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ROSH HASHANAH
Monday • September 30
Kulanu Intergenerational Family Service
10:00 AM • Seattle Campus Only
Family Service
1:30 PM • Bellevue Campus Only
Tashlich Service – Casting Off Our Sins
3:00 PM • Luther Burbank Park, Mercer Island
Sha’arei Tikvah Service* – For Jews of All Abilities
4:00 PM • Seattle Campus Only
*In partnership with Jewish Family Service

YOM KIPPPUR
Wednesday • October 9
Kulanu Intergenerational Family Service
10:00 AM • Seattle Campus Only
Family Service
1:30 PM • Bellevue Campus Only
We offer a full range of services for the holidays, limited to members and those who purchase tickets – please contact us for more information.

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5780~2019
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HHDinfo@tdhs-nw.org • templedehirschsinaio.org • 206.323.8486
**Editor’s Note**

A FEW MONTHS AGO, I struck up a conversation with a community leader while waiting for an event to begin. I mentioned that I was planning our High Holidays issue, and that we were going to be focusing on food.

“Really?” She exclaimed. “You haven’t covered food in a while.”

“I know!” I replied, glad she was into the idea.

“I’m kidding,” she responded.

Oh.

There seem to be two types of Jews: Jews who only want to read about food, and Jews who don’t want to read about food. Our top ten all-time web hits lend me a little insight into what our readers care about. Number one: pastrami and bagels. Number two: our Jewish neighborhood guides. Number three: a three-way tie among the Holocaust, immigration, and Ari Melber. The Internet is a strange place.

Honestly, even though I decide how much food we cover, I am in the second category. I’m the impatient cook who seethes with frustration when scrolling through a food blog to get to the recipe. I don’t need your life story, Minimalist Baker! I need your easy vegan brownies! I love to eat, don’t get me wrong, but I can’t help but see our culture’s obsession with it as a symptom of a missing ingredient.

Food, however, is a unifying factor — one of the last ones, you could say, in our fracturing world. Our holiday tables are holy holdovers from our ancient past. Jewish law actually commands us to eat and drink certain things in certain quantities. Food is not just an indulgence; it’s a tool to bring us closer to our fellow Jews and the Almighty. In moderation, it’s the opposite of a cultural deficiency.

So indulge me one more time, food-story haters. If you’re not interested in Tom Douglas’s miso matzo ball soup or Angel Rocha’s rugelach, I’m sure you can find something else to sink your teeth into.

Emily K. Alhadeff
EDITOR

P.S. It’s award season! We are thrilled to share that *Jewish in Seattle* is a finalist for two national Folio awards for best full issue (August–September 2018) and best cover (October–November 2018).
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- Photograph by Carlton Canary

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**Jewish in Seattle**
- Issue 26 October–November 2019

Jewish in Seattle is published bimonthly with the following issues: February/March, April/May, June/July, August/September, October/November, and December/January, for $18 per year by Jewish Federation of Greater Seattle, 2033 Sixth Ave., Seattle, WA 98121. Application to mail at Periodicals postage prices is pending at Seattle, WA, and at additional mailing offices. POSTMASTER: Send address changes to Jewish in Seattle, Jewish Federation of Greater Seattle, 2033 Sixth Ave., Seattle, WA 98121.
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WHAT’S GOING ON AROUND PUGET SOUND

Stranger Things

A quickly growing immigrant justice coalition draws from the collective Jewish experience.

BY GREGORY GUTTERMAN SCRUGGS
I

N OCTOBER 2017, Andrea Soroko Naar and Diane Baer were at the annual fundraiser for Casa Latina, which provides English language classes, job training, and a day worker center for Latinx immigrants. During the gala affair, speakers thanked their supporters for protesting inhumane conditions at the Northwest Immigrant Detention Center in Tacoma and offering sanctuary to undocumented individuals facing deportation. Christian and Muslim groups were given shout-outs for their support of the organization, as well. Soroko Naar and Baer left the Westin Hotel that night resolved to bring Jewish groups up to speed with the movement.

A month later, five people gathered in Kadima member Dina Burstein’s Capitol Hill living room, and what became the Jewish Coalition for Immigrant Justice Northwest was born. The loosely defined organization, which includes members from a swath of congregations including Kavana, Bet Alef, Eitz Or, Temple Beth Am, Kol HaNeshamah, Congregation Beth Shalom, and Kadima, serves as an umbrella to amplify efforts in the local Jewish community. It worked with Beth Shalom, for one, to host a modern-day exodus Passover event in April, at which refugees and asylum speakers from Central America and Egypt shared their experiences. It also mobilized to support José Robles, the Mexican father who spent a year in sanctuary in downtown Seattle’s Gethsemane Lutheran Church before being detained by ICE in July.

The group can point to several concrete contributions that local Jews have made to support migrants during the worst global refugee crisis since World War II, including assisting them during legal proceedings and setting them up with housing.

When asylum seekers or those facing deportation proceedings are held in detention, their bond is usually set between $5,000 and $12,500. Immigrant families rarely have that much cash on hand, but experience shows that their chances of winning their case improve as much as twenty-fold if they can get bonded out.

To that end, the Coalition has made raising bond money a priority. The bonds help people in detention prepare for court, which is nearly impossible from inside the privately run, for-profit immigrant detention centers, where phone calls cost 10–15 cents a minute and the most detainees can earn inside is $1 per day.

A pre-Hanukkah party last year raised $52,000 for a bond fund. This year’s fall fundraiser, titled Lech Lecha Go Forth: Fight for Immigrants’ Freedom, set for November 16, will focus on raising bond money again.

Jewish families in Seattle have also taken in several asylum seekers. During the High Holidays last year, coalition co-founder and Kol HaNeshamah tikkun olam committee chair Katie Harris requested help settling a Honduran couple and their toddler. Some 50 families answered the call, from the owner of a West Seattle house who allowed the family to live rent-free, to other members who cleaned and furnished the home, to those making monthly contributions to pay for groceries and ORCA cards.

“We were absolutely humbled and blown away by the number of people who participated,” Harris says. “People’s own families experienced this, so it was very meaningful.”

Such is the case of Nancy Simon and Mark Igra, Beth Shalom members who are hosting two Guatemalan brothers who entered the United States as unaccompanied minors. “My dad was separated from his parents in the 1940s, similar to how today’s child migrants are separated from theirs,” Igra says.

“It’s the unusual Jewish person that doesn’t have a special twinge in their heart about this issue,” says Burstein, whose grandmother and aunt hid in a root cellar to survive a pogrom in Eastern Europe and whose husband’s grandmother perished in the Holocaust. “For so many of us, our DNA experienced this horror just a few generations back.”

Soroko Naar believes the recurring resonance of such stories drives Jewish support for migrants. “In the Jewish experience, so many Jews and families can connect to the story of having to flee one’s country and seek refuge elsewhere,” she says. “They have looked to the places they have arrived with the hope of being welcomed and safe, as well as having hope for a future for their families. This can still and should be that country.”

“For so many of us, our DNA experienced this horror just a few generations back.”
**JEWISH IN SEATTLE**

**Green Honor**

 Mazels to Senator David Frockt (D-46), who received the 2019 Legislator of the Year award from Washington Conservation Voters. Frockt reformed the “polluter pay” law, helped pass a 100 percent clean electricity standard, and raised investments for Puget Sound recovery work.

Laurie Goff

**What does being Jewish mean to you?**

I see myself first as a Jew, then as a woman, then as black. I was the first black child adopted by a Jewish family through JFS. My parents were diplomats, so we lived overseas in a variety of countries. It gives you a more expansive worldview. When you grow up abroad, it isn’t the color of your skin that matters, it’s where you are from. Wherever we were, when it was Passover, everyone showed up, and they were from all over. Judaism is the lens through which I view the world, it’s how I’m taught to treat others, it is my base. “And the rest is all commentary,” as Hillel said.

— Interview and photo by Meryl Alcabes

**Shabbat Dinner Guests**

Recent newsmakers, guests, and locals who’d make for interesting Shabbat dinner company

1. Karen Treiger, whose family memoir My Soul Is Filled with Joy, is a finalist for the Pacific Northwest Writers Association’s Nancy Pearl, Book Award.

2. Eva Schloss, the 90-year-old stepsister of Anne Frank, who will speak at the University of Washington November 5.

3. Meredythe Glass, the last cast member of The Wizard of Oz, who lived on Mercer Island and passed away September 1 at age 98.

**Employment:**

Preschool Teacher

**Age:**

48

**Neighborhood:**

Capitol Hill

**Jews of Seattle**

Laurie Goff

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— Interview and photo by Meryl Alcabes

**Wedding Crashers**

A Jewish wedding party in a hotel courtyard scored a celebrity sighting when actor couple Kristen Bell and Dax Shepard’s daughter dropped her doll’s head off their balcony. Shepard launched an adorable rescue mission into a nearby tree, which Bell Instagrammed. The head was recovered, and the wedding guests cheered.

**Hedy Stuff**

Showtime announced that Israeli bombshell Gal Gadot will star as Hedy Lamarr in an upcoming series. Lamarr, the Austrian-born, Jewish actor who rose to fame in Hollywood’s golden age, co-invented a radio frequency hopping method that later aided the Navy and underlies today’s wireless technology.

**Green Honor**

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**H2R Win**

Kvells to Temple Beth Am’s Homeless to Renter (H2R) program, which won the 2019 URJ Irving J. Fain Award, which honors Reform congregations doing “exemplary work to bring about a world filled with justice, compassion, and kindness.” H2R raises money to help people out of homelessness and into sustainable living situations.

**No Better Gift**

For her 104th birthday, Auschwitz survivor and Jerusalem resident Shoshana Orvitz wanted a list of names of all her grandchildren and great-grandchildren so she could pray for them at the Kotel. To her surprise, nearly all showed up — 400 of them. Orvitz prayed that “everyone gets everything they need.”
INNOVATORS

Represent
Dina Levitan speaks truth to tech.
BY EMILY BOYNTON

DURING HER TENURE AS AN engineer at Google, Dina Levitan used some unusual techniques to advocate for inclusivity.

The MIT-trained engineer championed diversity and found creative solutions to cultural challenges while leading teams on projects like Gmail, Google Calendar, and Google Compute Engine. She cultivated a more welcoming social environment for all employees by leading a 2,000-person organization to adopt tea as an official beverage instead of the de facto drink, whiskey. To curb in-office complaints, she started the tongue-in-cheek “First World Problem” forum, with favorites like “my two 24-inch monitors block my view of the mountain.”

When Levitan noticed inconsistencies in how new employees were onboarded, she launched a global mentorship program, too. “It’s important to have an outside perspective, to have someone who you can talk to about what’s going on [who] will understand and be able to give good advice,” she says.

Levitan’s global mentoring program for Google’s Site Reliability Engineering organization was launched in 2014 and expanded to matching hundreds of employees with mentors across 15 global offices by 2018. “Relationships often help women and folks from underrepresented backgrounds stay within organizations and feel satisfied within their roles,” she says. “What I introduced helps everyone get an outside perspective on their team and projects. But the benefits for someone who might not have others to rely on are much greater.”

In 2019, Levitan left Google to pursue a business degree at the University of Washington. Through her blog and a series of talks, she promotes organizational and cultural change in tech culture. She intends to educate local businesses and organizations on how to improve the workplace experience for historically marginalized employees, regardless of what industry they work in. In her presentations, Levitan draws on her own experiences in tech to emphasize the importance of programs that aid employees with underrepresented backgrounds, noting that these programs “improve things for everybody.”

In her next adventure, Levitan aspires to amplify her commitment to positive workplace culture. “I’m hoping to focus on bigger-picture problems,” she says. Be it consulting now or leading a company in the future, her underlying goal remains the same. “I want to be able to solve interesting problems and help enable people around me to succeed.”

PHOTOGRAPH BY JOSHUA HUSTON
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Co-Chaired by: Shelley Bensussen and Barrie Galanti

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Sunday, January 26, 2020
11:00 am - 1:00 pm | The Westin Hotel Seattle
How should we respond to public figures guilty of sexual misconduct?

I HAVE CHOSEN NOT TO WATCH new movies by Woody Allen. I suspect he is guilty, an unrepentant pedophile. Worse, his art seems to celebrate the very offenses of which he’s been accused. I spent an hour in a hotel room with Allen — interviewing him — and walked away with no better impression than the one shaped by public opinion. Yuck.

One of my favorite filmmakers who had once worked with Kevin Spacey made it clear he’d never hire him again and wished he could undo his casting choice. I concur. As a producer, I would not hire or work with any of those outed by #MeToo, though I would still consider each decision individually and on gut instinct, not on social media outrage.

Years ago, I ignored my instincts. I conducted an interview with James Toback, despite having heard stories of his creepy come-ons to aspiring actresses and offers of roles in exchange for rolls in the hay. I regret speaking with him without confronting him. I will never make such a mistake again.

Yet, I have also spent time teaching storytelling to the incarcerated and ex-offenders and am a firm believer in second chances or, more accurately, evaluating individuals for who they are, not what they did. Harvey Weinstein and Bill Cosby refuse accountability for their actions, thus are damnable in my eyes. I know convicted murderers I consider better people because they have admitted their guilt and strive to make amends.

There is a pretty fat line between alleged lech and actual rapist. As a victim myself, I feel comfortable drawing the distinction. And, like any self-respecting New York Jew, I judge others, but I don’t presume to pass judgment for others. I am leery of mandating punishments or calling for blanket boycotts. Justice is as personal and as varied as the crimes of today’s transgressors.

AS SEXUAL ASSAULT SURVIVORS have come forward with their experiences of trauma, our society has grappled with — and so far has not concluded — what to do about the perpetrators.

Instead of seeing a perpetrator as an indiscriminate, monstrous shadow looming in the background, we now see him in true form. This is the person who may be funny and charming and light up a room. This is the person known to us, with whom we as a community have built a trusting relationship. A person who then exploits this relationship and utilizes his powerful status to sexually harm others.

The vast majority of the time, those who sexually abuse take advantage of an established and trusting relationship. This presentation of trustworthiness not only provides the cover for violence, but it also immediately shuts down real conversations about accountability.

The fact that the narrative has, in many ways, shifted to focus on powerful men, as opposed to the people they harmed, is reflective of the problem. Society is uncomfortable seeing consequences for our known, loved figures precisely because they have the power to be known and loved. In contrast, the consequences of trauma for the countless people who have experienced abuse exist out of the spotlight.

Within Jewish Family Service’s Counseling and Domestic Violence Advocacy Program, we intimately witness the years of trauma that follow an assault. But because the survivors of these assaults are less known and less powerful, their pain is less visible. Perhaps when people find themselves asking, for instance, “are we being too harsh to Bill Cosby’s legacy?” it’s time to wonder why the conversation has so quickly shifted away from the experiences and realities of those he has harmed.
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**HIGH HOLIDAYS**

- **Rosh Hashanah** begins at sundown September 29.
- **Yom Kippur** begins at sundown October 8.

Look up High Holiday services and events held at Puget Sound synagogues and Jewish organizations at jewishinseattle.org/2019-high-holidays.

- **Music of Remembrance Annual Gala**
  - **November 3 at 6 p.m.**
  - Norcliffe Founders Room, Benaroya Hall
  - musicofremembrance.org

- **Family Volunteering Challenge: Honoring Our Elders**
  - **November 3 at 3:30 p.m.**
  - Kline Galland Home
  - jewishinseattle.org/fvc

- **Voices for Humanity Luncheon**
  - **November 6 at 11 a.m.**
  - Sheraton Grand Seattle
  - seattlecenter.org

- **Scholar in Residence: Prof. Marc Shapiro**
  - **November 16**
  - Minyan Ohr Chadash
  - minyanohrchadash.org

- **Federation Community Hartman Lecture with Dr. Yehuda Kurtzer**
  - **November 18 at 7 p.m.**
  - Temple De Hirsch Sinai
  - jewishinseattle.org/hartman-lecture

- **Israeli Children’s Musical**
  - **November 19 at 5 p.m.**
  - israeliamerican.org/seattle

- **American Jews and Israel in the Trump Era: Polarization and Protest**
  - **November 19 at 7:30 p.m.**
  - UW Kane Hall 110
  - jewishstudies.washington.edu
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Mezuzot | Havdalah | Tzedakah
Clothing | Toys | Puzzles | Games
Menorot | Seder Plates | & More!
I once backed my Volvo into a minivan in a parking lot and told the woman I hit that her car was too big for the spot she was in. I not only have a hard time saying I’m sorry, I also have difficulty spelling the word “apologize.”

Yom Kippur gives us an opportunity to work on our sorry game. Jewish repentance entails asking God as well as humans for forgiveness and resolving not to commit the sin again. With a prayer-gorge that involves fasting, abstaining from physical pleasures (bathing, caffeine), and more hours in services than a typical Jew spends all year, the Day of Atonement packs a wallop. The main attraction is confessing guilt for communal and personal offenses committed against God, friends, loved ones, and the guy at the water cooler you told to wear long pants.

When it comes to people, asking for forgiveness is only half the battle. “While crucial to ask for forgiveness,” explains Rabbi Daniel Weiner of Temple De Hirsch Sinai, “it’s equally important to grant forgiveness. The part about granting forgiveness has to do with letting go of grudges.” An expert at holding them, I understand the concept.

“We all are limited. We make mistakes.”

Easier said than done. I confess my parking lot story. “Part of us is hardwired to focus on ourselves,” he explains. “Often reputation, the notion of honor, or self-regard holds us up. It’s a survival instinct. But we must project ourselves to think of the needs of another person.”

Part of my own problem with apologizing is the myth that it’s a sign of weakness. In fact, not only is an apology a sign of strength but it’s good for your mental and physical health. A proper apology can relieve you of a guilty conscience (my fender-bender took place in 1998), unburden you from long-festering negative emotions, and increase self-esteem. In addition, it offers a power shift from shame to a positive self-reflection that opens the door to forgiveness and common ground.

I thought about the half-hearted apology I eventually handed Minivan Mom along with my insurance card. “Human beings have a good BS meter,” Weiner says. “If we can get past our grudge and be open to seeing sincerity, it’s actually sinful not to grant forgiveness. In fact, if we refuse to grant forgiveness, the person apologizing has done what they could, and now it’s on you. The idea in Judaism is not to hold a grudge or seek vengeance and to be open to a sincere offering.”

The rabbi sent me off with a simple three-part plan for repentance. First, evaluate what you have done wrong. (I lightly touched her bumper, but it was my fault.) Second, vow to change, and seek forgiveness. (If I see her again in the Target lot, I will wash her windshield.) And third, when faced with the same possibility, do the right thing — not just on Yom Kippur, but the other 364 days of the year.

Taking responsibility for our actions, large and small, enables us to move the needle in a positive direction. It lifts our spiritual and psychological burden, leading both sides to transform.

I’m sorry I didn’t learn this lesson earlier. At least we have Yom Kippur once a year.
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Hosting for the holidays? Spruce up your table with these celebrity chef dishes and design tips.
“The high-spirited vibe of our Asian American restaurant, TanakaSan, is intended as a modern mashup of LA and Japan. Major inspiration came from my friend and partner, Eric Tanaka (known as ET), whose life story as a Japanese American kid growing up in Los Angeles’s cultural melting pot helped set the tone. One of my favorite dishes from TanakaSan’s opening menu is ET’s spin on classic Jewish matzo ball soup with umami notes of kombu, miso, and shiitake, inspired by ET’s love of LA’s classic Jewish delis, a type of food he grew up eating even though his heritage is Japanese.”

Tom Douglas,
Tom Douglas Restaurants

“I wanted to feature Jewish cuisine at Dacha, because I’m proud of my heritage. Jewish food is largely underrepresented in the Pacific Northwest, and I had been wanting to start this beast of a project for years. After leaving New York, I ran a catering business and deli in Prague for a number of years before moving to Seattle. This is food from my childhood, from family gatherings and celebrations. Kreplach were something I ate growing up and reminded me of fall. It’s just one of the many comfort foods I enjoy when the weather turns.”

Tom Siegel, Dacha Diner
“I attended a few Passover dinners at friends’ houses, and the meaning and symbolism of the Passover foods really resonated with me. The cultural diversity of Jewish food creates interesting flavor combinations, which is a huge part of why I like Jewish food. For the sweet potato tart, the rich earthiness of the sweet potato and the tanginess of the goat cheese accent each other well...I love that about this dish!”

Maria Hines, Tilth
“I’m from Jalisco, Mexico, and then lived in Los Angeles before coming to the US about 17 years ago. I used to work for someone else, at another bakery, and he taught me how to make challah, blintzes, rugelach, coconut macaroons, and bagels. I really like the rugelach, though, and at my bakery, I bake what I really like. People think it’s like a croissant dough, but there’s no water added, it’s just butter and cream cheese. I cut the butter down a little bit from how I learned, and I like that it’s not too sweet.”

Angel Rocha, Golden Wheat Bakery
**Miso Matzo Ball Soup**  
YIELD: ABOUT 6 SERVINGS

FOR THE MATZO BALLS:
- 4 eggs
- ½ c seltzer water
- ¼ c olive oil
- 1 c matzo meal
- Salt and freshly ground black pepper to taste

FOR THE MISO CHICKEN DASHI AND MARINATED SHIITAKES:
- 6 dried shiitake mushrooms
- 2 cloves garlic
- 2 tsp chopped fresh parsley
- 1 small onion, chopped fine
- 3 medium sweet potatoes, scrubbed and sliced ¼ inch thick
- 1½ oz powdered sugar
- 6 oz cream cheese
- 6 oz butter
- 10 oz pastrý flour

FOR THE FILLING:
- 1 egg
- ¼ c olive oil
- 1 c warm water (100°)
- 1 tsp salt
- 4 c all-purpose flour (sifted)

FOR THE DOUGH:
- 1 egg
- 1½ oz salted water
- 1 egg
- 1T milk
- Pinch salt
- ½ c butter, cold, diced

**Sweet Potato, Red Onion, and Goat Cheese Tart**  
YIELD: 2 LARGE TARTS OR 4 MEDIUM TARTS

FOR THE BAKING:
- 6 oz butter
- 6 oz cream cheese
- 10 oz pastry flour
- ½ c powdered sugar

FOR THE DOUGH:
- 1 egg, beaten
- 1T water

FOR FILLING:
- Mix sugar, cinnamon, raisins, and chopped walnuts to your preferred taste.

FOR BAKING:
- Mix all the dough ingredients together until just incorporated, being careful not to overmix. Roll dough out flat, and then fold it over three or four times. Wrap well and let sit in the refrigerator overnight.

**For the Matzo Balls:**
1. To make the matzo balls, mix the eggs, water, and olive oil.
2. Add the matzo meal and season with salt and pepper. (Be sure to use enough salt, about ½ to 2 tsp). Refrigerate for at least one hour.
3. To make the dashi, combine the shiitakes, water, and garlic in a pot. Simmer until the shiitakes are soft, about 45 minutes. Turn off the heat and add the kombu. Steep for 30 minutes. Strain and return the broth to the pot.
4. To the broth in the pot, add the matzo balls and poach them until cooked, about 30 minutes.
5. To serve, put some chopped kale in each soup bowl. Ladle miso chicken dashi and matzo balls into each bowl. Garnish each bowl with some marinated shiitakes and a grinding of black pepper. (Because the miso and the soy are both salty, you likely won’t need to add more salt.) Serve.

**For the Dashi:**
1. Soak mushrooms in 1 c hot water for 30 minutes. Strain and plunge into a bowl. Add the soy, miso, and smoked paprika to taste. (Because the miso and garlic are both salty, you likely won’t need to add more salt.) Serve.
2. Slice the rehydrated shiitakes and place in a bowl. Add the soy sauce and set aside to marinate while you finish the soup.
3. Form the matzo mixture into small balls. Bring the miso chicken dashi back to a simmer, add the matzo balls and poach until cooked, about 30 minutes.
4. To serve, put some chopped kale in each soup bowl. Ladle miso chicken dashi and matzo balls into each bowl. Garnish each bowl with some marinated shiitakes and a grinding of black pepper. (Because the miso and the soy are both salty, you likely won’t need to add more salt.) Serve.

**For the Filling:**
1. Rinse chicken and remove skin; reserve for schmalztz. Rinse chicken again. Place it in a pot with broth and boil. Lower to simmer and cook chicken until tender (around 45 minutes). Remove chicken from broth, and cool in fridge. As soon as chicken is cool enough to handle, remove chicken from bones and cartilage and place boneless chicken back in fridge.
2. Cook chicken skin in a small frying pan over low heat until fat is rendered. Discard skin. Pour schmalztz into small bowl. Return 2T schmalztz to frying pan. Reserve remainder if desired.
3. Soak mushrooms in 1 c hot water for 30 minutes. Strain mushrooms and chop.
4. Sauté mushrooms and onions in the 2T schmalztz for 10 minutes. Cool, then combine with chicken, and chop very fine. Place in bowl and mix with parsley, dill, salt, and pepper. Refrigerate until ready to fill krepplach.
5. In a 5-qt stand mixer bowl, gently beat together egg, olive oil, water, and salt. Using a dough hook, slowly incorporate flour into egg mixture on low setting. Mix for 7-8 min. Place dough on floured surface, knead, and divide into four pieces. Wrap pieces in plastic and place in fridge until ready to roll.
6. Roll a ball of dough onto floured surface until very thin. (Use pasta roller if desired.) Try to roll into long rectangular shape. Using a pizza cutter, cut dough into 3-inch squares. Place roughly 1 tsp of chicken filling in the middle of each square. Fold each square to form a triangle. If dough does not stick when trying to seal, brush a little water along the inner edge of the square. Place finished krepplach on a floured cookie sheet and put in fridge.
7. To cook, bring chicken broth or salted water to a boil. Place krepplach in pot and boil for 5 min. Remove to bowl and pour hot chicken broth over krepplach. Garnish with chopped parsley.

**For Baking:**
1. Roll the dough to preferred thickness (about ¼-inch thick), then spread with the filling. Roll it up and slice into individual cookie size. Brush each cookie with the egg and bake at 365° for 15-17 minutes.
Table It
Designer Debbie Levitin shares her tips for creating a welcoming and meaningful atmosphere for friends and family during the High Holidays.

By Lara Hale

A fourth-generation Argentinian with both Ashkenazi and Sephardic roots, Debbie Levitin started a new chapter in the US after she married her Seattle-born-and-raised husband, Alter. The couple owns A&M Luxury Homes housebuilders, and Debbie says interior design and styling new projects to make them “homey and approachable” is her favorite part of the work. There’s no doubt she’s got a knack for it — one of her projects was chosen as a finalist for HGTV’s Curb Appeal.

Debbie’s enthusiasm for creating welcoming spaces shines through when the Levitins host loved ones for High Holiday meals, just as her parents did. “There was always an abundance of good food, and joy, and company — we had an open-door policy at our home,” Debbie says of their celebrations. “My mum put a lot of work and attention to details into hosting and making great meals, and that influenced the way I approach the holidays.”

Here are some of her tips for creating a beautiful and meaningful atmosphere for the holidays.

**GO NATURAL**
Rosh Hashanah — the head of the year — is a time for reflection, but also the beginning of Israel’s agricultural season. Natural elements, such as the wooden bowls, rattan baskets, and linen napkins on Debbie’s holiday table, nod to the holiday’s connection to the land.

**ELEVATE THE EVERYDAY**
Cloth napkins aren’t just an eco-friendly choice; they’re more elegant, too. “[Linen napkins] elevate any meal,” says Debbie. “I like to do a simple knot; it’s an informal and minimalistic way to display them.”

**CHOOSE VINTAGE**
Debbie loves to scour eBay, Etsy, and local vintage shops for unique decor items. On her holiday table, patinaed-brass items like the pedestal vase and wine opener provide a subtly glam counterpoint to the natural tones.
SAY IT WITH FLOWERS
If your budget will stretch to it, Debbie suggests bringing a favorite vase or container to your florist to create a stunning centerpiece with your choice of blooms. “I love pedestal vases,” she says. “They’re a little bit elevated, but not too much, so you can still see the person sitting across from you.”

PICK FRUIT
Incorporating symbolic fruits adds meaning to your holiday decor. In addition to the treasured golden apple pot and dainty apple-shaped glass dishes Debbie fills with honey, she also includes a new — or newly in season — fruit, such as starfruit or figs, in her holiday table design.
Happy Challah-Day
Adeena Sussman believes cooking delicious food shouldn’t be difficult.
By Naomi Tomky

Food writer Adeena Sussman may have been predestined to fall in love with the cuisine of Israel. She just barely missed being born in the country, though she notes, “I was conceived there.” In her new cookbook, Sababa: Fresh, Sunny Flavors from My Israeli Kitchen, she uses her culinary expertise and friendly, confident voice to re-create the flavors and dishes she makes in her apartment near Tel Aviv’s Carmel Market.

“When I got to Israel, I was drawn to the shuk,” Sussman says. “It’s where I learned a lot about Israeli culture.” It’s also where she learned a lot about Israeli food. Though that cuisine has skyrocketed in popularity recently, most Israel-centric cookbooks are from chefs with restaurants, while Sussman focuses on home cooks. Her honey and olive oil challah would be a stellar centerpiece for Rosh Hashanah dinner. (Visit mag.jewishinseattle.org/articles/challah for the recipe.) “There’s nothing in the book someone with a standard home kitchen couldn’t do.”

COOK WITH ADEENA
Adeena Sussman will present at the Stroum JCC on November 21.

Raise your challah game with three techniques:

- Make the dough in advance and refrigerate it. This gives you extra time and makes the dough more workable.

- Change up your toppings. Sprinkle pre-baked loaves with za’atar, sliced almonds, everything bagel spice — whatever you like!

- Play with design. For an elegant touch, create a pull-apart challah. Separate and make knots with about 12 small dough balls. Place the knots in concentric circles inside a spring-form pan. Let rise until doubled or tripled in size, then bake.
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Seattle is a food-lover's city.

Why can't it sustain more kosher restaurants?
Seattle is a food-lover’s city. Why can’t it sustain more kosher restaurants?

BY EMILY K. ALHADEFF

ILLUSTRATIONS BY RAMI NIEMI
Over the past few years, several new Jewish and Israeli-themed restaurants have emerged as some of the city’s hottest venues for bagels, hummus, and even the elusive New York-style pastrami sandwich.

But if you happen to be one of the approximately 3,800 Jews in Greater Seattle who keeps kosher, you know that if you want to go out for your birthday or anniversary, if you and your non-observant friends want to share a meal out, or if you just don’t want to cook tonight, you have four brick-and-mortar options: vegetarian Chinese, vegetarian pizza, vegetarian Indian, or vegan pan-Asian. If you want a fancy dinner, you can reserve a table at an occasional Bistro Night at The Summit. There, you will be treated to a high-end meat meal — in a retirement home dining room with 200 of your fellow synagogue members.

Contrary to some popular notions, kashrut is not contingent on a rabbi’s blessing, and it’s more than just avoiding pork and shrimp or ungluing cheese from a burger. “Kosher” means “fit,” and what is “fit” is outlined in the Torah and expounded in rabbinic literature.

Three conditions must be met when declaring a restaurant kosher: The ingredients must be kosher, and food must be cooked by Jews and free of insects. Furthermore, restaurants cannot be operated by Jews on Shabbat, regardless of personal observance level, and meat restaurants must hire a full-time religiously observant supervisor, or mashgiach.

These requirements are ancient, and they inherently make keeping kosher hard. Over the past few decades, kosher consumption guidelines have become more regulated, too. This is mainly due to two factors: the rise of food science and industrialization, and “religiosity creep” — the tendency of the kosher establishment authorities and the kosher-keeping community to gradually move the bar higher.

“Orthodox Jews, like my grandparents’ generation, would be kosher by ingredient,” says Sue Fishkoff, the author of Kosher Nation. As Fishkoff outlines in her book, in the early part of the 20th century, meals were almost exclusively homemade, and kosher meat was bought directly from a butcher. The Orthodox Union, which launched a kosher supervision division in the 1920s, was the first national agency to provide a consistent set of rules and procedures for manufactured products. In 1923, the OU certified its first national product: Heinz Vegetarian Beans.

As the industrialization of food increased, certification of products became more commonplace. A catch-22 developed: “If it’s available, you’re being lax by not buying it,” Fishkoff says. “But it’s not going to be available if not enough people buy it.”

Fishkoff notes, too, that pre-war Orthodox American Jews were more liberal in dress and diet. “The increased stringency happened after the Second World War with the influx of Hasidim after the Holocaust,” she says. Standards for observance and kashrut gradually went up, until foods once considered innocuous, like berries and asparagus, underwent new scrutiny.

“It’s about social pressure,” Fishkoff continues. “You don’t want to be seen as ‘less than.’ You want to be toeing the community line.” By the 1980s, as certification became widespread, the practice of “kosher by ingredient”...
On a seasonably sunny morning in July, I meet with Rabbi Moshe Kletenik, director of the Va’ad HaRabanim of Greater Seattle, a religious council comprised of Orthodox rabbis that oversees restaurants, caterers, and locally made kosher products.

Kletenik formally took the helm at the Va’ad in 2013; he is also Av Beit Din, leader of the Jewish legal court that handles divorce, conversion, and verifications of Jewish identity. The Va’ad started to take its current shape in 1996 as a well-intentioned initiative to implement a single kosher standard in Seattle. This was after decades of independent rabbis authorizing their own decisions and after the rabbi leading kosher efforts left town following a scandal.

Al Maimon, the Va’ad administrator for a number of years, recounts that OU rabbis were brought in to run the nonprofit entity, and from there a relationship with the national agency took root. “The OU had expertise, and we had a natural connection to that expertise,” Maimon says.

Keeping kosher in Seattle was always hard, says Maimon. Some restaurant owners lack business acumen, and the relatively small kosher community can’t — or doesn’t — support the enterprises. The fact that Jews cannot be involved with business operations on Shabbat has also precluded several establishments from securing certification.

Another factor makes it hard for business owners to go kosher: increasing regulation around kosher, as determined by the national agencies.

Kletenik, who is reserved in a traditional rabbinic way, becomes animated when talking about Jewish legal complexities. He wants to show me the bugs. He opens his computer to a slideshow with 15 close-ups of aphids, leaf miners, and thrips. “I can tell you from my own experience, if something says triple-washed and ready to eat, you can still find infestation,” he says.

Kosher-observant Jews have always checked their produce for insects. But starting in the 1980s and ’90s, kosher authorities discovered a newfound passion for the task. Nowadays, much of the mashgiach’s job is checking for infestation, and Seattle’s kosher establishments see a mashgiach come almost every day.

“In The Summit,” Kletenik says, referring to the Jewish retirement home on First Hill, “we have a mashgiach washing four hours just to meet their needs.”

The most recent innovation, the “thrip cloth method,” involves washing produce three times in soapy water then straining it through a fine cloth (the thrip cloth) between two strainers, then looking at the vegetables over a light box.

Kletenik sees the developments in regulation as par for the course. “Things have changed,” he explains. “Ten years ago, we were using what were the same standards of the OU. Over the years, the OU has changed how to do things. We change along with what’s happening with kosher on a national level.”

Kahn feels that the requirement to re-kasher the untouched equipment went above and beyond any standard of kashrut. “I told them that what they’re talking about is not Judaism. It’s nonsense. It’s politics.” He believes the Va’ad was trying to milk the hours it could get from the mashgiach so it could charge more. (Kletenik recalls that the problem had to do with Kahn running simultaneous kosher and non-kosher enterprises.)

“It was only a power situation,” Kahn says. “I know what machmir [stringency] is, but we were past that. The Va’ad wants to maintain their power.”

Shabbat has also precluded several establishments from securing certification.

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Some, however, say the national standards have gone off the rails.

“The OU is so, so stupidly strict,” one mashgiach, who wishes to remain anonymous, says. “You’d think I was at the Ganges River washing my underwear. It used to be: Wash the vegetables in the bowl, the second bowl, the third bowl, go home. The OU is always looking at ‘what if?’ They’ll always put a doubt [in your mind]; you’ll always be sorry you asked the question in the first place. There is no rationality.”

Outrage over strict regulation is shared by others in the food service industry. Shimi Kahn agreed to kasher his food truck, Falafel Salam, in 2015, for a Jewish music festival in Seward Park. Encouraged by the experience, he decided to open a kosher catering side business. Kahn, who bears a resemblance to a young Jim Carrey, grew up in a respected local Orthodox family but no longer keeps kosher. Outside his truck in Georgetown after a weekday lunch rush, he tells me how it all went down.

Following the advice of the Va’ad, he says, he bought all new equipment, even new deep fryers. He locked it all in a shed at Congregation Ezra Bessaroth in such a way that no one could tamper with it. “Under supervision, we put the stuff away,” he says. “Then the next time I pulled the stuff out — with the Va’ad — they made us kasher the whole thing again.”

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Keeping kosher in Seattle was always hard, says Maimon. Some restaurant owners lack business acumen, and the relatively small kosher community can’t — or doesn’t — support the enterprises. The fact that Jews cannot be involved with business operations on
But the Va'ad is the only game in town. What kind of power would they be trying to hold on to, and what kind of money are they making? “There’s a great myth out there,” Kletenik says. “The Va’ad does not make money on kosher food service. We’re happy to break even on kosher restaurants and on the catering.” The Va’ad’s most recent tax return on file, from 2016, shows expenses (supervision, salaries, rent, administrative costs) outweighing revenue, which comes primarily from certifying industrial products. “The fee for the mashgiach’s hours is used to pay the mashgiach. We pay employment taxes and do all the paperwork. Do we profit? No.”

The issue of strictness is part of a bigger picture: Seattle’s kashrut status benefits its reputation as a Jewish law-abiding city. The Va’ad and Beit Din are recognized nationally and overseas. This doesn’t just matter to Orthodox Jews. Secular Israelis and Reform and Conservative Jews come to the Beit Din for divorce and letters proving Jewish identity — letters that will be accepted anywhere in the world, including by the notoriously rigid Israeli rabbinate. If you’re halachically Jewish and you want to get married in Israel, for instance, the rabbanut will not accept your Reform rabbi’s letter vouching for your identity. It will accept the Va’ad’s.

“The fact that the integrity of the Va’ad in all the various areas of application of Jewish law is nationally and internationally accepted creates the trust that enables the Va’ad to better serve our community in all these areas that are central to Jewish communal life,” Kletenik says. “It is crucial for people’s lives that the geirut, gittin, and Jewish identity letters of the Va’ad are accepted by the rabbanut and throughout the world.”

KOSHER MYTHS

KOSHER MEAT IS MORE ETHICAL. Kosher slaughter is meant to cause as little suffering to the animal as possible. But factory farming and sensitivity to animal welfare have led to the launch of organic, ethical kosher meat companies; these haven’t gone mainstream mostly due to cost, supply, and demand.

“I would love to be a kosher restaurant,” Vance Dingfelder, the owner of Dingfelder’s Delicatessen on Capitol Hill, says between handing out stacks of pastrami and corned beef to salivating Seattleites. The cost, however, is just too high. The Mrs. Maisel — 12 ounces of pastrami and salami — is already $22. Serving kosher meat means tripling the per-pound price, he says. “I’ve watched people try to make a successful kosher place and fail because they can’t make it profitable,” he says. “If it is profitable, they don’t have the volume. You’re alienating people with the prices.”

Dingfelder is open to creative solutions. He could hire a mashgiach in Los Angeles and put a camera in his kitchen, he says, which could fulfill the requirement of constant supervision. But Seattle is a small town, and there’s no point in getting outside certification. He also says he’s proposed running a kosher meat restaurant out of Chabad as a nonprofit — a model similar to Maple Grill in Vancouver, BC.

Other innovative concepts are out there. Despite having a large Jewish population, Washington, DC, had one kosher restaurant until a Modern Orthodox synagogue, Ohev Sholom–The National Synagogue, launched its own kashrut agency in 2018 as an alternative to the Vaad HaRabanim of Greater Washington. DC Kosher has been certifying vegan and vegetarian restaurants at breakneck speed.

How? By enlisting volunteer mashgichim and offering certification for free. Rabbi Shmuel Herzfeld, who launched DC Kosher with Maharat Ruth Friedman, considers the mashgiach work part of his job. “The more kosher options, the more likely people are to keep kosher, and the more likely they are to remain connected to their faith in meaningful ways,” he says. “The traditional model is that the business owner has to pay for the certification. I don’t think it’s the best model.”

Could a model like DC Kosher’s work in a place like Seattle? Herzfeld thinks yes. But Kletenik says he can’t even find enough mashgichim who will do the work for pay. “First of all, there’s extensive training. It’s not just a matter of dropping in and checking; it’s a matter of washing and checking vegetables for an hour or more,” he says. Furthermore, DC Kosher is affiliated with the newly formed Beltway Vaad, which emerged as an alternative to the Vaad HaRabanim of Greater Washington after a fallout. Beltway is not considered accepted by the mainstream rabbinic institutions like—you guessed it—the OU. It’s hard to know if this is because it might hold to kosher standards outside the norm, like less intense vegetable inspection, or because of politics.

“You have to have somebody with balls” in order to make change here, the anonymous Seattle mashgiach says. “We don’t allow ourselves to innovate, and we can. No one’s going to take that risk. There are no risk-takers in Seattle.”

The Va’ad may not be open to innovation, but Kletenik emphasizes that he’s always in talks with possible ventures.

“So many restaurant ventures fail. Period. When you add the additional kosher restrictions, it makes it challenging,” Kletenik says. He welcomes the idea of an investor, and he encourages people to approach restaurants and ask if they’ll consider certification.

“The Va’ad is always willing,” he says. “We’re always exploring.”
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SEASON 2019/20

SEP 20 – OCT 26, 2019
INDECENT
By Paula Vogel
Directed by Sheila Daniels

OCT 11 – NOV 17, 2019
THE GREAT MOMENT
By Anna Ziegler
Directed by Braden Abraham

NOV 8 – DEC 22, 2019
SHOUT SISTER SHOUT!
By Cheryl L. West
Created by Randy Johnson & Cheryl L. West
Directed by Randy Johnson

JAN 17 – FEB 15, 2020
TRUE WEST
By Sam Shepard
Directed by Braden Abraham

FEB 7 – MAR 15, 2020
THE CHILDREN
By Lucy Kirkwood
Directed by Timothy Bond

FEB 28 – MAR 29, 2020
AUGUST WILSON’S
JITNEY
Directed by Ruben Santiago-Hudson

APR 17 – MAY 17, 2020
THE IMPORTANCE OF BEING EARNEST
By Oscar Wilde
Directed by Casey Stangl

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Book, Music, & Lyrics by Justin Huertas
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Mia Ellis and Richard Prioleau in A Raisin in the Sun (2016)
March 6, 1923. The Apollo Theater, New York City. ¶ On stage is an English-language version of Sholem Asch’s *God of Vengeance*, a provocative play set in a Jewish-owned brothel in Poland. ¶ A success in Europe and Off-Broadway, the play’s Apollo run on Broadway is rattled when vice squad police appear backstage. They inform the producer, managers, and cast members that they’ve been indicted for participating in an “indecent, immoral, and impure theatrical performance” and must appear in court the next day. Later, at trial, all 13 individuals are found guilty on charges of obscenity. ¶ This fascinating historical tale of artistic aspiration and condemnation fuels Paula Vogel’s 2017 Tony Award-nominated play, *Indecent*. Directed by local theater artist Sheila Daniels, it comes to the Seattle Repertory Theatre from September 20 through October 26. ¶ Censorship, anti-Semitism, homophobia, religiosity, the aspirations of immigrants, and the impact of meaningful theater are among the many strands woven into Vogel’s richly textured script. Performed with klezmer music, choreography, slide projections, and occasional Yiddish-to-English subtitles, *Indecent* envisions the creation of *God of Vengeance* in 1906. It also dramatizes how the Broadway company coped with the censorship charges and shifts forward several decades to a poignant, real-life staging of the play in the Jewish ghetto of Nazi-occupied Lodz, Poland, in the 1940s. ¶ Asch’s most unusual play for its time, originally in Yiddish, has inspired a modern odyssey for Vogel. She spent years writing *Indecent*, a “play within a play” that had its world premiere at Yale Repertory Theatre in 2015 and went on to Off-Broadway and Broadway runs. It has been broadcast on PBS and widely praised as a work that, according to the *Los Angeles Times*, “reminds us of the power of art to tell us truths long before we are able to recognize them as such.”
Vogel wasn’t raised in a religious home, but she began to delve into Jewish history and Yiddish literature in graduate school at Cornell University in the early 1970s. “I was 22 and coming out as a lesbian, and one of my professors told me I should read God of Vengeance,” recalls Vogel, who is now 68 and has taught playwriting at Brown University and Yale University.

She found the play striking in its prescient boldness. It unveiled the hypocrisy of Yankel, the brothel owner who oppresses and exploits young women for gain, but who hopes to redeem himself as a worthy Jew and secure a good match for his daughter Rifkele by commissioning a new Torah. What he doesn’t bargain for is the lonely Rifkele’s growing infatuation with one of his prostitutes, Manke, who warmly returns her affections.

A scene where the two women tenderly kiss was considered scandalous in the early 1900s. Asch was a rising Yiddish literary star in Poland when he penned the play, and as Indecent shows, he was advised by literary luminary I.L. Peretz to burn the provocative script. But God of Vengeance was presented and well received (in Yiddish and German) throughout Europe for more than a decade before its US premiere in 1922 at Provincetown Playhouse in Greenwich Village, where it was performed in English without incident. However, once it hit Broadway, complaints rolled in. Rabbi Joseph Silverman, the head of New York’s prestigious Temple Emanu-El, largely led the campaign against the play, arguing that it would foment mounting anti-Semitism by “libeling” Jews as unsavory and indecent.

INDECENT, starring local actors Andi Alhadeff, Julie Briskman, and Nathaniel Tenenbaum, runs September 20–October 26 at Seattle Rep. seattlerep.org
God of Vengeance didn’t land on Vogel’s radar again until more than 30 years after her initial reading, when she was approached by innovative director Rebecca Taichman. Taichman had done research into the play’s history and encouraged Vogel to write about its censorship trial. (The guilty verdict was eventually overturned on appeal.)

“I was interested in the censorship aspect,” Vogel explains, “but after several attempts to focus on the court transcripts, I decided the trial didn’t belong in my play.” What arose for Vogel was a mental picture “of dusty characters in an attic room rising from the dust to perform God of Vengeance. I knew it was the 1940s, and it was Poland. Forty drafts later, there was my play.”

Though Indecent was nominated for a 2017 Tony for Best Play (an award that went to Oslo, which came to ACT last year and was covered in the August-September 2018 issue of this magazine), the Broadway version collected Tonys for Taichman’s direction and Christopher Akerlind’s lighting. Since then, it has been staged in several major US cities. “Our dream is to tour it in Eastern Europe, to someday take it to Moscow, Odessa, Warsaw,” Vogel says.

Vogel hopes that wherever it is presented, the play will convey that love is love, whomever it touches. “There’s always been love between two women, and there was a young man who saw it as beautiful and wrote this revolutionary play about it.”

On the history of women in comedy
There’s always been women who are successful, whether it’s back in vaudeville, like Gracie Allen and Sophie Tucker. Later a lot of people did musical theater, like Carol Channing and Carol Burnett. Every couple of generations it shifts. I think it’s been a slow burn, and now it’s a fast burn, because so many people are emboldened and have the confidence to go off and be unique.

On the role of Jewish culture in comedy
The Jewish identity is always very strong. Whether you’re religious or secular, there’s a certain level of neurosis and emotion that only Jewish people can understand.

On how to develop a joke
I tell funny little stories. There’s a million different ways of approaching a funny piece. Usually it’s something that happens that I can’t believe is happening. I don’t really write jokes; I write about things I experience. If you’re not inherently funny, it’s hard to be funny. Being funny is something you’re born with.

Sandra Bernhard performs her show “Quick Sand” at the Stroum JCC November 2 at 8 p.m.

Comedian, actor, and radio host Sandra Bernhard reflects on the history of funny.
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LIVING IN TRUTH

BY MAKENA MEZISTRANO  PHOTOGRAPH BY NOAM MOSKOWITZ

A new documentary follows Yiscah Smith through her transition and her return to Jewish community.
In 1975, 24-year-old Yaakov
Smith made a deal with God. “I will
be as devout, as dedicated, as ultra-
Orthodox as I can be, if you can
do me one favor: When I wake up
tomorrow morning, either let me
serve or take me away.”

When Smith relates this mo-
ment to me more than 40 years
later, it is no longer as Yaakov, but
as Yiscah. At 50 years old, Smith
finally made the decision to tran-
smition from Yaakov to Yiscah.

As a natural educator, Smith’s
programming was immensely
successful — but it came at a cost.
“I was teaching the truth, but not
in truth,” she explains. “It was
draining me.”

What Smith calls a spiritual
breakdown came in 1991. Feel-
ing guilty for lying to her family
about who she really was, Smith
divorced her wife — a choice that
ultimately forced her out of her
leadership role at the Chabad
house — abandoned Jewish ob-
servance, and moved back to the
United States.

By her 40s, Smith had a com-
puter and was finally able to put
a name to her gender dysphoria;
online support groups showed her
for the first time that she did not
suffer alone. It wasn’t until her
fiftieth birthday, though, that
Smith finally made the choice to
transition from Yaakov to Yiscah.

She recalls a particularly dark
day when she finally denounced
her previous deal with God that
she had made in Crown Heights
many years prior.

“The Transition Years
At just 5 years old, Smith knew
that she had been born into
the wrong body. Watching her
mother apply makeup in their
Long Island home, Smith gazed,
transfixed, until her mother dis-
rupted her reverie. “Why don’t
you watch your father shave?”
herself suggested. Smith
immediately intuited that liv-
ing as anything but the gender
into which she was born must
remain a secret.

The years that followed were
filled with as much spiritual tur-
mol as questions of gender iden-
tity. After briefly living in Israel,
Smith became interested in tra-
titional Judaism and moved to
Crown Heights, Brooklyn, the
capital of the Chabad move-
ment. Smith’s wife was also newly
observant through Chabad, and
they started a family. In 1985,
their family of eight moved back
to Israel, where Smith became
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many years prior.

“God,” Smith began, “No more
deals. You’re in charge. Just help
me live the truth.”

Coming Home
In 2011, Smith returned to Israel,
where she currently resides. By
that time, LGBT visibility in Israel
was increasing. Over 100,000 peo-
ple turned out for Tel Aviv’s an-
nual Pride Parade that year — the
largest parade event in the Middle
East and Asia. Two years later, the
Knesset would pass a bill removing
the requirement to list gender on
Israeli identification cards in light
of the complications it posed for
the transgender population. While
exact figures of the transgender
population in Israel are uncon-
formed, it’s been estimated that
they comprise at least 0.5 percent
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the summer, Israel’s education
minister endorsed the possibility
of conversion therapy, the widely
condemned practice of changing
one’s sexual orientation.

Smith is now focused on ex-
Panding her reach as a mentor.
Her classes at the Pardes Institute
are well attended by students of
all ages throughout the year: she
is most known for her classes on
Jewish meditation and spiritual
Torah. A forthcoming documen-
tary reflects her priorities. Titled
I Was Not Born a Mistake,
the film follows Smith’s life and
careers in lectures she’s given around
the world. It’s slated to screen at
the Jerusalem Jewish Film Festival
in December and then on Israel’s
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Smith’s growing renown often
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“In our tradition, the value of
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A New Beginning in Seattle
With the decision to live as Yiscah,
Smith also wanted to return to
traditional Judaism. “It was, if not
more of, a spiritual transition than
a gender transition,” she says. She
chose Seattle as her next stop in
order to live in a place where no
one knew her from before.

Smith became active in Shaarei
Tefillah Lubavitch, a Chabad syn-
agogue in North Seattle, though
she no longer identified with the
Hasidic sect. Smith enjoyed meals
at community members’ homes
and even began teaching classes
again. “I had this image that I
would transition, stay low pro-
file, and just mix into the world,”
she says.

But Smith’s friends in the neigh-
borhood knew her story, and they
wanted her to share it widely. After
three friends encouraged Smith,
separately and on the same day, to
write a book, she resolved to listen.
Her self-published memoir, Forty
Years in the Wilderness: My Journey
to Authentic Living, came out in 2014.

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my life.”
Singer-songwriter Chava Mirel discovered (and later rediscovered) her love for Jewish music at summer camp. Mirel’s camp roots go back to infancy, when she joined her father, klezmer musician and Temple B’nai Torah rabbi emeritus Jim Mirel, at Temple De Hirsch Sinai’s Temple Camp, where he was the director. By the time she was old enough to sing along, she was drawn to the role music played in fostering community. “I was in awe of the song leaders who stood up in front of the camp and created magical experiences for everyone,” she says. Mirel’s fascination with music led her as an adult to study African diaspora music and perform jazz, pop, and reggae professionally. While she stayed active in the Jewish community, her jazz identity remained separate. It wasn’t until she returned to Jewish camp years later for Hava Nashira, an annual Reform song-leading workshop in Wisconsin, that her love for Jewish music reignited. “My current self started there in 2015,” she says. She came up with the seeds of her 2015 album, Make the Two Sides Meet, on the way home. “I decided that Jewish music was my passion.” Four years and two more albums later, Mirel is in her second year as the musician in residence at Temple De Hirsch Sinai and continues to perform jazz for Jewish and secular audiences. In 2018, she released a collection of jazz covers called Into the Light. And for the High Holidays, she will unveil Source of Love, an original album drawing on themes of hope and mindfulness found in Jewish texts and beyond. “I’ve received so many gifts and blessings from the community for my albums,” she says. “I just want to devote my life to uplifting other people the way I’ve been uplifted.”

**ONGOING**

**Dreaming in American**
Tales of the Alchemysts Theatre’s fall season features performances of three stories by renowned Jewish novelists Sholem Asch, Bernard Malamud, and Anzia Yezierska. The production explores themes of immigration, assimilation, and dreams lost, found, and transformed. Visit the website for dates and locations. alchemysts.org

**NOVEMBER**

**Music of Remembrance**
Fall Concert: Confronting Intolerance
November 3 at 4 p.m.
Iconic composer Ryuichi Sakamoto’s compelling Passage depicts the struggle of a refugee to escape violence and persecution; Shinji Eshima’s Veritas is a soulful statement against religious intolerance; and Paul Schoenfield’s Camp Songs put to music the biting ironic poems that Sachsenhausen prisoner Aleksander Kulisiewicz created under the noses of his Nazi captors. Illsley Ball Nordstrom Recital Hall at Benaroya Hall musicofremembrance.org

**SEPTEMBER**

**Jojo Rabbit**
Opens October 18
Filmmaker Taika Waititi wrote, directed, and stars in this satirical comedy about a fictional, happy-go-lucky version of Hitler who serves as a young German boy’s imaginary idol. Go online for showtimes

**Jonathan Safran Foer with Steve Scher**
September 25 at 7:30 p.m.
Local journalist and radio host Steve Scher speaks with author-activist Jonathan Safran Foer about his new book/vegan manifesto We Are the Weather: Saving the Planet Begins at Breakfast. Town Hall townhallseattle.org

**Rami Kleinstein**
October 29 at 8 p.m.
Israeli pop superstar Rami Kleinstein is joined by just his piano for an intimate concert on his North American tour. Stroum JCC sjcc.org

**OCTOBER**

**Safe Spaces**
October 17 at 7:30 p.m.
A New York professor defends his controversial classroom behavior during a week with his family in this intergenerational comedy film. Followed by a Q and A with the director via Skype. Stroum JCC sjcc.org

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Wishing the Jewish Community a Happy and Healthy New Year

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Here’s a saying in the wine business that it takes a lot of great beer to make great wine. And it makes sense: Harvesting and processing the fruits of the vine is thirsty work. For former wine importers Charles and Rose Ann Finkel, however, it took a lot of great wine to start a great brewery. The Jewish couple, who married in 1968 and moved to Seattle in 1974, met in Texas while Charles was employed by a wine import company based in New York.

“Our first date was a wine tasting that I was conducting,” Charles recalls. “But after the wine tasting, we went to the oldest tavern in Houston and proceeded to drink beer.”

Since that day, Charles and Rose Ann have been nearly inseparable and have devoted their lives to good food and drink.

An Uphill Climb

Thirty years ago, the founders of Pike Brewing took a chance on beer making. **BY BEN KEENE**
In Seattle, two things happened that would change the course of their professional careers. To begin with, they fell in love with Pike Place Public Market. Then, several years later, they founded Merchant du Vin, the first company in the United States to import beer from family- or abbey-owned breweries in Europe. Not only did they find a market for these distinctive ales and lagers, but they saw an opportunity to go one step further.

US breweries peaked in the late 19th century, and by the 1980s fewer than 300 existed nationwide. Nonetheless, a small but growing number of fermentation-focused entrepreneurs had shown that it was possible to open a beer business specializing in flavorful traditional styles. So the Finkels acquired a space in their beloved market, squeezed a brewhouse with equipment by Alaskan Copper and Brass Company into the existing homebrew supply shop, and hired a brewer with a background in chemistry.

“It was tiny,” says Rose Ann. “The tail was Pike and the dog was Merchant du Vin,” adds Charles. “We couldn’t have done Pike without Merchant du Vin.”

Finally, on a sunny Tuesday in October 1989, the Finkels, along with a motley crew of pets, photographers, and a walking geoduck, escorted the first keg of Pike Pale Ale from their new brewery on Western Avenue to Cutter’s Bay House for an inaugural tapping. As publicity stunts go, the “World’s Shortest Non-Motorized Uphill Parade” probably isn’t remembered by many people today. But Pike Place Brewery (now Pike Brewing), the business the couple launched three decades ago, has evolved from a Seattle curiosity into a national success story.

Fal Allen was one of their first hires. Today he’s the brewmaster at California’s Anderson Valley Brewing Company. “Downtown Seattle was struggling its way back,” he says. “It was a bit of a mess in the early ‘80s. By and large there were not a lot of craft beers or craft pubs out there. It certainly was an uphill battle to get a beer from a tiny unknown brewery on at any location.”

The Finkels and their team persisted and soon won over Sealettites with Pike Place Ale, Pike XXXXX Stout, Pike IPA, and Pike Kilt Lifter, a malty Scotch ale that would go on to become the company’s best-selling beer.

“[Charles] never stops,” says Patricia Gray, community relations manager for the Pike Place Marketing Foundation, an organization the Finkels have long supported. “He brings his full self, his full passion, his full heart to everything he does.”

With demand rising and square footage in short supply, they moved their business to its current location on First Avenue in 1996. After stepping away in 1997, they bought the company back in 2006 and ushered it into a new era. In 2017, the Finkels expanded again and added a seafood-forward dining concept, Tankard & Tun, above the classic pub that chef Gary Marx has run since it opened. Last fall, to keep in step with the rest of the beer industry, the brewery switched from bottles to cans.

“Charlie and Rose Ann succeed because they have no fear of failure, and they crave being part of something new,” says Redhook Brewery founder Paul Shipman, who met Charles at age 23 when they both worked at Chateau Ste. Michelle winery. “Most people like that are aggressive and macho—not these two. They are friendly, supportive, and charming to all they encounter.”

Those qualities have helped the Finkels attract and retain employees — presently more than 100. Drew Gillespie started at Pike in 1998 as a line cook. He wasn’t a beer aficionado and didn’t intend to stay long. However, Gillespie continued working at Pike, switched to a management role, and abandoned his culinary school aspirations. In December 2018, on his 20th anniversary at the company, the Finkels named Gillespie, already one of five co-owners, as Pike’s new president.

“I’ve learned a lot from them over the years,” he says. “I feel lucky. We see things differently. But that’s what makes us better as a company. Our goal is to be a 100-year-old independent craft brewery.”

While Charles and Rose Ann have stepped back from day-to-day operations, they continue to articulate their vision for Pike as co-owners and board chairs. And they continue to remain engaged with the historic market that captured their hearts as young wine drinkers all those years ago.

“I love how creative Charles is and how they’ve incorporated the lore and history of the market into their beers,” says Gray. “People like Charles and Rose Ann are people who really set the tone for the market.”

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**Good Brew**

The Finkels have a long history of supporting causes through specialty brews and custom labels. Here are a few.

**MORNING AFTER PALE ALE**
Appearing on tap each May, sales of Pike Morning After Pale benefit Planned Parenthood of the Great Northwest and Hawaiian Islands.

**PIKE OCTOPUS INK BLACK IPA**
From 2013 to 2018, Pike contributed to the Puget Soundkeeper Alliance, a nonprofit dedicated to protecting Puget Sound, by donating a portion of proceeds from Pike Octopus Ink Black IPA.

**PIKE PRIDE TANGERINE**
Pike Pride Tangerine Pale Ale is a June release that supports The Greater Seattle Business Association Scholarship Fund. Previous sales of Pike Pride supported Gay City, a nonprofit that promotes wellness in LGBTQ communities.

**PIKE PLACE ALE**
Reintroduced in 2016 and now available year-round, proceeds from the sales of Pike Place Ale help the Pike Place Market Foundation further its mission to nurture a thriving market community.

**PIKE KING OF CASCADIA IPA**
Released in July, Pike King of Cascadia IPA helps raise money for Long Live the Kings, a salmon conservation organization based in Seattle.

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**AGING WELL**

Charles and Rose Anne around 1970 and now
A Taste of Israel

The Federation’s 2020 community trip is a deep dive into Israeli food, wine, and art.

BY JIM DIPESO

RE YOU UP FOR exploring the streets of Tel Aviv to find that one-of-a-kind hummus or those borekas to die for? ¶ How about sampling vintages from a boutique winery on the Mediterranean coast that’s been owned by the same family for over a century? ¶ Are you up for a deep dive into Jerusalem’s thriving arts scene — fiction, poetry, film, design?


Exploring our Jewish homeland through the sensory experiences of food, wine, and art will help community members make
“Israel is taking this fusion of different cultures and creating an innovative cuisine.”

Weaver's words are echoed by Rabbi Samuel Klein, the Federation's Director of Jewish Engagement. "This is a concept that resonates across the broad reaches of the Jewish community in Seattle, and even for those without a strong connection to Israel. It gives unique perspectives about Israeli and Jewish history through the lens of food, wine, and art," he says.

Food creates connections between past, present, and future. "The culinary experiences we will offer will be like a book filled with stories of Jews who brought their life aspirations to creating a unique cuisine that reflects their traditions," he adds.

Israeli cuisine is a product of the country's start-up culture, where chefs willing to experiment have produced flavorful dishes that creatively reflect ancient and modern food traditions. "Israel is taking this fusion of different cultures and creating an innovative cuisine," he says. Likewise, the creativity stirred by the mixing of peoples has led to a resurgence of art culture in Tel Aviv and Jerusalem.

Highlights of the trip's leg through Jerusalem will include a guided walk to learn about Jerusalem writers, such as renowned poet Yehuda Amichai; a visit to the Tmol Shilshom bookstore and café, where novelist and journalist Amos Oz was a regular; and a stop at the Kol HaOt Art Gallery and studio.

There will be plenty of food for thought as well as gastronomic and sensory pleasures. The itinerary includes a special study program at the Shalom Hartman Institute about building a Jewish society in a modern state; a tour of the Knesset with Stav Shaffir — the youngest female Member of the Knesset in Israel's history — and a presentation on media coverage of the Israel-Palestinian conflict with journalist Matti Friedman.

The trip’s itinerary will be full, varied, and energetic! Here is just a sampling:

**TEL AVIV**
Jaffa's Hidden Workshops: A walking tour of Jaffa's treasure of artist and designer workshops, revealing the history of Tel Aviv's earliest days. Shuk and Cook: Divide into groups, visit a local market to pick up ingredients, split into teams, and prepare a meal under the guidance of professional chefs. The Art Scene in Tel Aviv: Visit galleries that have put the White City at the forefront of the arts world.

**THE NORTH**
Eating Our Way to Zionism: Experience the cuisine and culture of Zichron Ya'akov, one of the Zionist movement's earliest settlements, established by Central European Jews in 1882. The Wineries of Galilee: A visit to some of the Galilee's best wineries. Druze Village in the Carmel Mountains: A window into the unique world of Israel's Druze community, including a home hospitality lunch.

**JERUSALEM**
Kabbalat Shabbat Services: Welcome Shabbat with renowned musicians of Nava Tehila, followed by Shabbat dinner with lone soldiers. Navigate Your Way Through the Labyrinth of Israel Politics: Hebrew University Prof. Reuven Hazan will give an introduction to Israel's turbulent political scene. The Best Falafel in the World! Right Here in the Old City: Take your pick of tasty street food for lunch. Israeli Society Through Cinema: Experience how Israeli society is reflected in film at the Ma'aleh School of Film and Television, with special screenings and discussion. Chickpea Heaven: Check out the best hummus joints at the Mahane Yehuda Shuk, taste chickpea candy, and pick up some classic hummus recipes. Bezalel Academy of Arts and Design: A visit to one of the world's most prestigious art schools. Farewell Dinner at the Eucalyptus: A kosher restaurant specializing in Israeli food inspired by the Bible and by Jewish-Aleppo, Jewish-Iraqi, and Palestinian cuisines.

Sound like a total immersion in Israeli culture? It is! As Klein says, “Immersive experiences are powerful ways to deepen connections with Israel and with each other. If you can provide substantive content, you get a more textured, holistic view of Israel. And an immersive, cohort-based program will build meaningful relationships that will last a lifetime.”

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**IMPACT STATS**
The Federation fosters people-to-people connections with Israel by sponsoring Israel experiences for all ages.

- **41** Traveled on the 2018 Community Trip to Israel
- **24** Received Teen Israel Scholarships in 2019
- **20** Traveled in Seattle's inaugural Honeymoon Israel cohort
- **5** Teen TILI participants will use the pilot Samis Israel Education Incentive Grant

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Images:Courtesy Jewish Federation of Greater Seattle
O F ind open doors into Jewish life and build Jewish community, one need only look in their own backyard. The Jewish Federation of Greater Seattle is committed to creating neighborhood-based opportunities for connecting with Jewish life. When time and distance aren’t barriers for making Jewish friends and participating in high-quality Jewish experiences, successful gatherings are literally at our doorstep.

Meet Karin Cole and Kathy Packer, the PJ Library® Community Connectors who are launching new family-friendly Federation programs in Seattle and on the Eastside — Bim Bim Baby! gatherings and the Family Volunteering Challenge. Both the Connectors are moms who are profoundly motivated to help other Jewish families connect with each other and form community.

Packer says, “In a time when we are living farther away from city centers and are busier than ever with work and other obligations, it

“The easier it is to get together, the more individuals and families will respond and come together as a community.”
can be hard to connect with our Jewish friends. This means it’s important to create community closer to where we live.”

Bringing Jewish life to families close to home is just the beginning. Cole says, “The most important first step for engaging with new parents is to meet them in their environment; be flexible, understanding, and creative; and help pave the path to creating meaningful connections so that the barriers to engagement begin to dissipate.”

The Connectors program is building on the foundation that PJ Library has laid over the past 10 years in Jewish Puget Sound as a low-barrier, high-impact entry point into Jewish life for families.

“PJ Library is profoundly about families. It is intergenerational by design and encourages a playful spirit in the way we approach Jewish life,” says Rabbi Samuel Klein, the Federation’s Director of Jewish Engagement.

Cole is working with families who have children in the PJ age cohort, 6 months to 8 years, while Packer’s focus is families whose kids are in the older PJ Our Way™ cohort, ages 9 to 11.

What the Connectors will do is “hold a space” for people to have memorable Jewish experiences in warm and welcoming settings, says Klein. Both the Connectors will “build authentic relationships, from a passion to build community through people-to-people connections, shared interests, and personal growth through Jewish learning,” he adds.

A key to holding a space is “the power of hospitality,” as Cole puts it. Once a month, she is welcoming families with young children into her Queen Anne home for Bim Bam Baby! — fun gatherings where parents can engage with their little ones around an energetic music class and socialize with friends at a vegetarian potluck picnic. Each gathering is built around a theme, such as Sukkot for the upcoming October 12 Bim Bam Baby!

Cole also will be the lead Connector on Jewish Parenting Together, which Klein says will be a learning experience anchored in values-based, intentional parenting with an educator for couples who have children ages 4 and under. A group of up to eight parents from the Queen Anne, Fremont, and Ballard neighborhoods will take part in the sessions.

One-time gatherings that introduce families to PJ are not sufficient for creating community. “The key is to welcome families in by also introducing families to each other as the facilitator to building a larger, stronger, and more intimate Jewish community in Seattle. That way, engagement in the community continues to grow not only through me, but through all families interested in raising Jewish children,” Cole says.

For the PJ Our Way families, Packer’s major focus will be the Family Volunteering Challenge, which Klein describes as “a series of challenges mapped onto Jewish experiences.” The kickoff will be an October 6 visit to Oxbow Farm & Conservation Center in Carnation, an opportunity to find “community in nature,” he says.

Future Family Volunteering Challenge events will include a park cleanup at the Kubota Garden in the Rainier Beach neighborhood and making tzedakah (charity) boxes at the Stroum Jewish Community Center.

The Jewish experiences that the Connectors facilitate will create shared memories that bring people together. Easy access is the key. Says Cole, “The easier it is to get together, the more individuals and families will respond and come together as a community.”

“One thing is, never give up hope.”

Henry Friedman, a founder of the Holocaust Center for Humanity, reflects on the lessons of the Holocaust.

BY EMILY BOYNTON

What was the impetus for founding the Holocaust Center for Humanity?

My idea was to start an organization for the second generation. If we don’t learn from [past] experience, history has a way of repeating itself. This is why it’s so important to study what happened in the Holocaust. If we are to live together in peace, then we have to learn about and accept each other’s differences. Prejudice, anti-Semitism, and bigotry can be lessened if we start teaching our children at an early age about the Holocaust.

What do you hope people learn from your experiences?

Love is better than hate. One thing is, never give up hope. Secondly, because each one of us is different, we can make a difference. We cannot be indifferent when we see injustice being done to a fellow human being. I believe that people, when they see perpetrators and just do nothing, they’re almost as guilty as those perpetrators committing the crime. We cannot be silent.

What does this look like?

We as American citizens must remember that, except for Native Americans, we’re all immigrants who have contributed to the success of this country. And the recency of our immigration is only a matter of degree. Right now, we can boast multi-racial, multi-religious, multi-linguist culture, and this will all play a major role. America stands for equal citizenship for all. We owe it to ourselves — to our fellow citizens — to be full-fledged Americans, to accept nothing but full-class status. To commit ourselves to this country’s values of liberty and democracy, we have to respect each other. We are all different, and because of that, each of us has something different and special to offer.

What advice do you have for younger generations?

If you have a dream, if you have a goal, don’t give up. Everything is possible if you put your heart to it and don’t give up your mission. The Holocaust Center in Seattle is my accomplishment. I’m leaving a foundation for future generations to build on. I know my work — and other Holocaust survivors’ work — is not wasted; the legacy will go on.

THREE OF HENRY’S MOST MEMORABLE MOMENTS

Shaking Pope John Paul II’s hand
Meeting President Ronald Reagan
Reconnecting with the woman who helped hide his family from the Nazis
JFS Community-Wide Food Drive
September 29 – October 20, 2019

Food Sort: October 20

Learn more and register at jfsseattle.org/food-drive

WHAT TO BUY: Canned Goods (Low Sodium), Grains & Pastas, Proteins (Tuna & Peanut Butter), Toiletries

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Choose from an array of programs offering immersive summer and academic Israel experiences. The Samis Foundation provides grants from $2,500 to $7,500 depending on the type of program. Samis also offers need-based support for Israel travel through the Jewish Federation of Greater Seattle Teen Israel Experience Scholarship program.

Learn more about Samis funded teen Israel experience programs at https://samisfoundation.org/teens

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