

FROM RABBI ZEMEL

ON PRAYER AND WORSHIP: A CHALLENGE, AN OPPORTUNITY

[Author and editors' note: This column
was written before November 8.]

DEAR FRIENDS,



In *The Lonely Man of Faith*, Joseph Soloveitchik writes that the person of faith, "looks upon himself as a stranger in modern society which is ... self-centered, and self loving What can such a man say to a ... society ... whose practical reasons of the

mind have ... supplanted the sensitive reasons of the heart?"

With these words, Soloveitchik captures the challenge of making an argument for prayer to someone who asks "Why pray?" Unless prayer is self-evidently inspiring and glorious, how can one explain its virtues, blessings and, yes, its glories?

Wittgenstein says much the same thing when he writes, "And this is how it is: if only you do not try to utter what is unutterable then nothing gets lost." There are things that are simply unsayable.

In the introduction to his major work, *Tractatus Logico-Philosophicus*, Wittgenstein wrote:

"This book will perhaps be only understood by those who have themselves already thought the thoughts which are expressed in it—or similar thoughts... Its object would be attained if it afforded pleasure to one who read it with understanding."

In other words, if you don't get it, you don't get it. Wittgenstein could be describing the activity of prayer and a prayerbook. For the person who prays,

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Honoring Martin Luther King in Uncertain Times

BY DORIAN FRIEDMAN

*"We must learn to live together as
brothers, or perish together as fools."*

—Dr. Martin Luther King, Jr.

OVER THE YEARS, the Temple Micah community has honored the memory of Dr. Martin Luther King, Jr. with music, prayer, social action and other meaningful activities. The goal for January 2017 remains much the same: an observance "that responds to the issues of our time" and "inspires discussions on the racial and social justice concerns that impact our community and our nation and how we can confront and correct our own unconscious biases," as Rabbi Beraha explained more than a month before election day, November 8.

The election intensified the need to fulfill that goal. Now, a small committee of Machon Micah parents and teachers is busy planning an all-community MLK Day program for Sunday, January 15—just days before the inauguration. Grappling with this challenge, one organizer, David Schneider, said, "We have the opportunity to make a statement reaffirming and acting on our core values," similar to the statements made by Rabbi Zemel in his post-election letter to the congregation and moving sermon that week. "We plan to use Dr. King's legacy as a starting point for addressing the civil rights and social justice issues of our time, and as a chance to uphold

and express Jewish values going forward," Schneider added.

As this issue of the *Vine* went to press, the organizing committee was working on details, but the vision is taking shape around a morning of activities to engage the entire temple membership. Small group sessions are expected to focus on a range of pressing issues, including racial equity and police bias, affordable housing and homelessness, poverty and paid parental leave. Likely partners and speakers will include Operation Understanding DC (see member profile, page 2), Jews United for Justice, and United to Stop Gun Violence, an interfaith alliance which Micah has supported.

The centerpiece of the all-community observance, however, will be the creation of a *material* statement of our values: An expansive canvas banner, which organizers are calling a "hand-print pledge." Everyone attending the morning's program—from kindergartners to the temple's most senior members—will be invited to "sign" the petition with a colorful handprint of paint. In doing so, we join our hands together symbolically to 'do justice, love mercy, and walk humbly with our God,' as the Prophet Micah exhorted.

Details of the January 15 program and related events are coming soon. Please keep an eye out in the weekly Micah e-newsletter for more. ♦

Breaking News: NEW TEMPLE WEBSITE IS UP AND RUNNING!

Improved design, updated features and lots of pictures.
Check it out at www.templemicah.org.

"Every person shall sit under
his grapevine or fig tree with
no one to make him afraid."

MICAH, CHAPTER 4, VERSE 4

Vine

Vol. 53 No.2

TEMPLE MICAH—
A REFORM JEWISH CONGREGATION

2829 Wisconsin Ave, NW

Washington, D.C. 20007

Voice: 202-342-9175

Fax: 202-342-9179

Email: assistant@templemicah.org
vine@templemicah.org

Web: www.templemicah.org

Daniel G. Zemel
RABBI

Josh Beraha
ASSISTANT RABBI, DIRECTOR OF
CONGREGATIONAL LEARNING

Susan Landau
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Rachel Gross
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PRESIDENT'S COLUMN

FOR MICAH MEMBERS, A CALL TO ACTION

BY ED LAZERE

My shock and horror over the national election results have not subsided. It is getting worse, in fact, as I learn about key White House and potential cabinet appointments, see the beginnings of policies I abhor, read about racist and anti-Semitic incidents, and talk to children and adults scared for their safety. This does not feel like America to me.



Many of us are asking "What can we do? How can we get involved?" It's a question we need to ask and answer at Temple Micah. All good people of conscience should feel compelled to act, but especially we as Jews who know what happens when government-sanctioned hate is not resisted.

So what do we, as Temple Micah, do? It's too early to have many answers, but I hope our community's response can take several forms:

We should look for ways to protect and stand in solidarity with any group targeted for discrimination.

We should organize ourselves to participate in rallies and marches. The broader Jewish community is already mobilizing, and Micah will

be looking for opportunities to get involved in these actions.

We should advocate to protect federal health care programs and other safety net services.

Many of us who work in public policy will be challenging the new president and Congress's agenda in our professional capacity. Please reach out to us at Temple Micah when there are ways we can help.

Perhaps this also is a time to explore how we can show greater solidarity with oppressed communities more directly. The insecurity and fear many of us now feel is felt on a regular basis by communities of color, where police brutality, even if rare, is enough to keep people afraid. Also by communities wracked by gun violence, where people are scared to walk in their own neighborhoods on a daily basis. Micah's advocacy against gun violence is a good start.

While Jews have known and continue to know hate, most of us today live a privileged life of peace and prosperity, and we have been able to give our children the tools to be happy and healthy. Understanding that privilege and what we can do to make sure others enjoy those same privileges may be the best way to show that we will not accept the threat to the American values we cherish.

MEMBER PROFILE: YOLANDA SAVAGE-NARVA

BY DORIAN FRIEDMAN

WHEN SHE SHOWED up last month for her first day on the job as the new chief of Operation Understanding DC (OUDC), Yolanda Savage-Narva couldn't foresee how much the world around us would change just one week later. But to many observers, the mission of this small nonprofit has taken on renewed urgency since Election Day. That mission: to build a generation of African American and Jewish youth leaders who promote respect, understanding and cooperation while working to eradicate racism, anti-Semitism and other forms of

discrimination.

Savage-Narva, a member of Temple Micah along with husband Andrew and their son Miles, age 8, reflects, "With the issues we face today, it's so important to show there is unity between African American and Jewish youth in particular. My hope is that we can be a model for greater understanding." As an African American Jewish woman herself, she comes to this work with a uniquely personal perspective. She also boasts a tailor-made professional background, with a long track record in social justice and health



equity work. Previously, she served as director of health equity at the Association of State and Territorial Health Officials, and promoted public health issues within the Indian Health Service and

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A FITTING HONOR

BY SHELLEY GROSSMAN

MICAH MEMBERS MORT and Florence Bahr have joined the presidents, politicians and other leaders of society and now have their name on a building in Washington—the Morton and Florence Bahr Towers, an independent living facility for low-income seniors on Upshur Street, Northwest.

The Towers is one of 56 (soon to be 59) residences in 14 states, DC and Puerto Rico, that house more than 5,000 needy seniors built by the Elderly Housing Development and Operation Co. (EHDOC), a private non-profit formerly part of the AFL-CIO's National Council of Senior Citizens. Mort Bahr served as chairman of the EHDOC board for nine years until his retirement last February.

"Florence and I kind of

adopted the Upshur Street building as it is so close to where we live. We keep the library full and provide some movies—including exercise tapes," Bahr explained. "But perhaps one encounter with a resident can sum up" his feelings about the building and the importance of low-income housing programs. "I was in the lobby when an elderly resident approached me. She took both my hands in hers, looked me straight in the eyes and said, 'I am blessed to be here.'"

Bahr continued, "I became somewhat philosophical since then and thought that perhaps that is why I am here doing this work at my age." Bahr turned 90 this year.

Senior housing is just Bahr's latest cause. For decades he advocated for worker education as president



of the Communications Workers of America (CWA). In fact, a distance learning scholarship at SUNY's Empire State College bears his name.

A life-long labor movement promoter, he started as a union organizer in 1957 and subsequently held top leadership posts in the CWA as well as the AFL-CIO. When his name is mentioned in print, it is usually followed by "a leading voice of the labor movement both in the United States and

internationally."

"For 51 years in CWA I worked towards improving the lives of our members and the communities in which they live. This new endeavor permits me to continue that work notwithstanding a different constituency," he said.

As he recalls proudly, "Rep. Steny Hoyer, (D-Md) told me, 'You are giving people the ability to enjoy their golden years where otherwise they would not even know there could be golden years.'" ♦

Rabbi's Message FROM PAGE 1 ►

it is all there. For the person who has not "already thought the thoughts" or in the case of prayer had the experience—what can really be said?

This is one of the greatest challenges of American Jewish life today. Prayer is the pillar of Jewish life that is most misunderstood, most foreign to our experience, farthest removed from the lives of many of us. Shabbat worship is our weekly opportunity to gather as a community and share each other's lives. Shabbat prayer should be the glue that binds a community together.

Why is prayer such a challenge?

Thomas Long, a noted Christian thinker, in his really terrific book *Beyond the Worship Wars: Building Vital and Faithful Worship*, writes:

"I believe that authentic worship genuinely meets people's needs because—at the risk of sounding circular in my reasoning—people need to worship. Worshipping

God is not simply a good thing to do; it is a necessary thing to do to be human."

We would do well to ask ourselves if we agree with Professor Long. In my own life, prayer is the opportunity to check in with myself and remind myself of the world beyond me. Prayer is an exercise in humility. There is something bigger, greater, wiser, beyond my comprehension. Through prayer, I take stock.

This is one of the reasons that mood and ambiance are so critical to our prayer lives. It IS hard to move from the secular to the sacred. It IS hard to move from rational to mystery. It IS hard to make that transition, if you will, from prose to poetry, and prayer is all about poetry.

I recently asked a group of Micah tenth graders to define poetry. One of them said more or less instantly, "to say in words what you really can't say in words." Poetry points a direction, gives an indication, evokes a mood. These are all the tasks of prayer.

Music is the carrier of our prayer lan-

guage. Music sets the ambiance, creates the internal posture, opens our hearts and souls. Before services on Friday night we begin the transition with the oneg in the lobby. Here we can pause and begin to let go of the stresses of the week. We might even let go of our disciplined healthy eating regimen and allow ourselves a cookie—all in the name of trying to enter another world. What a wonderful rationalization!

The music starts and if we are lucky our hearts are warming up.

We taste the challah and step more fully into the world of Shabbat prayer as we enter the sanctuary.

All of this is possible for you. It is there every week waiting for you.

Be bold. Try to enter the world of the un-sayable, yet real world of prayer.

At least a part of you, I know, wants to take this adventure.

We are waiting for you.

Shalom,

Rabbi Daniel G. Zemel

SUNDAY SPEAKER SERIES

Sundays from 10:15 to 11:45am



Sunday, December 4

Milton Viorst, temple member, author, and journalist, will discuss *Zionism: The Birth and Transformation of an Ideal*, his new book (his seventh book on the Middle East). It traces the evolution

of Zionism from its birth as a secular movement in the 19th century through the rise of anti-Semitism in the 20th century. It continues with the development of a form of religious Zionism that promotes Israel's control of the occupied territories. Viorst tells this story through the lives and ideas of Zionist leaders over the course of its history.



Sunday, December 11

Alan Cooperman, temple member and Director of Religion Research at the Pew Research Center, will describe a major 2016 Pew study, "Israel's Religiously Divided Society," which found deep gulfs among Jews, as well

as between Jews and Arabs. He will also show a 20-minute documentary in which Israelis with diverse points of view talk about religious divisions and the impact that has on Israeli society and politics. The researchers interviewed 5,601 Israeli adults—Jews, Muslims, Christians and Druze. Israel's President Reuven Rivlin said the findings should "serve as a wake-up call for Israeli society, to bring about some soul searching and moral reflection."

LUNCH & LEARN

Wednesdays from noon to 2 pm



Wednesday, December 14

Dana Bash, temple member, Machon Micah mom and CNN's chief political correspondent, will unpack the tumultuous 2016 elections, give a clearer picture of what actually happened and share her thoughts

about what may happen after January 20. Bash led CNN coverage of the Republican candidates, reported extensively on the Trump campaign, participated in six of the seven primary debates, and co-anchored CNN's Election Center for all the election night specials.

NOTE: Bash's remarks will be live streamed and posted on the temple's website as well.



Wednesday, January 10

Robert Seasonwein, a temple member, will speak on "Nazi hunting" successes of the U.S. Justice Department. Seasonwein practiced law for more than 42 years. From 1991 to 1997 he was a member of the U.S.

Justice Department's Office of Special Investigations (OSI), known by some as "the Nazi Hunters." In addition, he was lead counsel in the denaturalization and deportation of six individuals who assisted the government of Nazi Germany during World War II. Seasonwein will discuss the history of the OSI, how people who participated in crimes against humanity came to the U.S., and how they were located and tried by the Justice Department.

For the full Temple Micah event schedule and reservation details, go to www.templemicah.org and click on "Calendar" near the upper-right corner.

Member Profile FROM PAGE 2 ►

the Centers for Disease Control and Prevention, among others.

Founded nearly 25 years ago, OUDC offers a year-long fellowship to 24 or so high school students beginning in the winter of their junior year. The program combines experiential education, leadership training, and community outreach. For the first six months, participants explore the religions, histories, and cultures of African Americans and Jews. They build trust and forge friendships, hosting each other's families for Passover Seders and Easter. In July,

the group embarks on a transformational Summer Journey, during which the young leaders stand on the battle-grounds of past struggles in New York and throughout the Deep South, integrating the lessons and history of the African American and Jewish experiences. The program concludes in the fall with a range of activities that prepare participants to take a leadership role in promoting diversity by giving speeches in houses of worship, facilitating workshops, and finding other creative ways of promoting respect and understanding.

"Temple Micah and OUDC have

long been friends, and students have participated in a range of Micah programming in the past," Savage-Narva said. For example, OUDC speakers traditionally take part in the temple's observance of the Dr. Martin Luther King, Jr. weekend. Savage-Narva hopes to "formalize the partnership" between her organization and Micah in the coming year, but she doesn't yet know what that relationship will look like. Meantime, OUDC and its work will be featured when the temple marks MLK weekend with an all-community event on January 15 (see page 1 for details). ♦

LESSONS FROM LANDAU

MICAH READS TOGETHER

BY RABBI SUSAN LANDAU

Is there anything inherently Jewish about a book club? On one hand, it is clear that anyone can form a book club, read any genre of literature, and discuss the material with any group of interested individuals. But I wonder if a Jewish book club carries special meaning, as it seems to embody our value of studying in chevruta, with partners. In many ways, a book club is the secular acknowledgement that alone we can read a text, but when in conversation with others, we can truly learn it.

Temple Micah already has a lay-led book club, a self-sustaining group of book-lovers who have established a deep sense of community around reading. Following their example, I started one with Next Dor. And this year, Rabbi Zemel has taken the concept of a book club to the next level with the launch of Micah Reads, a congregation-wide book discussion. So far, I believe that Micah Reads proves the value of reading and studying in chevruta.

In the Talmud, Rava emphasizes the importance of this companionship, exclaiming, “O chevruta, o metuta,” meaning “either companionship, or death” (Ta’anit 23a). His words remind us that we must surround ourselves with friends, lest our social vitality wither; lest our ideas fail to develop, and fade away. We thrive on the stimulation that comes only from discussing text with another person, with a learning partner. After all, “Just as fire does not kindle by itself; so too words of Torah do not survive with one who studies them alone” (Ta’anit 7a). If we study with intention, with the purpose of enriching our lives as Jews,

then any text can be a piece of Torah for us, even if it is not from our sefer Torah.

Book clubs help facilitate this kind of enriching learning in a special way. And in addition to helping us engage with a text, chevruta learning also deepens our engagement with one another. Dr. Rachel Adler, the feminist Jewish scholar, leads us to the conclusion that chevruta relationships elevate our connections to each other in community, mirroring our relationship to Torah itself, and empowering us to act in the world. “...This Torah of self and other, which we [see reflected in the study partner model], grounds not only our capacity to be chaverim but our capacity to create tzedek, justice-as-righteousness.” (*Tikkun Magazine*, “A Question of Boundaries: Towards a Jewish Feminist Theology of Self and Others.”) In other words, we can do more together, if we have shared the experience of learning together.

This reality was clear, even in the first Micah Reads gathering in September, at which congregants of many different ages and perspectives came together to share their reactions to Ta-Nehisi Coates’ book, *Between the World and Me*. The conversation was a way for individuals both to dig deeper into their own understanding of the book, and to learn more about fellow congregants’ thinking. The second Micah Reads, in November, discussed Sebastian Junger’s small but powerful book, *Tribe*, and had a similar effect. Not only did it enhance our understanding of the book, but it also deepened our connections to each other—to our own Micah Tribe.

I want to draw your attention to our next Micah Reads

book discussion, a special intergenerational event in January. Over Martin Luther King weekend, Micah will be discussing all three volumes of *March*, Georgia Rep. John Lewis’ reflections on his involvement in the ongoing battle for civil rights in this country. This critically acclaimed trilogy of graphic novels has been the topic of discussion in middle school classrooms and universities, and now we bring it to Micah, to see what more we can get out of the accessible and compelling text when we study it together. In the Talmud we read of Rabbi Chanina, who wisely reflected: “I have learned much from my teachers, more from my colleagues, and the most from my students” (Ta’anit 7a). If you join us on January 14, you will have the opportunity to learn not only from peers at Micah, but



from the younger members of our community. The content of *March* is relevant and provocative for readers ages 10 and older (with parental support), and the creative form is engaging for all.

Brachot 63b enjoins us to put ourselves into groups and occupy ourselves with the Torah, for the Torah can only be acquired in company (*chavurah*). Please join us in our ongoing journey together. Buy *March* and read it by yourself, with your spouse or as a family. In January, come to Micah Reads alone or with others, bring friends and/or your children and add their voices to the conversation! Why? Because Micah reads, together.

MICAH READS:
MARCH, BY CONGRESSMAN JOHN LEWIS
 INTERGENERATIONAL BOOK DISCUSSION AND HAVDALLAH
 JANUARY 14, 5:00-6:30 PM



PLEASE JOIN THE MICAH COMMUNITY FOR AN INTERACTIVE DISCUSSION SUITABLE FOR MIDDLE SCHOOL STUDENTS AND OLDER. READ *MARCH* WITH YOUR CHILDREN, AND BRING THEM TO THIS MLK WEEKEND SPECIAL PROGRAM.

B'NAI MITZVAH



DAVID ROSSOTTO
NOVEMBER 5 / 4 CHESHVAN
PARENT: Karen Rossotto
TORAH PORTION: Noach
INDEPENDENT PROJECT: To be decided



MIRIELLE LEE SKOLNICK
NOVEMBER 12 / 11 CHESHVAN
PARENT: Lori Skolnick
TORAH PORTION: Lech Lecha
INDEPENDENT PROJECT: Among other things, Mirielle will be creating mezuzot to donate to Perlman Camp. These mezuzot will be placed on the doorposts of the camp's guest lodge that was recently renamed in her grandparents' memory.



PAOLA MILBANK
NOVEMBER 19 / 18 CHESHVAN
PARENTS: Dana Milbank, Donna DePasquale
TORAH PORTION: Vayera
INDEPENDENT PROJECT: Paola plans to learn about the cultural beliefs of her ancestors and Jews in Belarus and Italy, among others. Her service efforts will support A Wider Circle; the Trevor Project, which helps prevent suicide among LGBTQ youth; and To Write Love on Her Arms, which helps people struggling with depression, addiction, and more.



ARI SOLOMON
NOVEMBER 26 / 25 CHESHVAN
PARENTS: Andrew & Pamela Taylor Solomon
TORAH PORTION: Chayei Sarah
INDEPENDENT PROJECT: Ari became a bar mitzvah at Masada in Israel with his family in November. His project focuses on coastal wetlands protection and environmental justice, and will include clean water monitoring and sea animal rescue activities.



GABRIEL BRUMBERG
DECEMBER 3 / 3 KISLEV
PARENTS: Dan & Laurie Brumberg
TORAH PORTION: Toldot
INDEPENDENT PROJECT: Gabriel is considering a project to encourage and support Washington DC youth in advocacy and using their voices for good.



AVERY HANNAH FERRIER
DECEMBER 10 / 10 KISLEV
PARENTS: Jarrett & Jodi Ferrier
TORAH PORTION: Vayetzei
INDEPENDENT PROJECT: Avery has endeavored to spend one Sunday each month for the next year cooking with friends. The idea is to share their Jewish heritage through their family recipes.



MACIE MCGRAW
DECEMBER 17 / 17 KISLEV
PARENTS: Adam & Eliza McGraw
TORAH PORTION: Vayishlach
INDEPENDENT PROJECT: Macie is working with NoVa Cool Cats Special Hockey, which is an ice hockey program for athletes with developmental disabilities.



13,667!!! Temple Micah's annual underwear drive, led once again this year by Machon Micah's sixth grade students and families, brought in a record-breaking 13,667 items of clothing. The donated garments go to Friendship Place for distribution to our neighbors experiencing homelessness across the Washington, DC area. This was the 16th annual drive, and the tradition is stronger than ever. Thanks to the entire Micah community for its enthusiastic support!

WELCOME TO OUR NEW MEMBERS

Alex Barbag and Amanda Nover
 Morgan Black and Jeffrey Kramer
 Sanda and Michael Blank
 Rachel Franklin
 Jodi and Jonathan Gilbert
 David and Donna Katzman
 Jared Katzman and Eliza Wong
 Andrew and Julie Klingenstein
 Lucille and Robert Marvin
 Michael and Marian Newman
 Elizabeth Pearson
 Anna Schamberg
 Margery and Dan Shanoff
 Laura Sigman
 Robert Zarate and Stephanie Edelman Zarate

CONDOLENCES

The Temple Micah community extends its deepest condolences to:

NANI COLORETTI, on the passing of her father, Tony Coloretti

TEDDY KLAUS, on the passing of his father, Irving Klaus

DAVID PANSEGROUW, on the passing of his mother, Alma Stone

BLANCHE ZIV, on the passing of her father, Maurice Weiner

May their memories be for a blessing.

BERAHA'S BLACKBOARD

MACHON PARENTS REACT TO ELECTION

BY RABBI JOSH BERAHA

On the Sunday after the election of Donald Trump as president of the United States, a large group of parents crowded into Temple Micah's upstairs library to join Martha Adler, Meryl Weiner, and me in a conversation on the current political climate. The Parent Discussion Group, which meets regularly on Sundays during Machon Micah, is always an open group, but rarely do parents show up in the great numbers they did on this particular Sunday.

The reason for the boost in attendance was as clear as the tears that streamed down parents' faces during a spirited Boker Tov at which we sang songs of hope and love. Prior to Election Day, pollsters' and pundits' predictions led Hillary Clinton's supporters to pop celebratory bottles of champagne before a single ballot was cast. But as we now know, November 8 soon brought the realization that 2016 would be remembered as a historical election not because the United States would see its first female president, but because the next president would be a man many in our community feel is the antithesis of who we are and what we stand for as American Jews.

We began the parent meeting with a simple invita-

tion for people to share their thoughts and feelings. It was evident that what people needed in that moment was a physical space to come together and emote, share, and be heard.

Hands shot up quickly. "After an election in which fact and reason were essentially redefined, what is our source of truth?" one woman asked in what seemed near a whisper. "And how can we learn to listen—just to listen, really listen—to each other and those we don't understand?" another person quickly responded. "And for our children," another chimed in, "and for ourselves... how do we de-escalate our anger and find compassion for the other?"

Then one man, sitting cross-legged on the floor, spoke softly, trying hard to compose himself in order to articulate his point. "Resist," he said. "Along with our concern for truth, for compassion, please—resist! We come to Micah to get in touch with God, our higher selves, but still..." he insisted, "resist."

Referencing a *Washington Post* article detailing how a white supremacist underwent a transformative change that started with an invitation to a Shabbat dinner, one woman shared that she was curious

how she could meet people with opposing views. Others echoed her sentiment. "This election has shown us that we have two countries, and here in D.C., one of the bluest regions of the country, how can we truly know the other? And who is the other?" one participant asked.

A historian and Holocaust expert cautioned, "Listen, no one knows this soon after the election what the implications will be. Only in retrospect do we understand anything." To which someone wondered aloud, "what does it mean to be in the moment and not force order, not try to make sense of it all?"

Several people told heart-wrenching stories of having to face their children the morning after Election Day with the news that Trump had won. "For a year we called him names, and told our children he was evil. And when my daughter woke up and I told her, my God, I had to explain that he was going to be our president," recalled one parent. Participants also raised questions about how to talk to kids about issues such as authority versus justice, about how to let kids form their own opinions and about how to show kids that it is possible to support those in need.

A poignant moment came when someone asked, simply, "What is our calling, as Jews, as human beings? What's next? I want to be called."

Journalists have been quick to opine—as is their job, of course—about what a Trump government will look like and what the repercussions might be at home and abroad, but surely this group of parents is seeking much deeper answers. The questions of what comes



next, of what is our calling as Jews, are immense questions with answers that lie beyond the realm of fact. Who the president-elect chooses for this or that position seems less troubling to this group than larger existential questions like: What does it mean to be an American Jew in a time of increased anti-Semitism, increased tension with all minorities? How do I—indeed, do I—talk to my children about anti-Semitism? How can I stand for love in a culture of hate? Is there such thing as truth? What's the best way to fight for justice? How can I stand in opposition to something while still showing compassion? What is the place of the American synagogue in an increasingly hostile political climate?

When the discussion came to an end, people slowly got up out of their seats, and off the floor, hugged, and chatted quietly on the way to pick up their children. If there was any positive feeling in the room it came from the recognition that at least we have each other and the wider Micah community to lean on.

Insufficient as it may be, for that Sunday at least, it was enough to keep going.

But what's next? Surprise, surprise—I don't know. After living through this election it is apparent to me that anything can happen in America. Anything. Let's just hope that that truth yields fewer tears of pain and confusion than were shed in that sad, sad room.

MAZAL TOV!

Annie and Jacob Karabell, on the birth of their daughter, Rebekah Murphy Karabell
 KateLyn Claffey Smith and Joshua Smith, on the birth of their son, Theo Burke Smith
 Kerry Susser and Michael Murray, on the birth of their daughter, Eliza Joan Murray

TZEDAKAH

ENDOWMENT FUND

IN HONOR OF
Morton and Roberta Goren's 50th
Anniversary, by Michelle Sender
Dorothy Kirby, by Brenda Levenson

IN MEMORY OF
Irving Klaus, by Brenda Levenson
William Paul, by Marilyn Paul

GENERAL FUND

IN HONOR OF
Rachel Gross, by Lois Rosen
and Mark Snyderman
Steve Rockower, by Beverly
and Harlan Sherwat
Cantor Meryl Weiner, by Karen Elkin
Muriel DuBrow Wolf's 50 years
as staff cardiologist/pediatrician
at Children's National Medical
Center, by Edward DuBrow
and Cynthia Serbin DuBrow

IN MEMORY OF
Phyllis Appel Bell, by
Harriette Kinberg
Freda From, by Al and Ginger From
Irving Klaus, by David and Martha
Adler, David and Lucy Asher,
Wendy Schumacher, Ken and
Nancy Schwartz, Beverly and Harlan
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HINENI FUND

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Geri Nielsen, by Maggie Heidema
Joyce Raskin White, by Kathy
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INNOVATION FUND

IN HONOR OF
The marriage of Laura Tochen
and Andrew Clerman, by
Marjorie Sherman
Rabbis Zemel, Beraha, and Landau,
Cantor Meryl Weiner, and Music
Director Teddy Klaus for their
leadership throughout the year and
especially at High Holiday Services,
by Diana and Robert Seasonwein

IN MEMORY OF
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Richard Lehmann

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50th wedding anniversary,
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Cantor Meryl Weiner and Music
Director Teddy Klaus, for preparing
Zach for his Bar Mitzvah, and for the
choir's beautiful and inspirational
singing at Zach's service, by
Norman Blumenfeld

IN MEMORY OF
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Dr. and Mrs. Hirschmann and Carl
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Adam, Andy, and Casey Bressler

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IN HONOR OF
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Schiffman and David Tochen

IN MEMORY OF
Lil Lehmann, by Richard Lehmann
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