

## FROM RABBI ZEMEL ..... TO ISOLATE ISRAEL FROM THE WORLD THREATENS ISRAEL ITSELF

## The Beauty of Being in the Background

BY STACY CLOYD

I HAVE NEVER met either of the families Temple Micah's Sukkat Shalom has helped resettle, and they would not recognize me if our paths were to cross. Yet for the past several years, I have cheered on their journeys from a distance, and found lots of ways to help. Doing so has made me feel better connected within Micah and beyond it, because my actions led me to interactions and continued contact. I didn't just buy groceries for a newly-arriving Afghan family—I unpacked them with Jan Gordon, and then we led a webinar about taxes through Lutheran Social Services. I didn't just research public benefits for Gail Povar and Kit Wheatley—we had conversations, and now I have more people to greet at services. When I helped Debbie Roumell sift through job postings, it strengthened our connection and taught me about local businesses I could try. Doing many little things has made my life a little better in many ways.

What's special about Sukkat Shalom is that there are ways for lots of people to help. Some people have had direct interactions with the families we assist, with other people, and with organizations. They have taught driving and bike-riding and English, gone to the WIC office and the doctor's office and the immigration lawyer's office, babysat and filled out forms and answered the phone in the middle of the night. But those people wouldn't have been able to do what they have done and are

DEAR FRIENDS,

I offer two photos of the same sculpture, one taken by me in Tel Aviv, one taken with me on our recent trip to Paris. These are the two castings of a sculpture of Captain Alfred Dreyfus by the French artist

Louis Mitelberg.

The Dreyfus story is one every Jew should know. Dreyfus was a French military officer who was arrested for treason in 1894, based solely on false charges rooted in antisemitism. He was quickly convicted and imprisoned on the penal colony known as Devil's Island. Novelist Émile Zola and other leading French artists and intellectuals led a relentless public campaign in support of Dreyfus, whose conviction was overturned in 1906.

The vehement antisemitism that emerged during the Dreyfus Affair is said to have had a major impact on Theodor Herzl, who covered the trial for a Viennese newspaper. According to myth, Herzl left the trial with the cries of "Death to the Jew!" ringing in his ears, returned home, stayed up all night and wrote *The Jewish State*, his first Zionist publication. In other words, the Dreyfus Affair was a pivotal chapter in the unfolding story of political Zionism in later 19th- and early 20th-century Europe.

But Herzl wasn't the only person at the Dreyfus trial who would go on to influence the future of Jews around the world.

On our Paris visit, our guide pointed

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Stacy and Rese Cloyd deliver groceries to newly-arrived Afghan refugees.

doing if it weren't for the Micah members who took seemingly simpler, but no less important actions. Maybe you said a prayer, wrote a check, or donated a household item. Doing that helped both the recipient and the other volunteers.

It is wonderful to be a leader, but not everyone can lead all the time. We see this in our history, where we might not remember Moses and Aaron today if the Israelites hadn't followed them out of Egypt. We see it in sports: a racecar driver can't function without a pit crew; a football team can't win with eleven quarterbacks. And we see it at Temple Micah, where we need people to lead the blood drive and Micah Cooks and the Judaica shop, but we also need blood donors and dish washers and sales assistants. There is beauty in being in the background. Volunteering with Sukkat Shalom, even in the background—maybe especially in the background—has been a wonderfully rewarding experience.

*Help Sukkat Shalom build a shelter of peace in our community. Contact [sukkatshalom@templemicah.org](mailto:sukkatshalom@templemicah.org) to be a part of the bigger picture—or add your strengths to the background.*

“Every person shall sit under his grapevine or fig tree with no one to make him afraid.”  
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# Vine

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TEMPLE MICAHA:  
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

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# LEADING THROUGH CHALLENGING TIMES

By Rielle Miller Gabriel

These are challenging times for Jews worldwide, for American Jews, and for our congregation. If things feel hard for you right now, I—and many on our Board, and in our community—share that feeling. I take comfort in the fact that many thriving congregations



have faced similar changes before us: a war in Israel, a divisive political environment at home, and transition of their rabbinic leadership—and come out the other side stronger.

We are Temple Micah, and we tackle hard things.

Leading through these challenging times has required extra effort on the part of all of our leaders. Our board, clergy, and office staff have increased offerings and communications to the community. We have set up new Board committees and multiple working groups, tackling tough conversations about Israel and working to address security concerns. We have had multiple extra Board meetings to dive into topics requiring more time and attention than our normal agenda allotment allows.

And this has all been on top of the day-to-day. Our Finance Committee has been hard at work preparing the FY2025 draft budget, tackling important conversations about investments in our future. Our House Committee is working on new strategies to improve our building maintenance management. Our Development Committee ran a successful end-of-year annual campaign. And our Membership Committee has continued to hold get-to-know-you gatherings through Beytenu, reaching more congregants with each event.

This past quarter has demonstrated the importance of strong leadership, collaboration between the board and our clergy, and the need for a deep leadership bench within our congregation. Luckily, so many of our congregants have supported the many congregational initiatives. Two former presidents are leading our Transition Committee. Hundreds of congregants facilitated and participated in Discovery Circles, and dozens continue to engage in small book discussion groups as we read *My Promised Land*.

While I would love to tell you all with certainty when our challenges will be over, unpredictability is the nature of transition. So, as they say, “if you want to go fast, go alone; if you want to go far, go together.”





**Rabbi Zemel FROM PAGE 1** ▶

out an apartment that once was home to Edmond Fleg, a great Jewish writer, playwright and thinker. Fleg was deeply influenced by the Dreyfus trial. Fleg's name might be familiar to you from the piece in our prayerbook (also included in many other non-Orthodox prayerbooks), "Why I Am a Jew," the climactic conclusion to a longer essay in which he articulates his Jewish beliefs.

Fleg supported Zionism, but he is best remembered for his commitment to the promise of the Third French Republic and his work to create a modern liberal Jewish identity. His extensive writings emphasize the universal values in traditional Jewish texts. His ideological commitment is to the idea of a nation-state where a Jew could freely be a full citizen.

If Herzl is the early 20th century's greatest symbol of foundational Zionist thought, Fleg is one of the earliest symbols of a commitment to a full Jewish life in pluralistic liberal democracies.

The two Dreyfus sculptures and their locations capture what until now have been the two successful ways of being Jewish in the last 75 years—living in Zionist Israel or enjoying citizenship in a secular, liberal democracy in the diaspora.

Both are under threat at this moment.

The current Israeli government seems intent on isolating Israel from the world, which threatens Israel itself.

Like many of you, I am in anguish over what is transpiring in Gaza. I fully support Israel's right to defend itself against Hamas, a murderous, terrorist organization that seeks Israel's destruction. But the way Israel is prosecuting the war against Hamas is creating more hatred and planting the seeds for the next iteration of Hamas. By starving the residents of Gaza, Israel is



violating Jewish law going back to the Bible. The so-called Orthodox and ultra-Orthodox Jews, pivotal partners in the current Israeli government and zealous advocates for the current conduct of this war, must read very different Jewish texts than I do.

Proverbs 29:18 has never been truer: "Where there is no vision, the people perish." I believe with all my heart that Israel needs an immediate change of government—period. The drumbeat for American Jews should be, "Israeli Elections Now!"

Defeating Hamas—and creating what must be a new, brighter tomorrow for Gaza—also is not something that Israel can do alone. We live in an interconnected world. In conducting this war as a military venture alone, Israel is playing straight into Hamas's hands while destroying lives.

Retired IDF Brigadier General Jonatan Shimshoni, who spoke at Micah last December, articulates this and more in a recent op-ed he co-authored with Ariel E. Levite:

"Seeking 'absolute victory' ('close at hand,' our leadership would have it) is

a dangerous mirage, a refuge for those who refuse to acknowledge the centrality of societies in the conflict, and refrain from presenting a realistic diplomatic-political vision to follow from the military action that would leverage its achievements," they wrote in Haaretz. "This is an unmistakable recipe to ensure that we continue to live by the sword, with all the costs and tribulations this entails. And these will continue to grow as Israel's multiple fronts integrate and broaden to the wider world that is rapidly losing its patience with us."

This government of Israel is alienating its own friends. As I have said repeatedly, I cannot not love Israel. But now I must append that to add, "even as I detest this government and all that it represents."

On this side of the ocean, we have additional concerns. During my two-month sabbatical, many stories were written about the rise of American antisemitism, threats to American Jewish life and the end of American liberalism. There are too many warning signs to ignore.

Despite the virulent, odious rhetoric and outright threats, which are amplified manifold on social media, I strongly believe we must protect free speech like never before. Clamping down on free speech, including the hateful speech that we abhor, takes us further away from a free society. Bigotry, lies, and hate should be called out, not by shutting them down but by responding with better words, sounder reasoning and full-throated passion. We need a vibrant middle responding to the extreme voices on both sides of our political and social divide.

The liberal Zionist is in an especially difficult place. Many on the right despise the liberal. Many on the left have come to despise the Zionist. This leaves us with few allies.

The aftermath of the October 7 terrorist attacks has also unveiled a reality in our own house, one with which we must intelligently and gently engage: the disaffection with Israel among American Jewish youth. The Israel they have known for the last 20 years is not the Israel that is a safe haven for Jewish refugees, Robert Frost's "Home... the

# ALL IN MY MOTHER'S KITCHEN

By Jenna Umansky

One of my earliest memories is of Mom (and Dad) yelling at our cat, Pussy Cat, to get away from the Peking ducks hanging in the window of our house. It's 1970-something. That morning my younger sister Abby and I helped Mom make pancakes for the duck using a tortilla press. We took turns pushing on the lever and then carefully laying each pancake on top of the wax paper. We thought we were quite fancy.

That evening, my parents would host Micah members who bought their Peking duck dinner at the annual Temple Micah auction.

Fast forward 15 or so years, and I'm home from my freshman year of college.

Mom tells me that she and Judith Capen are starting an all-volunteer catering group at Micah. I think, she's nuts. Little did I know...

My memories of that first event are of organized chaos. My mom rushing around making sure that the food looked perfect; Judith puttering around, confident it would all work out. I stood off to the side, cutting strawberries into fans for decoration, wondering what my mother had gotten herself into. The event was such a success that they decided to do it again, and again.

Three decades later, we are celebrating the dedication, leadership, and hard work my mother has put into creating and running Micah Cooks—an effort that has helped connect Temple Micah through both community and culinary delights.

A gourmet cook from the time I was young, my mother had specific standards for Cooks' events. Bagels and lox have never appeared on a Cooks' menu. She wouldn't allow it, regardless of what the client wanted. Back in the day, bagels might be served with house-made flavored cream cheese but never lox; olive tapenade, whitefish pate on endive, and Tunisian eggplant salad were allowed, but never lox. It's too easy.

Before each client meeting, my Mom developed a menu based on their suggestions. She had a vision for the event and almost always came away with what she knew was the perfect assortment of dishes. I have sat through more meetings than I can, or care to remember, yelling at her to let the client choose what they wanted—sometimes it worked. More often, it didn't.

Except for dessert: in this case, the b'nai mitzvah kid always got what they wanted.

My mom and I have a special ritual at the High Holy Days. She looks at the program and points out the aliyah chanters whose celebrations we've catered. Then, as con-

gregants file in, she spots other families we worked with. She always remembers every one.

Micah Cook events have been "our thing." We talk through menus, lament over not having enough help or too much help, and do a post-mortem to figure out how we could improve. Did we have enough food? Is baba ganoush and Tunisian eggplant salad too much eggplant for one event? Are we really going to serve asparagus out of season? And of course, Mom makes sure I leave with leftovers because...first and foremost, she is a Jewish mother. If I ever leave empty-handed, I'll get a text later that day letting me know she has tabbouleh or hummus or fruit salad for me. It's our thing.

One of the things I have been most amazed by is how she manages all the volunteers of Micah Cooks, and how they all look to Adrienne for the final decision. Those who have spent time with us in the kitchen know that many of us have what could be considered dominant personalities—there are a whole lotta cooks in the proverbial kitchen. But when we are preparing for an event, we are all in my mother's kitchen.

It's the end of an era for Temple Micah and for my mom. When we started talking about her stepping down, she asked if I wanted to take over. I was, after all, the heir apparent. Sous chef to the Master. Cooks would ask when I would be taking over. My response every time was to laugh: there was no way I could fill my mother's vaunted white coat. It's hard to imagine being in the kitchen without her, despite Micah Cooks being left in capable hands, as she hangs up her chef's whites and oversees the making of roasted salmon with Dijon and lemon one last time.

Editor's note: this June, Adrienne Umansky will step down as chef de cuisine of Micah Cooks, one of our most beloved lay-led initiatives, after decades of devoted work. If you would like to share a treasured memory of your Micah Cooks event—b'nai mitzvah, adult b'nai torah kid-dush, family simcha, or mortgage-burning party—please send your remembrance to [vine@templemicah.org](mailto:vine@templemicah.org).



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## MAZAL TOV

Jon Halpern and Gretchen Young, on the birth of their grandchildren, Astrid Miki Peterson and Ezra Betzalel Medina Halpern

Rachel, Steven, and Samuel Ross, on the birth of their child and sibling, Ava Sierra Ross

## CONDOLENCES

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

**Lynne Bonde**, on the death of her brother-in-law, David Joel Shmikler

**Robert Dorfman**, on the death of his wife, past Micah president Celia Shapiro

**Shelley Fidler**, on the death of her mother, Rhoda Fidler

**Andrea Lipstein Fristedt**, on the death of her stepfather, Lynn Harvey Rice

**Beth D. Jacob**, on the death of her sister, Ellen Jacob

**Sarah Bainton Kahn**, on the death of her uncle, Barry Bainton

**Michael Miller**, on the death of his mother, Linda Miller

**Danny Oshtry**, on the death of his mother, Eve R. Oshtry

**Debbie Billet Roumell**, on the death of her brother, Jonny Billet

**Todd Stern**, on the death of his mother, Judith Cowen Stern

**The Temple Micah community**, on the death of longtime member, Brenda Levenson

May their memories be for a blessing.

### Appeal FROM PREVIOUS PAGE ►

Sarah and Jay Grusin

Jocelyn Guyer and

Joshua Seidman

Barbara and

Samuel Halpern

James Hamos

Matthew and

Jennifer Hellman

John and Carole

Hirschmann

Helen Hooper and

Philip Tabas

Thomas Hyde and

Paul Meyers

Paul Isenman

Charles Jacobson

Wendy Jennis and

Doug Mishkin

Jessica Kaplan and

Joe Youcha

Helen Kenney and

David Torrence Kenney

Patricia Kent

Harriette Kinberg

Elsie Klumpner

Deborah Knopman

Cindy and Jeffrey Koch

Joel Korn and

Susan Bandler

Myra and Mark Kovey

Lauren and Marc Laitin

Brian and Dorothy

Landsberg

Susan Leboff

Esther Lederman

Rich Lehmann

Michael Leibman

Liz Lerman

Philip and Barbara

Levine

Marc Levy and

Valerie Strauss

Steven and

Andrea Levy

Kenneth Liberstein

The Henry Luce

Foundation

Susan and Arnold

Lutzker

Zachary Bergold Lynch

Mary and Chris Mahle

Lorri Manasse and

Russell Misheloff

Karen Mark and

A.M. Tucker

Monica Callahan

Meerbaum

Harlan Messinger

Naomi Mezey and

Matthew Paul

Gabriella Modan and

Susan Fleischmann

Rachel Moon and

Steve Zeichner

Else and Daniel

Moskowitz

Susan and Phil Moss

Bill Nussbaum and

Susan Spangler

Rob Orwin

Dave and Lisa

Pansegrouw

Kimberly Parker

and Daniel Mach

Marilyn Paul

Elizabeth Pearson

Gail Povar and

Larry Bachorik

Sheila Platoff

Dena Puskin

Leslie Riggs

Marcus Rosenbaum

and Lyn Ingersoll

David and Carla

Rosenbloom

Lynn Rothberg

Susan Rubin

Ann Sablosky

Noel Salinger and

Leanne Sawyers

Mary Jo Sandy

Tal and Irene

Basloe Saraf

Julie Schechter Torres

and Mauricio Torres

Mary Beth Schiffman

and David Tochen

Patricia Schofield

Michael Schooler

Amy L. Schussheim

Helen Schwartz

Kenneth Schwartz

Joseph and Joan

Schwarz

Learita Scott

Ruth K. Seidman

Marsha Semmel

Michelle Sander

Beverly and

Harlan Sherwat

Clark and Marcia Silcox

David Siskind

Douglas and

Melinda Soffer

Kathy and Stan

Soloway

Joshua Soven and

Renata Hesse

Nicholas Stark and

Rachel Dorman

Rich and Jean Steckler

Jonathan Stern and

Jamie Gardner

Martin Stern and

Evelyn Sahr

Dale Tate and

Elaine Triber

Adrienne and

David Umansky

Judy and Doug Warshof

Kevin and Susan

Weidenbaum

Mark and Cecilia

Weinheimer

Robert Weinstein

Gloria M. Weissberg

Jeanne Welsh

Jonathan and

Grace Westreich

Kit Wheatley and

Tom Sahagian

Bayla White

Louise and

Burton Wides

Susan and Ronald

Wolfson

Beverly Yett

Marjorie Zapruder

Louise and

Danny Zemel

### Rabbi Zemel FROM PAGE 3 ►

place where, when you have to go there,

They have to take you in." It is an Israel of increasingly right-wing governments that have expanded West Bank settlements, challenged Arab rights, assaulted democratic norms and been openly hostile to Enlightenment liberalism.

These young Jews have beautifully absorbed our teachings about the Jewish ethical vision for humanity. They have rarely seen that vision manifest in Israel in their lifetime.

My fear is that the rabbinic principle, "All Jews are responsible for one another," (B. Talmud Shavuot 39a) has been abandoned by both the right and the left. Perhaps the liberal Jewish obligation of our time is to wrestle with the nuance of supporting the country while opposing the current leadership.

We are left with the challenge of how to reintroduce the unifying concept of Jewish peoplehood into conversations with our children and grandchildren, for without peoplehood, we lose a defining Jewish essence and with it, the connection to our historic homeland.

These challenges will not be solved in a month or a year. But we dare not shy away from them.

Finally, Pesach is here.

The Seder table is the place to engage in conversation about the treasure of freedom, the curse of enslavement and the promise of spring. May your Seder table be filled with robust discussion, joyous song and the love of family and friends.

Shalom,  
Rabbi Daniel G. Zemel

*Mah nishtanah halilah hazeh?*

How is this night different than all other nights?  
Our children ask -

They don't know what's normal but they ask anyhow  
They try to understand  
Why we suffered  
Why we suffer  
Why they suffer  
Why we suffer

The innocents ask the questions  
And we are asked to account  
For our bitterness and the harshness of the world  
For what comforts us and what shouldn't  
For too many tears

Asked to explain why the the bread of freedom and the  
bread of affliction taste the same

They ask  
Why the sea split for us -Why it doesn't for others  
Why each generation wants to destroy us  
Why the answer to destruction is more destruction  
Why some hearts have many rooms and why some have no  
room at all  
May we have better answers, next year.

---

The saltwater sits  
in a small bowl

only enough to dip my parsley  
With a little extra to flavor the hard boiled egg which will  
come later

The green of spring and the egg of rebirth and renewal  
held in a puddle of tears

whose tears?

This year my table is set with tears  
They stain the cloth and the polished cups  
They warp the pages of my Haggadah

I won't be making the saltwater by hand this year  
I won't set those small bowls out  
I'll eat my eggs unseasoned  
The drops will be my own.

---



## Behind the Poems

Dear Friends,

As I approach Passover this year, the words of the Haggadah are louder than ever. On every page is a reminder of the hostages still held captive by Hamas, of the war that rages on, of the humanitarian crisis in Gaza, of rising antisemitism, of a vision for a redeemed world that feels further away than ever before. How can we let the timeless words speak to us in a new voice? What words speak to you? These poems are a first attempt to answer these questions for myself.

— Rabbi Stephanie Crawley

*“wherever we are, it is eternally Egypt”*

Wherever I am, it is Re'im, it is Nir Oz and K'far Aza and Be'eri  
Where the desert that once bloomed became wilderness again  
Where salvation never arrived

*“that there is a better place, a Promised Land”*

Will we ever feel safe again?  
Can we share our promise?

*“that the winding way to that promise passes through the wilderness”*

Haven't we wandered enough?

*“that there is no way to get from here to there except by joining hands, marching together.”*

I don't see how we are going to get from here to there.  
Is there another way other than together?



# A NEW HASHKIVEINU

By Rabbi Josh Beraha

There's a version of Hashkiveinu—a prayer in which we ask God to spread over us a shelter of peace—that mashes up the traditional words of the prayer with a modern pop song, One Day, by the reggae singer Matisyahu. The lyrics to the song elevate the prayer while making it relatable (especially for children who love to sing along to its catchy rhythm):

*“Sometimes I lay under the moon, and thank God I’m breathin’; Then I pray, ‘Don’t take me soon, ‘cause I am here for a reason.’ Sometimes in my tears I drown, but I never let it get me down, so when negativity surrounds, I know someday, it’ll all turn around. Because all my life, I’ve been waitin’ for, I’ve been prayin’ for, for the people to say, that we don’t wanna fight no more, there’ll be no more wars, and our children will play. One day, one day.”*

Maybe it's because I've led this prayer too many times to count, fervently holding onto the song's central anti-war message, that I was surprised last month when scores of protestors gathered outside the 9:30 Club in the Shaw neighborhood of downtown DC to protest outside Matisyahu's concert. They came wearing keffiyehs and waving Palestinians flags. They banged on drums and chanted “Zionism is Nazism!” All this didn't quite add up for me. Even as Matisyahu has expressed support for Israel, and has been outspoken about the plight of the hostages taken by Hamas, he's an American Jew who sings about peace. So why did a large group of people feel it necessary to protest outside his concert?

In light of the prevailing political milieu, and in the

aftermath of October 7, such demonstrations against Jewish-affiliated establishments have become regrettably frequent. Whether the performer supports the war and Netanyahu's government, or whether he or she is an ardent anti-Zionist who has sworn off Jewish identity—any business, person, or institution affiliated with any discernible Jewish anything has become fair game for protest.

We know this because in December 2023, protestors thronged outside American/Israeli chef Michael Solomonov's Philadelphia falafel restaurant, Goldie (which I highly recommend, especially the date shake), chanting “Goldie, Goldie, you can't hide, we charge you with genocide!” And other examples abound.

After October 7, a hummus restaurant on New York's Upper East Side was vandalized, as was a restaurant in Detroit; a gift shop in Flagler Beach, Florida; a deli in Los Angeles, and an ice cream store in San Francisco. In the last half-year, being openly Jewish—without any association with Israel—has become fraught with risks, including the potential for protests, public humiliation, and the unsettling possibility of vandalism or boycotts targeting your business or residence.

Still, as I lingered outside the 9:30 Club, observing the fervent chanting of anti-Israel sentiments, an unfamiliar apprehension washed over me, evoking a newfound sense of fear for my Jewish identity, a fear that I know others in our Micah community are experiencing as well.

Is there cause for optimism?

In the April issue of *The Atlantic*, Franklin Foer thinks not. He writes, “The forces

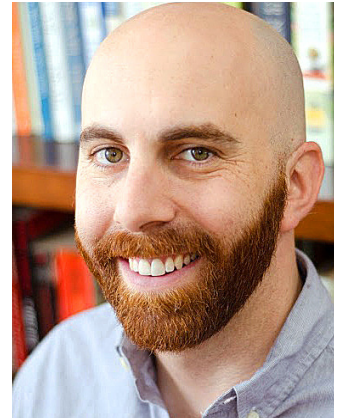
arrayed against Jews, on the right and the left, are far more powerful than they were 50 years ago. The surge of anti-Semitism is a symptom of the decay of democratic habits, a leading indicator of rising authoritarianism. When anti-Semitism takes hold, conspiracy theory hardens into conventional wisdom, embedding violence in thought and then in deadly action. A society that holds its Jews at arm's length is likely to be more intent on hunting down scapegoats than addressing underlying defects.... If America persists on its current course, it would be the end of the Golden Age not just for the Jews, but for the country that nurtured them.”

In contemplating Foer's argument, I am inclined to disagree with him, preferring instead to tell a less alarming story, but the annals of Jewish history seem to align in his favor. As we say at the Passover Seder, “In each generation, they stand against us to destroy us,” and October 7 was a reminder of just that, as was Hamas official Ghazi Hamad's remarks just weeks after the attack: “We must teach Israel a lesson.... The Al-Aqsa Flood is just the first time, and there will be a second, a third, a fourth.”

With rhetoric like this, optimism, or at least hope, feels like a necessity, so maybe the question is not “Is there cause for optimism?” but “Where might optimism be found?”

Could the answer be—God? After all, when we say, “In each generation, they stand against us to destroy us,” we also add, “but the Holy One, blessed be God, rescues us from their hand.”

Though I hold God in high regard, my faith doesn't rest on divine intervention. Instead,



maybe we can draw inspiration from the early Zionists, a group that increasingly captures my imagination. By challenging traditional Judaism, the Zionist pioneers seized control of the Jewish narrative, becoming architects of their own destinies. As the first prime minister of Israel, David Ben-Gurion, wrote decades before Israel became a reality, “The very realization of Zionism is nothing else than carrying out this deep historical transformation occurring in the life of the Hebrew people.” And elsewhere, “We call for a self-sufficient people, master of its own fate.”

I have doubts regarding our capacity to change the minds of those individuals hurling derogatory slurs and threats outside concert venues. Nevertheless, I have to believe that through personal conduct, and within our own communities, we do wield the potential for effecting change. Such change will come about through active engagement in Jewish dialogue, steadfast solidarity with Israel even with her imperfections, vocal opposition to anti-Semitic rhetoric, unwavering condemnation of hate in whatever form it takes, and, most of all, coming together in singing prayers like Hashkiveinu which evoke the Guardian of Israel, acknowledging that this Guardian is not in the heavens, but resides within each of us.

# SYMBOLIC SAVORY STEW— TUNISIAN MSOKI FOR PASSOVER

BY RABBI HEALY SLAKMAN

**THIS RECIPE IS** my vegetarian take on the culinary highlight of the Tunisian Passover table: *msoki*.

Like so many Passover foods, the ingredients can be understood as symbolic beyond their flavors. The key vegetables are both earthy and seasonal, reminding us to cherish our deep roots and timeless traditions, while embracing the ever shifting cycles of time and relishing in the renewal of each season. Keeping with the meticulous nature of Passover preparations, *msoki*'s process requires careful attention, as tradition dictates that all vegetables in the stew

be finely and uniformly chopped.

This recipe suggests simmering the stew in a crockpot beginning in the morning to allow the warmth and fragrance of spring vegetables to fill the kitchen as other meal elements are prepared. Alternatively, you can bring the stew to a boil and then lower the heat to a gentle simmer, allowing it to cook for approximately 30 minutes or until the vegetables reach desired tenderness. Or, prepare the ingredients on the stove and then transfer them to an oven-safe pot, where they can simmer slowly at a low temperature for several



hours in the oven until the meal is perfectly cooked.

May this root vegetables stew help you feel grounded, nurtured, and present as the seasons change and as we continue to embark on our ever winding road to the promised land.

## INGREDIENTS:

2 tablespoons olive oil  
 2 onions, diced  
 1 tablespoons turmeric  
 2 carrots  
 2 turnips  
 2 medium potatoes  
 2 leeks  
 3 celery sticks  
 1 zucchini  
 2 cups fava beans, shelled  
 ¼ cabbage  
 3-5 cups swiss chard or spinach  
 5 garlic cloves, diced  
 ½ cup or 1 bunch of parsley, finely chopped  
 ½ cup or 1 bunch of cilantro, finely chopped  
 ¼ cup or 1 bunch of mint leaves, finely chopped  
 1 cinnamon stick  
 1 teaspoon freshly grated nutmeg  
 2 tablespoons harissa  
 Salt and pepper to taste  
 3 cups vegetable broth (Roughly. Depends if you prefer soupy or stewy)  
 (optional yet traditional vegetables to consider adding: fennel and kohlrabi)

## PROCEDURE:

On the stove, saute diced onions in olive oil. Add turmeric and stir until the onion begins to become translucent and the turmeric smells fragrant. Add to crock pot. Cut all vegetables into small pieces or cubes if possible. Add to crock pot with onions

Shell fava beans and add to pot. Add diced garlic, finely chopped herbs, cinnamon stick, nutmeg, and harissa. Add broth until vegetable mixture is covered

Stir all ingredients together and cook on high for 6 hours, or until vegetables become tender and herbs have released their flavor

Top with crumbled matzah and/or fresh herbs. Serve alone (no kitniyot) or with rice (kitniyot)

Temple Micah is a proud co-sponsor of this exhibit. "Temple Micah Night" at Undesign the Redline is May 8 at 5:30 p.m. We'll see you there!

# UNDESIGN THE REDLINE

April 11 - July 11, 2024

Cleveland Park Neighborhood Library  
3310 Connecticut Ave, NW Washington, DC 20008  
[dclibrary.org](http://dclibrary.org)

*It's not about the Metro!*

*Undesign the Redline* is an exhibit that explores the history of race-based exclusion from DC neighborhoods.



### *Undesign the Redline:*

- Explores the history of redlining — the **explicit devaluation of residential areas based on race** — in upper Northwest DC
- Helps us understand **why inequities in housing and wealth persist**
- Encourages us to ask: **how can we "undesign" these wrongs?**

### *Get Involved:*

- **Visit** the exhibit at [Cleveland Park Neighborhood Library](http://Cleveland Park Neighborhood Library).
- **Schedule** a tour. Contact [undesigndc@gmail.com](mailto:undesigndc@gmail.com).
- **Attend** a program featuring historians, housing advocates, and descendants of displaced families.
- **Go to** [undesigndc.org](http://undesigndc.org) to learn more and [sign up for updates](#) about coming events.



DC Public Library

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