



Time

FROM RABBI ZEMEL

MICAH: A PLACE TO BRING YOUR WHOLE SELF AND BE YOUR BEST SELF

DEAR FRIENDS,

What do we mean when we say on the banner in the lobby, “Temple Micah is a welcoming Jewish home where you can bring your whole self and be your best self?”



I hope that we are welcoming to everyone who enters our doors, new faces as well as familiar ones. We might ask ourselves what it takes for people to feel welcome. For newcomers, this might mean that we engage them in conversation, answer their questions about Micah and inquire appropriately about their lives and interests. It means that we invite them to partake of our oneg or kiddush, direct them to the restrooms or coat rack, help them feel settled in a new place. This is the easy part, an expression that we are not a closed club with a secret handshake but an open, vibrant and curious community.

The more complicated part of welcoming on a Shabbat, for example, is to offer a prayer experience that embraces and makes paramount Isaiah’s challenge to be a “house of prayer for all people.” This leads to a hard question, perhaps even harder than Isaiah envisioned. How can we be a Jewish house of prayer yet simultaneously be a house of prayer for all people, those who are Jewish and those who are not? In our age, Isaiah’s challenge means fashioning a worship experience that speaks to a changing society, to people of diverse backgrounds, ages and religious backgrounds.

We seek in our worship to embrace

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‘Amazing’ new prayer book to debut for High Holy Days

BY SHELLEY GROSSMAN

THE ROSH HASHANAH prayer book is gold. Its companion for Yom Kippur is silver. You can tell by the covers (and the fact that there are two volumes) that the new High Holy Day prayer book that Temple Micah will inaugurate in September is going to be different—both for the congregation and for its leaders.

“I need to learn how to use it myself,” Rabbi Zemel said recently. Thus, he’s planned sessions on two Wednesdays, Aug. 26 and Sept. 2, at 7:30 pm, to introduce the prayer book to the congregation. He called them “staged readings” for Rabbis Beraha and Landau, Cantor Meryl Weiner, Music Director Teddy Klaus, himself and all interested members to get a feel for the rhythm and flow of services using the new books, for what to include and, probably more difficult, what to leave out to avoid making the services too long. “I am very, very taken with the new prayer book,” the rabbi said, but added, “It is nothing less than overwhelming.”

The new prayer book, called *Mishkan HaNefesh* (Sanctuary of the Soul) “is just amazing,” he continued. “*The Gates of Repentance* (the old High Holy Day prayer book) is an outstandingly beautiful prayer book. This takes the poetic greatness of *Gates of Repentance* and goes much farther.”



Like its 2007 predecessor, the Reform movement’s Shabbat prayer book *Mishkan T’filah* (Sanctuary of Prayer), *Mishkan HaNefesh* takes another step away from the classic Reform tradition that worship should be highly structured and orderly with everyone doing the same thing at the same time. In the old style, for example, the prayer book said “rise” and the congregation rose and everyone recited the same lines on the page. Both *Mishkan T’filah* and *Mishkan HaNefesh* omit most stage directions to free up the service choreography. The new machzor, building on the Shabbat prayer book, adds poetry, meditations, commentaries and other explanatory material, thus enabling individual worshipers to tailor each service to their own spiritual needs at the moment. “It opens [the prayer book] up so everyone can have their own experience with it,” Zemel said.

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

Vine

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A REFORM JEWISH CONGREGATION

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INNOVATION: A MICAH HALLMARK

BY JODI ENDA

Imagine Temple Micah as a different kind of place, with a stage-high bimah (perhaps with spotlights), a regimented "Sunday School" (so crowded it has two sessions), opera-like music (and maybe an organ!), and overarching orderliness.



Imagine Temple Micah as a place like so many others, with a wealth of members (and wealthy members who have influence and plaques), a large-enough building and a sprawling parking lot (one can dream). It might even have a few

of what I'm going to call "typical" (non-quirky) rabbis.

You'd join, right?

Now, think about why you actually gravitated toward Micah. Was it the soulful and spirited music that alternately helps you reach deep inside yourself and makes you want to jump up and dance? The stimulating-distinctive-often-humorous-but-never-boring sermons? The insightful discussions and provocative speakers? Was it the haimish ambiance? The diversity and inclusiveness? The mélange of learning opportunities for kids and adults? The hip, young rabbi who rolls up his jeans and plays DJ while creating a new, smart way to do Jewish education? The egalitarian atmosphere in which everyone can pitch in and no one is singled out? The messiness of it all? The fun?

Was it Rabbi Zemel?

Perhaps it was a mishmash of many of those things, and more.

In my mind, all these attributes fall under one heading: Innovation. And Rabbi Zemel? He's the innovator-in-chief.

Innovation is our hallmark at Micah. It's the thing that makes us different, eclectic and, let's admit it, (sheepishly) proud. Thanks to the foresight of our founders and the visionary leadership of Zemel, we are not afraid to try new things, to break the mold, to fail, to try again. We are never satisfied with the status quo. We are reaching for a deeper meaning, a better understanding, a greater connection and a new,

consequential and sustainable path for American Judaism in the 21st century.

Our eagerness to innovate allows Meryl Weiner and Teddy Klaus to try new types of music, bring in jazzy musicians, get people moving (and praying) to a catchy or emotional tune. It permits Rabbi Josh Beraha to reimagine Jewish education in a way that is non-linear and that, we hope, will open the minds of our children and ourselves to new experiences and understanding. It permits each of our rabbis, each of our staffers and each of our members to think outside the box, to come up with fresh ideas to engage with the temple, with Judaism and with each other.

Innovation brings us new programs, groups and activities, such as Next Dor, Aging Together, Lunch and Learn, Forging Micah Connections, Bowling Together, the People of the Book Fair and the Underwear Drive. But it is much more than a list of events, programs and groups. In fact, the things we can't put a name to might be our most important—and innovative—accomplishments.

Innovation is infused in the culture of Temple Micah. It is a mindset. It is a way of life.

And, like so much in life, it comes with a price tag.

For years, whenever he had a brainstorm for a new experiment to try at Micah, Zemel worked to line up money from foundations and individual donors to finance it. Donors have underwritten speakers and staffers, programs and projects. Without outside money, for instance, we wouldn't have fellows to oversee our critical work with teenagers or to reach out to young adults through the wildly successful Next Dor. Without outside money, we wouldn't have been able to turn our traditional religious school into the groundbreaking Machon Micah or to offer Skype tutoring to students learning Hebrew.

But grants and large gifts are harder to come by these days, and yet, we still want to innovate.

This year, the board decided to create an Innovation Fund, which should be up

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A Farewell to Temple Micah

BY RABBI ESTHER LEDERMAN

Editors' Note: *In beautiful remarks at our June 12 Kabbalat Shabbat service, Rabbi Lederman said goodbye to the congregation. These are excerpts from her prepared sermon. Her full sermon can be found on the temple website, www.templemicah.org.*

AS I BEGAN to think about what I wanted to say tonight, I revisited the speech I gave upon my installation. Here is what I said six years ago:

When I think of Micah, I think of the decision to construct [our] building without naming opportunities for the wealthiest among us.

... I think of the beautiful music that is created, with the loving guidance of Teddy and Meryl, and the choir, and your willingness to sing with us, allowing us not to feel alone.

... I think of how packed the hallways are on Tuesdays and Sundays, how parents come in the door and stay to learn

or meet others, and don't see this as one more errand they have to run for the day.

... I think of underwear. (I still love saying underwear from the bimah!)

... I think of the people who built Micah House, a transitional home for homeless women who have struggled with drug and alcohol abuse.

... I think of a rabbi who is never satisfied with the status quo or his success, who always wants to dream bigger and deeper, who pushes us to think critically, ...who claps his heart out at every service, even if he knows he's marching to the beat of a different drum.

... I think of all of you, who know that the choice to live a Jewish life is not a convenient one but a choice you feel compelled to make, each and every day, and not take it for granted.

... I think of all of you who have made a commitment... because you love this place; because it is your home...

All of these things are still true. They are the truth of Micah.

And after these six years, I only have more to add.

When I think of Micah, I think of the need not of one rule for everyone, but 25 rules for 25 different people. And if you don't get it, ask Rabbi Zemel to tell you the story. It's the only thing about baseball I have ever understood.

... I think of the dedicated leaders of the Aging Together Team, and... Lunch and Learn, and Wise Aging. They understand that a "synagogue" doesn't do anything—you know what I mean—when someone says, "the synagogue should do this" as if the building has a body and soul. Synagogues don't do things. People do things.

... I think of the dedicated leadership of the boards I have had the pleasure to work with—Larry Cooley, Mary

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ANNUAL MEETING RECAP

A Year of Transition & Progress for Micah

BY DORIAN FRIEDMAN

FOR TEMPLE MICAH, 2014–15 was a year of transition—both painful and joyous—but at the 2015 Annual Membership Meeting on June 7, the congregation's leaders expressed confidence that 2015–16 will be a year of progress and promise.

Micah is undergoing "a period of great transition," and "transitions are difficult times," Rabbi Zemel acknowledged in his remarks at the meeting. The major transition is the June departure of Rabbi Lederman and arrival in July of Rabbi Susan Landau. Plus, four members of Micah's small staff—Shula Cooper, director of Hebrew

education, and Vanessa Harper, assistant director of education; Kelley Kidd, communication and engagement fellow; and Caitlin Brazner, director of youth engagement—planned to leave this summer. Zemel noted that Brazner and Harper intend to pursue rabbinical school, and reminded members that "we have become a pipeline for the Jewish future."

However, he reassured members that he is committed to hiring "the most talented people we can find to make a whole new team that continues to drive Micah into the future," and urged patience as the new staff

comes on board and settles in. (In fact, several staff positions already have been filled. Look for introductions in the September/October issue of the *Vine*.)

On a philosophical note, Zemel also reflected on three concepts he's been "wrestling with internally and kicking around" with Micah members for several years now, he said: Narrative, the human project, and, most recently, the covenantal community. "After 32 years as the rabbi of Micah, I can finally articulate the vision of what I want here—a place where the narrative is felt and self-evident; where advancing the human

project is the central Jewish message, purpose and opportunity; and where one feels the embrace of a covenantal community. I want our community to be about these matters. I want what we do to be guided by these aspirations." The ongoing question, he said, is "how to make these central to the Micah experience for everyone."

One of the most notable achievements of the prior year, Board president Jodi Enda said in her report, was the arrival and subsequent promotion of Rabbi Josh Beraha, who helped lead an overhaul of Machon Micah

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COMING ATTRACTIONS

Here's a sampling of Micah activities on tap during the next two months. For a detailed schedule of all upcoming events, check out www.templemicah.org.

THURSDAY, JULY 2 • 5:15 PM

Temple Micah Honors Independence Day at Arlington National Cemetery.

We'll meet at the entrance to the Arlington National Cemetery metro stop and proceed to a pre-selected spot in the Cemetery for a short service to honor our country and those who have given their lives in defense of freedom.

SATURDAY, JULY 25 • 7:45 PM

Erev Tisha B'Av Service

This moving and peaceful service commemorates not only the destruction of the ancient Temples in Jerusalem but disasters through the ages up to modern times, and celebrates our survival through them all. The lights in the sanctuary are dim; we sit close to the floor (on cushions or low chairs) and read by candle light. Parts of the book of Lamentations (Eicha) are chanted and we read poetry and inspirational stories.

SATURDAY, AUGUST 8 • 10:15 AM

"Diamond Jubilee" Shabbat Service

The 1940 cohort celebrates the year these members turn 75 years old by leading this service and reading the Torah. Their motto: 75 is the new 50!

WEDNESDAY, AUGUST 26 • 7:30–9:00 PM

Intro to Mishkan HaNefesh: Session 1

Join Rabbi Zemel and others for an introduction to the long-awaited new High Holy Day prayer book we will inaugurate in September. (See story on page 1 for details.)

WEDNESDAY, SEPTEMBER 2 • 7:30–9:00 PM

Intro to Mishkan HaNefesh: Session 2

A follow-up session to familiarize the congregation with the new High Holy Day prayer book. The sessions are separate. You can attend the second without having participated in the first, and vice versa (see above.)

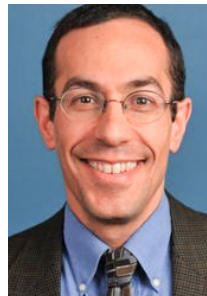
INTERESTING SPEAKERS!

Temple Micah features two monthly lecture series—on Sunday morning and Wednesday noon. The Sunday series is in summer recess and resumes in the fall; Wednesday's Lunch & Learn program continues this summer. For more details, go online to www.templemicah.org.

LUNCH & LEARN

Wednesdays from noon to 2 pm

A monthly program sponsored by the Aging Together Team. Reserve online at www.templemicah.org. Contact Livia Bardin, lunchandlearn@templemicah.org, or call the temple office, 202-342-9175, for details.



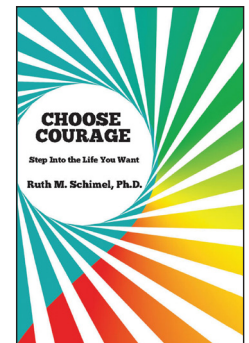
July 8 – Ed Lazere, on "Income Inequality in the District of Columbia"

The gap between rich and poor in the District of Columbia is wider than in almost any other major U.S. city. Washington has some of the wealthiest households, yet on the other end one of five local households lives on less than \$10,000 a year. For DC residents without a college degree, wages have fallen in recent years, and unemployment has not fully recovered from the recession. Micah member Ed Lazere, Executive Director of the DC Fiscal Policy Institute and respected expert on income and poverty issues, will highlight the latest numbers, and then discuss various options for increasing incomes and economic opportunities for residents being left behind.



August 12 – Ruth Schimel, on her book *Choose Courage: Step Into the Life You Want*

Participate in this Lunch and Learn program to appreciate and extend your capacity for courage. You'll hear your power and potential through Ruth Schimel's new, feasible 21st-century definition based on the doctoral research supporting her book, *Choose Courage: Step Into the Life You Want*. This inspiring, yet practical, definition of how most people can uncover and express their courage also shows ways to help others develop and use their courage in professional and personal life. At the program, you'll taste aspects of the process of becoming courageous that lead to transcending negative thinking and emotions as well as developing and using your unique strengths. You'll see how your own stories of dealing with challenging situations can provide concrete cues and clues for insight and action. They'll also prove your capacity for courage, confirming the new definition. Schimel's book and related handbooks on success and relationships will be available for inscription and purchase.



Prayer Book FROM PAGE 1 ▶

The additional material also takes a more modern approach to belief and the quest for an updated relationship with God. The Rosh Hashanah evening service in the new book, for example, includes a poem by David Whyte about faith: “I want to write about faith....But I have no faith myself/I refuse it even the smallest entry./Let this then, my small poem,/ like a new moon, slender and barely open, be the first prayer that opens me to faith.”

For the Yom Kippur evening service, in addition to the traditional rendering of Avinu Malkeinu, the age old prayer of petition, *Mishkan HaNefesh* offers two alternatives. The first one begins, “Avinu Malkeinu, Illumine for us the path of our life,” and asks “a series of questions acknowledging our responsibility for our lives,” as explained in a footnote. The second alternative—after listing such contemporary troubles as cancer, depression, addiction and unemployment in addition to timeless nemeses war, suffering, human cruelty—asks: “why? are you there? do you care?” and then petitions God for the “strength to go on,” “reasons to get up each day,” and

“purpose and persistence.”

It might take some time for congregants unfamiliar with the Shabbat prayer book to become comfortable with the new book, Zemel said. But for those at home with *Mishkan T'filah*, the transition to *Mishkan HaNefesh* shouldn't be too dramatic. The design is basically the same, for the most part constructed with right- and left-facing pages devoted to the same prayer or prayers. The right page has the traditional prayer in Hebrew side-by-side with its transliteration, and the translation beneath. As with the Shabbat prayer book, the new book includes parts of prayers previous Reform prayer books left out because they were considered outdated or even offensive to modern Reform Jews.

Zemel is particularly pleased with one such re-inclusion, the last four lines of the powerful Unehtaneh token (Let us proclaim) prayer. The prayer declares the sacred power of Yom Kippur, calling attention to God's power and majesty. On Yom Kippur, it says, God will decide the fate of each human for the coming year, especially different grisly forms of death, but repentance, prayer

and charity temper judgment's severe decree. The conclusion describes how short, frail and ephemeral is human existence, but God is everlasting. That's where the older Reform prayer books end. *Mishkan HaNefesh* goes on to say, “Your name is worthy of You, and You are worthy of Your name. And our name You have linked with Yours.”

“This is a beautiful metaphor,” Zemel explained, linking both our individual names even in death and Israel's name to God's name. (The El in Yisrael is a name for God.)

The left page has poems and commentaries on the theme of the prayers on the facing page. “The left side is a feast, it's unbelievable,” the rabbi said. “All kinds of Jewish sources, plus everything from Shakespeare to T.S. Eliot, and excerpts from diaries. It is magnificent.”

Other changes and surprises fill the pages of the new High Holy Day prayer book—the Shofar service is spread throughout the Rosh Hashanah morning service, for example—but the congregation will just have to wait until *Mishkan HaNefesh* arrives, and then make those discoveries for themselves. ●

MISHKAN HANEFESH: PERSONAL IMPRESSIONS OF OUR NEW PRAYER BOOK

By Diana Seasonwein

Editors' Note: *Temple Micah* will inaugurate a new prayer book for the High Holy Days in September (see story, page 1). *Vine* contributor Diana Seasonwein got a sneak peek at the two volumes and penned this personal reflection. After the machzor receives its fall debut, we encourage others to share their impressions to be published in subsequent editions of the *Vine*. We'll welcome your submissions at vine@templemicah.org.

When I started researching articles about *Mishkan HaNefesh*, our new prayer book, I was skeptical about whether I would like it.

I wanted to keep the prayers I grew up with, which allowed me to be distant from what the High Holy Days were about. I was educated at Temple Israel, a Reform

congregation in Boston. The senior rabbi there was Roland Gittelsohn. He wore a long black robe, with bands of black velvet on the full sleeves. When he raised his arms and offered the priestly blessing, I felt “little lower than the angels.” A pipe organ played and a paid choir sang.

I imprinted on this way of observing the holidays. And *observing* is the key word—I wasn't a participant, I was at a show. It was a boring show, and I would space out.

In sharp contrast, the new prayer book invites us to participate. There are several ways that the invitation is issued. The book has maintained the traditional wording, on the right side. But on the other side, the prayers are reconceptualized, and bring us into the real world of today. I now embrace *Mishkan HaNefesh*, and am excited about learning to use it. ●

"Teach a Man to Fish": Micah Supports Jubilee Jobs

BY SAMUEL (SKIP) HALPERN AND ED LAZERE

SIX MEMBERS OF Temple Micah and one friend of Micah volunteered this spring at Jubilee Jobs, a nonprofit organization in Adams Morgan, to help 15 job applicants find employment. After our own training orientation from Jubilee Jobs, we offered jobseekers advice on developing an effective resume and on improving job interviewing skills. It proved to be a rewarding experience for us and—more importantly—for the Jubilee applicants.

Over its 30-year history, Jubilee has helped an estimated 24,000

people prepare for and find gainful employment. It assists unemployed, low-income job applicants, as well as immigrants with limited job skills and those recovering from addiction. The program is effective: an impressive 80 percent of those placed in a job are still working after a year. A variety of organizations and religious communities in Washington provide volunteers to assist the job applicants—and now Micah is part of that effort. Micah's participation is a project of the temple's Tzedek Committee.

Only weeks after we helped the job-seekers create or improve their resumes, learn to engage a prospective employer by recognizing the strengths and weaknesses of their resume, and run through a mock interview, five of the 15 had already gained new employment.

Interested in joining this very rewarding volunteer effort? You're welcome to participate once or twice or make a more regular commitment. Contact Ed Lazere or Skip Halpern at jubileejobs@templemicah.org to learn more or join the next session. ●

LIBRARY HIGHLIGHTS: A SMORGASBORD OF COOKBOOKS

BY SHELLEY GROSSMAN

IT MAY COME as a surprise that the Temple Micah library includes a shelf-plus of Jewish cookbooks in addition to volumes of Jewish history, Torah and Talmud, the Holocaust and other sober topics. But food and cooking are hardly frivolous. They have always been subjects close to the Jewish heart and integral to Jewish culture.

"I love the cookbook section of the Temple Micah library, especially when I am hungry," librarian Barbara Diskin said. "Because cooking and eating are such important activities in Jewish culture, it seems fitting to house this collection in a prominent place in the library."

Indeed, the Bible is heavily sprinkled with stories and references to food and its preparation: Adam and Eve and the fruit of the tree of knowledge of good and evil; Esau selling his birthright to Jacob for a pot of lentil soup; Abraham preparing

a feast for the three angels come to tell Sarah that she will have a child at age 90. The Talmud devotes substantial space to the laws of kashrut. A history of Jewish food ways provides quite a thorough chronicle of Jewish history.

The Micah library includes general books on Jewish cooking, books devoted to kosher cooking and holiday recipes, Jewish cuisine in Israel, Italy and in America, and memoirs about the cooking of the author's mother or other female relatives. Within these volumes are thousands of recipes for kosher cooking, holiday feasting, Ashkenazic and Sephardic delicacies.

In addition to recipes, however, many of the books contain stories, anecdotes, and straight history. Claudia Roden's *The Book of Jewish Food* covers Ashkenazic and Sephardic cooking from the beginning in Biblical times to the end of the 20th century, for example, including

stories and recipes from her family in Egypt, where she was born. Joan Nathan, in *Jewish Cooking in America*, recounts many anecdotes about Jews across the country, including a story about the family of Micah's own Martha Ransohoff Adler. For three generations, the Ransohoffs of Cincinnati held a huge Break-the-Fast after Yom Kippur which many of the city's notables attended, at least half of them not even Jewish.

"There is something for everyone in these cookbooks!" Diskin said.

The bookplates tell some of the history of Temple Micah. The volumes were donated over the years by members, some of whom have since died. The oldest cookbook was copyrighted in 1965, the newest in 2005. The cookbooks are located in the upper library off the lobby and are shelved under the number 641. You can also find the cookbooks on the online catalog at www.templemicah.org. ●

***Mishkan HaNefesh*: Have you ordered your new High Holy Day prayer book yet? It's not too late. Find an order form at www.templemicah.org or watch your mail for another chance to purchase copies before the July 31 deadline.**

ART OF THE SOUL

As part of their study, members of Kol Isha attend a workshop on the Mezuzah led by Micah member Shelley Grossman and made these beautiful mezuzot in glass.



Rabbi's Message FROM PAGE 1 ►

and impart a universal message without sacrificing Jewish particularism—no easy task. In thinking about this, I am animated by a young person's statement in a recent *Washington Post* article: "I want to participate in the life of an ancient-future community." I want Temple Micah to be that community for anyone who seeks it in a Jewish form.

What about the challenge of being welcoming to familiar faces? This is perhaps a more subtle endeavor. We should never take anyone's presence for granted. How often am I guilty of that? How can we be welcoming to the person with whom we always seem to disagree? How can we learn to embrace Shammai's dictum of greeting everyone with a "cheerful smile" when there are certain people who always seem to bring out our worst? These are all mighty ponderables for those who want to take welcoming

seriously, as our banner proclaims.

This then brings us to the next part of our statement, Temple Micah as a place where one can "bring your whole self and be your best self." For me, "whole self" and "best self" are complicated expressions that compel me to probe beneath the surface. I think of them as expressions of identity and aspiration. The term "whole self" is a response to the fracturing of "self" in modernity. The modern self has multiple identities. One might be a mother, spouse, accountant, golfer, bridge player, book club member and clarinetist, for instance. In different settings, one is a different "self." Some "selves" are more important than others. Some get more of our time. Work and family may take precedence over recreation and culture, but each is a part of who we are.

Micah, on the other hand, should be a place of wholeness, a haven that enables the fractured selves to come together.

Here, life should be considered not piecemeal, but fully. Here, we should be able to confront life's big questions without feeling torn by the competing claims of our many selves.

"Best self" is, well, best. Don't we each long for a place where we can explore the good within ourselves? Can Micah be a place where we put jealousies aside? A place where we are not in competition with ourselves or others to win any prize or promotion? Don't we each wish for a place where we can just "be" and ponder the gap between who we profess to be and who we actually are? Can Micah be the place where we simply are our best selves as human beings with no labels, titles or expectations?

This is what that line in our lobby banner says to me. What does it say to you? Something for each of us at Micah to consider.

Shalom,
Rabbi Daniel G. Zemel

President's Column FROM PAGE 2 ►

and running this fall. This fund will offer a place for you to make donations large and small, to honor and remember people, to direct bequests. We hope you will contribute, to give Temple Micah the resources it needs to continue to try new things.

That's the plan for the near future. The

board also is eyeing the distant future. In order to ensure that Temple Micah is financially secure in the years and decades to come, we are working to grow our endowment.

This fall, you will be hearing more about both opportunities to contribute to Temple Micah's wellbeing.

Our temple—unflashy and messy as it

is—has a national reputation as a laboratory of ideas. That's why we attract stand-out clergy and staff members. What we are doing here not only will build a better Micah, but could chart a new course for the entire Reform movement in America.

It's no small mission.

But it's a pretty good reason to be part of Temple Micah.

TZEDAKAH

50TH ANNIVERSARY FUND

IN MEMORY OF
David Goldberg; Ruth
Goldberg, by Nancy Raskin

ASSOCIATE RABBI'S DISCRETIONARY FUND

Christine Beresniová
Maya Linson and Steve Harris,
in honor of their marriage
Maija Rejman and Kirsten Goldberg,
in honor of their marriage
Rika Valdman

IN HONOR OF
Rabbi Lederman, in thanks,
by Lora Ferguson, Evelyn
Sahr and Martin Stern
Jessica and Evan Sill, on their
marriage, by Carol Roughton

IN MEMORY OF
Sylvia B. Lang, by Patricia Kent
Morton Sahr, by Evelyn
Sahr and Martin Stern

BUILDING FUND

IN MEMORY OF
Marion Cohen, by Ann Cohen

CEMETERY FUND

IN MEMORY OF
Milton Booth, by Sid and Elka Booth

ENDOWMENT FUND

IN MEMORY OF
Isaac Green; Bezalel Hershkovitz,
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Susie Blumenthal

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GENERAL FUND

IN HONOR OF
Sue Baum and her mitzvot,
by Dr. Cheryl Gorelick
Lynn Bonde's work for the auction,
by Kate Kiggins and Jared Blum
Helene Granof's birthday, by
Walter and Beverlee Schiff
Dorothy Kirby's 94th birthday, by
Richard Fitz and Kathy Spiegel
The wedding of Kirsten Goldberg
and Maija Rejman, by Miriam and
Sean Grogan, Mark Gruenberg,
Susan McIntyre and Amy Vitro
Teddy Klaus, by David and Lucy
Asher, Judy and Jack Hadley
Rabbi Susan Landau, by
the Jewish Community Day
School of Rhode Island
Rabbi Lederman, by Judy
and Jack Hadley
Donna Lloyd Kolkin and David
Jones, on their marriage,
by Barbara Rosenthal
Mara Lurie, by Judy Hurvitz

Benjamin and Leo Seidman
becoming b'nai mitzvah, by
Daniel and Jocelyn Krifcher

IN MEMORY OF
Herbert Barchoff; Lilyan Barchoff;
Glen Kiggins; Mildred Kiggins, by
Kate Kiggins and Jared Blum
Gertrude Betcher, by Diane Dodge
Kirby Capen, by Bobbie
and Ed Wendel
Estelle Checkman-Philp,
by Douglas Rutzen
Rabbi Herman Cohen, by
Miriam Cohen Miller
Pauline Forman, by David Forman
and Johanna Mendelson Forman
Howard Garlick, by Pamela Garlick,
Gabriel, and Matias Cano
Isaac Green, by David and Livia
Bardin, Judy Hurvitz, Nancy and Sam
Raskin, Frances and Stuart Schwartz
Marty and Pearl Obrand,
by Lorri Manasse
Ellen Passel, by Bobbie
and Ed Wendel
Morris Gallup Sahr, by
Harriet and Randy Tritell
Ted Schuchat, by Bobbie
and Ed Wendel
Sidney Tabas, by Philip Tabas
Harris Tarlin, by Jonathan Tarlin
Roland Walker, by Robert Walker
Robert Yanofsky, by Nancy Yanofsky

HINENI FUND

IN HONOR OF
Lynn Bonde and the 2015
Auction, by Ken Liberstein
The marriage of Learita Scott and
Robert Friedman, by Barbara Green

IN MEMORY OF
George Howard Burch,
by Frances Brookner
Morris Gallup Sahr, by Jonah and
Sallie Gitlitz, Janice Meer and Michael
Bodo, Susan and Bill Nussbaum

KALLEK ADULT EDUCATION FUND

IN MEMORY OF
Belle Chernak, Jack Chernak, by
Beverly and Harlan Sherwat
Isaac Green, by Marcia Bordman,
Julie Galambush, Ken Liberstein
Sidney Goldman, by Allan Villabroza
for friends of Stephanie Kaufman

LANDSCAPE FUND

IN MEMORY OF
Sidney Goldman, by Allan Villabroza
for friends of Stephanie Kaufman

LIBRARY FUND

IN MEMORY OF
Barnett Coplan, by Michael Coplan

MACHON MICAH FUND

IN HONOR OF
The grandson of Stephen and
Linda Kaplan, by Jay Grusin

Vanessa Harper and Josh Rosenberg,
by Carol Petsonk and John Watts

IN MEMORY OF
Julien Paul Mezey, Nettie
Rogers, and Irene Chait, by
Marilyn and William Paul

MICAH COOKS

IN HONOR OF
Friends who made donations in
memory of Dorothy Umansky, by
Adrienne and David Umansky

MICAH HOUSE

Charles Alexander and Ann Peters
Cinnamon Balmuth
Igor Barsegian and Nora Dudwick
Dan Baum and Carmel Greer
Peg Blechman and Paul Shapiro
Shellie and Andy Bressler
James Bodner and Victoria Greenfield
Stacy Cloyd
Sophia Coudenhove and
Jeremy Weinberg
Jamie Gardner and Jonathan Stern
Elaine Gilby and Charles Pavitt
Jonah Gitlitz
Brent Goldfarb and Beth Rubens
Janet Gordon
Roberta and Morton Goren
Todd Goren
Stacey Grundman and
Owen Herrstadt
Jim Halpert
Bethany Hauser
Kate and Paul Judson
Natavan Karsh
Stuart Kieffer
Joel Korn and Susan Bandler
Susan Landfield
Nancy Lang
Esther Lederman
Laura and Robert Lederman
Ben Longstreth and Molly Rauch
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Petra Munter
Carol Petsonk and John Watts
Gail Povar and Larry Bachorik
Shoshana Rosenbaum
and Eric Westendorf
Jessica and Harry Silver
Alan Sipress
Dan Steinberg
Sophia and Yasha Van Praagh
Gail Warner
Alex Wohl
Louise and Danny Zemel

IN MEMORY OF
Isaac Green, by Richard
and Susan Lahne
Vivian Liebenau, by Gerald Liebenau
Sidney Landfield and Bruce
Landfield, by Susan Landfield
Thelma Sugar, by Richard
and Susan Lahne

MUSIC FUND

IN HONOR OF
Teddy Klaus, by Sue Baum, Susie
and Harvey Blumenthal, Lora
Ferguson, David Kobrin and
Diane Berreth, Lynne Landsberg
and Dennis Ward, Dan and Else
Moskowitz, Celia Shapiro and
Bob Dorfman, Beverly and Harlan
Sherwat, Emma Spaulding and Todd
Jasper, Judy and Howard Tolkan
Teddy Klaus, for excellent bat
mitzvah tutoring, by Sasha
Rosenbaum, Wendy Meltzer,
and Josh Rosenbaum
Teddy Klaus' special birthday, by
Susie and Harvey Blumenthal
The marriage of Learita Scott and
Robert Friedman, by Ellen Sommer

IN MEMORY OF
George Howard Burch, by
Jennifer Steinhauer
Sidney Goldman, by Allan
Villabroza for friends of Stephanie
Kaufman, Stephanie Kaufman
Morton and Bernice Gordon,
by Janet Gordon
Manuel Kurzberg, by Ellen Sommer
Harry J. Luteran, by Ronna Foster

NEXT DOR FUND

IN HONOR OF
Rabbi Esther Lederman, by
Beverly and Harlan Sherwat
Rabbi Lederman officiating
our marriage, by Jill Kronick
and Michael Marion

PRAYERBOOK FUND

2013-2015 Adult B'nai Torah Class

IN HONOR OF
The engagement of Jessica
Katz and Matt Cutler, by
Alan and Deborah Kraut

IN MEMORY OF
Sarah Blumenfeld; Susan Blumenfeld,
by Norman Blumenfeld
Dorothy Umansky, by Beverly
and Harlan Sherwat

RABBI'S DISCRETIONARY FUND

Christine Beresniová
Barbara Green
Toby G. Port
Marcy Wilder and Aurie Hall

IN HONOR OF
The birth of Jacob Stanley
Orlin, by Jeanne M. Mallett
The wedding of Learita Scott
and Robert Friedman, by Sid
and Elka Booth, Rhoda Hyde
In thanks to Rabbi Zemel
on their wedding, by Learita
Scott and Robert Friedman
In thanks to Rabbi Zemel and Rabbi
Beraha, by Helen Rea and Rob Sugar
Rabbi Zemel, by Judy
and Howard Tolkan

Annual Meeting Recap FROM PAGE 3 ►

and “took other key steps... to reimagine Jewish education” for youth and adults alike. Another highlight: For the first time, the temple began exploring ways to honor and recognize the varied contributions of members. The Board of Directors adopted, in concept, recommendations from a 12-person task force to, among other things, create a permanent memorial—in the form of etched glass plaques—that names every Temple Micah member who has died since the congregation’s founding. Implementation of this recommendation awaits congregational feedback. (For other recommendations, see the March/April 2015 issue of the *Vine*.)

To sustain Micah’s commitment to innovation and new ideas, the board decided to create an “Innovation Fund”—a dedicated account to provide resources to continue trying new things, Enda said. (See Enda’s column on page 2 for details.) Even as the Innovation Fund becomes a priority later this year, the board also aims to grow Micah’s currently small endowment, and will

close out the successful fundraising effort to retire the temple’s mortgage in 2016—a move that will save an estimated \$100,000 a year, Enda reported.

Treasurer Joel Korn summarized the temple’s current and projected operating revenues and expenses, and discussed a number of factors impacting the congregation’s financial health. For a copy of the detailed report, visit the “Membership” tab of our website at www.templemicah.org or call the temple office.

The meeting closed with board elections. The congregation voted unanimously to elect three new board members—Jim Hamos, Heather Moran, and Josh Seidman. Current board members Martha Adler and Helene Granof were elected to another term. Rounding out the board, in addition to Enda, are: Larry Bachorik, Sheri Blotner, Patty Brink, Jeff Davis, Marina Fanning, Alison Harwood, Joel Korn, Ed Lazere and Marcia Silcox. Outgoing members David Diskin, Victoria Greenfield and Marc Levy received a hearty round of applause from a grateful audience. ●

Tzedakah FROM PREVIOUS PAGE ►

Rabbi Zemel, for marrying their children Sara and Enrique, by Mr. and Mrs. Bruce Rosen

IN MEMORY OF
Mike and Renee Achter; Sidney Goldman; Gruine Robinson; Isaac Green, by Susie Blumenthal
Ben Appel, by Harriette Kinberg
Esther Coplan, by Michael Coplan
Abe Kobrin, by David Kobrin and Diane Berreth
Sanford Lazar, by Learita Scott
Ida Rosenberg Broide, by Mace Broide
Howard Rothman, by Larry Rothman
Morris Gallup Sahr, by Roberta Aronson and Paul Goldberg
Robert Salzburg, by Ellen and Stanley Brand
Ann Weiner, by Marlyn Socolar
Joseph Weisman, by Steven Weisman

RABBI BERAHA’S DISCRETIONARY FUND

IN HONOR OF
Rabbi Lederman, by Sue Baum

SOCIAL ACTION FUND

IN HONOR OF
Rabbi Esther Lederman, by Susie Blumenthal, Lynne Landsberg and Dennis Ward
Yolanda Savage-Narva, by Arlene Balkansky and Mark Stein
The wedding of Learita Scott and Robert Friedman, by Sally and Roger Rafson

IN MEMORY OF
Joyce Coplan, by Michael Coplan
Leon Freedman, by Jean Freedman
Sidney Goldman, by Christine Halpern
Isaac Green, by Dottie Bennett, Ellen Sommer
Morris Gallup Sahr, by Sid and Elka Booth
Thelma Sugar, by Sid and Elka Booth, Lisa Saks and Larry Lynn
Dorothy and Elbert Ward, parents of Dennis Ward, by Sid and Elka Booth

THE RABBI DANIEL GOLDMAN ZEMEL FUND FOR ISRAEL

Adam Klinger and Patty Brink
Donna Lloyd-Kolkin

IN HONOR OF
The marriage of Learita Scott and Robert Friedman, by Deborah and Alan Kraut

IN MEMORY OF
Shlomo Bardin, by David Bardin
Isaac Green, by David and Barbara Diskin
Marion Maier Galant, by Kenneth Liberstein

NEW BOARD MEMBERS

Temple Micah welcomes three new members to its Board of Directors. They are:

JIM HAMOS – A neuroscientist by training, Hamos currently works on national science and engineering policy for the National Science Foundation. He and wife Andrea joined Temple Micah in 2009, after spending many years as active members of a similar community in Massachusetts. They participated in a Micah trip to Poland and Israel and worked on a committee considering legacy giving options for Micah members. The couple has two adult children, one living in New York City and the other living with his wife in Washington.

HEATHER MORAN – An executive at National Geographic Channels, Moran and husband Sean have been Micah members since 1999. Their son Benjamin became bar mitzvah in May; younger son Jonah is an energetic kindergartener in Machon Micah. Over the years, Moran has been a member of the choir and the education committee, the emcee at the annual auction, and has chaired the “Share Your Hanukkah” event. The Morans live in Kensington, MD.

JOSH SEIDMAN – A health policy consultant at Avalere Health, Seidman and wife Jocelyn Guyer joined Micah in 1993. He has served on the Micah House board, including five years as president; was a Micah representative to the Synagogue 2000 initiative; and has been deeply involved in efforts of Machon Micah to create a new approach to lifelong Jewish learning. They live in Bethesda with their four children, Leo, Benjamin, Ryan and Julia.

B'NAI MITZVAH



AVIVA ROSENBAUM

JUNE 13 / 26 SIVAN

PARENTS: Benjamin Rosenbaum and Esther Bieri

TORAH PORTION: Sh'lach L'cha

MITZVAH PROJECT: For her mitzvah project, Aviva has tutored elementary school kids struggling with reading at Reading Partners, a national literacy nonprofit.

MAZAL TOV!

Matt Cutler and Jessica Katz on their engagement
Rebekah and Ian Douglas on the naming of their daughter, Ronah Douglas

Kirsten Goldberg and Maija Rejman on their marriage

Vanessa Hoffman and David Weiner on their marriage

Warren Krafchik and Megan Deitchier on the naming of their son, Asher Alexi Krafchik

Jill Kronick and Michael Marion on their marriage

Susan Landau on her ordination as rabbi

Alan Levine and Wamaid Levine-Borges on the birth of their son, Solomon Lincoln Levine-Borges

Donna Lloyd-Kolkin and David Jones on their marriage

Mary and Chris Mahle on the birth of their grandchild, Leopold Mahle

Stephen Rayel and Sarah Snyder on their marriage

Ruth Simon on the birth of her grandson, Joseph Bodie Simon

Francine and Stuart Schwartz on the birth of their granddaughter and Dana Bash on the birth of her niece, Stella De Oliveira Schwartz

Learita Scott and Robert Friedman on their marriage

Mazal Tov to the 5776 MiTY Board and Cabinet: Shayna Brotzman, Wes Cooper, Kaleo Goldstein-Coloretti, Daniel Halpert, Jordyn Harris, Natavan Karsh, Mara Lurie, Hero Magnus, Ben Moran, Natalia Paley-Whitman, Sasha Rosenbaum, Ilana Samuel, Alia Schechter

FOND FAREWELLS

The congregation bids a bittersweet goodbye to Shula Cooper, Vanessa Harper, Caitlin Brazner and Kelley Kidd. Thank you all and best of luck in your exciting new endeavors!

WELCOME, NEW MEMBERS!

Warren Krafchik and Megan Deitchier
Jed and Nichole Seifert

CONDOLENCES

The Temple Micah community extends its deepest condolences to:

BRIAN ALTMAN, on the passing of his grandmother, Jeanette Altman

JERALD BOEGLER, on the passing of his grandmother, Thelma Lilian Meyer Murer

GARY DICKELMAN, on the passing of his brother, Fred Dickelman

ANDREW FREEDMAN, on the passing of his father, Irving Freedman

JACK HADLEY, on the passing of his mother, Anna Hadley

STEPHANIE KAUFMAN, on the passing of her father, Sidney Goldman

FELICIA KOLODNER, on the passing of her grandmother, Evelyn Donenfeld

DENNIS WARD, on the passing of his father, Elbert Evans Ward

RUTH WATTENBERG AND DANIEL WATTENBERG, on the passing of their father, Ben (J. Ben-Zion) Wattenberg

May their memories be for a blessing.

BERAHA'S BLACKBOARD

BOOKS, WORDS AND THE LOVE OF LEARNING

BY RABBI JOSH BERAHA

Sometimes I feel overwhelmed by nostalgia. My most recent bout came when I read online that a local man was looking to give away a set of encyclopedias and “other rare finds.” Immediately I was shot back to my youth, to my parents’ home, where on the family room shelves sat—and still sit—a set of encyclopedias right next to my dad’s old copies of Shakespeare and his books from medical school. As a young child I used to read entries for book reports from those encyclopedias and, of course, learn something amazing from a random entry I passed along the way.

Back in the present, I wondered: What would be the fate of this man’s books, and what will be the fate of mine?

I was not surprised to see this advertisement. I’m of a generation they call “digital natives.” I get that the world of print is moving from paper to screen. Even my family’s first set of encyclopedias was supplemented with *Encarta*, Microsoft’s digital multimedia encyclopedia. But the ad brought me back to those thick books, bound in dark blue with gold lettering, those books that stood tall, stately, and offered the possibility of discovery at any moment by

pulling a volume off the shelf and opening it to any page. Maybe the Internet, with its endless portals and possibilities to click and then click again and again, similarly offers us the ability to learn anything, and even more of an opportunity to learn something we didn’t intend to learn. Yet, imagining thousands of encyclopedias and old books whose fate is either a rare book collector or a recycling plant gives me pause. While I won’t start a campaign to “save the books!”, I am curious about the future of the printed word.

Amos Oz and Fania Oz-Salzberger in *Jews and Words*—the first of my summer reading books—write that all Jews exist “on one linear continuum... not a biological one, not an ethnic one, not even a religious continuum, but a verbal one.” The father-daughter duo posits that what we pass down to our children is not faith alone but a love of the written word, “a lineage of literacy.” To be a Jew, they say, “all you have to be is a reader.”

To fully participate in what Oz and Oz-Salzberger call a “textline” (as opposed to “bloodline”), we need books. Real books. Good books! We

need books that will sit on our shelves and be passed down to our children. We need books that our children will open and smell that book smell and feel that old tattered book feel and see that yellowed page and find a note you stashed away years ago because there was no other logical place to stuff it.

Now, if you’re vacationing this summer with an e-reader loaded with your guilty pleasure books—a trashy crime novel, or that fantastic thriller you are happy you paid \$3.99 for instead of dishing out another \$20 for the hardcover new release—I won’t blame you. It makes sense.

But know, for our people, real books are more than books. They are symbols. “A word or an image is symbolic,” wrote Carl Jung, “when it implies something more than its obvious and immediate meaning. It has a wider ‘unconscious’ aspect that is never precisely defined or fully explained. Nor can one hope to define or explain it. As the mind explores the symbol, it is led to ideas that lie beyond the grasp of reason.”

So it is with great books. In their mere existence they point to a realm beyond human comprehension. Great books



represent more than the sum of their letters and words. The greatest books stand for an ethic or an idea that helps move the human project forward. That this language sounds similar to how we talk about God is no mistake. The Torah, our most celebrated and studied book in which all other Jewish books find root, is the written word of our people’s search for the realm beyond human comprehension. We are a people whose desire to uncover the depths of the human experience takes the form of millions of words. The Jewish library represents our search for truth and meaning.

As I continue to think about Jewish education at Temple Micah, I find myself thinking more and more about words and books. How can we instill in our children a love of both? The answer is my life’s work. The beginning of an answer is to love reading ourselves and show it by being ever conscious of our words and filling our homes and places of worship with books. Good books.

Farewell FROM PAGE 3 ►

Beth Schiffman and Jodi Enda—and the dedicated volunteers who serve with them. Their willingness to think and lead with head and heart is a gift to this congregation.

... I think of, ‘When it ain’t broke, break it.’

... I think of the leaders of Next Dor, who have been creators with me of what a Jewish community can look like for those in their 20s and 30s.

... I think of Baseball Simchat Torah.

... I think of my incredible colleagues—Rabbi Zemel, my partner in crime. Meryl and Teddy, Rachel and Josh. Shula, and Jeannelle, and Kelley, Vanessa and Caitlin, Rhiannon, and of course Josue. I always laugh hardest when I am at Micah because of these folks.

And when I think of Micah, I think of a messy place with soul.

This is my way of giving thanks to you. By recognizing your talents and

gifts. These are your true offerings you give to God and the world.

But before I end, I wanted to leave you with some very brief thoughts. Now I’ve never traded on the name I share [phonetically] with a famous late-night television comedian. I’m not big into Top Ten Lists. But just for tonight, I leave you with my Top Five (I figured some of you want to eat tonight) thoughts.

CONTINUED NEXT PAGE ►

Farewell FROM PREVIOUS PAGE ►

1. If you want your children to love Judaism, you have to love it yourself.
 2. Remember what Rebbe Nachman of Bratslav taught: The whole world is a narrow bridge, but the main thing is not to be paralyzed by your fear.
 3. We are changed by what we create and not what we passively receive. This is why the Israelites were more changed by the building of the Tabernacle than the receiving of the Torah.
 4. Don't forget that a cracked bowl that carries water can nourish the seeds in a garden.
 5. A community really becomes a community when we can become a place that not only shares our joys with one another, but when we can be honest about what pains us as well and share that with one another.
- My last memory of Micah...

Six years ago, on Yom Kippur afternoon, Rabbi Zemel and I left the bimah to sit among you, in the pews. It was time for the 'Liz Lerman' service—I had been waiting for this service for a very long time.

I sat in the pews, wiped out and hungry, but awake by what I witnessed.

We began to follow the movements Liz and fellow Micah congregants developed in response to the theme of Searching for Wisdom... We were all on the same page, yet each of our contributions was unique. No one looked exactly the same...

As I was moving, repeating each gesture, I turned to my right and saw an elderly gentleman, struggling to stand, but doing the movements, lifting his hands in front of him, looking up. He was supported on either side by what I assumed were grandchildren... and he had the most beautiful smile on his face.

I began to weep. It was one of the most meaningful moments of prayer I have ever seen. His offering, the way he gave of himself, the effort of his life in his imperfect body, the subtle way his grandchildren held him without forcing him to do it, how they were there, but not in his way.

The image of this man with his grandchildren is a metaphor for what Jewish life at Temple Micah is and can be. The effort of our lives in imperfect bodies is the gift we give to God and the universe.

We hold each other up; we catch each other when we fall. We create spaces for our individual dances, with their unique nuances and wisdom, but we dance them at the same time, creating something that wasn't there before.

In closing, I want to share with you this teaching I learned in the name of Rabbi Annie Tucker, another rabbi who left her congregation for a new place.

"There is a beautiful phrase recited upon finishing a book of the Torah - chazak, chazak v'nitchazek. These words, which essentially mean "be strong, be strong and let us summon our strength," point to the fact that even the most joyous of transitions are perhaps bitter-sweet, that as we move from one chapter to another... we often require a little bit of extra vigor and resolve to push through a period of change."

I know I need that extra vigor [now]. You collectively give me that strength. I thank you for the gift and privilege of having been your rabbi. I feel so lucky and blessed for having spent these six years with you. In the words of e.e. cummings: I carry your heart (I carry it in my heart)

Thank you God for this gift. Thank you Temple Micah for your sacred partnership. I will miss you.
Shabbat Shalom.



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