

FROM RABBI ZEMEL

FINDING OUR VOICE IN THE PUBLIC SQUARE

DEAR FRIENDS,

How many of us feel, in some small way, that we are living in a recurring nightmare, a real-life take on the 1990s movie "Groundhog Day," in which the protagonist lives Feb. 2 over and over and over again? Many of us, 18 months into this presidency, continue to experience a shock to our system almost



daily – a blow that is made worse by the sickening feeling that the actions that unnerve us are simultaneously deliberate and haphazard.

There are so many things about which I feel disheartened and deeply, agonizingly disturbed. As I write this letter in early summer, the list includes but is by no means limited to:

- The resurgence of a racist white nationalism
- A racist and inhumane immigration policy
- The forceful separation of children from their parents
- The opioid crisis
- The gun crisis
- The suicide crisis
- The ongoing onslaught against the press
- The destabilization of the post-World War II order

I could, unfortunately, go on. We are living through events that I never believed possible. As tormenting to me as many of the current policies of our government are, I cannot help but feel that something even larger is at risk, the very idea of America as a place of pluralistic democracy and government of,

CONTINUED ON PAGE 5 ►

Mix of Emotions Will Be Part of High Holy Days Services at Temple Micah This Year

BY FRAN DAUTH

FOR TEMPLE MICAH members, High Holy Day services this year promise to be particularly special, even poignant, with the pending retirement of Cantor Meryl Weiner, an encore appearance of choreographer Liz Lerman, the arrival of Assistant Rabbi Stephanie Crawley, and the current unsettling state of the nation.

"Given this time in our country's history, these Holy Days bring a special urgency. They demand that we be our best, that we anchor ourselves to our best and strongest to meet the moral demands of this time," Rabbi Daniel G. Zemel said in an interview about the planning for the services.

As it has the past two years, Temple Micah will hold two simultaneous services on Rosh Hashanah morning, Kol Nidre evening, and Yom Kippur morning at the National United Methodist Church. Next Dor services for those in their 20s and 30s again will be held at Temple Micah on Erev Rosh Hashanah and Kol Nidre.

Again as last year the simultaneous services will be in the church Sanctuary and the church's Great Hall. Although worshipers will have to select one of the venues when they sign up for tickets, they are encouraged to mix and match seats.

CONTINUED ON PAGE 10 ►

'Egalitarian' Memorial Panels Proposed So Temple Micah Members Not Forgotten

BY FRAN DAUTH

IF WE FORGET the names of the dead, in the words of Rabbi Zemel, then the deceased are more than dead: "they are extinguished — blotted out."

To ensure that doesn't happen at Temple Micah, the board of directors in 2014 named a 12-member "Recognition Task Force" to look into various ways to preserve Micah's history.

CONTINUED ON PAGE 7 ►

INSIDE THIS ISSUE:

- 3 This issue's Feast features Adrienne Umansky's Shabbat Roast Chicken. And it is yummy.
- 8 A portrait exhibit by Karen Rosenbaum in the Temple Micah Library explores "Beauty in Aging."

"Every person shall sit under his grapevine or fig tree with no one to make him afraid."
MICAH, CHAPTER 4, VERSE 4

Vine

Vol. 55 No.1

TEMPLE MICAH—
A REFORM JEWISH CONGREGATION
2829 Wisconsin Ave, NW
Washington, D.C. 20007
Voice: 202-342-9175
Fax: 202-342-9179
Email: info@templemicah.org
vine@templemicah.org
Web: templemicah.org

Daniel G. Zemel
RABBI

Josh Beraha
ASSOCIATE RABBI, DIRECTOR OF
CONGREGATIONAL LEARNING

Stephanie Crawley
ASSISTANT RABBI

Rachel Gross
EXECUTIVE DIRECTOR

Meryl Weiner
CANTOR

Teddy Klaus
MUSIC DIRECTOR

BOARD OF DIRECTORS

Marcia Silcox
PRESIDENT

Joshua Berman
VICE PRESIDENT

Harriet Tritell
SECRETARY

Jeff Davis
TREASURER

Martha Adler
Shellie Bressler
Marina Fanning

Jim Hamos
Alison Harwood
Todd Jasper
Ed Lazere
Heather Moran
Sonia Pearson White
Robin Rudowitz
Josh Seidman

VINE STAFF

Fran Dauth
CO-EDITOR

Kate Kiggins
CO-EDITOR

AURAS Design
PRODUCTION

PRESIDENT'S COLUMN

WILL MILLENNIALS MOVE AWAY FROM JUDAISM?

BY MARCIA FINE SILCOX

Our daughter Sasha was married this summer, to wonderful Max in a Jewish ceremony in Massachusetts where they live. Sasha attended Temple Micah from 4th grade until high school graduation. While Max is from Boston, he also attended Temple Micah, since the High Holy Day services were across the street from his American University campus.



He didn't know Sasha until nearly a decade later. We, of course, are thrilled at the union of two baseball-loving adults from similar Reform Jewish families.

All of the wedding preparation, writing blessings, making a ketubah, repairing my father's faded tallit... led me to consider what being Jewish will mean to their family, and others of their generation.

When you ask people of my baby-boomer generation about their early Jewish life, I am surprised at how often people say how much they hated it... and took time away from Judaism before returning to the very different Jewish world we created at Temple Micah. Or they stayed with it because of a leader, a camp experience, or a campus program. Or they simply stopped being part of a Jewish world.

Will our Micah children say that they hated their early Jewish life? I don't think so.

I grew up in Rochester, NY, in a tiny temple that met in a house. Yet even before the Women's Movement took hold in the late 1960s, we had equal education and b'nai mitzvah opportunities for boys and girls. Our rabbi was deeply involved in the Civil Rights Movement, and told harrowing tales of hate and abuse from his trips to the Deep South.

We had a strong youth group that took me from my provincial life to

Toronto, Cleveland, and other Great Lakes towns. On a youth group trip to New York City in 1969, I saw Joe Cocker live at Fillmore East, and helped a guy named Abie Nathan paint his "Peace Ship," which was to broadcast non-propaganda programming to Israel and the Arab world.

So I didn't hate my early Jewish life.

But a lot of my friends did. Many never went back to it. Will being part of a Jewish community like a synagogue be important to our children? I believe that my children loved their experience at Temple Micah. In fact, I think they were spoiled by it, and can't find synagogues that have the same feel and depth and community in the places where they now live.

In our deliberations about the future of Temple Micah it has become apparent that we must begin to understand why this institution "gets it." Will all of our children grow up to be enthusiastic participants in Jewish life? Probably not. Most congregations wonder how best to maintain a meaningful connection to younger members.

When we ask younger cohorts about their needs and interests, they provide resonant answers about community, social justice, experiential learning... All the kinds of things that Temple Micah can provide.

And yet...

For many Millennials, the Synagogue model may not provide the Jewish engagement that they seek.

We have embarked on a "Strategic Visioning" process at Temple Micah. A committee is examining the best ways to create Micah 2.0, for members of all ages. So please start thinking about what draws you, sustains you, engages you... and what may be missing. Ask your children what they are looking for.

Let's start the conversation about how we move this and next generations toward the next exciting iteration of Temple Micah.

The Feast

THE SHABBAT ROAST CHICKEN EDITION

BY ALEXANDRA WISOTSKY

Adrienne Umansky may very well be the face of food at Temple Micah, although she will deny it. "I am a foodie, but I am not a devout cook," she told me. "I would never make risotto; I would make basmati

rice. Everything I do is fast."

So when she asked her husband David what recipe she should give me for this column, he suggested her take on paella, or her stir-fried vegetables.

SHABBAT ROAST CHICKEN

- One 4-lb whole chicken
- ½ teaspoon kosher salt
- 15 twists of a lemon peppercorn grinder
- 1 tablespoon garlic powder
- 1 tablespoon paprika
- 2 lemons
- 10 sprigs of fresh rosemary, each about 6 inches in length
- Cooking spray

Serves 4 to 6

Time to prepare: 20 minutes, plus from 2 hours to overnight

Time to roast: 1 hour

Step 1: The day before, or at least two hours before baking, wash the chicken and dry inside and out with paper towel. Spray a shallow baking pan with cooking spray. Place chicken in the pan. Gently loosen the skin from the breast, without tearing.

Step 2: Combine the salt, pepper, garlic powder and paprika in a small bowl. Rub the spices over all exposed areas of skin, including the wings and thighs. Loosely cover with wax paper and refrigerate.

Step 3: Remove the chicken from the refrigerator one-half hour before you plan to begin roasting it.

Step 4: Preheat oven to 350F. (See note below.) Cut a lemon into 4 large slices. Stuff the lemon slices and 6 sprigs of rosemary under the skin on the breast. Chop the remaining lemon into pieces and stuff into the cavity of the bird, along with the remaining rosemary sprigs.

Step 5: Roast at 350F for approximately 15 minutes per pound (approximately 1 hour). Chicken is cooked when a fork is stuck in a leg joint and the juices run clear. If the breast is done but the legs are not, tent the breast with some foil and cook for an additional 15-20 minutes.

Note: Adrienne says if the chicken is organic, preheat oven to 450F. Cook for 15 minutes and then lower temperature to 375F and cook for another hour.



Adrienne Umansky has been a leader of Micah Cooks since day one.

Adrienne had other ideas.

She threw out about four or five different dishes, finally settling on the roast chicken that she made countless times for Shabbat dinner. "When my daughter Abby was a youngster, she would get upset if I didn't serve this chicken on Shabbat."

But I am getting ahead of myself.

One cannot have a conversation about food and Temple Micah with Adrienne without discussing Micah Cooks.

Adrienne and her family joined Temple Micah in 1977. In those days, if your child were going to have a bar or bat mitzvah, you didn't call a caterer. The stay-at-home moms of the b'nai mitzvah class would go to the long-gone Posins on Georgia Avenue and buy bagels, lox, and whitefish salad. Together the moms put on the kiddush after each bat or bar mitzvah.

When the mothers began going back to work outside the home, people started hiring caterers. But for Rabbi Zemel's 10th anniversary at Temple Micah in 1993, the same group of women put

on the luncheon that was held after the service. As they worked, a congregant mentioned that her father's synagogue made a lot of money by having the sisterhood cater lunches.

Adrienne was standing next to Judith Capen and one of them said, "That sounds like fun! We should do it!" That was the start of Micah Cooks, which has been making money for Temple Micah ever since.

These days Micah Cooks, whose volunteers include men as well as women, caters about one kiddush a month. There are 12 dedicated cooks who help all the time, and another 40 who come and go depending on their commitments. New members are always welcome. People come to cook and to kibbitz - so much so that sometimes it is a rush to get everything done before services are over.

Back to the recipe - my taste testers said that the combination of the spices, herbs, and lemon made this one of the best tasting chicken dishes they had ever had. A little gravy made with the drippings takes it over the top.

UPCOMING SPEAKER EVENTS

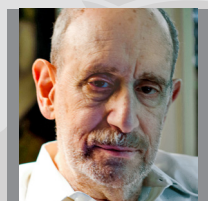
Temple Micah features two monthly lecture series—on Sundays and Wednesdays. For more details, go to templemicah.org.

Our Sunday Speaker Series is on its regular summer hiatus.

LUNCH & LEARN

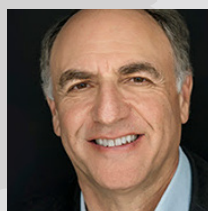
Wednesdays from noon to 2 pm

A monthly program sponsored by the Aging Together Team. Reserve online at templemicah.org. For details, contact Robin Stein at lunchandlearn@templemicah.org or the temple office at 202-342-9175.



Aug. 8 – David Rosenbaum on “How Should Science Inform Public Policy.”

Rosenbaum, who worked at six federal agencies over the years, was the deputy assistant administrator of the EPA in his last post. He has testified before Congress on topics such as nuclear proliferation and terrorism.



Sept. 12 – Peter Lovenheim on “The Attachment Effect: Exploring the Powerful Ways Our Earliest Bond Shapes Our Relationships and Lives.” Lovenheim will discuss how our earliest attachments to parents and other caregivers influence our behavior in relationships throughout life, even in religion and politics. He is the author of several books and his articles have appeared in *The New York Times*, the *Los Angeles Times*, *The Washington Post* and other publications. He earned a journalism degree from Boston University and a law degree from Cornell Law School. Lovenheim teaches narrative non-fiction at The Writer’s Center in Bethesda.

Watch for these upcoming Lunch & Learn and Sunday Speaker Series events:

Oct. 10 – Stan Shulman on “Team Alaska in Vietnam”

Nov. 4 – Steve Weisman on “The Chosen Wars: How Judaism Became an American Religion”

Nov. 14 – Myra Sklarew on “Through the Archives of the Feet: Holocaust Memory in Lithuania”

Dec. 2 – Rachel Laser, executive director of Americans United for the Separation of Church and State

Dec. 12 – Stacy Cloyd on “Social Security: Past, Present, and Future”

Did you know?

Lunch & Learn is now five years old. That’s a lot of soup and quite a few lunch-time speakers, mostly all Micah members with expertise to share.

For the past two years, Cecelia Weinheimer has chaired or co-chaired Lunch & Learn. Now she has turned over the reins to Robin Stein, who is creating the 2019 list of speakers.

One of the stalwarts behind the scene at Lunch & Learn, Barbara Diskin, notes that it takes a lot of

people to make it all work. Although the number of volunteers is too numerous to mention them all, Diskin did cite Geri Nielsen in particular for managing lunch registration, coordinating the logistics of the room, and making sure everyone can hear.

“We are fortunate to be part of a community where everyone just pitches in for the common good. I offer a sincere thanks to Cecelia as she steps aside,” Diskin said.

WHAT WILL TUG AT ME AND WHAT I'LL REMEMBER

BY CANTOR MERYL WEINER

When we end Yom Kippur with Havdalah this year, I'll be holding onto the clergy and congregants on the bimah with relief that the long day is over and with sadness that I've finished leading my last Rosh Hashanah and Yom Kippur services for the Micah community. I suppose I'll feel that way about most things this year.

But these High Holy Days in particular will tug at me with enormous strength.

I'll be remembering my first Yom Kippur at Micah when I lost my voice after trying to be a team player, singing the soprano part, and how some of you stepped in for me at that critical moment. I'll be remembering how you also stepped in to help me through Yizkor after my mother died, and how you literally lifted me up when I fell a few years ago on Yom Kippur afternoon.

I'll be thinking about the first time we moved to National United Methodist Church and how the Sanctuary felt so large and grand. The fact that we all made it into such a prayerful space will always be a cherished memory.

I know I'll be very aware of the congregants who sit in the chairs on the bimah, and have for years. Their proximity has allowed for poignant moments

and extraordinary exchanges, experiences I'll miss terribly. And equally memorable and important to me are the hakafot, the marches up and down the center aisle with the Torah, that have allowed me to have contact, although brief, with so many of you. The embraces and wishes for a happy, healthy New Year have always reminded me of the warmth we share as a community. I'm sure I'll hold on a little tighter and longer this year.

During the entire High Holy Day season I'll be enjoying the seriousness and playfulness on the bimah with the rabbis. It will remind me of how comfortably we have always approached worship, the way we were always ourselves, and how you allowed us to be so. My gratitude will permeate all of my prayers.

I'll be acutely aware of the wonderful work I've done over the years with Music Director Teddy Klaus to prepare for the holidays. And I'll be conscious of the fact that the joy I get from working with our musicians will become a memory once the year is over.

And perhaps more than anything else, what will stand out is the way you all gave so much back to me over the years. How you allowed yourselves to be an



integral part of our High Holy Day worship. You sang or became immersed in the music. Never passive. That's what prayer leaders hope for and aspire to. That's what I've been privileged to be a part of all these High Holy Day seasons. Thank you.

I wish you all a happy, healthy, sweet New Year.

Rabbi's Message FROM PAGE 1 ►

by and for the people.

I ask myself, therefore, what we can learn from Jewish history, Jewish wisdom and Jewish experience to help us grapple with the current situation. There is quite possibly no human experience that our people have not known. What is the response offered by a tradition that knows "there is nothing new under the sun?" (Ecclesiastes 1:9)

In this regard, I have been trying to think deeply about what was, until the 20th century, the most pivotal and darkest time in Jewish history, the years 66-135 C.E. Those were the years of two failed rebellions against Roman rule and

the destruction of Jerusalem, a destruction that resulted in the end of a Jewish way of life that had sustained our people for more than 600 years.

When the Romans put down the Bar Kochba revolt and executed its spiritual leader, Rabbi Akiva, in their torture chamber, Jews realized their way of life was gone — possibly forever. We are the heirs of the Jewish response that survived history. Jewish resistance, which included war and bloodshed, eventually took the form of preservation, memory and a great body of philosophical and literary creativity — our corpus of classic rabbinic literature. The Pharasaic revolution resulted in a Judaism that was centered

on table fellowship, elaborate, rigorous debate, and the relentless pursuit of a moral code. The struggle for political autonomy was, for the moment, put to the side.

I think there is something to learn here. Perhaps the Jewish religious role in our time is to passionately model a decent society within our own communities, even as decency, tolerance and the pillars of the Enlightenment seem to disappear around us.

The Mishnah, written during the same dark period of our history, teaches, "When no one behaves like a human being, you strive to be one." We dare not lose our mooring to the norms of civil society. We are challenged

to be relentlessly passionate about the pillars of the Enlightenment: learning, reason, equality and freedom. Living these values is our contemporary way of embodying the mandate of the Mishnah.

As we enter our Holy Days, we are invited to consider the very meaning and purpose of our lives. Thousands of years ago, Micah asked: What does God require of me? His answer echoes with clear and inspiring wisdom today: "Do justice, love mercy and walk humbly with God."

May God bless each of you with a year of health, love, friendship, community, and compassionate living.

Shalom,
Rabbi Daniel G. Zemel

New Rabbi, New Board Member, Memorial Panels And More Highlight Micah's Annual Meeting

BY FRAN DAUTH

SOME 100 MEMBERS of Temple Micah present at the annual meeting June 3 officially hired Assistant Rabbi Stephanie Crawley, elected a new member of the Micah Board of Directors, and returned four current directors. And that was just for starters.

The new board member is Robin Rudowitz who replaces Helene Granof, who is leaving the board. Rudowitz is a policy analyst at the Henry J. Kaiser Family Foundation where she focuses on Medicaid and the uninsured. She and her husband Steve Posner are the parents of twins Max and Zoe.

The four board members elected to another term are Martha Adler, Jim Hamos, Heather Moran, and Josh Seidman.

Congregants also heard reports on the temple's finances, on plans to create memorial panels to recognize deceased members, on the work of Sukkat Shalom, as well as annual reports from Rabbi Daniel Zemel and Board President Marcia Silcox.

(An article about the memorial panels can be found on Page 1.)

Rabbi Zemel described what had been accomplished in the past year, citing a number of outstanding panels of outside speakers and particularly the work of Associate Rabbi Josh Beraha who inspires "the infectious and creative energy" of the Machon on Sunday mornings.

Now, Rabbi Zemel said, is the time to consider the congregation's future, a process the board of directors has embarked on, which is being called "a strategic visioning process."

He noted, after years of struggle, that Micah had paid off the mortgage, balanced the budget and has continued to maintain a kind of vitality and vibrancy while growing, while not aiming for numbers.

"We are, I believe at a special moment in the life of the congregation," he said. The challenge he said is to better understand the concerns, the aspirations, the Jewish ruminations, the spiritual yearnings of the membership.

"We want to better understand who the people who make up Micah are." Then, he said, Micah can consider what comes next, "nudging in one direction or another to try and respond to who we are within ourselves."

"Next, I am interested in the role that Micah plays in the larger world – and here I mean social action/social justice – but also much, much more...I want Micah to always feel a bit restless, incomplete and boundary pushing."

In her presentation Board President Silcox also referred to the genesis of the ongoing conversations about Temple Micah's future. "In the summer of 2017 we were talking about the house next

door," she said, a reference to the possibility of purchasing the property immediately north of Temple Micah. "I'm here to tell you that is off the table," she said.

Micah did bid on the property but lost to a higher bid. That sale apparently later collapsed. But, "We are not in the real estate market," Silcox said. The exercise, however, "caused us to rethink" what comes next, she said, and led to the current "strategic visioning" process.



Board Treasurer Jeff Davis said the budget is on a sustainable track. "Revenue and assets are growing slowly and expenses are managed actively," he said. The 2019 budget surpasses \$2 million for the first time, he reported.

Most of Micah's funds – 67 percent – come from dues, and that money is mostly (64 percent) spent on pulpit and congregational administration. The gap between dues and expenses is made up by Machon tuition, fundraising and holiday ticket sales.

Davis also pointed out that the annual end of the year appeal, which normally takes in about \$25,000, amounted to \$113,000 at the end of 2017.

After the meeting, Sue Alpern-Fisch, Temple Micah's development consultant, said "one of the most important reasons for the unprecedented success of the Year-End Annual Appeal was



Micah welcomes new board member Robin Rudowitz

the extraordinarily generous \$25,000 matching gift we received from one of our Micah families.

"We were very grateful for the contribution, and it was an inspiring incentive for others to donate. Every single gift to the Annual Appeal truly made a difference in helping us exceed our fundraising goal."



Martha Adler, one of the leaders of Sukkat Shalom, the committee organized to assist an Afghan refugee family that is being helped by Temple Micah, reported more than 200 Temple Micah members have been involved in the project one way or another.

Adler said the family of five has made great strides since arriving at Dulles International on Oct. 17 where they were greeted by a number of Micah members. They were settled into an apartment, furnished by Micah members, in Maryland. Maleka, the mother, began English classes right away in Montgomery County, while her oldest child, Rezwan, who is 5, began Head Start. The family also includes a daughter, Rukhsar, 3, and a son, Amir, 2.

CONTINUED ON PAGE 9 ►

Memorial Panels FROM PAGE 1 ►

One way, Task Force Co-Chair Shelley Grossman reported to the annual meeting in June, is to create a permanent, continually updated memorial to all deceased members of the community.

The memorial will be in the form of crystal panels attached just above eye-level to the floor-to-ceiling, glass-block columns in each corner of the sanctuary. The first panels will be put on the column in the southwest corner.

The names will be etched on the crystal panels, which will be lit with LED lights for ease in reading. Each panel will be the height of the underlying glass block and stretch across the column.

The recommendation to create the memorial panels, rather than a conventional *yahrzeit* wall, is the result of the task force's desire to "honor Micah's egalitarian tradition and to respect the physical design and character of the sanctuary," Grossman said.

The ground rules, as now envisioned, are that all deceased members will be listed unless the family specifically requests that a name not be included.

There will be no individual plaques. The names will be listed by the year of death and alphabetically within the year.

The listing of a name will be completely divorced from any payment or donation by the family, Grossman said. A line item in the temple budget will cover the cost of erecting the panels. After the initial expenditure, the annual expense is expected to be no more than \$500 on the assumption that a new panel will be needed only

every three to five years.

The task force determined that anyone who was a member of Temple Micah on the date of death was eligible to be memorialized on a panel. Minor children who die would be considered under a family membership. Adult relatives of members are eligible only if they were members in their own right.

One of the task force recommendations — to include anyone who belonged to the temple for at least 25 years, but moved away before his or her date of death — came up for some discussion at the

to Micah's current building in Northwest DC, designed by its architects to reflect the values of Judaism and the founding members.

About five years ago, veteran members became concerned that as Temple Micah's founders die, the history they represent would be lost.

Out of that concern, the task force was created. The Living History Project, which can be viewed on the Micah website, was created, and the inquiry on ways to memorialize deceased members was begun.

Recognition Task Force, recalled in an email that in the pre-design phase of the original building the "congregation defined 'light without view' as what they wanted in the sanctuary. The translucent glass block satisfied that criteria.

The glass columns also represent the pillars or columns "Boaz" and "Jachin" of King Solomon's Temple in ancient Jerusalem.

While the board of directors approved the concept of the crystal panels in 2015, working out the format they would take, and then assembling the names of deceased members, especially those who died years ago, became an "arduous task," Grossman told the annual meeting.

As a congregant suggested at the annual meeting, there were no doubt "lots of landmines."

The current list of 137 names of those who were deceased as of the end of 2017 will take up two and a half panels. The next entry will be for 2018 and will likely be put up in late 2019, Grossman said.

Estimating how many panels will be needed in the future is, of course, complicated, depending on the number of deaths per year and the number of members.

In recent years, the greatest number of deaths in one year was eight. Using a formula based on an increasing number for each decade, it is estimated there will still be space left for 408 more names in 2059.

That means 1,130 names will have been etched in glass over 50 years. Or to put it another way, 1,130 names that will never be "blotted out." ♦

RECOGNITION TASK FORCE

**Co-chairs: Mary Beth Schiffman
and Shelley Grossman**

**Members: Martha Adler, Larry Bachorik,
Larry Cooley, David Lowenstein, Ken Schwartz,
Jessica Silver, Robin Stein, Gail Warner,
Robert Weinstein, Ed Wendel**

annual meeting. Grossman said later that the task force is reconsidering the recommendation.

In a sense, finding a way to memorialize deceased members has been a problem in search of a solution since Temple Micah's beginning. Begun in 1963 as the Southwest Hebrew Congregation as a place of equality, diversity and creativity, members vowed there would be no plaques or recognition for individual donors. Nor would any members be deemed more important than others.

A lot has happened since then, including a name change, considerable growth, and the 1995 move from shared quarters in Southwest

In an interview after the annual meeting, Grossman said that the 12 members of the task force weren't initially in agreement that something should be done. "There were lots of questions," she said but soon it was "unanimous" among task force members that "this was an important part of our history."

For Grossman, who joined Temple Micah in 1967, the roll call of deceased members "isn't just a list of names. When I see the names I can see the person in front of me," she said.

The choice of the crystal panels is a particularly Micah solution because of the design of the building. One of its architects, Robert Weinstein, a member of the

FIND A PORTRAIT GALLERY OF OUR OWN IN THE TEMPLE MICAH LIBRARY

BY FRAN DAUTH

KAREN ROSENBAUM

ALWAYS deflects suggestions she become a professional photographer because her passion then would be her job. She is happy to be an amateur, she says.

But some say she's not just a photographer. She's a magician, they say. That magic can be seen in her "Beauty in Aging" portraits of Temple Micah members now on exhibit in the upstairs library.

It was Sid Booth who declared, "She's not a photographer, she's a magician," when asked about



Clockwise from top left: Barbara Green, Dan Moskowitz, Brenda Levenson, Shelley and Ed Grossman, Mark Gruenberg, Sid and Elka Booth; Center: Harriet Stonehill

Rosenbaum. He explained Elka has always hated having her picture taken, but Rosenbaum captured his wife beautifully.

While Sid Booth is firm in his belief that Rosenbaum is a magician, pro-

The photographer

fessionally she didn't practice either photography or wizardry although photography was always a part of her life.

She says she was "the kid in the family who always took pictures." Then when she became a high school English teacher she was asked to supervise the

annual yearbook. And, surprise, she didn't like the photographs. She decided to learn more and became very interested in black and white photography.

In 1982, Rosenbaum, who has a Ph.D in education from Johns Hopkins, founded Technology Instruction Corporation, a kids' summer camp that featured a half-day each of computer learning and sports. Three decades later, Rosenbaum retired from a thriving TIC with facilities in the District, Virginia, and Maryland.

In a recent interview, Rosenbaum said people have always been her favorite subjects. It was at a Lunch & Learn event she noticed two older Micah members, Harold Sharlin and Miriam Miller, had each arrived using walkers. "Oh," she thought, "I had better get

their pictures." Each has since died.

That experience led her to think about the beauty she could see in older people, and soon the Beauty in Aging project began.

"I do find beauty in aging. Aging is a stage of life that is beautiful." She looked for images that showed "wisdom" and "soul" in her subjects. A viewer also sees humor and playfulness in some of the portraits.

That was the case, she said, when she photographed Sid and Elka Booth. "He made some kind of joke and Elka leaned into him." That was the moment captured in their portrait. Photo shy Elka Booth loves her photograph.

So does Barbara Green: "I love the picture. I've told my son to use it as my obit photo." ♦



Annual Meeting FROM PAGE 6 ►

In January, the father, Amin, began working at Bread Furst in Northwest DC. More recently, Amin passed the Maryland driver's exam, and Maleka has begun offering a series of Afghan cooking classes at Temple Micah.

Outings have included a visit to the National Zoo, birthday celebrations, even a trip to a bowling alley. and Bowling Together with Machon Micah.

Adler said that as the family becomes more self-sufficient, Micah's formal support would decrease, although some

Sukkat Shalom members have formed close relationships with the family and will certainly remain involved in their lives. The family still needs tutors, babysitters, and mentors. "There is still plenty of room to get involved," she said. But there is good news: Committee members found a car suitable for the family.

One of those who got involved, Robin Shaffert, said she was drawn to Sukkat Shalom because her father was a refugee. Shaffert worked on the effort to get Amin a job.

"No one," Shaffert said, has "a better work ethic" than Amin. "He was willing

to do everything." After several months, he was placed at the bakery.

Adler commented that refugee admissions in Maryland, where the family was resettled, have dropped from an average of 30 to 40 a month to just two families in April and none at all in May. "Seven local congregations are ready and eager to support a refugee family in suburban Maryland alone," she said. "They all remain on a waiting list."

Members of Sukkat Shalom are now considering how the committee can continue its work to support other refugees. ♦

TZEDAKAH

ENDOWMENT FUND

IN HONOR OF
Noah Simmons and Emily Batt's wedding, by Brenda Levenson

GENERAL FUND

Betty, Semih, and Jonathan Ustun

IN HONOR OF
Ana Schneider's becoming Bat Mitzvah, by Mical and Michael Schneider

IN MEMORY OF
Donald Rolnick, by Mary Haber
Natalie Davis Spingarn and Jerome H. Spingarn, by Jonathan Spingarn
Sidney Tabas, by Philip Tabas

INNOVATION FUND

In appreciation to Temple Micah for giving us space for Evi Beck to lead us in Sacred Circle Dance, by the Sacred Circle Dance Group

IN MEMORY OF
Rabbi Bob Baruch, by Lora Ferguson
David Green, by Barbara Green
Minnette Knopman, by Debra Knopman
June Lu, by Peg Blechman
Edward Platoff, by Sheila Platoff
Diane Sager, by Nancy Raskin
Louise Sugarman, by Martha and David Adler

LEARNING FUND

Beth Hess

MICAH HOUSE

IN MEMORY OF
Shirley Springer, by Victor Springer
Louise Sugarman, by Sidney and Elka Booth

MUSIC AND WORSHIP FUND

IN HONOR OF
Teddy Klaus, by Nancy Raskin
Cantor Meryl Weiner, by Jill and Howard Berman

IN MEMORY OF
Bee Schwartz, by Rabbi Herb and Sharon Schwartz
Robert Sugarman, by Carole Sugarman

ONEG FUND

IN HONOR OF
The wedding of Noah Simmons and Emily Batt, by Reid Simmons

RABBI'S DISCRETIONARY FUND

Leslie Sewell

IN MEMORY OF
Evelyn Goldberg, mother of Susie Blumenthal, by Susie Blumenthal
Bella Flora Weiner, by Harriet and Louis Weiner

SOCIAL JUSTICE FUND

IN MEMORY OF
Robert Berner, by Diana and Robert Seasonwein
David Micah Booth, by Sidney and Elka Booth

Rebecca Socolar, by Milton and Marlyn Socolar
Martha Webster, by Sara Morningstar and Philip Katz

THE RABBI DANIEL GOLDMAN ZEMEL FUND FOR ISRAEL

IN MEMORY OF
Olga Lehmann, by Richard Lehmann
Rolly Mulitz, by Peg Blechman

This list reflects donations received May 16–July 11, 2018. Every effort has been made to ensure its accuracy, but if there are any errors or omissions please accept our apologies. For corrections or clarifications, please contact Rhiannon Walsh in the temple office. Thank you.

CONDOLENCES

The Temple Micah community extends its deepest condolences to:

CHARLES N. "Chip" Kahn, on the passing of his mother, Felicia Kahn

JONATHAN RISKIND, on the passing of his father, Jay Sterling Riskind

JOSH SEIDMAN, on the passing of his father, Aaron Seidman

MARISHA SHERRY, on the passing of her grandmother, Phyllis Goldhamer

DAVID TOCHEN, on the passing of his brother, Drew
May their memories be for a blessing.

MAZAL TOV!

David and Martha Adler, on the marriage of their son, Will Adler, and Sarah Schrag

Larry Bachorik and Gail Povar, on the naming of their grandson, Simon Alexander Bearbach

Morgan Black and Jeffrey Kramer, on the birth of their daughter, Naomi Jay Black

Brenda Levenson, on the marriage of her grandson, Noah Simmons, and Emily Batt

Sarah Zevin and Alfonso Lopez, on the naming of their son, Gabriel Zevin-Lopez

Matt Cutler and Jessica Katz, on the birth of their son, Caleb Chaim Cutler

High Holy Days FROM PAGE 1 ►

Associate Rabbi Josh Beraha noted each of the locations offers something special. The first time Temple Micah held two services simultaneously during the High Holy Days, there was some anxiety about the congregation's reaction. The results were so positive that the same schedule was used last year. "You know what they say," Rabbi Beraha, commented, "do something three times and it is tradition. This is now part of our tradition."

For Cantor Weiner, who has announced she will retire in June of 2019, the planning is exciting, but also tinged with sadness.

"This New Year will be the beginning of another Jewish calendar which will bring all the Shabbat joy, simchas, holidays, ups and downs that come with each yearly cycle," she said.

"But this year will also bring the beginning of my last year at Micah. For me every joy will be tinged with a bit of sadness and a bit of goodbye. Maybe that's a good thing so that the end of the year won't feel so massive; won't be something that happens all at once like a punch to the stomach.

"And maybe because that gradual letting go, we'll all still have a lingering taste of the honey that brought sweetness to our last Rosh Hashanah together. And goodbye will just be a reminder that Rosh Hashanah and renewed sweetness will come around again."

Liz Lerman, a renowned choreographer, educator, and writer, for many

years led an innovative afternoon service on Yom Kippur. Although she has moved to Arizona, she is still a Micah member and thinks of Micah as her synagogue and Rabbi Zemel as her rabbi. In January 2016 she joined the Herberger Institute for Design and the Arts at Arizona State University to lead programs and courses that span disciplines across ASU.



Liz Lerman Dance Exchange, which she founded in Washington in 1976, produced more than 100 innovative dance/theatre works that address cultural, social, and historical issues, and have been performed throughout the world.

In her absence, a group of congregants, using the skills they had learned from Lerman created "beautiful meaningful worship on Yom Kippur afternoon," Cantor Weiner said.

"With Liz here once again, she'll stretch our limits. She'll encourage us to pray with our bodies in new ways and, as a result, we'll experience the magic of how our liturgy, both text and music, is enhanced by the stories and gestures the leaders teach the congregation."

In an email last month, Ms. Lerman said: "The evolution of the service that we do together on the afternoon of Yom Kippur has become very meaningful to me.

"It's really about the process and the way that members participate in the making of this ritual. From the stories that accumulate in writing over the summer, to the rehearsal we hold together to make up the movement to the sharing of it with the full congregation: all of that is unique to Temple Micah. I am grateful to everyone for making space for such an experience during a day of such importance."

Cantor Weiner said Temple Micah is "very fortunate that she considers Temple Micah her spiritual home."

Assistant Rabbi Crawley, who joined Temple Micah in July, will lead the Next Dor services at the synagogue. She also will participate in services at National United Methodist Church on Nebraska Avenue as will Rabbinic Intern Samantha Frank.

"Ilana Goldman, our student cantor, will be with us again this year," Cantor Weiner said, noting that she'll be a prayer leader in the Great Hall during the High Holy Days. Ms. Goldman's mother, Amy Garland Goldman, will accompany her daughter on the cello at Kol Nidre.

Again, as last year, a number of professional musicians as well as Micah's volunteer musicians and choir members will take part in services in the Sanctuary and the Great Hall, under the direction of Music Director Teddy Klaus.

Micah traditions, such as Ask the Rabbis, along with the Liz Lerman movement service, will take place on Yom Kippur afternoon.

(For more on Cantor Weiner's reflections on her last High Holy Day services, see story on Page 5.) ♦

WORTH NOTING...

The Micah House walk on April 29th raised more than \$11,000. All together there were 112 walkers, 78 youth walkers, and 43 "virtual" walkers, according to Stacy Cloyd, a Micah member who volunteers with Micah House and the Micah Blood Drive. Machon Micah fifth graders spearheaded the fundraising. The money raised will help with case management, matched savings, and house maintenance. Micah House provides dignified housing for women recovering from substance abuse.

BERAHA'S BLACKBOARD

FINDING COMMUNITY AND MEANING IN OUR WORLD AND OUR TEMPLE

BY RABBI JOSH BERAHA

At the beginning of June I took a trip to San Francisco for a retreat with a group of rabbis, all alumni of the Bonnie and Daniel Tisch Rabbinical Fellowship program, which is run by Rabbi Larry Hoffman. We've come to think of ourselves as disciples of Hoffman. We are his students, and he our teacher. This is felt deeply whenever we gather. Weeks later, I'm still living in the joy and love that filled our time together.

Being that we were in the Bay Area, we focused mostly on the topic of innovation. We visited IDEO, a global design company that helps to create products like new voting booths for the City of Los Angeles or new methods for insulin delivery. If you don't know IDEO, you've surely used their products, most famous among them—the computer mouse.

After IDEO, we talked with a representative from a company called NEST that focuses on the future of the home and designs products like cameras and thermostats, doorbells and alarm systems. We also met with the founding rabbi of The Jewish Studio Project, a Berkley-based hybrid institution that's part art studio, part spiritual community.

And, of course, we learned from Rabbi Hoffman.

The entire experience was inspirational, captivating, and pushed my head into new spaces, which is something I crave.

Reflecting on it now, I realize something. The real success of the retreat actually had little to do with the creative energy we encountered at IDEO or NEST or with the Jewish Studio Project. Had little to do with that kind of innovation.

Last year the same rabbinical fellowship group came to Washington DC — to Temple Micah actually — and the trip was equally inspirational and successful, equally full of love and good will. Even a few years ago, when the group met in Tenafly, NJ, the trip was engaging and rewarding.

So, if not the theme, or place, what contributes to the success of these Tisch alumni retreats?

Enter John Dewey. "Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time. Collateral learning is the way of formation of enduring attitudes..."

He goes on. Collateral learning "may be and often is much more important than the spelling lesson or lesson in geography or in history that is learned."

Translation: *what* you study is not as essential as the *context* in which you study it.

I enjoyed learning with the executives at IDEO. I was intrigued by "design thinking," the methodology they use to solve problems. I loved hearing about NEST and their focus on improving the experience of the home. But, what made the retreat transformative was the experience of being with colleagues, friends, in an ecosystem of colleagues who for the duration of the year provide nourishment for various communities across the United States (and Australia), but who, for these three days, came together to *nourish each other*. We put aside the "screech of dissonant days," and focused together in harmony.

Our time together was generative in ways day to day life

is not. Simply being in a tight-knit community, removed from daily routine, created a plausibility structure that enabled us to think differently and to imagine a new Jewish future.



Later in June, along with Rabbis Zemel and Landau (we miss you Susan! Are you still reading the Vine?), and our summer rabbinic intern, Hilly Haber, I attended a lecture at the Pew Research Center. The topic was the 2013 study of American Jewish community — five years later.

The keynote was given by Professor Arnie Eisen, chancellor of the Jewish Theological Seminary, a rabbinical school of the Conservative movement. In his brilliant, jam-packed address he stated the following.

"Synthesized from Weber, Durkheim and Berger..." he began, "what many Jews are seeking, in manifold ways, and to varying degrees, and what Jewish institutions... are providing, or trying to provide, is best understood as a combination of capital C Community, and capital M Meaning."

Community and Meaning. These are — I agree with Eisen via Weber, Durkheim and Berger — the foundational organizing principals of modern American religious life. Which means, if I asked you what motivates you to be part of the Micah community, what motivates you to do Jewish, chances are your answer would fit into one of these two categories: Community and Meaning.

Professor Eisen's remarks gave me a frame and language to express why being with Hoffman's people lifted me up so. It wasn't IDEO or NEST. It wasn't the Bay area's atmo-



sphere of innovation or the creative energy of the Mission District. What made the experience was the community — the container in which the learning happened. *The people* infused the space with meaning. The excitement and joy that was palpable throughout the trip was rooted in the community that Rabbi Hoffman has built over the years.

So here's my question. If community and meaning are indeed the pillars of the modern American religious experience, if community and meaning are what draws us in, I want to know, what contributes most to capital C community and capital M meaning? How is it built, sustained and elevated? For now, here are some disparate thoughts on community.

If you've hung around Micah long enough you'll know the following to be true. Modernity is defined, in part, by our participation in large social networks. We have acquaintances on our street, in our city, across the country, and probably in other parts of the world. But only some of these relationships are deep. Which is to say, strong social ties have weakened, and modernity, therefore, is a framework in which living in thick community comes hard to us, but individualism is easy.

Is an answer to overcoming weak social ties that we return to old, pre-modern forms of community? Absolutely not.

The challenge is to develop new ways to gather.

I take it as a truism that

CONTINUED ON PAGE 12 ►

Rabbi Beraha FROM PAGE 11 ►

people will always want to come together. A question going forward though is *how* will we come together? *When* and *why*? And what will be the glue that holds us together to create a rich web of individuals whose collective mission is felt beyond the self? I have lots of questions, and no easy answers, but based on my time with Hoffman's people last month, I'll say this:

In true community, participants see you for who you are.

In true community, participants congregate out of a deep love for one another, and for the higher purpose of the group, whatever that may be.

In true community, the purpose of being together is not simply to be together—to channel Robert Nisbit—but to do something that cannot easily be done in individual isolation.

In true community, our alienation is assuaged by sensing the embrace of the community.

In true community, hope is made real.

In true community, participants meet life's ultimate questions, face to face.

In true community, there is a feeling of "at homeness," "groundedness," and stability.

As I learned from my spiritual advisor Rabbi Yael Levy, awareness is often the first step in moving any project forward. That is, we must be tuned into the current moment

and have the language to describe it.

So if community and meaning are what serves to hold us together, then our role is to begin to identify what contributes to true community, true meaning.

What I experienced in the Bay Area was time out of time, like Shabbat. And like Shabbat, it didn't last forever. It couldn't have. My task, then, is to under-

stand the elements that contributed to the elation and delight of our small group, and take those elements and infuse the rest of my days with that feeling. But more so, my task — and ours — is to create that kind of rich, love-infused environment here at Micah. And from that environment, we will gain the strength to go forward in our lives.

GIFT IDEAS AT MICAH'S JUDAICA SHOP

They are made of metal or ceramic or acrylic or Jerusalem stone. Some are hand painted, many are made in Israel, and they come in a variety of styles. They are mezuzot and range in price from \$12 to \$100.

Mezuzot along with tallitot are the biggest sellers at Temple Micah's Judaica shop, according to Micah member Jill Berman who operates the shop.

Berman says she has no idea how many are in stock right now, but also knows she needs to order more.

The single most expensive item for sale at the Judaica shop is a tallit, although prices for tallitot run from under \$100 to more than \$400. "We have raw silk, painted silk and wool in a variety of colors and styles, for women and men, girls and boys. We do carry ones made in Israel as well as the United States," she said.

Berman's favorite item to sell is a tzedakah box. Her second favorite is a Torah pointer, or yad, which she says "makes a wonderful Bar or Bat Mitzvah memento." She added that the Judaica shop also has ceremonial items for all holidays.

"We also carry some wonderful moderately-priced items that make great house gifts if you are going to someone's house for a holiday dinner," she said. She also takes special orders.

Berman said an earlier sale is over but there are still some items on clearance that are drastically reduced. Hours for the shop are whenever the Micah office is open because the office staff can handle sales. "Jeannelle is an incredible salesperson," she said, referring to Jeannelle D'Isa, Micah's office administrator.



2829 WISCONSIN AVENUE, NW
WASHINGTON, DC 20007-4702

ADDRESS CORRECTION REQUESTED

DATED MATERIAL

TIME-SENSITIVE MATERIAL

Non-Profit
Organization
**US POSTAGE
PAID**
Washington, DC
Permit No. 9803