

The Charlotte JEWISH NEWS

Celebrating Jewish Life

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April 2022

Federation To Launch “Outshine Hate” Initiative With ADL’s Jonathan Greenblatt at April 7 Event

Jewish Federation of Greater Charlotte is launching “Outshine Hate: Together Against Antisemitism,” an initiative created to educate, strengthen, and unite the local community to put an end to antisemitism and anti-Israel hatred.

This initiative will be officially kicked-off at a community-wide event at Temple Israel on Thursday, April 7 at 7 p.m. featuring ADL CEO Jonathan Greenblatt as the keynote speaker. Greenblatt will discuss his new book titled “It Could Happen Here: Why America is Tipping from Hate to the Unthinkable — and How We Can Stop It.”

Outshine Hate’s launch comes on the heels of a year in which the United States has experienced a disturbing upward trend in incidents of antisemitism and efforts to delegitimize Israel. The antisemitic hostage crisis in Colleyville, Texas, in January and the recent distribution of antisemitic flyers in North Carolina and across the United States are painful reminders that antisemitism is still prevalent in today’s society.

To address the rise in antisemitism and anti-Israel hatred specifically in the Greater Charlotte area, Jewish Federation of Greater Charlotte conceptualized Outshine Hate to advance educational initiatives that will enable people to identify and address antisemitism and anti-Israel



Jonathan Greenblatt

in the past year, and sadly we know that the actual number of antisemitic incidents is underreported and much higher,” said Sue Worrel, CEO of Jewish Federation of Greater Charlotte. “As an organization committed to creating and sustaining a flourishing and vibrant Jewish community, Jewish Federation of Greater Charlotte feels that we must act now to combat this uptick in antisemitism and anti-Israel hatred happening in our own backyard.”

Led by Chief Impact Officer Tair Giudice, together with its partner agencies and community institutions, Federation seeks to build capacity in the Charlotte Jewish community to identify,

respond to, and confront antisemitism, anti-Israel bias, and the delegitimization of Israel.

“There is an unmet need in the Charlotte Jewish community for support, education, and training in these key areas, and Federation is uniquely positioned to address these gaps in ways that are consistent with our mission and values,” said Ron Townsend, Jewish Federation of Greater Charlotte board chair. “We know that this will be a community-wide effort to ensure that we deliver relevant programming and training, especially as we look to engage audiences like educators, students, parents and our community’s next generation.”

As Federation and its partner agencies look ahead to filling these identified gaps, they will be organizing and executing new programming and training based on five core areas of focus: Institutional and Communal Change, Educator Training and Professional Development, Community Education, Security, and Travel and Exchanges.

(Continued on page 2)



Wendee Cutler Retiring as Executive of CFJS After 17 Years

After 17 years, Wendee Cutler is retiring as the executive director of Carolina Foundation for Jewish Seniors (CFJS). She brought her financial and organizational management strengths to the foundation, leaving with a “deep love and affection” for Jewish seniors.

“My time with CFJS has been a journey filled with honor and pride as the foundation has grown within the Jewish communities of North and South Carolina. Seeing the joy from the seniors reminds me of my

relationship with my grandparents and makes the years all worthwhile,” said Cutler.

CFJS helps enrich the lives of Jewish Charlotte, granting funds to active organizations providing focused programs, activities, and services within the community.

Beginning in 1962 as the Blumenthal Jewish Home for the Aged in Clemmons, North Carolina, CFJS has evolved from a nursing home into the largest foundation focused on supporting seniors across the Carolinas.



Wendee Cutler, executive director of Carolina Foundation for Jewish Seniors

This shift occurred with the sale of the original property, the proceeds of which expanded the foundation’s endowment.

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From the Editor

Nonprofit Work Has Been My Life, and Here's Why



Shira Firestone, Editor CJN

In 1995 I received my master's degree in nonprofit management. My thesis focused on corporate social responsibility, and my research yielded a model for volunteer partnerships between the private and nonprofit sectors. It was later adopted in Denver, Colorado, to develop the volunteer programs of many corporations, including Coors Brewing Company, The Denver Broncos, and Texaco, Inc.

I didn't start out with the idea or a dream to make a career in the nonprofit sector. In college, nonprofits weren't on my radar at all. I studied history and anthropology and drank beer with the graduate students in the physics

department. (I might not have graduated without their tutoring, so the pitchers of beer were money well spent.)

But like so many who work in the nonprofit sector, I can trace my interest back to a cause I was passionate about rather than a career or discipline that motivated me.

On my college campus, I befriended a homeless veteran named Runner. He stood on the sidewalk with his dog, whose name I don't recall, outside the pizza restaurant I worked in. He greeted me every day as I came to work and walked me to my car to ensure my safety every night when I left. Over the course of my senior year, I learned more about him; I learned his story and how he ended up living on the streets. I was forced to set aside my preexisting notions about homelessness. And I came to care for him.

One day when I came to work, Runner wasn't in his usual place. I asked around, but no one knew where he was. After a week of not seeing him, I concluded I might never see him again — and I didn't. I never learned what happened to him. Did he leave

for a more favorable city or location to panhandle from those with more to give than broke college kids? Was he back in jail? Did he succumb to the drugs and alcohol that were unfortunately a central part of his life? Though I feared these worst-case scenarios, I preferred to believe in alternate possibilities. Perhaps he'd received help from a shelter or some other charitable organization and was sleeping in a comfortable bed with and had plenty to eat.

I never found out what happened to Runner, but my search for him led me to numerous homeless shelters I hadn't known existed in Denton, Texas. As a middle-class college student, I was sheltered from the realities of homelessness. I began volunteering right away — simple things — mostly administrative: entering volunteer hours in a database, licking stamps for fundraising letters, filing.

Since then I have worked in both paid and volunteer positions in both small and large organizations. I've been a box office manager, program director, religious school director, emergency preparedness educator, board president, communications chair, volunteer director, and executive director, to name a few. Not one day that I spent in any of those roles did I watch the hands of the clock, anxiously awaiting quitting time. On the contrary — the work I did was immensely challenging and immeasurably rewarding.

Arthur Brooks, Harvard professor and author of the new best-selling book "From Strength to Strength: Finding Success, Happiness, and Deep Purpose in the Second Half of Life," compares the formula for happiness to the macronutrients that make up our diet. "Most people understand that happiness, real happiness, it requires sort of macronutrients if you will.

"Most people understand that happiness, real happiness, it requires sort of macronutrients if you will. Like food is fat, carbohydrates and proteins. Well, happiness really is three things; its enjoyment, satisfaction and purpose." *Arthur Brooks, New York Times Bestselling Author*

Like food is fat, carbohydrates and proteins. Well, happiness really is three things; it's enjoyment, satisfaction and purpose," he says. Although I don't believe our "purpose" needs to be tied up with what we do as professionals, working in the nonprofit sector has always contributed to my sense of all three: enjoyment, satisfaction, and purpose.

I'm far from alone. According to the National Center for Charitable Statistics, more than 1.5 million nonprofit organizations are registered in the U.S. Before the pandemic, nonprofits accounted for at least 12.5 million jobs. And although the sector was hit hard, like most sectors, by the pandemic, a recent report released by John Hopkins University brought welcome news that the sector has now recovered 70% of the 1.64 million jobs initially lost in the first three months of the pandemic.

In the past couple of years, the term the "great resignation" has gained much attention. But economists are now saying that a more accurate term would be the "great reshuffling," with employees using these years of pandemic upheaval to realign their work with their values.

When nonprofit workers are asked why they choose to work for nonprofit organizations, the most frequent response is that nonprofits are, generally speaking, mission driven rather than profit driven. It's work with a purpose they can identify and

relate to. That's not to say nonprofits aren't concerned with the bottom line. Any well-managed nonprofit is. But any surpluses are put back into the budget to further the mission of the organization rather than lining shareholders' pockets.

There are other strong reasons to work with a nonprofit, from the opportunity to wear many hats and have variety in work to the flexibility and non-quantifiable work benefits often offered to compensate for what is often lower pay than what the private sector offers.

A browse through The Charlotte Jewish News shows that the Charlotte Jewish community is rich with nonprofits dedicated to fighting antisemitism, providing education and social services, creating space for observance and worship, ensuring the continuity of Jewish life and values — creating community.

To help connect Charlotte-area Jewish nonprofits with employment opportunities with interested candidates, The CJN has added a Jewish Careers page to our newly redesigned website: www.charlottejewishnews.org. Current job listings include opportunities with **Jewish Federation of Greater Charlotte, Sandra and Leon Levine Jewish Community Center, Carolina Foundation for Jewish Seniors, and Moishe House**. This list will continue to grow and change, so we encourage you to check back often and share within your own networks.

Working for any one of these organizations can provide all of the macronutrients Brooks identifies as essential for happiness: enjoyment, satisfaction, and purpose.

Shira

Shabbat Candle Lighting Times

- April 1 — 7:26 p.m.
- April 8 — 7:32 p.m.
- April 15 — 7:38 p.m.
- April 22 — 7:43 p.m.
- April 29 — 7:49 p.m.

The Charlotte JEWISH NEWS

THE CHARLOTTE JEWISH NEWS

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Help us improve your community paper. We welcome your feedback with this short survey.



Greenblatt Continued

(Continued from page 1)

In advance of launching the Outshine Hate initiative, Federation engaged Rosov Consulting to conduct a community assessment of Federation partners about how they carry out Israel education and engagement in their organizations. The Rosov's audit provided crucial findings that helped shape and define the Outshine Hate initiative.

"Through this research and Federation's work in the com-

munity, we were able to identify a true need here in Charlotte to serve as a resource for Israel and Jewish education," added Worrel. "We are in this together as a Jewish community, and we want to ensure that moving forward no one has to face these issues alone."

To learn more about this new initiative, Jewish Federation of Greater Charlotte invites you to join its "Outshine Hate: Together

er Against Antisemitism" event launch on April 7 at 7 p.m. at Temple Israel.

This event is free and open to the public. Registration is required at jewishcharlotte.org.



Jewish Federation OF GREATER CHARLOTTE

April Is Parkinson's Awareness Month: Jewish Family Services and the LJCC Support Patients and Caregivers

By Amanda Levine,
JFS Licensed Therapist and
Charlotte Rouchouze

The month of April is set aside each year to spread awareness about Parkinson's, the neurodegenerative disease that affects seven to 10 million people globally. According to the Parkinson's Foundation, about one million people in the United States are living with Parkinson's disease, which is more than the number of people diagnosed with multiple sclerosis, muscular dystrophy and Lou Gehrig's disease combined. This number is expected to rise to 1.2 million people by 2030. During Parkinson's Awareness Month, the primary goals are to reduce the stigma surrounding the disease and focus on education about the disease. There are many ways to observe Parkinson's Awareness Month including attending a local event, volunteering, showing support on social media networks, or scheduling a visit with a neurologist.

At Shalom Park the need is responded to in several ways by both the Levine Jewish Community Center (LJCC) and Jewish Family Services (JFS).

In 2017, Charlotte-area residents facing a Parkinson's diagnosis got a new tool in their fight against the disease. That involved fighting it, literally, with boxing gloves through the LJCC Rock Steady Boxing classes. It started when Shirlee Wadsworth, a Parkinson's patient and regular at the LJCC, approached Suzanne DiOrio (head coach) with a newspaper clipping. She read about a new boxing regimen that was shown to tremendously help others with Parkinson's and wanted Suzanne to teach her. Suzanne had never heard of it, but she agreed to take it on. What started with a kind gesture to help a member has turned into supportive community for those struggling with Parkinson's. At the pre-COVID peak, the program had almost 60 participants. The program is led by three coaches who are certified by the Rock Steady Boxing national program in Indianapolis, Indiana. Part exercise group, part support group, the program aims to provide a truly loving and motivating community.

In 2021, the LJCC added a Friday yoga class for individuals with Parkinson's. Instructor Aminta St. Onge says, "Our class works on breathing techniques, yoga movement/postures, balance, meditation, and creates mind/body awareness. Specific movement and practices address symptoms and help participants manage some of their symptoms. Yoga is an excellent tool to benefit the nervous system while providing a sense of confidence and calm. The class is also for caregivers."



Linda Safir "fights" Parkinson's in LJCC's Rock Steady Boxing (Photo by Charlotte Rouchouze)

Additionally, in 2021, the LJCC's Oasis Senior Enrichment Program added monthly "coffee houses" to provide support and education to those with Parkinson's and their families. Last year, Dr. Sanjay Iyer, a well-respected neurologist in Charlotte and doctor to many of the patients in the LJCC's programs, spoke to the group about a new, breakthrough drug therapy for Parkinson's. Jill Lipson, director of the LJCC's Senior and Adult Programs says, "The Levine JCC is committed to supporting the Parkinson's community as much as possible. Thanks in great part to a grant from Carolina Foundation for Jewish Seniors, services for families living with Parkinson's disease have been able to expand and flourish over the past several years."

Caregiving for a loved one with Parkinson's can be an emotional and challenging journey. Jewish Family Services offers a variety of support group options, including a Parkinson's Caregiver Support Group specifically for individuals caring for family members with Parkinson's disease. JFS also offers individual counseling services and case management services for individuals that may require additional support managing their emotional health and wellbeing or may need assistance exploring available resources.

Having a strong support is essential for the wellbeing of the caregiver and the individual with Parkinson's. Caregiver responsibilities may include helping a loved one with daily activities, making financial decisions, or managing medications and medical appointments. Unfortunately, caregiver stress is common when caring for someone with a chronic illness like Parkinson's, especially for an extended period. According to the Parkinson's Foundation, 40%-70% of caregivers are significantly stressed, and about half of these caregivers meet the diagnostic criteria

for clinical depression. There are several common warning signs to be aware of in order to address caregiver fatigue. Some of these include ignoring or postponing taking care of physical health needs, growing feelings of isolation, feelings of anxiety and uncertainty, feelings of anger often followed by guilt, bitterness toward friends or relatives, emotional strain/distress often manifesting as varying physical symptoms, and depression, despair or feelings of hopelessness. Depression can interfere with the ability to engage in daily activities and provide the necessary care for both the caregiver or a loved one. It is critical that the caregiver continues to assess mental and emotional needs throughout the caregiving journey.

There are several ways to help manage excessive stress and combat caregiver burnout. First, it is important for caregivers to place their own physical, medical and emotional needs on par with the person with Parkinson's. Engaging in self-care practices regularly and finding life balance is essential. Taking regular breaks from caregiving is a crucial part of this balance. These breaks are particularly important for those that provide 24-hour care. Maintaining social connections is also an integral part of the caregiver's emotional wellbeing. It is important that caregivers have an outlet for their emotions and be honest with themselves if they are needing additional support. That support may include seeking professional help or counseling. A therapist or psychiatrist can help to identify causes of distress and provide strategies to better cope with challenging feelings and emotions.

There is no cure for Parkinson's and there is still much unknown about the disease. Parkinson's Awareness Month is an annual opportunity to educate, raise awareness, and support the caregivers and those individ-

uals living with this condition. Whether you choose to attend a local event, volunteer, or make a donation to one of the many Parkinson's organizations, there are several ways to raise awareness and take part in Parkinson's Awareness Month. Charlotte is fortunate to have agencies like Jewish Family Services and the Levine Jewish Community Center that are dedicated to education and support not just in April, but all year long.

If you or someone you know has been diagnosed with Parkinson's or is the caregiver for someone with Parkinson's, you can share with them the following resources.



Jewish Family Services
www.jfscharlotte.org/
(704) 364-6594

Rock Steady Boxing at the LJCC
Mon-Thurs, 1-2:15 p.m.
Register online at charlottejcc.org or call LJCC customer service (704) 366-5007
Questions? (704) 944-6870 or email jenny.crow@charlottejcc.org

Gentle Yoga for Parkinson's at the LJCC
Fridays, 1-2 p.m.
Register online at charlottejcc.org/register or call LJCC customer service (704) 366-5007
Questions? jill.lipson@charlottejcc.org

Oasis Monthly Coffee Houses
Jill Lipson: jill.lipson@charlottejcc.org

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Sue's Bookshelf

Tracing the Origins of America's Favorite Dishes



By Sue Littauer

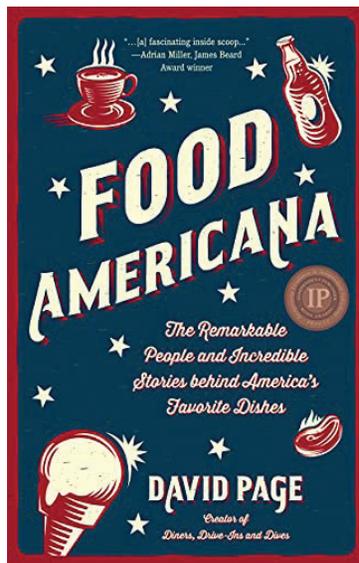
"Food Americana: The Remarkable People and Incredible Stories Behind America's Favorite Dishes" by David Page, creator of "Diners, Drive-Ins and Dives."

When I noticed this book on the shelf of the Levine-Sklut Judaic Library and Resource Center, I was intrigued, mainly because it was written by the creator of "Diners Drive-Ins and Dives," but also because I was wondering why it was on the

shelf of a Judaic Library. It turns out that David Page is Jewish, and his company produced the first 11 seasons of the popular show.

The title of the book is also intriguing. Notice that it's not titled "American Food," but "Food Americana." American food would bring to mind such staples as hot dogs, hamburgers, mac and cheese, s'mores, pancakes, and chocolate chip cookies, to name a few. But "Food Americana" reminds you that there are many everyday foods not on this list — foods that are staples in our American diet.

And now we have the essence of David Page's interesting and entertaining book. Go ahead. You can name the foods in a heartbeat that have formed our national cuisine from a world of flavors, including pizza, tacos, barbeque, Southern fried chicken, sushi, bagels, chicken wings, chop suey, and ice cream.



One chapter in "Food Americana" is titled "Made in America: Our Love Affair with Chinese Food." According to Price, historically, Chinese restaurants offered a refuge for minorities unwelcome elsewhere, including Jews and African Americans. To the families of Jewish immi-

grants, eating Chinese food was seen as a big step toward fitting in.

Like so many other Jewish families, it was a tradition in my family to eat Chinese food on Sunday nights. In fact, one of my earliest food memories is eating Chinese food with my family at the Nanking Cafe and Tea House in Washington D.C., which opened sometime in the late 1940s. Since that time, there has been an explosion of ethnic restaurants in America. As stated in the book, "There are more Chinese restaurants in America than all the McDonald's, Burger Kings, Wendy's, and KFCs combined — at last count more than 50,000.

I would never have imagined this number, but just look around you. There are Chinese restaurants in every strip and shopping mall in America. When you add Italian, Mexican, sushi, barbecue, deli, and ice cream (which Page traces back to China, Italy,

and France), you see how deeply Americans have embraced foods that originated throughout the world.

Michael Stern, a noted expert on food and travel in America, said of "Food Americana," "Page celebrates America's iconic dishes: what they are, where they came from, and where they are going ... who loves them and why. It's a gold mine of information, told not just with facts, but with beguiling anecdotes and good humor. This is a book that shows how deeply and brilliantly (and deliciously) what we eat defines who we are."

If you're looking for a relatable, unusual, and fascinating book, then I highly recommend "Food Americana," which can be found on the shelf of the Levine-Sklut Judaic Library and Resource Center.



Miss Debby's Best-Loved Children's Books

Books for Passover

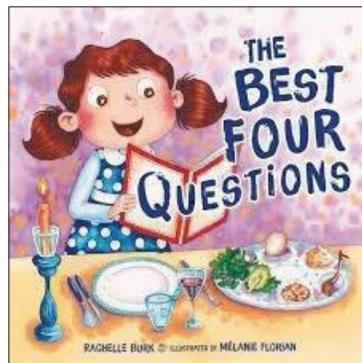


By Debby Block

Every year at Pesach, we are supposed to imagine the Exodus from Egypt as if we were actually there. The book "Escape from Egypt" does exactly that! Twins Scarlett and Sam are magically transported back in time to ancient Egypt. The twins help Moses confront Pharaoh, they witness the plagues, and they even cross the Red Sea to freedom. This chapter book, part of the Scarlett and Sam series, is written by Eric A. Kimmel, renowned author of 150 children's books including many of my personal favorites, such as "Herschel and

the Hanukkah Goblin" and "Hanukkah Bear." This best-loved book is not only fun to read but also brings the experience of the Exodus to life. Recommended for ages 5-9.

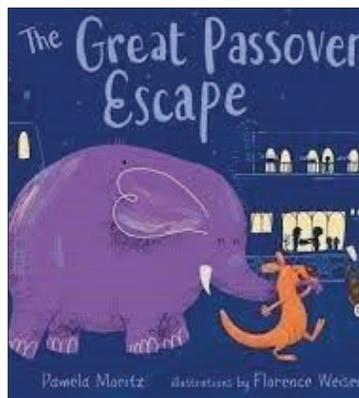
Opening the door to Elijah is one of the most exciting experiences of the Passover Seder for children! Winner of the Sydney Taylor Book Award, "Welcoming Elijah: A Passover Tale with a Tail," by Lesléa Newman and artfully illustrated by Susan Gal, parallels the experiences of a young boy at a Passover Seder and a small white kitten outdoors. When the boy opens the door to welcome the prophet Elijah, he finds a furry friend instead. Simple text, diverse characters, and a timeless feel make this a story to be treasured. Recommended for ages 2-6.



I highly recommend the book "The Best Four Questions" by Rachelle Burk.

Marcy is finally old enough

to ask Mah Nishtanah (The Four Questions) at the family's Passover Seder. But when it is her turn, Marcy asks lots of other questions such as "How many matzoh balls are in Grandma's chicken soup?" This delightful book provides background information on the Passover symbols, the meaning of the four questions, and the answers to the four questions. Recommended for ages 3-8.



"The Great Passover Escape" by Pamela Moritz is a new children's book that instantly won my heart. The animals escape from Jerusalem's Biblical Zoo and go in search of their zookeeper, who is busy celebrating Passover. I love that the animals keep making silly mistakes such as guessing what the flat, crunchy thing to eat is called. Is it a cracker? Is it toast? I can imagine children yelling "no!" and I simply can't wait to read

this book to preschool classes. Recommended for ages 2-6.

Searching for the afikomen has never been more fun! In the picture book "Passover Scavenger Hunt" by Shanna Silva, Rachel creates a scavenger hunt by hiding puzzle pieces around the house with clues that illustrate the symbols of the seder plate. Your family can use these clue to enhance your own Passover Seder. I have shared this book with classes of K-2, but preschoolers would enjoy this book as well.

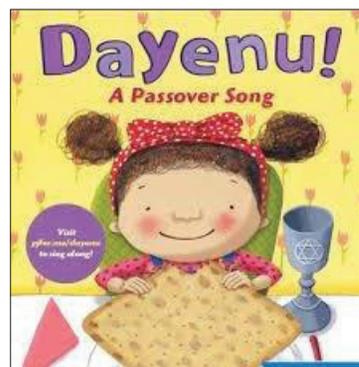
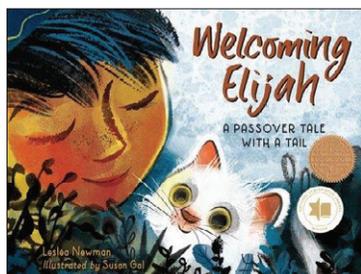
Toddlers love Passover too. My favorites for children three and under are both available as board books. "Dayenu: A Passover Song" by Miriam Latimer is a joyous perspective of the beloved seder song Dayenu (meaning "It would have been enough"). Parents and little ones alike will love singing along with this book! My second recommendation for little ones is "Passover is Coming!" by Tracy Newman. Told in simple, yet re-

petitive rhyme, this beloved book perfectly highlights the traditions of Passover from preparation to the seder. Remember, repetition is very important for young ones, as the patterning builds vocabulary and connects vital concepts.

Last, but not least, one of my all-time favorite Passover books for children is Tilda Balsley's "Let My People Go!" The illustrations by Ilene Richard are colorful and bold and perfectly illustrate the Passover story in a child-friendly way. Tilda Balsley's rhyming text is lively and thoroughly engaging. Recommended for ages 3 and up.

All these books are available at the Levine-Sklut Judaic Library. Please call (704) 944-6783 or email library@jewishcharlotte.org to reserve your books today. You may visit the library in person to pick up your books or curbside pickup is available on request.

Looking for ideas to keep your children involved in your family's seder? The Levine-Sklut Judaic Library also has Passover toolkits available to borrow. Each kit includes a children's Haggadah, plague puppets, stickers, a puzzle, a seder bingo game, and a myriad of crafts. Quantities are limited, so reserve your kit now.





Together Against Antisemitism

APRIL 7 | 7:00pm

**JONATHAN
GREENBLATT**

CEO OF
ANTI-DEFAMATION LEAGUE



Join us for the official community launch of **Outshine Hate: Together Against Antisemitism** on **April 7** featuring Keynote Speaker, ADL CEO Jonathan Greenblatt.

Greenblatt will discuss his new book, **It Could Happen Here: Why America is Tipping from Hate to the Unthinkable - and How We Can Stop It.**

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Jewish Federation
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*as of March 15, 2022.

Greenspon Center, Levine Museum of The New South, and Anne Frank Center of U of SC Partner Bring Exhibit to Charlotte

Last month, the Stan Greenspon Center, in partnership with Levine Museum of the New South and the Anne Frank Center at University of South Carolina (UofSC), hosted the “Anne Frank: A History for Today” traveling exhibit. This exhibit was the first of a series envisioned by the Greenspon team in September of 2021 called “Pop-Up History: Connecting the Past to the Now.” The idea behind this initiative is to bring traveling exhibits about different aspects of the Holocaust into community spaces where they would be staffed by community volunteers trained to be docents. Each exhibit will be carefully selected to ensure that it intersects with contemporary issues or events. Since March was Women’s History Month and Anne’s story is universal in so many ways, it was a perfect choice.

Ten students from the greater Charlotte area had the opportunity to train as docents for this exhibit. Morgan Bailey, the traveling exhibits manager for the Anne Frank Center at UofSC, Donna Tarney, the education and outreach specialist at the Greenspon Center, and Katie Cunningham, project consultant for the Greenspon Center, facilitated the training. Everyone gathered at Levine Museum of the New South on March 2 and 3 for two days of intense learning and creating.

The students learned about the larger context of World War II to better understand the choices made by Anne, her family, and those who helped the Franks hide. They explored the influence that stereotype and prejudice played during Anne’s life as well as in our own time. The group then assembled and configured the 32 exhibit panels within the beautiful space at Levine Museum and began the process of creating its own guided tour.

Eleanor Williamson, the Greenspon Center’s communications intern, interviewed the docents-in-training to see what

they thought. Ranging from eighth graders to seniors in high school, every student had something special to say about the experience.

Bailey, an eighth grader, said that her favorite panel is one of the last featured in the exhibit. It shows women being liberated from a concentration camp. According to Bailey, in the photo, “You can see the bones of these women and how frail they are, and yet they have so much joy on their faces because the soldiers are coming to rescue them from their torture.” She was so insightful and said this project holds a special place in her heart because she has always appreciated learning about the Holocaust and got to share what she learned with everyone else.

While helping to construct the exhibit, Abbi noted that it was so hands-on and interactive, but she was still learning important information and having deep conversations with her peers. Once the exhibit opened on March 4, all of the students were able to guide visitors through the space and display their knowledge and love for the exhibit and the stories they were able to tell. Many of the students shared how excited they were to bring their friends and family to show them the work they had been doing.

Simon and Sam, who attend the same school, spoke about how the conversations they had during this experience brought them closer to the subject matter and heightened their understanding of the Holocaust and the importance of educating others. They were a little nervous about giving tours, but they knew that this was an important story they wanted to share. The excitement of helping other people encounter Anne’s story helped calm their nerves.

Each student came from different social and religious backgrounds, but they all agreed on one thing. If they could tell the whole world the most important lesson they have learned through this process, it would be “to lis-

ten.” They believe that the information they learned and put together for this exhibit is vital for everyone to know and understand, especially in a time in which prejudice and discrimination are on the rise.

Many thanks go out to the generous donors who made this exhibit possible: Suly Chenkin, Stu and Lynne Cojac, Howard and Merridith Glazer, Penny Kreiger, Betsy Rosen and Liam Stokes, and Oscar and Shana Suris,

“Anne Frank: A History for Today” is no longer at Levine Museum of the New South, but it is available to schools and community organizations. If you would like to learn more about how this exhibit can be part of your community, please contact Donna Tarney at tarneyd@queens.edu.



Students from Charlotte middle and high schools trained to be docents for this exhibit.



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From the Bimah

Matzah as a Teacher



By Rabbi Yossi Groner, Congregation Ohr HaTorah

Matzah, the legendary Passover staple we live with for the entire Pesach holiday, is more than a food item. Rather, it's an iconic concept in Jewish life, which teaches us some important ideas about how to approach life.

First, the matzah itself consists of only two ingredients: flour and water. Second, matzah is baked as a flat non-rising disc. This alone differentiates matzah from bread, which rises pompously and boasts lots of flavor.

This is why matzah is called the bread of humility or the bread of affliction. This brings forth the question, if Passover commemorates and celebrates our freedom, should we indulge in some good gourmet bread?

Yet, G-d commands us to eat only matzah; leavened bread is forbidden for the entire duration of the Passover holiday. We are not allowed to have bread in our possession nor own it, even if we store it offsite.

The answer is found in how

Judaism celebrates victory. Jewish history is filled with challenges and events that sought to crush or annihilate us as a people. Each time we miraculously survived the challenge or event, we celebrated. These celebrations were always an expression of gratitude to G-d, void ego or pomposity.

Even when challenged by ferocious enemies, or outnumbered by a massive army, like the story of Chanukah, Jews celebrated with a sense of humility, thankfulness, and respectful appreciation.

Humility is crucial in recognizing the gifts we have and ensuring that we do not take anything for granted. Humility opens us to see the wonders and

to receive the kindness from G-d that we so desperately need.

Humility equals respect and recognition. It is the opposite of being opinionated and arrogant. On Passover, when we celebrate the emancipation of ancient Israel, the birth of the Jewish people, we do it with matzah — humility. We rid ourselves from bread — pomposity and arrogance, so we can be receptive of the Divine goodness that flows to us during the holiday.

During the seder, we are instructed to discuss the Haggadah, interpret it, and make it relevant to our lives. We each have an opinion we hold as truth. The matzah at the seder table reminds us that we are to be respectful of each other. We are to listen to

and appreciate each other's point of view, even if we disagree.

We live in a time of great polarization, which leads to division. Over the past two years, we have increasingly seen rifts in our society, even among family members. We need to change that, and quickly. This Passover when we recite the Haggadah with the matzah on the seder plate, let us internalize the teaching of the matzah, the bread of humility, and resolve to becoming humble, respectful, and kind to each other.



Pesach: Boldly Facing the Spiritual Exhaustion of the Pandemic



By Rabbi Asher Knight, Temple Beth El

The psychologist, Sherry Turkle, explained in her book "Alone Together" that we live in an age in which we have sacrificed real relationships for superficial connections. For many, the pandemic has made this reality worse. After two years of living with the COVID long emergency and trauma, we are, quite literally, alone — together. At home, alone — together. On our digital devices, alone — together. In our neighborhoods, alone — together. Working longer hours, alone — together.

Looking back on the past two years, we can see we have lived in a weird paradox. We went online to feel connected to each other through the pictures we posted or the snippets of banter we tweeted. But after two years of living behind masks and socially distanced, it makes sense that we are also feeling distanced from each other. We are exhausted, too, which sometimes means that our patience for family, friends, neighbors, and civic and religious institutions is thin.

If we are honest with ourselves, the extended trauma of the pandemic affected our spiritual selves, our sense of community, our Jewish journeys, and our sense of belonging.

When the world feels unsettling and unstable, our instinct can be to isolate and hunker down. With the winds of society pushing in every direction and with worldwide uncertainty ahead, we want what anchors us and helps us feel rooted. And that is what Passover is all about: it's a reminder that real freedom and security comes from relationships that add substance and support and meaning to our lives. We want friends who can be relied upon. We want advice from people we know and trust. We want to learn and celebrate life in relationship with others. We want to share our journey with people who encourage us to become the best within ourselves. We want to be enlivened and nourished by ideas and passions. Passover is about sharing our story, laughing, singing, and living with Jewish joy, together.

Elijah the prophet encouraged our ancestors to act together in community despite the raging storms — to support each other with the intention of establishing a future of hope, meaning, resiliency, justice, and purpose.

This year at Passover, we are called to combat the spiritual crisis of disconnection with one of our most valued spiritual possessions, the act of bearing witness to one another. We must share and listen to the truths in each other's lives; we must celebrate

with each other, mourn with each other, walk through life together, and see the Godliness that exists in each other's souls. Passover is a reminder that we can't sit back and wait for connection and community to come to us.

We have to build it. We have to become it. We have to create a living and breathing community that draws from the best of our sacred tradition and walks boldly toward the promise of tomorrow.



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From the Bimah

Five Themes of Pesach



Rabbi Tracy G. Klirs, Temple Kol Tikvah

Recently I received a request from the pastor of a small, semirural Baptist church to conduct a Passover seder for his congregation on the Sunday evening before Pesach. I rarely accept such requests, but this church intrigued me. Its mission includes building a multigenerational, multi-racial community, and despite being predominantly white, the church intentionally hired a Black pastor to lead it in its mission. The pastor assured me that he wanted his congregation to have a genuinely Jewish seder experience, to help the congregants understand the historic context of Jesus' life. He also stressed that the church was

prepared to provide everything necessary, including the food, to make the seder as authentic as possible, so I agreed.

Preparing for this seder forced me to carefully consider the following: What are the most important elements and messages of Pesach? What should I convey to my non-Jewish neighbors to help them gain not only a deeper understanding of Pesach but also of what it means to be Jewish?

Turning to the Haggadah for answers, I identified these significant themes:

1. Freedom — Pesach is z'man cheiruteinu — the time of our liberation. Freedom or liberation is an essential human necessity and right. No human or nation has the right to enslave, subjugate, or oppress another human being or nation. In the world we currently inhabit, this basic human right still has not been universally attained, and therefore we Jews are obligated to work toward achieving that goal wherever and whenever necessary.

2. Identity — Our very identity as Jews is predicated on the story of the Exodus from Egypt, as the Haggadah enjoins

us: B'khol dor va-dor chayav adam lirot et atzmo k'ilu hu yatzta mi-Mitzrayim — "In every generation each of us must see ourselves as if we personally left Egypt." The consequence of this deep self-identification with the experience of slavery and liberation is enshrined in the Torah in the multiple iterations of the command to be compassionate toward the ger — the "stranger" or non-citizen in our midst. Typical of this obligation is Exodus 23:9: "You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt."

3. Inclusion — The Maggid, or story-telling section of the Haggadah, opens with the famous statement: "Ha lachma anya di achalu avahatana . . ." — "This is the bread of affliction that our ancestors ate in the Land of Egypt. Let all who are hungry enter and eat. Let all who are in need come and celebrate Passover." Celebrating Pesach is part of the birthright of every single Jew. No one should be left out, especially those who can't afford to conduct their own seder. That's why in the days and

weeks leading up to Pesach, most synagogues collect donations for *Ma'ot Chittin* — funds to ensure that all Jews in the community have the wherewithal to observe Pesach with dignity. Nowadays, our understanding of the meaning of inclusion has expanded to include all marginalized Jews, whether they be Jews of color, Jews from lost and formerly unrecognized communities, or LBGQT+ Jews.

4. Redemption is divine — God is the source of our redemption both historically and in the future. This idea is reinforced repeatedly in the Haggadah through the central Midrash of the *Maggid* section that expands on God's "strong hand and outstretched arm, awesome power, signs and wonders." This focus on God's role elevates redemption beyond mere political events, into the realm of the holy. We understand this sacred process to be ongoing, not simply something that happened once to our remote ancestors. The Haggadah expresses this most forcefully with the passage *V'hi she-amda*: "It is this promise that has sustained our ancestors and us, for not just one enemy has

arisen to destroy us, rather in every generation there are those who seek our destruction, but the Holy One, who is to be praised, saves us from their hands."

5. Gratitude — A dominant theme throughout the Haggadah, it is expressed most famously in the Dayenu song, acknowledging that each step along the path to freedom would have been "dayeinu" — enough for us. Gratitude is also the primary theme of the Hallel Psalms included in the seder and in Birkat Ha-mazon — the blessing after the meal.

The truth is that each of these five concepts is both deeply Jewish and deeply human. Highlighting these essential seder themes can both help us deepen and strengthen our own Jewish identity and help us build bridges of understanding with our neighbors. Chag Pesach kasher v'sameach — may you and your loved ones experience the joy and the profound lessons of Pesach!



Putting Wonder Back in Wonderful



By Rabbi Chanoch Oppenheim, Charlotte Torah Center

It is an ancient custom to read King Solomon's Song of Songs (Shir HaShirim) during Passover. The rabbis of the Midrash say that Song of Songs is the choicest of all songs. But what interest does this tune have for us?

The Talmud (Sanhedrin 94a) tells us that the Almighty wanted to appoint King Hezekiah, one of the most powerful and wide-ranging Assyrian kings, as the Messiah after his astounding victory over Sennacherib. However, G-d's sense of justice prevailed and prevented that from happening. What possible flaw did the highly effective and righteous Hezekiah possess? He failed to break out in a song acknowledging his incredible triumph.

Does the Talmud really want to tell us that only opera stars or cantors can become the Mashiach? Does the inability to keep a tune or ignorance of music disqualify one as a potential defender and liberator of his or her people?

The Kotzker Rebbe (1787-1859) answers that Hezekiah was disqualified because he was not excited and overwhelmed by the miracle. His lack of enthusiasm revealed his lack of appreciation for what he possessed in his most recent and great victory.

Shira — song — results from a sense of wonder, from an awareness of the unexpected, from a sensitivity to the presence of a miracle and the obligation to respond. In Jewish consciousness, without this quality, one isn't living effectively let alone acting as a redeemer.

People of intellect and sensitivity know that without wonder or amazement, life is a bore and that people are blind and ignorant and potentially irresponsible. A childlike sense of wonder makes life an adventure instead of a grind and makes of the world a mystery instead of old hat. With it, one sings; without it, one remains unredeemed.

The Song of Songs is one long

and joyous exclamation of the sense of wonder at the hidden miracles that constantly abound around us. Solomon responds with wonder at the awakening of nature in spring, a sense of wonder that moves him to rapturous song, for nature is indeed full of miracles. Nachmanides maintains that all of nature is composed of hidden miracles that await only a perceptive mind to reveal them.

Rabbi Shneur Zalman of Liadi, the founder and first rebbe of Chabad, declared in his Tanya that, paradoxically, teva ("nature") is itself is Iemaalah min ha-teva ("beyond nature; supernatural!") Indeed, for a sensitive soul, all of nature is a miracle.

A woman recently joined us for a Shabbat meal and shared the following story. She answered a phone call from an unknown number. It was the CDC, and it was doing a survey to determine the level of health-care accessibility in Charlotte.

"Have you been unable to work because of your physical or mental health in the past 12 months, one-two years, or two-four years?"

"Have you been unable to do usual activities such as self-care, work, or recreation because of

health issues?"

"If you need treatment, are you unable to get it because you couldn't afford it?"

Then the researcher asked a question that really hit her:

"Were you unable to pick up a prescription from the pharmacy because you didn't have a way to get there?"

This woman shared with all assembled that this last question shows how even if you could pay for the prescription, if you didn't have a way to pick it up because you didn't have gas money or reliable transportation, you wouldn't get the treatment you needed.

She said that she was very pensive for the rest of the day. On one hand, she felt for all the people who need help but can't get it, but at the same time, she realized how fortunate she is. She has a job and a career. She is healthy, protected, and can go to a doctor for treatment. Better yet, she doesn't even need a doctor and has her mental and physical health, invaluable resources many people take for granted. Those present witnessed a woman so exuberant that she, in a way, broke out into song about the priceless blessings she possesses. Shirah (song) is what

Hezekiah lacked.

When was the last time you uttered shira? Do you have children? Are your parents still alive? Do you have a job? Do you have your health? When we go through difficult times, instead of concentrating on what we're missing, break out into song and appreciate what you have. It's your unique opportunity because only you can compose the lyrics and "melody."

This Passover when you are together with friends and family, what song will you sing? If you don't believe in miracles, how do you explain our sitting at a seder with other Jews after almost 2,000 years of living without a homeland or national language? How has our nation survived expulsions, pogroms, ethnic cleansing, and even a Holocaust? Our survival as a nation goes against logic and statistics. Isn't that enough to sing about? What's your song?

Chag Sameach/Happy Passover.



From the Bimah

How Passover Can Transform Your Life



By Rabbi Rachel Smookler, *The Ruach*

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ,
כְּאִלוּ הוּא נֶאֱמָר מִמִּצְרַיִם.

In each and every generation, a person is obligated to see oneself as if he/she/they left Egypt.

I always feel it at least a month before it occurs. Passover. With the slightest occurrence of warmer weather, my whole being becomes aware of spring, and with

this renewal, I know it's time to make serious changes in my life. The recharged growth everywhere we look encourages us to embrace the ancient agricultural history of our religion, pleading with us to mirror the surrounding seasons. The traditional items on the seder plate reflect rebirth and renewal, just as the story we tell of the Exodus highlights beginnings and freedom. When we approach our celebration of Pesach with the intention of transforming our lives, we may experience the holiday in all of its glory.

It is a long-standing tradition in our family, when the time comes to recite the above Hebrew verse, to go around the seder table and to share with everyone present those parts of our lives that are weighing us down and oppressing us. I have heard various family members and friends over the years voice resolutions, from quitting smoking to becoming more involved in community projects to transform their lives

and become "free." As the ancient holiday of Passover is truly the Jewish new year, the seder is the most appropriate place to make our resolutions for the coming year. The spring weather, the growth of new leaves all point us in one direction — to the story we are commanded to retell every year. Just as the above Hebrew verse explains, we are to insert ourselves into the Exodus, to see our lives as our ancestors experienced it firsthand: from slavery to freedom. Most Jews equate the High Holy Days in the fall as our sole time to repent and contemplate change; however, Judaism was created so that every six months or so we are given the opportunity to reframe our lives and judge our actions so we may break free from the oppression in our lives. Judaism is committed to a total mind/body experience that seeks to ensure our personal growth, whether we are oppressed because of our own choices or because of outside forces in the

world. When we are instructed to rid our dwelling places of chametz, forbidden leavened food on Passover, we should take action to remove the chametz from our personal lives and relationships. None of the symbols on Passover are meant to be empty rituals. On the contrary, every single Passover symbol has the potential and spiritual power to restore our life's purpose. As Jews, we are responsible for our own resolutions and to free ourselves and others from oppression.

Besides voicing our struggles, how can we become free?

There is an anecdote that might help us attain a better perspective. "Once the famed Chassidic rebbe, Rabbi Menachem Mendel of Kotzk, sent one of his followers to open the door after filling Elijah's Cup during the seder. However the man was frozen to the spot and couldn't do it. When he was asked why, he said that he was scared stiff, as he was absolutely certain that Elijah the Prophet

must be waiting outside the door of such a pious and august person as the rebbe, just waiting to be invited in. Answered the Kotzker rebbe: "You're wrong! Elijah the Prophet enters through the heart, not the door!"

This year as we prepare to celebrate Passover, make sure to give it all of the attention and preparation it deserves. While making sure to observe the special Passover commandments, take this opportunity to "open your hearts," as the Kotzker suggests. Instead of merely checking the boxes to make sure you follow the seder, let the symbols and the story transform your lives. Once again, the Kotzker hits the nail on the head.



With Freedom Comes Responsibility



By Rabbi Michael Wolk, *Temple Israel*

Passover is commonly known as the Feast of Freedom because on this holiday we remember and celebrate how God took our ancestors from slavery and oppression in Egypt to lives of freedom and independence. Throughout the Passover Seder, the text of the Haggadah emphasizes just how much we have to be thankful for. Had God just taken us out of Egypt, but not judged the Egyptians — Dayenu! Had God only split the sea for us, but not taken care of our needs for 40 years — Dayenu! Had God only given us the Torah, but not brought us to the Land of Israel — Dayenu!

This popular song from the Haggadah reminds us that each and every part of the redemption was its own miracle. The Haggadah does not tell us the whole story to read at the seder, but if we turn back to the Torah, we see

that our ancestors who experienced all these miracles were not fully ready to be free. Freedom, as God and Judaism understand it, does not mean that you can do whatever you want. Freedom means that we have responsibilities to God, to other people, and to ourselves. Unfortunately, our ancestors did not understand what God expected from them in return for their freedom. Repeatedly they lose faith in God and turn to whatever false idol or charismatic charlatan tries to deceive them.

I think about our ancestors as we prepare for Passover 2022. This is the third Passover of the COVID era, but now we feel so much more of a sense of freedom as the world around us opens up. I want as much as anyone to put COVID and all the restrictions we took upon ourselves to be part of distant history, but I also ask myself: What does God want from me in return for this freedom? I have two answers to this question. The first is to remember that not all of us are truly free. Although I may be healthy and feel comfortable going to public events without a mask, many people are not there emotionally or health-wise. Whatever we do, we cannot forget our responsibilities to them. A common theme in discussions with other rabbis is that we wish we

could cancel our Zoom accounts and focus exclusively on being physically together; at the same time, we know that many of our congregants can still not attend services and classes. In fact, the freedom from needing to wear a mask further enslaves them in their homes.

The second answer involves making the most of freedom. Since the very first night of Passover in Egypt, God has asked us to come together to offer the Passover sacrifice and later to celebrate the seder. If you feel free this year, will you make a point to gather with the people you missed and to invite new people to your seder so that they will not be alone on Passover?

Despite celebrating the redemption from Egypt, the Haggadah reminds us that "this year we are slaves, next year we will be free." This year the seder should challenge us to truly understand that freedom is not only the absence of restrictions but also the willingness to act like free people who take their responsibilities seriously.

Chag Kasher V'Sameach and L'Shanah HaBa'ah B'Yirushalayim!



Religious Life

Chabad To Host Community Seder on First Night of Passover

Chabad of Charlotte is pleased to announce that this year we will be hosting a community seder on the first night of Passover, April 15, 2022, at 7:45 p.m.

The seder will be catered by Kosher Charlotte and will feature exquisite Passover gourmet, hand-baked shmurah matzah. An array of great kosher wine will be served. The highlight of the seder will be a guided expedition of the seder by exploring the deeper meaning and eternal relevance of the Haggadah.

We are enjoined to experience the liberation and freedom from slavery and bondage every year. The Chabad community seder presents a beautiful opportunity to raise ourselves from the mundane by transcending the confines of everyday worries and enter a pristine spiritual universe. Of course, the joy and camaraderie of the community celebrating together after a two-year hiatus will lift the spirits of the attendees.

Please register by visiting

chabadnc.org or sending an email to rabbicohen@chabadnc.org. Please reserve early. Cost of attending is \$75 per adult and \$35 per child.

watched carefully from the time the wheat is cut.

The Brooklyn handmade matzahs are tasty and wholesome, and they meet the highest kashrut standard for Passover. These matzahs are artfully made according to a tradition that has been in the European Jewish community for more than a thousand years. They are packed in one-pound boxes and are available for \$29 per pound. A limited quantity of whole wheat matzah is available as well.

Please contact the Chabad of Charlotte office at (704) 366-3984 to procure shmurah matzah for Passover. To register for community seder on April 15, 7:45, visit www.chabadnc.org or send and email to rabbicohen@chabadnc.org.



Shmurah Matzah Available at Chabad

Round, hand-baked Brooklyn shmurah matzah is available at Chabad of Charlotte. These matzahs are especially meaningful to be used at the seder, as they are produced with extra care and



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celebrate Passover

Men's Seder

Tuesday, April 12 at 6:30pm – Temple Beth El

Our tradition continues: the TBE Brotherhood is proud to host the 2022's Men's Seder led by Rabbi Asher Knight. The cost is \$20 per person for this five-star dinner, but the experience is priceless. Open to men ages 13+

Register by Thursday, April 7

Second Night Seder for Families with Young Children

Saturday, April 16 at 5:00pm – Temple Beth El

Your family is warmly invited to join us as we sing and laugh our way through a fun and kid-friendly Seder meal.

Register by Wednesday, April 13

Second Night Seder

Saturday, April 16 at 6:00pm – Temple Beth El

The entire Charlotte community is invited to join us for a multi-generational, traditional Passover Seder. Share an evening filled with wisdom, music, the warmth of Pesach, and your TBE congregational family. A complete Seder meal will be served.

Register by Wednesday, April 13

Festival Morning Service with Yizkor

Friday, April 22 at 10:30am – Zoom

Join Rabbi Klass for the concluding festival service, which will include the singing of Hallel (psalms of praise) and Yizkor (our memorial service).

No registration required - open to all

www.templebethel.org

Religious Life

Temple Kol Ami Returning to In-Person Services

By Shari Baum

If there is one thing the pandemic has taught us, it is that flexibility is crucial. Over the past two years, Temple Kol Ami has gone virtual, back to in-person, then virtual again as the pandemic has dictated. The board of Temple Kol Ami monitors the situation closely and makes decisions that it feels are right for the congregants. In March, we decided it was time to get back together and started in-person Shabbat services and religious school again.

We are especially excited about some events coming up in April. Jewish Americana musician Joe Buchanan will bring his talents to Fort Mill on the weekend of April 1. A Jew by choice, Joe is a rising star in the Jewish music scene who has released two albums, including his most recent "Back from Babylon." He will lead us in a musical Kabbalat Shabbat service and a Saturday night concert featuring his original music. As a bonus, hometown favorite band, The Ruach, will be joining Joe for the Friday night service.

Texas-born and Southern raised, Joe Buchanan makes country music that is steeped in Torah and the trials of the human spirit. He grew up struggling with religion and his place in the world until one day outside of the Holocaust Museum in Washington, D.C., and 13 years into their marriage, his wife revealed that she was Jewish. An exploration of faith led the way home for the whole family and ultimately led to Joe's debut album, "Unbroken."

We are thrilled to welcome Joe to the bimah at Temple Kol Ami (Philadelphia United Methodist Church, 1691 SC-160, Fort Mill) on April 1 for a 7 p.m. Kabbalat Shabbat service and on April 2 at 6:30 p.m. for a Havdalah Concert and dessert reception (masks are required in the sanctuary). All events are free and open to the general public thanks to funding through the Jewish Federation of Greater Charlotte.

On April 29, we will be joined by Rabbi Ana Bonnheim for Kabbalat Shabbat, 7 p.m. at Philadelphia United. Rabbi Bonnheim always leads us in a warm, educational, and spiritually uplifting service. We are looking forward to her rabbinic leadership.

We hope you will join us at Temple Kol Ami for any and all of our wonderful programming and bi-weekly Shabbat services. If you live in York County or the South Charlotte area, Temple Kol Ami might be the place for you! We are a warm and inclusive Reform congregation comprising Jews from diverse backgrounds. Come find your Jewish home in our welcoming community.

For more information about Temple Kol Ami or our second night seder, contact us at yorksynagogue@gmail.com.



Temple Solel's Second Night Passover Seder

By Mara S. Cobe

When our family first joined Temple Solel for services, we knew we would become members and actively support the congregation in whatever way possible. We felt welcome immediately, and nearly 10 years later, we're still deeply involved with the congregation. My husband, Russ Cobe, leads our services in prayer and song every Shabbat, on the High Holidays, and for everything in between.

One *minhag*, or tradition, that Temple Solel has created for our community is our second night Passover Seder. Prior to 2020, we gathered together to share a communal meal as an extended family, telling the story of our exodus from Egypt and asking the Four Questions. Our meal would be shared by members, non-members, and invited guests. Several of us brought our personal seder plates to share, and even as the youngest ones were nodding off, we would conclude our meal with the important words "*l'shana haba'ah b'yerushalayim*" — "Next year in Jerusalem."

At Temple Solel, we have adapted our own Passover *min-*

hag during the pandemic by sharing our second night Passover Seder together via Zoom. We have delivered Passover "goodie bags" to our members' homes that include some of the more symbolic tastes of Passover. This allows us to still come together to retell the story of Passover and share this time together, no matter where we are. It has allowed us to include family members across the country, and even though we are not physically sitting across the table from each other, it still makes us all feel welcome in the spirit of togetherness that first drew our family into Temple Solel.

As we slowly start to get back to in-person Shabbat services, we remain mindful of potential challenges with sharing a meal indoors with large groups of people. As much as we love being together in person, we also want to protect the health of our members. For this year, Temple Solel will continue our adapted Passover *minhag* with our second night Passover Seder via Zoom on Saturday, April 16. If you would like to join our extended family for this event, please con-

tact us at info@templesolelSC.org.

Temple Solel holds regular Shabbat services at 7 p.m. on the second and fourth Fridays of each month at Belair UMC Family Life Center, 8095 Shelley Mullis Rd., Fort Mill, SC 29707. Some events may also take place via Zoom. For more information about the High Holy Days or guest speakers, see templesolelSC.org, write us at info@templesolelSC.org or call (803) 610-1707.

Temple Solel will continue our adapted Passover *minhag* with our second night Passover seder via Zoom on Saturday, April 16. If you would like to join our extended family for this event, please contact us at info@templesolelSC.org.



TEMPLE SOLEL

Never Stop Questioning

By Rabbi Beth Nichols, Temple Beth El

Sometime in our childhoods, many of us got the message that we should not ask too many questions, that we should accept what we are told and not bother people with our questions. As a Jewish educator, I find I spend a great deal of time trying to reverse that message. Because, in fact, asking questions is a Jewish act; wrestling with tradition and how it applies to us lies at the very core of what it means to be a Jew.

Rabbi Arthur Green describes Judaism as "a process of ongoing commentary." After all, much of Jewish literature comprises rabbis posing questions and debating possible answers. That back-and-forth of questions and answers never stopped. Each new generation of Jews builds on the wisdom of the past by posing new questions and considering new answers. We cannot live active Jewish lives unless we question how to apply our ancient traditions to our constantly evolving modern reality.

Judaism's emphasis on asking questions seems to throw some people off. Sometimes it is because they assume there is a single "correct" answer. Other times, they are frustrated that Judaism is not more directive. Instead, Judaism urges each of us to ask questions and to wade into the sea of possible answers. On the other side, we may still lack a clear answer to our question, but we have gained knowledge and ideas from the exercise of asking it. Rabbi Green writes, "As we struggle to add to tradition, to reshape it for each new generation, the text is also given a chance at reshaping us, at making a real demand on the way we think and live."

Passover is the ultimate example of the Jewish love for questions. While the Four Questions are always included in a Haggadah and traditionally recited by the youngest person present, the entire ritual of a seder serves to elicit questions from all the participants through the use of rich symbolism and the act of imagining ourselves in the story. To feel

as if we have ourselves escaped from Egypt, we must be willing to ask questions about how we would have behaved and reacted as slaves on the edge of freedom.

One might define faith as being sure about a belief or possessing confidence that one knows the right answer. Perhaps a way of defining Jewish faith is demonstrating commitment to the act of continually questioning and considering — seeking answers but knowing there will always be more questions.

This year, may Passover give us each permission to voice the questions in our hearts and engage in the discovery of possible answers.





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The First Purim at the Charlotte Torah Center Since the Pandemic Began

By Rabbi Rabbi Chanoch Openheim

This article is being written a few weeks before Purim, and by the time it is published, Purim will have passed. So why write about Purim? At the Charlotte Torah Center (CTC), we are anticipating a fun communal meal, something we have done for years. This year, the first large Purim gathering we've had for our community in quite some time, here's what I will be focusing on.

The main COVID restrictions began shortly after Purim. No more minyan, no more kiddush, no more classes, no more coffee dates. We were all affected, but it would take a bit longer to realize the deep toll it took not only in our personal lives and our CTC community but also in the community at large and in terms of the mental and physical fatigue that continues to plague some people and organizations.

Therefore, the ability to have a communal Purim meal with adults and children dressing up wearing masks for fun, rather than because of a pandemic, is a joy we are all looking forward to. Speaking of masks, how did masks find their way into Purim?

Masks hide what's behind them. And that's why masks became identified with the story of Purim. The Scroll of Esther is unique because it tells the story of Esther and Mordecai, but it omits the name of G-d. It's odd that G-d is hidden in a book commemorating a miracle for which He is clearly credited due to the many "coincidences" that are really the result of concealed divine intervention. The very word Megillah means not only "scroll" but also "to reveal." The mitzvah of reading the Megillah is in a more profound sense a means to inspire us to uncover G-d when he chooses to test us by remaining hidden.

When G-d wears a mask, our job is to acknowledge and find His guiding presence, even when we can't clearly make out His "face."

We are now past Purim and less than a month away from Passover. The Passover miracles were clearly apparent and undeniable to all who witnessed them, but those of Purim required a deeper and more sophisticated level of perception. All other holidays, says the Talmud, will eventually be eliminated – except for Purim. Purim is the prototype of our challenge to maintain and find G-d even when His face is hidden behind a mask of seeming indifference to our plight.

We need to remember that the Jews of the Purim story spent agonizing years as spectators to frightening events. The party in Shushan recorded at the beginning of the Megillah was held by the king to celebrate the pillag-

ing of Jerusalem and the Temple.

Back to us. We've spent two years of uncertainty and the stress and agony resulting from it. Families witnessed the untimely and exceedingly painful death of loved ones, and the world and our Jewish communities have changed in ways we're still not aware of.

Now that we're back together, let's reaffirm that, although we do not understand, we continue to retain our Jewish identity. As with Purim, at times, G-d puts on a mask and conceals His presence and purpose, but Purim also teaches us that miracles of salvation are part of the story as well. In addition, now that our masks have finally come off (at least in Mecklenburg County), let's use the opportunity to let our guard down every so often and share some of our challenges with others. People are enduring emotional hardship; the knowledge that you too are facing challeng-

es will be a meaningful source of encouragement for others. The ancient Jewish maxim states *Tzaras rabim chazi nechama* – companionship in suffering is half of comfort. The knowledge that we do not suffer alone is a comfort.

G-d might still be wearing His mask, but we no longer need to wear ours. The masks we wear on Purim are meant to bring joy, so when this fun and festive day comes to an end, when the masks are removed, let's use the opportunity to let others know they not alone, not in creation and not in our community.



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Learning Jewish History at Charlotte's Hebrew Cemetery

By Sara Schreiberman

As the oldest organization in our Jewish community, the Hebrew Cemetery is the final resting place for so many who shaped the community we enjoy today. Completing our digital records so that future generations will learn who the families were and how the families were connected is important. All the agencies in our community have documented our community's history in different ways — books, documents, videos, and visual displays tell our story. As a longtime resident of Charlotte, I know many of the families and much of the history of our Jewish community.

A little more than two years ago, I began working with Sandra Goldman at the Hebrew Cemetery Association of Charlotte. Retirement wasn't for me, so this part-time position seemed like a perfect fit. I would support Sandra, keep all the records in order, and fill in gaps in our information.

As I began learning the system that houses all the records of our cemetery, not only did I realize how many families I know who have loved ones buried at



the Hebrew Cemetery, but also I felt I could add a great deal of information. Just as I began to feel comfortable with the software that houses the Hebrew Cemetery database, we went into lockdown because of COVID. I loaded all the files and documents into bankers' boxes and headed home.

One of the projects I began working on was reviewing graves that were sold years ago, sometimes back to the 1920s and 1930s, which had no designation for use and no family members living in Charlotte. My research resulted in some wonderful conversations with families all over the U.S. who talked about their parents, grandparents, sometime great-grandparents, and their history in our Jewish community.

Some of my discussions were with friends who talked about their families and how large their family trees were. There are so many connections and interwoven relationships. It was important to determine whether there were family wishes that we could document so that our records could be more complete.

There were several families for whom I could find no relatives. I called on Margie Goldstein, Betty Rosenbaum, Geri Gertzman, and others to ask about old Charlotte families but still have gaps. These are the families for whom we say Kaddish at our annual memorial service, families whose headstones are in the historical section of the cemetery — some barely legible, belong to families with no

known living Charlotte relatives.

One of the other parts in our database I've worked on is family relationships. We have many large, connected families, and adding one person's relationship often led to another entire family tree. We are in awe of the Levinson, Jaffa, Silverstein, Levine, and Segal families, among so many other large family branches.

In the Hebrew Cemetery Association office are small binders with the records from the 1930s and 40s, paper ledger sheets with handwritten notes from the 50s through the 80s, and old QuickBooks spreadsheets contain much information from the 90s and early 2000s. Now we have all our information "in the cloud." I'm not sure what the format will be in 40 or 50 years, but I hope that all the records we've so carefully preserved will always be an important piece of Jewish Charlotte's history.

After conducting the research over the past two years, I find it is even more important to me that our records reflect the Hebrew Cemetery's historic importance in our community. Knowing the families, memorializing their

wishes, understanding the relationships, and documenting the history of those whose final resting place is our cemetery is critical for the future of our Jewish community. And for those with no family here, saying Kaddish at our annual memorial service honors their memories.



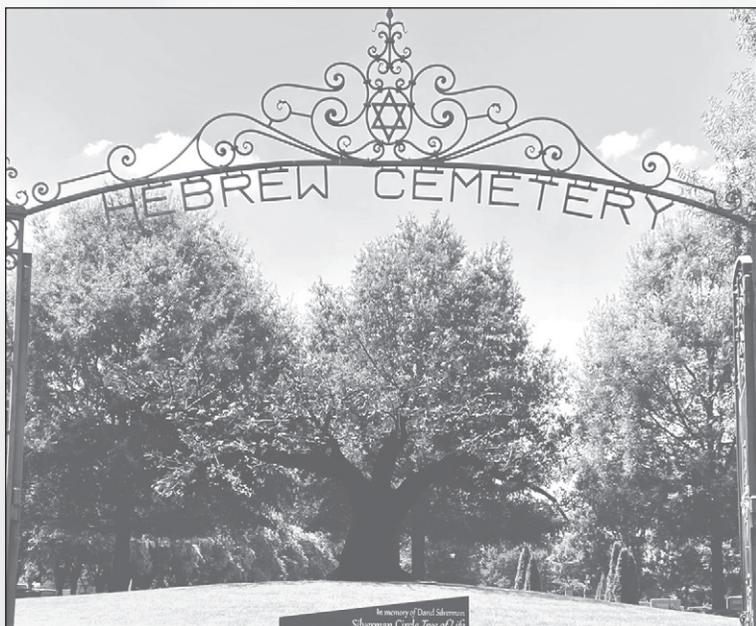
The Hebrew Cemetery joins with the community in remembering the names of those who have been buried at the Hebrew Cemetery in the month of February.

Stan Lyman
5/24/1928 - 2/3/2022

Leslie Gumpert
9/4/1946 - 2/14/2022

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CFJS

(Continued from page 1)

“Thanks to the vision and philanthropy of I.D. Blumenthal of Charlotte, the foundation has been able to carry on his legacy and ideals to assure Jewish seniors are cared for in their later years. Instead of a nursing home, organizations apply for and receive grants to enrich Jewish lives,” said Cutler.

For the past 17 years, Cutler has worked with CFJS’s officers and board of directors to manage operations and assure distribution of funds to more than 30 North and South Carolina organizations committed to enduring Jewish values and precepts.

CFJS has awarded more than 300 grants, totaling almost \$4 million. Those receiving grants enriching seniors in Charlotte include Jewish Family Services, Levine Jewish Community Center’s Oasis Senior Enrichment, Temple Beth El, Temple Israel, and Temple Kol Tikvah in Lake Norman.

CFJS Board and Temple Beth El’s SPICE (Senior Programs of Interest, Concern, and Engagement) member Robert Weiss said, “SPICE has been able to provide the senior Jewish community with outstanding programs, both educational and religious and socialization opportunities as a result of generous grants from CFJS.”

Few doubt that managing and working with boards of “engaged, active, intense Jews,” from a variety of professions is anything but a “joyful challenge.” CFJS President Ari Medoff said, “During Wendee’s tenure with the foundation, we’ve created partnership programs for smaller Jewish communities that lacked services for their Jewish seniors. What’s more, she has helped keep an open mind and remain focused on changing needs in



various communities, including Charlotte.”

For years, CFJS has been a consistent supporter of the Levine JCC Oasis Senior Enrichment Program. “Even during this COVID pandemic, CFJS has not waned in its commitment to helping fund vital programming for Parkinson’s disease, birthday and holiday celebrations, and training programs for exercise instructors to better meet the needs of the Jewish aging population,” said Jill Lipson, director of senior and adult programs.

Even in good times, raising funds is always challenging for any nonprofit service organization. With the pandemic, the task has intensified, causing the foundation to reassess and refine its mission of enriching lives of seniors.

“Our grant from CFJS has been critical to meeting the needs of our seniors. As our aging population grows and the needs of our senior community become more complex, funding from CFJS has enabled JFS to continue to meet those challenges and connect our community with the resources it needs,” said Howard S. Olshansky, JFS executive director.

Even with a healthy endowment, the foundation is not an open checkbook for requests just because the program has a

Jewish connection. “CFJS is a good steward of the available funds. To receive funds in a highly proscribed grant application process, we require more quantifiable results or outcomes, with proof that the funded programs and services are successful,” Medoff explained.

For 2022, CFJS will continue to be proactive with funding, especially transportation and case management. “As always, our board needs to be attuned to identifying good, focused grant opportunities,” said Cutler.

CFJS grant objectives include:

- Long-term community impact
- Collaboration with other local organizations.

- Participant involvement in social services (volunteer or financial).
- Applicant organization showing their financial commitment to the program.

- Specific qualitative and quantitative outcomes such as numbers served and measurable impact on lives.

- Uniqueness (non-duplicative of other area programs or services).
- Competent grant management and program oversight.

The application priority categories are socialization and health and wellness programs for people who may have multiple, complex, specific mental, and/or physical health needs. They include:

- Case Management with a licensed professional or case worker.
- Congregational nurse.
- Dementia or memory impairment.
- Group day care and respite programs.

Though Wendee’s shoes will be hard to fill, CFJS is seeking a new executive director. For information about the position, contact Stefanie Kahn at Kahn400@aol.com. For additional information about CFJS, contact www.carolinajewishseniors.org or (336) 854-8400.



WE ARE HIRING !

Carolina Foundation for Jewish Seniors is seeking an Executive Director to manage the Foundation's platform to award grants to nonprofit organizations serving the Jewish senior population in North and South Carolina. The Executive Director is responsible for implementing the mission and vision of the Foundation by defining and administering the application process for awarding grants, establishing best practices for the operations and management of the Foundation and building the infrastructure for a sustainable and successful future of giving.

The Executive Director will oversee the programs, administration, marketing and strategic plan of the organization. The Executive Director will also partner with and advise grantee organizations in developing and enhancing services that create strategic impact for Jewish seniors in their respective communities. The position reports directly to the Board of Directors.

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This event can also be viewed on YouTube.



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Becoming a More Caring Community After Years of Incivility

By Howard Olshansky, JFS Executive Director

Have you noticed a change in people's behavior in the past couple of years? Does it seem they are increasingly rude and mean? It's not your imagination. In the month of September 2021 alone, a woman pulled a gun on servers at a Philadelphia fast-food restaurant when they asked her to order online. Several women from Texas pummeled a hostess at a New York City family-style restaurant. A Connecticut mother was investigated for slapping a school bus driver, and a California woman was charged with felony assault for attacking a Southwest Airlines flight attendant and dislodging some of her teeth. Those are media highlights from just one month.

We've all seen the reports from airlines — a whopping 5,981 reports of unruly passengers were logged by the FAA in 2021. But the airlines are not the only ones experiencing disruptive, and often violent, behavior. The retail sector is reporting

higher levels of inappropriate behavior from consumers. "Heroes" in the medical profession aren't being treated very much like heroes. A January 2022 poll from the Medical Management Group Association found that medical practices had a 71% increase in incidents of disruptive patients in 2021.

According to Dr. Gayani Desilva, psychiatrist, it's not uncommon for people to take their frustrations out on service and other essential workers when under stress. "Everybody is under so much stress, and one of our key defense mechanisms is transference," Dr. Desilva said. "So you just transfer your anxiety and anger at your inability to control the situation onto somebody else."

Schools across the country are also seeing an increase in disruptive behaviors. Some are overt, such as students trashing bathrooms, fighting over social media posts, or running out of classrooms. Others are quieter calls for help, such as students putting their head down and refusing to talk. According to Dr. Tali Ra-

viv, the associate director of the Center for Childhood Resilience at Lurie Children's Hospital in Chicago, the behavior issues reflect the stress the pandemic has placed on children, upending their education, schedules, and social lives. For students dealing with grief, mental health issues, or the layered effects of poverty and racism, big transitions can be even more challenging. Anxiety and chronic stress also trigger a child's "survival brain," as Raviv put it. While some students retreat, others feel like they're on high alert — for example, turning a bump in the hallway into cause for an outburst. "You can get these really big reactions over really small things," Raviv said.

Earlier in the pandemic, the prevalence of poor behavior was actually termed "coronavirus rudeness." There are many theories about the cause of this increased phenomenon of rude behavior. Certainly, mental health professionals will point out that anxiety, stress, depression, and fear can all result in anger and hostility. Some attribute the increase to isolation, only being able to communicate virtually. It is much easier to be rude or inappropriate to someone if you are not face-to-face. Many believe that our political leaders have contributed to an acceptance of this behavior by modeling it themselves.

Although there was hope that as the number of COVID cases decreased, the negative behavior would also recede, conflicts about vaccinations, mask mandates, and return to work policies continue.

Ongoing unrest around issues such as police reform, legislative mapping, and the increase in hate crimes, compounded by the recent effect of high inflation and the Russian/Ukraine conflict, makes it less likely that the stress, and its accompanying negative behavior, will be going away any time soon.

It is up to all of us, individually, to help bring back civility. If we each made the effort to think about our own behavior, we could initiate a positive domino effect on how we collectively treat each other, and we could resurface as a caring community. Here are just a few suggestions:

When you wake up in the morning, think of one positive thing to help set your mood for the day.

- Smile or say hello to someone you don't know.
- Say please and thank you.
- Count to five before responding to a negative comment or situation.
- No matter how you are treated, respond the way you would want to be treated.

- Decrease your time in front of the news and social media by a few minutes each day.

- Think of one thing you are thankful for before going to bed each night.

While conflict, disagreements, and differences of opinion will always exist, our capacity to navigate these differences in a kinder way is possible. If we each

commit to a few of the above behaviors, we will not only diffuse angry feelings in ourselves and others but also feel a great deal better.



JFS Volunteers & Donors February 2022

Volunteers: Marcia Arnholt, Mike Arnholt, Andrew Bernstein, Suzy Catennazo, Dan Coblenz, Jessica Cohen, Jonathan Collman, Andrea Cronson, Julie Dermack, Joni Deutsch, Terri Fishman, Rachel Friedman, Meredith Gartner, Richard Goldsmith, Jennifer Golynsky, Gail Halverson, Rebecca Hockfield, Oren Hubara, Bob Jacobson, Michael Kaplan, Jennifer Koss, Etti Krause, Elliot and Stephanie Krietman, Marcia Lampert, Kim Levy, Adina Loewensteiner, Matt Luftglass, Gene Marx, Frada Mozenter, Barbara Rein, Nina Rose, Janice Shubin Louis Sinkoe, Lorin Stiefel, Ken Stern, Steve Teich, David and Beth Thrope, Gail Vogel, Susan Webber, Nancy Wielunski, Jan Weiner, Amanda Zaidman

Hadassah Meal Preppies: Ellen Altman, Sharon Cavanaugh, Sara Friedman, Karen Futtersak, June Hirschmann, Yvette Jacobson, Johnson and Wales, Penny Krieger, Andy McCleary, Helene Schillian, Marcia Stern, Elissa Vining

Food Drives: David Lintz and Cub Scout Cub Pack 163

Food Pantry Donations: To our generous community: Thank you for continuing to donate to the food pantry. We continue to collect donations every other Wednesday at the portico entrance to the Blumenthal Center for Jewish Education Building on Shalom Park.

JFS Tributes February 2022

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Paul and Lynn Edelstein

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Morris and Linda Spil

Michael and Judie Van Glish

Mark and Beth Volk and Family

In memory of Todd Sherrill

Rose Atkinson

In memory of Norman

Steinberger

Morty and Sharon Ershler

Matt Luftglass and Meg

Goldstein

Linda Lesack

Mazel Tov to Alan and

Pearl Mann on Dillion's Bar

Mitzvah

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“A Day in the Life” at Generations at Shalom Park

Jeff Weatherhead, Chief Operating Officer – Aldersgate Life Plan Services

Chances are, if you’re reading this, you’ve heard about the brand-new senior living community being built within Shalom Park, but you may be wondering what the community is all about and what it will be like to actually live there.

So let’s fast forward to 2024 and take you through a “day in the life”...

As you wake up in the morning, the sun creeps in through your floor-to-ceiling windows, letting you know that it’s time to start your day. You reluctantly roll out of your comfy bed and step onto the balcony to get a feel for the weather, taking a moment to water your plants. A slight breeze runs over your face, and you hear the faint commotion of children playing in the distance as they get ready for their school day to start.

After coming back inside, you head into your walk-in closet to figure out what you should wear. While you finish getting ready, you might realize how little you feel like cooking breakfast on

this particular morning. And that’s okay — the on-campus café is right around the corner.

You head down to the lobby, waving to a neighbor before stepping outside. Following the sidewalk path, you march toward the café, passing by fellow neighbors and residents of the greater community. A mom and her toddler are walking the dog to a nearby dog park while the yoga class students begin stretching a few yards away in the grassy patch.

At the café, friends from the art studio stops by your table, and you arrange to meet with them later that week for a show at the campus theater. Then you head to the Levine Jewish Community Center (LJCC) for a workout.

In just three minutes, you make it to the front door and walk in. No need to worry about a membership — every Generations resident gets a membership to the LJCC included with the monthly fee.

From the front entrance, you get to see everything the LJCC has to offer. A class of middle schoolers plays in one of the re-



served pools, while some college students play basketball on the indoor court. Beautiful watercolor art hangs from the walls, and flyers are posted for the Charlotte Jewish Film Festival.

Once you’re finished with your workout, you might head back home for a quick shower and a late lunch. Cooking is made easy in your home — your open-concept kitchen comes with brand new modern appliances, a granite countertop island, and all the space you need to move about the room with ease.

After lunch, it’s time for you to run some errands of your own.

Lucky for you, you don’t have to go far. A boutique grocery store, a Whole Foods, and other convenient shopping can be found a few minutes down the road.

After running errands, you pull into your indoor parking space and head inside. Back in your home, you notice that the cleaning team came in while you were gone and tidied up the place. You hear the shower running and know that your significant other is getting ready for the evening you have planned.

With transportation provided by Generations, you take a 20-minute ride into uptown Charlotte for dinner and a trip

to the Bechtler Museum of Modern Art.

When you arrive back at Generations, you follow the walking paths to your home. As you stroll past the sculpture garden at the front of campus, a whiff of smoke grabs your attention from the firepit where a few of your neighbors are gathered.

After chatting with them for a bit, you make your way home where your pet awaits on the couch. You wind down for the evening before drifting off to sleep, knowing tomorrow brings another full day.

All this and more at Generations at Shalom Park

While this was just an example of what life may look like, one of the beauties of living here will be the freedom to choose what you want to make out of each day. Generations is not just a retirement community — it’s also a new beginning in a vibrant, enriching neighborhood. To learn more, call (704) 736-3343 or visit generationsatshalompark.com.



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Local Artist, Mike Wirth, To Present at Conney Conference on Jewish Arts

Charlotte Jewish artist and Queens University professor, Mike Wirth, has been selected to present his artwork and ideas on Jewish Futurism at the 8th biennial annual Conney Conference on Jewish Arts, part of the Conney Project on Jewish Arts now in its 17th year. The national conference will take place in Madison, Wisconsin, from March 27 to 30. Mike will be presenting alongside nationally recognized Jewish creatives, curators, and academics.



Mike Wirth

The Conney Conference on Jewish Arts will address themes of interdisciplinarity, diversity, and intersectionality in the changing landscape of the Jewish Arts. In a moment in which we are experiencing a generational shift among Jewish-identifying artists to a more inclusive and polyvocal, fluid understanding of Jewish identity, the politics of Jewishness are foregrounded in astounding new ways. From graphic novels to digital art and highly charged dance and performance, to theater, music, and literature, we see both a return to ritual and a search for new narratives of the contemporary Jewish experience. The 8th iteration of the Conney Conference on Jewish Arts will focus on the remarkable evolution of the field as it has expanded into the future while acknowledging its own histories. (Division of the Arts at the University of Wisconsin-Madison website: <https://artsdivision.wisc.edu>)

Mike Wirth is a visual artist, illustrator, and graphic designer, best known for his thoughtful murals and large public art installations that focus on major social justice issues and his identity as a Southern Jewish-American. Wirth is an avid educator, serving as an associate professor of art and design at Queens University, where he collaborates closely with the Greenspon Center for Holocaust and Social Justice Education and the campus chapter of Hillel. He is a founding member and board mentor for the Talking Walls Festival, Charlotte's first annual, citywide mural and public art festival. Recently, Wirth was one of 10 artists-in-residence selected for Charlotte's wildly successful Immersive Van Gogh Exhibition. Over the past 20 years, Wirth's murals, published works, and digital museum exhibits have appeared in New York, Miami, Charlotte, North Carolina, and internationally in Croatia, Poland, and Germany.

Jewish Futurism

An evolving philosophy and conceptual framework for effecting long-term change in the present day from a Jewish lens on legacy and ancestry. Judaism is an inherently future-thinking culture. From the call to Moses to lead the next generation to the Land of Israel without him, to the words of the Shema, or exclaiming, "Next year in Jerusalem," Jewish people demonstrate acts destined for a time to come. Jew-

ish Futurism is an empathy-based movement by shifting the current general futurist lens of technology evolution into one based more on spiritual evolution. Jewish Futurists are not oracles or soothsayers; instead, they advocate for self-determination through the process of the positioning of oneself to build legacy and ancestry. Asking the critical question, what

kind of ancestor do you want to be for future descendants and what steps will you take today to make that desired future occur?

Wirth makes artwork that he connects to the philosophies in Jewish Futurism. A visual space where he creates glimpses of a Jewish reality set far into the future. He is inspired by futurist art movements present in other cultures, especially Afrofuturism and Octavia Butler. "Seeing Marvel's Wakanda (Black Panther) on the silver screen was an incredible moment in Afro futurism and resonated with my feelings about the Jewish homeland. A valuable lesson," Wirth said, "in explicit cultural representation.

He began making this artwork during the beginning of the pandemic when many of us were able to closely assess our use of their



"No Weapon Formed Against Me Shall Prosper" Digital illustration printed on canvas. 18"x24" 2022.

(Continued on page 24)

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Mike Wirth

(Continued from page 23)

time. “As the pandemic started, I could clearly see that I was stuck on the proverbial treadmill and was feeling the heavy burden of short-term thinking. I felt like escaping and decided to illustrate a self-portrait of a future me in a far-off place in the universe with the question, what will it mean to be Jewish 3,000 years into the future? Perhaps, a spiritual evolution where we update our spiritual software? I had to create this reality, and my art is the best sketchpad.”

The art beams us into a fantastical neon-lite future using digital painting tools and explicit Jewish storytelling. A cosmic visual blend of retro-futuristic aesthetics, illustrative self-portraiture, and mysterious deep-blue landscapes. In this world, Wirth explores a far-off Jewish future narrative in which spirituality and technology have few boundaries.

Set 3,000 years from now, human existence on Earth has grown out to the edges of the universe and the tiny sparks from creation that The Ari (Isaac Luria) wrote about in the Sefir Zohar are almost all completely found. The protagonist has a title of “a Wanderer,” a future being whose prophetic mission is to sift the universe in search of the remaining scattered sparks from the inception of the universe.

Without fully knowing the ultimate outcome of his mission, the Wanderer diligently uses special holographic objects that act as high-tech spiritual tools. Objects like hamsas, pomegranates, and Tallis provide the Wanderer with an interface to command inter-dimensional travel, communication, and other spiritual/empathetic tracking technologies. In this epic journey, questions about the origin of his lost ancestors on Earth and the fate of the universe after the final sparks are all recovered follow the Wanderer across the universe and across his own soul.

At the conference in March, Wirth will show his work and lead conference goers in a futurist thinking exercise that begins the intergenerational conversation to craft our legacy for future descendants. Local residents can see Wirth’s notable murals at Dilworth Artisan station in South End, Industrious in NoDa, and Peculiar Rabbit in Plaza-Midwood. His Jewish futurism work is on display at the Dream Differed exhibition at Winthrop University gallery until mid-April. For more art by Mike Wirth, see mikewirthart.com.

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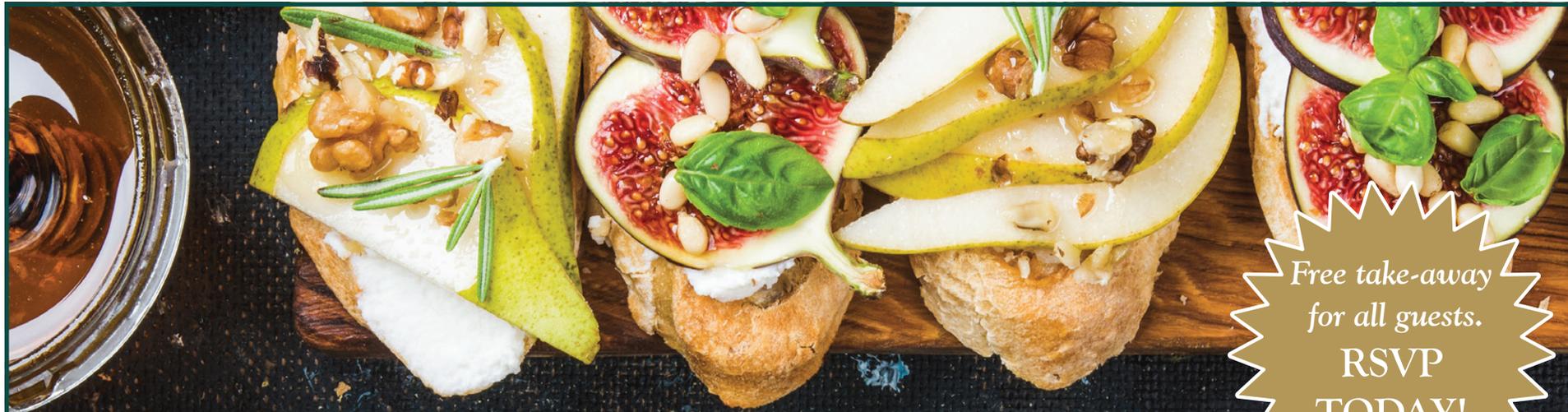
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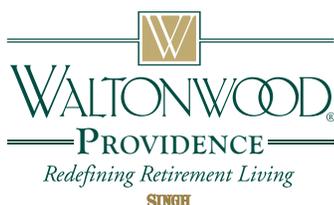
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Birthright Israel To Lower Its Age Limit Back to 26

By Andrew Lapin, March 8, 2022 (JTA)

Five years after raising the age limit for Israel tour participants, Birthright Israel is reverting to a policy of funding free trips only to young adults 26 and under.

This summer will be the last chance for Jews aged 27 to 32 to participate in Birthright, with the exception of anyone older who had registered for a trip that was canceled because of the pandemic, according to a spokesperson for the nonprofit organization.

The trips, designed to give young Jews (mostly Americans) a crash course in Israeli history and culture in the hopes of convincing them to remain involved in Jewish life and pro-Israel causes, are offered to any Jewish young adult aged 18 and up who has never been to Israel, or whose previous trip to Israel had lasted less than three months.

Launched in 1999, Birthright trips attracted around 45,000 participants annually before the pandemic interrupted international travel; they have also drawn increasing criticism from liberal Jews and others that they present a view of Israel that obscures the experience of Palestinians within Israel and in the West Bank.

Birthright had raised its upper age limit for eligibility to 32 in 2017, to reflect what Gidi Mark, Taglit-Birthright's international CEO, had said was a broader cultural shift of young adults delaying major life decisions like getting married and having children to later in life.

But that decision allowed Jewish young adults to put off their Israel engagement, too, the group concluded — a meaningful delay given what it characterized as a challenging climate on college campuses.

"Extending the age to 32 caused the 26-year-olds to postpone their trip," the spokesperson told the Jewish Telegraphic Agency. "We believe that by creating a more structured timeframe to participate, young people will make a Birthright Israel trip a priority at a time when they can fully engage and benefit."

Refocusing on college undergraduates and graduate students, the spokesperson said, also allows Birthright to respond to "rising instances of antisemitism and lack of understanding of Israel on college and university campuses across the globe."

The shift comes shortly after Birthright announced it would be merging with Onward Israel, which organizes extended Israel programs for 19-to-27-year-olds. It also comes amid multiple pressures on Birthright's sustainability and model.

While the group receives support from a wide array of donors — the organization says it runs a \$150 million budget — its founder and most prominent donor,

Michael Steinhardt, has run into repeated trouble in recent years.

Steinhardt was accused by multiple women of sexual misconduct in 2019 and, last year, struck a deal to avoid prosecution for plundering and illegally trading millennia-old Israeli antiquities; as part of his settlement, he surrendered \$70 million worth of antiquities.

In addition, casino magnate Sheldon Adelson, a major donor and influential voice in the direction of the program, died last year.

Birthright has also drawn support from the Genesis Philanthropy Group, which was founded by three Russian Jews who could now face sanctions because of Russia's war on Ukraine.

Birthright, which has also received major funding from the State of Israel itself, did not respond to questions about its involvement with Steinhardt or whether it is still funded by the Adelson family. Its website still publicizes Steinhardt's role in its founding and lists him as an honorary board member.

According to a study of Birthright's first decade released in 2020, Jews who participated in Birthright were more likely than their peers who applied but did not go on a trip to marry Jewish partners and to feel connected to Israel, two goals of the initiative. But the group is operating in a very different climate from when it launched. Recent data on American Jews from the Pew Research Center shows that a growing number of younger, less religiously observant Jews — Birthright's target audience — feel disconnected from the modern state of Israel, and more than one in 10 support the movement to boycott, divest from and sanction Israel.

Some of that sentiment has been directed squarely at Birthright. In 2018 and 2019, Jewish activists from the group IfNotNow, which seeks to get American Jews to act against Israel's occupation of Palestinian territories, waged an extensive campaign against Birthright; some trip participants walked out in protest, while others were arrested outside Birthright's Manhattan office and interrupted a speech by then-President Donald

Trump to Republican Jews.

Those protests may have contributed to Birthright increasingly becoming a flashpoint for progressive young Jews and others who say the trips whitewash Israel's occupation of Palestinian territories. In one sign of the times, a novel about a Birthright-like trip drew fierce criticism well before it was released last month.

The trip was also parodied on multiple episodes of the Comedy Central show "Broad City,"

which depicted its Jewish heroines signing up for a free "Birthmark" trip to Israel — during which they were pressured to secure suitable Jewish mates.

About 25,000 people are expected to go on Birthright trips this summer, according to the group's spokesperson. The trips resumed last fall after a year and a half on hiatus, with a few exceptions, because of the pandemic.

Could it just be

WAX?

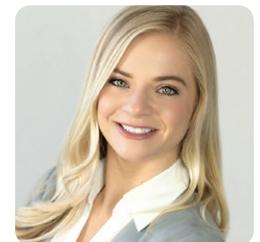
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Bal Tashchit and Beyond: Tips for a Sustainable Passover

By Rochelle Carney

This year, Passover will be celebrated from April 15 to April 23. On Passover, Jews may not own or consume chametz, (food containing grain that has risen, including breads, pastas, and cakes.). Prior to the holiday, homes are thoroughly cleaned, kitchens are kashered (the process of making year-round items kosher for Passover), and any remaining chametz is burned or sold. Turning over your kitchen, cleaning your home, and hosting seders can be a big undertaking and can create a significant amount of waste. Here are some tips to celebrate Passover in an environmentally friendly way.

Don't Waste Your Chametz

If you are planning to kasher your kitchen and completely remove any food not labeled kosher for Passover, you may end up throwing away a lot of perfectly good food. In the week leading up to the first seder, be mindful of what is open in your fridge and make a conscious effort to use it up. If you do have leftover chametz, you can lock it up in a separate cabinet and then open it back up when the holiday is over. You can also sell it online at www.chabad.org. Any sealed food can be donated to the Jewish

Family Services Food Pantry. It is having a collection day two days before Passover on April 13 from 10 a.m. to 12 p.m.

Purchase Passover Dishes

Some families choose to use disposable plates, cups, and utensils for the eight-day holiday instead of kashering their kitchenware. This has the potential to generate an enormous amount of waste. Consider investing in a set of Passover dishes and silverware that you won't need to kasher each year. This is more cost effective and sustainable than purchasing disposable products year after year. If you do choose to use disposable products for all or a portion of the holiday, select products containing recycled or biodegradable (plant-based) content.

Use Eco-friendly Cleaning Methods — Not Just for Passover!

Switching to green cleaning products is good for the health and well-being of your family, and it also prevents unnecessary chemicals from being released into the environment. You can make your cleaning routine more environmentally friendly by making a few simple changes. Stop using paper towels — instead use cellulose dish cloths

or reusable “unpaper” towels. Microfiber cloths or even using socks on your hands is a great paperless way to dust. Use up your old cleaners and then make the switch to natural, non-toxic cleaning products, or make your own using the recipes below:

Shalom Green Multi-Purpose Cleaning Concentrate

- 3 oz. white vinegar
- 2 Tablespoons dish soap
- 12 drops essential oil (we recommend equal parts lemon and tea tree)

Combine all ingredients in a small glass bottle. When ready to use, mix 2 oz. of concentrate with 8 oz. of water in a glass spray bottle.

- window Cleaner
- white vinegar
- water

Combine equal parts vinegar and water in a glass spray bottle. Spray windows and wipe with a clean microfiber cloth, reusable kitchen towel, or even newspaper.

A Sustainable Seder

Serving plant-based dishes instead of meat or dairy lowers your carbon footprint. When planning your seder, add more vegetarian or vegan dishes to the menu. A traditional seder plate includes a roasted lamb shank bone, charoset (an apple and nut mixture),

hardboiled egg, karpas (a green vegetable), maror (horseradish) and chazeret (a bitter lettuce). Support local farmers markets when you shop for apples for charoset, green vegetables, and free-range eggs.

During the Passover Seder, we retell the story of the ancient Hebrews' enslavement in Egypt and how they were freed. As the seder ends, it is tradition that we open the door and pour a cup of wine to welcome the prophet Elijah into our home. Source kosher organic wine ahead of the big day. Hazon.org has a list of several wineries that ship. Locally, Vintner Wine Market in the Arboretum has a large kosher selection, and if you mention Hadassah, even if you're not a member, Vintner will give 10% of the profits to Hadassah.

After the seder, send your guests home with leftovers in upcycled takeout containers. Or try to use leftovers to create new dishes rather than throwing them out. Make a frittata with left over vegetables or stuff chicken breast with charoset for an upscale meal.

Finally, anything that cannot be eaten can be composted. If you are hesitant to try composting on your own, explore services offered by Crown Town Compost,

a food waste diversion service. Crown Town will collect your compost at your residence, or you can drop off your compost at one of four community drop-off points. <https://www.crowntown-compost.com/>

Take Time to Unplug

The first and last two days of Passover are considered Yom Tov. On these days, the Torah prohibits working. If you are able, take a day off from work and stay close to home rather than commuting. Challenge yourself to spend the day free from your phone, television, and other electronics. Use the time instead to connect with family, spend time outdoors, or read a book.

Jewish tradition teaches the importance of caring for the environment, for we must act as partners in preserving creation. If you are interested in supporting Shalom Green or have ideas for educational programming, please contact us at info@shalomgreen-CLT.org. Like us on Facebook, follow us on Twitter and Instagram @ShalomGreen_CLT, and visit our website at www.shalomgreenclt.org.



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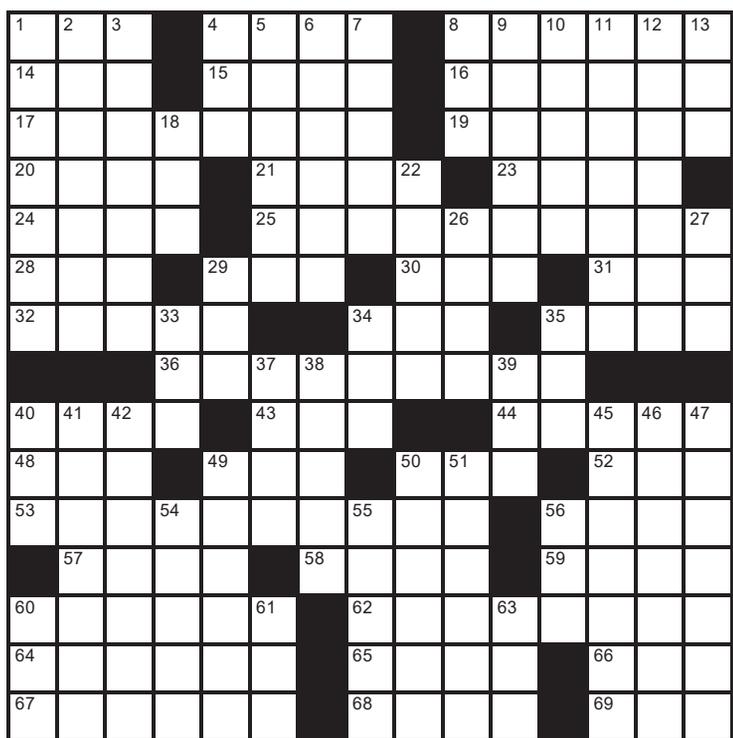
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Crossword



1. Pessimistic, on Wall Street
2. Cliched soap opera plot device
3. A prophet, generally
4. Lyft, essentially
5. Takes in
6. Native American tribe (Var.)
7. Historic 2011 hurricane
8. Like Taft or Eglon
9. See 15-Across
10. Mark who wrote "Concerning the Jews"
11. "___ Me Love"
12. Hot state with a booming Jewish community
13. 9th letter, in Efrat
18. Had some macaroons
22. Torah cantillation
26. Rotenberg or Irish Rose's man on Broadway
27. Yom Kippur, e.g.
29. Piggy
33. Adam Fox's skating org.
34. Makes like Ron Blomberg or David Ortiz, for short
35. ___ air
37. Halo, e.g.
38. Zeus is a false one
39. Bar topic
40. Seasonal tuber
41. Poet Yehuda
42. "Finkle is ___!" (realization made by Ace Ventura)
45. "___ Us" (song from "The Prince of Egypt")
46. What many Jews do on 62-Across
47. Where some Jews spend 62-Across
49. Grin bearer
50. National Park southwest of Fairbanks
51. Wipes out
54. Intimidate
55. He sang "Tradition"
56. "I'll take that as ___"
60. Patch up
61. Some wit
63. Govt. agency that has your number

- Across
1. Baseball base
 4. "Is it OK?"
 8. Feline with dough
 14. Melodramatic, in slang
 15. It came before 9-Down, this year
 16. Pesky program
 17. In addition to
 19. ___ Esther (Jewish fast)
 20. Sheet music symbol
 21. Huff and puff
 23. "Puttin' on the ___"
 24. "Got it"
 25. Classic song from 1939
 28. Spreading gossip is this, according to the Bible
 29. General for Jews on Christmas?
 30. ___-Wan Kenobi
 31. *Echad*, to Juana
 32. "I ___ idea!"
 34. Measure of printing resolution, for short
 35. Hebrew month that coincides with April and May
 36. One way to fall in love
 40. She killed Sisera

- Down
43. 'Hood on one side of Central Park
 44. What David felt when seeing Bathsheba
 48. Start of a question from Cain
 49. ___ Lanka
 50. Mountain drink
 52. The first lady?
 53. Willpower
 56. They're found in Palestine and Jerusalem?
 57. 18
 58. Hebrew name of a prophet who spent time in a fish
 59. Robert De ___
 60. Really ought to
 62. 15th of Nisan, or a hint for solving 17, 25, 36, and 53-Across
 64. One making dough?
 65. World Cup cheers
 66. What Jews do at a seder. . eventually
 67. Falling mix
 68. Kudrow who was originally cast as Roz on "Frasier"
 69. NFL linemen: Abbr.

(Solution on page 35)

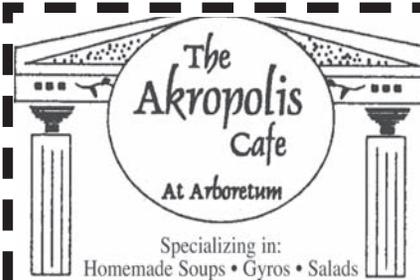
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ADL Develops Algorithm To Track Antisemitism on Social Media

Asaf Shaley, March 10, 2022 (JTA)

When it comes to antisemitism on social media, the algorithms governing the major platforms shoulder some of the blame for their reach. But the Anti-Defamation League hopes to fight the spread — by creating an algorithm of its own.

The Jewish civil rights group announced Tuesday that it has built a system called the Online Hate Index, describing it as the first tool ever developed to measure antisemitism on social media platforms. The program can sift through millions of posts quickly to detect antisemitic comments and aid in their removal.

This system uses an algorithm informed by artificial intelligence to find and classify posts as possibly antisemitic. Those posts are then fed to a team of both volunteers and experts, who use their judgment to make the final call. The system also tracks whether the posts are eventually taken down.

The Online Hate Index was needed because social media companies are not being transparent enough about their efforts to curb the spread of hate speech on their platforms, according to ADL CEO Jonathan Greenblatt, whose organization has been pressing the big tech companies on the issue for years.

“We will use this tool to hold social media platforms accountable for how well they proactively take down hate and how well their content moderators respond to reports,” Greenblatt said in a statement.

One of the project’s goals is to demonstrate that if the ADL has developed the technology to track antisemitism, surely Silicon Valley can do so as well — and can therefore be doing more to address the issue.

Social media companies have attempted to tackle antisemitism in the past, but their track record is mixed at best. Facebook (now known as Meta) has stumbled following its decision to ban Ho-

locaust denial on its platforms; engineers developed screens that also sometimes blocked legitimate educational posts meant to spread awareness about the Holocaust.

For its first analysis, the ADL used its system to scrutinize Reddit and Twitter, collecting posts from one week in August of last year. The ADL chose these platforms because they are the only major ones that provide open access to their data. Facebook, by contrast, does not typically allow outside groups to tap in for research.

The algorithm used by the ADL was trained to spot instances of possible antisemitism. In a process known as machine learning, human beings had labeled comments as antisemitic and fed them to the algorithm, which in turn began recognizing patterns. The more comments the algorithm processed, the better it became at catching the antisemitic ones.

Antisemitic statements like “Jews are lizard people prove me wrong” and “Jew mind control magic” were among the roughly 2,000 Reddit posts pinpointed by the ADL system, out of some 40 million total comments added to Reddit during that week.

The number of people who view a comment on Reddit is in part determined by whether users “upvote” or “downvote” it — and there’s some good news in this regard. Users are on average scoring antisemitic comments a third lower than other types of posts, according to a report ADL published about its analysis.

“Statistical analysis of those scores shows that antisemitic content on Reddit is rewarded significantly less than non-antisemitic content,” the report said.

For Twitter, which provides only a limited snapshot of its data, the ADL estimated there were some 27,400 antisemitic tweets among the 440 million posted during the week its software examined, and that these tweets could have been viewed

by as many as 130 million people.

The ADL cautioned that it designed its dragnet to be conservative and that it looked only at English-language text, meaning that video, audio and images were excluded, as well as anything written in a foreign language.

On both platforms, most of the antisemitic comments stayed up for months after being posted and were not removed even after the ADL alerted the platforms about them.

One of the challenges for any attempt to stamp out antisemitic speech is defining the term, with scholars and members holding a wide variety of views on the question. One particularly contentious issue is deciding when criticism of Israel crosses the line into antisemitism.

The ADL report says that its algorithm is trained by in-house experts and volunteers from the Jewish community. That doesn’t mean human judgment is entirely outsourced to computers. In the ADL’s system, artificial intelligence is simply used to sift through masses of content, with its human teams ultimately determining which posts constitute antisemitism.

To aid them in their decisions, each volunteer gets a primer that’s also available on the ADL website. That primer includes a reference to the definition of antisemitism drafted by the International Holocaust Remembrance Alliance, which has proven controversial because it focuses on anti-Israel speech.

Some examples in the primer of statements that can be considered antisemitic include “claiming that the existence of a State of Israel is a racist endeavor” and “denying the Jewish people their right to self-determination.”

Critics say that the IHRA definition is improper because it has the potential to delegitimize pro-Palestinian activism if adopted by universities and governmental bodies. Supporters, on the other hand, say that any discussion of antisemitism today must contend with attacks on Israel.

In a post on its website pre-dating the introduction of its software tool, the ADL rejects the idea that the adopting the definition could prohibit criticism of Israel, arguing that expressing such criticism is protected under the U.S. constitution.



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One of the greatest Passover challenges is undoubtedly what to eat for breakfast, besides just matzah with butter (as delicious as it may be).

Cereal is a go-to breakfast item many people love during the holiday, but the Passover versions of our favorites are often loaded with sugar and potato starch or matzah meal, which means they get awfully mushy once you add any liquid to them. And after all that heavy Seder eating, we crave something more wholesome and vibrant.

Our super simple and tasty granola takes care of both problems! You can enjoy it with milk or yogurt, or just plain as a mid day snack. It's made with real ingredients and looks so beautiful. you might forget it's Passover-friendly food all together.

Ingredients
 3 cups gluten-free Farfel
 1 cup unsweetened coconut flakes
 1/2 cup chopped dried pineapple
 1/4 cup safflower oil
 2 Tbsp dark brown sugar
 2 Tbsp maple syrup

Directions
 Preheat oven to 275 degrees F. Line a large baking sheet with parchment paper.

Combine farfel, coconut and dried pineapple in a large bowl and mix well.

In a separate bowl whisk together oil, brown sugar and maple syrup. Pour over farfel mixture and mix well until well coated. Transfer to the lined baking sheet.

Bake at 275 degrees for 30 minutes, stirring half way through baking to prevent it from burning.

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Around the Table: Florence Jaffa Shares Her Passover Sponge Cake Recipe



By Charlotte Rouchouze

Florence Kaufman Jaffa, who just turned 90, has been part of the Charlotte Jewish community for nearly 70 years. She was raised in Rockaway, New York, by Orthodox Jewish parents and in the 1950s married Charlottean Ben Jaffa, from a secular German

Jewish family. The two settled in Charlotte, North Carolina, where they actively participated in the building of the Charlotte Jewish community from the ground up — from a few hundred families in the 1950s to the approximately 10,000 to 15,000 estimated Jewish Charlotteans we have today.

According to Florence, Ben's uncle Morris was one of the founders of Temple Israel, and Ben himself helped found the original Amity Club, a country club for Jews at a time when they were not admitted to other pools and clubs. Sadly, in August of 1983, just around the time Shalom Park was coming into being, the Amity Club was burned down by vandals, leaving almost nothing of the original building. Florence recalls the event as one of the few times she saw Ben cry. Yet the community picked itself

up immediately after the event, pushing even harder toward its goal of a Jewish community complex, and soon Shalom Park began its rise. The Jaffas remained an active part of the Temple Israel and Shalom Park community.

When I asked Florence about the cooking traditions in her family, she told me that neither she nor her mother had spent much time in the kitchen as youngsters, only learning to cook on the fly once they were married. This made written recipes even more important, and Florence pointed me to a book of handwritten recipes that contained her favorites. Each recipe has its story. She explained, "This one was a favorite dinner of Ben's; that one for the very best mandel bread was from Sheila Fisher's mother, Lottie Lafkowitz; this mousse one was the only decent recipe ever to come from Ben's mother."

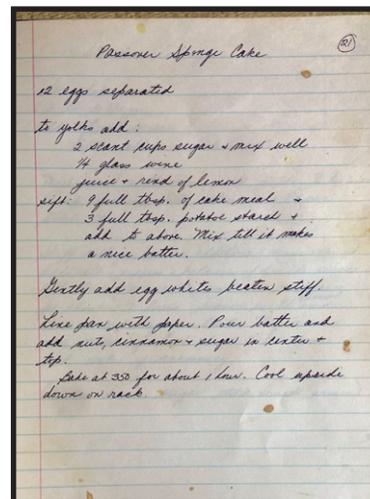
Included in the book is this recipe for a 12-egg sponge cake that comes from Florence's mother, Berdie Kaufman, who learned it from Florence's aunt. After Ben's passing, the lively Berdie came to live in Charlotte and enjoyed the rest of her years with her daughter and grandkids. This recipe has always been a staple at their Passover Seders, and now Florence's daughter Susan makes it every year. What makes this sponge cake unique is its sweet cinnamon filling, making it reminiscent of a coffee cake. Her recipe did not specify the amount of filling, so feel free to use your own judgment as to the amount of filling you like. She recommends cutting the cake into squares before serving.



Florence Jaffa (seated), her granddaughter Jessie Cohen (left), and daughter, Susan Jacobs (right)

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Florence Jaffa's Passover Sponge Cake

For the cake:
12 eggs, separated
2 cups of sugar
¼ cup of white wine
Juice and rind of 1 lemon
9 tbsp Passover Cake meal
3 tbsp potato starch
For the filling:
½ cup sugar
1 tbsp cinnamon
1-1 ½ cups chopped nuts of your choice

In a large bowl, add 2 cups of sugar to 12 egg yolks and mix well. Next add the rest of the cake ingredients and mix to make a batter. In a separate large bowl, beat the egg whites until stiff using electric beater and then fold into the batter. In a small bowl, mix filling ingredients. In a 9 by 16 cake dish lined with parchment paper, pour half the batter. Top with half the filling ingredients. Next pour the rest of the cake batter followed by the other half of the filling ingredients.

Bake at 350 degrees for 1 hour. At 1 hour, check with a toothpick to be sure the center is set. Do not over bake. Remove the cake from the pan and cool upside down. Cut into squares and serve.

Charlotte Rouchouze, PhD is a local French teacher, food blogger, and beaded jewelry designer. Her blog about food traditions from around the world can be found at www.thechildrenstable.com. Contact her at charlotte.rouchouze@yahoo.com.

April Events

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Enjoy the Seder and Get To Know Hadassah

By Aileen Greenberg-Kriner

We all know the basics about Passover — the seders, the Haggadah that tells the story of Passover, eating special foods and not eating others. But do you know the basics about Hadassah?

First, our mission: Hadassah, the Women's Zionist Organization of America, is a volunteer organization that inspires a passion for and commitment to the land, people, and future of Israel. Through education, advocacy, and youth development and its support of medical care and research at Hadassah Medical Organization, Hadassah enhances the health and lives of people in Israel, the United States, and worldwide.

Seven hundred chapters are in the U.S., with nearly 300,000 members of all ages, and almost 1,000 members in the Charlotte Metro chapter.

I joined Hadassah in January 2019, so I'm a newbie. For many of our members, Hadassah is a family tradition, and their mothers or grandmothers gifted them a lifetime membership at birth. At first, I worked on a fundraiser and met some nice women. Then I took over writing this column and needed to research and learn more about Hadassah. The more I read and experienced with these women, the more I understood the importance of what Hadassah

does. Our "tagline" is Hadassah — The Power of Women Who Do. And it's amazing to me how dedicated Hadassah women — all volunteers — are and how they never lose focus on what matters, including:

- Strengthening U.S.-Israel relations and ensuring the security of Israel.

- Combatting antisemitism and protecting the rights of Jews around the world.

- Promoting the centrality of Israel in Jewish life and instilling Jewish values in future generations.

- Supporting the Hadassah Medical Organization and its two hospitals in Jerusalem: Hadassah Hospital Ein Kerem and Hadassah Hospital Mount Scopus.

- Advocating for women's health equity, reproductive rights, and infertility programs.

- Providing life-changing experiences in Israel for at-risk youth.

One of my favorite parts of being a Hadassah member, aside from the amazing work we do and the great friends I've made, is receiving Hadassah Magazine. I've canceled subscriptions to most print publications, but I look forward to getting my Hadassah Magazine in the mail. It's a great mix of personal, educational, and cultural articles that is quick to read but entertaining and thought-provoking.

Interested in joining Hadassah or learning more? Contact Lori (lptrap@aol.com) or Merril (red2467@earthlink.net) and join us at one of our events:

On Sunday morning, April 10, Hadassah Charlotte Metro will host a Meet & Greet at Temple Kol Tikvah of Lake Norman. Join us at 10:30 a.m. to learn about Hadassah and meet current and potential members.

April brings another opportunity to meet with new, current, and prospective members. Join us on Sunday, April 24 at noon for a membership lunch at Optimist Hall. Grab your lunch at one of the restaurants in the food hall and join us. RSVP on our website.

More Spring Fun

We've got B-I-N-G-O! Join us on Sunday, May 1 for Spring Fling Virtual Bingo. Purchase your bingo cards at our website and Zoom with us at 2:45p.m. Comedian Rhonda Cohn from Chicago will join us to provide some laughs. Open to all ages.

The wildly successful Mother's Day Lox Box returns on Sunday, May 8. Order yours today.

The COVID-delayed in-person Hadassah Charlotte Metro Board Installation is finally happening on Sunday, May 15.

Check www.hadassahclt-events.org for details about these

events.

Book Clubs Are All the Rage

Beverly's Book Nook in Lake Norman will meet on Friday, April 8 at 1:30 p.m. Please check the Hadassah website for the book title. Want to know more? Email Beverly (h204choc@gmail.com).

Join us for BookTalk on Tuesday, April 26, 7 p.m. and chat about this month's book, "Inheritance, A Memoir of Genealogy, Paternity, and Love" by Dani Shapiro. Questions? Email Karen (kfuttersak@gmail.com).

The Short Stories Discussion Group will not meet in April. The next meeting is Friday, May 20. For information, email Amalia (amaliaima@ATT.net) or Linda Levy (levyollie@aol.com).

In Other News...

I doubt everyone had four glasses of wine like we will at the seder, but Wine & Schmooze

was a great evening out. On Tuesday, March 1, Hadassah women enjoyed wine and appetizers at Vintner Wine Market. It was a nice "reset" for 2022.

The next Hadassah Charlotte Metro Board meeting is Monday, April 11 at 7 p.m. Email hadassahclt@gmail.com to receive the Zoom link.

Check our website, www.hadassahclt-events.org, for details about any of our events. Like our Facebook page (Hadassah CLT Metro), follow us on Instagram (Hadassah Charlotte Metro) or Twitter (@HadassahCLT), or send us an email at Hadassah-CLT@gmail.com.

HADASSAH



W.O.W.: Pesach Liberation

By Andrea Gamlin

It always boggles my mind how quickly time flies between Purim and Pesach (Passover). As I reflect on childhood memories, I remember more about the tisch, or table, and the foods. For Purim, our seudah table always had a brightly colored tablecloth. There was meat and kreplach with different fillings and the best hamantaschen ever; we chose between "mun" or prune or apricot fillings. It was the only way my parents could get prunes in me. Yes, my mouth is watering as I write about it. I can't believe I'd ever say that about prune anything. I would eat the hamantaschen so slowly because I wanted it to last until Pesach. Purim may be viewed by some as a holiday that includes drinking, but those foods and beautifully decorated table were my idea of heaven.

Even as a child, I felt the rush after Purim slide right into Pesach. I love bread (I'm the one who could eat the entire challah if left alone — but would never), so getting ready for Pesach as a child signaled the end of my leavened happiness. But focus-

ing on the leavened loveliness that I couldn't eat prevented me from feeling the liberation from leavened products' grip. As an adult, I've changed. Instead of focusing on what I can't have, I choose to concentrate on what I can have.

Pesach is our time to gather together and remember our exodus from Egyptian slavery. It can also be a time to reflect on our own versions of what has a hold on us. While it's nothing compared with slavery, for me personally, leavened foods have a daily grip! Did I mention challah? On Pesach, I am liberated — free to eat other special foods! My mother's matzah brei (oh, there goes my mouth watering again) is so very delicious, and I could eat our family's charoset with horse radish at every meal for a week. For eight days each year, I get to enjoy delicious matzah pizza. There are plenty of delicious Pesach foods, and the seder table is always set beautifully. My adult version allows me to focus on that, freedom from, instead of missing, leavened sustenance.

Would you like to get some

ideas for your Pesach table? This year, you're on your own for family recipes, but W.O.W. can help with ideas for decorating your table. Join us for an evening of Pesach table decorating with June Hirschmann and learn how to use simple items to create a lovely atmosphere of freedom — freedom to be with family, freedom to be Jewish, and freedom to have a relationship with G-d at a beautiful seder table!

For date and location, please check our website at www.CharlotteWomenOfWisdom.com and follow W.O.W. Inspiring, Empowering and Connecting Jewish Women on Facebook. We are a nondenominational group for Jewish women to engage, learn, and connect. No synagogue affiliation is necessary, just an interest to learn more about our beautiful heritage.



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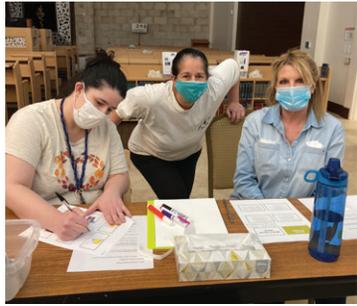
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Education and Youth

JPS Teachers Are Still Learning

Jewish Preschool on Sardis (JPS) teachers and staff recently enjoyed a scheduled workday! On the schedule was a blend of education, work in classrooms and, of course, pampering for the staff. As part of our Conscious Discipline education, we learned about baby doll circle time, a wonderful addition to any preschool or elementary classroom. One of the main goals is to secure attachment to a child's caregivers to promote lifelong success. After having had online training and hands-on learning, we are excited to begin implementing this program in our classrooms. We also learned about social stories, which teachers can use as a tool



Teachers work collaboratively to create a social story.

to help children understand expected behaviors or upcoming change, practice conflict resolution skills, learn routine through visual aids, and more.

Our teachers were then treated to massages and a delicious lunch and had time to work collaboratively in their classrooms. Teacher workdays allow teachers to prepare for classroom work directly related to students and focused on curriculum. We are glad to be able to provide this opportunity to our staff multiple times throughout the year.



Baby doll circle time – hands-on training with baby doll circle time.



CJDS

By Mariashi Groner

We could probably spend days listing the losses we have all experienced during the pandemic, but today we are celebrating the return of Charlotte Jewish Day School (CJDS) overnight trips (a highlight of a CJDS student's experience). It is almost too good to be true. It might even be appropriate to say

the blessing of Shehecheyanu! In just a few weeks, the fourth grade will be traveling to Raleigh to see, touch, and feel all that they have been learning about North Carolina. They will be visiting the legislative buildings, maybe even run into Governor Cooper, and enjoy the many museums and learning opportunities available in our cap-

ital city of Raleigh. Of course, there is always a surprise treat such as Mad Science, Sip 'n Paint, or bowling at night. We go in "luxury," stay in hotels, and eat the kosher, delicious, prepared food from Kosher Charlotte. Mariashi's (CJDS director) macaroni and cheese is the high-

(Continued on page 33)



CJDS students at Georgia Aquarium (Atlanta, Georgia)

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Education and Youth

(Continued from page 32)

light, so much so, that one of the teachers who used to go on this trip asked us to save her some.

At the end of the month, the third grade will travel on a charter bus to Atlanta to meet the students they have been paired with at the Atlanta Jewish Academy. They will be sleeping at the aquarium “with the sharks” and visiting the zoo. And, of course, let’s not forget about the food. We will be sampling various kosher restaurants in the city.

After Pesach, the second grade (yes, you heard right)

will be going on an overnight to the Betsy Penn 4H Educational Center, a campsite, for a return to nature. The students will be studying environmental topics with the aid of insects, a pond, trees, and plants. Geology, astronomy, and ecosystems are just a few of the topics the children will explore. We lodge in rustic cabins and warm and eat our food in a cabin specially set aside for our kosher meals.

Last but not least, the fifth grade will celebrate its last year of elementary school by going

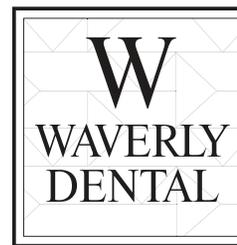
camping in Camp Kanuga for three days. We pitch tents, cook our food over the fire, explore, become experts in orientation, push ourselves out of our comfort zone on the ropes course, and discover our senses and the nocturnal forest life through night hiking.

On each trip, in addition to all the delights of the trip, our kids experience two or three full days of living Jewishly in all ways: kosher food for all of our meals, washing our hands as soon as we wake and saying the powerful morning prayer of Modeh Ani, mindfully saying our tefilla together, singing the Birkat Hamazon after each meal, listening to Jewish bedtime stories before going bed, and finishing off with the sweet Shema Yisrael. We come home inspired, invigorated, and connected.

These field trips are the highlight of the year for each grade, and we are proud to offer this to our students.



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Education and Youth

Value of Friendship: A Mother's Perspective

By Patricia Stern

When you have a child with special needs, a lot of organizations come in and out of your lives in a blur. Some have been helpful, but others, not as

much. We have been members of Friendship Circle for nearly 10 years now, and honestly, I had no idea the impact it would have on us when I first tentatively made the phone call to join. As I look

back over the years, Friendship Circle turned out to be unique in what it gave us: personal friendship with weekly playdates in the earlier years and several fun group events each month and, in recent years, weekly Zoom calls and socially distanced events with friends. Now there are in-person friend visits again and group activities too.

My daughter, Lexi, greatly looks forward to her Zoom call and the group event every single week. Friendship Circle activities remain the highlight of her week after all these years. There may be different teen friends and different activities offered, but the caring and friendship shown



Patricia and Lexi Stern

to her are always why she feels so welcome. Lexi loves playing games on the computer with her friend Lily during their weekly Zoom and baking in person with her friend Georgia. She loves to come to all the group programs.

Though bowling, baking, and workouts with Ryan are her favorites, so many are offered that everyone is bound to find something to meet their needs. With the new Friendship Circle Inclusive Fun Zone opening this spring, there will be many new opportunities for all our kids to feel engaged, build friendships, and have fun.

The moms group, a new addition to Friendship Circle in recent years, also provides fun activities and friendship for the moms, and I have really enjoyed getting to know other moms as well. I have often remarked that The Friendship Circle staff members are the kindest, most selfless people I know. My daughter feels loved, listened to, and appreciated as a person. We are so grateful to have this program in our lives!

Friendship Circle is a beneficiary agency of the Jewish Federation of Greater Charlotte. To learn more, visit friendshipcircles.org.



Lexi at a Friendship Circle group workout

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(Puzzle on page 27)

Chag Pesach Sameach

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Education and Youth

Hebrew High Runs in the Family

By Laurie Sheinhaus

Over the past two decades, my experience with Hebrew High, also known as “The Place to Be on Wednesday Nights,” has run the gamut from parent to board member to employee. Through the years I have enjoyed each role and can look back and can see how Hebrew High went from being a big part of my daughter’s life to being a big part of my own.

Both of my children’s b’nai mitzvah were held at Temple Israel. My daughter continued her studies after being confirmed as her love for Judaism grew. She continued to be involved with Hebrew High and became the treasurer of the student council. As a parent, I saw how much Hebrew High was a part of her life and how important her Jewish studies were to her. I wanted to become more involved and was excited when I was asked to serve on the advisory board. As we both continued our separate but parallel journeys at the Park (that’s how we Charlotteans refer to Shalom Park) we both enjoyed our Wednesday nights, with different friends, but all for the same common goal.

The best part of Hebrew High is that it’s both social and educational. The students make friends and are engaged in their class, enjoying learning about different topics. The cooking class is always a hit.

They look forward to having dinner together. Pizza, grilled cheese, baked ziti, and Jared’s (Izzy’s Catering) famous garlic bread are some favorites. When the weather is nice, we all sit outside in the parking lot, and when the weather is cooler, we eat inside in Gorelick Hall. Clergy from both temples join us as we sing the blessings together.

The students also participate in many fun programs. For Hanukkah, we had a party where teens built Hanukkah-related projects using Legos, had lots of



Syrna Gose, Simon Schumann, Zoe Kauffman, and Jaden Auslander smile together after baking chocolate babka and are anxiously waiting for class to end so they can try their delicious dessert.

laughs in the photo booth, and noshed on latkes and donuts (sufganiyot). On Purim, the teens ate hamantaschen and created an expression of Jewish identity wall art. Currently, we are planning Maccabiah games for the end-of-the-year celebration.

Now, as an empty nester, I am happily working at Hebrew High as the Wednesday Night coordinator. I enjoy interacting with the teens, assisting our wonderful director, Megan, getting dinner ready, updating our database, updating the Instagram account, and helping prepare programs that the staff at Hebrew High has created.

I feel very nostalgic when I see some of my daughter’s friends’ parents teaching classes. We’ve come full circle as we say hello to each other at the same place we used to drop the kids off for Hebrew High almost eight years ago.

My daughter is going on the Birthright program this summer and is traveling with one of her closest friends, whom she met at Hebrew High. As part of my job, I try to engage the students to see connections they are making, the same way my daughter made those connections. As the students and I get to know each other, I look forward to hearing about their stories and extracurricular activities they are involved in, which span the world! They also have some incredible dreams. We have fun making videos that get posted on Instagram. We have 127 followers, and we are trying to get to 200 by the end the year! If we reach that goal, the teens will get to enjoy ice cream sundaes on the last night of classes in May.

On a humorous note, I always wondered why the teens

came home with candy wrappers and little pieces of foil stuck in the pockets of their jeans after Hebrew High. Now I see why. When parents drop off their kids in the afternoon for Hebrew for Credit, we hand out treats, and with dinner, Oreos are popular. Now I am the one giving out candy as a new generation of parents finds wrappers in their kids’ pockets.

If you have any questions about Hebrew High, please contact Megan Harkavy, Hebrew High director, mharkavy@hebrewhigh.org or (980) 483-7162.

Follow us on Instagram at @HebrewHighNC or like us on Facebook at www.facebook.com/nchebrewhigh.

Laurie Sheinhaus is the Hebrew High Wednesday Night coordinator and mother to Adam and Dana Sheinhaus. She is the immediate past president of Haddassah and loves to spend time outdoors with her husband, Bruce, and their adorable dog, Brooklyn.



Can you guess how many people 35 boxes of pizza will feed? Only Laurie Sheinhaus and Megan Harkavy will ever really know!



Miles Humphrey, Sydney Adamo and Lindsay Pfeffer are using a compass to make a perfect circle and an equilateral triangle turned into a 6-pointed star aka a Jewish star in The Art of Jewish Accessorizing class.

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Education and Youth

Nine Local Teens Represent Charlotte at International Jewish Teen Summit in New York City

By Rabbi Bentzion Groner

A group of nine local teens traveled to Brooklyn the last weekend of February to represent CTeen Charlotte at an international gathering of 3,500 Jewish teens. The teens spent three days in New York City learning about their Jewish faith, enjoying a concert in Times Square, and making friends new and old.

Once a year, representatives from more than 600 chapters of CTeen, the world's fastest-growing Jewish youth network, travel to New York City from as far away as Argentina and Morocco for the "CTeen Shabbaton." It's a weekend of inspiration for thousands of Jewish teens from around the world during which they connect and celebrate their

Jewish identities.

The weekend's itinerary included lots of fun, such as a trip to the highest outdoor sky deck in the Western Hemisphere, but the focus of the event was on more spiritual matters. The teens spent Shabbat together, which meant delicious meals, singing together, and a great deal of programming designed to give the teens an im-



Charlotte teens bringing the energy to the streets of NYC

mersive taste of their heritage. "We lit candles together," remembers Cloe Baker from CTeen's Fairfax, Virginia, chapter. "After dinner, I sat down with a group of teens I didn't know, and we had a very eye-opening conversation."

On Saturday night, the 3,500 boys and girls rode the subway to Times Square in Manhattan, where CTeen held a Havdalah ceremony that included a live concert by Hasidic pop-star Beri Weber.

At the two-hour closing ceremony and banquet, CTeen highlighted the Jewish youth, and their stories, across the world who had found ways to stand up in the face of discrimination and be proud of their identity.

One of the Charlotte teens, Aliya Martin, shares her thoughts on the experience:

"This weekend I had the opportunity to go on the CTeen International Shabbaton in New York City. I have such a good community here that I didn't realize what I was going to. My plan was to go, meet up with some friends I had met at past CTeen events,

and maybe even meet some new people.

"As soon as I stepped off the plane, I was astonished to see how many Jews there were just casually going about their lives. When I stepped into the Shabbaton, I made new friends who came from as far away as Manchester, England, and Cartagena, Colombia.

"Nothing could have prepared me for this in the best way possible. Here we all were, singing together, losing our voices together even though we all spoke different languages.

"I could talk about what happened for hours — it was just so unreal, but what stood out to me the most was not our differences but our similarities. When we couldn't understand each other, we would speak Hebrew or just sing. I came from such a different background than the people from Morocco, yet we all felt so connected. It was the most unreal feeling to be around so many Jewish teens. It was one of the most amazing experiences I've had."

CTeen is open to all Jewish teens regardless of affiliation. For more information about CTeen, visit ChabadNC.org/CTeen.



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3,500 Jewish teens in Times Square, NYC

Education and Youth

The Power of Us: Jewish Teens Gather in Baltimore for BBYO International Convention

By Heather Mirman

Imagine the excitement and electricity when more than 2,500 Jewish teens from across the globe come together under one roof to celebrate their Judaism, learn vital leadership skills, and create long-lasting friendships. This became a reality for many of our Charlotte Alephs and BBGs who traveled to BBYO's annual International Convention (fondly nicknamed "IC") in Baltimore, Maryland, over Presidents weekend in February. The theme, "The Power of Us," was put on full display through the entire weekend and even before. Many BBYO members and staff worked together to make this event possible amid a global pandemic. The full weekend lineup of speakers featured prominent figures and celebrities in today's society. Abdullah Antepi, a professor at Duke University and a Fellow on Jewish-Muslim Relations at the Shalom Hartman Institute, talked about how the real "Power of Us" is when our community roots are strong enough to form alliances with other communities to achieve a more moral and ethical tomorrow. There were musical performances from the cast of Broadway's "Hairspray," Surfaces, Steve Aoki, and other famous musicians. The speakers this year were top-notch, ranging from NFL players, Holocaust survivors, Jewish studies experts, and mainstre am actors. International Convention is a world-class event that can only truly be told through the eyes of those who have had the opportunity to attend. Below, two of our Charlotte BBYO teens, Ryan Wolkofsky, Hank Greenberg AZA and Melissa Starr, Ohavim BBG share their IC experiences.

BBYO is open to all Jewish teens from 8th to 12th grade. Charlotte has two BBG Chapters (teens who identify as female) and two AZA chapters (teens who identify as male). For more information, you can visit www.bbyo.org or email Charlotte@bbyo.org.

My IC Experience

By Ryan Wolkofsky

BBYO is back! Ever been surrounded by close to 3,000 enthusiastic teens? Neither had I until mid-February when I attended BBYO's International Convention in Baltimore, Maryland. I got to spend five days (the last three without a voice) learning leadership skills, making memories, and meeting other Jewish teens from places such as Canada, Argentina, Spain, Germany, Puerto Rico, and all over the



Guest speaker Simu Liu takes and BBYO teens at International Convention 2022

United States. Eastern Region (composed of North Carolina, Virginia, and South Carolina) sent more than 100 Alephs and BBGs to Baltimore. Granted, I had a ton of school work to catch up on when I returned, but the experience was worth it. I got to see performances from the likes of Surfaces, Steve Aoki, Tai Verdes, and Mike Posner throughout the weekend. A personal highlight was the off-campus excursion to Washington, D.C. Even though I have been before, seeing the National Mall and all the monuments took my breath away. I think every Jewish teen should have the opportunity to experience all that BBYO has to offer. I am grateful I was able to attend this year.

Strengthening My Jewish Identity at IC

By Melissa Starr

BBYO's International Convention (IC) occurred in mid-February in Baltimore, Maryland, and was a gathering of more than 2,500 Jewish teens from around the world, being one of the biggest gatherings of Jews since the start of COVID in March 2020. For many, like me, this was an opportunity to see friends made on a BBYO summer program or through BBYO On Demand. This past summer I had the opportunity to go on BBYO's International Kallah, where I made friends from around the globe and got to experiment with my Jewish identity. Throughout the three weeks at Kallah, one of my favorite activities was going to any/all of the three daily services with my small group of friends to pray together. We would even cheer "make a minyan" until we



Making lasting friendships with Jewish teens from all over the world



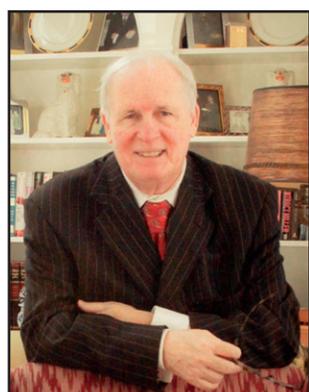
Hank Greenberg AZA bonding at International Convention

had enough people to come together properly. Because of this, my favorite IC memory by far was attending the final Ma'ariv (evening service) with all of my Kallah best friends. Once again, we got to shout "make a minyan" at people walking by and came together to pray with each other one last time. At first this service was led by Eric Hunker, my personal favorite song leader and one of the song leaders at Kallah, but we were soon joined by all the BBYO song leaders present at IC. This service was also led by Rabbi Meir Tannenbaum, whom I got to build a relationship with at Kallah that continued to grow at IC. As a senior who does not regularly go

to synagogue or pray at home, I found that this was a monumental moment for me and felt more connected to my Judaism than ever. Though IC was also full of amazing speakers like Simu Liu (shown in picture), a crazy concert, and a host of fun memories, the group hug from the final midnight Ma'ariv is a memory I will hold on to forever. This moment represented some of the best parts of BBYO — getting to explore one's Jewish identity while also creating strong, long-lasting friendships and relationships.



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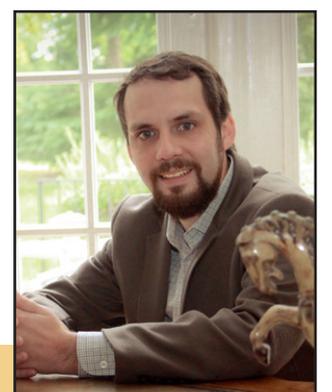
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Education and Youth

Shalom Park Freedom School Seeks Teen Board Members



By Margaret Musa

The Shalom Park Freedom School (SPFS) is pleased to accept applications from rising 10th graders through rising 12th graders for this summer's 2022 Teen Board at Shalom Park.

What is Freedom School?

Freedom School is a program aimed at preventing summer

learning loss, which ultimately promotes the long-term success of children. Partnering with multiple sites throughout Charlotte, Freedom School strives to ignite a passion for reading and a love of learning. Summer reading loss contributes substantially to the achievement gap under-resourced children face,

and Freedom School works to bridge that gap. With generous donations from individual donors and the partner agencies on Shalom Park, including the Jewish Federation of Greater Charlotte, Temple Beth El, Temple Israel, and the Foundation of Shalom Park, the Shalom Park Freedom School provides a six-week literacy-based summer program for young scholars selected from Huntingtowne Farms and Sterling Elementary (schools in faith-based partnerships with Temple Israel and Temple Beth El).

85% of Freedom School scholars either maintain their reading level or make gains in their reading ability after participating in the summer program

2022 Shalom Park Freedom School Teen Board

This year's program will run from June 20 through July 28. Thankfully, after two years without on-site volunteers because of the pandemic, the program (barring any COVID-related changes) is fully resuming in person. SPFS Teen Board members will

serve as school assistants, directly helping teachers in the classroom, interacting with scholars, and supervising field trips. As part of the 2022 SPFS Teen Board, you will:

- Have a positive effect on the personal and academic growth of children who lack access to summer enrichment opportunities.
- Gain invaluable experience teaching and nurturing children in a classroom setting.
- Earn community service hours.
- Be inspired by meaningful experiences.

What is the commitment this year?

Teen Board members should be motivated, enthusiastic, and enjoy working with children. Note: Freedom School Partners is requiring that all Teen Board members be fully vaccinated. Each Teen Board member will be required to attend a Freedom School Partners Teen Board training session on Saturday, May 14 (individual exceptions can be made for Shabbat observances); commit fully to volunteering from 8 a.m. to 3 or 4 p.m.

throughout one of the assigned two-week sessions between June 20 and July 28* (weekdays only); and independently fundraise a minimum of \$50 to help sponsor a Freedom School scholar.

**Potential candidates will indicate on their applications which sessions they are available.*

How do I apply?

All who are interested should apply! The 2022 SPFS will be more streamlined in size than in recent years, and therefore, the process will potentially be more selective. Note: Interviews may be part of the process. The application will be posted by March 8 at <http://spfreedomschool.org/get-involved/>. The deadline to apply is March 30, but we encourage you to apply as early as possible. Decisions will be released by April 8.

If you have any questions, please contact Nancy Zolotorofe at nancy@internationalcollegecounselors.com or Lauren Campbell at lauren.campbell@allentate.com.

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Looking Back

Newspaper archives are a treasure trove of collective memories, providing a snapshot of our history. The following is from April, 1986. To read the whole issue or other issues of CJN, visit the archives at <https://www.digitalnc.org/newspapers/charlotte-jewish-news-charlotte-nc/>.

For the first time in history, the Jewish community has raised over \$1 million in its annual Federation/United Jewish Appeal Campaign.

"We made a promise in the last issue of The Charlotte Jewish News," said Ron Katz, overall '86 Campaign Chair and newly elected President of the Federation. "That promise was to announce \$1 million in this issue. I can't begin to tell you what it means to each and every member of our community for that promise to have been fulfilled."

One of the most dramatic accomplishments in the '86 Campaign was the achievement by Women's Division of \$105,100.

Under the cochairship of Emily Zimmern and Vicki Hopkins, Women's Division dramatically increased from \$72,000 in '85 to their new all time high — a tremendous 45% increase. Leading the way in Women's Division were four members of the exclusive Lion of Judah Association.

The dramatic and striking Lion of Judah pins are awarded to women whose individual contribution is \$5,000 or more. The four proud Charlotte members of this group are Ania Blumenthal, Gloria Lerner, Pearl Kier and Bobbi Bernstein.

The success of the total campaign is a result of success in each

and every division. Super Sunday, the largest ever, raised \$54,000 and attracted over 100 new givers. The Medical/Legal Dinner showed an equally high attendance and level of giving. The tireless efforts of the more than 100 campaign workers and volunteers and their skilled division chairs, were the secret ingredient — that essential element without which the \$1 million could not have been accomplished. "But," says Katz, "most of all it was the generosity of the individual donor that put us where we are. It was the recognition of the opportunities and the obligations facing us as Shalom Park opens. Ev-

erybody just dug deeper than ever before. They gave with open hands and open hearts."

The '86 Campaign is still not over. The workers are continuing to seek out those past givers who have not had the opportunity to pledge for this year. In that same vein, letters have been sent to those without a giving history asking them, both men and women, to join in this monumental accomplishment. The original goal set for the '86 Campaign was \$1,111,000. Katz, Zimmern and Hopkins feel that this can be reached, and they have pledged to do so.



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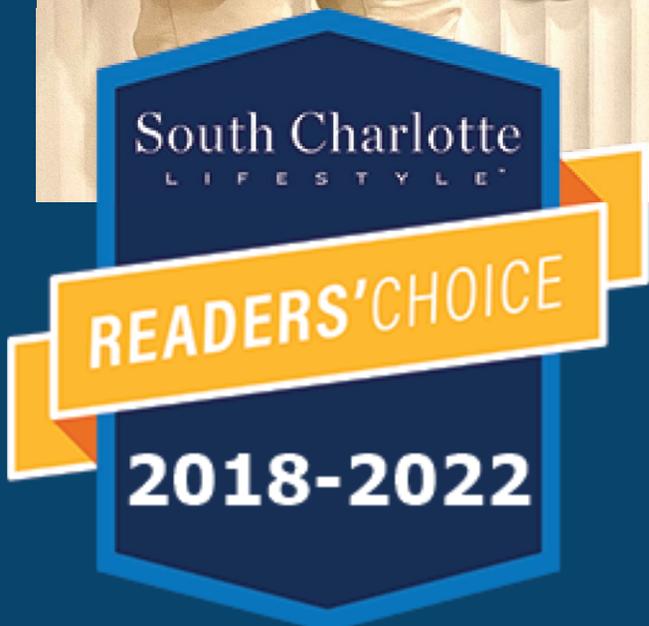
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