



# THE ILLUMINATOR

Or Emet – a Minnesota Congregation of Humanistic Judaism

February 2011

## Devoting Ourselves to the Task

By Madrikh, Harold Londer

I think one of Or Emet's greatest achievements is the establishment, and continuing success, of our Jewish Cultural School. This success is due to the efforts and enthusiasm of parents, administrators, teachers, and multiple Or Emet members over the years (I refuse to try to make a list, for fear of offending someone I leave out!). We hear virtually unanimous praise for the school from parents. The refrain "our kids love to come" is often heard. How many other schools can make that statement? As I have said many times, I believe we are an important resource to the Twin Cities Jewish community, offering an exposure to Judaism that, for many of our kids, literally, would not exist elsewhere. We welcome multi-cultural and unaffiliated families.

We understand our responsibility to the kids and their parents, and we strive to make sure we are providing educational and social programs that meet their expectations. The task of developing a curriculum that provides increasingly complex, age-appropriate material, as a child progresses through our JCS, is on-going. This is not an easy task, especially when we have these kids in classes only one day a month, 9 months a year!

**This summer, we are forming a new JCS Curriculum Committee.** As we plan for the future, we, no doubt, will continue to love holidays as much as anyone else: the stories, latkes,

matzoh, honey-dipped apples, Hannukah plays, and listening to the shofar once a year; and, of course, we will continue to present curricula consistent with the mission of Or Emet and the Society for Humanistic Judaism.

The committee's task will be to work together to develop an exciting new "scope and sequence" curriculum for our young learners.

**Scope** - The breadth and depth of content to be covered in a curriculum at any one time (e.g. week, term, year, over a student's school life); all that you do in a given period.

**Sequence** - The order in which content is presented to learners over time; the order in which you do it.

**I hope that you'll join me in embracing this challenge!** We have an amazing amount of talent for such a small group: parents, teachers, a former award winning principal, academicians, social activists, former rabbinic students, etc. Need I remind our group that our president, Margo Fox, is a former president of the St. Paul School Board? We have some high-quality resources to draw from, if we like, from other SHJ congregations.

As Albert Einstein stated succinctly, "It is important that the young should be induced to take an interest in Jewish questions and difficulties, and you deserve gratitude for devoting yourself to this task."



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**We are now listed in Wikipedia!**

**Check it out at:**

**[en.wikipedia.org/wiki/Or\\_Emet](http://en.wikipedia.org/wiki/Or_Emet)**

## The Illuminator

We welcome letters to the editor, announcements, articles, commentaries and photographs. We cannot guarantee whether material will be suitable for publication.

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Or Emet is affiliated with the Society for Humanistic Judaism (SHJ) and the International Institute for Secular Humanistic Judaism (IISHJ).

## President's Message



**“Two heads are better than one.”**

The two-headed Janus, Roman god of gates and doorways, had the ability to see the past at the same time he saw the future.

Clearly, the past is easier to see than the future; so, let's first look back at the impressive array of programs and activities we've experienced at Or Emet this winter. Over 100 people attended our Hanukkah party which featured a potluck of latkes and more, along with entertainment from each of the JCS classes and menorahs shining brightly. And there have been programs on: Hebrew as a living language; on strengthening our Jewish identity; on Wagner (and how wrong he was); on Jews in the former Soviet Union and in Cuba; and on Charles Darwin. During one program on “who we are,” there were many surprising revelations, and the discussion on living in “interesting times” was, indeed, interesting. Then, we had a joyful and lovely Tu B'Shevat Seder led by Madrikh Harold Londer. Our JCS Middles class sang about trees, and seder plates brimming with the fruits and nuts and carob, like those grown on trees in Israel, to be enjoyed by all. At each of our gatherings, members have taken advantage of the opportunity to give *tsedakah* by filling baskets with items for those in need, an on-going project of our social action/social justice committee.

When I look back, I think it's awesome that, as volunteers, we've met, planned, carried out, and had wonderful turn-outs for all of this --- even though, at times, we were frozen and were buried in snow!

So, Janus had two heads, but why was he named the god of gates and doorways? Well, when Roman legions prepared to go to war, they lined up behind ceremonial gates and marched through them to the battlefield. The gates were left open, and not closed, until they returned and there was peace.

To Romans, gates and doorways symbolized endings and beginnings, “good-byes” and “hellos.” I like that. We pass through multiple doorways every day, don't we? (“Good-bye, living room. Hello, kitchen.”)

I'm more than ready to pass through the gate to Spring. If I close my eyes, I can see into the future (just like a head of Janus.) I see snow melting (YES!) and the color green. At Or Emet, there will be more interesting programs, and there will be learning and fun in JCS classes. With Spring, we'll have our always special Community Passover Seder, and, not too much farther into the future, our Annual Meeting and Annual Picnic.

It is a fact that no one at Or Emet has two heads, and we each have only two hands, but still, all of this happens in our not-very-large community because we have the capacity and will to make it so.

It's enough to set even Janus' two heads spinning.

~ Margo Fox, President

## Strategic Plans

**Or Emet:** Prior to the June 5 Annual meeting, Or Emet's Executive Committee will be presenting members with a report on the progress we've made the goals we've set in our Strategic Plan and some changes for their consideration.

**SHJ:** Or Emet member Faith Oremland has been Chair of the Society for Humanistic Judaism's Strategic Planning Committee. She reports that the SHJ Strategic Plan, with action items developed by the Board, has been approved by the SHJ Executive Committee! Implementation begins in April. Watch for details.

## Welcome Committee

### A Welcome Brunch for New OrEmet Members (and those who are considering joining)

OrEmet's Welcome Committee and Madrikh Harold Londer will be hosting a brunch on Sunday morning, March 6th, at 10:00 o'clock.

Harold will present "An Introduction to Humanistic Judaism," and there will be time for discussion and getting to know one another.

If you are interested in attending, please RSVP by February 28th to [assistant-to-president@oremet.org](mailto:assistant-to-president@oremet.org).

Babysitting will be provided upon request.

For more information, contact Scott Chazdon at [schazdon@umn.edu](mailto:schazdon@umn.edu) or 612-251-2178.

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### From the Ground Up: Notes from the Social Justice/Social Committee Action Submitted by Arty Dorman

The Social Justice/Social Action Committee has delivered the many items donated by our members as collected at our Friday night services and Sunday adult programs to clients of The Listening House, a wonderful drop-in center for individuals who are homeless. Listening House is not an overnight shelter, but a place people can go to get out of the cold, rest, have someone to talk to, down a cup of coffee, make a phone call, and generally feel safe.

Laura Melnick, a long time volunteer at Listening House, delivers our collected items and reports that they are gratefully appreciated. This winter hats, gloves and scarves have especially been well received, but all of our collected items make a difference. As we have been running this collection for several months, I asked Laura if the need at Listening House has abated. She replied, "Sadly, no. The need will always be there." So let's keep up the good work!

The SJ.SA committee has also been sharing information about J Street, leading up to our program following the March 4<sup>th</sup> Friday night service, with guest speaker Steve Foldes, chair of the Advocacy Committee for J Street Minnesota. This is the program rescheduled from the December 12 blizzard. It will be a great chance not only to learn about and discuss the barriers to a peaceful solution to the Israeli-Palestinian strife, but about opportunities for us individually, and collectively as a congregation, to promote the cause of peace

The committee has also taken on a tree theme. We are working with the Jewish Cultural School to promote the Olive Tree Project, raising money for a modest donation to plant Olive trees in areas of the West Bank that lost trees due to Israeli-Palestinian conflict. Also, we are investigating the possibility of an Or Emet team working together this spring to landscape a Habitat for Humanity house before it is turned over to its owners.

There is no end to the needs for community action and social justice issues. The topics and projects we take on reflect the interests of our committee members, of course within the principles of Humanistic Judaism. If you want a voice in what the committee does, just show up! We meet following each Sunday program, and everyone is welcome. If you can't make it but would like to have input, contact Arty Dorman or Laura Melnick, co chairs. (Arty Dorman (651-487-5793 or [broadway-turtle@yahoo.com](mailto:broadway-turtle@yahoo.com)) or Laura Melnick (651-526-7628 or [laura.melnick@smrls.org](mailto:laura.melnick@smrls.org)).

## Jewish Cultural School — Update

Submitted by Lisa Gardner—Springer

The 2010-2011 Jewish Cultural School remains a thriving hub of activity.

We had a fabulous turnout for our Hanukah party this December. Over 100 people came to Newell Park in St. Paul for a potluck and all the classes put on some wonderful performances. One of my personal favorite parts of the night was seeing about 20 menorahs of all shapes and sizes all lit up.

In January, we had another terrific Tu B'Shevat Seder, with about 80 people in attendance. Our celebration of the New Year of the Trees had all sorts of delicious fruits, nuts (the food, not the people ☺), and merriment all around. Sarah Ber-man-Young's Middles class even put on a little song and dance performance to shake things up!

Next up is our Purim Carnival, which will take place around 11 am on March 13 at the school. There will be craft activities, a few little games, and prizes... Costumes optional! Then we will have our Passover seder and our hope is that "the four questions" will be sung loud and proud by our children.

As Harold mentioned in his note, as our school grows we will be looking at ways to add more structure and pathways in our curriculum this summer. Our classes continue to examine many aspects of humanism and Judaism that includes and expands on the holidays. Eva's most recent Juniors class read and discussed three nature-/Tu B'Shevat-focused poems by Jewish poets: Shin Shalom, a modern Israeli poet who explores traditionally religious Jewish themes; Rachel Blustein, an early Zionist poet, and Yehoash, a secular Yiddish poet whose style was influenced by the work of American poet Walt Whitman. At the end of their discussion, students wrote their own poetry about their feelings of joy in and connectedness with the natural world, sharing them with the group before heading downstairs to take part in the congregation's Tu B'Shevat seder.

A number of new families have been joining our school and we are thrilled. If you know of any families that might be interested in a Humanist approach to Judaism, please have them email Lisa at [school-1@oremnet.org](mailto:school-1@oremnet.org).

The Or Emet school website (<http://oremnet.wordpress.com>) has details about the school and membership, as does [www.oremnet.org](http://www.oremnet.org).



Left: Candle lighting at our annual Hanukah celebration.

Right: Delicious food from our Tu B'Shevat.

Below: The Middle's class provided wonderful entertainment at the Tu B'Shevat Seder.



## Program Committee

Submitted by Rich Sonenblum

Friday, March 4, 2011, 7:30 pm, Mpls JCC

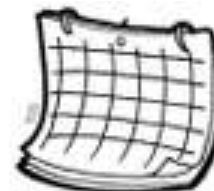
Adult Program: J Street Minnesota - Introducing the New Home of the Pro-Israel, Pro-Peace Movement  
Presenter: Steven Foldes, PhD

Sunday, March 13, 2011, 10:00 am – Noon, Friends School of MN, St. Paul

Brief Adult Program: Survival of the Fittest – Why should we be good?  
Presenter: David Fox will moderate a discussion  
Purim Carnival

Friday, April 8, 2011, 7:30 pm, Mpls JCC

Adult Program: Julius and Ethel Rosenberg: A New Perspective  
Presenter: Lionel Davis



Sunday, April 17, 2011, 10:00 am – Noon, Friends School of MN, St. Paul

Adult Program: Mexican Drug Wars and Social Justice  
Presenter: Professor Patrick McNamara, Dept of History, UMN

Friday, May 6, 2011, 7:30 pm, Mpls JCC

Adult Program: From the Shtetl to Broadway: Act II  
Presenters (Performers): Les Block and Heidi Ziman (see back page of this newsletter)

Sunday, May 15, 2011, 10:00 am – Noon, Friends School of MN, St. Paul

Adult Program: Africa Remembered  
Presenter: Richard Logan, Or Emet member, Emeritus Professor University of Wisconsin-Green Bay

Saturday, May 28, 2011, 10:30am, Mpls JCC

Bar Mitzvah—Matt Schwartz, followed by a luncheon

Sunday, June 5, 2011, 10:00am to Noon and Noon to 2:30pm, Newell Park, St. Paul

Not-to-be-missed Annual Meeting in the Newell Park Building followed immediately by our Annual Potluck Picnic (Rain or shine! Outside or in! We've reserved it all.)

### *Donations & Tributes*

\* Evelyn Lessin in honor of the bat mitzvah of Hannah Ahrendt\*

\* Harold and Toby Stahl in honor of the Dickson Family\*

\*Curtis and Suzanne Leavitt\*

*Thank you!*

### All Aboard the Leadership

Wouldn't it be sad if you were left standing on the dock, waving "good-bye" to opportunity?!

It's time now to plan for an interesting and rewarding adventure on the Or Emet Leadership crew. Enticing positions are available, including: Captain, First Mate, helmsmen, programmers, and more. Only those capable of having fun while working with others to achieve goals need apply. If interested; or to suggest other promising candidates; or for further information, contact recruiters: Rich or Margo via phone or email.

An informational session for everyone who is excited about obtaining a Leadership positions (either next year or in the not-to-distant future) will be announced soon. Do watch for it, Margo and Rich like each other, but they would like lots of company at this session! Otherwise, who knows what will happen? The ship might not sail! Or it may end up somewhere else ...

**Be sure you don't miss the boat!**



## Member Contributions

### Charles Darwin – How Humanist? How important?

Allan Malkis

Adapted from a February 4<sup>th</sup> presentation to Or Emet

Charles Darwin (born Feb. 12, 1809) has been called one of the most important scientific figures of all time. His birthday is celebrated annually as a Humanistic holiday. How did this upper class Victorian recluse become such an important figure in history? Why is this man, who considered himself destined to be a country clergyman, considered a Humanist?

Charles Robert Darwin was born to a family that outwardly belonged to the regency country elite. His father, a doctor, had become wealthy partly through inheritance and partly through shrewd investments in land and industry. Dr. Robert Darwin was the son of a semi-notable author Erasmus Darwin who composed a poetic volume on the glories of nature which suggested that all life was connected and that it had evolved and changed over the centuries. Charles once referred to his grandfather as an atheist who masqueraded as a Unitarian. In Anglican England, where the church was explicitly part of the state (Henry the 8<sup>th</sup> having made himself rather than the Pope head of the English church), being a Unitarian was to be a non-conformist and considered suspect in high society. Nonetheless, this was Charles Darwin's heritage on both sides. Darwin also inherited a strong family tradition of abolitionist belief and activism. His maternal grandfather Josiah Wedgwood (founder of the famous pottery works) was also a major activist in the anti-slavery movement.

Charles Darwin was originally slated to be a doctor, but his initial studies at Edinburgh medical school revolted him. He eventually transferred to Cambridge University, a bastion of Anglican orthodoxy, where he assumed he would become a clergyman. At Cambridge, he fell in with some faculty members who molded his interests in biology and geology and brought him into the social network of Regency/Victorian science. At that time, science was done by wealthy men and clergy with the time to devote to such interests. Many of the Cambridge faculty were naturalists and scientists who took to clerical life so as to be professors employed and supported by the Church of England. Darwin established himself as a first rate collector of beetles and a young man eager to learn what his teachers had to impart. Somewhat of a "teachers pet" he made himself close to one Prof. Henslow, a botanist, and was also introduced to Prof. Sedgwick (geologist).

Out of the blue came an invitation to travel on board HMS Beagle as a gentleman companion to its captain, one FitzRoy. Darwin's Cambridge contacts had pegged him as a good fit for the position and he was eventually approved by the Captain and left England in 1831 for 5 years. Darwin's family legacy of belief in the brotherhood of all men almost got him kicked off the boat in South America where he came face to face with the reality of slavery and again was repulsed by the suffering involved. He quarreled with captain FitzRoy over the treatment of slaves and whether they truly desired freedom. His encounters with slavery, indigenous peoples of South America and Polynesia led him to believe that the gap between Englishmen and "savages" was much smaller and more artificial than often portrayed. In fact, he observed some natives of Tierra del Fuego who after being kidnapped and educated in England were being returned to their native land. He marveled at the apparent difference between those individuals and their compatriots who had remained in south American, and at the apparent ease with which they returned to their previous lives.

While on this voyage and reflecting upon it in his later writings, Darwin developed a strong sense that all humans were connected not just to each other but to all other life on earth. His personal beliefs about religion were molded by his observation of the difficulty of life in less developed cultures (like Tierra del Fuego) and the suffering experienced by all humans (including his family) at the death of apparently innocent children. Recognizing that most plants and animals produce far more offspring than can survive, he came to see nature as a realm of conflict and death, rather than the harmony and joy celebrated by Anglican orthodoxy in both religion and science. Darwin returned from his voyages confirmed that he was now a materialist (atheist).

So Darwin was personally a Humanist. But is this why his birthday is celebrated?

Darwin's contribution to science was his theory explaining why and how life developed. Darwin observed in South America that there were fossil animals which appeared to be closely related to the existing fauna of the continent. He also observed and recalled the diversity of the birds and animals of the isolated Galapagos Islands. Wasn't it likely that over the eons of geological change, some animals became isolated in various locations and gave rise to a variety of descendant species?

Darwin's approach had 5 major themes, according to prominent biologist Ernst Mayr. Mayr identified the following parts of Darwin's explanation of evolution:

- common descent of all life on earth
- diversification of new species
- evolution through time
- change through the mechanism of natural selection
- gradual change over time, rather than major leaps

According to Mayr, the first three ideas were generally accepted in the scientific community within a decade or two. The last two, however, were resisted for over 70 years until the "neo-Darwinian synthesis" in the 1930's-40's. *(continued on next page)*

## Charles Darwin – How Humanist? How important? - continued

The impact of Darwin's thought on western culture was huge, due in main part to his successful insistence that human beings were part of nature, not an isolated, superior class of beings due to supernatural favor/creation/intervention. Although controversy over geological theories that ignored the biblical accounts of the Flood had paved the way for acceptance of ideas that apparently contradicted the literal words of the Bible, Darwin's insistence that humans were a seamless part of nature was hard to swallow. Even the geologist Charles Lyell, a major influence on Darwin's own thinking, was unwilling to accept that humans were substantially no more than evolved apes.

The reluctance to accept this view of humans came in part from the assumption that it was the divine nature of our species that kept us from descending into barbarity and anarchy. Humans needed the divinely implanted morality and soul to maintain their superiority over animals. Similarly, the upper classes of England needed the support of a divinely inspired social order in which everyone had their ordained place and worked smoothly together. Darwin's insistence on the mutability of species and the possibility of change through competition was much more suited to the interests of the rising commercial class and the restless working class of 19<sup>th</sup> century England.

So today Darwin is celebrated by Humanists for his role in kicking the religious props out from under established social orders and scientific orthodoxy.

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### FRIDAY NIGHT SERVICES

Alan Miller

Allen Malkis lectured on Darwin,  
And offered us fascinating tales,  
About the man's research and theories  
From flora and fauna to snails.

A scientist careful and thorough  
as he developed what we call evolution,  
Though the naysayers still to this day  
Claim he belonged in an institution.

They deny origin of species, as well  
as the findings on natural selection,  
relying on the book of Genesis  
which they feel answers all to perfection.

That we evolved from Cro-Magnon humans,  
Seems scientific and sound, though I'm no smarty,  
But there are those who, alas, have regressed,  
Which explains the rise of The Tea Party.



### What Do You Think? Please, Tell Us.

Inspired by the writings of Rabbi Sherwin T. Wine, the founder of Humanistic Judaism, and an opinion piece that was recently received, it is planned that our next issue of the *Illuminator* will focus on the philosophy of Humanistic Judaism. What do you think? Do we all believe the same thing? Are there some beliefs we all share? This is an invitation to submit your opinion for consideration. The deadline for these topical submissions is April 6.

*Illuminator* Editor.

### Wear a Costume, Win a Prize!

Everyone who wears a costume  
to Or Emet's Purim Carnival  
on Sunday, March 13th,  
will win a prize!  
See you there.  
(Costumes optional.)



## Member Contributions—continued

### An Energy Allegory

By Rob Rossi

**“Grog, you not want EAT seed, want PLANT it? Want BREED bird, not EAT it? You crazy, Grog.”**

I can only imagine that the first dude who decided try to break away from the hunter-gatherer lifestyle and switch to agriculture and was considered crazy by his contemporaries. Actually, it was probably a woman, because they did most of the gathering and domestic stuff in those days. At any rate, the first one to try it was probably well ahead of her time, and did so while there was still plenty to hunt and gather - so that what she was trying to do was harder than just continuing to hunt and gather. She had nothing to go on, save the lessons nature taught her and her own hunches. She probably died hungrier than her contemporaries, or at least laughed at by most of them, a miserable failure in her nascent attempt at growing things. The first truly successful agrarian surely came much later, and benefitted from lessons learned in the failures of many who had tried to grow things before, as well as an environment in which things to be hunted and gathered were scarcer. They found this success at the “right time,” before the scarcity of “natural” foods had grown so severe that their crops and/or livestock would have been raided or stolen from their fields by hungry or starving neighbors.

The development of agriculture made possible incredible increases in human populations and standards of living. It changed the nature of human existence. **It was a really big deal!** There’s nothing wrong with hunting and gathering nature’s bounty - but you have to live within your means. A sustainable hunter-gatherer existence requires small populations relative to the local resource base, such that nature can replace what the population consumes. When humans fail to respect that requirement, populations boom as the available natural resources in an area are unsustainably consumed, and then collapse when starvation sets in. “Intelligent” societies see the writing on the wall and either limit their population and consumption to a sustainable level, or start developing resource leveraging technologies like agriculture *before* all the resources nature has to offer are exhausted. You can’t wait until the last palm nut is eaten and the last bison is killed to plant your first crop or raise your first chicken, and have any hope of survival.

“Hey, I thought this was an article about energy! Why all this talk about agriculture?!?” Steady on, I’m getting there...I just take a while to get to my point, which is this: **When it comes to energy, we are still in the hunter-gatherer stage of existence.** There’s nothing wrong with that, per se. Nature has been kind enough as to build up a huge reserve of fossil fuel for us over the millennia, which we are now making great, but utterly unsustainable, use of. It behooves us to learn how to become successful energy agrarians before the fossil fuels we’ve grown to rely on become too scarce, and we start to fight fiercely over them. We have to do enough to support and encourage these crazy early energy agrarians, ahead of their time, to make sure that the necessary techniques are developed and take hold - before it’s too late.

I’m an energy scientist, not a historian, but I really think this little story encapsulates the key to our successful future as a society. Energy is actually complicated by factors like global warming, global population mores, and our global resource economy, but I think this is a good way to think about the big picture. We have to avoid the trap of eating the last morsel of nature’s bounty before we learn how to grow our own.

If you are interested in learning more about the “big picture,” I would heartily recommend Jared Diamond’s two most recent books to you: *Guns, Germs, and Steel: The Fates of Human Societies* and *Collapse: How Societies Choose to Fail or Succeed*. He’s an expert in how past societies’ actions have planted the seeds of their future, and his books offer concrete history lessons relevant to the topic at hand. He’s somewhat sour on how well we’ve taken advantage of the technological marvel that is agriculture, by the way - you can read his interesting article about that at <http://www.ditext.com/diamond/mistake.html>.

With that, I’ll wish you a happy Earth Day and Tu Bishvat!



**Join us for Act Two of the Shabbat musical show  
“From the Shtetl to Broadway- the Yiddish Roots of American Popular Song,”  
featuring pianist and producer Les Block and singer Heidi Ziman,  
Friday May 6<sup>th</sup> from 7:30-9:00 pm at the Minneapolis Jewish Community Center.**



Act One of the show, presented at Or Emet in November 2008, focused primarily on the Yiddish radio days. Act two will focus on the Yiddish influence on the great songwriters of the Golden Age of American Popular Song and their songs. Among those featured songwriters are George Gershwin, Cole Porter, Irving Berlin, Harold Arlen, Jerome Kern and Richard Rodgers.

Les Block grew up on the Lower East Side of New York on Cherry Street, the street on which Irving Berlin lived as a child. In 1985, Les formed Les Block and Company to help keep the music of the Great American Songbook alive in the Twin Cities by producing a series of musical tributes to America’s great popular song writers. His first production was “I Hear Music,” a centennial tribute to Jerome Kern was followed by the shows, “Say It With Music,” “Fascinating Rhythm,” “I Get a Kick Out of Cole” and “Sophisticated Ellington.” He has also produced centennial tributes to Irving Berlin, Cole Porter and Harry Warren and has the distinction of having produced the first show in the country exclusively dedicated to the songs written by American women songwriters, later revived as “Women of Note.” Most recently, he co-produced a centennial radio tribute to songwriter and singer Johnny Mercer where he conducted original interviews with Tony Bennett, Barry Manilow, Andy Williams , Johnny Mathis, Kay Starr, Margaret Whiting, Nancy Wilson and others. The show can be heard on internet radio by googling “KSAV.org Johnny Mercer 100<sup>th</sup>.”

Heidi Ziman moved to the Twin Cities from Boston, having performed at the New Erlich Theater there and the Sadler’s Wells Theater in London, England. With a degree in Sign Language Interpreting and a diploma in Drama from the Weber Douglas Academy of Dramatic Arts in London, Heidi’s first engagement here was as a singing waiter at Gustino’s Restaurant. She has been performing with Les throughout the Twin Cities for the past 20 years, and she starred in his show “Women of Note.” She is a book reader for Holton House Audio and has performed for Baby Blue Arts Presents, an online showcase for Twin Cities performers. Heidi is a founding member of the Twin Cities Cabaret Artists Network and volunteers at Partnership Resources where she sings and signs with special needs adults.

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