



# Vine

## FROM RABBI ZEMEL ..... SPEAKING IN THE RIGHT REGISTER

DEAR FRIENDS,

As a rabbi, one of the most common phrases I hear is, “I’m not really religious.” I rarely respond. Instead, I keep listening—intently—as people struggle to explain why they are sharing this with a rabbi or why they are in a synagogue to begin with.



The High Holy Days are the time when multitudes of self-described non-religious Jews find themselves in temple.

My guess is that most of the “non-religious” Jews who come to see me are judging themselves against certain Jewish observances, which they understand to be religious practices, such as dietary laws or Shabbat rituals.

As I have tried to express many times (never completely successfully, even to my own mind), the Jewish experience does not fit neatly into modern categories, which makes it difficult for us to express and even fully understand what we are about. Our Jewish inheritance was once simply a way of living in the world. We ate a certain way (no pork, milk separated from meat). We dressed a certain way (not mixing certain fabrics, head coverings and fringed garments for men, modest dress for women). We counted time in a certain way (Shabbat, holidays). We marked the personal life cycle a certain way (male circumcision, b’nai mitzvah, marriage beneath a chuppah).

With the onset of modernity and the liberalism that it brought, these traditions became subsumed into the modern category of religion. But what if we viewed these cultural and ethnic practices simply as that—cultural and ethnic practices? What if we looked at what counts as religion differently?

CONTINUED ON PAGE 3 ►

## ‘Til 120!

BY RIELLE MILLER GABRIEL

AS I WRITE this article in mid-August, our congregation’s 60th anniversary has just occurred. The occasion was noted during the week’s Shabbat services, but otherwise the milestone passed without much fanfare. That we didn’t make much of a fuss about it is actually quite “Micah” of us—but that doesn’t mean this anniversary is not important. We will celebrate our 60th throughout the year by reflecting on who we were then, who we are now, and who we want to be through the next 60 years.

In its first days, our congregation was very much about doing. Sixty years ago, congregants did just about everything needed to run and maintain the congregation. They set up the chairs for services, taught the Sunday school, and even wrote out the rabbi’s weekly paycheck. While tasks such as these now belong to our professional office staff, our congregation still draws upon this can-do spirit today. This past year, we returned to our congregant-hosted onegs and kiddushes. This is such a beautiful tradition: one that not only helps give Micah that “home” feeling, but also gives congregants an opportunity to work with and meet other members.

Our congregation was founded on egalitarian principles, with each congregant giving to the group what they could. Our founders decided there would be no plaques or other recognition of individual donors. We have proudly continued this tradition, even when we built our current building in the 1990s and were told it was impossible to fundraise without such recognition. Just this year, we kept our egalitarian principles at the forefront of our decisions, voting in new by-laws

to expand membership and make voting as easy as possible. The board continues to look for ways to ensure all members feel heard, represented, and supported, devoting resources to initiatives such as the Roadmap project and the Belonging Project.

Partnered with that focus on egalitarianism has been a devotion to innovation. As the saying around here goes, “if it’s not broken, break it!” From the mundane to the spiritual, Micah has been a congregation willing to try, and fail, in our desire to build and live our American Jewish lives. We have experimented with Jewish education: having parents attend Boker Tov with their children each Sunday session (breaking the traditional drop-off religious school trope), and holding a monthly fifth and sixth grade class on Shabbat morning (breaking the “Sunday” model). We experimented with our space: we built the first new synagogue in the District in almost 40 years. We shared worship space with St. Augustine’s Episcopal Church (for 28 years!) and even considered a houseboat as a permanent home. We experiment with worship: during the pandemic, our rabbis took our Shabbat services back to the dining table, and over the past few years our congregation’s Storefront Project has pushed Jewish worship into unexpected spaces (such as ice cream parlors and breweries). Through it all we have taken our Judaism seriously, but not ourselves.

From those early days to today, Micah has been a place where we engage with people beyond our walls to deepen both our connections to the

CONTINUED ON PAGE 3 ►

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

# Vine

Vol. 60 No.1

TEMPLE MICAH – A REFORM  
JEWISH CONGREGATION  
2829 Wisconsin Ave, NW  
Washington, D.C. 20007

Voice: 202-342-9175

Fax: 202-342-9179

Email: [info@templemicah.org](mailto:info@templemicah.org)  
[vine@templemicah.org](mailto:vine@templemicah.org)

Web: [templemicah.org](http://templemicah.org)

Daniel G. Zemel  
RABBI

Josh Beraha  
ASSOCIATE RABBI

Stephanie Crawley  
ASSOCIATE RABBI

Healy Slakman  
ASSISTANT RABBI

Beth Werlin  
EXECUTIVE DIRECTOR

Sharon Tash  
EDUCATION DIRECTOR

## BOARD OF DIRECTORS

Rielle Miller Gabriel  
PRESIDENT

Brent Goldfarb  
VICE PRESIDENT

David Wentworth  
TREASURER

Evan Bloom  
SECRETARY

Roberta Aronson

Mark Blumenthal

Dorian Friedman

Jamie Gardner

Lauren Laitin

Benjamin Mark Moss

Susannah Nadler

Jennifer Oko

Erica Perl

Robin Rudowitz

Noel Salinger

## VINE STAFF

Jeannelle D'Isa  
MANAGING EDITOR

Steven Weisman  
EDITORIAL ADVISOR

AURAS Design  
Andrew Chapman  
PRODUCTION

# TEAMWORK MAKES THE DREAM WORK AT GLOVER PARK VILLAGE

By Leah Ferrier

Les Brown, former Ohio State Representative, once stated, "Ask for help. Not because you are weak—but because you want to remain strong." We stand by this mindset at Glover Park Village, and actively work on becoming stronger together as a community.

Glover Park Village (GPV) is a volunteer-based, non-profit organization serving adults who are aging in the neighborhood. Our mission is to create intergenerational connections, to encourage neighbors to help neighbors, and to provide resources to our community. All our activities are free and open to the public. We host speakers covering a variety of topics, art classes, coffee and conversation meet-ups, and brain health training sessions. Temple Micah has also been gracious enough to share their space with us for a gentle movement and meditation class. Check out some more of our upcoming events on our website: [gloverparkvillage.org/events!](http://gloverparkvillage.org/events!)

We just started the Glover Park Village Food Support Program, which aims to provide some relief from increasing food prices and changes in government assistance. The Food Support Program provides service recipients with a box of food, including a variety of produce and meats, once a month for a fraction of the items' cost. (We provide \$50 of food for \$25.) When recipients sign up to receive a food box, our volunteers pick up and deliver them to service recipients' homes the third Friday of every month. If you are interested in this program or have any questions, please reach out to [info@gloverparkvillage.org](mailto:info@gloverparkvillage.org).

Along with hosting events and implementing programs, we also provide a variety of services, both occasional and ongoing. We drive

service recipients to appointments, completing errands, help pick up prescriptions, assist with tasks like trash disposal and yardwork, and provide companionship visits and technology help. If you are interested in receiving a service that is not listed here, don't fret! Please contact us about any service you may need; we may be able to oblige.

To receive services from Glover Park Village, you must sign up. To start the free registration process or to request services, call us at 202-436-5545, or fill out the form on our website at [gloverparkvillage.org/services](http://gloverparkvillage.org/services).

Glover Park Village is proudly run by a group of wonderful, hardworking volunteers that allow us to provide the services and opportunities we do. If you are interested in joining the volunteer group or curious to learn more about what that entails, please give us a call at 202-436-5545 or reach out over email at [volunteer@gloverparkvillage.org](mailto:volunteer@gloverparkvillage.org). We are always looking for new helping hands to contribute and expand our work! Our monthly newsletter provides current information about what's happening at GPV as well as upcoming events and opportunities to get involved.

Community and positive action are central pillars for both Temple Micah and Glover Park Village. Hopefully this is a new opportunity to further connect the two communities to co-create a better future for us all. We look forward to connecting with you!

*Leah Ferrier, child of Temple Micah members Jarrett and Jodi Ferrier, is the volunteer coordinator for Glover Park village.*



**'Til 120 FROM PAGE 1 ►**

world around us and our own learning and understanding of Judaism. Our annual Underwear Drive continues to not only be congregant-led, but youth-led as well. This year's sixth graders are once again gearing up to collect, organize, and distribute the thousands upon thousands of pieces of underwear, socks, and other undergarments needed by our neighbors experiencing homelessness. And our Micah House board, comprised

entirely of Temple Micah congregants since its founding in 1989, continues to support women recovering from addiction and homelessness—with the ongoing support of our congregants' time, skills, and donations.

Over the past 60 years, we have grown from a small, do-it-yourself congregation without a permanent home to a roughly 670-household congregation in a mortgage-free, history-making building. On our path to maturity we have outgrown some things, but our

essence remains. Micah is a home for everyone. If we continue to build upon this strong foundation and focus on our key values, Micah will be on the right path to celebrate its 120th anniversary.

Note: Many of the historical facts I mention above can be found on our website under "History" ([templemicah.org/about/history](http://templemicah.org/about/history)) and at the Living History Project website ([themicahistory.org](http://themicahistory.org)). I encourage you all to read through these sites; there is so much more fascinating history!

**Rabbi Zemel FROM PAGE 1 ►**

This is the larger endeavor of Temple Micah. We want to view religion through a different lens, a lens that will help us understand our Judaism. We seek a new language to engage those whose first sentence to rabbis distances them from what they see as religion. With this in mind, I offer two different, yet compelling, definitions of religion:

"A religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods in men by formulating conceptions of a general order of existence and clothing those conceptions with ... an aura of factuality..." (Anthropologist Clifford Geertz)

"Religion is the attempt to speak in a register that brings dignity to what it means to be a human being." (Rabbi Lawrence A. Hoffman)

Geertz's definition suggests that religion is a system of symbols that creates moods. Geertz's moods are long-lasting, but let us, for a moment, simply start with the creation of a mood. The dominant symbol of the High Holy Days is, without question, the shofar. Is it mood inducing?

Maimonides wrote that the sound of the shofar was to "wake the slumberer from his sleep." Does the shofar wake our souls, our moral consciences? Does the Holy Day season cause us to take stock of our lives? Does this symbol generate a mood, as Geertz's definition would suggest?

Individually, we might each go further: What is the mood that the shofar instills in me? What memories does it elicit? What does the sound of the horn mean to me?

And when the congregation rises and we are surrounded by hundreds of others as the primal sound of the ram's horn pierces the room: Have I been affected? How?

Perhaps the sound will raise other ques-

tions: What am I overlooking in the world around me? Am I sleepwalking through my life? Does the sound of the shofar call me to something larger than myself? Do I feel a commonality with the people who are standing around me? What is my current mood? Do I wish to make this mood "long-lasting?" How do I do that? What are the steps that I can take throughout this year to keep an echo of the shofar's blast reverberating within my life?

There are countless examples of mood-setting symbols in the Holy Days. If the shofar is the most prominent symbol, certainly Kol Nidre is the preeminent service. The Torah scrolls, dressed in white, are held before an empty ark as we listen three times to the haunting melody, the *Kol Nidre* (All Vows).

Each of us again asks: What is my mood? How do I make it last so that it speaks to me throughout the year? Am I being called to take my life more seriously? Does the mood of Kol Nidre remind me that the gift of life is sacred? Do I yearn for a sense of uplift within my soul that this annual, unique prayer experience stirs?

Geertz's definition begs the question: How do we hold on to what we experience in the moment?

Our second definition offers a path. When Rabbi Hoffman suggests that religion is an attempt to speak in a register that brings dignity to what it means to be human, he is speaking the language of what we call the Human Project. Hoffman takes Geertz's moods and provides an opportunity and a challenge for every day. The mood and message inspired by symbol and ritual are to be lived daily.

The High Holy Day symbols described here are the most prominent offered by Jewish life. They are easily seen as religious. But each of the cultural and ethnic practices described above—from pork pro-

hibitions to wedding rituals—also carries a deeper symbolic message. So do other practices, including separating milk and meat, reciting the blessings of the Shabbat table, and putting a mezuzah on the door. In the 21st century, though, their meanings are harder for us to see, and they don't readily evoke the mood Geertz describes. These practices, like many other parts of our inherited symbol system, require cultural translation and explanation. They no longer create that long-lasting mood and, therefore, are not religious. They exist in the ethnic and cultural realm.

The High Holy Days come annually to remind us that every time we seek dignity for all people, in whatever arena we find ourselves, we are living the religious life. This is what we, at Temple Micah, seek to describe in a new religious language.

What we call religion at Micah is here to remind us, inspire us, guide us, help us ask the right questions about life's purpose and discourage us from pursuing the petty ones (idolatry). The Temple Micah project seeks to capture our ancient religious message, our inherited liturgy and ritual practice in a cultural language that speaks viscerally to us. This attempt renews annually with the High Holy Days.

This is what I want all the people who tell me they are not religious to know. Religion is not about what we eat or what we wear, or what our grandparents ate and wore. It's much deeper and, frankly, more meaningful. At Micah, we work hard to spark the true religious sensibility that lies within each one of us.

I look forward to seeing you as we enter this sacred season. My prayer is that we are able to create a mood that inspires you to carry it through the year—as we seek greater dignity for all in the very Jewish and very religious Human Project. Shanah tovah!



# THE SANCTUARY OF THE KITCHEN

BY RABBI HEALY SLAKMAN

**DURING THE HIGH** Holy Days, in synagogues and sanctuaries, we yearn for a better future, confront mortality, and confess communal and personal sin. On Yom Kippur, we fast to make room for prayer. And although we pray, we end up hungrier by the end of the day.

But over the course of the High Holiday season, praying and eating are not always relegated to separate, contradictory realms. Sometimes, they exist harmoniously, intermingling in the sanctuary of the kitchen and on the bima of the table. While most Ashkenazi communities associate the practice of conducting a seder with Passover, Rosh Hashanah marks the most fragrant seder of the year for Sephardic communities across the world.

Just like at Passover, the word seder means order in Hebrew, and refers to the specific order blessings and readings follow. During the Sephardic Rosh Hashanah seder, blessings are recited over simanim, or symbolic foods. The seder often includes a variety of piyyutim, or liturgical poems set to music. Like most Jewish rituals, the melodies, foods and traditions can vary among different communities and families. At the Rosh Hashanah seder, our profound prayers have flavor. Singing around the table and blessing symbolic foods can help us consider what makes us feel full and what makes us feel home.

For me, one of these things is a Tunisian Jewish



See next page to learn how to prepare this delicious spinach stew.

slow-cooked stew called t'fina pkaila. In North African Jewish cuisine, t'fina style stews are prepared on Friday night before sunset leading into Shabbat. Because fires cannot be lit on the Sabbath, these hearty stews slow cook and simmer in a preheated oven or on a hot plate until consumed. In other words, t'finas are "set-and-forget" type dishes.

T'fina pkaila is a blackened spinach stew traditionally prepared for the New Year. Not only does the Talmud encourage eating greens on holidays (spinach, beet greens, or chard), spinach is one of the foods consumed during the Rosh Hashanah seder. Seleq, which means beet in Hebrew, resembles the word for retreat, yistalku. Before we eat beet greens (or, in their place, spinach) at the seder,

we pray that God may cause our enemies to retreat so that we can continue down a path of freedom.

T'fina pkaila is no simple spinach salad. The leaves are carefully and deliberately tended, fried, and blackened slowly. The spinach takes on a complex and rich flavor profile while releasing color and juice into the oil used to slow cook the rest of the stew. Different North African Jewish and Muslim communities cook dishes that resemble t'fina pkaila, but Tunisian Jews use certain processes and ingredients that make this stew unique. Moreover, every Tunisian family has a "right" or "best" preparation method. This recipe is inspired by the way my grandmother makes t'fina pkaila. Documented and experimented with by my uncle in Jerusalem, and made

vegetarian by me in America, this version reflects the Jewish journey and present identity of my own family.

Recipes passed down from generation to generation evolve to reflect the dynamism of identity over time. Family dishes have the unique capacity to expose the collective pain and perseverance of a constantly changing people: spices and textures from around the world meeting, celebrating, and longing together in a single dish. Around the table, enveloped by the tangible smells of a new year, we can taste our complicated and profound Jewish journey. And yet, we leave the sanctuary of the kitchen full.

## T'FINA PKAILA

### Preparation:

1. Place 1 ½ cup cannellini beans in a large bowl. Completely submerge in water and leave to soak overnight or at least 5 hours



2. Cover dried porcini mushrooms with boiling water and let soak for at least 20 minutes. Once rehydrated, remove porcini mushrooms from water, dry, chop, and set aside
3. Preheat oven to 300 degrees

4. In an oven safe pot\*\*, heat ½ cup of olive oil on a medium heat for several minutes until oil starts releasing smoke

5. Add 1 pound of spinach and stir to coat with oil. Spinach will be overflowing from the pot but within minutes it will shrink down



6. Let spinach simmer and fry in the oil for about 35 min. Add ¼ cup olive oil after 10 min and another ¼ cup olive oil after 20 min. Stir often, scraping any spinach from the bottom of the pan. As the spinach slowly blackens, the oil should become a dark green color. If after 35 min the spinach still has moisture and color, continue cooking until it is completely blackened, and the oil is dark green
7. Continue heating the oil and remove blackened spinach from the pot. Set aside



### Ingredients:

- 1 ½ cup cannellini beans
- ½ -1 cup dried porcini mushrooms\*
- 1 cup olive oil, divided
- 1 pound spinach
- 2 onions, diced
- 2 tbsp cumin
- 2 tbsp coriander
- 2 tsp paprika
- 1 tsp turmeric
- ½ heaping tsp cinnamon
- 4 garlic cloves
- 2 tbsp thyme
- 1 cup fresh mint
- 1 ½ cup fresh cilantro
- 2-4 heaping tbsp harissa (or other ingredient to bring spice)
- 4-5 Potatoes halved or cut into large cubes
- 5 cups water and 3-4 tbsp consomme or other stock seasonings (or 5 cups vegetable stock)

8. Add two diced onions to the green oil and sauté for several minutes until onions start becoming translucent
9. Add back the blackened spinach. Also add, cumin, coriander, paprika, turmeric cinnamon, garlic, thyme, mint, cilantro, harissa, soaked beans, potatoes, and re-hydrated porcini mushrooms. Mixed until combined
10. Add 5 cups of water and 3 tbsp consomme or other stock seasoning. Can also substitute with 5 cups of vegetable stock, or water flavored with salt and pepper to taste. Bring to a simmer
11. Place in the preheated oven and cook for 1 ½ hours to 2 hours. Pkaila is a forgiving stew once it's simmering. You can cook it at a lower temperature for longer or leave it in at a low temperature to keep warm after it is cooked through
12. Remove from the oven when ready. Serve with bread and more harissa or as a part of a greater Rosh Hashanah feast.

\* Pkaila is traditionally a lamb or beef stew. I added porcini mushrooms for a meaty depth of flavor but you could add whatever you want to try and achieve the same effect. For example, homemade seitan or other store-bought plant based meats (that probably don't exist in Ramla or Tunisia).

\*\* If you don't have an oven safe pot like a Dutch oven, you can also simmer the stew on the stove for a few hours, checking periodically to see if potatoes and beans are ready. Results may vary.

## OLIVE TREES

This morning in  
the Days of Awe we few stand  
witness to the night-torched olive trees,  
harvest aborted, earth scorched,

the Palestinian grove turned crematorium  
by the zealots' unpunished arson,  
the regime deaf to our protests.

We should say kaddish for  
dead olive trees.

\*

## LISTEN

Hear the muezzin's call

Hear the shofar's summons

Hear the melody in a child's heartbeat

Hear the promise of plowshares

Hear blood stories no more

Hear the thankful silence

Hear the harmony of

ShalomSalaam.

From *The Long and Short of It*, New Wine Press, 2019.

Temple Micah member Howard Bray, a son of immigrants, grew up in Albany and lives in Washington, DC. He is the author of *Pillars of the Post* (W. W. Norton, 1980) and *Sic Transit* (New Wine Press, 2015).



# TZEDAKAH

## BUILDING IMPROVEMENT FUND

### IN MEMORY OF

Patricia Goldman, by  
Martha G. Schimberg

Ken Goldstein, Timothy O. Lipman by  
Robert Weinstein and Judith Capen

## CEMETERY FUND

### IN MEMORY OF

Sheila Bamberger, by Ed  
and Shelley Grossman

## ENDOWMENT FUND

### IN MEMORY OF

Patricia Goldman, by Mel Goldberg  
Dana Hyde, by Heather Samuelson  
Rose Heller, Reuben Heller,  
Julien Stehlik Paul Mezey, and  
Nettie Rogers by Marilyn Paul

## GENERAL FUND

Robert Effros z"l

Ginger and Al From

Pietro McCabe

Eric Scheinkopf

Rabbi Herbert and Sharon Schwartz

Robert and Diana Seasonwein

### IN HONOR OF

Ed Grossman, leader of Hebrew  
Poetry Group, by Myra Sklarew  
Nancy and Sam Raskin (birthday  
and anniversary), by Jean and  
Lawrence Landweber

### IN MEMORY OF

Sheila Bamberger, by Amy and  
Joshua Berman, Robert Dorfman  
and Celia Shapiro, Ginger and Al  
From, Lior and Sean Mackie, Sheila  
Platoff, Randy and Harriet Tritell  
Sarah Blumenfeld, Jane Greenstein,  
by Norman Blumenfeld

Lillian Brawer, by Scott Brawer  
William Yale Dick, Chelo Fournier,  
Timothy O. Lipman, by Nancy Piness

Joan Braun Feld, by Philip Feld,  
Lori-Beth and Dieu Hua

Sandra Goldberg, by Jonathan  
Kaye and Dara Goldberg Kaye

Ruth Henoch, by Deborah Fitzgerald,  
Dave and Debbie Watson

Laurence Hoffman, by  
Michelle Hoffman

Dana Hyde, by Deb Meiron,  
Michael Weening

Jay Kaufman, by Susan Morgenstein  
Norman Knopf, by David Forman  
and Johanna Mendelson-Forman

Pearl, Marty, and Rick Obbrand, by  
Lorri Manasse and Russell Misheloff

Evans Ward, by Dennis Ward  
Edward Zienowicz, by Richard  
and Jean Steckler

## INNOVATION FUND

Barbara Green

Thomas and Pamela Green

### IN HONOR OF

The birth of Ari Zemel Porter, by  
Beverly and Harlan Sherwat

Lunch and Learn's 10th  
anniversary and Sean Grogan,  
by Kenneth Liberstein

### IN MEMORY OF

Jack Chernak, by Beverly  
and Harlan Sherwat

Robert Effros, by Sally  
Kitchen, Nancy Piness

Peter Latrobe Heyrman, by  
Sheila Platoff, Beth Rubens  
and Brent Goldfarb

Laurence Hoffman, by Beth  
Rubens and Brent Goldfarb

Edward Platoff, by Sheila Platoff

## LEARNING FUND

Jane and Charles Kerschner

Nancy Raskin

### IN MEMORY OF

Sheila Bamberger, by Jim Roumell  
and Debbie Billet-Roumell

Elizabeth Eby, by Kit Wheatley  
and Tom Sahagian

Pat Goldman, by David and Barbara  
Diskin, Ronna and Stan Foster

Ken Goldstein, Ruth Henoch  
by Elka and Sid Booth

Ralph Goren from  
Norman Blumenfeld

## LEGACY FUND

### IN MEMORY OF

Chelo Fournier, Eve Sparberg  
by James Hamos

Dana Hyde, by Beth Rubens  
and Brent Goldfarb

## SANCTUARY TECHNOLOGY FUND

### IN MEMORY OF

Sheila Bamberger, by David  
and Livia Bardin

## MICAH HOUSE FUND

Martha and David Adler

Naomi Feigenbaum

Ronna and Stan Foster

Burton Greenstein

Jackie and Richard Harwood

Matthew and Jennifer Hellman

Patricia Kent

Bob Lyke

Jim Roumell and Debbie  
Billet-Roumell

Rachel Sher and Michael Maurer  
Beverly and Harlan Sherwat

Alice Weinstein

Jonathan Westreich and

Grace Mitchell Westreich

Marjorie Zapruder

Ed Zetlin and Leda Gottlieb

### IN HONOR OF

Ruthie Rachel Crawley-Paikin,  
by Grant and Roxana Crawley

### IN MEMORY OF

Sheila Bamberger by Valerie  
Barton and Sean Schofield, Susan  
and Richard Lahne, Stephen  
Rockower and Ann Sablosky

Michael Borkan, by Rabbi  
Samantha Frank

Vivian Liebenau, by Janet Liebenau

Steve Stein, by Kevin and Robin Stein

Jeannette Ornish Vale,  
by Michelle Sender

## MICAH HOUSE WALK

Andrew and Christy Abrams

Evelyn Abravanel

Jesse Achtenberg and Sharon King

Charles and Jane Alexander

Matt and Natalie Alpert

Roberta Aronson and Paul Goldberg

Larry Bachorik and Gail Povar

Lindsey Bailet and Rachel Shepherd

Ryan and Stacey Band

Susan Bandler and Joel Korn

Geoffrey Barron and Joanne Carter

Arik Ben-Zvi and Victoria Canavor

Rabbi Joshua and Nani Beraha

Amy and Joshua Berman

Evan Bloom and Amy Royden-Bloom

Norman Blumenfeld

Joseph and Katharine Blumenthal

Mark Blumenthal and Helen Burstin

Elka and Sidney Booth

Jesse Brand and Anna Johnson

Michelle and Robert Brotzman

Samantha Burka and Adam Hordell

Julianna and Gregory Caplan

Alan and Jannet Carpien

Chaifetz Family

Stacy and Emily Cloyd

Audrey Cohn-Ganz

Eric Columbus and Naomi Seiler

Alan Cooperman and

Martina Vandenberg

Eleanor and Benjamin Correa

Rabbi Stephanie Crawley

and Rabbi Jesse Paikin

Jessica Daigle

Ian and Kanae Dattner

Erica De Vos

Kenneth and Kylee Dubin

Helen Epps

Ellen Feingold and Alex Dewar

Dawn Feldman Lehker

and Michael Lehker

Lora and Frank Ferguson

Jarrett and Jodi Ferrier

Rachael and Olivier Fleurence

David Forman and Johanna

Mendelson-Forman

Susannah Fox and Eric Halperin

Jacob and Alice Freedman

Deborah Friedman and Marc Strass

Dorian Friedman and Alexander Lurie

Morton Friedman

Rebecca and Justin Galen

Adam and Anne Gerson

Adam and Carolyn Gluck

Roberta and Peter Gluck

Janet Gordon

Jan Greenberg

Suzanne Griffith and Ed Lazere

Miriam Grogan

Genie Grohman

James Hamos

Paul and Kate Judson

Elena Juris and Kristan Markey

Dena Kahn and David Schur

Cynthia Kane and Bryan Segraves

Jonathan Kaplan and Allison Price

Jacob and Anne Karabell

Jane and Chaz Kerschner

Stuart Kieffer and Shanthi Muthiah

Cindy Koch

Debra Kurshan and Benjamin Bolitzer

Lauren and Marc Laitin

Jessica Leader and Adrien-

Alice Hansel

Rabbi Esther Lederman

and Scott Gant

Jason Levin and Lori Mihalich-Levin

Philip and Barbara Levine

Caroline and Macey Levington

Rebecca Livengood and

Nate Wenstrup

Karina Lubell

Arlene Luteneegger

Lior and Sean Mackie

Karen Mark and A.M. Tucker

Andi Mathis

Jill and Matt McCulloch

Douglas Meyer and Jacqueline Simon

Juliana and Steven Meyers

Rielle and Seth Miller Gabriel

Jeffrey Morrow and Olivia Ivey

Hollie Nadel

Susannah Nadler and

Zachary Weingarten

Geri Nielsen

Jean Nordhaus

Jennifer and Michael Oko

William Page and Mary Hollis

Helaine Palmer

Aaron Parness and Leslie Brown

Nancy Piness

Billy and Anne Pizer

CONTINUED NEXT PAGE ►

**Tzedakah FROM PREVIOUS PAGE ►**

Deborah and Adam Raviv  
 Jocelyn Roberts and Joseph Sima  
 Jessica Roda and Andre Rodrigues  
 David and Karen Rosenbaum  
 Ellen and Aaron Rosenthal  
 Emily and Matthew Rowland  
 Beth Rubens and Brent Goldfarb  
 Lisa Saks and Lawrence Lynn  
 Susanne Salkind  
 Jared Schott and Lara  
 Eldredge Schott  
 Erica Schreffler and  
 Raphael Goodstein  
 Wendy Schumacher  
 Helen Schwartz  
 Marisha and John Sherry  
 Jessica and Harry Silver  
 Eliza Simon and Micah Ratner  
 Sara Sklaroff and Kevin Carey  
 Daniel and Mimi Steinberg  
 Joshua and Gena Stern  
 Carolyn Sufrin and Jacob Harold  
 Emily and John Sylak-Glassman  
 Jordan and Julia Tama  
 Emily Tamkin and Neil Bhatiya  
 Laura Tischler and Benjamin Miller  
 Randy and Harriet Tritell  
 Ariel and Sam Voorhees  
 Judy and Doug Warshof  
 Joyce Washington  
 Meryl and George Weiner  
 Beth Werlin  
 Alexandra Wisotsky and  
 Richard Townend  
 Carmen Wrenn  
 Beverly and Dan Yett  
 Danny and Louise Zemel  
 Rachel and Andrew Zuraw

**MUSIC AND WORSHIP  
FUND**

Nancy and Donald Elisburg  
 Melanie Nussdorf  
 Stan and Paulette Shulman

IN HONOR OF  
 Nancy Raskin's 80th Birthday, by  
 Richard Fitz and Kathy Spiegel

IN MEMORY OF  
 Sheila Bamberger, Susan S.  
 Blumenfeld, by Norman Blumenfeld  
 William Yale Dick, Ralph Goren,  
 Eve Sparberg, by Nancy Piness  
 Robert Effros, by Wendy Morris  
 Ruth Goldberg, Diane  
 Sager, by Nancy Raskin  
 Pat Goldman, by Larry  
 Bachorik and Gail Povar  
 Susan Dorfman Levin, by Robert  
 Dorfman and Celia Shapiro  
 Timothy O. Lipman, by Lora and  
 Frank Ferguson, Nancy Piness  
 Harry J. Luteran, by  
 Ronna and Stan Foster

Joseph Weinrebe, by Leslie  
 and Stephen Melman

**RABBI BERAHA'S  
DISCRETIONARY FUND**

Bob Lyke  
 Jean and Steve Shulman  
 Stan and Paulette Shulman  
 Noah Simmons

IN HONOR OF  
 The brit milah of Isidore  
 Matan Edelman, by Mckinley  
 and Alex Edelman  
 Adrienne Umansky's generosity,  
 by Gwynneth Russler  
 Rabbi Beraha, by Michael Sloan

IN MEMORY OF  
 Elizabeth Eby, by David  
 and Livia Bardin

Helen and Howard Grob, by Douglas  
 Grob and Hiromi Maruyama  
 Barbara Wertheimer, by  
 Sarah and Eric Rosand

**RABBI CRAWLEY'S  
DISCRETIONARY FUND**

Mark and Samantha Freedman  
 Bob Lyke  
 Nancy Piness  
 Justin Rattey  
 Stan and Paulette Shulman

IN HONOR OF  
 Ruthie Rachel Crawley-Paikin, by  
 Norman Blumenfeld, Michael and  
 Meryl Chertoff, Dale Kaufman  
 and Stephen Klatsky, Joshua and  
 Nan Kaufman, Nancy Piness,  
 Beverly and Harlan Sherwat  
 Rabbi Crawley, with gratitude for  
 Jack and David's B'nai Mitzvah, by  
 Leora Hanser and Graeme Trayner  
 Rabbi Crawley's officiation of their  
 wedding, by Daniel Benchitrit  
 and Xeniya Borissenko  
 Rabbi Crawley's officiation of the  
 wedding of Caroline and Steve, by  
 David Wentworth and Betsy Broder

IN MEMORY OF  
 Ruth Henoch, by Jared  
 Blum and Kate Kiggins

**RABBI DANIEL GOLDMAN  
ZEMEL FUND FOR ISRAEL**

Thomas and Pamela Green  
 Judy and Jack Hadley  
 Harriette Kinberg  
 Wendy Jo and Steven Rubin  
 Kenneth Schwartz

IN HONOR OF  
 Daniel and Louise Zemel, by Douglas  
 Grob and Hiromi Maruyama

IN MEMORY OF  
 Sheila Bamberger, by Larry  
 Bachorik and Gail Povar  
 Shlomo Haim Bardin, by  
 David and Livia Bardin

Elizabeth Eby, Rosalie Dorfman by  
 Robert Dorfman and Celia Shapiro  
 Dana Hyde, by Barak Bratcher

**RABBI ZEMEL'S  
DISCRETIONARY FUND**

Betsy Broder and David Wentworth  
 Lawrence Cooley and Marina Fanning  
 Thomas and Pamela Green  
 Kenneth Liberstein  
 Bob Lyke  
 Lior and Sean Mackie  
 Dana Milbank and Anna Greenberg  
 Stan and Paulette Shulman

IN MEMORY OF  
 Sheila Bamberger, by Wendy  
 Jennis and Doug Mishkin,  
 Wendy Schumacher, Steven  
 and Elise Weinstein  
 Elizabeth Eby, by Richard  
 Fitz and Kathy Spiegel  
 Jack and Ben Millstein, Samuel  
 Skorton, by David Skorton  
 and Robin Davisson  
 Howard and Helen Grob, by Douglas  
 Grob and Hiromi Maruyama  
 Peter Latrobe Heyman, by Rabbi  
 Susan and Richard Warshaw

**STOREFRONT**

Melanie Nussdorf

IN HONOR OF  
 The Storefront Project/  
 Dugri, by Ori Nir

IN MEMORY OF  
 Robert Effros, Chelo Fournier,  
 Audrey Garber, Alice Goldman,  
 by Roberta and Morton Goren  
 Eve Sparberg, by Roberta and  
 Morton Goren, Ori Nir

**SUKKAT SHALOM**

Linda and Michael Allderice  
 Justin Bachorik and Ashley Bear  
 Alexandra Bachorik  
 Elise Bean and Paul Carver  
 Roger Berliner  
 Anita Blackman  
 Emily Blinn  
 Adam Blitstein  
 Sally Bloom-Feshbach  
 Jared Blum and Kate Kiggins  
 Elka and Sidney Booth  
 Dean Brenner and Robin Shaffert  
 Stuart Brown  
 Myrna and Ben Cardin  
 Jonathan Chambers  
 Robert and Lynn Coffman  
 Ann Cohen and Ben Rookstool  
 Genna Cohen  
 Jane and Mark Cohen  
 Rachel and Zachary Cohen  
 Christopher Combe  
 Pat Condon  
 David and Barbara Diskin  
 Maria Echaveste  
 Helen Epps

Cheryl Eppsteiner  
 Shelley Fidler  
 Ronald Fisher  
 Ginger and Al From  
 Lisa Gelb and Greg Duffee  
 Margaret Gervasi  
 Roberta and Peter Gluck  
 Janet Gordon  
 Jamie Gorelick  
 Randi Greenwald  
 Peter Grossman  
 Becky Gunn  
 Judy and Jack Hadley  
 Robin Hanerfeld  
 Elsie Heyman Klumpner  
 Jonathan Hiatt  
 Janet Hoover  
 Judy and Fred Horowitz  
 Rachelle Horowitz  
 Zachary and Whitney Howell  
 Anna Jaffe  
 Ted Kalick  
 Philip Katz and Sara Morningstar  
 Jane and Chaz Kerschner  
 Harriette Kinberg  
 Joan Kleinman  
 Cindy Koch  
 Joan Kutcher  
 Lauren and Marc Laitin  
 Betsy Le  
 Jane Levey  
 Richard Maddocks  
 Ellen Malasky  
 Karen Mark and A.M. Tucker  
 Morry Markowitz  
 Helaine Palmer  
 Billy and Anne Pizer  
 Aaron and Amanda Pollon  
 Corey Povar  
 Tedd Povar  
 Jim Roumell and Debbie  
 Billet-Roumell  
 Bari Schwartz  
 Marsha Semmel  
 Beverly and Harlan Sherwat  
 Jessica and Harry Silver  
 Rich and Jean Steckler  
 Susan Stockdale  
 Danielle Strickland  
 Kathy Strom  
 Sue Strommer  
 Emily Sturk  
 Nancy Szabo  
 William W. Turner  
 Jonathan Weinberg and Sophia  
 Coudenhove-Kalergi  
 Harriet and Louis Weiner  
 Marcy Wilder and Aurie Hall  
 Rabbi Daniel and Louise Zemel

IN HONOR OF  
 Sidney Booth on the occasion  
 of his 86th birthday, by Chris  
 Pabon and Melissa Booth  
 Ruthie Rachel Crawley-Paikin,  
 by Grant and Roxana Crawley,  
 Rabbi Tamara Miller



**Tzedakah FROM PREVIOUS PAGE ►**

Jim Hamos, by Dennis Fisher  
 Kate Kiggins, by Heidi Farber  
 Susan's refugee grandparents,  
 by Susan Morgenstein

## IN MEMORY OF

Sheila Bamberger, by Sidney and Elka Booth  
 Adolph Blumenfeld, Ann Hamilton, Milton  
 Viorst, by Norman Blumenfeld  
 Marcia Bordman, by Alyn and Leon Hadar  
 Elizabeth Eby, by Elka and Sidney  
 Booth, Jean Nordhaus  
 Ruth Henoch, by Stuart and Frances  
 Schwartz, Barbara and Edward Wendel  
 Peter Latrobe Heyrman, by David and Livia Bardin  
 Dana Hyde, by Troy Dresser, Teresa Erb, William  
 Glaser, Julie Lasseter, Kathryn A. Zachem

Deborah Kraut, by Nancy Piness  
 Olga Lehmann and Jeanne Lehmann  
 Dillon, by Richard Lehmann  
 Timothy O. Lipman, by Sidney and Elka  
 Booth, Robert Dorfman and Celia Shapiro  
 Samuel Vale, by Michelle Sender

**TZEDEK (SOCIAL JUSTICE) FUND**

Jackie and Richard Harwood  
 Stan and Paulette Shulman

## IN MEMORY OF

Sheila Bamberger, Elizabeth Eby, Chelo  
 Fournier, Jay Kaufman, Robert Lederman,  
 Frank Liebermann, by Nancy Piness  
 Robert Effros, by Marsha Bornstein, Nancy Piness  
 Pat Goldman, by Elka and Sidney Booth,  
 Edward Smith, Sandra Wilmore  
 Dana Hyde, by Kate Black, Brentley Donaldson

Vivian Liebenau, Gerald Liebenau, Rose  
 Closter, by Betsi and Harold Closter  
 Jerry Liebenau, Vivian Liebenau, and  
 Pete Reiniger, by Arlene Reiniger  
 Michael Lipczenko, by Dmitri S. Lipczenko  
 Henry Rosenblum, by Norman Blumenfeld  
 Robert Salzberg, by Stanley and Ellen Brand  
 Malcolm Sherwat, by Beverly and Harlan Sherwat

*This list reflects donations received  
 March 1–July 31, 2023. 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.*

**MAZAL TOV**

LINDSEY BAILET, RACHEL SHEPHERD,  
 AND LENA AND ORI BAILET-  
 SHEPHERD, on the birth of their  
 child and sibling, Remy Clete

BETSY BRODER AND DAVID  
 WENTWORTH, on the  
 marriage of their daughter  
 Caroline Wentworth  
 to Steve Linderman

IRIS AND PHILIP BARNETT, on the  
 naming of their grandchild,  
 Winona Wolfe Lieberman

RABBI STEPHANIE CRAWLEY AND  
 RABBI JESSE PAIKIN, on the birth  
 of their child, Ruthie Rachel

MCKINLEY, ALEX, AND MOLLIE  
 EDELMAN, on the birth of their  
 child and sibling, Isidore Matan

ASHLEY, MITCHELL, AND AMELIA  
 KLEIN, on the birth of their  
 child and sibling, Sienna Rae

MICHAEL MILLER AND LAURA  
 GLICKMAN, on the naming  
 of their child, Rebecca

RABBI SUSAN LANDAU MOSS AND  
 RABBI DANNY MOSS, on the  
 birth of their child, Levi Max

AMANDA AND AARON  
 POLLON, on the birth of  
 their child, Adam Morris

**CONDOLENCES**

**THE TEMPLE MICAH COMMUNITY** extends its deepest  
 condolences to:

SUSAN ALPERN FISCH, on the death of her mother, Enid Marjorie  
 Alpern

ELIZABETH BLUMENFELD, on the death of her mother, Ellen  
 O'Connor deGrazia

SID BOOTH, on the death of his cousin, Bob Booth

RABBI STEPHANIE CRAWLEY, on the death of her uncle, Alan Thal

ELIZABETH EDER, on the death of her mother, Ruth Eder

CAROLYN FALB, on the death of her husband, Robert Falb

MARK FREEDMAN, on the death of his aunt, Thelma Freedman

ANDI LIPSTEIN FRISTEDT, on the death of her stepmother, Leslie  
 Lynne Lipstein

ANN GOLDSTEIN GERSON, on the death of her father, Ken  
 Goldstein

MIRIAM GROGAN, on the death of her mother, Sheila Bamberger

ELSIE HEYRMAN KLUMPNER, on the death of her brother, Peter  
 Latrobe Heyrman

MATTHEW HOFFMAN, on the death of his father, Laurence  
 Hoffman

STEVE KURZMAN, on the death of his wife, Pat Goldman

BARBARA MANNING, on the death of her mother, Beverly Rubin  
 Manning

BENJAMIN RICHTER, on the death of his partner, Elizabeth Eby

RUTH SIMON, on the death of her brother, Timothy O. Lipman

THE TEMPLE MICAH COMMUNITY, on the death of our member,  
 Marcia B. Bordman

May their memories be for a blessing.

# EMBRACING ASPIRATION AND ANCESTRY

By Rabbi Josh Beraha

A profound duality exists at the heart of the High Holy Day season. On the one hand we're to consider the entirety of creation. At Rosh Hashanah, the birthday of the universe, we gaze outward toward our community, our nation, the entire global tapestry. We're to consider society's most marginalized individuals and groups and the source of the rot we see infecting so many aspects of our society; we ponder where it can be improved.

On the other hand, we're to engage in self introspection, understanding our personal sins and how each of us can turn toward—in the words of Jacob Neusner—the “regeneration of the human condition as it was meant to be.” We're to ask ourselves— who am I, and who do I want to be?

Our external gaze in the Micah community translates to tangible actions: our support for immigrant families through the work of Sukkat Shalom, our support for women grappling with substance depen-

dency through the work of Micah House, or our prayers outside an abortion clinic. These actions infuse the public square with Jewish values, born from Judaism's historic concern for all of life, and contribute to making the world a more tolerant, peaceful place.

And yet, our external posture in the world must be grounded in the self. As Rabbi Hillel famously put it, “If I am not for myself, who will be for me?”

Of course, turning inward can evoke self-indulgence or new-age self-care platitudes. “What am I doing for me today? A yoga class? A day at the spa?” But our tradition teaches that within each individual resides an entire, intricate universe. The Jewish Ukrainian writer, Vasily Grossman, captured this impulse when he wrote that when a person dies, their entire universe of experience dies too: [for the deceased] “the stars have disappeared from the night sky; the Milky

Way has vanished; the sun has gone out... flowers have lost their color and fragrance; bread has vanished; water has vanished.”

This inner, individual world Grossman describes demands to be nurtured, just as the outside world pulls us toward it. How is it possible to effectively attend to the world beyond ourselves if we don't start with this world within?

It's understandable given the daily headlines why our energies and anxieties should be externalized, but we should ask ourselves—without, I believe, a sense of guilt—how can we rekindle our core selves? How can we navigate life and reunite with our unadulterated essence? And crucially, how do we accomplish this with authenticity, eschewing self-indulgence?

We have to grapple with what constitutes the self, and understand where the notion of the self originates. These questions do not have definitive answers, but the conversations they kindle hold undeniable significance.

Here are two ways to understand who we are: we are our aspirations, our longing for a future self we actively, daily create. And we are our ancestry, where we come from, our people, our culture. The former, though filled with potential narcissism, is accessible and inviting, grounded in the modern concept that each of us harbors an intrinsic calling, a purpose to unveil. The modern individual understands aspiration. It is built into the zeitgeist of our day.



Yet, along with aspirations, the more arduous path of self-understanding entails embracing the shaping power of our ancestors. Tapping into our ancestral legacy, as ancient and outdated as it sometimes might seem, serves to establish an eternal link, a tether to the past. Examining our ancestors' travails reflects a surrender to something larger than ourselves.

In my view, true self-actualization achieves its high point when we embrace both aspiration and ancestry, when we try to discover our unique purpose in the world and when we foster a reverence for what came before, yielding to the acknowledgement that our personal sovereignty is not absolute.

As the holidays near, each of us has a choice. Our community has a choice. In the interweaving of internal introspection and external engagement, where do we begin? Self-contemplation or worldly embrace? To focus on the self, the family, our community, or to look beyond ourselves and our inner circles?

The endeavor to navigate these realms, to harmonize the callings within and without, encapsulates our annual quest for a more profound, purposeful existence. A sweet new year to all!

