



# Time

## FROM RABBI ZEMEL

### ..... PUTTING WHAT I BELIEVE, INCLUDING A MORAL CODE, INTO WORDS TO LIVE BY

DEAR FRIENDS,



I am deeply committed to the notion that we, in the liberal Jewish world, have an urgent responsibility to articulate our beliefs in a way that makes sense to us and resonates with those around us. I think we do not do that well or often.

If I am unable to put my theology into words, it follows that I don't really know what I believe

The fastest growing religious identification in the United States is the so-called "nones," those with no religious beliefs or commitments. I choose to believe that many, if not most, of the "nones" simply have not experienced a faith community that speaks to their souls.

I further believe that Judaism can be a faith for our time.

My Jewish faith begins with our human self-awareness. Genesis teaches us that we are each created in the image of God. The rabbis teach that we are doubly blessed because Genesis makes us aware of this. This self-awareness means that we know we are alive. We are conscious and we are self-conscious. As Mark Twain wrote: "Man is the only animal that blushes. Or needs to."

This self-knowledge brings with it a painful yearning. I do not know how else to describe it. It is this painful yearning, I believe, that leads human beings to impose a structure on the world we inhabit. We are not lions in a jungle. We want to make sense of

CONTINUED ON PAGE 5 ►

## Micah Holds Its Own On Attendance During Pandemic

BY FRAN DAUTH AND KATE KIGGINS

NEARLY ONE-THIRD OF U.S. adults were watching religious services online or on television last summer, according to a Pew Research Center survey published in August.

Micah members and friends are also equally and enthusiastically embracing this new virtual world.

As Rabbi Beraha says in his column on page 11, Shabbat attendance has increased tremendously since the Covid-lockdown began in March, and hasn't much changed, "week in, and week out." And, he thinks he knows why.

On most Fridays since the lockdown began, about 130 to 150 households take part via Zoom. Prior to the pandemic there might have been 100 people in attendance on occasion, and often there were between 40 to 50 people. On Friday, Dec. 18th, 189 Micah households were logged into Zoom as services began.

Many of the services and activities



Debra Winter, Micah's worship music artist, sounds just as good on Zoom, as in the sanctuary.

that used to take place within the walls of Temple Micah's building on Wisconsin Avenue are now virtual. Few have seen a drop off in participation.

Consider Lunch & Learn, the once-a-month program featuring Micah members speaking about topics on which they are expert. In the Before Times, folks came to Micah to eat lunch – soup

CONTINUED ON PAGE 6 ►

## Bringing A Little Light At A Very Dark Time With Songs and a Guitar

BY FRAN DAUTH

THE ELDERLY MAN in a psychiatric ward at New York's Bellevue Hospital was catatonic, unable to move. He also was mute. How was it that he eventually gave Ilana Goldman, a recent two-year cantorial intern at Temple Micah, a Jewish blessing that she now cherishes?

Goldman, who expects to be ordained a cantor in May, was at Bellevue on her second internship as

part of her studies at Hebrew Union College. Her time there has included stints counseling patients on surgical, medical, trauma, prison, ICU and addiction units. She also ran a musical and spirituality group on an in-patient psychiatric ward.

Here, in her words, are how she came to be blessed by the man, one of

CONTINUED ON PAGE 7 ►

“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

Stephanie Crawley  
ASSISTANT RABBI

Rachel Gross  
EXECUTIVE DIRECTOR

Teddy Klaus  
MUSIC DIRECTOR

Debra Winter  
WORSHIP MUSIC ARTIST

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## PRESIDENT’S COLUMN

# INTRODUCING THE HOT NEW GAME: TEMPLE MICAH VINE TRIVIA

By JOSHUA BERMAN

I think it’s fair to say this already has been quite a long winter. Avinu Malkeinu seems like eons ago and even Hanukkah is a distant flickering candle in the rear-view mirror.



Indeed, even for those of our congregants who are in warm Florida and California (yes, I know who you are and am eyeing you somewhat jealously), the combination of the pandemic, political transition, early sunsets and wintry mix has made for some weariness.

So how about something a little light?

I hereby, with all of the very limited powers bestowed to me as your board president, introduce Temple Micah Vine Trivia.

It’s time to dust off your knowledge of some of the people you think you know well. But do you really? After all, it’s very much in the Micah and Jewish traditions to ask questions.

The Rules? Meh. Don’t worry so much about the rules. But if you feel compelled to have a rule, then let’s have one and only one rule: You can’t play alone. That’s right, you have to collaborate with some of your Micah friends and fellow congregants. After all, Temple Micah is about collaborating, schmoozing, kibbitzing, critiquing (sorry, rabbis) and being confident in the reality that one plus one is more than two.

So before you dive in to the challenge, pick up the phone, send a text, shoot off an email or even set up a Zoom with someone (or better yet, a group) from the temple. Maybe it’s that old friend

who you always used to sit near at Friday night Shabbat Services (for me, that’s Jodi Enda), but you haven’t seen or talked with in a while. Or perhaps it’s the fellow Machon Micah parent who used to sing “Sweet as Honey” just slightly off key but always made you smile.

Or better yet, someone you care about in the community about whom you’re just a bit worried – you haven’t seen her on a Zoom service in weeks and just want to check in.

Have you reached out? Have you checked in? Have you caught up? Have you spruced up that connection? Great! Now you’re ready to play.

This inaugural edition will be a “Matching Round.” On page 9, I’ve provided you with the names of 15 current and former rabbis and senior staff, and several current and former board presidents (your fellow congregants). I’ve also provided 15 “Fun Facts” about them. All you have to do is collaborate with some of your fellow Micah friends, brainstorm and then match the facts with the people.

One request: please do not email or call our fantastic leaders Rachel Gross or Jeannelle D’Isa in the temple office to ask them how to submit your answers. No need. Just keep your answers (guesses?) handy, and we will be posting the correct responses on our brand-new website. Look for them there. And while you’re there, take a moment to poke around at how great it is.

Pencils up. Cue Jeopardy music (with a wistful nod to Alex Trebek and his legacy). Here we go.

Turn to page 9 for the list of Micah personalities and fun facts about them.

## The Feast

## THE CHOCOLATE CHIP RASPBERRY CUPCAKE EDITION

BY ALEXANDRA WISOTSKY

WHILE WATCHING ALEXINA HAEFNER, Temple Micah's Community Coordinator, run a virtual baking series for R2B, Micah's program for teens last summer, it occurred to me to talk to her for The Feast.

But it wasn't until this fall that we connected. Although I promised her a short conversation, we ended up talking for more than an hour, sharing recipes and travel experiences and how she manages to keep the Micah teen set engaged over video.

Alexina, who graduated from the College of William &



CONTINUED ON PAGE 4 ►

## RASPBERRY-FILLED CHOCOLATE CHIP CUPCAKES WITH RASPBERRY BUTTERCREAM

*Makes 24 cupcakes • Time to prepare: about 1 1/2 hours plus time for cooling (about 3 hours in all)  
Requires two 12-cup cupcake pans/muffin tins.*

## INGREDIENTS

*For the Cupcakes*

- 2 cups granulated sugar
- 1 3/4 cups + 2 tbsp all-purpose flour
- 3/4 cup unsweetened cocoa powder
- 2 teaspoons baking powder
- 1 1/2 teaspoons baking soda
- 1 teaspoon salt
- 2/3 cup canola oil
- 1 cup milk
- 2 eggs
- 2 teaspoons vanilla extract
- 1 cup hot water
- Approx. 1 cup chocolate chips + approx. 2 tbsp flour

*For the Raspberry Filling*

- 2 cups raspberries (fresh or frozen)
- 1/3 cup sugar
- 1 1/4 cups water
- 3 tablespoons cornstarch
- 1 teaspoon lemon juice

*For Raspberry Buttercream Frosting*

- 1 cup raspberries (fresh or frozen)
- 3 tablespoons lemon juice
- 1 lb box of confectioner's sugar
- 1 cup (2 sticks) unsalted butter, room temperature
- Red food coloring (optional)

## STEPS

*For Cupcakes*

1. Preheat oven to 350F and line pans with cupcake liners.
2. Mix sugar, flour, cocoa powder, baking powder, baking soda, and salt in a large bowl.
3. Stir in canola oil and milk, and then add eggs one at a time, stirring until combined
4. Stir in vanilla extract and then stir in cup of hot water. The batter will be very thin.
5. Chop chocolate chips, toss pieces in flour (this will help suspend them in the batter), and stir them into the batter.
6. Fill cupcake tin 2/3 of the way full and bake for 18-22 minutes.
7. Cupcakes are done when a toothpick comes out clean. Cool completely before filling and frosting.

*For Raspberry Filling*

1. In a medium saucepan, combine raspberries, sugar, water and lemon juice and cook until raspberries break down.
2. Whisk in corn starch and cook until mixture has thickened to your desired consistency.

3. Once cupcakes have thoroughly cooled, use a knife to create a shallow hole (about an inch wide and an inch deep) in the top of each cupcake, setting aside the cake removed. Pour filling into the hole and replace the cake segment you removed.

*For Raspberry Buttercream*

1. Add raspberries and lemon juice to a saucepan and cook over medium heat until raspberries break down.
2. Strain mixture through a fine mesh strainer into a bowl to remove seeds, then chill liquid in the refrigerator until no longer warm.
3. Cream the room temperature butter with a hand or stand mixer.
4. Beat in the confectioner's sugar and then add raspberry liquid until the desired consistency and flavor is reached (I used around 1/4 cup). If you want a darker pink or red frosting, add optional red food coloring.
5. Fill piping bag and frost your cupcakes after they have cooled and the filling has been added.

## THE IMPORTANCE OF REMEMBERING

Have you ever been struck by the poignancy of the names each Friday on Shabbat service sheets of those who have died from Covid-19 or have been lost to violence in the region?

Here is the one of those lists of Covid deaths from early December:

*Suhaila Siddiq, 81, surgeon and Afghanistan's first female general, Kabul, Afghanistan; Melinda Roellig, 37, elementary art and music teacher, Clarksville, Indiana; Donal Leace, 81, folk musician and Fulbright scholar, Washington, DC.*

We asked Jeannelle D'Isa, Temple Micah's office administrator who compiles the list, how she selects the names. With multitudes dying each week worldwide, how does she decide who she will highlight?

"The Covid victims are gathered from a mix of national and international obituaries and congregant requests," she said.

"I always try to emphasize the losses in service-oriented professions, the disproportionate impact

of the pandemic on people of color, and — all these people are so *interesting* in their own way. Human beings just are. So, I try to pick the salient traits from their loved ones' remembrances."

Then, there is the list of those lost to violence in D.C. Here is that list from the same Friday in December.

*Carmelo Duncan, 1, SE DC; Kelvin Gross, 30, Oxon Hill, MD; Anthony Orr, 30, no fixed address; Devonte Wilson, 25, NW DC.*

D'Isa, who compiles that list as well, said she obtains the list from the "DC police news room," a list that she recalls was known as the police blotter when she was growing up. Previously, the information came from a blog maintained by Micah member Virginia Spatz.

Putting that list together can be painful. "I was so saddened," she said, at seeing "the loss of a literal infant."

"Remembrance is a big deal, always, but especially when it can lead to reflection," she said.

### Feast FROM PAGE 3 ►

Mary in the spring of 2019, joined the Micah staff in July of that year as the temple community coordinator. In addition to working with teens at R2B, she is involved with Next Dor, Micah's program for adults in their 20s and 30s.

Plus, she works with Rabbis Beraha and Crawley on the Micah Storefront Project, an outward-looking program for young families and adults, now operating virtually.

Alexina's family had moved to Singapore for her father's job when she was 16. "It was not my favorite place to live as a teen," she told me. "But the food is amazing," she added.

It was when she returned alone to the U.S. at age 18 to attend college that she "realized I needed to learn how to cook for myself, and I needed to learn how to make vegetables taste good."

So Alexina taught herself to cook by watching videos of the British chef and

television personality Gordon Ramsay. (I would just like to interject here how much I love this — like a modern version of those who learned to cook French food by watching Julia Child's show. Seriously, I'm kvelling!)

Since then, Alexina's repertoire has greatly expanded. "I rarely re-do recipes," she said. "Since Covid started I have been baking bread two to three times a week. I also enjoy making biscuits on the weekends," she said.

She and her sister (the whole family has returned to the U.S.) "do themed desserts to go with our movie nights. We have been watching a lot of *Twilight*, so we made a cake that said Team Edward, and chocolate chip raspberry cupcakes that had an oozing raspberry center."

Despite all of the baking, Alexina said she prefers cooking, making a lot of marinades for tofu (she is vegetarian), or using vegetables from her CSA. "I do

a lot of cooking with whatever I have around," she said.

But since it was close to Halloween when we spoke, Alexina shared her chocolate chip raspberry cupcake recipe.



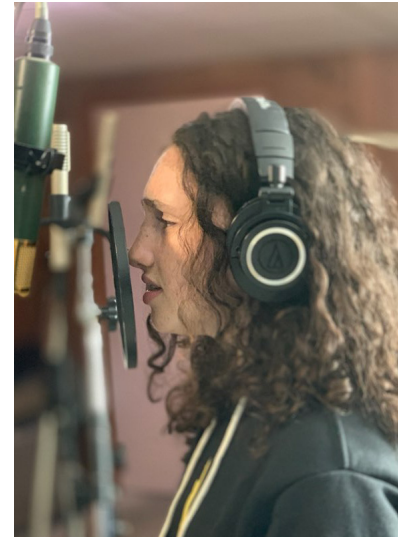
## MICAH TEEN PURSUING MUSICAL DREAM



Micah's Petra Munter, a vocal major at Duke Ellington School of the Arts, has a song streaming on iTunes, Amazon, Spotify and YouTube that is a call to action to combat inequality.

Petra, who is 15 and became bat mitzvah in 2018, wrote the words and music to "Better (I Stand with You)." She is the daughter of Suzanne Goldenberg and Anthony Munter.

Petra, who uses the artist name of Petra RGM, says her dream is to be "a singer-songwriter and entertainer."



### Rabbi's Message FROM PAGE 1 ►

things. We count time, dividing years into months, months into weeks, weeks into days, and we count each and every one of them. We cannot live with the notion that every day is the same as every other day. This is a kind of nightmare of endless monotony, endless labor, endless repetition. We therefore find reasons to celebrate birthdays, anniversaries, promotions, graduations and holidays. Jews have Shabbat and festivals. Every culture seeks ways to differentiate time and to make some times more special than others. This is all part of human self-awareness and yearning. My Jewish story begins here.

My Jewish faith rests on an unprovable commitment that there is such a thing as a moral core to this universe that I am aware of and live in. What I mean by that is that just as scientists are committed to the principle that scientific laws such as gravity and light govern nature, I believe that there is such a thing as a sacred, moral core to creation. I simply cannot abide the belief that the human moral order is up for grabs — that I do what is right for me and you do what is right for you.

Slavery, murder, torture, to name a few, must be strictly — morally — forbidden. Such morals are beyond debate and are rooted in what I call a sacred belief.

I further believe that humanity evolved to discover and articulate these principles, which are embedded in many places. The Torah is one. Thomas Jefferson's stunning statement, that "all men are created equal," is another. It is for this reason that the Western Enlightenment is a partner with my Judaism. The Western Enlightenment represents a commitment to human reason, science, truth, freedom and equality.

My Judaism is not afraid of the rights of the individual, but lauds them. Each of us has the burden and responsibility to live our lives freely, as autonomous selves, constrained only by the moral code required to live in community because we know that we are unable to live alone. We are, by nature and temperament, moved to live with others, even as it is challenging to do so well and easily. We created a single rule to live by. Hillel said it succinctly, "What is hateful to you, do not do to others. All the rest is commentary. Go and learn."

The Judaism I celebrate

wants for every human being a fulfilling life wherein we grow in love, kindness, compassion and wisdom. In order to do that we need to learn to be deeply and constructively self-reflective, to seek to see ourselves as others see us. This is the purpose of prayer and study. Torah is our guide. Socrates taught that the unexamined life is not worth living. This is a deep Jewish truth and is the very essence of prayer.

My Judaism is, then, a celebration of the life of the individual and an ongoing reaffirmation of the morals embedded in the Jewish way of life. This forms the core of Jewish ritual life, holy days, seasons and the human life cycle. We live in community in order to celebrate. We know that to be human is to be social. Home is not simply the private, individual or family domain. Home is also where the community gathers to learn, sing, eat and live. The Jewish community has an open door. All may enter, those born into the family, those who wish to visit as well as those who want to join. The newcomers bring a special joy afforded to us by this magical moment of American Jewish history in which we live.

People ask me where God fits in. There is no

harder question to answer. Maimonides taught that God can be described only in negative terms since the human mind cannot conceptualize our infinite God. Any conception of God is, by definition, an idolatry. Following this wisdom, I begin here: My God is not a discrete being. My God is not an all-wise, all-knowing being that acts in history. My God is not any sort of superbeing.

If I dispense with the negatives, the most I can say is that God is the great beyond. God is the source of all being. God is the bedrock of the moral code. God is the guarantee that a well-lived life is worth pursuing. God is the voice or spirit within me that is the source of my wonder, gratitude and urge to pursue the good. God is the partner with whom the Jewish people stand in covenant to be a carrier of Torah into the world. More than this I cannot say — and I say even this with more than a small degree of hesitancy. God is ultimately the great unknown, the source of all human humility.

These are my thoughts as I seek to craft a Jewish theology that makes sense to me and, hopefully, to others.

Shalom,  
Daniel G. Zemel

**Attendance FROM PAGE 1 ►**

and salad, a dessert along with tea and coffee – and listen to that month’s speaker. It still happens. But lunch is at home. And no one knows whether one is having soup and salad or something a little more caloric.

What is different, according to Geri Nielsen, who keeps track of the Zoom Lunch & Learn registrations, are the numbers of people who are watching. While 50 was an average crowd when L&L was in person, now as many as 100 often show up, sometimes quite a few more.

In July when Jodi Enda, a journalist who is a former Micah board president, spoke about interviewing 2016 Trump supporters in Pennsylvania on why they continued to support him in 2020, the number of people who registered to watch on Zoom was 199.

Seven Wise Aging alum groups continue to meet either once or twice a month on Zoom. Jan Gordon, the Wise Aging coordinator, says attendance has been great, especially since transportation, a problem for some of the participants, is not an issue in a virtual world. About 70 people who had been part of previous Wise Aging sessions participate in the Alum groups.

“During this time of limited social interaction, we are all finding that these gatherings help us sustain resilience and spirit,” Gordon said, adding: “We all value our deep friendships more than ever. The warm faces we see are a welcome reminder of why we love Temple Micah.”

And Wise Aging is continuing to form new cohorts on Zoom, according to Gordon, who noted those interested

could email [wisearging@templemicah.org](mailto:wisearging@templemicah.org).

The Micah Book Club usually counts about 15 members online, but has seen as many as 25 in attendance in past months.

Various study groups, such as the Wednesday Morning Group, previously known at the Monday Morning Group, the Downtown Discussion Group, which, of course, no longer heads downtown, and the Psalms Group, have stayed the course. And the conversations

and the Pre-K class has been full each time they’ve met, Tash said.

“Kids who are doing all their schooling online are “fatigued and a bit distracted,” she said. “They don’t get to see other kids nearly enough and for families who are working/studying/living together in close quarters, it’s another obligation ... Everyone needs some down time,” she added.

Of the U.S. adults who told Pew researchers that they now view religious services online or on television, half of them said they began doing so for the first time during the coronavirus pandemic.

The Pew survey, conducted in mid-July, found lots of people like virtual worship. Nine out of 10 Americans who had watched services on line or on TV said they were “very” satisfied (54%) or “some-what” satisfied (37%), according to the Pew Survey. Only 8% said they were “not too” or



**Rabbi Beraha's family joined him on Zoom as he led a Friday night service.**

are just as heated as they always were.

There have been, of course, some bumps in the virtual road.

Micah Education Director Sharon Tash reports the Machon enrollment is down a little this year, although that was expected because of the pandemic, although the drop wasn't in large numbers.

“We pretty much know that the main reason for this is that some families with younger students are choosing to wait out the year because the amount of time on Zoom has been challenging for their young children.”

She said there are many “regulars” among the younger students as well. The “Hebrew in Hebrew” class on Monday afternoons with Rabbi Beraha regularly gets at least 14 or 15 students

“not at all” satisfied.

What does this say about the future? Will religious experiences remain an online thing? That’s not what the Pew research found.

“Most U.S. adults overall say that when the pandemic is over, they expect to go back to attending religious services in person as often as they did before the coronavirus outbreak.”

The Pew survey also found that most U.S. adults don’t see online worship as part of their lives when the pandemic restrictions on gathering ends.

Does that mean Micah attendance might ebb? Possibly not. In his column inside, Rabbi Beraha sees reasons for the upswing that have nothing to do with convenience, and much to do with substance. ♦

**Bringing Light FROM PAGE 1** ► the few Jewish patients she encountered:

“Every day I would go to visit with him, and even though he couldn’t speak, I would say that I am by his side, and that I see his pain. Gradually, his condition began to improve and he could say little phrases like ‘I need help, please help me’.

“One day, I visited him on a Shabbat, and I wished him a Shabbat Shalom. It was a miracle, (when) he said “Shabbat Shalom” with such certainty and pride. Then I started softly singing Goldfarb’s “Shalom Aleichem” and he was singing along with me for a few moments, in Hebrew; he could recall all of the words.

“Somehow in the depths of his memory, there was the music. A few weeks later as he was being discharged to a rehab facility, I asked him to give me a blessing. He recited the motzi, in Hebrew, with confidence and strength. And

it was the greatest blessing I could ever receive; one I will cherish.”

Goldman, who wrote about the experience for the HUC Facebook page, told *The Vine* that she was drawn to work at Bellevue “because of the range of patients I would get to work with religiously, socio-economically and culturally. “I was very interested in working with patients experiencing addiction, as that is a taboo topic especially in Jewish communities.”

Her work at Bellevue, she wrote on the Facebook page, has meant that she meets with doctors and nurses to create a comprehensive treatment plan for patients with the understanding that “spirituality and religion is a critical part of their stay.”

Most of her patients, she said, are not Jewish. “I find, though, religious affiliation is irrelevant.”

In a possible nod, to the kind of reckoning that many



Americans are experiencing these days, she said, that now as she is about to be ordained a cantor, she is “more aware of my own biases, assumptions and fears that interfere with my ability to guide a patient.” But, she added, “I am more confident going deep with the patients on difficult and uncomfortable topics, more self-assured, and have more intuition.”

She was drawn to a second internship at Bellevue, in part, because of the pandemic, she told *The Vine*.

“As Covid-19 surged throughout the country, HUC announced that all classes would be moved online for the entirety of the school year. I was feeling a sense of loss that my 5th and final year of cantorial school would be so different than I had hoped for.

“The reality set in that I would never get to attend an in-person class at my beloved school on West 4th Street. My internship at East End Temple (NYC) was also moved to being held online.

“I returned to Bellevue because I was craving a deep connection and seeking to bring a little light during this very dark time in the world.”

Goldman, who grew up in

New Jersey, is the daughter of a professional cellist and a father who plays the accordion. When she was 6 years old, she explains, the cantorial student at her small Reform congregation encouraged her to join the children’s choir.

“From then on I was hooked. I love to sing.”

Later she performed in a variety of community theater productions across New Jersey, including *Fiddler on the Roof*. At the same time, she continued singing in synagogue “gradually increasing my repertoire, leading one prayer each service.”

Goldman majored in music and voice, plus psychology, at Lawrence University in Appleton, Wis.

“While at Lawrence University I instituted and led the Hillel’s first Kabbalat Shabbat services. That experience leading Shabbat services with students renewed my love for Jewish music. I felt fulfilled that my singing was not about impressing an audience or having the best technique, rather the joining of my friends and peers’ voices in prayer and song. Becoming a cantor always felt like a natural path because it is where I found my voice,” she said. ♦



# TZEDAKAH

October 15–December 22, 2020

## YEAR-END APPEAL

Susan Alpern-Fisch and Richard Fisch  
Lucy and David Asher  
Larry and Kathleen Ausubel  
Larry Bachorik and Gail Povar  
Susan Bandler and Joel Korn  
Jill and Howard Berman  
Diane Berreth and David Kobrin  
Aaron Bielenberg and Karen Young  
Jeff Blattner  
Arlene Brown and Eugene Bialek  
Lynn Bonde  
Randi and David Braverman  
Howard Bray  
Dean Brenner and Robin Shaffert  
Shellie and Andy Bressler  
Michelle and Robert Brotzman  
Rita and Gary Carleton  
Jannet and Alan Carpien  
Alan Cohen  
Sophia Coudenhove-Kalergi  
and Jeremy Weinberg  
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Robin Davison and David Skorton  
Rachel Dorman and Nicholas Stark  
Mckinley and Alex Edelman  
Peter Edelman  
Elizabeth Eder and Douglas Barry  
Helen Epps  
Lora and Frank Ferguson  
Ronna and Stan Foster  
Rabbi Samantha Frank  
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Jamie Gardner and Jonathan Stern  
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Stephen Kurzman  
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Zachary Lynch  
Michele and Sean Mackie  
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Amy McLaughlin and Mark Levine  
Elizabeth Miller and Daniel Sallick  
Rielle and Seth Miller Gabriel  
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Gwen and Marc Pearl  
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Rebecca Perry and Louis Kolodner  
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Linda and Rabbi Marc Raphael  
Nancy Raskin  
Isabel Reiff and Lee Pasarew  
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Marcia and Clark Silcox  
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Shelley Temchin and Tom Parker  
Harriet and Randy Tritell  
Harriet and Louis Weiner  
Cecelia and Mark Weinheimer  
Alice Weinstein  
Gloria Weissberg  
Bobbie and Ed Wendel  
Grace Mitchell Westreich  
and Jonathan Westreich

## HIGH HOLY DAYS

IN HONOR OF  
Susan Alpern-Fisch, by Dr. Dana  
M. Alpern and Mr. John Pollick  
The Henoch family, by Robert  
and Linda Wanerman  
Michelle Sender, by Audrey Parker

## BUILDING FUND

IN MEMORY OF  
Malcolm Bernhardt, by Sid and Elka  
Booth, Leonard and Michelle Tow

## ENDOWMENT FUND

IN MEMORY OF  
Bertha Levenson, by  
Brenda Levenson

## GENERAL FUND

Albert Jacobs  
Lawrence B. Kraus  
Barbara Stern

IN HONOR OF  
Naia Albert on her becoming  
bat mitzvah, by the Saruk family  
(Louise, Michael, Ben and Evan)  
Don Elisburg, by Richard  
and Marjorie Siegel  
Marcia Silcox for her kindness  
and delicious challah; and Rachel  
Gross and the staff, by Kathy  
Spiegel and Richard Fitz  
Dorothy Kirby on her 100th  
birthday, by Howard Bray  
Jay Henry Moss, by David Moss

IN MEMORY OF  
Malcolm Bernhardt, by David and  
Lucy Asher, Lora Ferguson, Paul  
Greenberg and Rick Billingsley,  
Mary Beth Schiffman and David  
Tochen, Michelle Sender  
Jerome Brawer, by Scott Brawer  
Ingrid Marath Carlson and Joseph  
Weiss, by Martha Weiss  
Tony Coloretti, by Nani Coloretti  
and David Goldstein  
Julie Ann Effros, by Robert Effros  
Edward Fargotstein, by  
Sid and Elka Booth  
Freda From, by Alvin From  
Marcia Kempner, by Alice Weinstein  
Annie Lass, by Ellen Sommer  
Rachelle Levitt, by David  
and Johanna Forman  
Victor Margolin, Jack Samuels, and  
Perl Samuels, by Sylvia Margolin  
Graine Robinson, a great  
friend of my mom, Marjorie  
Seidel, by Michael A. Seidel  
Susan I. Samuel, by Sylvia Raphael  
Sidney Trager, by Karen and  
Nathan Beraha, Lora Ferguson,  
Judy Hurvitz, Melanie Nussdorf

## INNOVATION FUND

IN HONOR OF  
Harriette Kinberg's granddaughter,  
Jovelle Gaetana Gozzi Kinberg, by  
Richard Fitz and Kathy Spiegel  
Geri Nielsen's 80th birthday, by  
Richard Fitz and Kathy Spiegel

IN MEMORY OF  
Don Lehmann, by Rich Lehmann  
Lilian Sokolow, by Debra Knopman

## LEARNING FUND

IN HONOR OF  
Harriette Kinberg's granddaughter,  
Jovelle Gaetana Gozzi  
Kinberg, by Nancy Raskin  
Geri Nielsen's 80th birthday,  
by Nancy Raskin

IN MEMORY OF  
Malcolm Bernhardt, by Burton  
Greenstein, Mark Gruenberg  
Alice Hirschmann, by Carole  
and John Hirschmann  
Edward Price, by Jean Briskin  
Sidney Trager, by Thelma Weiner

## MICAH HOUSE FUND

Sidney and Elka Booth  
Daniel Gensler and Bonnie Steinberg  
Judy and Jack Hadley  
Katherine Kiggins  
Michele and Sean Mackie  
Harriet and Randy Tritell

IN HONOR OF  
Amy Berman, by Jack Berman  
Micah House, by Ruth Feldman  
The Micah House board, by  
Debra Knopman, Jeff Passel  
My 90th birthday, by Rhoda Hyde  
Barbara Saffran Stern,  
by Kathryn Ceja  
Josh Seidman and Jocelyn  
Guyer, by Larry Hoffman  
Barbara and Larry Sherman and  
Thanksgiving, by Marian Sherman  
The Steinberg family on  
Hanukkah, by Dan Steinberg

IN MEMORY OF  
Laurel R. Bergold, by Zachary Lynch  
Malcolm Bernhardt, by Eugene  
Bialek, Laurie Frankel  
Barbara Daniels, by Cindy Koch  
David and Geraldine Feldman,  
by Howard Feldman  
Mike and Bea Greenberg,  
by Marcia Brod  
Samuel Iker, by Jean Iker  
Claudia and Walt Lesnick,  
by Elizabeth Eder  
Jerry Liebenau, by Carole Sugarman  
Sidney Trager, by Harriette Kinberg



# Play the Vine Trivia Game by Matching These Folks and These Facts

## Your Micah Friends

- Rabbi Josh Beraha
- Board President Joshua Berman
- Rabbi Stephanie Crawley
- Former Board President Jodi Enda
- Rabbi Samantha Frank
- Cantorial Intern Ilana Goldman
- Executive Director Rachel Gross
- Music Director Teddy Klaus
- Rabbi Susan Landau
- Rabbi Esther Lederman
- Cantorial Intern Gabriel Lehrman
- Former Board President Marcia Silcox
- Former Cantor Meryl Weiner
- Worship Music Artist Debra Winter
- Rabbi Daniel Zemel

## Fun Facts

- I spent my birthday on an oil tanker at sea one year.
- My father sold 24-carat fingernails to manicure salons.
- I learned Farsi with the Mountain Jews of Azerbaijan.
- I'm half Sephardic and will share recipes and treats.
- I was with Nelson Mandela when he visited his old cell on Robben Island.
- I have a world ranking (very low) for solving a Rubik Cube.
- I was the Mikado in my school's production of "The Mikado".
- I take a boxing class three times a week.
- I have been to 49 states.
- My parents met in Lesotho.
- I was the captain of the varsity cross-country team in high school.
- I played guitar and sang with Jackson Browne at an after-concert party.
- I am fluent in French, having lived in France a few times.
- My cat has an Instagram account but I do not.
- Whitney Houston's "I Will Always Love You" was the No. 1 hit the year I was born.

### Tzedakah FROM PREVIOUS PAGE ►

Natalie Westreich, by Jonathan Westreich

### MUSIC AND WORSHIP FUND

Dean Kroekr

#### IN HONOR OF

The rabbis, Debra Winter, Teddy Klaus and the choir, for the extraordinary High Holy Day services, by Richard Fitz and Kathy Spiegel  
 Teddy Klaus, Rabbi Josh Beraha, Rabbi Tamara Miller and Gwynneth Russler for their wonderful work with our son Nico Watts in preparation for his becoming bar mitzvah, by Annie Petsonk and John Watts  
 Shelley Grossman's 80th birthday, by Stu and Francie Schwartz  
 Teddy Klaus, by Daniel Gensler and Bonnie Steinberg  
 Geri Nielsen's 80th birthday, by Stu and Francie Schwartz  
 Francie Schwartz's birthday, by Richard Fitz and Kathy Spiegel

#### IN MEMORY OF

Miriam Mintz Foster, by Stan and Ronna Foster  
 Jane Morningstar, by Sara Morningstar and Phil Katz  
 Lou Sandler, by Mark Gruenberg

Sidney Trager, by Martha and David Adler, Roberta Aronson, Sid and Elka Booth, Shellie and Andy Bressler, David and Barbara Diskin, Jodi Enda, Richard Fitz and Kathy Spiegel, Richard and Susan Lahne, Sara Morningstar and Phil Katz, Steve Rockower and Ann Sablosky, Claire B. Rubin, Ellen Sommer

### RABBI BERAHA'S DISCRETIONARY FUND

#### IN HONOR OF

Rabbi Beraha's inspiring and meaningful High Holy Day services, by Nancy Raskin

#### IN MEMORY OF

Stuart Goldberg, by Eric and Elizabeth Goldberg  
 Susan Irene Samuel, by Andi and Peter Fristedt and family  
 Alan Stark, by Nicholas Stark and Rachel Dorman

### RABBI CRAWLEY'S DISCRETIONARY FUND

#### IN HONOR OF

Rabbi Crawley's inspiring and meaningful High Holy Day services, by Nancy Raskin

#### IN MEMORY OF

Lillian Lehmann, by Rich Lehmann  
 Susan Samuel, by Shellie and Andy Bressler

### RABBI ZEMEL'S DISCRETIONARY FUND

Daniel Oshtry and Sheila Krumholz  
 Marjorie Sherman

#### IN HONOR OF

Miriam and Sean Grogan, by Judi and Rick Cogen  
 Rabbi Zemel's very inspiring High Holy Day services, by Nancy Raskin

#### IN MEMORY OF

Malcolm Bernhardt, by Arlene Brown and Gene Bialek, Arthur and Sandra Brown, Barry and Carolyn Graubard, Celia Shapiro and Bob Dorfman  
 Joshua Justin, by Meryl Chertoff  
 Rabbi Lynne Landsberg, by Dennis and Jesse Ward  
 Eliot Levinson, by Bryna Brennan  
 Renee Reiff and Jack Pasarew, by Isabel Reiff and Lee Pasarew  
 Pauline Skorton, by David Skorton

### SOCIAL JUSTICE FUND

David and Lucy Asher  
 Nancy Elisburg  
 Daniel Gensler and Bonnie Steinberg  
 Bayla White

#### IN HONOR OF

In appreciation of High Holy Day services, by Rich Lehmann  
 James and Andrea Hamos, by Ian and KJ Hamos  
 The Hineni Committee, by Jack and Judy Hadley  
 Joshua and Justine Kinberg, by Harriette Kinberg  
 The birth of Barbara Ruth Fogel Nelson, by Thomas and Susan Nelson  
 Daniel Raviv, on the occasion of his becoming bar mitzvah, by Sid and Elka Booth

#### IN MEMORY OF

Phyllis Appel Bell, by Harriette Kinberg  
 Hal Bernard, by Stacy Bernard Davis  
 Malcolm Bernhardt, by Susan Kalmon, Mark and Cecelia Weinheimer, Bayla White  
 Michael Nussbaum, by Gloria Weissberg  
 Fanny Rockower and Paul Goldenberg, by Steve Rockower and Ann Sablosky  
 Ida Weinstein Schotz, Louis Schotz and Phyllis Schotz Salzberg, by Ellen and Stanley Brand

### SUKKAT SHALOM

#### IN HONOR OF

Jenifer, Michael, Jasper, and Laila Oko, by Diane and Charlie Gottlieb

#### IN MEMORY OF

Shirley Suconik, by Martha and David Adler

### THE RABBI DANIEL GOLDMAN ZEMEL FUND FOR ISRAEL

Don and Joanne Hart

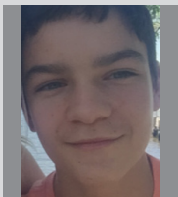
#### IN HONOR OF

Noah Bloom becoming bar mitzvah, by Sara and Steven Just  
 Danny and Louise Zemel, Geri Nielsen, by Burton Greenstein

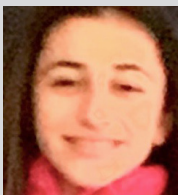
#### IN MEMORY OF

Harvey Salkovitz, by Celia Shapiro and Bob Dorfman  
 Linda Rae Sher, by Johanna Mendelson Forman

## B'NAI MITZVAH



**HOLDEN MITCHELL  
KOLODNER**  
JANUARY 9 / 3 TEVET  
**PARENTS:** Felicia Kolodner  
and Louis Kolodner  
**TORAH PORTION:** Shemot



**EMMA KATE MANCUSO**  
JANUARY 16 / 3 SH'VAT  
**PARENTS:** Leesa Klepper and Mario Mancuso  
**TORAH PORTION:** Va'eira



**SASHA KUBAL**  
FEBRUARY 6 / 24 SH'VAT  
**PARENTS:** Julie and Ed Kubal  
**TORAH PORTION:** Yitro



**LEO FELIX ROSAND**  
FEBRUARY 13 / 1 ADAR  
**PARENTS:** Sarah and Eric Rosand  
**TORAH PORTION:** Mishpatim



**SILAS OBADIAH LONGSTRETH**  
FEBRUARY 20 / 8 ADAR  
**PARENTS:** Molly Rauch and Ben Longstreth  
**TORAH PORTION:** Terumah

## MAZAL TOV!

Adam Goldstein and Shira Zemel on the birth of their daughter,  
Orli Ruth Goldstein, granddaughter of Danny and Louise Zemel

Maia Merin and Alex Nazaryan on the birth of their son,  
Moses Levon Merin Nazaryan

## CONDOLENCES

The Temple Micah community extends its deepest condolences to:

**STUART BROWN**, on the passing of his aunt,  
Millie Stern

**SUSAN CROCKIN**, on the passing of her mother-in-law,  
Susan S. Atkins

**JUDY HADLEY**, on the passing of her uncle,  
Harvey Salkovitz

**SETH HAUSER**, on the passing of his uncle,  
David M. Heiman

**REVA PRICE**, on the passing of her father,  
Edward Price

**MERYL WEINER**, on the passing of her father,  
Sidney Trager

**THE TEMPLE MICAH COMMUNITY**, on the passing of  
longtime member, Malcolm Bernhardt

**RUTH SIMON**, on the passing of her husband,  
Frank Anderson

**BETTY AND JONATHAN USTUN**, on the passing of her  
husband and his father, Semih Ustun

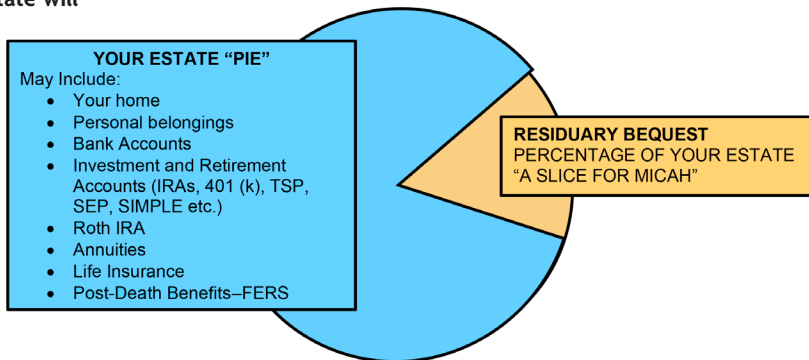
May their memories be for a blessing.

## PLANNED GIVING—A SLICE FOR MICAH

Are you considering a legacy gift to Micah but not sure of a specific dollar amount you feel comfortable with right now? One of the ways you can give is to simply designate a certain percentage of your estate, which will keep your Micah donation proportionate to the rest of your estate. So, the “pie” of your estate will still have a “slice for Micah” even if you don’t specifically know the dollar amount in advance. Here’s how you can do this:

1. Speak with your financial advisor/attorney about leaving a percentage of your estate as a gift to Temple Micah.
2. Sample language could be: “I give \_\_\_\_\_% of my residuary estate to Temple Micah, presently located at 2829 Wisconsin Avenue, NW, Washington, DC 20007; (202) 342-9175 which has a tax identification number of 52-0845118, or its successor for its general purposes...”

3. Any further questions, feel free to contact Rachel Gross or Jim Hamos at [plannedgiving@templemicah.org](mailto:plannedgiving@templemicah.org). We hope you will consider leaving a “Slice for Micah” and including the temple in your legacy plans. Thank you!



# WHEN TIME IS MEANINGLESS, WHY HAS SHABBAT BECOME AN ANCHOR OF THE WEEK?

BY RABBI JOSH BERAHA

For the first several weeks of the pandemic we began services with a tally. “Welcome to ‘pandemic Shabbat’ number two,” we’d say, and eventually, “three, four, and ‘five.’” Three quarters of a year into this mess, we’ve stopped counting. “Pandemic Shabbat” is now simply — Shabbat.

As I wrote in the last issue of *The Vine*, what we’re doing now is no substitute for the real thing, it is the real thing. But there’s one major difference, and that’s that our current Shabbat attendance has increased tremendously since March, and there has been little or no drop off in the numbers, week in and week out.

Why? Why has Shabbat taken on greater importance of late?

Maybe I’m wrong. Maybe Shabbat is no more important than it ever was. After all, numbers don’t tell the whole story. But I’ve heard from many of you that Shabbat has, indeed, become an anchor in your week, and has become a priority. And so, I ask — why?

When I’m feeling cynical, I gravitate to the explanation that the relevance of Shabbat is inversely proportional to how many other things there are to do on a Friday night, which is to say that with no restaurants or dinner guests, concerts or movies, the interest in Shabbat rises.

This gloomy take has to be at least part of the answer, because even though we sing those beautiful words of Abraham Joshua Heschel, “Shabbat has blown the marketplace away,” the truth of modernity is that Shabbat exists along with the marketplace, and both compete for our leisure time. And the marketplace — that world of commerce and entertainment — often times has a stronger allure than Shabbat.

But a less sardonic — and more intriguing — answer, has to do with time.

To state the obvious, the pandemic has remixed our sense of time. While we used to depend on regular rituals and routines as guideposts to our days and weeks, those guideposts are all but gone. The earth still turns — thank God — but we can no longer have that weekly cup of coffee with a friend, or regular family din-

ners, or monthly book club meetings. For those with kids, or those who live alone; young or old, working or retired, introvert or extrovert; none of us are participating in the hours, days and weeks, as we once did.

This forced shift away from established patterns of time has demonstrated — among other things — that time is a construct, and relative.

Rationally we may have known this to be true—that notions of time are culturally determined and have varied throughout history; that notions of time are community specific and differ from place to place. We may have known, on a cognitive level, that in ancient Rome, for example, they had an 8-day week, and in Egypt, a 10-day week! We know that “dinner time” in Boca is 5 p.m., but in Buenos Aires they eat closer to what I would call “bed time.” When someone experiences “flow,” and they are totally engaged in an activity, they say, “time flies.” When I was a kid, car trips were “an eternity.” But as a grown up with kids, I now see they can feel even longer than an eternity.

Pre-pandemic, we may have known of the idea that time is a construct, but now we’re experiencing it. Day in, day out. We’re experiencing that our once comfortable rhythms of living were not as fixed as we thought they were. The boundaries that dictated our lives suddenly turned vaporous, and some disappeared completely. And so, we see how without the touchstones that we once depended on, January might as well be February.

This loss of structure is part of the anxiety we still carry, even many months in. We’ve learned that we cannot necessarily depend on fixed, set routines. They were fragile. We see now that time itself can become abstract, theoretical. We see how without Passover the way we knew it, or Thanksgiving, or holiday travel, we can’t exactly get a good hold on our days.

It’s true — we still have clocks, and calendars, and all of our tools that help us organize time. But I think Neil Postman was right, and that these tools for measuring time have nourished a “belief in an independent world of mathematically measurable sequences.” Like, we can



control things. But life’s not like that, so neat and tidy. And now we understand — better — how easily our firm hold on the hours can slip into near meaninglessness.

Maybe Shabbat has proven its importance of late because it puts us in touch with something eternal, and that feeling of eternity grounds us in a world beyond constructed time. In the light of the candles, with the taste of the wine and *challah* in our mouths, we are invited — even through Zoom — to feel this magic that roots us in a millennia old tradition that calls us to “remember the Sabbath day, and keep it holy.” And in the rhythms of this ancient practice, we all of a sudden sense a kind of security and wholeness that we could never get from “clock time.”

Thank you, to each and every person who has showed up these past several months, and for those, too, who invited friends and family to join us. You help our community keep Shabbat alive, and real. These “time out of time” moments together will, we pray, continue to anchor us, sustain us, as we continue to trudge toward the rebirth of spring, however far away that may seem.

## THE LIFE OF TEMPLE MICAH



Rabbi Crawley’s regular column resumes next issue.



Although the pandemic closure of the Micah kitchen put Hineni's challah baking on hold, Hanukkah saw a revival of challot deliveries. With the help of more than a dozen bakers, Hineni arranged to provide some Hanukkah joy to congregants in need of a little Micah warmth. The home-baked challah and Hanukkah "goodie" bags of candles, gelt, dreidels and, of course, Hanukkah lights eyeglasses to 30 homes for the first night of Hanukkah.

— Kate Kiggins



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