



Vine

FROM RABBI ZEMEL

ZIONISM BEGINS WITH JEWISH PEOPLEHOOD

DEAR FRIENDS,
What is Zionism?



When I discuss Zionism, I am often misunderstood. People say that my definition and interpretation are outside the mainstream. Historically, Zionism has defied a singular, agreed-upon definition. It has been called more of a conversation than an ideology.

This attempt to put forward my own understanding of the term will most likely frustrate some readers and generate disagreements among others. If that is the case, it will be a good example of the very nature of the ongoing Zionist conversation.

My Zionism begins with Jewish peoplehood. It is the simple belief that Jews, wherever we live across the globe, comprise one very extended family. We are a far-flung, highly diverse family, but we are one family. Jews share more than a theology or a set of beliefs; we share an imagined past—a narrative, if you will. This sharing forms the essence of our peoplehood.

What is striking is that there are sections of our narrative that coincide with objective, documented history. Our family origins date to a time in which we lived in a single house together. That home was the Land of Israel—Zion.

In the ancient past, the Jews who lived in that land forged a shared narrative that we have come to call Torah. The legends and laws of Torah bound the people together. The cruelties and vagaries of the Jewish people's experience drove them from that home, but the dream of that home persevered.

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As Sukkat Shalom's First Campaign Concludes, Sukkat Shalom 2.0 Launches To Help Others

BY FRAN DAUTH

IT WAS AT the National Refugee Shabbat service at Temple Micah in October that Miriam Feffer, vice president of development for HIAS, offered this description of how her agency has changed since its founding in 1881:

"We used to say the organization helped refugees because they were Jewish, today we help refugees because we are Jews."

Those words rang true for those listening as the congregation contemplates the official end of its sponsorship of an Afghan family while it studies how to aid those desperate to enter the United States now when the federal government seems hostile to immigration.

Less than two years ago, a small, but dedicated group of Temple Micah members began exploring how the congregation could help a family to resettle in America. Soon a commitment was made to assist a family immigrating from, most likely, the Middle East.

The handful of volunteers were soon joined by many others to look for ways to provide necessities from housing to clothing, to transportation, to educational opportunities, and jobs without knowing how many would be arriving or even when. The group named itself Sukkat Shalom or Shelter of Peace.

In October of 2017 Sukkat Shalom members greeted a Muslim family of five from Afghanistan as they arrived at Washington Dulles International Airport to embark on a new life in America.

A year later, the family – Amin, 28, Maleka, 25, and their children Rezwan, 6, Rukhsar, 4, and Amir, almost 3 – are settled comfortably in suburban Maryland. Amin has a driver's license and works at a bakery. Maleka has attained Level 5 in English classes at Montgomery College. The children are in school and pre-school. The family has

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SILENT PARTNERS, LONG SUPPORTED BY TEMPLE MICAH, CEASES AFTER 27 YEARS OF ASSISTING ONE SCHOOL

BY FRAN DAUTH

TWENTY-SEVEN YEARS AGO the late Lois Roisman, a former member of Temple Micah, gathered a group of her Northwest Washington neighbors in her living room to discuss ways to support one elementary school in one poor area of Washington.

For 27 years Temple Micah has contributed funds annually to Silent Partners, the organization that grew out of that meeting long ago.

In the nearly three decades since its inception, Silent Partners supplied

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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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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

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PRESIDENT'S COLUMN

HELP US ASK THE RIGHT QUESTIONS TO BE RELEVANT AND BOLD

By MARCIA FINE SILCOX

I once served on a local alumnae club board. The biggest decision of the year was how much to charge for the pecans we sold to raise scholarship funds. After hours of debating the price of pecans,

I vowed not to serve again on that or any other board.

But now, here I am -- hoping that what our Temple Micah board does has greater relevance and thinking about how to make that happen.

What is the role of a synagogue board? A

recent URJ seminar initiated some reflection on this question. Like many other congregations, we spend most of our meeting time dealing with day-to-day management issues that a small non-profit faces: foremost the budget, then issues of policy, and nitty gritty matters concerning the building and programmatic efforts. Some congregations, I learned, spend a lot of time on personnel issues and satisfying the whims of high-level donors.

Fortunately, that's not Micah.

So what else can the board be doing to reflect your concerns and interests, and to lead the congregation to new places.

Reflecting You

A nominating committee selects board candidates from the congregation. The committee adheres to by-laws about deliberation and congregational notification. There are no specific criteria. We try to balance age, tenure, and interests, and sometimes knowledge. (Yes, it can help to have an attorney or accountant, but that wouldn't keep us from nominating a poet.) We tend to be a competent crew that works both as individuals and in committees to get the job done.

One encouraging direction of the board is to be more data driven, and to ask sharper questions. Questioning has always been a Micah hallmark. But now we are starting to use information to

find answers. We can look for patterns in the demographics or timing of joining and leaving the congregation. We can assess fundraising successes and failures. We can ask bigger questions about being a young Jew or an old Jew or unaffiliated Jew in the Washington area. We can look for tested or novel ways to serve all groups.

We can look at trends in Machon enrollment and know more about our needs for teachers or space. These generative skills will be invaluable as the Micah board looks to reflect and serve our congregation.

Leading Us to New Places

In a recent conversation Rabbi Zemel said that he thought the board should have a more visionary role. Having our hands full with the functional matters, I disagreed. But I now think he may be onto something. It's going to be imperative to find new board members and encourage current ones to improve the ways in which we envision, articulate, and adopt bold steps to manage our future.

So in addition to our fiduciary/day-to-day duties, we need to find more ways to be strategic.

In some congregations, I imagine there is resistance to change. At Micah, we love to talk about change, but talking about it and making it happen are very different. We are fortunate to have staff at all levels willing to try new things. The board supports change, and tries to anticipate it. At our annual retreat, response to change was our theme. We will continue to explore how to keep the Micah essence as we anticipate and embrace the future.

The board will be doing its part, to act on current needs, ask prescient questions, and take new journeys. But we must rely on all members of the congregation to add your skills to the board and its committees (several committees have non-board members) and to all of our programs and offerings. We will be looking to you to help us ask the right questions, be creative in our answers, and step forward together.



The Feast

THE CHOCOLATE-RASPBERRY MOUSSE EDITION

BY ALEXANDRA WISOTSKY

Long time Micah members Ed and Shelley Grossman are no strangers to the Micah foodie community.

Their themed dinner is consistently a top seller at the Micah Auction as well as a pizza-and-pasta dinner and a brunch the Grossmans do, often with other members.

You might say it was food, ice cream to be exact, that brought the couple, both long time Micah members, together in the first place.

"In the spring 1998 auction, Shelley offered home-made/custom ice cream which I purchased," Ed explains, adding that Shelley "was widowed in 1996 and I had been separated in 1997"

He says "we had known of each other by reputation before then, but had never met in person before."

But before we get to the rest of the story, let's hear from Shelley.

She notes that Ed bid on her ice cream because he figured it would be the perfect dessert for the Fourth of July party he was hosting at his apartment with a view of the monuments.

The two negotiated the ice cream flavor (vanilla with raspberry and blueberry ripples), to match the Fourth of July theme. That evening, after the fireworks, when the ice cream that Shelley had stored in his freezer was brought out, Ed discovered his freezer wasn't working. Everyone enjoyed the soup anyway, according to Shelley.

Then some time later that year Ed and Shelley were together again in the kitchen. Ed had offered a dinner at the same 1998 auction, something he and his former wife had done in years past. When it came time to prepare that dinner when the winning bidder claimed it, Shelley was there to help put it on.

Ed and Shelley were married in June of 2000 at Temple Micah.

Shelley's commitment to feeding Micah members started long ago when she learned to bake to contribute to the Friday night onegs. Later she ran the Chocolate and Chamber Music event at Micah, for which she made 24 different chocolate desserts for the 100 people in attendance (plus a cheesecake for those that did not like chocolate).

Ed has long been involved with Micah Cooks and began offering home cooked meals at his home during the early days of the Micah auction. Back then, the "meals with members" section of the auction consisted of about six different meals, at about \$10 per seat.

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CHOCOLATE-RASPBERRY MOUSSE

- 12 ounces semi-sweet chocolate
- 6 large or extra large eggs at room temperature.
- ½ tsp cream of tartar (if using pasteurized eggs)
- 2 ½ tablespoons raspberry syrup
- 2 cups heavy cream
- A pinch of salt

Special Equipment: To whip the eggs properly, you will need a powerful hand-held electric mixer or a standing mixer, one that can run at a high speed.

Serves 14 to 20

Time to prepare: about 30 minutes, plus time to chill, ideally overnight

STEP 1: Melt the chocolate, either in a microwave or in the top of a double boiler over hot water on moderate heat. Cover until the chocolate is partially melted. Uncover and stir until completely melted and smooth. Set chocolate aside, uncovered, briefly to cool.

STEP 2: Separate four of the eggs into yolks and whites.

STEP 3: Place the egg yolks and the two whole eggs in a large mixing bowl. Add raspberry syrup. Stir with a wire whisk to mix well (they should be thoroughly mixed but not beaten until airy).

STEP 4: Then gradually add the warm chocolate, stirring constantly with the whisk, until smooth. Set aside.

STEP 5: In a chilled bowl with chilled beaters whip the cream only until it holds a definite shape but not until it is stiff (stiff cream will make the filling heavy and buttery instead of light and creamy). Set aside.

Step 6: Put the egg whites in a clean bowl of an electric mixer and add the salt and cream of tarter. Beat using clean beaters until the whites hold a shape or are stiff but not dry.

Step 7: Gradually add the whipped egg whites, one-third at a time, to the chocolate/egg mixture, folding them in using a rubber spatula.

STEP 8: Then add the whipped cream, one-third at a time. Fold gently to blend ingredients.

STEP 9: Turn into a bowl and chill. Mousse is better if made the day before. If you are going to decorate the mousse, however, do it right before serving.

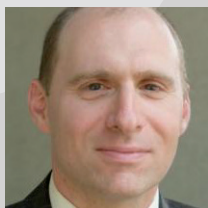
SPEAKING AT MICAH

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

SUNDAY SPEAKER SERIES



Jan. 27, at 10:15 a.m. – Diana Butler Bass on her book, “Grateful: The Transformative Power of Giving Thanks.” Bass, an author, speaker, and independent scholar specializing in American religion and culture, is a leading voice in progressive Christianity.



Feb. 10 at 10:15 a.m. – Alan Ronkin on “Facing anti-Semitism in a Time in a Division.” Ronkin, the director of the Washington Regional Office of the American Jewish Committee, has for more than 25 years focused on relationship building that reflects the best of Jewish values including support for Israel, equity, and appreciation of difference.

LUNCH & LEARN

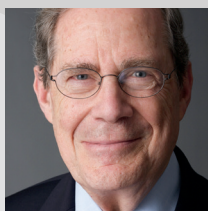
Wednesdays from noon to 2 pm

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.



Jan. 9 – Alan Kraut on “Anti-Immigrant Sentiment Throughout American History.” Kraut, a professor of history at American University focusing on immigration and ethnic history, explores the truth behind the adage “America beckons, but Americans repel.”

Feb. 13 – Margaret Henoeh on “A Behind-the-Scene Look at the CIA.” How politics overtook sane decision-making in the run-up to the 2003 invasion of Iraq. Can it happen again? Henoeh is a former senior official at the Central Intelligence Agency.



Mar. 13 – Peter Edelman on his new book, “Not a Crime to Be Poor: The Criminalization of Poverty in America.” A senior official in the Clinton administration, Edelman is the faculty director of the Center on Poverty and Inequality and professor of law at Georgetown University. In his latest book he examines the impact of court imposed fines and fees, money bail and how state and local governments have criminalized being poor.

Rabbi's Message FROM PAGE 1 ►

It never was dropped from the narrative that defined our people's existence. “Next year in Jerusalem!” “Let the winds blow and the rains fall (in Israel).” “A great miracle happened there!” References to and longings for the home

were scattered throughout the ritual life of the people in word, gesture, and art.

Zionism is, therefore, at its core, about Jewish peoplehood and home.

Jewish life in late 19th-century Europe saw a great Zionist awakening spurred by a variety of forces: the

rise of nationalism in Central and Eastern Europe, which intensified anti-Semitism; the Haskallah, or Jewish enlightenment, which ushered modernity and the age of reason into Jewish culture; and Jewish nationalism, which spawned a renewed interest in Hebrew. These forces, combined with

pogroms in Eastern Europe and relentless prejudice a la Dreyfus in Western Europe, led to a flowering of Zionist activity and thought.

It is written that classic, 19th-century Zionism came in three primary varieties.

Political Zionism, most

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AARON ALTSCHUL MEMORIAL SCHOLAR-IN-RESIDENCE WEEKEND

Feb. 22–24, featuring Rabbi Andrea Weiss

FRIDAY EVENING, SHABBAT SERVICE, 6:30 P.M., FEB. 22

“Healing Division through Dialogue: Lessons Learned from American Values, Religious Voices” (Oneg at 6:00 pm)

The “American Values, Religious Voices: 100 Days, 100 Letters” campaign sent a letter a day to the President, Vice President, and Members of the 115th Congress for the first 100 days of the Trump administration. The letters were written by a group of multi-faith scholars who spoke up in the wake of the 2016 election, connecting core American values to our different religious traditions. Recently published as a book, “American Values, Religious Voices” offers us much needed wisdom, inspiration, and hope. Rabbi Weiss will reflect on what we can learn from this project and how it can provide an antidote to the acrimony and discord that pervade politics today.

SATURDAY MORNING, SHABBAT SERVICE, 10:15 A.M., FEB. 23

“The Message of Shabbat Zakhor: Why Memory Matters”

On Shabbat Zakhor (the “Sabbath of Memory”) that precedes Purim, we will explore the significance of memory in the Bible and how this key theme speaks to our contemporary lives.

SATURDAY AFTERNOON, 4:00 P.M., FEB. 23

“Jeremiah 17 and the Teaching of the Trees”

We will delve into the literary artistry of the Bible as we study a poignant prophetic text that offers guidance on how to live in the face of tragedy as we move between moments of secure orientation, tragic disorientation, and surprising reorientation.

SUNDAY MORNING, 10:15 A.M., FEB. 24

“What’s So Funny About the Book of Esther?”

In advance of the upcoming holiday of Purim, we will study the one comedic book in the Bible, the book of Esther. Come learn about what classifies Esther as a comedy and what makes this ancient story still so relevant today.



Rabbi Andrea L. Weiss, Ph.D.

is Jack, Joseph and Morton Mandel Provost and Associate Professor of Bible at the Hebrew Union College-Jewish Institute of Religion. She is co-editor of “American Values, Religious Voices: 100 Days, 100 Letters” (University of Cincinnati Press, 2019) and associate editor of “The Torah:

A Women’s Commentary” (CCAR Press, 2008). She has written “Figurative Language in Biblical Prose Narrative: Metaphor in the Book of Samuel” (Brill, 2006) and numerous articles on biblical poetry, metaphor, and other topics. Her current research focuses on “God in the Biblical Imagination: The Mechanics and Theology of Metaphor.”

Rabbi FROM PREVIOUS PAGE ►

commonly associated in its earliest years with Theodor Herzl, centers on the world as an inhospitable and, frequently, unsafe place for Jews. Political Zionism wants to establish a state where Jews would be safe. The agenda of this Zionism is creating security, gathering the exiles, and building a strong, self-sufficient economy.

Spiritual Zionism, also rooted in the 19th century, is most frequently associated with Ahad Haam, a leading intellectual of the Jewish enlightenment of Eastern Europe in the late 19th and early 20th centuries. It is not, strictly speaking, a religious Zionism. In fact, Arthur Hertzberg, arguably the greatest American Zionist scholar of the 20th century, labels Haam “the agnostic rabbi.” Spiritual

Zionism holds that the deep Jewish problem of Europe was a sense of inferiority stemming from centuries of denial and rejection. This argument holds that Zionism is about two things: rebuilding the Jewish spirit through the revival of Judaism’s own language (Hebrew), and the creation of an organic Jewish culture in the ancient Jewish homeland—a majority culture that would not be subject to the critique, inspection or approval of a host country.

By contrast, religious Zionism, initially the weakest pillar of the three, saw in the return of Jewish life to the land of Israel an unfolding of a “Divine plan” and the fulfillment of a religious obligation. The other two strands of Zionism were either a-religious or anti-religious. The beginnings of religious Zionism were halting, as the religious

Jewish world—from Reform to Orthodox—primarily fell outside the secular Zionist camp.

What is important to note is that both political and spiritual Zionism were rooted in Jewish peoplehood and return to the land. Zionism without a strong sense of Jewish peoplehood is impossible, a contradiction in terms.

The Zionist strain of the Jewish tradition is as old as our oldest text. And peoplehood is central to the Torah. The Torah is the story of a growing family. Abraham, Sarah, Isaac, Rebecca, Jacob, Rachel, and Leah form a family. Twelve brothers descend to Egypt, and the Book of Exodus begins with the recitation of their names. Moses is identified by his father’s tribe. The Sinai covenant emphasizes that all Israel is present as witness and stakeholder. These are

all manifestations of peoplehood. The Torah story is the story of a people seeking to return to its home. It is, to use our modern term, a Zionist narrative.

Today, we struggle over the meaning of a word that has fallen into disfavor in many circles. I believe that a Jewish mandate of our time is to defend the beauty of the idea—from those outside the Jewish camp, whose anti-Zionism is a form of anti-Semitism, and from those on the inside, whose devotion to a political agenda—left or right—threatens to render the Zionist dream asunder.

From an early age, I learned this lesson: “The entire Jewish people is interconnected.” (B Talmud Shevuot 39a).

This is peoplehood.
This is Zionism.

Shalom,
Rabbi Daniel G. Zemel

Silent Partners FROM PAGE 1 ►

backpacks and essentials such as notebooks and pens, paid for field trips, and provided tutors at the Neval Thomas Elementary School on Anacostia Avenue Northeast.

Silent Partners ceased to exist when school began this past September.

The program disbanded following a change in the administration at Neval Thomas and the decision by Michael C. Barth to step down as the program coordinator.

“Lois Roisman was a warm, wonderful, modest do-gooder who brought out the best in others by helping them know that they too could be do-gooders and she had the sensitive smarts to only ask the reasonable and doable,” Rabbi Zemel said of the founder of Silent Partners.

“Micah becoming a Silent Partner was a no brainer. In those earliest years, we acted as a kind of silent PTA for the class that we were assigned.

“We provided home-baked pumpkin breads on the holidays and Safeway gift cards. We helped fund and arrange special field trips such as one to the Senate that included lunch in the Senate dining room.

“She (Roisman) knew enough that we were to be the “silent” partner, responding to requests and sharing guidance only in response to questions. She was all about empowering the people we were helping.”

In recent years, Silent Partners has concentrated on hiring tutors, often retired teachers, for students needing help, particularly in English and math.

Silent Partners’ remaining funds have been distributed to programs to assist other Washington schools:

- Friends of Ballou Senior High School, which takes students who otherwise could not do so on trips to visit colleges and universities.
- Bishop Walker School for Boys, a K-5 school

in Anacostia-Congress Heights section of Ward 8.

- Sister Mentors, a program in which high-achieving women of color mentor and support younger women of color through school, college, and often graduate school.
- Reading Partners DC, a program that trains and manages tutors of low-income students.

“All four of these programs are quite impressive,” Barth noted in announcing the distribution of the remaining funds.

Barth, an economist, who along with his wife Marilyn was a member of the original group that met in Roisman’s living room, had been the program coordinator for the past seven years.

Barth said he feels “good about what we have done, and I feel very good about having associated” with Silent Partners.

Roisman, who died in 2008 at age 70 in New Hampshire, lived in Washington from 1980 to

1995. She and her Northwest neighbors began Silent Partners in 1991. In 1993 she told *Washingtonian* magazine the “silent” aspect also taught a lesson to the children of the more-affluent donors, that the “highest form of philanthropy is anonymous,” according to her obituary in the *Washington Post*.

The *Post* obituary also included quotes she gave earlier to the *New York Times* in explaining her leadership of the Jewish Funds for Justice in which she said: “The inner city was our first home and we cannot turn our backs on it now that we live in the suburbs.

“Education was the ticket out of the ghetto and we must see others have the same opportunity.”

Ratings by the national organization GreatSchools.org, about Neval Thomas Elementary indicate all of its students come from low-income homes and score poorly on English and math proficiency tests. ♦

Feast FROM PAGE 3 ►

The meal that Ed had put up for auction as a bachelor cook in 1998, which Shelley eventually helped prepare, was a Middle Eastern dinner for six. Since then, the Grossmans’ menus have spanned the globe – from the British Empire to the Silk Road, from the New World to Imperial Russia – each menu inspired by their travels.

Ed still has all of the menus they have used going back 20 years. In fact, they have done so many of these dinners that last year’s winners got to choose their own cuisine.

And no, they told me when I talked to them; they hadn’t yet decided what the theme would be for this year’s auction dinner. You’ll have to come to the auction to find out. The date is March 16.

This chocolate mousse recipe originally appeared in Maida Heatter’s “Book of Great Chocolate Desserts” but has been modified by Shelley over time. She made it most recently for their wedding anniversary.

Rich and delicious with a beautiful texture, it will serve a crowd and is perfect for a celebration. To enhance the raspberry flavor, consider serving with a raspberry whipped cream or with raspberry sauce and fresh raspberries. This mousse is best after a long rest (ideally overnight); so don’t plan on serving it 30 minutes after it is made.

DID YOU KNOW?

Two hundred twenty-two students are enrolled currently in Machon Micah, Temple Micah’s innovative approach to Jewish education. That’s 186 students in Pre-K through Seventh Grade and 36 students in Eighth through 12th grades.

The enrollment includes 31 students new to Machon Micah from 17 families, according to Lesley Levin, assistant education director.

Teaching them are 31 instructors, including a music specialist, an art teacher and four “swing” teachers who substitute where needed.

While Temple Micah does not have a traditional religious school or a Hebrew school, it does promote learning that engages students creatively with Jewish values, Torah, prayer, and ritual.

‘SHABBAT SHALOM AROUND TOWN’ TO TAKE PLACE FEB. 15

A highlight each winter for Temple Micah members is Shabbat Shalom Around Town where members host fellow congregants at Shabbat dinners in their homes.

Shabbat Shalom Around Town “offers the absolutely best way to enter the Micah community,” according to Barbara Diskin, a long time coordinator of the event, sometimes referred to as SSAT. “If people love to cook, it offers them a table full of guests, many of whom love to eat but don’t like to cook.

“SSAT affirms the celebration of Shabbat in a delicious way,” Diskin said.

Last year, 13 Micah families served Shabbat dinners to 55 fellow members (representing 33 families).

This year’s Shabbat Shalom Around Town is set for Feb. 15.

Diskin says that around 2008 she began volunteering as a coordinator after hosting because she realized “that the people who had sat at my dining table added to those I could call by name at Temple Micah.

“I saw their children grow up and have bar/bat mitzvahs. SSAT

always drew people in. I don’t know how many we had in the beginning, but our numbers grew considerably when we started calling new members who had joined within the past year. They seemed grateful for the call and for the chance to meet some Micah friends over a Shabbat meal,” Diskin said.

Another longtime SSAT coordinator, Kathlene Collins, is succinct about her regard for the Shabbat dinner custom. “I think it is just wonderful,” she said.

“I value Temple Micah for so many things,” Collins said, citing Rabbi Zemel’s “leadership in bringing intellectual rigor (and humor) to tough subjects,” Cantor Meryl Weiner and Music Director Teddy Klaus’s “incredible ability to find new spiritual resonances in familiar music, the opportunities we have to hear from amazing speakers on a wide range of topics, and the coordination of actions to make a difference in our community.

“But once a year, SSAT is a perfect return home.

“And honestly, it’s just really fun.

We’ve met and gotten to know so many interesting, cool people and it’s the people that make Temple Micah such a good place to belong.”

Collins, who will be one of three SSAT coordinators this year, has practical advice for those who are hosting dinners for the first time.

Make as much as you can ahead of time.

Don’t make anything that takes more than 30 minutes of preparation before the cooking begins.

Don’t try to serve more than two hot dishes at the same time.

Collins says following those rules has allowed her to make Shabbat dinner for as many as 16 people in one afternoon. She also has compiled some recipes that are easy to make ahead of time and most of which are delicious served at room temperature. She has compiled them for SSAT hosts if they want suggestions.

If you are interested in hosting or attending a SSAT dinner, look for a sign-up form posted on the Temple Micah website.

— Fran Dauth



Rabbi Zemel greets two young Muslim women who came to stand outside Temple Micah during Shabbat services one week after the attack at the Tree of Life synagogue in Pittsburgh. In addition to their sign, the two women handed out flowers. No one got their names. The photo is by Brent Goldfarb, a Micah member.

TZEDAKAH

ENDOWMENT FUND

IN HONOR OF
Rhoda Hyde's birthday, by Thomas Hyde

GENERAL FUND

Jerrold and Gloria Lehrman
Jonathan and Grace Westreich

IN HONOR OF
The marriage of Tory Klingenstein and Zachary Toal, by Susan Baker and Rick Gilkey
The Ottolenghi dinner hosts: Sheri and David Blotner, Betsy Broder and David Wentworth, Laurie and Daniel Brumberg, Susan and Richard Lahne, Gail Povar and Larry Bachorik, by Mary Beth Schiffman

IN MEMORY OF
Miriam Goldeen, by David and Livia Bardin
Samuel S. Haber, by Mary Haber
Vicki Jan Isler, by Lisa Grossman
Robert Kamin, by Harriet and Lou Weiner
Ann Karp, by Sharon and Herbert Schwartz
Sophie Paper, by Milton and Marlyn Socolar
Carol Pinness, by Lora Ferguson, Kathy Spiegel and Richard Fitz
Lillian Chait Pose, by Marilyn Paul
Renee Reiff, by Isabel Reiff

INNOVATION FUND

IN HONOR OF
Hineni, by Harriett Stonehill
The publication of Don Rothberg's book, by Francie and Stuart Schwartz
Robert Weinstein, by anonymous
In thanks to Rabbi Zemel, by Cynthia and Laurence Frank, parents of Rabbinic Intern Sam Frank
Rabbi Zemel, the best wedding officiant we could have hoped for, by the Rabbis Moss

IN MEMORY OF
Lee Knefelkamp, by Nancy Raskin
Donald Lehmann, by Rich Lehmann
Carol Pinness, by Sid and Elka Booth, Francie and Stuart Schwartz
Hortense Platoff, by Sheila Platoff

LEARNING FUND

IN HONOR OF
Ed and Shelley Grossman, Richard and Susan Lahne, by Marcia Bordman and Marty Zatz
Zev, the Zemels and Adam Goldstein, by Aaron Taylor

IN MEMORY OF
Alice Hirschmann, by Carole and John Hirschmann
Lee Knefelkamp, by Sid and Elka Booth
Carol Pinness, by Nancy Raskin

MICAH HOUSE

IN HONOR OF
Amy and Josh Berman, by Jack and Barbara Berman

IN MEMORY OF
Lee Knefelkamp, by Celia Shapiro and Bob Dorfman
James and Lynn Levinson, by Jane Kerschner
Norman Sablosky, by Francie and Stuart Schwartz
David Warren Sugarman, by Steven R. Weisman

MUSIC AND WORSHIP FUND

IN HONOR OF
Cantor Meryl Weiner, by Suzanne Fuchs
The Divine Miss M, Meryl Weiner, by Karen Elkin
Francie and Stuart Schwartz's 50th wedding anniversary, by Carol and Arthur Freeman
Joel Korn and Susan Bandler, by Sandra Brown

IN MEMORY OF
Pearl Lazar, by Learita Scott
Carol Pinness, by David and Barbara Diskin

RABBI BERAHA'S DISCRETIONARY FUND

IN HONOR OF
In thanks for welcoming Scott Nover on Yom Kippur, by Teri Nover

RABBI CRAWLEY'S DISCRETIONARY FUND

IN HONOR OF
Rabbi Crawley, by Sheri and Brian Nerreau
Rabbi Crawley on her installation, by Karen and Auby Paikin

IN MEMORY OF
Marilyn Brenner, by Dean Brenner

RABBI ZEMEL'S DISCRETIONARY FUND

Anonymous
Paul Feinberg
Carol and Frederic Levison

IN HONOR OF
Ed Grossman for his work on behalf of the Hebrew Poetry Group, by Kenneth Liberstein
Tory Klingenstein's wedding, by Andrew and Julie Klingenstein
The marriage of Susan Landau and Danny Moss, by Bob and Lesley Landau, Phil and Susan Moss
Marjorie Sherman's special birthday, by Louis and Nancy Melamed
The wedding of Audrey Soffer and Sam Watzman, by Melinda and Douglas Soffer
Wishing Kathy Speigel a healthy recovery, by Kenneth Liberstein
Rabbi Zemel, by Janet Hahn, Aaron M. Kaufman

IN MEMORY OF
Mike Achter and Gruine Robinson, by Susie and Harvey Blumenthal
Frank Buono, by Harriet Tritell
David A. Feldman, Geraldine G. Feldman, by Howard Feldman
Leon Goldberg, by Susie Blumenthal
Robert Kamin, by Harriet Weiner
Aaron Katz, by Philip Katz and Sara Morningstar
Jack Pasarew, by Lee Pasarew
Carol Pinness, by Shellie and Andy Bressler

SOCIAL JUSTICE FUND

Georgetown Shell Station

IN HONOR OF
Shelley and Ed Grossman, by Jessica and Harry Silver

IN MEMORY OF
Phyllis Appel Bell, by Harriette Kinberg
Lee Knefelkamp, by David and Barbara Diskin
Carol Pinness, by Holly Hexter and Jeffrey Passel, Trish Kent
Norman Sablosky, by Evelyn Schreiber
Ida Weinstein Schotz, by Ellen and Stanley Brand
Israel Socolar, by Milton Socolar
David Sugarman, by Roger and Lynsey Sugarman

THE RABBI DANIEL GOLDMAN ZEMEL FUND FOR ISRAEL

Paul Feinberg
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Marjorie Sherman

IN HONOR OF
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Rabbi Zemel, by Harriette Kinberg

IN MEMORY OF
Ruth Jonas Bardin, by David Jonas Bardin
Lillian Lehmann, by Rich Lehmann
Rolly Multz, by Peg Blechman and Paul Shapiro
Carol Pinness, by Roberta Aronson

This list reflects donations received October 4–December 10, 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.

B'NAI MITZVAH



MARA WARNER

DEC. 1 / 23 KISLEV

PARENTS: Gail and Seth Warner

TORAH PORTION: Vayeshev

INDEPENDENT PROJECT: Mara has decided to learn a little more about anti-Semitism and hate. She is reading "The Diary of Anne Frank" and she listened to a podcast called "Confronting Hatred: 70 Years After the Holocaust." It discusses factors that led to the Holocaust and how hate and anti-Semitism were able to spread during this time.



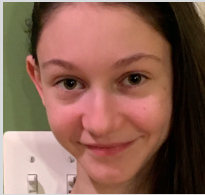
MAX COOPERMAN

JANUARY 12 / 6 SHEVAT

PARENTS: Alan Cooperman and Martina Vandenberg

TORAH PORTION: Bo

INDEPENDENT PROJECT: An avid ice hockey player and student at Alice Deal Middle School, Max is volunteering for the Cool Cats, a nonprofit that provides mentors to children with developmental disabilities who want to play hockey.



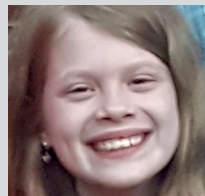
LILY BENDAVID

DEC. 8 / 30 KISLEV

PARENTS: Naftali Bendavid and Dara Corrigan

TORAH PORTION: Miketz (Rosh Chodesh)

INDEPENDENT PROJECT: Lily will be volunteering at Shepherd's Table, a local organization providing food and social supports to homeless individuals and others in need.



PAIGE GEHRKE

JAN. 26 / 20 SHEVAT

PARENTS: Jocelyn and Michael Gehrke

TORAH PORTION: Yitro

INDEPENDENT PROJECT: Paige has always loved animals. She is volunteering at the Animal Welfare League of Arlington (AWLA) and is also making flannel blankets with her friends to donate for the dogs and cats staying in the shelter.



GRYPHON MAGNUS

DEC. 15 / 7 TEVET

PARENTS: Manya and Magus Magnus

TORAH PORTION: Vayigash

INDEPENDENT PROJECT: Gryphon has been working to elect politicians who will vote for gun control. His efforts helped college students (who often have barriers to voting) cast absentee ballots in the midterms. Plus he himself volunteered at the polls and helped people know where to go to vote.



REUBEN GARTENBACH

FEB. 9 / 4 ADAR 1

PARENTS: David Ebenbach and Rachel Gartner

TORAH PORTION: Terumah

INDEPENDENT PROJECT: Reuben is deepening and investing in his Jewish learning by training a younger cousin (who does not have Hebrew school training) to become a bar mitzvah—teaching him Hebrew and the Shabbat prayers. Seeing the same process from the teacher's side has been exciting and powerful.

CONDOLENCES

The Temple Micah community extends its deepest condolences to:

MERYL CHERTOFF, on the passing of her father, Joshua I. Justin

MAGGIE KIRSH, on the passing of her grandfather, John Chalmers Chisholm

RABBI SUSAN LANDAU, on the passing of her grandfather, Dr. George Beckman

KIM PARKER, on the passing of her mother, Penny Lamb Parker

NANCY PINESS, on the passing of her mother, Carol Waldman Piness

BARBARA STEPHENS, on the passing of her mother, Roselyn Kraus

JONATHAN WEISMAN, on the passing of his father, Evan Weisman

STEVEN WEISMAN, on the passing of his cousin, David Sugarman

May their memories be for a blessing.

MAZAL TOV!

Jesse Achtenberg and Sharon King,
on the birth of their son, Isaac

Julie and Andrew Klingenstein, on the marriage
of their daughter, Tory, and Zachary Toal

Rabbi Susan Landau and Rabbi Danny
Moss, on their marriage

Melinda and Douglas Soffer, on the marriage of
their daughter, Audrey, and Sam Watzman

Donya and Igor Timofeyev, on the
naming of their daughter, Zora

Sara and Trenor Williams, on the naming
of their daughter, Stella Ruth

Sukkat Shalom FROM PAGE 1 ►

a car donated by a Micah member, and has moved to a new apartment in suburban Maryland.

At a lunch at Temple Micah to celebrate their first year in America, Karen Mark, a Sukkat Shalom member, toasted their success.

"Their bravery in leaving all that was familiar to them to face an unknown future in a strange land struck a chord for so many of us whose parents, grandparents, and great grandparents made that same journey to this country," she said.

In response, Maleka, in a burst of gratitude, exclaimed: "I am so happy, I cannot say anything," but then added: "Thank you so much, I am so happy, thank you so much."

.

Under the terms of an agreement with Lutheran Social Services, the official resettlement agency in the Washington metropolitan area, Temple Micah's official relationship with the family ceased at the end of October 2018. While the relationship will continue in a less formal way, Sukkat Shalom members always knew self-sufficiency was the goal and rejoiced in the family's success.

The goal, Sukkat Shalom leaders say,

not only was reached, but the family, the volunteers and the Temple Micah community accomplished so much more. The challenge now is to build on the energy of that success knowing the next effort likely will take another form.

On Nov. 29, speaking about what Sukkat Shalom had accomplished in the past year at a meeting called to discuss what the group could do next, Rabbi Zemel said:

"I'm just humbled by what you've done and done in the most biblical Jewish and utterly American way."

He also suggested the effort to find a new way to assist refugees constituted "resistance to what is going on down the street," a not so subtle reference to the White House's immigration policies.

"You are heroes," he told the meeting of Micah members there to discuss what Sukkat Shalom should tackle next.

The possibility of resettling another family is unlikely given the shrinking number of refugees being admitted to the United States.

In September, according to news reports, the Trump administration announced plans to cap the number of refugees allowed to resettle in the United States in 2019 at 30,000. The New York Times said that number represents the lowest ceiling a president

has placed on the refugee program since its creation in 1980, and is a reduction of a third from the 45,000-person limit President Trump set for 2018.

It is those numbers that have led Sukkat Shalom leaders to ask Micah members to explore for suggestions for the next project. .

Robin Shaffert, one of the leaders of the renamed Sukkat Shalom 2.0, opened a meeting in late November by noting that her father's immigration was supported by HIAS. That led to nearly everyone there to recount his or her family's immigration history or talk about why the work is important to them.

Among them was Alexandra Zapruder who said she "couldn't think of anything that more aligns with my values" than the original Sukkat Shalom and the goals of the re-booted version.

Martha Adler, a leader from the beginning, said "this effort saved me from emotional paralysis" over the plight of refugees. She has often remarked on the "added" value Sukkat Shalom brought to Temple Micah in the sense of community building.

She recalled how Rabbi Esther Lederman, who thought she knew most of the members from her former work at Temple Micah, was so delighted to find she didn't know anyone at the very first meeting of Sukkat Shalom.

Those there met in smaller groups to discuss what might be a viable next step, although no decisions were made other than to keep meeting in hopes of having a plan in February.

One possibility discussed came from Magus Magnus, an organizer of Sanctuary DMV, who said he would like to see Temple Micah join other churches and synagogues that work with his group.

Others suggested working with other synagogues or churches who have existing contracts with Lutheran Social Services, to support immigrant families. Possibilities include providing training to their volunteers based on Micah's experience.

The leaders of Sukkat Shalom 2.0 are Shaffert, Adler, Aurie Hall, and Dorian Friedman. Participation is open to all. ♦

HELP FROM MICAH MEMBERS AND BEYOND

As Sukkat Shalom members sought ways to provide professional help to the Afghan family, answers came from Temple Micah members as well as from folks outside the congregation.

Stan Shulman, a Micah member, provided dental care for the adults in the family, in part because his cousin, Dorian Friedman, one of leaders of Sukkat Shalom, asked if he could help.

There was another reason, he explained recently.

"For me, Tikkun Olam, repairing the world, is a bedrock tenet of Judaism. My father, who was also a dentist, always stressed that principle. He was a community pillar and provided an example that I'll never be able to match."

Lauren Lewis, a pediatric dentist in Montgomery County, said she was introduced to the family through Micah member Susan Morgenstein, the widow of Robert Morgenstein, the founder of the practice where Lewis works.

Lewis said that "Dr. Morgenstein was the most giving person I have met, making a career of treating children and special needs patients.

"In carrying on his legacy, I embrace the opportunity to help anyone I can, especially those who may not be able to advocate for themselves."

BERAHA'S BLACKBOARD

UNCOVERING THE TREASURE IN ONE'S SELF

BY RABBI JOSH BERAHA

Once upon a time there was a man named Reb Isaac who had a recurring dream about a treasure buried in a distant land. So real was his dream that he believed if he travelled to this distant land and visited one particular home, there, buried under the kitchen floor, would be a chest full of gold.

Though everyone thought Reb Isaac a fool, determination to fulfill his dream was relentless. So one morning after months of having the same dream over and over—always with the same precise details—he awoke, packed his bags, and departed to find this buried treasure.

After a two-day journey Reb Isaac arrived at the home where he thought he would find his treasure. He knocked on the door and the owner of the house greeted him with surprise and a bit of unease asked, “Hi. Do I know you?”

“Well sir...” Reb Isaac but was quickly interrupted.

“Wait!” said the slightly confused man standing in his doorway. “I do know you, or at least I think I know you.”

“You know me?” Reb Isaac asked. “But how? How do you know me?”

“Um...” said the owner of the home trying to find the right words, “this might sound extremely strange, but every night I have a dream in which I travel to a distant town, and find there a man named Reb Isaac. I ask to dig under his kitchen and find a buried treasure.”

When Reb Isaac heard this stranger's dream he understood the purpose of his journey had been to hear these words so that he would return to his own town to find his treasure buried underneath his own kitchen where it had been all along.

• • • • •

I first heard this story when I was a child but only recently discovered it again—in Michael Rosen's *The Quest for Authenticity: The Thoughts of Reb Simhah Bunim*. This time, the story's central moral seems brighter than ever: a person inhabits his or her own reality, and the truth of that reality is buried deep inside each of us. Any outward quest for truth must eventually lead back to our innermost selves. Or, in other words, we have no choice but to be ourselves, and the discovery of our truest self comes not from turning outward, but from turning

to our own minds and hearts, to our own lived experiences, and from paying attention to that still, small voice within.

As I write this column I realize that the urging to be one's self might come across like a cliché, but sometimes the simplest truths are often the hardest to keep in the forefront of our daily consciousness.

What does it mean to be yourself, to find yourself, to discover the concealed truths about ourselves? My favorite four words: I do not know. I am no expert.

We live in a time—and a city—full of experts, to whom we turn for outside answers about our own internal, lived experiences. We imagine them to be experts on a subject they can't possibly know as well as we do: ourselves.

So, two questions to ask, but not answer completely 1) why don't we trust ourselves and 2) how can we become more self-reflective?

First, why don't we trust ourselves? Why has the self-help book industry increased so dramatically over the past several decades? What is our fascination with experts? Why do we always think someone else has the answer, but never ourselves? When did we stop relying on our own hard work, our own thinking? I think at least part of the answer has to do with laziness.

In 1899 Theodore Roosevelt declared: “I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life, the life of toil and effort, of labor and strife; to preach that highest form of success which comes, not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid ultimate triumph.”

In my experience, modernity is less about the “strenuous life” and more about ease and efficiency. Struggle and deep thinking often take a backseat to convenience. You want a ride? Call Uber. Craving French food? No problem, you can have steak-frites delivered to your door within an hour. Your closet door is broken? There's an app that will send someone right away! And what about those deep, philosophical conundrums, those real doozies you don't even know where to begin to think about? Google them!

I'm not sure why we don't trust ourselves but I do know that we've come to



prefer a certain kind of easy contentedness to hard work and tension. Why learn anything or seek your own answer to a question when other people's answers are so readily available elsewhere?

Second, how can we become more self-reflective? There is no easy answer but the story of Reb Isaac provides a path to one. We must learn to realize our own strengths and what we can accomplish ourselves, by ourselves. Self-reflection is of course not a destination, but a journey in and of itself. The age of the Internet favors scattered thoughts and surface level thinking. The 24-hour news cycle doesn't allow for much time to process. Tweets and flashy news articles and the latest book on the latest scandal exemplify the current moment and not much beyond.

At Temple Micah we include silence as part of every worship service. Real silence. Phones screens are out of sight (we hope!). And in silence we engage with an actual book for an extended, uninterrupted period of time. In that book, our *siddur*, are themes like truth, life and death, love, family, God, nature, the universe, miracles, redemption, revelation and more. In other words, the whole of human experience.

Part of being self-reflective is actively making time to pay attention differently, to pay attention to the bigger questions of life. In listening and getting in touch with the deeper parts of the self and the bigger questions of what it means to be human, we discover ourselves and learn to trust who we are. That is the treasure deep inside—the real you. And realness—truth—is my idea of the great mystery, the Divine life force that flows within us. In other words, by understanding ourselves, we come to understand God.

Come join us in prayer and silence in order to go within, to search your thoughts and notice where you stand. Come and just be. You might even find that in your stillness and quiet is a divine treasure waiting to be revealed.

'SHUL SHOPPING' LEADS TO MICAH

The headlines and stories in the national press can be discouraging: Synagogue membership is declining. Young people are not interested in joining a synagogue. Or so they say.

Fortunately no one told the cheerful people at the New Members lunch at Temple Micah in November where lots of people, including young couples with kids in tow, heard about the various opportunities for learning, community involvement, and fellowship available.

Here are what some of the new members had to say about why they joined Temple Micah.

Jon Jacoby, who joined in October, had been a member of Temple Micah for only a month earlier, said he and his family, which includes two young daughters, had been "shul shopping" for at least a year.



"We were looking for like-minded families at a congregation with a mission of social justice," Jacoby said.

Mieka and Tony Polanco joined three weeks earlier, in part because of their twin 11-year-old sons, Omer and Eitan. They got their introduction to Temple Micah when Arlington friends, Ron and Laura Ferguson, invited them to Micah's Purim spiel.

Lisa Gordon, who, along with her fiancé Nick Brooke, joined a couple of years ago. They, too, live in Arlington, but knew several Micah families, an indication that "shul shopping" is region wide.

Peter and Andi Fristedt, who live in the District neighborhood of Chevy Chase, got introduced to Micah through Next Dor. Now, Peter Fristedt said, "We are all in."

Next Dor also was an attraction for Jane Yamaykin who chaired the New Members event. She joined 4 ½ years ago "because I missed my congregation in North Carolina," she said.

Various Micah veterans described a plethora of opportunities to meet others with similar interests, such as musical (adult choir, pickup band, musical mornings), charitable (Hineni, Micah House, Mazon Micah, Sukkat Shalom), learning (Hebrew instruction, Torah study, book groups, Lunch & Learn), and communal (Shabbat Around Town, Next Dor, the Annual Auction). All of the activities can be found on the Temple Micah website (templemicah.org). Click on the community tab and then on groups to find many of them. Upcoming events are listed on the email blast that members receive on Thursdays.

And for the record, here is the membership activity at Temple Micah in recent years:

In 2016, there were 66 inquiries about membership and 20 joined; in 2017, inquiries totaled 97 and 38 joined; in 2018, inquiries through October amounted to 85 and 32 joined.

Not discouraging at all.

—Fran Dauth



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