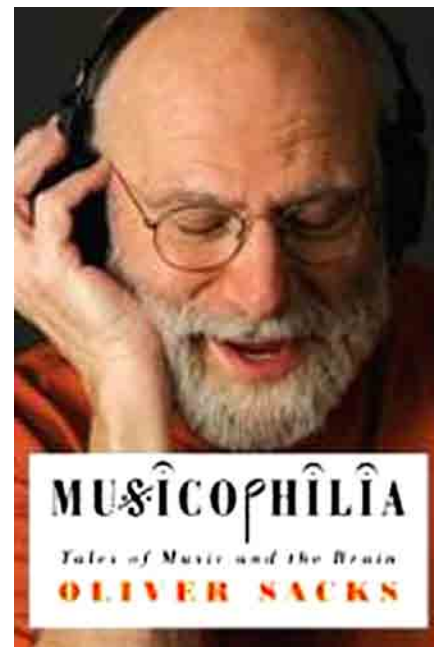
My tattered, trusty desktop *Funk & Wagnalls* defines -philia as "a tendency toward, or an excessive affection or fondness for." Employing a series of absorbing and intriguing case studies, Sacks writes here of people who exhibit musicophilia. We're not talking about professional musicians, or of passionate music lovers, but rather of people who develop very powerful, unusual, inexplicable reactions and relationships to music as a result of trauma due to accidents, strokes, or degenerative diseases.

Sacks begins with the story of a man with almost no formal training, and a completely typical, casual relationship to listening to music, who after being struck by lightning developed a passionate desire to listen to piano music, learned to play the instrument quite well, and went on to compose beautiful and impressive music for the instrument—all after the age of forty! Sacks goes on to relate other cases of musical creativity flowering late in life, a sort of Grandma-Moses-of-music effect.

Sacks also relates sad cases of amusia, the opposite of musicophilia, for example, people who suffer seizures brought on by music. "The most striking case of all was that of an eminent nineteenth-century music critic, Nikonov, who had his first seizure at a performance of Meyerbeer's opera, *The Prophet*. Thereafter, he became more and more sensitive to music, until finally almost any music, however soft, would send him into convulsions. Finally, Nikonov, though so knowledgeable and passionate about music, had to relinquish his profession and avoid all contact with music."

There is a whole chapter on earworms, the catchy, insidious, got-this-tune-stuck-in-my-head melodies, songs or jingles that can on occasion assume the level of pathology. Sacks uses as an example one of his own, the *Chad Gadya* from the Passover seder.

He also writes of musical fragments that pop unbidden into our minds, brought on by the perceptions of our senses. "Why this tune at this particular moment? Sometimes the reason or association is obvious, or seems so. As I write, in New York in mid-December, the city is full of Christmas trees and menorahs. I would be inclined to say, as an old Jewish atheist, that these things mean nothing to me, but Hanukkah songs are evoked in my mind whenever an image of a menorah impinges on my retina, even when I am not consciously aware of it."



Much of the book is about the healing or ameliorating power of music. Sacks relates moving stories of people suffering from dementia or Alzheimers, who have lost almost all communicative language, yet remember and respond to the songs of their childhood. Or of others, who have forgotten nearly everything, who require help with many of the simplest tasks of life, yet are able to play Chopin flawlessly, or sing the baritone part of countless songs. It seems even when we

have lost much of what makes us human, we still retain perhaps our earliest ancestral gifts. (In a fascinating aside, Sacks writes of scientists who theorize that music may have been our Darwinian ancestors' pre-language form of communication. And why that may explain why music is found in every culture, and how music may have helped shape the way our brains evolved.)

Sacks combines compassion, curiosity and considerable literary gifts. He brings us up to date on the "enormous and rapidly growing body of work on the neural underpinnings of musical perception and imagery, and the complex and often bizarre disorders to which these are prone." He also adds a balancing note. "These new insights of neuroscience are exciting beyond measure, but there is always a certain danger that the simple art of observation may be lost, that clinical description may become perfunctory, and the richness of the human context ignored." Sacks respects and incorporates both approaches in this book and adds, "...above all, I have tried to listen to my patients and subjects, to imagine and enter their experiences."

Suffusing *Musicophilia* is Sacks' brilliant intellect, his endless inquisitiveness, and his deep compassion for his patients. Reading it, one can't help but be filled with wonder, at times a little fear, and above all, gratitude; wonder at the infinite possibilities, good and bad, of which our brains are capable, fear about what can go wrong and—if we are fortunate—overwhelming gratitude for our own health. ■



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Budapest rediscovered

Sandor Slomovits, staff writer

Earlier this year, my brother and I visited Budapest for the first time since our family emigrated from Hungary in 1957, when we were eight years old. Throughout our ten day trip, I found myself far more often reminded of being Jewish than I usually am in my daily life here in America. Nearly everything I saw and heard, it seemed, forced me to be extra conscious of my Jewishness.

For starters, we flew from Detroit to Amsterdam before we continued on to Budapest. What Jew, post-Holocaust, can be in Amsterdam and not think of Anne Frank?

We were only in Amsterdam for a few hours to change planes and so didn't leave Schipol airport, but even in the terminal it was impossible to be unaware of being Jewish. While we waited at the gate for our flight, a half dozen *chosids*, looking exactly as they would in Williamsburg, arrived at our boarding area. They chattered cheerfully amongst each other in Yiddish for a few minutes and then three of them began *davening*. It was morning and so they put on *tallis* and *t'fillin*. The others left and returned a few minutes later carrying Styrofoam hot cups with tea or coffee in them. Then they too put on *tallis* and *t'fillin* and began *davening*. They all swayed ecstatically, occasionally glancing toward the gate to check if their flight was called.

A few people gave them curious looks, but most didn't even seem to notice them. I couldn't help thinking that sixty, seventy years ago—even in Amsterdam—their actions would have been suicidal.

The in-flight magazine on board the Malev Airlines flight to Budapest had a brief interview with Aliza Bin-Noun, the Israeli ambassador to Hungary. The article, in Hungarian and English, quoted her saying that one of her major aims is "to increase the number of Hungarians visiting Israel. Every year more than 100,000 Israelis come to Hungary but only about 10,000 Hungarians go to Israel." The magazine also had an article about tourist attractions in Israel, and a brief piece about the Klezmatics upcoming concert in Budapest.

Our hotel had been advertised as being in the "old Jewish district." True enough. As recently as the 1960s the area boasted three huge synagogues, several kosher restaurants and the offices of various Jewish organizations. Before, and to a lesser extent after World War II, it was also the part of Budapest where many Jews lived and worked. But, in 1944, the "old Jewish district" became the Jewish Ghetto where nearly all the Jews of Budapest were sequestered. Our hotel was only a few blocks from the "*csillagos ház*," or starred house, (houses designated with a large Star of David) in which our mother was forced to live beginning on October 15th, 1944, when the Ghetto was crudely walled off from the rest of the city with makeshift barricades. She lived there for almost three months with her mother and one of her sisters, along with dozens of Jews she didn't know, crammed into a building that previously housed far fewer people, until she was deported to Ravensbrück in December of that year.

Her mother, Karolina, became gravely ill soon after they were forced into the "*csillagos ház*" and my mother somehow managed to get her to a hospital outside the ghetto. She and her sister could only visit her by sneaking out of the Ghetto and pretending to be nurses who worked at the hospital. Karolina died a

few days later and was buried in the Jewish cemetery on the outskirts of the city. By then it was almost impossible to sneak out of the Ghetto and so my mother was not able to go to her funeral. She didn't see her mother's grave



Laz at the Bethlen Tér Synagogue

until she returned to Budapest in June of 1945.

Our hotel was also only a few blocks from the famed Dohány utca Templom, the largest synagogue in Europe, and the second largest in the world. The enormous, ornate building—it seats over three thousand, though nearly twice that number manage to crowd in for Rosh Hashana and Yom Kippur—was built over 150 years ago in Moorish architectural style, complete with "onion" domes. It has recently been completely and beautifully renovated to its pre-war glory and is now a major tourist destination. Pictures of it appear in all the tourist brochures. The morning we went there were many visitors, each group with their own tour guide explaining the features and history of the building in more than half a dozen languages, English, German, French, Dutch, Swedish, Japanese and even Hebrew.

We, however, did not visit the Dohány as tourists. We remembered it from our childhood. Our father served as Cantor there on a number of occasions in the 1950s and, though we didn't recall this, he told us that we used to play in the organ loft while he rehearsed with the organist and choir for Shabbat services.

(A word of explanation: the Dohány is a neolog synagogue. Neolog is, as far as I know, a uniquely Hungarian variety of Jewish practice. In observance it is approximately midway between American Conservative and Orthodox; kosher and *shomer Shabbes*, but allows female voices in the choir and the use of an organ to accompany services.)

There are tall iron fences surrounding the Dohány now, and metal detectors and a security guard checking everyone's handbags and backpacks at the gate.

We toured the gorgeous building, which has been beautifully restored in the past few

years, after being neglected and gradually allowed to fall into severe disrepair since the 1960s. We visited the cemetery in its courtyard where most of the Jews who died in the Ghetto during the war were, by necessity,

which is now owned by the government and permanently closed, though there is some talk of renovating that too as a tourist attraction.

Then we visited the smaller orthodox Kazinczy utca synagogue, also in the same neighborhood. Two men were standing in the gate leading to the building's courtyard. As we approached, I heard one of them say to the other in Hungarian, "Here come two more tourists." When we got near them I said—also in Hungarian—"Not everyone is a tourist here. You should be careful."

Only afterward did I recall that my father once talked about how some people at the Kazinczy used to look down on all Jews who were not orthodox. The more things change....

We ate lunch in the glatt kosher Carmel Restaurant right next door to the Kazinczy; palacsinta, (crepes) with mashed potato filling and mushroom sauce. Delicious. We ate every crumb. The waiter complimented us on how well we cleaned our plates.

When we went back to the Dohány on Friday night for Shabbat services, the guard at the gate informed us that the building was closed to tourists. We had to convince him in our rusty Hungarian that we were coming to worship and were not carrying cameras before he reluctantly let us pass. Inside, there were less than two hundred people, considerably less than the number of tourists who'd been there during the day, and far fewer than the capacity crowds that used to come before the war and even into the 1950s.

I got goose bumps when the enormous pipe organ sounded its first notes and the Rabbi, Cantor and synagogue officials walked out to the music, exactly the way my father described doing when he led services there.

And then the choir began singing, about a dozen female voices, the singers hidden from our view. They sounded angelic at first. I was moved to tears repeatedly, overwhelmed by memories both real and imagined. As the first verse of the Lecha Dodi says, "Observe and Remember in a single command..."

But soon I began to notice that one of the voices in the choir, naturally the loudest, was often out of tune and had a harsh, unpleasant tone. And the Cantor, who did have a beautiful and powerful voice, got considerably out of synch with the organist—in both pitch and rhythm—so much so that the organist finally stopped in midstream several times throughout the service. It intruded on my experience, to say the least, but I was also happy to have something to smile about, to balance my tears. As another line in the Lecha Dodi says, "Long enough have you dwelt in the vale of tears."



San at Dohány utca Templom

Shabbat morning we went to the Bethlen Tér Synagogue, about a twenty minute walk from our hotel, to *daven* where our father had led services on most Saturdays in the 1940s and 50s. We had a little trouble locating the *shul* at first and found ourselves reluctant to ask for directions; perhaps a residual fear resulting from our few childhood memories of mild anti-Semitism or, more likely, from the numerous stories of the much more lethal brand our parents experienced before we were born.

The Bethlen tér Synagogue is far less ornate and a fraction the size of the Dohány, seating five hundred on the main floor and another two hundred and fifty in the balcony, but it was in good condition and freshly painted inside. Outside, a tall fence surrounded it too, with signs announcing No Trespassing and warning of surveillance cameras.

We introduced ourselves to the current rabbi, Robert Deutch, and told him our father used to worship there in the 1950s. He asked, "Do you know where your Papa's seat was?" We told him that he'd been the Cantor there. The Rabbi then pointed to a chair just to the left of the Aron Hakodesh and said, "In that case, that was where he sat." Rabbi Deutch was born in 1956 but told us he's always been interested in the history of the *shul* and so he recognized our father's name. Like my brother and I, Rabbi Deutch is also a child of survivors, and so we had plenty of horror stories to share as we remi-



Laz and San at Dohány utca Templom

nised with him and several elderly members of the congregation about those times.

Rabbi Deutch asked us if we'd inherited our Papa's voice. We said, "egy kicsit." a little. He said, "Your father singing at the Dohány, that was a very big deal in those days." Later he said, "For you to come back here, where your father sang, is no small thing."

There were less than 30 people for the services, most of them in their thirties and forties. Half a dozen women and a few young children sat in the back, curtained off with a makeshift mechica. The service used a number of *nusachim*, melodies, different from the ones we learned as children from our father. Still, they all had that Eastern European, Ash-

kenazi feel and I had no trouble joining in.

I was called up to the Torah and it felt surreal standing where my father had stood so many times, more than fifty years ago. So surreal that I made a mistake I've never before made in my life. After my Torah portion was read, I accidentally began reciting the incorrect blessing, the one I'd chanted before the reading. I righted myself almost immediately, and the Gabbai, perhaps sensing my embarrassment, shook my hand warmly when I finished and said, "I'm very glad you're here. It's very good you came."

A memory surfaced. I recalled my father telling me once that the first time he sang at the Dohány on a Friday night, when he turned to face the congregation to sing *Boi Kala*, he was so nonplussed by the sight of the enormous *shul*, filled to capacity with worshippers, that for a few seconds he blanked on the words he'd sung countless times before.

After Shabbat morning services, the rabbi, *gabbai* and others insisted, and I do mean insisted, that we stay for kiddush, and then plied us with *pálinka* (brandy) and poppy seed pastries, just like the ones our mom used to make. ■

Next month: Visiting our grandparents' graves and the village in which our father lived with his first family, before the war.

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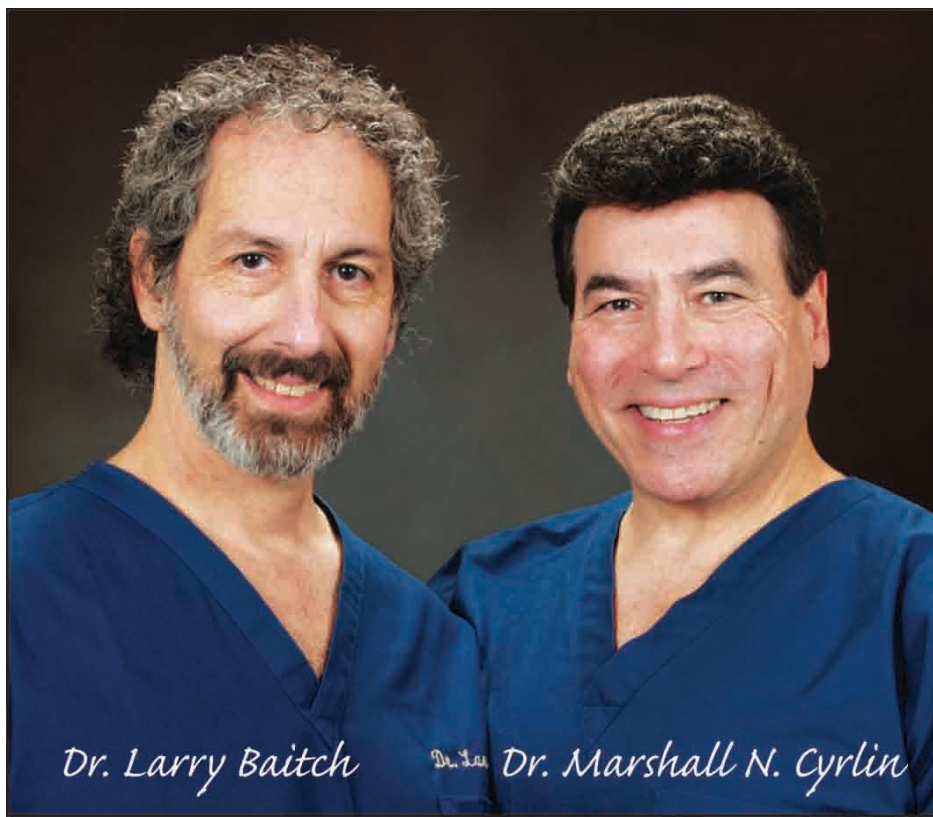
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Year In Review

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

by Leslie Susser

JERUSALEM (JTA)—In Israel, 5768 was the year of multiple peace overtures, a growing sense of urgency regarding Iran's nuclear program and an embattled prime minister's losing fight to stay in office.

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

Israel's main strategic concern in 5768 was not peacemaking, but Iran's assumed drive for nuclear weapons.

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

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

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

The United States devoted a great deal of energy to the process. President Bush visited Israel twice, in January and in May. Secretary of State Condoleezza Rice made several trips to monitor progress. Former British Prime Minister Tony Blair, the special envoy of the international Quartet comprised of the United States, the European Union, the United Nations and Russia, helped raise more than \$7 billion to jump-start the depressed Palestinian economy. U.S. Gen. Keith Dayton trained Palestinian forces to take over security in parts of the West Bank.

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

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

In late January, Hamas scuttled Israel's blockade by blowing up the border fence between Gaza and Egypt, allowing hundreds of thousands of Palestinians to stream into Egypt. After Egypt resealed the border, fight-

ing between Israel and the militants escalated, with Hamas firing longer-range Grad rockets at the city of Ashkelon and Israel conducting an incursion into Gaza in early March.

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

Meanwhile, Israel launched indirect peace talks with another sponsor of terrorism and longtime enemy, the regime in Damascus.

Though the year had begun in the aftermath of an Israeli airstrike on a suspected Syrian nuclear installation, and though February saw Hezbollah operations chief Imad Mughniyeh assassinated on Syrian soil, Israel and Syria held secret contacts under Turkish auspices. On May 21, in a joint statement issued simultaneously in Jerusalem, Damascus and Ankara, the parties announced the renewal of peace talks.

The big question was whether, in return for the Golan Heights, Syria would detach itself from the Iranian orbit.

Indeed, Israel's main strategic concern in 5768 was not peacemaking, but Iran's assumed drive for nuclear weapons.

Israel's intense lobbying effort to have the

In the first quarter of 2008, unemployment hit a 13-year low of 6.3 percent, and in 2007 Israel's per capita gross domestic product rose to \$31,767.

international community take tougher measures against Iran suffered a major setback last December when a U.S. National Intelligence Estimate found that Iran had suspended a covert nuclear weapons program in 2003.

Israeli intelligence officials argued that the program had since resumed and intensified, but as the year went on it became increasingly apparent to Israeli officials that the United States—and the West—was moving further away from confrontation with Iran.

With sanctions having failed to halt Iran's suspected nuclear weapons program, Israeli officials' pronouncements about Iran grew harsher.

Transportation Minister Shaul Mofaz declared that an Israeli attack against Iran was becoming inevitable.

"Other options are disappearing," he said.

In June, the Israel Air Force carried out large-scale maneuvers simulating an aerial attack on Iranian nuclear installations, stoking fears that if the international community failed to act, Israel might launch a pre-emptive strike.

All the while, many members of the Knesset and the Israeli intelligentsia worried that Olmert was too distracted by the corruption investigations to focus sufficiently on the Iranian threat. Calls for Olmert's ouster grew along with the investigations against him.

Olmert was questioned for allegedly receiving a substantial discount on a house in Jerusalem in return for helping contractors get building permits for other projects. He was investigated as well for allegedly trying to tilt the terms of a tender for the privatization of Bank Leumi to help his friend Frank Lowy, the

Australia-based tycoon. The prime minister also was probed for making political appointments to the small business administration he controlled as minister of trade, industry and labor between 2003 and 2005.

The scandal that eventually would force Olmert to resign his position as party leader, and as prime minister, came in late May. Morris Talansky, an American Jewish fund-raiser and businessman, testified that Olmert had accepted about \$150,000 in cash payments under dubious circumstances over a 15-year period before he became prime minister. Police also said they were investigating Olmert for double-billing trips abroad whose expenses were paid by Jewish charities.

Olmert's public standing also suffered from the aftermath of the 2006 war between Hezbollah and Israel. The publication in late January of the Winograd Commission's final report on the war was scathingly critical of his performance, but it stopped short of recommending that he resign.

The prime minister claimed the report had lifted a "moral stigma" by vindicating his decision to launch a major ground operation in the last 60 hours of the war, even though the operation cost dozens of lives and its utility proved to be inconclusive. But the two soldiers kidnapped in the attack that sparked the war remained missing.

That changed only in July, and the change came through diplomacy, not war.

In late June, nearly two years after the outbreak of the war, Israel and Hezbollah agreed to a prisoner exchange. In July, the remains of Israeli reservists Eldad Regev and Ehud Goldwasser were returned to Israel in exchange for the remains of some 200 Lebanese and Palestinian fighters and the release of five Lebanese terrorists, including Samir Kuntar, from Israeli jails.

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

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

The new Kadima leader would become prime minister as soon as a coalition govern-

Despite the political turmoil of 5768, Israel's economy remained relatively strong.

ment could be formed.

Despite the political turmoil of 5768, Israel's economy remained relatively strong. In the first quarter of 2008, unemployment hit a 13-year low of 6.3 percent, and in 2007 Israel's per capita gross domestic product rose to \$31,767—on par with European countries such as France and Italy.

However, the strong shekel, which rose by about 20 percent against the dollar during 5768, hurt Israeli exports and, for the first time in years, sparked some signs in Israel of incipient inflation. ■



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Dead Sea in focus: As Dead Sea shrinks, concerns for future grow

by Uriel Heilman

EIN GEDI, Israel (JTA)—The beach at the Ein Gedi Spa at the Dead Sea would seem like an ideal place for a little R&R amid the frenzy of modern Israel.

Set in the quiet of the desert, it has stunning views of Jordan's mountains and its therapeutic waters reputedly do wonders for the complexion. There's only one problem at this beach: The sea is gone. In its place are empty lifeguard towers and abandoned beach umbrellas lodged in the parched earth that make a mockery of the Dead Sea's quiet retreat.

The sea actually still exists, but it's smaller, shallower and much more distant than it once was—some 160 feet from the original beach built at Ein Gedi. The Dead Sea is shrinking because nearly every source of water that feeds into this iconic tourist destination has been cut off, diverted or polluted over the last half century.

"This is a completely man-made disaster," says Gidon Bromberg, the Israel director of Friends of the Earth Middle East, an international environmental group. "There is nothing natural about this."

A tram now shuttles visitors from the abandoned beach at Ein Gedi to the new beach, which sits at more than 1,300 feet below sea level. Thirty years ago this beach was submerged under water. In 10 years it likely will be dry, too, and the visitors' ramp again will have to be extended to reach the sea.

By 2025, the sea is expected to be at 1,440 feet below sea level.

The shrinking of the Dead Sea has become an issue of grave concern for environmentalists, industries that produce Dead Sea-related products and Israel's tourism sector, which worries that the visitors who come here from all over the world will disappear along with the sea.

To environmentalists, the shrinking of the sea is an environmental disaster that left unchecked could devastate the region in the coming decades.

The sea's retreat already has spawned thousands of dangerous sinkholes. Created by retreating groundwater washing away salt deposits that had supported a surface layer of sand, the sinkholes have decimated beaches, nature reserves and agricultural fields in the area.

Future development along the northern rim of the sea has been suspended indefinitely, and the sinkholes have taken a toll on the area's roads. Route 90, the Israeli highway that runs north-south along the Dead Sea's western shore, has had to be rebuilt several times because of sinkholes opening up in its path.

In the meantime, the shifting groundwater has wreaked havoc with the natural oases and springs near the sea. Some natural habitats have been destroyed, and with them the feeding grounds of indigenous wildlife. Ornithologists say the annual migration of

birds to this area—the third-largest migration in the world—has begun to taper off.

Perhaps most significantly for the people who live in the region, the economic consequences of the sea's retreat have been staggering for agriculture and tourism.

"This has cost us more than \$25 million since 1995, when the sinkholes started opening up," Merav Ayalon, a spokeswoman for Kibbutz Ein Gedi, the largest Israeli town at the Dead Sea, said.

The kibbutz has had to close its resort village—though it still operates guest houses—abandon its groves of date palms and forego any expansion plans because it is virtually locked in now by mountains or unsafe, shifting ground.

Farther south, at the cluster of hotels on the Israeli side of the sea, hotels built decades

ago along the Dead Sea's shores have preserved their beaches only thanks to an artificial pool of sea water. The pool, which is connected to the Dead Sea, is maintained by Dead Sea Works, the massive mineral extraction plant whose operations have accelerated the sea's disappearance through wholesale evaporation of water.

If not for the artificial pool, the hotels would be in the desert, since the southern portion of the Dead Sea no longer exists. Though visitors cannot tell that the hotels' beaches are artificially maintained, hoteliers say they fear potential tourists are deterred from coming to the region because they think the sea's retreat has left the hotels high and dry.

"Tourists from abroad don't know exactly where the sea is located and where the sinkholes are, so they don't come as much anymore," said Avi Levy, who used to be the general manager of the Crowne Plaza Dead Sea but now works at the franchise's hotel in Tel Aviv. "Also, I think, there is antagonism that we are allowing such a valuable site as the Dead Sea to be destroyed."

Agricultural industries in Israel, Jordan and Syria siphon water from the rivers that used to feed into the Dead Sea, diverting the water flow for agricultural use. This, along with the dumping of sewage by these countries and the Palestinian Authority, has turned the Jordan River,

continued on next page

Facing worst drought in history, Israel relies on innovations, cuts

by Dina Kraft

GILAT, Israel (JTA)—In the sands of the Negev Desert here, small groves of eucalyptus, olive and pomegranate trees grow in shallow depressions dug out to catch floodwater, a method used by the Nabateans thousands of years ago. The ancient technique is one way Israelis are trying to harness every drop of water, an effort that has become critical as the country reels from its fourth straight year of drought.

Experts say Israel is in the worst water crisis it has ever seen. "We don't have any water to waste," says Elisha Mizrahi, the director of the Jewish National Fund's Southern Region, which initiated the project. Mizrahi looks out onto the groves, the only hint of green for miles.

As Israel's population swells, increasing water demands have exacerbated the effects of below-average rainfall rates and less consistent rainfall, which some scientists suggest are a consequence of global warming.

The country's three main reservoirs, including Lake Kinneret, have passed their "red," or emergency, lines. If the water levels continue to drop, Israel may have to limit water use from the Kinneret in the wintertime.

The government has cut back on water allocations for farmers and industry, and the Israeli public is being urged to reduce usage in an aggressive TV campaign featuring a woman whose face cracks up like a parched piece of earth as an ominous voice-over intones, "We don't have any water to waste."

Israel has made great strides in using recycled sewage water for irrigating farmland. About 75 percent of sewage water is treated and then used for agriculture, easily making Israel the world's leading nation in the field. The runner-up country, Spain, recycles only 12 percent of its wastewater.

"We are creating a source for irrigation that otherwise would not be used," Avi Gafni, a JNF

hydrologist and research coordinator, says while standing in front of one of the 200 reservoirs the JNF has built in Israel to store treated sewage water. "Every drop of water can make the land here potentially into agricultural land."

The reservoirs comprise about 16 percent of the total volume of Israel's water reserves. About 30 percent of Israeli water used every year is recycled wastewater or desalinated water.

But the water savings aren't enough in this parched land. Compounding the crisis is the country's reliance on ground water, which provides about two-thirds of Israel's drinking water.

"With the depletion of the water table from the ground, there are opportunities for saltier water to seep in and contaminate the fresh water," said Avner Adin, the founder of the Israel Water Association and a professor at Hebrew University's Department of Soil and Water Sciences.

"These are very difficult processes to reverse," Adin says, warning that the water shortage may become "a catastrophic situation if not handled properly."

Some water experts say the current crisis could have been averted had Israel followed through on its plans after the last water crisis, several years ago, to build a series of new desalination plants.

The Israeli government approved their construction as far back as 2002, but the rate of building slowed when Israel experienced several years of above-average rainfall and investors, including the government, delayed construction of the plants.

Israel has two desalination plants, and a

third one is about a year away from completion. But the country's desalination capacity is just one-third of what it was supposed to be according to the government's plans.

Last month, the Knesset established a state commission of inquiry to determine why the government's desalination recommendations were not implemented.

"This is not a water crisis; it's a political crisis," says Arnon

Soffer, a geography professor at Haifa University.

Uri Schor, a spokesman for Israel's Water Authority, the government agency responsible for water issues, says expanding desalination capacity "is a process." The desalination plant in Ashkelon is the largest of its kind in the world, he notes, and by 2020 Israel will have built enough plants to desalinate 750 million cubic meters of sea water per year. "This will stabilize the water situation in the medium- and long-term," Schor told JTA.

In Israel, about 1.1 billion cubic meters of water per year go to agriculture—including recycled sewage water. About 766 million goes to domestic use and some 120 million goes to industrial use.

Along with the desalination plants, Schor says Israel's strategy to tackle the water problem is to continue its pioneering work in recycling sewage water for agriculture.

In the short term, however, the plan is to reduce usage by cutting agricultural and industrial allocations, raising household consumer water prices and running public awareness campaigns. The higher water prices also will help pay for the desalination plants and the extensive new pipeline networks they will require.

Israel has made great strides in using recycled sewage water for irrigating farmland. About 75 percent of sewage water is treated and then used for agriculture

Dead Sea,
continued from previous page

the sea's main tributary, from the voluminous flow described in the Bible to a muddy, polluted dribble that doesn't even reach the Dead Sea anymore during the summer months.

In addition, companies like Dead Sea Works are removing water from the sea at a rate of about 150 million cubic meters per year to get at the lucrative minerals beneath the water. The minerals are used to produce chemical products for export such as potash and magnesium chloride.

Potash can be used to make glass, soap and fertilizer, and magnesium chloride can be used in the manufacture of foodstuffs and roadway deicing products.

The work of these companies has turned what once was the southern portion of the sea into a massive industrial site.

At the time of Israel's founding in 1948, about 1.4 billion cubic meters of water per year flowed into the Dead Sea. That total has shrunk to 100 million cubic meters, much of it polluted. Today the only fresh water the sea gets is from underground springs and rainwater. With inadequate fresh water, the sea has become more salty and oleaginous.

Scientists estimate that the Dead Sea needs at least 650 million cubic meters of water per year in order to stabilize over the next two decades.

Short of a major change in water-use policy, which environmentalists say is imperative, the Dead Sea will continue to shrink at its current rate of 3.2 to 3.5 feet per year until it reaches an equilibrium in 100 to 200 years at some 1,800 feet below sea level, experts say.

There are two main ideas for stabilizing the Dead Sea.

Environmentalists want to restore flow to the sea from the Jordan River. But that would require a sharp reduction in the use of Jordan River water for agricultural and domestic consumption, as well as cooperation between the Israelis, Palestinians, Syrians and Jordanians. At this point, neither seems likely.

The other idea is to construct a canal to bring salt water to the Dead Sea from the Red Sea, some 125 miles to the south. Championed by Israeli President Shimon Peres and Israeli real estate magnate Isaac Tshuva, among others, this plan envisions the construction of up to 200,000 new hotel rooms and the transformation of the desert along the channel's route into an Israeli-Jordanian "peace valley."

Notwithstanding the enormous financial costs of such an enterprise—\$3 billion to \$5 billion—scientists say bringing salt water to a sea that heretofore has been fed only by fresh water has unknown risks.

"A decision like this cannot be made without checking the ecological impact on the environment," said Noam Goldstein, project manager at Dead Sea Works, which has made a fortune extracting minerals like potash, table salt and bromide from the Dead Sea. "It's possible that with a canal the sea will turn brown or red. It's possible it will stink because of the introduction of new chemical and biological substances into the water."

The World Bank is conducting a \$14 million study into the practicalities of the channel, dubbed the Red-to-Dead Canal.


For the time being, no solution to the problem of the Dead Sea has moved beyond the review stage. Meanwhile, with the Holy Land facing its worst drought in 80 years, the sea continues to disappear. ■



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Year in Review

5768: A chronology

The following is a chronology of highlights from the Jewish year 5768:

SEPTEMBER

HOLLYWOOD, Fla.—The Ben Gamla Charter School in Hollywood, Fla., the nation's first Hebrew-language charter school, is allowed to resume teaching Hebrew after a unanimous vote by the Broward County school board. <http://www.jta.org/cgi-bin/iowa/news/article/20070918bengamla.html>

WASHINGTON—Michael Mukasey, an Orthodox Jew, is appointed U.S. attorney general by President Bush. <http://www.jta.org/cgi-bin/iowa/news/article/20070918Mukaseyhalberstam.html>

NEW YORK—Mahmoud Ahmadinejad visits the United States. The Iranian president speaks at Columbia University in New York City, instigating much protest by Jewish groups. <http://www.jta.org/cgi-bin/iowa/news/article/20070924unrally.html>

NEW YORK—Debbie Friedman begins teaching at the Hebrew Union College-Jewish Institute of Religion cantorial school, heralding an official stamp of approval of her sing-along style of synagogue music.

OCTOBER

JERUSALEM—Israeli Prime Minister Ehud Olmert faces his third investigation, this time into criminal allegations that he tried to advance the interests of a foreign investor during the privatization of Bank Leumi in 2005. <http://www.jta.org/cgi-bin/iowa/news/article/20071011olmertmazuz.html>

JERUSALEM—The United Arab Emirates refuses to grant visas to Israelis to attend two conferences. <http://www.jta.org/cgi-bin/iowa/news/article/20071015dubaivisa.html>

JERUSALEM—Israel launches a high-profile diplomatic initiative to thwart Iran's nuclear ambitions following President Bush's warning that a nuclear Iran could produce World War III, with Israeli leaders traveling to member countries of the U.N. Security Council.

JERUSALEM—Israel cuts power and fuel to Gaza to deter Palestinian rocket attacks in response to unceasing attacks by Hamas on Israeli towns, cities and kibbutzim near the Gaza Strip. <http://www.jta.org/cgi-bin/iowa/news/article/20071030gazarockets.html>

WASHINGTON—Seven of the eight Jewish members on the House Committee on Foreign Affairs vote in favor of a resolution recognizing the World War I-era Ottoman massacres of Armenians as genocide. <http://www.jta.org/cgi-bin/iowa/news/article/20071012schiffsensoy.html>

NOVEMBER

ANNAPOLIS, Md.—President Bush convenes the Annapolis summit. Bush, Olmert and Palestinian Authority President Mahmoud Abbas, along with leaders of the Arab League and the European Union, discuss how to jump-start stalled Israel-Palestinian negotiations. The Maryland conference ends with the issuing of a joint statement by all parties, despite an underlying expression of differing goals by all sides. <http://www.jta.org/cgi-bin/iowa/news/article/20071127bushpledge1127111.html>

DECEMBER

WASHINGTON—The National Council of Jewish Women calls for the United States to withdraw from Iraq, becoming the second Jewish group to make the call. <http://www.jta.org/cgi-bin/iowa/news/article/20071205ncjwiraq.html>

WASHINGTON—U.S. Sen. Joe Lieberman (I-Conn.) endorses presumptive Republican presidential candidate John McCain. <http://www.jta.org/cgi-bin/iowa/news/article/2007121620071216liebermanmccainbrief.html>

NEW YORK—"The Torah: A Women's Com-

mentary," a massive, 14-year effort by Jewish female scholars and rabbis, is unveiled at the Union for Reform Judaism biennial.

JANUARY

JERUSALEM—President Bush visits Israel and affirms his ties to the Jewish state while urging a freeze on settlements. During a visit with Abbas, Bush also says he understands why Israel needs roadblocks as a protective measure. <http://www.jta.org/cgi-bin/iowa/news/article/2008010420080104bushsettlements.html>

NEW YORK—World Jewish Congress President Ronald Lauder writes a letter to Olmert urging him to allow Diaspora Jews to have a say in decisions on Jerusalem's future. <http://www.jta.org/cgi-bin/iowa/news/article/20080116olmert.html>

FEBRUARY

JERUSALEM—Israel decides to build a security fence to separate the Negev Desert and the Egyptian Sinai to prevent the passage of arms smugglers and terrorists. <http://www.jta.org/cgi-bin/iowa/news/article/20080203egyptfence.html>

WASHINGTON—The Orthodox and Reform movements back legislation that would protect religious rights in the workplace. <http://www.jta.org/cgi-bin/iowa/news/article/20080213workplacelaw.html>

WASHINGTON—The Republican Jewish Coalition launches an ad campaign titled "I Used to be a Democrat," to be placed in major Jewish newspapers across the United States. <http://www.jta.org/cgi-bin/iowa/news/article/20080213rjcdemocrats.html>

LOS ANGELES—Limmud, the lay-led Jewish learning experience launched 30 years ago in Britain, expands its U.S. presence with the first Limmud LA here, followed by Atlanta in March and Denver in May.

MARCH

NEW YORK—The U.N. Security Council places a third round of sanctions on Iran that includes financial blacklisting and an expanded ban on selling technologies to the Islamic Republic that can be used for military purposes. <http://www.jta.org/cgi-bin/iowa/news/article/20080304iransanctions.html>

WASHINGTON—Daniel Kurtzer, the former U.S. ambassador to Israel, endorses U.S. Sen. Barack Obama (D-Ill.) for the presidency and becomes a Jewish surrogate in the Democratic primary battle. <http://www.jta.org/cgi-bin/iowa/news/article/200803050305kurtzer.html>

JERUSALEM—A terrorist attack on the Mercaz HaRav yeshiva in Jerusalem leaves eight students dead. The shooter, who is killed by an off-duty soldier, eventually is discovered to be a previous driver for the yeshiva. <http://www.jta.org/cgi-bin/iowa/news/article/20080306Mercazshootin.html>

WASHINGTON—The U.S. House of Representatives overwhelmingly passes a resolution strongly defending how Israel has repelled rocket attacks. <http://www.jta.org/cgi-bin/iowa/news/article/20080305housegaza.html>

NEW YORK—The collapse of the Wall Street giant Bear Stearns sends shock waves through the Jewish community, prompting concerns over layoffs and future philanthropy. <http://www.jta.org/cgi-bin/iowa/news/article/20080319steinhardtbeartsterns.html>

NEW YORK—Acrimony continues at the University of California, Irvine when an off-campus Jewish group suggests the school is too anti-Semitic for Jewish students to attend—a charge hotly contested by the university's Hillel and Jewish student groups. Later in the spring, Mark Yudoff becomes president of the \$18 billion University of California system. Yudoff keeps a kosher home, lectures on Maimonides and is a vocal supporter of Israel.

JERUSALEM—McCain, after becoming the presumptive Republican presidential nominee, visits Israel on a congressional fact-finding mission and reaffirms his strong support for the country. <http://www.jta.org/cgi-bin/iowa/news/article/200803190319mccainisrael.html>

NEW YORK—New York Gov. Eliot Spitzer is implicated in a prostitution scandal and resigns. <http://www.jta.org/cgi-bin/iowa/news/article/2008031020080310cipelspitzerisrael.html>

SAN FRANCISCO—The National Center for Jewish Policy Studies releases a study of intermarried couples in four U.S. cities suggesting a correlation between rabbinic officiation at their intermarriages and the couples' later involvement in Jewish life.

APRIL

WASHINGTON—As Israel at 60 events take place throughout the world, both houses of the U.S. Congress unanimously congratulate Israel on its 60th anniversary. <http://www.jta.org/cgi-bin/iowa/news/article/20080424congress60th.html>

WASHINGTON—Former President Jimmy Carter meets a top Hamas representative, Khaled Meshaal, prompting condemnation from many corners. <http://www.jta.org/cgi-bin/iowa/news/article/20080416cartermeshaal.html>

NEW YORK—Ben-Ami Kadish, a former U.S. Army engineer, is accused of spying for Israel by the U.S. Justice Department. Kadish allegedly borrowed documents from an Army library in Dover, N.J., from 1979 to 1985 and shared them with the New York Israeli consulate's science affairs consul. <http://www.jta.org/cgi-bin/iowa/news/article/2008042220080422benamikadish.html>

NEW YORK—The Jim Joseph Foundation invests \$25 million in programs to promote Jewish involvement among Birthright alumni. <http://www.jta.org/cgi-bin/iowa/news/article/20080415jimjoseph.html>

WASHINGTON—Pro-Israel doves launch J Street, an initiative to promote support in the U.S. Congress for the peace process and moderate Palestinians. <http://www.jta.org/cgi-bin/iowa/news/article/20080415jeremybenami20080415.html>

TEL AVIV—Yossi Harel, who brought 24,000 European Jewish Holocaust survivors to the shores of Palestine between 1945 and 1948, including on the Exodus, dies at the age of 90. <http://www.jta.org/cgi-bin/iowa/news/article/200804290429harelobit.html>

MAY

POSTVILLE, Iowa—The kosher slaughterhouse Agriprocessors is raided by U.S. Immigration and Customs Enforcement in what the federal government calls the biggest raid of undocumented workers. The raid spurs a litany of complaints by workers about conditions at the plant, invigorates calls for ethical considerations in kashrut and in July, an interfaith rally on behalf of the displaced workers and their families. Iowa authorities recommend charging the company with violating child labor laws. <http://www.jta.org/cgi-bin/iowa/news/article/2008060620080605koshersupply.html>

LOS ANGELES—Ugandan Gershom Sizomu is ordained as a Conservative rabbi by American Jewish University, making him the first official rabbi of Uganda's Abayudaya community.

JERUSALEM—The governments of Israel and Syria announce they will resume peace talks brokered by Turkey. <http://www.jta.org/cgi-bin/iowa/news/article/200805210521syria.html>

NEW YORK—A cyclone hits Myanmar, prompting Jewish groups to organize relief efforts to aid victims. <http://www.jta.org/cgi-bin/iowa/news/article/20080513orgs.html>

JUNE

WASHINGTON—U.S. presidential contenders Sens. Barack Obama, Hillary Rodham Clinton and John McCain are among the featured speakers at the annual AIPAC policy conference. Olmert also speaks, urging a blockade of Iranian imports. Days after the conference, Clinton concedes the Democratic candidacy to Obama. <http://www.jta.org/cgi-bin/iowa/news/article/20080604blairhouse.html>

JERUSALEM—A truce between Israel and Hamas, brokered by Egypt, is announced. <http://www.jta.org/cgi-bin/iowa/news/article/20080617susserupdate06172008.html>

PARIS—French President Nicolas Sarkozy visits Israel, bolstering his desire to be a regional peace broker. Sarkozy is the first French president since Francois Mitterrand to speak at the Knesset. <http://www.jta.org/cgi-bin/iowa/news/article/20080619sarkozypeacebroker.html>

BOSTON—Hebrew College ordains its first class of 11 transdenominational rabbis.

JULY

WARSAW—Nine rabbinical students from the Chabad-Lubavitch Yeshiva of Warsaw become the first rabbis ordained in Poland since World War II. <http://www.jta.org/cgi-bin/iowa/news/article/20080701polandordination.html>

JERUSALEM—As part of a prisoner swap between Lebanon and Israel, the bodies of slain Israeli soldiers Ehud Goldwasser and Eldad Regev are returned to their families in exchange for five jailed Hezbollah terrorists. The freed terrorists receive a hero's welcome. <http://www.jta.org/cgi-bin/iowa/news/article/20080717goldwasserregev.html>

JERUSALEM—Olmert announces he will not run for re-election in the wake of numerous corruption charges and strong political opposition, though he maintains his innocence. <http://www.jta.org/cgi-bin/iowa/news/article/2008073020080730announcementolmert.html>

JERUSALEM—Obama visits Israel, including the embattled southern city of Sderot, in an effort to shore up his foreign policy credentials and his image as a friend to Israel.

NEW YORK—The Conservative movement released its guidelines for a Heksher Tzedek kashrut certification, outlining the social justice standards companies must meet if their foodstuffs are to qualify. <http://www.jta.org/cgi-bin/iowa/news/article/2008073107312008ekhshertzedek.html>

AUGUST

WASHINGTON—The McCain presidential campaign asks Rep. Eric Cantor (R-Va.), the only Jewish Republican member of the U.S. House of Representatives, to provide personal documents, leading to speculation that Cantor will possibly be the GOP's vice-presidential candidate. <http://www.jta.org/cgi-bin/iowa/news/article/20080803cantormccain.html>

JERUSALEM—Mass Ethiopian aliyah of the Falash Mura ends after nearly five years of 300 new immigrants per month. However, advocates vow to continue to fight to bring an additional 8,700 Ethiopians. <http://www.jta.org/cgi-bin/iowa/news/article/200808050805falashmuraend.html>

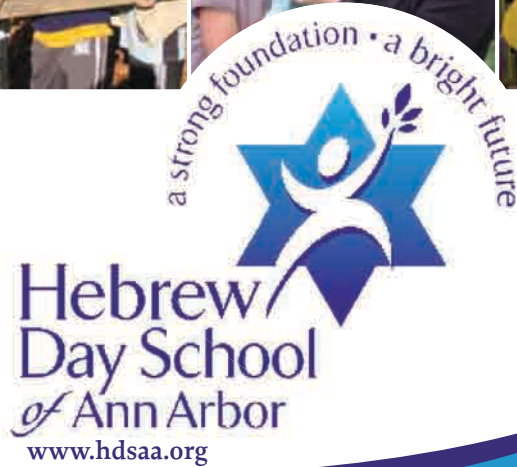
MOSCOW—More than 200 Jewish residents flee fighting near the Georgian border, most from Gori, a city where Russian bombers destroyed several apartment blocks, according to the Jewish Agency. <http://www.jta.org/cgi-bin/iowa/news/article/200808150815garefugees.html>

NEW YORK—Pakistan's President Pervez Musharraf resigns, leaving Jewish observers uneasy, as control of the world's only nuclear-armed Muslim state is left up in the air. <http://www.jta.org/cgi-bin/iowa/news/article/200808190819pakistanres.html>

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Presidential forum highlights divergent views on Supreme Court

by Eric Fingerhut

WASHINGTON (JTA)—When Senator John McCain (R-Ariz.) was asked last month which member of the U.S. Supreme Court he would not have nominated, the Republican presidential candidate didn't just name his least favorite justice.

He picked four—the group commonly identified as the more liberal wing of the court, including the two Jewish justices, Ruth Ginsburg and Stephen Breyer—citing their “legislating from the bench.”

McCain's answer at the Saddleback Civil Forum on the Presidency—an event in a Lake Forest, California, church aimed at evangelicals—bothered some Jewish activists.

The issue isn't that McCain would have wiped out Jewish representation on the court, but rather that he would have eliminated a whole worldview from the justices' deliberations. And, Jewish communal observers say, the clear contrast the candidates drew on judicial nominees could lead to the issue taking on a higher profile in the campaign.

While McCain zeroed in on the entire liberal bloc, Senator Barack Obama (D-Ill.) told the forum's moderator, Pastor Rick Warren, that he would not have nominated Justice Clarence Thomas because he did not believe Thomas was qualified at the time of his appointment. Obama added that he wouldn't have nominated Justice Antonin Scalia, another of the court's staunch conservatives, because “he and I just disagree.”

The potential stakes are high when it comes to the Supreme Court.

The judges McCain said should not have been appointed to the court, including Justices John Paul Stevens and David Souter, really represent centrist viewpoints, not classically liberal positions, said Mark Pelavin, the associate director of the Religious Action Center of Reform Judaism.

“If you take away those votes, by any fair reading, the court would move significantly to the political right,” said Pelavin, whose organization generally stakes out liberal positions on domestic affairs—in keeping with what polls suggest are the views of an overwhelming majority of American Jews.

The composition of the court could affect church-state issues such as the permissibility of religious symbols on public property, Pelavin said, noting that two cases last year dealing with the display of the Ten Commandments resulted in a “fractious court.”

Issues of government funding for religion also are sure to be impacted, Pelavin said, pointing to cases making their way up the system dealing with the constitutionality of the “faith-based initiative,” or providing government funding for religiously infused social services.

In addition, he said, jurisprudence “on abortion, a variety of civil rights, affirmative action, environmental protection and the whole question of federalism” as well as the limits of executive power could change with new justices.

Calling the courts a “critical issue” that does not receive the exposure it deserves, Nancy Ratzan, the president of the liberal National Council of Jewish Women, said her organization was “pleased the candidates were so clear about their distinctions and very clear about what kind of justices we need.”

Ginsberg and Breyer “have been justices we've admired and appreciated and valued,” Ratzan said. McCain's openness was “clarifying” and “useful.” “I thought it was a pivotal moment,” she said.

Jewish Democrats are promising to play up McCain's answer about the justices. “It summarizes the stakes of the election,” said Ira Forman, executive director of the National Jewish Democratic Council.

One top Republican Jewish activist, in contrast, doubted that the issue would make much of an impact among Jewish voters in November. Jews are “overwhelmingly focused on national security” and the “continued vitality of the U.S.-Israel relationship,” with the economy second, said Mark Lezell, the treasurer and a board member of the Republican Jewish Coalition.

The issue of the Supreme Court, he said, is “not a tipping point issue” but one of many others on the Jewish agenda. Lezell noted that McCain has previously said that Chief Justice John Roberts would be a model for his appoint-

ments, and argued that the Jewish community should feel comfortable with Roberts because “he has not come to his decisions with an extensive ideology or legislative intent.”

The general counsel of the American Jewish Congress, Marc Stern, said he found nothing particularly new or notable about either McCain's or Obama's comments regarding judges, pointing out that it was just a continuation of the politicization of the issue of judicial nominations that began during the Nixon administration and continues to this day.

“Each candidate said what they needed to say for their base,” Stern said. “It would have been surprising if they'd said something” that went against “the religious beliefs of their party.”

But, while emphasizing that it all depended on the specific judge nominated and who he or she was replacing, Stern did say that an additional judge in the McCain mold could have a significant effect on church-state separation cases.

He said a number of conservative judges have been less willing to allow cases on the basis of “psychic harm” arguments in areas such as graduation prayer cases. Thus, such cases may never even get the chance to be heard in the courts, depending on the future makeup of the court.

One Jewish legal observer who asked not to be identified noted that an Obama pick could disappoint some in the Jewish community on security-related issues. For example, the expert pointed out, some Jewish groups have advocated for treating terrorism as more serious than typical criminal activity in the legal arena—a stance that could be affected depending on future appointments.

Whatever the effect a president can have on the Supreme Court, the issue has not always resonated in past elections. Pelavin said he had been wrong about the potency of the issue in the past, but said 2008 could be different, because both candidates appear to be “willing to make it an issue.” McCain, for instance, specifically asked Warren when he'd be able to talk about the Supreme Court issue during the forum.

The candidates also drew a sharp division on

the abortion issue. Obama called himself “pro-choice” but focused on reducing the number of abortions in the country, while McCain emphasized his presidency will have “pro-life policies.”

Ratzan, of the National Council of Jewish Women, somewhat downplayed the exchanges on abortion, saying that neither candidate revealed anything they hadn't said publicly before. She said she doubted it would be a substantial issue in the election and argued instead that the courts are the “long-term issue” voters should be focusing on.

Forman, of the National Jewish Democratic Council, said that based on anecdotal evidence, he believes a number of Jewish voters, generally strongly “pro-choice,” think McCain's maverick image means he's not “pro-life.” Saturday's forum also clarified that issue, he said.

The forum, one of only four joint appearances scheduled for the candidates in the general election, featured each candidate one-on-one with Warren, with them on stage together only briefly between the two interviews. The event took place at Warren's evangelical Christian church, but Jewish observers said the site didn't bother them and they praised Warren's thoughtful queries and wide scope of questions.

“The questions were good and the candidates were clear,” Ratzan said.

“I don't think I'd want every candidate forum in a church,” Pelavin said, but added that he thought Warren drew out more interesting answers from the two candidates than anything else they'd offered during previous appearances. And he noted it was significant that while issues such as abortion and gay marriage were on the agenda, so were poverty and the environment—a change from the focus of many other evangelical leaders.

After years of religion becoming “highly politicized,” and evangelical Christians being viewed as beholden to one party, it's a “healthy sign for our country that we can have an open debate about religion and faith,” Stern said. It “indicates a greater distance between church and state.” ■

In energy debate, Jewish groups concerned with security, environment

by Ron Kampeas

WASHINGTON (JTA)—For Jews, the energy debate is a case where tough-minded hawks and feel-good liberals are in agreement.

Whether one views the presidential candidates' ideas to solve America's energy problems through the lens of national security or the environment, Jewish organizational leaders say, neither aspirant's proposals look very good.

National security hawks say the quick fixes touted by the campaigns of U.S. Senator Barack Obama (D-Ill.), the Democratic nominee, and his Republican rival, U.S. Senator John McCain (R-Ariz.), miss the bigger picture: America needs a comprehensive plan to wean itself from Middle Eastern oil, and fast.

McCain advocates allowing states to open up offshore sites previously closed to drilling. Obama wants to reduce replenishment of the strategic oil reserve, the Energy Department's emergency stash.

Both candidates also tout more comprehensive policies, but they back these interim solutions as a way to address painful gasoline prices hovering at \$4 per gallon.

Such salves are meaningless without planning, Jewish organizational officials say.

“We are not interested in interim solutions,”

said Neil Goldstein, the executive director of the American Jewish Congress, a group that has taken a leading role among Jewish organizations in energy advocacy and independence. “The long-term position has to be to become independent; we must get off of this dependence on foreign oil.”

The AJCongress says the first priority should be to enact legislation to require America's eventual transition to the manufacture of cars that run on alternative fuels.

Continued dependence on foreign oil subjects the United States to the potential threat of a cut-off in supply. An Iranian blockade of the Straits of Hormuz, through which much of the Middle East's oil must travel, would have immediate and catastrophic consequences.

Likewise, President Hugo Chavez of Venezuela could follow through on threats to stop oil sales to the United States, though the prospect is unlikely given that Venezuela is as reliant on America's oil purchases as America is on Venezuelan oil sales.

The Jewish Institute for National Security Affairs faulted both major U.S. political parties for politicking instead of working out a comprehensive plan. “Congress is still dithering about

drilling, refining and building nuclear power plants,” JINSA said. “We can't drill our way out of this; they chant. No, we can't. But we can drill, refine, generate, reuse, reduce and recycle.”

Another proposal, touted by JINSA and the American Jewish Committee, is to remove a tariff of 54 cents per gallon on importing sugar ethanol from South American and Caribbean nations. The tariff satisfies American farmers producing corn ethanol, but sugar ethanol has proven much more efficient to manufacture, as well as less damaging to the food supply.

The tariff makes little sense given the exigencies of petroleum security, said Ami Greener, the AJCommittee's energy policy specialist. Brazil, which is friendly to the United States, is a major sugar producer while Venezuela, which has cozied up in recent years to Iran, is a major oil supplier.

“I'd rather see our money going to Brazil than Venezuela,” Greener said.

The number of alternatives, including tax credits for using alternative fuel, research into more efficient coal use, the use of windmills and natural gas, and the development of electric cars—an area in which Israel is leading—are vast, Greener said.

That doesn't necessarily count out drilling

off-shore or in Alaska, he said, but it must be done in context.

“We have 2 to 3 percent of the oil reserves, and we use 25 percent, and it won't come down from drilling or political pandering,” he said.

While AJCongress and AJCommittee take environmental issues into account when formulating energy policies and considering which energy-related legislation to support, some groups have made environmental concerns the determining issue.

The Coalition on the Environment and Jewish Life, a collection of about a dozen national groups that includes the Reform and Conservative Jewish religious movements, issued a statement last week calling for an emphasis on climate change and natural resources in creating energy policies.

“It is the responsibility of every human, from every walk of life and every religious background, to protect the environment for ourselves and for the generations to come,” said the statement from the coalition, which operates under the Jewish Council for Public Affairs.

The statement cited the “need for promoting domestic energy security, increasing fuel

continues on next page

A shining light for Kampala's orphans

by Jonathan Pulik

KAMPALA, Uganda (JTA)—Bleak and dusty, the Namuwongo slum stretches along the main rail line that runs through this capital city. Shantytown dwellers who use the tracks as a pedestrian thoroughfare are killed or maimed regularly by passing trains.

Yards away, among the wooden shacks, stand the bamboo walls of a kindergarten for some of the slum's neediest children. Started last year by an oncology intern from Tel Aviv who was volunteering in Uganda with the Israel-based humanitarian aid organization Brit Olam, the Little Light Children's Centre is filled with AIDS orphans, children who are disabled and disfigured, and regular kids from the slums.

"We decided to invest in young children with no place to go, nourish them and prepare them for school," says the physician, Shiri Tenenboim, who has since returned to Israel. She helps manage the school's administration and fund-raising efforts from Tel Aviv.

Children come to Little Light from as far away as neighboring Congo, where a savage war turned them and their families into refugees. One girl's face is scarred permanently by burns from a falling candle that set her bed alight as she slept. Fewer than 10 percent of Ugandans have electricity at home.

Five days a week, about 60 children aged 3 to 7 eat a nutritious breakfast and learn from teachers who are trained with funds raised in Israel. The money comes from donations made by Israeli companies and funds raised by the sale in Israel of bead necklaces made in Uganda.

Along with a steady stream of Israeli volunteers, the kindergarten is run by Qasasa Ayeha, a resident of the slum, a devout Muslim and a diehard fan of Israel's Maccabi Haifa soccer club. Not yet a formally qualified teacher, Qasasa is in the midst of two years of training—paid for with Israeli donations. She says the experience has changed her view of Israelis. "I had never met Israelis before," she says. "I knew them as inflexible and sophisticated weapons makers. After seeing the film about the storming of Entebbe, I thought they had supernatural powers!"

For their part, the Israeli volunteers say that what impresses them about Qasasa is her "innate wisdom" and versatility. Qasasa

even improvised a religion-neutral grace before meals that works for both the kindergarten's Christian and Muslim children. In Uganda, prayer is a fixture in most schools and in the workplace.

On a weekend outing to the Entebbe botanical garden some 20 miles from Kampala, Qasasa stands at the ready with her first-aid kit, nursing scrapes and mosquito bites almost before they happen. For some of the children, it is their first ride in a car. One toddler becomes motion sick, vomiting on her Sunday best.

Later, playing soccer with the children, Qasasa's flowing black abaya doesn't stop her from diving to the ground to make a save. "The kids really change when they come to the school," she says. "Some used to buy alcohol. Now it's sweets. I give them basic knowledge, and they take it higher."

Until Little Light was established, many of the children who attend the kindergarten spent their days picking through the mountains of trash that litter the slum. Searching for scrap metal, bottles and other valuables, they'd sell their findings for a few cents to feed themselves and their families. "They had nails like talons to scavenge," Qasasa says.

In the school's early days, heavy rains would turn its dirt floor into a muddy quagmire. Then an Israeli construction firm in Kampala poured a concrete floor here free of charge.

Mercy Annet, whose 3-year-old son Kinene Ramson attends the preschool, says the school has helped make Kinene healthy and strong. "They care so much for the kids," Annet says. "They give him milk, which we can't afford."

Tenenboim says eventually the school will be part of a comprehensive, community-run center that will also host older children and evening parenting classes. It just may take a little time.

"It's the difficult things that we do quickly; the impossible takes a little longer," she says, quoting the late Israeli Prime Minister David Ben-Gurion. "Israel is now a flourishing country, an example to struggling ones like Uganda. I see international aid as the new Zionism," Tenenboim says. "We did it ourselves with the help of the international community. Now it's time to give back." ■

Energy, continued from previous page

economy and supporting the development of new methods of renewable energy." The JCPA has long opposed drilling in Alaska's wildlife refuge, said Hadar Susskind, its Washington director. "It's been used as a political straw man, throwing it out there knowing it's not going to happen," Susskind said. He cited government figures showing that the drilling would have a negligible impact on prices.

"It wouldn't have any real impact," Susskind said. "It's bad and ineffective."

The Reform movement's Religious Action Center has been especially aggressive in opposing Alaska drilling.

"Jewish tradition insists that we care for the earth and preserve the goodness of God's creation," the center said in a backgrounder published last year. "We are instructed in the Torah not to destroy (bal tashchit). Rather, we are to become stewards and protectors of the land."

Most Jewish communities have yet to tackle the question of offshore drilling because it is a relatively recent proposal, Susskind said.

In Florida, one of the states that could authorize offshore drilling should it receive congressional sanction, U.S. Rep. Debbie Wasserman Schultz declared her opposition in a recent mailing to constituents. But the Democratic lawmaker, a leader on Capitol Hill on Jewish issues, suggested she was open to persuasion.

"I am interested to know what you think about this topic, especially now that energy prices are increasing," she wrote.

Edwin Black, whose book on the topic, "The Plan," is due to be published in September, said the key is a better educated public.

"We have a confused public and an uninformed media that doesn't know what questions to ask and politicians delivering malarkey and false promises," he said. ■

Falash Mura aliyah ends—sort of

by Uriel Heilman

NEW YORK (JTA)—When the plane from Ethiopia touched down early one morning last month at Ben Gurion International Airport with 65 new immigrants aboard, there was no ceremony to mark what constituted the end of a major phase of mass Ethiopian aliyah. Instead, the immigrants were escorted through the old airport terminal, processed and bused to Jewish Agency-run absorption centers across the country. They were the last of more than 17,000 to come to Israel since the Israeli government decided in 2003 to allow in a limited number of additional Ethiopians known as Falash Mura.

It was a far cry from the last time Israel completed a major phase of Ethiopian aliyah, in June 1998. Back then, Prime Minister Benjamin Netanyahu was on hand to welcome the immigrants, promising them a bus tour of Jerusalem and declaring mass Ethiopian immigration to Israel officially over.

That morning's more subdued reception owed, in part, to the controversial aftermath of that ceremony.

Just weeks after Netanyahu's declaration, more than 8,000 additional Ethiopians turned up at Jewish aid compounds in Ethiopia petitioning that they, too, be taken to Israel. In the decade since, tens of thousands of Ethiopians have come to Israel, in large part due to the efforts of advocates in Israel and the United States.

Even before last month's milestone arrived, the closing of this phase of Ethiopian immigration—many thought it would constitute the end of mass Ethiopian aliyah—carried echoes of 1998.

About a year and a half ago, advocates for Ethiopian aliyah announced that another 8,000 Ethiopians had migrated from their rural villages to Gondar, where Jewish aid compounds are located, and demanded that they be processed for aliyah.

But Israel's Interior Ministry refused to screen the new group for eligibility to immigrate, arguing that they were not covered by the government's 2003 decision. Advocates for the Ethiopians challenged the ministry's position in court, but Israel's Supreme Court ruled in favor of the ministry, finding that the group—which by this spring had swelled to 8,700—represented new petitioners.

The court recommended, however, that the government review the eligibility of some 1,400 of the petitioners, and several weeks ago Prime Minister Ehud Olmert agreed in principle with that recommendation.

That means, in essence, that Ethiopian aliyah still isn't over. "There was no event because an event would have made a statement that aliyah is over," Michael Jankelowitz, a spokesman for the Jewish Agency, which carries out the government decisions on Ethiopian aliyah, said after last month's flight arrived. "The issue of aliyah from Ethiopia is not a closed book yet, so there's no need to have a ceremony."

The debate surrounding the immigration of the Falash Mura—Ethiopians claiming links to people whose Jewish ancestors converted to Christianity a century ago to escape economic and social pressures, but who now are returning to Judaism and petitioning to immigrate to Israel—has been influenced by the frequent fluctuations in the number said to be left in Ethiopia.

Skeptics point to the frequent additions to those numbers as signs that non-Jewish Ethiopians are deceptively claiming links to Ethiopians of Jewish descent and exploiting lax Israeli immigration regulations to escape Africa's desperate poverty for the relative comfort of the Jewish state.

Israeli ministers, Jewish aid officials and

members of Israel's own Ethiopian Jewish community are among the skeptics, and they have been behind efforts to quantify and cap the aliyah of the Falash Mura.

"We are creating a hell of a job for ourselves because of political correctness or trying to be nice," Israel's interior minister, Meir Sheerit, told the Jerusalem Post in a 2007 interview.

Echoing sentiments frequently voiced in Israel, Sheerit expressed fears that the aliyah would never finish. He also cast aspersions on the Falash Mura's Jewishness, calling them Christians.

Advocates, however, claim that the vast majority of those petitioning to immigrate to Israel have legitimate links to Jewish ancestry and are genuinely returning to Jewish practices, not simply adopting Jewish observances in a bid to immigrate. Many advocates say Israel's reticence to accept the Falash Mura stems from racial bias—a charge Israeli officials reject.

Advocates are not giving up on their effort for the group of 8,700, saying Israel should review their applications for aliyah to determine their eligibility instead of refusing to consider them outright. They have lined up a number of high-profile figures behind their cause, including former Israeli Supreme Court justice Meir Shamgar, Harvard law professor Alan Dershowitz and Canadian parliamentarian Irwin Cotler.

They also are lobbying Knesset members. Last month, the 120-member parliament passed two nonbinding resolutions in favor of the 8,700 petitioners, by votes of 44-1 and 43-1. The resolutions have no legal power.

Some of the fiercest advocates for Ethiopian aliyah are in the United States. North American Jewish federations, including its umbrella organization, the United Jewish Communities, have pressed the Israeli government to accept Ethiopian immigrants and bankrolled the work of the main Jewish aid group operating in Ethiopia, the North American Conference on Ethiopian Jewry, known as NACOEJ.

But with the aliyah begun in 2003 now complete, and the Interior Ministry and Supreme Court saying the government has fulfilled its pledges, American Jewish support for the aliyah has dwindled.

UJC fell nearly \$30 million short of its \$100 million fund-raising goal for Ethiopian aliyah and absorption as part of Operation Promise, a three-year effort that launched in 2005. In June, the UJC announced that its Ethiopia-related funds had been exhausted.

That cut funding for NACOEJ's aid programs in Ethiopia by some \$68,000 per month. Several big-city federations supportive of Ethiopian aliyah were informed of UJC's cut and advised to pick up the slack if possible, but NACOEJ says the shortfall has forced the closure of the group's food program in Gondar for young mothers and their children.

A UJC official told JTA recently that the umbrella group might be willing to consider resuming funding in Ethiopia, depending on the humanitarian situation.

For now, it's not clear when Israel will begin reviewing the 1,400 petitioners for their eligibility to make aliyah. And though Israeli officials have no obligation to bring the remainder of the 8,700 people said to be left in Gondar, advocates insist they will not give up their fight.

"The reality is stronger than people like Sheerit," said Avraham Neguse, the director of South Wing to Zion, an Ethiopian Israeli advocacy group. "If everyone is afraid of 8,000 today, in another few years we can bring more. The longer they stay there, the more Israel will have to bring." ■



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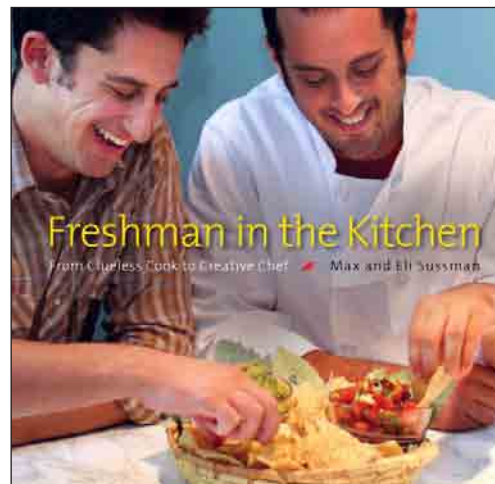
Become a creative chef with new local cookbook

Kate McCabe, special to the WJN

If you haven't heard about Michigan natives Max and Eli Sussman's new cookbook yet, you're bound to soon. *Freshman in the Kitchen: From Clueless Cook to Creative Chef* brings culinary skills to the uninitiated, beginning with the very simple and building up to some quite delicious and complex dishes. The Sussman brothers envisioned the book as a teaching tool as well as a cookbook after noticing how their friends were always asking them how they cooked all those great dishes.

In this exclusive interview, I talk to the Sussmans about some of the behind the scenes of *Freshman in the Kitchen*.

Ann Arbor resident Max Sussman, a recent University of Michigan grad, currently works in the kitchen at Zingerman's Deli and Eli does marketing and catering in Los Angeles.



using very little prepared or pre-packaged food. We also went shopping at as many local farm stands as possible, and even took a rowboat across the lake to get berries. In the book, that's not reflected in specific recipes but in the general attitude that it's better if you make it yourself.

At eve I learned a lot of details about cooking technique. After working there, I had a much greater understanding of the way to cook foods to bring out their flavor in the best ways. So the detail in the recipes in the book and the "Kitchen Techniques," many of those came from the knowledge I gained at eve.

WJN: How did you choose the recipes to include in the book? Which is your favorite and why?

Eli: It took us a long time to determine the overall tone and flow of the book and we had to eliminate a lot of recipes we liked

WJN: What made you decide to write a cookbook? What makes it different from all the other cookbooks out there?

Max: We decided to write a cookbook because all of our friends were always asking us how to cook. We knew that there are a lot of people interested in food and learning how to cook so we wanted to give them a book that would be informative and useful in the kitchen, but also be lots of fun to use.

Eli: Each chapter begins with simple recipes and builds in difficulty. In this form, our cookbook works as a guide, with each previous recipe laying a foundation for the recipes that come after it. The techniques in Chapter One can end up benefiting you in a recipe in Chapter Five, helping you step outside the box to invent a new dish or a variation on something you've attempted in the cookbook.

WJN: How are your cooking experiences at places like Camp Tavor or eve reflected in the book?

Eli: Our ability to cook quality food for the masses—a trait we began to refine at Tavor—shows through in a lot of our recipes. This comes from the mindset we developed cooking at Tavor. We never wanted to sacrifice delicious food just because it was summer camp or we were cooking primarily for kids. We take the same approach with our cookbook—we treat the audience as a group that loves food and can be adventurous. They just need to be nudged in the right direction and given some clear instruction on how to become creative in the kitchen.

Max: For me, cooking at Tavor and eve were really important experiences. At Tavor, I was able to run a kitchen that fed around 200 people three meals a day. It was a lot of responsibility, but it was also a lot of fun. The biggest change we implemented was cooking as much as possible from scratch and

a lot. The recipes we selected fit together in the flow and display a wide variety of ethnic backgrounds—which clearly articulates our own love of food and cooking from so many areas of the world. Furthermore, a lot of these recipes teach techniques and provide insights that are valuable for creating your own recipes down the line.

WJN: Do you have any culinary influences, in terms of types of cuisines, cooking styles, or chefs?

Eli: I love straightforward cooking without a lot of fanfare. I love an incredible steak, a great sandwich, and well-made side dishes that compliment the main item. A great sandwich shop or an Italian restaurant that focuses on flavor first and foremost are my primary favorite styles.

I think Anthony Bourdain is an incredibly insightful writer and although I've never tasted his food, I would love to.

Mario Batali is a master and I love to watch him on TV because you can tell he loves cooking, eating and talking about food so much that you have to respect his craft and dedication.

Max: All those that Eli mentioned—and my biggest influences are anyone who keeps things simple and the focus on the food, shows respect to the land and works with producers. ■

You can order *Freshman in the Kitchen* online now at www.freshmaninthekitchen.com or find it in at bookstores in the Ann Arbor and Los Angeles areas. Meet Max in person at the Kerrytown Bookfest on September 7, or at the Homegrown Festival on September 13. Both Max and Eli will appear at the 21st Annual Ann Arbor Jewish Book Festival, Thursday evening, November 6 at the Jewish Community Center of Washtenaw County.

Rosh Hashanah and Yom Kippur

Judy Cohen, food editor

My mother would usually host the holiday meals for her side of the family. We had a small, Cape Cod style house and the claw foot, drop-leaf, Duncan Phyfe-style table that usually rested compactly against the wall of the combination living/dining room, would have several boards added to its middle and then a folding table annexed to its far end. This would cover the entire room nearly wall-to-wall with barely enough room to walk around the folding chairs that had been brought down from the attic to accommodate 15–20 people. The table would be set with my mother's hand embroidered cut-work table cloths that I had watched her sew and cut out with delicate precision on many a winter evening while I sat snuggled close to her, admiring the skill and patience it took.

My mother, like so many others, got up very early in the day to begin the meal preparation. One of our jobs was to bring up apple pies from the freezer. Many such pies with light, flaky crusts were waiting there, having been made from apples grown on our back yard tree, harvested by my father each fall.

Through the day, the smell of the chicken soup boiling on the stove, the turkey roasting in the oven and all the other aromas filled the house. But the piece d' resistance was the kreplach. Often called Jewish ravioli or Jewish won tons, these dumplings may be made with several different types of fillings: meat, potato or cheese, but the ones my mother made were filled with seasoned hamburger. Some were boiled in water and later dropped into the chicken soup and others were pan fried in schmaltz (rendered chicken fat). My mother always counted them and it was customary to ask, before eating them, "Bertha, how many kreplach did you make this year?" My mother's answer was usually somewhere around 100–120 for the soup and 50–60 for the fried ones. She would announce her numbers with pride while we discussed which kind were better. There never seemed to be enough, especially considering that they were shared with 15–20 relatives whom I felt were undeserving of this rare treat made only once or twice a year.

I loved to watch my mother make these. She would usually save a few at the end for me to pinch the dough together. It is important, I learned, to stretch the dough taut over the meat which helps to make it thin and also to be sure the ends are well-pinched together so the meat filling doesn't come out when they are boiled. It is also important to roll the dough very thin before adding the filling. Unlike ravioli, which is heavier, kreplach are light and delicate. If not, they are referred to as "craplach". (Ugh) I was always amazed at how quickly my mother worked to accomplish this task and how nimble her fingers were until arthritis claimed them many years later.

Kreplach are usually made in a triangle shape, said to represent Judaism's three patriarchs: Abraham, Isaac and Jacob. My mother's were square. Perhaps she made these to honor Sarah, Rebecca, Rachel and Leah? We didn't know about this symbolism back then.

I was not able to find my mother's recipe, but I remember how the hamburger was prepared and seasoned. I have found some other recipes and in my search, there are only slight variations on the dough and it is easy to make. I watched Chef Jeff Nathan make these on his show on American Public Television. He used a pasta rolling machine and put small amounts of dough through 3 times. If you happen to have one of these, it looked useful, but a normal rolling pin is fine.

Here is the recipe from *The Second Avenue Deli Cookbook*. I found it on line at www.epicurious.com. It says that it makes about 30, but a similar recipe in another book claims to make 6–8 dozen. It has three different choices for fillings but instead of their meat version, I'll give you the one I remember from my mother. ■



Vegetarian "Chicken" Soup

Yield 10 one-cup servings

- 2 tablespoon olive oil
- 1 medium onion, chopped
- 1 each chopped celery, peeled carrot
- 1 each peeled diced sweet potato, parsnip
- 1 piece (1 inch) peeled, minced ginger root.
- 2 cloves garlic, minced
- 2 quarts water or vegetarian broth
- 3 sprigs fresh thyme
- 2 bay leaves
- ½ cup minced fresh dill
- 1 teaspoon each, kosher salt, fresh ground pepper.

Heat oil in large saucepan or dutch oven. Add onions, celery, carrots, sweet potatoes, parsnips, ginger, garlic. Saute until lightly browned, about 2 minutes. Add water or broth, bay leaves, thyme. Heat to a boil, reduce, simmer until vegetables are tender, about 45 minutes. Add dill, salt, pepper. It is important to keep the heat on simmer to keep the broth clear. Do not over boil.



from Steve Petusevsky, Sun-Sentinel South Florida, posted on AFCJ Archives

Kreplach

Wrappers: (or use Chinese Won Ton wrappers from the supermarket to save time)

- 3 cups flour
- 1 teaspoon salt
- 3 eggs, beaten
- 3 tablespoon cold water
- 1 egg, beaten for binding the kreplach
- (If you feel creative, add a few herbs to this dough.)

1. Sift flour and one teaspoon salt into a large bowl and create a well in the center.
2. Pour the three beaten eggs into the well, and wetting your hands, knead into dough. Add water, and continue kneading until dough is smooth. (Add more flour if necessary, dough should be elastic and a little tacky) Roll dough into a ball, place it in a bowl, cover the bowl with a damp cloth and refrigerate for 30 minutes.
3. On a well-floured board, roll dough as close as possible to paper-thinness with a floured rolling pin. Cut into 2-inch squares. (Use a pie crust cutter to make fancy edges if you wish.) You can roll each individual square a bit thinner before you fill it. (Also, stretch it as you fill.) Have bowl with a beaten egg, a teaspoon and the filling at hand.
4. Place a flatware teaspoon of filling in the center of the square and fold diagonally to create a triangle. Seal the sides with the egg mixture and pinch together tightly.
5. Bring a large pot of water to a vigorous boil, add one tablespoon salt and drop in the kreplach. Cook for 20 minutes or until kreplach float to the top. Remove with a slotted spoon and drain in colander then place in the chicken soup.

If you like fried kreplach, fry them in a little oil over a medium flame until browned on all sides. Drain on a paper towel. They can be served at room temperature and make great appetizers.

You can use just about any kind of meat: left-over brisket, ground beef, chicken or turkey. If you use one of the dairy fillings, serve with sour cream and fried onions. .



Mom's filling

- 1 pound lean raw ground beef.
- 2-3 Saltine or Krispy brand crackers soaked in just enough water to cover and added to the ground beef when water has been absorbed and crackers are soft.
- Onion salt and garlic salt to taste.(about ¼ teaspoon each) We actually used to taste the raw beef, but this is probably not safe anymore.
- You could add a little onion if you like.

Most recipes recommend that you sauté the beef before filling the kreplach. If you do, don't cook it too much—it will cook in the boiling water, too.

The ones with potatoes or cheese also make good appetizers or a light lunch. They are especially tasty with a little sour cream on the side or the potato variety with a little sautéed or caramelized onion.

Potato filling

- 2 tablespoon corn oil
- ¾ cup chopped onion
- 1 teaspoon finely chopped or crushed fresh garlic
- 1 egg yolk
- 1 cup cooked mashed potatoes
- 2 tablespoon minced fresh parsley
- 1 tablespoon minced scallions
- 1 teaspoon salt
- ¼ teaspoon pepper
- 1 egg beaten

1. Heat corn oil in a skillet, and sauté onions until nicely browned. At the last minute, add garlic, which browns quickly.
2. In a large bowl, combine onion-garlic mixture with all other ingredients and blend thoroughly.

Cheese filling

- 1 cup farmer cheese
- ¼ cup sugar
- 1 egg beaten

Combine all ingredients in a bowl and blend thoroughly.

Family cookbook satisfies a hunger to recall the past

By Linda Morel

NEW YORK (JTA)—Judy Bart Kancigor is one of the rare Cinderella stories in publishing, beating the odds to earn a contract without contacts in the industry.

It all started with a spiral-bound volume of family recipes that would become *Cooking Jewish: 532 Great Recipes from the Rabinowitz Family* (Workman Publishing, 2007).

In 1996, Kancigor was a court reporter and about to become a grandmother when some aunts on her maternal grandmother's side of the family were declining. "As Aunt Estelle's condition worsened, Aunt Sally was moving into assisted living," Kancigor recalls. "Aunt Hilda was on dialysis, and Aunt Irene didn't know who I was when I called." She pauses. "That's when it hit me—one generation was leaving while another one was coming. How would my grandchild know about the Rabinowitz family?"

Alarmed by this prospect, she wanted to give the baby a gift—the past on a plate. "I wished I could reach my arms across the generations and somehow pass on a taste of the legacy that had been bequeathed to me," Kancigor says. "I decided to become a conduit. But I wondered what I wanted to impart besides Aunt Sally's apple cake and Aunt Irene's kugel. I wanted the next generation to know the stories, to know where we came from, to know our history."

It was a history seasoned with tantalizing foods. Cooking and eating were staples of Rabinowitz life.

Kancigor's maternal grandparents, Hinda and Harry Rabinowitz, had immigrated to New York City from Belarus, Russia, in 1907. In Belle Harbor, Queens, they raised seven children on shtetl fare, notably kishke and kreplach. Free from Cossack terror, they hoped their children would receive an education and succeed.

Their children thrived on foods Mama Hinda measured with a *yahrzeit* glass. They spoke English, fulfilled their parents' dreams and never heard the hoofbeats of Cossack horses.

Kancigor's mother and aunts carried the torch, cooking Old World favorites in their modern kitchens. They relied on Mama Hinda's handfuls of a little of this and that to make black bread, potatoes and chicken soup as they simultaneously embraced Jell-O and sliced white bread, clipping trendy recipes from women's magazines.

Kancigor grew up in a two-family house downstairs from her grandparents. Her favorite pastime was sitting on the front porch glider and listening to family stories. Like a piece of sponge cake, she soaked up anecdotes—Mama Hinda's cooking, too. Her delicious memories became the motivation for preserving the family's legacy.

Early in the process, Kancigor enrolled in a cookbook writing seminar at UCLA. The teacher, cookbook author Norman Kolpas, asked students to describe their projects.

Among chefs, food writers and caterers, Kancigor was intimidated. "Oh, I'm just writing a family cookbook," she mumbled. Kolpas grew serious and pointed a finger at her. "What you're doing is very important," she said. "Don't let anyone stop you."

Kancigor contacted relatives as she assembled an album of family recipes, stories and photos. Taking a huge gamble, she printed 500 copies of *Melting Pot Memories*. While her husband feared these spiral bound books would forever clutter their garage, she handed out copies at a nephew's bar mitzvah.

With minimal publicity, word spread about this self-published book. *Melting Pot Memories* sold faster than honey cakes at Rosh Hashanah—sales reached 11,000 copies. Its overwhelming success landed her a book contract from Workman Press to write an expanded version, which became the recently published *Cooking Jewish*.

Along the way, Kancigor's son asked, "Why are people reading about our family?"

The simple answer: They are hungry for their forgotten past. In essence, the Rabinowitzes are every American Jewish family.

"Although the Rabinowitz family is Ashkenazi, I wanted Sephardic dishes in my cookbook, too," Kancigor says. "If anyone had married into a Sephardic family, I was dying to include their foods."

She sought tales and recipes from relatives as far flung as in-laws of in-laws. The result is a nostalgic step back in time.

"Every Friday, my grandmother baked challah," Kancigor says. "My brother Gary and I could smell it wafting from upstairs."

At Rosh Hashanah, they would break off chunks and dip them in honey for a sweet New Year. Decades later in 1976, when Kancigor heard her grandmother was in intensive care, she was compelled to get the recipe for a challah that was as light as a cloud.

From her deathbed, 91-year-old Mama Hinda dictated its ingredients and instructions to Kancigor's mother, who wrote it down. The recipe would be set aside for years.

Assembling her cookbook, Kancigor tried the recipe. The results were disappointing. "In her condition, perhaps Mama Hinda forgot to mention certain crucial things," she says.

Devastated, Kancigor took the recipe scribbled on scrap paper to a professional baker, who miraculously re-created the challah's exact taste. "I had a Madeleine moment when I took my first bite," says Kancigor, admitting that the baker took a different route to arrive at the same place.

Since then Kancigor's first grandchild was born; three more have followed. "They never knew Mama Hinda but they've eaten her challah," she says. "It's tying the generations together. The thing I'm most proud of—even more than publishing a book—is collecting our family stories and recipes."

Jewish history is ongoing, she explains.

"By knowing where you came from, you can see what part your family played in it, whether it be from the Lower East Side to the suburbs, from the Holocaust to Los Angeles, or from peddler to investment banker," she says.

Kancigor is gratified that readers respond to her relatives as if they were characters in a novel. She encourages everyone to write a memoir cookbook. "This Rosh Hashanah, you and your children are blazing into the 21st century with honey cake and challah, carrot kugel and sweet wine," she says.

The Jewish New Year is a time to contemplate the past while considering the future, a time to dig out old recipes, a time when cooking Jewish is cherished. But for those who've lost their grandparents' recipes, open Kancigor's cookbook and prepare a Rabinowitz favorite.

After all, they're family.

The following recipes are from *Cooking Jewish: 532 Great Recipes from the Rabinowitz Family*. ■

Mama Hinda's Challah

Yield: 1 1/2-pound round challah

No Jewish food reminds Kancigor of her grandmother more than Mama Hinda's challah. With a Litvak sensibility, Mama could live without sweets. But once a year, at Rosh Hashanah, she sprinkled raisins into her challah dough to enhance its sweetness.

3 1/2 cups bread flour
 1/2 cup warm water (100° to 110°)
 2 3/4 teaspoons active dry yeast
 1 teaspoon, plus 1/4 cup, sugar
 2 large eggs, at room temperature
 1/4 cup vegetable oil, plus extra for oiling the bowl
 1 1/2 teaspoons kosher (coarse) salt
 1/3 cup raisins (optional)
 Vegetable oil, vegetable cooking spray or parchment paper for greasing baking sheet
 Egg wash: 1 egg yolk mixed with 1 tablespoon water

1. Set aside 2 tablespoons of the flour. Place the remaining flour in the large bowl of an electric mixer, fitted with a flat paddle or dough hook. Make a well in the center of the flour and pour in 1/4 cup of the warm water. Sprinkle the yeast over the water and add 1 teaspoon of the sugar. Using a fork, stir the water, yeast, and sugar together gently, keeping the mixture in the well. (Don't worry if a little flour becomes incorporated.) Let stand until bubbly, about 10 minutes.
2. In a separate bowl, beat the eggs, the 1/4 cup oil, the remaining 1/4 cup sugar, and the salt together with a fork. Add the egg mixture and the remaining 1/4 cup warm water to the flour mixture, and beat on low speed until incorporated. Then beat on medium speed until smooth and silky, 5 to 10 minutes. (The dough should feel slightly sticky and, to quote *Adventures in Jewish Cooking*, by Jeffrey Nathan, "like a baby's tush.") If it is too sticky, add the reserved 2 tablespoons of flour (or more, if necessary), 1 tablespoon at a time and continue to mix for a few more minutes.
3. Oil a large bowl and place the ball of dough in it, turning the dough so it is oiled all over. Cover with a kitchen towel and set aside in a warm place until the dough has almost doubled in bulk, at least one hour. (A warm place would be an oven preheated to the lowest setting and then turned off.)
4. When the dough has almost doubled, punch it down and knead it by hand for one–two minutes, incorporating the raisins, if using.
5. For a spiral Rosh Hashanah challah, roll the dough into a single rope about 34 inches long. Beginning at one end, wind the rope from the center of the spiral outward, keeping the center slightly elevated, like a turban. Tuck the end under.
6. Lightly grease a baking sheet. Place the shaped dough on the prepared baking sheet, cover it with a slightly dampened cloth, and allow it to rise in a warm place for one hour.
7. Preheat oven to 375°.
8. Brush the top of the loaf with the egg wash. Bake until the top is brown and the bottom sounds hollow when tapped with your fingers, 25 to 30 minutes.
9. Transfer to a wire rack and let cool completely.

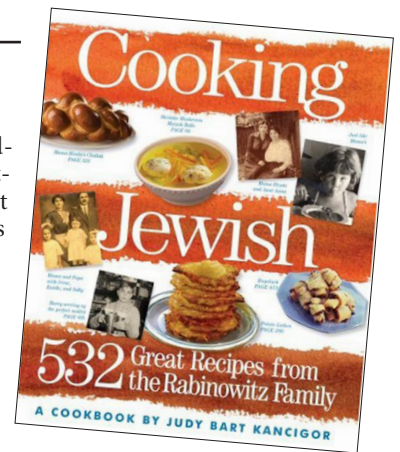
Herta Heidingsfelde's German Plum Cake

Yield: 6-8 servings

Herta Heidingsfelder is the mother-in-law of one of Kancigor's cousins. Herta learned to make this traditional Rosh Hashanah cake—really a tart with a cookie crust—from her mother-in-law. At 90, she still bakes this dessert for the new year.

8 tablespoons (1 stick) unsalted butter, at room temperature, plus extra for greasing the pie plate (Margarine can be substituted for the butter.)
 1/2 cup, plus 2 tablespoons, sugar
 Yolk of 1 large egg, at room temperature
 1 cup all-purpose flour, plus 1 to 3 tablespoons, if needed
 2 to 2 1/4 pounds fresh Italian plums, halved and pitted

1. Preheat oven to 350°. Butter a 9-inch pie plate, or the bottom and 1 inch up the sides of a 9-inch springform pan.
2. Be sure the butter and egg yolk are at room temperature. Combine the butter, the 1/2 cup sugar and the egg yolk in a bowl and mix by hand, until thoroughly combined. Gradually add the 1 cup flour. If it is too sticky, add the extra flour, 1 tablespoon at a time. Press the dough into the bottom and barely up the rim of the prepared pie plate, or over the bottom and 1 inch up the sides of the springform pan.
3. Cut 2 slits in each plum half, slicing it two-thirds of the way down, so it fans out into 3 sections. Stand the plums upright in the pie plate, packed tightly in circles with the skin facing out and the uncut ends pressed into the dough. There should be very little dough exposed. Bake until the dough is lightly browned, about 45 minutes. The tart will seem juicy when it comes from the oven. Let the tart cool on a wire rack.
4. If you will be serving the tart the same day, store it at room temperature. Otherwise store it, covered with plastic wrap, in the refrigerator for up to 2 days. Allow it to come to room temperature before serving.
5. Immediately before serving, sprinkle the remaining 2 tablespoons sugar over the fruit.



Calendar

September 2008

Monday 1

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

Tuesday 2

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

Blood Pressure Clinic: JCC Seniors. A registered nurse from Care Response will take and record blood pressures and address questions. 1 p.m. First Tuesday of each month.

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

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

Wednesday 3

Talmudic Ethics: Jewish Learning Institute. JLI series bringing wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 4

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

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschawsky, 2:15 p.m. at the JCC.

Birthday Celebration and Presentation: JCC Seniors. Bring family and friends to celebrate September birthdays. Cake and ice cream served at 12:30 p.m. followed by presentation at 1 p.m. by Rabbi Levi on "Prepare for the Holidays-Prepare for Life."

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 5

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni at 761-2765 for directions. For information, call 971-0990.

Friday evening services: See listing at end of calendar.

Saturday 6

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

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

Shabbat services: See listing at the end of calendar.

Sunday 7

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

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

Outdoor and Indoor Fair: BIC. Free hotdogs and fixings, concert by Gemini, Soccer Skills competition, Bounce House, Israeli dancing, and much more. For all ages, with special program for children ages 5–6. 11 a.m.

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

Monday 8

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

Youth Enrichment: JCC. "Terrific Tennis" class for students in grades 1–5. 4:15–5:15 p.m. For fee and other information or to register, call Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Mondays through October.*

Advanced Biblical Hebrew: BIC. Taught by Pauli Weizman at Temple Beth Emeth. 5:15 p.m.

Tuesday 9

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities, 1 p.m. *Every Tuesday.*

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

Youth Enrichment: JCC. "Kickball with Kim" for students in grades K–2 and "Jazzy Jewelry" for students in grades 1–5. 4:15–5:15 p.m. For fee and other information or to register, call Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Tuesdays through October.*

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

Wednesday 10

Lunch and Learn: BIC. "What are the High Holiday Services All About?" With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

High Holy Day Discussion: TBE. "Preparing Your Heart for the High Holy Days," led by Rabbi Levy and Cantor Rose with breakout sessions. \$15/dinner. RSVP by September 8 to 665-4744.

Beginner Biblical Hebrew: BIC. First session of class taught by Pauli Weizman. 6 p.m.

Intermediate Biblical Hebrew: BIC. First session of class taught by Pauli Weizman. 6:30 p.m.

Talmudic Ethics: Jewish Learning Institute. Series brings wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 11

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

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschawsky, 2:15 p.m. at the JCC.

Presentation: Frankel Center for Judaic Studies. "The Italian Genizah: A New Discovery of Ancient Hebrew Manuscripts." Presented by Mauro Perani, Padnos Visiting Professor in Judaic Studies at the University of Michigan. Noon in room 2022 Thayer Building at 202 S. Thayer Street.

Youth Enrichment Class: JCC. "Martial Arts" class for students in grades K–5. 4:15–5:15 p.m. For fee and other information or to register, call Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Thursdays through October.*

Beginner Conversational Hebrew: BIC. First session of class taught by Malli Holoshitz. 6:30 p.m.

Intermediate Conversational Hebrew: BIC. First session of class taught by Malli Holoshitz. 7:30 p.m.

Advanced Conversational Hebrew: BIC. First session of class taught by Malli Holoshitz. 8:30 p.m.

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. Talmud tractate Bava Metziah chapter 6. 8 p.m. *Every Thursday.*

Friday 12

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call 761-2765 for directions. For information, call 971-0990.

Annual Picnic New American Community Club: JFS. All are welcome to attend this annual event New Americans in the community. JFS will provide the main course, and everyone will share their culinary delights with a dish to share. 11 a.m.–2 p.m. at Gallun Park. Contact Nina Dmitrieva at nina@jfsannarbor.org or 769-0209 for more information.

SPICE at Brookhaven: JFS and JCC will collaborate to host a session of Jewish programming at Brookhaven Retirement Community. These sessions are open to the public and supported by the Max and Celia Pear Family Endowment Fund. Contact Merrill Poliner at merrill@jfsannarbor.org or 971-0990 ext. 40 for more information.

Prospective Member Shabbat: TBE. Anyone exploring membership is encouraged to attend. 7:30 p.m.

Friday evening services: See listing at end of calendar.

Saturday 13

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

Kids' Night Out: JCC. A fun monthly event for elementary age students including dinner, crafts, games and a viewing of the movie *Camp Rock*. \$20/JCC Members; \$18/Siblings. \$25/Non-members; \$23/Siblings. To register, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

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

Shabbat services: See listing at end of the calendar.

Sunday 14

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

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

Opening Brunch: TBE Sisterhood. 10:30 a.m.

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

Monday 15

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

Tuesday 16

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

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

Babysitting Class: JCC. Two-session Red Cross certification class for students ages 11–17. Pizza dinner provided each session. \$75/JCC Members; \$90/Non-members. 4–7 p.m. To register, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Also September 18.*

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

Wednesday 17

Lunch and Learn: BIC. "What are the High Holiday Services All About?" With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

Afternoon Concert: JCC Seniors. Ann Arbor Symphony Orchestra Delight with Harpist Amy Levy. Dessert at 1:30 p.m. and Concert at 2 p.m. \$7/ticket. For information, contact 971-0990.

Lecture: TBE. Lecture by Thomas Friedman titled "Hot, Flat and Crowded." Noon at EMU Convocation Center.

Talmudic Ethics: Jewish Learning Institute. JLI series bringing wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 18

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

Caregiver Conversations: Legal Issues: Power of Attorney for Healthcare and more: JFS. Jewish Family Services convenes "Caregiver Conversations," a monthly drop-in educational and support group for adult children in a variety of caregiving roles for their aging parents. This month's session explores: What are the most important legal issues (including financial and health care issues) for you to know about as a caregiver of an aging parent? What documents should you have in place to ensure a smooth caregiving experience? A guest expert will present, followed by open discussion. 6:30–8 p.m. at the JCC. Free. RSVP to Abbie at 769-0209 or abbie@jfsannarbor.org.

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschawsky, 2:15 p.m. at the JCC.

Presentation: Frankel Center for Judaic Studies. "The Yiddish Atlantic: Transnational Jewish American Literature." Presented by Hana Wirth-Nesher, Professor, Tel Aviv University. Room 2022 Thayer Building at 202 S. Thayer Street. Noon.

Calendar

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metzia chapter 6. 8 p.m. *Every Thursday.*

Friday 19

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni at 761-2765 for directions. For information, call 971-0990.

Pet Shabbat: BIC. Outdoor service for humans and their loyal pets. 6 p.m.

Friday evening services: See listing at end of calendar.

Saturday 20

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

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

Selichot Service: TBE. Study session with refreshments at 8 p.m. followed by service at 9 p.m.

Selichot Presentation: BIC. Rabbi Dobrusin will read selections from the book of sermons and personal reminiscences he is writing, dealing with the themes of the High Holidays. 9 p.m.

Selichot Service: BIC. Service designed to help worshippers direct their hearts and minds to the process of teshuvah. 11 p.m.

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

Shabbat services: See listing at the end of calendar.

Sunday 21

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

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

TBE Brotherhood Limudim: TBE. 11 a.m.–1 p.m.

Apples and Honey: JCC. Displays, bake sale, lunch for purchase, and camp reunion. Children's activities including face painting, inflatable slides and jumpers, clowns, make-a-shofar, challah braiding, rides and more. 1–4 p.m.

Camp Raanana Reunion: JCC. During the JCC Apples and Honey event, campers will plant peace pinwheels and reunite with camp friends. Advance registration required but there is no fee. For information or to register, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

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

Monday 22

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

Tuesday 23

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.; \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

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

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

Wednesday 24

Lunch and Learn: BIC. "What are the High Holiday Services All About?" With Rabbi Dobrusin and Rabbi Blumenthal. Bring a dairy lunch. Drinks and desserts provided. Noon.

Busy Women's Dinner Out: TBE. 6 p.m.

Men's Torah Study: TBE. Twice monthly gathering to discuss weekly Torah portion. For information, contact Roger at 327-9215.

Talmudic Ethics: Jewish Learning Institute. JLI series bringing wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 25

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

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschawsky, 2:15 p.m. at the JCC.

Presentation: Frankel Center for Judaic Studies. "What is the Content of Jewish History?" Presented by Todd Endelman, William Haber Professor of Modern Jewish History at the University of Michigan. Room 2022 Thayer Building at 202 S. Thayer Street. Noon.

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Bava Metzia chapter 6. 8 p.m. *Every Thursday.*

Friday 26

Weekly Yiddish Reading Group: JCC Seniors. Meets at a private home every week except when monthly group meets at JCC. 1:30–3 p.m. Call Ray Juni for 761-2765 for directions. For information, call 971-0990.

SPICE* at Brookhaven: JFS and JCC. A session of Jewish programming at Brookhaven Retirement Community. These sessions are open to the public and supported by the Max and Celia Pear Family Endowment Fund. Contact Merrill Poliner at merrill@jfsannarbor.org or 971-0990 ext. 40 for more information.

Friday evening services: See listing at end of calendar.

Chapter by Neil Simon TWO



September 2-28, 2008

Directed by: Evelyn Orbach

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Saturday 27

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

Baby Shabbat: BIC. For all families who had a baby since last September. 9:30 a.m.

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

Apple Picking: JCS. Join community members to pick fall apples to celebrate a sweet new year. Keep your apples or donate a portion to the JCS for annual Apple Cake Bake on Sunday, September 28. Meet at Wasem's Fruit Farm, 6580 Judd Road in Milan where cider, donuts, caramel apples, already picked and bagged apple varieties will also be available. More information about the farm can be found at wasemfruitfarm.com/info.html. 2–4 p.m.

Teen Game Night: JCC. For teens in Grade 6 and up. Featuring games such as Dance Dance Revolution, Guitar Hero, Mario DDR, Wii Sports and more, plus a movie and dinner. \$20/JCC Members; \$18/Siblings. \$25/Non-members; \$23/Siblings. To register, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org.

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

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

Sunday 28

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

Adult Education: JCS. In this first class of the season, Larry Kuperman will host a discussion on "The Story of Abraham: Lessons in Morality," focusing on the Biblical story of Abraham and how that story and the moral lessons contained in that tale have affected the Jewish experience. 10 a.m.–noon. For information, contact jcs@jccfed.org.

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

Jewish Hikers Event: 1 p.m. For information, contact Eli at 883-9522 or Ronnie at 665-4744 or email jewish.hikers@gmail.com.

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

Monday 29

Erev Rosh Hashanah

Tuesday 30

Rosh Hashanah

Wednesday 1

2nd day Rosh Hashanah

Thursday 2

Interfaith Prayer Service for World Peace: Capuchin Soup Kitchen and Solanus Casey Center. Heal the wounds of our world with prayers to celebrate International Peace Day. Followed by refreshments. 7 pm. St. Bonaventure Monastery Chapel, 1760 Mt. Elliot, Detroit. Security and lighted parking provided. RSVP (313) 822-8606, ext. 149.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. 7:00 p.m. Home hospitality available for Shabbat and meals. Call 662-5805 in advance.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.; Shira: Family Shabbat in Song at 6:45 p.m.; Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aaecon.org or visit www.aaecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services and classes

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Maariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. UM Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aaecon.org or call 913-9705 or visit www.aaecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

"Mystical Insights to the Torah:" Chabad. For women to learn more about the mystical dimensions of the Torah. Saturday, one hour before sundown. Call 995-3276.

"Laws of Shabbat—Jewish Ethics:" Chabad. Study group examines the code of law for Shabbat and Jewish ethics. Saturday, 1/2 hour before sundown. Call 995-3276.

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

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

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

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

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

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

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

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 663-4039

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

UM Hillel
1429 Hill Street 769-0500



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Ruthless Cosmopolitan

Does a 'certain Jewish something' really set Jews apart?

by Ruth Ellen Gruber

WEIMAR, Germany (JTA)—I learned a new word this summer—"allosemitism."

Coined by a Polish-Jewish literary critic named Artur Sandauer, the term describes a concept with which I am quite familiar—the idea of Jews as the perpetual "other."

Allosemitism can embrace both positive and negative feelings toward Jews—everything, as the sociologist Zygmunt Bauman put it, "from love and respect to outright condemnation and genocidal hatred."

At root is the idea that, good or bad, Jews are different from the non-Jewish mainstream and thus unable to be dealt with in the same way or measured by the same yardstick.

The word cropped up during a recent symposium on Jewish and Roma (Gypsy) cultures that I attended here as part of a project called, significantly, "The Other Europeans."

It was gratifying to find a term that so aptly describes the ambivalent ways in which Jews are regarded. And it was amazing to me that I hadn't come across it earlier, considering all my reading and writing on the subject, not to mention my experiences over the past decades as a Jew in Europe.

We all know about anti-Semitism and the historic demonization of Jews. But anti-Semitism can be counterbalanced by an idealization of Jews and Jewish culture that also can be divorced from reality.

"People who think Jews are smarter than everyone else don't have Jewish relatives," my brother Frank likes to quip.

The Other Europeans project examines some of these issues by focusing on the relationships between Jewish and Roma cultures, particularly in the realm of music.

The project statement doesn't use the term "allosemitism." Instead it describes Jews and Roma as having "transcultural" European identities "in both fact and imagination."

This, it states, has led to the condemnation of both groups as "rootless," "parasitic," "degenerate" and worse, as well as to continuing anti-Semitic and anti-Roma outbursts. At the same time, it notes, "the same transcultural character of Yiddish and Roma music is romanticized and embraced by contemporary 'world music' pop culture, which frames it as subversive and transgressive and therefore 'hip.'"

The Other Europeans project is the brainchild of the musician Alan Bern, an American who has been based in Berlin since the 1980s.

It is sponsored by three Jewish culture festivals—the Weimar Yiddish Summer Weeks, which Bern directs; the annual Festival of Jewish Culture in Krakow, Poland, which this year marked its 20th anniversary; and the KlezMORE Jewish Music Festival in Vienna.

All three present and teach Jewish music and culture to a predominantly non-Jewish public.

Bern, a key figure in the klezmer music revival over the past two decades, is a thoughtful observer of the sometimes uneasy cultural dynamics between Jews and non-Jews in Europe.

"You define culture through interactions," he told me during one of our many conversations. "What defines something is often the point of view from which you regard it."

How to define what is "Jewish" provides endless fodder for debate in post-Holocaust,

post-communist Europe. Jews are few here now; Jewish communal life, though reviving in some places, is in flux; and Jewish cultural expression is often embraced or even perpetrated by non-Jews.

Strict halachic definition may suffice for the religiously observant. But for Jews and non-Jews alike, that has always told only part of the story. And indeed, as experienced so drastically in the Shoah, definitions of what, or who, is Jewish often come from the outside.

Is there, as the concept of allosemitism implies, a "certain Jewish something" that does so set Jews apart?

The Jewish Museum in Munich has mounted an exhibit this summer actually called "That Certain Jewish Something." It takes a creative and rather provocative approach to explore the intangibles that can imbue objects, situations and even individuals with a sense of Jewishness.

The museum called on the public to bring in an object the people felt had "a certain Jewish something" about it with a written statement about why they had chosen that item. More than 120 people, most of them non-Jewish or with only distant Jewish roots, answered the call. All the objects were delivered on one day, June 22, and then arranged in display cases with the stories behind them.

The resulting, wide-ranging collection, as the museum puts it, provides "a multifaceted view into a very personal and modern picture of Judaism." Some of the objects are explicitly Jewish: menorahs, an old container for matzah, kitschy shtetl figurines, family silverware marked for meat and dairy, a Ten Commandments paperweight, a comic book called "Shaloman."

But for many of the items—a flashlight, a rock, a tablecloth, a necklace, books, paintings, an ordinary pair of sneakers—that certain Jewish something is revealed only through their meaning to those who selected them.

A set of faded snapshots shows a smiling, bespectacled fellow attending a party in a Mexican costume. The man who brought them in had found the snaps when he moved into a new apartment, and they apparently showed the previous tenant, a Jewish man who had passed away.

An 11-year-old boy brought in a shirt from the Bayern-Munich football team because he had read that the team's president before World War II had been a Jew.

The ordinary pair of sneakers belonged to a Jewish man. They in fact are a tangible symbol of the force of his faith: He wears them to the synagogue on Yom Kippur, he wrote, as they are made of cloth, not leather, which is prohibited on the holiday.

That allosemitic, "certain Jewish something" is in what they represent, or how they are represented, not in what they actually are. ■

Ruth Ellen Gruber's books include *National Geographic Jewish Heritage Travel: A Guide to Eastern Europe*, *Virtually Jewish: Reinventing Jewish Culture in Europe and Letters from Europe (and Elsewhere)*. A 2006 *Guggenheim Fellow*, she has written for *The New York Times*, *the International Herald Tribune* and many other publications.

Around Town

What's cooking?

David Erik Nelson, staff writer

September and October are big months for big meals in Ann Arbor, with football Saturdays, Rosh Hashanah, Yom Kippur break-fast, and Sukkoth. It's a perfect time to take a look at cooking options beyond you, the *Betty Crocker Cookbook*, and a chicken defrosting in the sink.

Many of our community's cafes and restaurants boast a variety of catering options. **Charlie's Mediterranean Grille** (2370 Carpenter, Pittsfield Township, 973-2737) offers a wonderful array of Lebanese dishes. Meals at this family-friendly restaurant are very affordable, especially considering the huge portions. "With only one location," owner Charlie Bazzi explains, "we concentrate 100 percent on the quality of the product. I prepare the food every single day myself," resulting in Bazzi's distinctly superior cuisine.

A newer addition to our community is **MoonWinks Cafe** (5151 Plymouth Road, 994-5151). This bright, airy, warm full-service cafe boasts Zingerman's coffee, cakes and tortes from Terry's Bakery in Ypsilanti, lox and bagels, meat and veggie wrap sandwiches, fresh fruit and salads, and specialty box lunches on football Saturdays. They also regularly prepare appetizer and desert trays for large events, and are exceptionally flexible in the light fare they might offer.

Likewise, for full-service catering, consider **Ayse's Cafe** (1703 Plymouth Rd., 662-1711). This exotic, yet homey, cafe also offers dine-in meals and carry-out, serving delicious Turkish home cooking for lunch and dinner. Frequent diners rave about Ayse's "sublime" specials.

Of course, there's no shame in indulging in an occasional night out. Although the elegant **Amadeus Cafe and Patisserie** (122 East Washington, 665-8767) is most closely associated with their wonderful selection of pastries and

tortes, their candlelight dinners, accompanied by live classical music, are a wonderful way to relax into the Sabbath. Both their decor and fare are distinctively Eastern European, and the menu remarkably well-priced.

If you're looking to lighten your cooking load without spending the time and money on a night out or carry-out, look to **Treetown Vittles** (<http://treetownvittles.com>, 678-6600). Straddling the fine line between home-cooking and catering, Treetown Vittles offers healthy, prepped meal kits, composed largely of locally grown organic foods. Each meal comes in an ice-pack-cooled tote bag, which holds the washed, sliced, measured ingredients and everything you need to cook a full meal for two, at home, in less than 20 minutes. Guided by easy-to-follow instructions and color-coded containers, there's no planning, no shopping, no measuring, no prep, and almost no cleanup. It's perfect if you find yourself responsible for a big meal either on short notice or during an especially busy week. Some of this month's meals include penne with roasted eggplant and heirloom tomatoes, grilled quesadillas with fruit chutney, Spanish potato and portobello saute, and harvest relleños.

Families looking for something totally different this month, and eager to avoid football game traffic jams, should head to **Makielski Berry Farm** (7130 Platt Rd., Ypsilanti, 572-0060, <http://www.makielskiberryfarm.com/>). Enjoy the bright autumn days roaming through Makielski's four acres of insecticide-free blackberries and 20 acres of red, yellow, and amber raspberries. While you're there, be sure to grab a few jars of a treat sure to complement your Rosh Hashanah dinner: Makielski's "raspberry" honey is raw, unfiltered, and produced on site by their own bees.

May your year be good and sweet! ■

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Vitals

Mazal tov

Daniel Fendrick on his bar mitzvah, September 13.
 Zoe Okun Dunivin on her bat mitzvah, September 13.
 Hayden Kass on her bat mitzvah, September 20.
 Leo Margolis on his bar mitzvah on September 20.
 Jenny Nathans on her bat mitzvah, September 20.
 Amy Milanovich on the birth of her son, James Alexander Milanovich, on April 16.
 Eileen and John Rich on the birth of their daughter, Lauren Charlotte Rich, on April 25.
 Lester and Miriam Schweitzer on the birth of their great-granddaughter, Ella, Camille Cohen, on May 4.
 Bruce and Linda Sokolove on the birth of their grandson, Gibson Isaiah Sokolove, born on May 6 to Adam and Melissa Sokolove in Grand Rapids.
 Rebecca and Mike Shriberg on the birth of their daughter, Heather Shayna Shriberg, on May 11.
 Beth Eisler and Ira Fisher on the birth of their granddaughter, Mirabelle Ava Keselman, on June 4.
 Tamas and Eszter Gombosi on the birth of their grandson, Jacob Arnold Pomerantz, born on August 6 to Judy and Steve Pomerantz in Chicago.
 Nancy Davis and Ewan MacPherson on the birth of their son, Aaron William MacPherson.
 Lauren and Zachary London on the birth of their son, Malcolm David London.
 Nell Stern on the birth of her great-granddaughter, Mechal Zippora Ceder, daughter of Kelly and Aaron Ceder.
 Joan and Bill Weber on the engagement of their daughter, Robin, to Joe Pollak of Tulsa Oklahoma.
 Ilanit Shtul-Leber on her marriage to Alex Helfand.
 Paul and Sari Shifrin on the marriage of their daughter, Rachael Shifrin, to Russell Kipnis; on the engagement of their son, Jonah Shifrin, to Ariel Schwartz; and on the engagement of their daughter, Kayla Shifrin, to John Zaldonis.
 Ellyne and Arnold Monto on their 50th wedding anniversary.
 Sheldon and Geraldine Markel on their 50th wedding anniversary.

Condolences

Genie Wolfson on the death of her aunt, Janina Casper, on May 14.
 Vicki Goldwyn on the death of her mother, Freda Joy Davidson, on May 25.
 Deborah Schild on the death of her uncle, Aaron William Shields, on May 25.
 Bruce Baker on the death of his father, Luther "Bud" Baker, on June 3.
 Philip Furspan on the death of his mother, Sylvia Furspan, on June 4.
 Reed Newland on the death of his father, Guy Newland, on June 17.
 David Uhlmann on the death of his father, Frank Uhlmann, in June.
 Brad Perry on the death of his mother, Roberta Perry, on June 26.
 Brian Ashin on the death of his father, Irving Ashin, on July 5.
 Bobbi Heilveil on the death of her cousin, Rosalie Leftwich, on July 20.
 Clare Weiner on the death of her mother, Hortense Weiner, on July 23.
 Fredda Unangst on the death of her father, Samuel Simon, on August 6.
 Miriam Schweitzer on the death of her husband, and Judy Wolfe, on the death of her father, Lester Milton Schweitzer, August 8.
 Eric Rosenberg on the death of his grandfather, Harry Gantz.
 Joseph Helman on the death of his wife, Diana Helman.
 Brian Shapiro on the death of his brother, Hyman Shapiro.
 Charles Gelman on the death of his brother, Mitchell Gelman.
 Pamela Landau on the death of her father, Max Stryer.
 Deborah Malamud on the death of her mother, Myrtle Malamud.
 Fred Horowitz on the death of his mother, Beatrice B. Horowitz.
 Wendy Uhlmann on the death of her father, Frank Uhlmann.
 Barry Margolis on the death of his brother, Bernard Margolis.
 Marcille K. Pollack on the death of her brother, Jeffrey Kaufman.
 Naomi Spivak, on the death of her father and step-mother, Howard and Nancy Diamond.
 Jeremy Seligman, on the death of his father, Robert Seligman, August 25.

Show them the money, continued from page 12

Neither does Randy Cohen, who writes The Ethicist column for *The New York Times Magazine*. Cohen told JTA he saw little difference between offering food and offering cash. "Ethics, like most law, makes no distinction between incentives in the form of cash or cash equivalent," Cohen said. "Some corporations, for example, forbid employees from accepting gifts from suppliers above a certain cash value. Some campaign law does likewise. When it comes to food, I'd be particularly wary of any diamond-encrusted chicken legs."


But Rabbi Shmuley Boteach, an Orthodox author and host of the television program "Shalom in the Home," says that while providing refreshments is an accepted social norm, money crosses a line.


"It trivializes Judaism and it portrays secular


Jews as people to be bought off," said Boteach, who once ran a popular campus outreach program at Oxford University. "It's insincere. It sends all the wrong signals, that we don't think the material alone would be compelling, that we need to buy you off." ■

Shabbat Candlelighting

September 5	6:39 p.m.
September 12	6:26 p.m.
September 19	6:14 p.m.
September 26	6:02 p.m.



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at Congregation Shaarey Zedek service entrance**

Shana Tova

*The Jewish Federation of Greater Ann Arbor
wishes our community a happy new year*



Come celebrate Jewish life with us:

- Sept. 5, 2008 Young Adult Division presents Shabbat in the Park*
Sept. 8, 2008 Young Adult Division Solicitor Training
Sept. 9, 2008 Solicitor Training
Sept. 15, 2008 Young Adults Division presents Power Hour
Sept. 23, 2008 Campaign Kick-Off, Kosher Wine Tasting
Oct. 29, 2008 Maimonides Society Event
Nov. 13-24, 2008 General Assembly and Mission Trip
Nov. 18, 2008 Young Adult Division presents A Night of Hilarity & Charity
*Dec. 11, 2008 The Main Event, with Mara Liasson,
NPR's National Political Correspondant*
March 8, 2009 Women's Division Event
April 26, 2009 Celebrate Israel
-or- May 17, 2009

**Discover the Jewish Federation at
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For information about any of these events, please contact
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