



The Menorah

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Notes from the Rabbi: Ethan Seidel Parenting Class – A Sample Lesson

This coming year, Rabbi Sarah Meytin and I are planning a Parenting Class-Book Group-Support Group, to meet roughly once a month on Sunday mornings. Among my roles in this class: to show how traditional sources can provide an anchor for core parenting values. Here's an example.

Value: the importance of kids being required to do regular chores to help the family (cooking, cleaning, yard work, etc.)

Traditional text: The Rabbis argue about the first and second paragraphs of the Sh'ma. Both paragraphs seem to command us to love God. But how can love for another be commanded? And even if these paragraphs are interpreted as a goal to work towards – i.e. you should do your best to *try* to love God – isn't *that*

unreasonable to require? Doesn't love just happen ... or not happen?

Here's an answer from Sfas Emes, a Hasidic master who flourished in late 19th century Poland.



He argues (based on many writings before him) that the best way to get to loving God is through serving God. If you do the work, you can (with the proper intention) come to a loving place. The *mitzvot* are God's gift to us, and if we do them to the best of our

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President's Column: John List Why TI?

"Why TI?" is the question that was posed to all Board members at the opening of the first Board meeting of the year this past June. My 60-second answer focused on the many ways that TI has provided me to explore traditional Jewish worship in an egalitarian setting.

As a congregant and now the President, I have many opportunities to participate in the planned programs that TI offers and interact with a broad range of the TI community. My explorations have been enhanced by a combination of formal program offerings, individual study with other congregants, and chance encounters.

My exploration of traditional Jewish worship began with and centered on atten-

ding services twice a week at TI for Shabbat and Sunday minyanim. I have found that in the comforting repetition of worship there is always something new to learn. The variety of lay leadership at TI encourages this learning through their different styles and emphasis.



In addition, Stephanie Rubin is tutoring me in Hebrew on an almost weekly basis. We are using the daily siddur as our text. Her

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Notes from the Rabbi (continued)

abilities, we can get close to God, even to the point of loving God.

How different this is from how we tend to think of “love” – as a feeling, a feeling that may bring us to do good things for our beloved. We imagine that the feeling comes first, and the actions later. In contrast to this view, we have traditionally seen the causality working in the opposite direction: only after the appropriate effort is put in does true love have a chance to flower. That initial feeling that we sometimes think of as “love” -- that’s at most a mere precursor to the real thing.

This is related to the phrase we often repeat before fulfilling a *mitzvah*: *Asher Kidshanu B'mitzvotav*, “Who sanctified us through the commandments.” We are

brought to a different place through fulfilling the demands placed upon us. Through doing *mitzvot*, we Jews are given a sense of our importance to the world at large. God sanctifies us by giving us a share in the world’s repair.

So, too, in a family. Children may, nay, *will* be reluctant sometimes to do their chores. (Hey, we Jews, myself included, are often reluctant to do *mitzvot*.) However, having done those chores, our children get a feeling of their importance to the family.

Teaching Skills and Developing Discipline

We sanctify our children by teaching them basic skills that help the family. We add meaning to their lives, meaning that cannot be derived from self-centered activities like video games, or even studying -- to get into a good college -- to make a good living. These chores will stand them in good stead when they grow up and need the discipline to perform tasks that aren’t always as appealing as they are necessary.

And though children won’t always feel the love at the moment they are performing their assigned tasks, years later, when (unlike many of their friends) they already have a basic grounding in household maintenance, not to mention things like cooking, and gardening, they will realize how much they love us.

There is, of course, much more to be said about all this. How do you get kids to do the chores? How, in your busy life, do you find the time necessary to teach them, when it would be quicker to just do it yourself? (It’s a lot simpler to make hallah alone, without “help” from your kids.) If those questions interest you, perhaps you’ll join us for the class!

First session: October 30, 11:15 a.m., at TI.

Rabbi Seidel

Visits by Rabbi Seidel

Are you homebound, or hospital-bound, and would like a visit from Rabbi Seidel? Or do you know of someone in the congregation who could use such a visit?

Please let Rabbi Seidel know, either by phone at 202-882-1605 x 302. or by email at tirabbi@tifereth-israel.org.

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President's Column (continued)

patience and encouragement have made this path of exploration especially enriching and rewarding.

Formal Program Offerings

Moreover, there have been many formal Lifelong Learning program offerings that have opened up new ways to continue this exploration. A few months ago, for example, TI offered classes on Jewish Meditation lead by Izabella Tabarovsky. For me it was an introduction to a practice that could provide an additional avenue for spiritual and personal growth.

In a related way, I am interested in participating in "The Path of the

Mensch", a 20-week course that Rabbi Chuck Feinberg will be offering at TI, starting on November 1.

Chance Encounters

While I expected these formal programs to provide many chances for my personal exploration, what I have found especially wonderful are the chance encounters with others at TI that enrich my understanding of Jewish worship and practice. Here is one recent example:

On July 14, I attended the Ritual Committee meeting about the upcoming High Holy Days. It was, as expected, the usual gathering of dedicated lay and professional per-

sons to plan the myriad of activities involved. But Wilhelmina Gottschalk opened the meeting by asking each of us to say what we were doing to get ready for the High Holy Days.

Wilhelmina went first and said she was reading: *This Is Real and You Are Completely Unprepared: The Days of Awe as a Journey of Transformation* by Rabbi Alan Lew (z"l). That night, I looked up the book and read various reviews. It was the book I had been looking for without knowing it.

I find it a valuable companion to understand the journey from Tisha B'Av through Sukkot. Rabbi Lew brings together his learning as a student of Buddhism and his knowledge of Jewish sources and teaching in a powerful examination of our tradition's process of *t'shuvah*.

I am appreciative of the opportunities that TI affords for personal growth and development and I hope that you can also find formal and chance encounters within our community that are meaningful to you.

Youth and Family Corner

Wilhelmina Gottschalk

September has started, which means that many families have already bought supplies and new clothes, returned to rigid bedtimes, and filled out any number of registration forms for schoolyear activities. Here at TI, we're excited about some of our own fresh beginnings for the year.

Opening Family Event

In preparation for the first day of the Himmelfarb School, everyone is invited to an interactive **Family Service and Dinner** on **Friday, September 9**, at 6 p.m. The regular Adult Service will also begin at 6:00 p.m., but the Family Service will have an earlier end time and an earlier start to dinner.

Youth Groups

Kadima and **USY** are youth groups for TI kids in grades 6-8 (Kadima) and 9-12 (USY). We're getting our youth groups off the ground this year with a couple of exciting opening events.

On **Tuesday, September 6**, from 6:30 to 8 p.m., our **Kadima Kick-Off**

will include games, hang-out time, and a taco bar with a taco-face contest. Show us your best salsa artistry!

On **Wednesday, September 7**, from 7:30 to 9:00 p.m., we'll have a **USY Welcome Back: Planning and Dessert Party**. Bring your best stories from your summer and your favorite coffee cup for do-it-yourself mug cakes.

Programs for Tots

Our youngest members will also have a chance to experience the beginning of the new school year. Whether you are a Tot Shabbat regular or just interested in meeting other tots and their caregivers, come to our **Tot Playdate** on **Sunday, September 11**, from 11:00 a.m. to 12:00 noon.

Participants of all ages will help decorate a new *aron* cover for Tot Shabbat, while schmoozing over cups of coffee and juice.

We'll get to use our new *aron* cover right away, at our next **Tot Shabbat** on **September 17**, at 11:10 a.m.

Juniper St. Collection

We are now collecting toiletries for **Shepherd's Table**.

Please bring unopened containers only of:

- soap
- shampoo and conditioner
- toothpaste & toothbrushes
- lotion
- deodorant

Collection ends **Tuesday, September 6**.

As usual, place donations in the wicker basket at the Juniper Street entrance to TI.

New Members

Jared Garelick

Sarah and Mark Kass

Sarah and Mark are returning members. They first joined TI around the time they were married, in 1989, and were married here by Rabbi Abramowitz. They left when they moved to Israel, where they lived from 1995 to 1999. After returning to the States they lived in Bethesda, and recently moved to Southwest DC.



Sarah, a Washington native, is an English teacher at Westland Middle School, in Bethesda. Mark, originally from Waterbury, Connecticut, is a lawyer at Crowell & Moring. He does transactional law, helping start-ups and entrepreneurs, especially in the biotech and technology areas.

Sarah and Mark have three children: **Jacob**, who is 26; **Elliot**, 24; and **Valerie**, 18, whom they just dropped off at college. Sarah has been close friends with TI member (and rabbinical spouse) Rachel Seidel since the time their children were little. Recently, Sarah and Mark decided it was time to re-affiliate with TI, where they like the people and the social action commitment.

Welcome to this month's featured new members!

Upcoming Activities & Meetings

- September 6:** Finance Committee Meeting, 7:30 p.m.
- September 8:** Volunteer Cooking for Birthday/ Anniversary Kiddush, 7 p.m.
- September 11:** Drop-off for SOME Caseroles Martha's Table Van Run, 4:30 p.m.; Luther Place Dinner, 6 p.m.
- September 12:** Board Meeting
- September 14:** Ritual Committee Meeting, 7:30 p.m.
- September 19:** House and Building Preservation Committees Meeting, 7 p.m.

Funeral Practices Committee Always On-Call

Haverim of the Funeral Practices Committee are on call to provide counsel and services to synagogue members and their dependents.

In the event of a death, prior to contacting the funeral home, please contact one of the following haverim, Rabbi Seidel, or the TI office (202-882-1605).

Shelly Heller	h: 301-942-1836 w: 202-242-6698
David Cohen	h: 301-652-2872
Marcia Goggin	h: 301-593-8480 w: 301-754-1963
Bruce Heppen	h: 301-299-3255 c: 202-997-1890 w: 703-417-8983
Ann Kline	h: 301-946-2693 c: 301-346-9862
Robert Rovinsky	h: 202 237 1036 c: 202 815 8707

TI Centennial, 1916–2016

Cynthia Peterman



TI began as an Orthodox congregation and remained so for the first 54 years. So why did we affiliate with the Conservative movement?

The congregation had adopted mixed or family-style seating by the time we moved to our current building. In fact, according to board minutes from the late 1950s, a second proposed merger with Ohev Sholom failed when we decided to maintain mixed seating.

Part of a Trend

We were hardly alone in this practice. By the 1950s many Orthodox synagogues adopted family seating while professing to be Orthodox and led by Orthodox-trained rabbis. As a result, a number of congregations sued in civil court to require their members to faithfully adhere to the standards of Orthodoxy.

Judges in some of these cases ruled that this was a religious question outside the scope of a court of law. In one instance a congregation in Michigan went to court to protect its tradition of separate seating.

When the lower court refused to issue a ruling, the Michigan Supreme Court in 1955 overturned the lower court decision by issuing its ruling that the congregation had the right to maintain separate seating, Orthodox Judaism prohibits Jews from participating in mixed seating services, and the members of this congregation would be prohibited from participating in their own synagogue.

TI Suspended from UOJCA

By the late 1950s TI had been suspended from the UOJCA, the Union of Orthodox Jewish Congregations of America, for maintaining mixed seating. At the same time, the board voted not to renew the contract of Cantor Deitell and Rabbi Shmar-

yahu Swirsky because "the religious personnel cannot be brought together in harmony and togetherness."

The stage was set for a new Rabbi and a new affiliation. The board created a Special Committee on Affiliation with United Synagogue. They invited the executive director of Adas Israel to address the board on the advantage of affiliation with the Conservative movement. TI president Louis Frankel pushed for a decision on affiliation by saying "rumors are spreading throughout the city that Tifereth Israel Congregation doesn't know whether it is Orthodox or Conservative."

Differing Views

At a special congregational meeting in April 1960 members expressed views both for and against a change in affiliation.

Echoing Louis Frankel's words a month earlier one board member said, "It's very difficult to straddle the fence; we have been saying that we are neither Orthodox nor Conservative, but modern traditional, and this state of affairs has made certain people hesitant about joining." Another opined that "when mixed seating for the 'new building' was approved, the President failed to amend the Constitution, so we are now having this problem."

Arguments against the change included one elder saying that we had been an Orthodox congregation for 40 years and we should continue to be Orthodox. Another expressed fears that Conservative synagogues did not abide by the standards of Jewish law.

When it came to a vote the majority voted in favor of joining the Conservative movement. The board began to interview rabbinic candidates, including a young rabbi from

Baltimore who "had a wonderful program to offer and would be effective in implementing it." By July we received a charter from United Synagogue of America, and that young rabbi, A. Nathan Abramowitz, was in place in time for the high holidays.

I hope you have enjoyed this look back at our congregation's first 50 years. To see the rest of the story be sure to attend the opening of our historical exhibition on **October 23**, as well as the debut of the video "TI 100: Proud Past, Vibrant Future."

Tifereth Israel To Get Charter

Tifereth Israel Congregation will be presented a new charter in recognition of its affiliation with the United Synagogue of America at 9 p.m. tomorrow in the synagogue, Sixteenth and Juniper streets N.W.

Philip Goldstein of Washington, president of the Seaboard Region of the United Synagogue, will make the presentation. The new charter will be accepted for the congregation by Louis M. Frankel, outgoing president.

The congregation's new officers, headed by Albert Emsellem, president, will be installed during the program which will conclude with a reception and dance.

Himmelfarb & Chai School Happenings

Rina Rebibo

Ice Cream Social

The ice cream social was a huge success (see photos on next page). More than 15 families joined us on August 7 to meet me and enjoy some ice cream. Wilhelmina Gottschalk ran a wonderful activity for the children making paper origami birds out of their goals for the year.

Sunday Morning Tefillah

We are excited to have Rabbi Seidel leading our Sunday morning Tefillah (prayer) for the Himmelfarb School. Tefillah will begin at 9:15 a.m. in the Wolman Sanctuary. Parents are invited to attend!

Chai School Changes

Thanks to the helpful feedback from our parents, we have renewed the Chai School by opening up a 9th grade class that will meet on Sundays from 10:15 a.m. to 12:15 p.m. We have also moved the 8th grade into the Chai School.

The students will be taking two courses, a core course and an elective. The core course is a year-long curriculum which combines both informal and experiential education based on text study, social action and ritual.

There will also be a student-selected elective each semester. Mishnah, Jewish bioethics, and God wrestling are just some of the choices being offered.

New Faculty

Please welcome **Dalia Almany**, 4th grade (Sundays) to our team of teachers. Dalia grew up in Israel and received her BA in special education and her MA in Art & Philosophy from Haifa University. Since 2005, she has been teaching Hebrew at schools in the DC area, most recently at Kemp Mill Montessori and at B'nai Israel in Rockville.

Please feel free to introduce yourselves to Dalia.

Continuing Faculty

Other, continuing members of our 2016-17 faculty include:

Silvia Edenburg, Gan

Rachel Lemberg, Alef

Eti Bardack, Bet

Hindy Shulman, Gimel

Lisa Blumenthal, Daled (Wednesdays)

David Smolar, Hey

Helen Ritman, Vav

Rabbi Seidel, Jr. Chai (7th)

Recruitment for a teacher for the Chai School (8th and 9th grades) is still ongoing.

Important Upcoming Dates

Shabbat, September 10: Welcome back to the Vav Class! Morah Helen is excited to welcome our returning and new students.

Sunday, September 11: First day of school for Gan (Kindergarten) – Hey (5th Grade) as well as our Jr. Chai (7th Grade) & Chai School (8th & 9th Grade) students.

Sunday September 11: After Tefillah, at approximately 9:45 a.m., parents are invited to join me for **Bagels and Coffee**. This is an opportunity to meet new parents, see old friends, hear what we have in store for the year, and learn how you can get involved and some other special surprises!

Lulav & Etrog Orders

The deadline for all orders is **Wednesday, September 28!**

Heritage Recipes

Naomi Revzin

As part of TI's Centennial program, I am compiling heritage recipes. Unlike TI's published cookbooks, these recipes will be dishes that TI member families' own ancestors have cooked and are still part of current members' family cuisine.

Please submit recipes that meet the following criteria:

- **They are old recipes that have been in your family "forever."** Although the dates may be fuzzy, these recipes are all from before 1950, that your forebears cooked in their home countries or created as immigrants in America in the 19th and early 20th centuries.

Depending on how old you are, these are recipes of your parents, grandparents, and great-grandparents (especially prized).

- **These recipes are not limited to a particular country or region.** TI is a diverse congregation; our members come from all over. I want this Centennial collection to reflect our members' different traditions.

So be creative. Think about what your family cooks and call me. I will organize this collection, but I need your help.

Ice Cream Social, August 7

(Photos by Jeff Peterman)



Social Action at TI: Stephen Nelson TI's Program at the Crossroads

Tikkun Olam has been one of Tifereth Israel's defining values. As Rosh Hashanah 5777 approaches, TI's Social Action program is at an important crossroads.

In recent years, we have maintained the status quo and not added many new activities to the congregation's social action agenda. Despite some efforts to encourage additional participation, TI's Social Action Committee continues to function largely through the efforts of veteran members of the Congregation.

Many Successful Projects

These members have contributed significant time and effort to make current Social Action projects happen. As a result, we have a number of successful ongoing initiatives, such as the Martha's Table Van Run, SOME (So Others Might Eat) casserole preparation, Luther Place

Women's Shelter meals, Rosh Hashanah and Pesah food delivery programs, monthly food and clothing collections, and the Shepherd School Tutoring Program.

As happens with many synagogue programs with a limited pool of volunteers, people relocate or commitments change. In order for projects to continue, remaining members of the Social Action Committee as well as other members of TI have stepped forward. This committee-fostered continuity has been critical for successful project outcomes.

More Participants Needed

However, it has become apparent that this group alone will not be sufficient to cover all activities. A glaring example is perhaps TI's most significant social action initiative, the Christmas Dinner project that pro-



vides meals at several homeless shelters in the District. (Of note, this effort has recently received significant media attention.) Right now, we are actively seeking new volunteers to help in the organization of this important initiative.

An important objective of the Social Action Committee this year is therefore to get a cross-section of congregants involved in the mission. From our perspective, we need to recruit new members of the Social Action Committee and also communicate with other congregants to see how we can modify our efforts and programs so that they can be motivated to participate.

We are thinking "outside the box" as we go through this process. For example, some completely new projects might arise from the Social Action Committee's interactions with HIAS (formerly known as the Hebrew Immigrant Aid Society) to ascertain how we can assist in their efforts to resettle refugees, including those from Syria. Other ideas for new projects are welcome as well.

New Ideas Would Benefit

Above all, Social Action at Tifereth Israel would clearly benefit from an infusion of new ideas, renewed dedication and spirit. Times change, and with it, so does the approach to changing society for the better. So please join us in our renewed efforts at *Tikkun Olam* as we seek to make the world a better place in these challenging times. Contact our Social Action VP, **Varda Fink**, for further information and to share your ideas and recommendations (vnfink@gmail.com).

Library News Michele Sumka

How's your sleep? It's not news that many of us don't get enough sleep. The NIH points out that sufficient sleep is important for mental health, physical health, quality of life, and safety.

What does this have to do with the library? Increasing numbers of articles have been pointing out that using electronic gadgets before going to sleep affects our ability to get a good night's sleep. So, here's where the library comes in: Read an actual, physical book before going to sleep, instead of checking emails or reading on an e-reader.

Here are some new acquisitions: *The Reawakening* by Primo Levi; *Bathsheba's Book: A Woman's Tale*

by Ann Saab; *The Violet Hour: Great Writers at The End* by Katie Roiphe; *The Cost of The Israeli-Palestinian Conflict* by C. Ross Anthony; *The Song of Leonard Cohen* by Harry Lasky; *All Who Go Do Not Return: A Memoir* by Shuleem Deen; and *The Beautiful Possible* by Amy Gottlieb.

In addition, we have over 6,000 titles, including Fiction, Memoir, Holocaust, American History, Life Cycle; Women and Judaism, etc. -- something for everyone!

We are one of very few synagogues whose library is open nonstop. Instructions for signing out a book are on a large poster under a window.

Happy Reading!

Nayes un Mekhayes for TI'ers

Barbara Raimondo

China. China! ChinaChinaChinaChinaChina

Esther and **Gene Herman** returned from a trip to that very place with daughter, **Rachel Firschein**, son-in-law, **Joseph Firschein**, who was teaching in Beijing, and granddaughters, **Jenny** and **Ava**. Highlights of the visit were the air quality of Beijing (kidding!), Guilin, where they toured a tea farm and tried a rainbow of teas, and Longji, with its stunning views of rice paddies.

Traveling in style, Esther was carried up the steep mountain, with its narrow paths and 40 million steps, on the shoulders of two small men *a la chariot*. Overpacked luggage was likewise transported up the mountain in baskets on the backs of small women of the Yao culture.

Back here on home soil **Ruby Borzekowski** is one of the top divers in her age group in the U.S. She qualified for and competed at the USA Junior Olympic Nationals in August, in both the 1m and 3m events.



Heartland

Myrna Goldman and her sister, **Harriet Ainbinder**, took a Road Scholar trip to South Dakota in late June. Highlights included the Tanka Interpretive Center, Deadwood, Lead (that's "Leed" to you), Custer State Park, the Crazy Horse Memorial, Rapid City, Badlands National Park, and Keystone. The most important sight, of course, was Mount Rushmore, where they toured the noses, chins, and earlobes of our esteemed fathers.

They took too many photos and attended an evening lighting ceremony. Myrna and Harriet did, that is. This region of the country is well worth visiting in the sunnier months. When winter comes you'll have to snowshoe it.

The **Meytins** proved that they like to keep things interesting as well: two new jobs and a trip to St. Louis, for a total of three interesting things. In June, Rabbi **Sarah** Meytin began in a new position as Director of Early Childhood Education at B'nai Shalom of Olney. In August, **Rachel** Meytin began a new position as a high school Judaic studies teacher at the Charles E. Smith Jewish Day School in Rockville.

And between these two beginnings, the whole family took a road trip to St. Louis -- now the family's newest "favorite city other than DC and NYC". **Coby** (9) studied Missouri last year at the Jewish Primary Day School (JPDS), and no one in the family had been to that state, so they packed up the car and spent a week exploring museums, landmarks, festivals, and even taking a trip up to Hannibal, Missouri, home of Mark Twain!

The World

Simcha Kuritzky recently came back from the World's Fair of Money,

held this year in Anaheim. He put in four exhibits. His exhibit on Dutch medals commemorating Israel's 15th anniversary and his exhibit on *pidyon haben* Middle Eastern ingots each won first place in their class, though they were unopposed. His exhibit on feline species and subspecies represented on elongated ("squished") coins won second, and his exhibit on Israel's gold coinage won third.

Saving their coins, in July **Dennis Kirschbaum**, **Barbara Raimondo**, and their mule Sal bicycled 400 miles along the full length of the Erie Canal. Lumber, coal, hay, the whole nine yards. They know every inch of the way.

Their couch potato son **Asher** once again led his Rochester Institute of Technology/National Technical Institute for the Deaf team to victory in the College Bowl, a Jeopardy-like game sponsored by the National Association of the Deaf (NAD). Favorite question: In 1916 Georgia Tech beat Cumberland College in a football game, 222-0. Who was the winning coach?

Ask the Ash Man. Also ask Ash about Ashura, the Kenyan advocate staying at their house with the revolving door this summer. Ashura came to town for the Young African Leaders Initiative and to shake President Obama's hand, then stayed on to intern at the NAD.

Sad News

John Hunter Burlingame, father of TI member **Amy (David) Kritz**, and grandfather of **Solomon, Adam, Gabe** and **Isaac**, died suddenly in a tragic car accident on August 9. He was 84 years old.

May his memory be a blessing.

(Continued on page 10)

Kol Nashim

Louise Kelley



Book Club

The KN Book Club's next session is **September 20** at **Paula Flicker's** home, at 7:30 p.m.. See article below for details.

Talk on Israel 's Diversity

For Kol Nashim's September program TI's own **Rabbi Devora Lynn** will draw on her many visits to Israel to present a talk entitled "Off the Rails: The Beautiful, Hidden Diversity of Israel." We meet on **September 18** at 10:15 a.m. in the Molly Berch Library in the Emsellem Room. Snacks and drinks will be served.

Baking Demonstration

Speaking of food, on **November 13**, **Jessica Weissman** will return with another baking demonstration. This time Jessica will focus on filled and shaped breads.

Naomi Revzin will also display some of the vintage cookbooks she has collected. Save the date!

KN Book Club

Jessica Weissman

On August 16, the Kol Nashim Book Club conquered one of the denser and more rewarding books we've read, Rabbi Jonathan Sacks' *The Great Partnership*.

While he is wrong about certain things, Sacks, Chief Rabbi of Great Britain, covered all kinds of philo-

sophical ground and slipped in all kinds of interesting insights in his book.

Those who couldn't finish the book in time were left with every incentive to read the whole thing, however slowly.

The reading for our September session is Terry Pratchett's *Dodger*, a novel that serves up an interesting twist on Dickens. Until his recent death, Pratchett stood as the premiere humorous satirist of ...well, not really science fiction or fantasy, at least not in this book.

Pratchett is a master of handling ethical and philosophical issues inside a full-speed-ahead satisfying narrative. Best of all, you don't have to have read any of his other 46 or so books to get the most out of this one.

On the other hand, if you like him you have a whole lot of excellent books to discover. Copies are easily available in local libraries and bookstores.

We meet at 7:30 on **September 20** at the home of **Paula Flicker**.

Nayes un Mekhayes (continued)

And now for the meaning of last month's word, *ne plus ultra*: "the most profound degree of a quality or state" (Merriam-Webster Online).

Thanks to all who sent me news, sent me to others who sent me news, or otherwise helped sniff it out.

Send items about Darby and Joan or anyone else for next time to baraimondo@gmail.com, with "Nayes un Mekhayes" in the heading, or to P.O. Box 466, Washington Grove, MD 20880.

This brings to a close this edition of Nayes un Mekhayes for TI'ers.

SHALEM

Jessica Weissman

September sees two SHALEM programs. On **September 10**, as part of the TI 100th anniversary celebrations, **Cynthia Peterman** and **Laura Schiavo** will provide a whirlwind overview of our history as a congregation, under the title "100 Years of TI in 45 Minutes." Come and find out just how much we have to celebrate.

On **September 24**, SHALEM features Friendship Place, a leader in providing solutions to homelessness in DC, empowering participants through customized programs to rebuild their lives, find homes, get jobs, and reconnect with family and community for the long term. **Alan Banks**, who now works for Friendship Place in Community Engagement and Advocacy, will tell his story of how he was homeless for six years before receiving a housing placement through the organization.

Most of this year's SHALEM programs are being presented in conjunction with the centennial. BUT if you have a topic you want to present to the friendliest and most involved audience you'll ever find (fellow TI'ers), contact me. If it has Jewish interest, we'll find you a spot on the schedule. I'm easy to convince.

Gevarim

Andrew Reamer



Movie Nite@TI

Life After the Camps. This fall, Gevarim will show movies about the lives of Jewish concentration camp survivors in four nations (Canada, Italy, Germany, France) immediately after the war ended.

Saturday, September 24, 10:00 p.m., before S'lihot: *The Quarrel* (1991, 85 mins). Taking place in the late 1940's, this is the story of two Jewish Holocaust survivors in Montreal who have both lost their entire family. One has bolstered his faith in God while the other has lost whatever faith in God he had.

Sunday, October 30, 7:30 p.m.: *The Truce* (1997, 125 mins). Based on Primo Levi's memoir of his experiences returning to Turin, Italy after the Red Army liberated Auschwitz in January 1945. He embarks on an arduous railway journey home from Poland, through Russia, Romania, Hungary, Austria and Germany.

Upcoming on **November 20** and **December 18:** *The Murderers Are*

Among Us (1946), about a man and a woman who return to war-torn Berlin to face the harsh realities of post-war Germany; and *Almost Peaceful* (2002) about a couple who run a modest tailoring shop where most of the employees are other survivors.

All movies are free, subtitled, and in the Cherner. Nosh is available for \$4.

A Great Course on Jewish Civilization

Gevarim and Adult Education are pleased to present "Jewish Civilization from Mohammed to Spinoza," a series of 24 half-hour video lectures by Professor David Ruderman, University of Pennsylvania. On each of 12 Sundays between October 2016 and June 2017, Allan Tulchin will show two half-hour lectures and facilitate 45 minutes of discussion.

Each session will run from 10:15 a.m. to noon in the Library and is free. Sessions in 2016 are

scheduled for October 9, November 20, December 11 and December 18.

Talmud Study

Continuing the sessions which began last year, Rabbi Seidel, will be teaching large pieces of Tractate Brakhot approximately twice a month after lunch on Shabbat afternoons.

Even if you've never studied Talmud before you might enjoy dropping in on our ongoing exploration of this tractate of the Talmud. We read the text in English (photocopies are provided, although folks are encouraged to buy the book, an English translation published by Koren), and discuss.

Sessions this fall are scheduled for September 17, November 5, November 19, December 10 and December 17. All sessions are from 1:00 to 1:45 p.m. in the Reamer Chapel.

Towards Healthier Kiddushim

Morris Rodenstein

The Shabbat *Kiddush* is a wonderful shul tradition that continues to strengthen our sense of community. I am looking for a few volunteers to work with me to ensure that TI routinely offers more healthy food options at our *Kiddushim*.

My concern, especially in light of my recent heart surgery, is that too often the foods offered contain too much white flour, sugar and salt, and are too high in carbs. Would it be so hard, as an example, to have a whole wheat or whole grain hallah as well as the white flour kind?

I know many processed foods are less expensive, but for a few shekels more doesn't it make sense to always have healthier options for those of us who need/want to watch our diets more carefully? I certainly do not want to mandate that only healthier choices be offered, but such options are very limited. While I was recuperating from my surgery I raised this concern with Rabbi Seidel. He encouraged me to form an ad hoc committee for this purpose.

Now that my strength is returning, I want to convene a group of

interested TI members to upgrade the healthfulness of our community *kiddushim*. Let's set up the framework and offer some healthy menu items to move the process forward. If other TI members find recipes that should be tried, that would be great. I particularly would like someone with a background in this area (a dietitian) to join this committee.

If you are interested in working with me, call 301-593-0127 or email me at morroden@aol.com.

Sh'mirah is a Central Element of a Jewish Funeral

Shelly Heller and David Cohen

Tifereth Israel, a pioneer in the area's Jewish funeral practices movement, has been committed for over 40 years to providing a *halakhic* funeral for all members and their dependents. This commitment includes working closely with the family at the time of death, through our team of dedicated *haverim*, to make all arrangements for the funeral and burial.

One of the key elements in a *halakhic* funeral is *sh'mirah*, which means "watching" or "guarding." From the time of death until the funeral, we are obliged to accompany the *met* (deceased body), 24/7, to watch over him or her, as a humane act of empathy and honor. This is

accomplished by sitting quietly and respectfully in a room near the *met* at the funeral home, and reading Jewish texts, traditionally the book of Psalms (*T'hillim*).

To fulfill this obligation takes a lot of participants, since up to two days typically elapse between death and the funeral. We try to organize a series of two-hour periods for members, relatives and friends to serve as *shomrim* (watchers/guards), throughout the days and nights.

We need your help. Fortunately, serving as a *shomer* or *shomeret* requires no training or Hebraic/Jewish educational background. This is a *mitzvah* we all can do, and requires only a short commitment of time. Anyone past bar/bat mitzvah age, whether relative (other than the immediately bereaved family), friend or acquaintance, or even a stranger, can serve as a *shomer*. Two individuals can serve together if they are reluctant to do so alone.

Sh'mirah is performed at the Hines Rinaldi Funeral Home on New Hampshire Avenue just north of Route 29 in Silver Spring, in a small room (equipped with comfortable furniture and a telephone, adjacent to a restroom) near the casket. There is easy parking and a well-lit parking lot.

Serving as a *shomer* gives you time to think about the deceased and to reflect on our tradition. Books are available there to read. It is a quiet time, quite peaceful. *Shomrim* consistently report that it has been a satisfying and spiritual experience.

So, please agree to be a *shomer*, if asked by one of our Funeral Practices *haverim*, or contact **Susan Catler**, TI's online *sh'mirah* coordinator, or just sign up – at our easy-to-use online link – the next time a call for *shomrim* is posted on the listserv.

Hebrew Fiction Book Group

This self-led group, reading modern Israeli literature in Hebrew without vowels, meets Thursday afternoons at 1:30 p.m. in an upstairs classroom at TI. We are about to complete Meir Shalev's *A Pigeon and a Boy*, which we have been working our way through for the past two-plus years.

In mid-October, we will begin another novel by Shalev, *Ha-Davar Hayah Kakhah*, roughly translated as "That's How It Was." Some of you might have read the English translation, which was called *My Russian Grandmother and her American Vacuum Cleaner*.

We prepare several pages ahead of time for each session. New participants are welcome! If you think you'd like to join us, please call (202-726-1034) or email (bmwhite@erols.com) Barbara White or speak to her at Kiddush.

Act Now for the High Holidays

Order **High Holiday Tickets** if you have not already done so. Seats in the Wolman Sanctuary are limited.

Sign up for the **Yom Kippur Break Fast**, October 12. Deadline is noon, October 5.

Sign up for the **Sukkot Dinner**, Friday evening, October 21. Deadline is noon, October 14.

Volunteer:

- **Holiday Food Delivery**, Sunday, September 25, 9:30-11 a.m.
- **Jeremy Goldberg Synagogue Clean-Up**, Sunday, September 25, 9:30 a.m.-2 p.m.
- **Services**
- **Cooking**
- **Medical professionals**

Bat Mitzvah

Hi! My name is **Aviva Blumenthal**. I go to Silver Spring International Middle School and am part of the French immersion program. I'm 13 years old and have a brother, Cyrus (8) and a sister, Leora (7).

In my free time, I enjoy reading and spending time with my friends. I have been dancing for 11 years.

For my Bat Mitzvah project, I made a documentary about my great-grandmother, who fled Germany during World War 2. I was lucky enough to know her because she lived until 102 years old! Since she never had a Bat Mitzvah, I will be thinking of her as I become a Bat Mitzvah on September 17.



September Highlights at Tifereth Israel

- | | |
|---------------------------------|---|
| September 9 | Family Service and Dinner, 6 p.m. |
| September 10 | First day of school for Vav Class
SHALEM, Cynthia Peterman & Laura Schiavo, "100 Years of
TI in 45 Minutes," 1:15 p.m. |
| September 11 | First day of school for Gan through Hey classes, Jr. Chai and
Chai School |
| September 12,
19, 26 | Monday Lunch & Learn
<i>Parashat HaShavuah</i>, 11 a.m.; Lunch, 12 noon |
| September 17 | Aviva Blumenthal Bat Mitzvah
Tot Shabbat, 11 a.m.
Talmud Study with Rabbi Seidel, 1 p.m. |
| September 18 | Kol Nashim Program, Rabbi Devora Lynn, 10:15 a.m. |
| September 20 | KN Book Club, at home of Paula Flicker, 7:30 p.m. |
| September 24 | SHALEM, Alan Banks, Friendship Place
Movie Nite, <i>The Quarrel</i>, 10 p.m.
S'lihot Services, 12 midnight |

Demolition of Terrorists' Homes

Mark Berch

One of Israel's controversial policies toward the Palestinians is demolishing the houses of terrorists who kill. Usually it is only applied to the killers themselves, but sometimes includes major accomplices.

The policy of demolishing homes of those involved in violence dates to the British Mandate period, and the new State of Israel incorporated the 1945 version of this regulation into its own code. The procedure uses bulldozers, explosive charges or both. The controversy over this practice hinges primarily on four questions.

Why is an administrative procedure rather than a judicial procedure used?

In a judicial procedure, there are formal charges, trial, verdict, and the application of the statutory penalty. In home demolitions, none of this occurs. The IDF simply determines where the terrorist lives, and evaluates whether the home or apartment can be safely destroyed. The demolition order itself is approved by the civilian authority, the Defense Minister.

The State is not required to allege, let alone prove, that others living in the place, or the owner of the place, had any legal culpability. It suffices that the terrorist lived there.

The demolition order, like any government action, can be appealed directly to the High Court of Justice, but the legality of the procedure has long since been established, and these appeals usually fail. However, the Court is not a rubber stamp.

In one case it was not convinced the demolition could be done safely (the back-up procedure: concrete is poured into the residence), and in another, that this was truly the residence of the murderer. In a third case, the court ruled that only one

floor, not two, would be demolished, out of concern for the homes of neighbors.

The government argues that demolition is not punishment, but done purely for deterrence. Therefore, no determination of legal culpability is required, a position the Court has accepted.

Critics say that the innocent directly suffer, constituting collective punishment, which is immoral and contrary to international law (article 33 of the 4th Geneva Convention and Article 50 of The Hague Convention) as well as biblical law (Deut. 24:16 and Abraham's challenge at Genesis 18:23). Defenders rebut that the procedure saves lives, and thus is the lesser of two evils.

Does the procedure actually deter?

Determining whether a policy or practice actually deters is difficult. When deterrence takes the form of collective punishment, there is the additional question of whether the incitement triggered by the state's action outweighs the deterrent effect. Some security experts have concluded from historical data that the deterrent effect of house demolitions has never been demonstrated, and in fact, demolitions made matters worse.

Between 2000 and 2005, Israel had carried out 628 such demolitions. In February 2005, Defense Minister Shaul Mofaz froze the policy, based on a military commission recommendation that found the demolitions were more likely to promote hatred of Israel than to achieve deterrence. But presently, the state insists that it does indeed deter.

In a 2014 Court case, when asked what officials based their opinion on, the prosecutor said: "people in the field have testified that it deters people....It's a consideration of

whether to enter into terror activity or not. It's also backed by sources and information the security service has." The argument was accepted.

It's important to note in this regard that demolitions can cause damage beyond what is intended. In one example, the third-floor apartment where terrorist Abu Shahin lived with his family was destroyed. But nine other apartments were damaged, some seriously. Khaled Mahamra was a third grader when the IDF demolished his family's house in 2003, after his uncle committed a terrorist murder in 2002. In 2016, Khaled and his cousin were the shooters at the Tel Aviv's Sarona terrorist killings, where four were murdered.

More ominously, Gershon Baskin reports that displaced families can "rest assured that their homes will be rebuilt quickly with funds coming from Palestine and from the Arab world. No one remains homeless and more often than not, their new homes are larger and better than their original homes." And it gives Iran the chance to grandstand by offering monies toward this cause.

Only time will tell if this tactic can be sustained. But if it is, the dynamic would be flipped: what was intended as deterrence to violence could become an incentive. To overcome this, Israel might resort to expelling the families from the West Bank to Gaza, or demolishing the second home, where no terrorist ever lived.

Why does the policy apply to Arab terrorists but not to Jewish terrorists?

On paper, the policy applies to both. But in all democracies, anti-terrorism policies exist in a political context, and need some level of acceptability. Makhteret, "The Jewish Underground," was arguably the most

(Continued on page 15)

The Name of 42

Simcha Kuritzky

Buried in the *Kabbalat Shabbat* (Friday evening) service just before *L'kha Dodi* is an enigmatic poem which begins *Ana B'kho'ah*, composed 19 centuries ago by the mystic Tanna Rabbi Nekhunya ben Hakanah. It consists of seven lines of six words each. The first letters of the 42 words spell out a secret divine name.

Few Conservative Jews know the melody for this hymn or are even familiar with the words; the Conservative *siddurim* did not include it until recently. The only part familiar to all is the appendix which is the same *Barukh sheim kavod malkhuto l'olam va'ed* that we read after the *Sh'ma*. Many Orthodox *siddurim* also include it at the end of the description of the

incense offerings before the first *Kaddish deRabanam* in every morning service. It also accompanies the counting of the Omer.

In the Talmud (Kiddushin 71a), Rabbi Yehuda says that God's 42-letter name was only entrusted to men who were pious, meek, and sober. The Zohar says that God used the name to create the universe. It may be for this reason that the Name of 42 is usually shown as seven sets of six letters, representing the first week of creation and the six days of active creation.

It was Hai ben Sherira Gaon, who lived a thousand years ago, who said this name is the same as the first letters of each word in *Ana B'ko'ah*,

but other rabbis use the first 42 letters of Genesis. Many *siddurim* show the Name of 42 in the margins next to *Ana B'ko'ah*. Interestingly, the Name of 42 starts with the first three letters of the *alef bet* and ends with the last one, but only contains 19 of the 22 letters in the Hebrew alphabet.

The Name of 42 is believed to keep demons at bay and routinely appears on amulets used for easy childbirth and against the Evil Eye. The second line of the Name can be read *kara satan* (rend the adversary), and some amulets just show this part of the Name. The first amulet shown below is silver and from 19th Century Persia. It has the same inscription

(Continued on page 16)

Demolition of Terrorists' Homes (continued)

dangerous Jewish terrorist organization to arise since the founding of the state. Their goals were reprisals after Palestinian violence, and to blow up the Dome of the Rock on the Temple Mount.

The mass arrests in 1984 (28 later received prison sentences, including three life terms for murders) immediately raised the question. The government was unwilling to blow up the homes of Jewish terrorists, and so the entire program was suspended briefly. It did not resume in Gaza until 1985, and a little later in the West Bank.

The issue arose again in 2014, after Israel opted not to demolish the homes of the abductors and murderers of Mohammed Abu Khdeir, who was burned alive. The state defended its not triggering demolition on deterrence grounds: "Abu Khdeir is a shocking case. But there's no widespread occurrence from which it is necessary to deter in the Jewish

sector....If it's not intended for deterrence, the clause shouldn't be implemented."

The argument was raised again in another case in June 2016, in which the State asserted "Given the scale of the phenomenon of seriously hostile crimes in the Jewish community, the need to implement this [deterrent] power does not arise." But critics say that this is a blatant double standard. Former Shin Bet head Ami Ayalon, who considers demolitions "patently immoral" as an act of collective punishment, and over the long run "will actually lead to an increase in terror," says it's "outrageously racist" if applied just to one side, calling that "intolerable."

Is the policy worth the ancillary costs?

Even if demolitions did deter more than they incited, Israel pays a price for this policy. Clashes, including gun battles, have occurred at the

time of demolitions. Residences are often in West Bank Area A, where such demolitions violate the Oslo Accords, which permit Israeli military actions only in areas B and C. The demolition policy has triggered widespread international condemnation, including that it is not applied to Jewish terrorists. Local human rights NGOs and Israeli Arabs have also criticized it as punishing the innocent, so the policy to some degree increases social strife.

Demolitions are not the only collective punishment tactic used in the aftermath of terrorist killings. Israel has imposed short term closings of the home towns of attackers, or revoked the work permits of clan members or even the entire village. It has delayed the return of bodies of terrorists to their families for months, years, and in some cases, decades. These other tactics raise some of the same issues, but are all justified in terms of deterrence.

The Name of 42 (continued)

on both sides: "In the name of," the Name of 42 Letters, and the acronym for "Blessed is His Glorious Name and Kingdom Forever, edited and proofread".



The second amulet is copper from late 19th century Russia, and has the Name of 42 starting at the top and wrapping around the outside and starting a second circle near the top.



The third amulet, in the shape of a shield, is also silver and from Persia, and the Name of 42 plus appendix take up the first 6 out of 10 lines of text.



A very interesting Persian silver amulet is articulated so it can be bound around the arm. The Name of 42 appears in the center square section starting at top right and wrapping around into the inner square.



The traditional silver octagonal Persian amulet has the Name of 42 going around the outside. Just the Name of 42 appears on this carved carnelian from modern Iran. Someone carved the Name of 42 intertwined with a *Magen David* on the back of a large Russian 1799 copper 2 kopek.

The modern Israel silver amulet below begins with *mizmor shir* then spells out the first and most of the second verses of *Ana B'ko'ah*.



Below are both sides of an amulet given out by the Shas party to its supporters. On the front is the bust of Rav Isaac Kaduri while the back has *kara satan* in the center. Around the

outside it says this amulet is for healing, guarding and prosperity. In 2013, the *Shomrey Sefarad* (Shas) party was fined for giving out amulets, as this can be construed as buying votes.



Not to be outdone, the Lubavitchers made the rectangular silver amulet with the Name of 42 on two lines just under the 2 hexagrams near the bottom. Beneath that on four lines are permutations of the Name of 42, in case the regular Name was not powerful enough.



The *Kabbalat Shabbat* service includes *Ana B'ko'ah* and the Name of 42 because of their association with creation and the first *shabbat*. People who appreciate their significance won't skip over them to get to *L'kha Dodi*.

Upcoming Friday Night Minyan Assignments

September 2

Marc Suddleson & Molly Surden
 Howard & Michele Sumka
 Michael & Adele Sumner
 Gabe & Ruth Tabak
 Kassahun Teffera & Melke Mengiste
 Jevera Temsky
 Neil & Rachel Tickner
 Michael Tilchin & Linda Greer
 Peter & Rhoda Trooboff
 Paula Tucker
 Jonathan & Cathy Tuerk
 Allan & Judy Tulchin
 Michael & Ruth Unterweger
 Mark Verschell & Elizabeth Leff
 Susan Vitale

September 16

David Wachtel & Jennifer Goldstein
 Reenie Wagner
 Harry Waldman & Susan Morse
 Marc Warshawsky & Vivian Seidner
 Matthew Watson & Ellen Cabot
 Stephanie Weber
 Marc & Deborah Weinberger
 Eric Weiner & Sharon Moshavi
 Jon Weintraub & Judith Heimlich
 Michael Weiss & Phyllis Stanger
 Jessica Weissman & Louise Kelley
 Dov Weitman & Sylvia Horwitz
 Alan & Cynthia Weitz
 Howard & Barbara White
 Louise Wiener
 Peter Winch & Denice Zeck
 Adam & Dorothea Wolfson
 Ariel David Wolsztijn & Karen Lisa Silberstein
 Christopher Zeilinger & Ann Baker
 Benjamin & Monica Zeitlin
 Yohannes Zeleke
 Diana Zurer
 Ellen Zwibak

September 23

Luis & Karen Acosta
 Andrew Afflerbach & Joanne Hovis
 Miriam Alpern
 Jon Alterman & Katherine LaRiviere
 Robyn M. Altman & Brendan J. Doherty
 Paula Amann
 Timothy Anderegg & Lisa Fogel-Anderegg
 Leonard Bachman
 Sidney & Heike Bailin
 Lawrence Baizer & Elaine Lewis
 Paul & Esther Bardack
 Burt Barnow
 Mae Cooper & Gideon Bass
 Charles Baum
 Leonard & Joy Baxt
 Mark & Mona Berch
 Alex Berg & Mikah Goldman
 Bruce & Laurie Berger
 Carl Bergman & Margie Odle
 Louis J. Blumen

September 30

Judi Berland
 Joe Berman & Marsha Gentner
 Dana Beyer
 Matthew Bigman & Kathleen Maile Baker
 Jackie Binogol
 Sheri Blonder
 Gideon & Lisa Blumenthal
 Ron & Dina Borzekowski
 Larry & Lise Bram
 Steven & Rachel Bressler
 Sharon Brown
 Stephen Burd & Laura Schiavo
 Joel & Alice Burton
 Susan Chapin
 Daniel Chazen & Ronit Eisenbach
 Steven Cheskin & Malia Hale
 Joel Cohen

October 7

Ann Cohen
 David & Judy Cohen
 David & Elana Cohen
 Hal Cohen & Katie Benton-Cohen
 Raymond & Rebecca Coleman
 Jeffrey Colman & Ellen Nissenbaum
 Bill & Karen Copeland
 Nataliya Chernyak Cowen
 Jeffrey & Miriam Davidson
 Joe Davidson
 Ronni Davis
 Helen Disenhaus
 Stan Dorn & Carla Ellern
 Earl Dotter & Deborah Stern
 Desirée Douglas
 Lisa Drazin

October 14

Pierre & Deena Dugan
 Ernie Englander
 Rabbi Charles & Krayna Feinberg
 Mark Feldman
 Miriam Feinsilver
 Gail & Roger Feldman
 Bob Feron & Dione Pereira
 Jeff Feuer & Sherry Klein
 Eric Fingerhut & Karen Beiley
 Anna Fink & Alberto Fernandez
 Anita Finkelstein
 Jay & Rachel Finkelstein
 Matthew & Susan Finston
 David & Patricia Fisher
 Paula Flicker
 Judah Flum & Lisa Itkin
 Lee & Brenda Footer
 Ira Forman & Caryn Pass

High Holiday Schedule

Saturday, September 24 – S'lihot

10:00 p.m. S'lihot Program, Movie *The Quarrel*
 Midnight S'lihot Service

Sunday, September 25

9:30–11 a.m. Social Action Holiday Food Delivery
 9:30 a.m.–2 p.m. Jeremy Goldberg Synagogue Clean-Up .

Rosh Hashanah

Sunday, October 2 – Erev Rosh Hashanah

6:30 p.m. Ma'ariv

Monday, October 3 – Rosh Hashanah Day 1

Wolman Sanctuary (assigned seating)

8:45 a.m. P'sukei D'Zimrah & Shoharim
 10:00 a.m. Torah reading
 11:00 a.m. Sermon by Rabbi Ethan Seidel, Musaf

Cherner Auditorium

9:15 a.m. Shoharim
 10:15 a.m. Torah parade and Torah reading, followed by Musaf

Tot Service - Reamer Chapel

10:30 a.m. Following the Cherner Auditorium Torah parade
 (For children aged 18 months to 5 years together with their parents)

(Continued on page 19)

Rosh Hashanah (continued)

Youth Activities & Babysitting

9:00 a.m.	Babysitting opens for children ages 18 months to pre-K
10:00 a.m.	Quiet room (reading, studying) opens for children grades 4 to 7
10:30 a.m.	Youth activities begin for children grades K to 7
12:30 p.m.	Youth activities end; Supervised play for all ages begins
1:00 p.m.	Babysitting and supervised play ends

Afternoon & Evening

5:00 p.m.	Tashlikh walk from TI to Rock Creek Park
5:45 p.m.	Potluck at the home of Lillian Kronstadt, 1733 Juniper Street, NW
7:00 p.m.	Minhah and Ma'ariv

Tuesday, October 4 - Rosh Hashanah Day 2

Wolman service schedule same as Day 1 (*open seating - no assigned seats*)

Youth Activities & Babysitting same as Day 1

Sunday, October 9 - Cemetery Service

10:45 a.m.	Mt. Lebanon Cemetery
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Yom Kippur

Tuesday, October 11 - Kol Nidre

6:00 p.m.	Activities and babysitting for children 18 mo. to 3rd grade
6:05 p.m. sharp!	Services in both Wolman and Cherner
	Youth activities for 4th-7th graders begin after chanting of Kol Nidre

Wednesday, October 12 - Yom Kippur

Wolman Sanctuary

8:45 a.m.	P'sukei D'Zimrah and Shoharim
10:30 a.m.	Torah reading
11:30 a.m.	Sermon - Rabbi Seidel
12 noon	Yizkor memorial service

(Continued on page 20)

12:30 p.m. Musaf

Yom Kippur (continued)

Cherner Auditorium

9:15 a.m. Shaharit
10:15 a.m. Torah parade and Torah reading
11:15 a.m. Yizkor memorial service followed by Musaf

Tot Service – Reamer Chapel

10:30 a.m. Following the Cherner Auditorium Torah parade
(For children aged 18 months to 5 years together with their parents)

Youth Activities & Babysitting

9:00 a.m. Babysitting opens for children ages 18 months to pre-K
10:00 a.m. Quiet room (reading, studying) opens for children grades 4 to 7
10:30 a.m. Youth activities begin for children grades K to 7
12:30 p.m. Youth activities end; Supervised play for all ages begins
1:00 p.m. Babysitting and supervised play ends

Afternoon & Evening *(services in the Wolman Sanctuary with open seating)*

3:30 p.m. Minhah
4:50 p.m. Talk and discussion
Teen Shmooze
5:50 p.m. N'ilah
7:10 p.m. Shofar & Ma'ariv

Break Fast Immediately following the Service

Donations

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Andrew Afflerbach & Joanne Hovis
Lawrence Baizer & Elaine Lewis
Abraham & Dena Greenstein
Ethan & Rachel Seidel
Jevera Temsky
Paula Tucker
Louise Wiener

Anne & Barry Schenof

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Roz Kram

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Jonathan Morris

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Gary Schneier

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Louise Davidson
Lisa Drazin
Lisa Drazin
Lisa Drazin
Marc & Karen Drazin
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Harvey Fernbach & Ann Birk
Bennett Frankel
Seth Glabman & Martha Hare
Seth Glabman & Martha Hare
Marcia Goldberg
Marcia Goldberg
George & Marjorie Greenberg
Abraham & Dena Greenstein

Abraham & Dena Greenstein
Steven & Roberta Jellinek
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(Continued on page 22)

Donations (continued)

YAHZEIT DONATIONS (continued)

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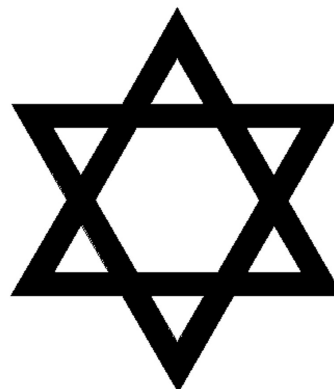
Toby Mickelson
Elaine Miller

Marc Rothenberg & Ivy Baer
Morton & Adele Samler
Lawrence & Pearl Schainker
Eric & Shira Schechtman
Sylvia Schlitt
Susan Catler & Keith Secular
Susan Catler & Keith Secular
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Leonard Seeff & Lynn Gerber
Arnold & Tobyanne Sidman
Lois Steinberg
Jack Stone & Wilma Brier
Howard & Michele Sumka
Faith Szydlo
Fred & Felice Taransky
Gisele Tawil
Jevera Temsky
Jevera Temsky
Mike & Ruth Unterweger
Mike & Ruth Unterweger
Mike & Ruth Unterweger
Avi & Devra Weiss
Michael Weiss & Phyllis Stanger
Dov Weitman & Sylvia Horwitz
Jonathan Wilkenfeld

Betsy Wohl
Betsy Wohl
Brian Wruble
Diana Zurer

In Memory of

Sidney Mickelson
Benjamin P.
Sternstein
William Rothenberg
Joseph Goldstein
Betty Krakover
Selma Rubinstein
Sam Feig
Abraham Cadish
Doris Cadish
Richard Secular
Max Starr
Harry Seeff
Louise Sidman
Kenneth Steinberg
Julius Brier
Sylvia Stahl
Alexander Breslow
Alexander Taransky
Shalom Amsellem
Morton Temsky
Sadie Temsky
Pearl Bloom
Milton Rodberg
Esther Rodberg
Jeremy Goldberg
Bobbe Stranger
Pearl Weitman
Sarah Dicker
Wilkenfeld
Jonathan D. Wohl
Joseph Wohl
Milton Wruble
Chasie Furman



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William & Miriam Galston
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William Hodos
William Hodos
William Hodos
William Hodos
Yvonne Shashoua

Yvonne Shashoua

In Memory of

Gertrude G. Steinberg
Jack Steinberg
Nira Hodos
Dorothy Hodos
Morris Hodos
Alfred Salim
Shashoua
Sonya Rozansky
Shashoua