



The Prophet Magazine

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Please send submission proposals to Raya Kridel, Communications Coordinator and Editor of *The Prophet Magazine*, at Raya@templeisaiah.org.

Welcome

Welcome to *The Prophet Magazine*. As co-chairs of the Temple Isaiah Communications Committee (CommComm), we have been working hard over the past year to evolve Temple Isaiah's communications for the 21st century, establishing a series of standards and tactics that allow us to tell the diverse story of our congregation through a singular voice.

These changes have been designed to bring Temple Isaiah members closer together by promoting our innovative and diverse programming, as well as by letting the wider community know that we are a warm, giving, and caring congregation.

Let's talk about some of the components:

- Marketing materials should reflect the progressive, inclusive, modern character of Temple Isaiah.
- We have a long, rich history, with the congregation celebrating its 50th anniversary in 2019. As a deliberate nod to our history, our logo has not changed.
- Our website was redesigned with better organization, cleaner navigation, and a new blog. The goal is to use the website to keep members and the broader community up to date, as well as post in real time some of the items that used to be in *The Prophet* newsletter, like *yahrzeits*, donations, *simchas*, etc. The new website will make it easier for new and prospective members to find the information that they are looking for.
- Other modes of communications like our e-news, Friday announcements, emailed flyers, and Facebook posts will be clear and concise, and reinforce each other with the same information. We hope you've noticed the new monitors in the building! If you haven't taken time to look at them when visiting for Shabbat services or attending an event, the rotating slides can quickly bring you up to speed on some of the most important events happening at Temple Isaiah.
- With so many ways of getting the word out about the programming at TI, it was time to take the monthly *Prophet* newsletter in a new direction.

The Prophet Magazine

This is it! The first quarterly printed *Prophet*. The goal is to use this updated format to help build our connection with stories about Jewish topics, our community, and its members. The committee hopes that you'll get to know other members, get a new perspective on holiday traditions, and learn about some of the great things that we have in store for you. We all hope that this will quickly become a source of information, inspiration, and connectedness for everyone. We hope you enjoy this and future editions.

Now is a perfect time to thank the congregation for providing input through surveys, and for the incredible committee volunteers and staff who culled through volumes of flyers and digital communications, made recommendations, guided the process, and kept this process going. Thanks in particular to Kristin Goldscher, who coordinated efforts on brand standards and our new website; Buffy Beaudoin Schwartz, who helped refine our communication strategy; Barbara Warshowsky, who worked on the original audit as well as this initiative; Ben Levitt; and of course, Raya Kridel, who has taken the groundwork we helped to lay and taken on the difficult task of implementing it across the board. This is a work in progress. It never really ends — it just keeps improving. If you have suggestions, we'd love to hear them. ■

Jeff Goldscher & Wendy Scherer
CommComm Co-Chairs

Parting Thoughts



A Letter from Our Outgoing President

For the past two years as President of Temple Isaiah, my goal was to leave to my Board of Trustees, the TI staff, and the congregation a legacy of warmth and connectedness among one another so that we, as a temple family, can work together toward a bright future for our Jewish community, our Howard County community, and for Israel.

As synagogue President, it was my vision that everyone at Temple Isaiah have a warm, comfortable feeling when visiting our beautiful TI home.

It was my vision to build relationships among our TI family and feel excited to walk into Temple Isaiah because you know that is where your friends and family are.

It was my vision to focus on WHO is Temple Isaiah and not just WHAT is Temple Isaiah.

It was my vision that we each continue to build our *shem tov* (good name) by making new friends, getting involved, performing good deeds, and volunteering.

It was my vision that we resolve not to wait to have new experiences that would benefit our personal growth while helping others.

It was my vision that we partake in Jewish customs and *mitzvot*, and that we instill Jewish values in our homes and stay connected to synagogue life to strengthen our Jewish identity for future generations.

It was my vision that Temple Isaiah stands for *tikkun olam* and helps to empower our Jewish community as a force in repairing the world.

I hope that my vision has become reality, and that in the past two years you made a new friend, tried something new, and now you feel like you are part of a strong, Jewish community that you can call your home.

The Torah ends with the people having journeyed through the desert toward the Promised Land but not having reached the Promised Land. They were so close that they could see it, yet with the death of Moses, the story ends. It is in the future when the Jewish people arrive in the Promised Land lead by Joshua, their new leader.

It is now time for new leadership to continue our TI journey into the future. It has been a blessing and a gift to have served as President of Temple Isaiah, and I will forever be grateful for the honor. ■

With gratitude, Donna



Temple Isaiah Celebrates

Next year, Temple Isaiah will begin a nearly year-long celebration of the first 50 years of the temple's life and interaction with the Howard County Jewish and secular communities. From September 2019 through June 2020, this momentous anniversary will be commemorated by numerous events designed to attract all ages and interests. We intend to kick off the celebration on September 8, 2019 with "Isaiah Fest," a fun-filled afternoon of delicious food, wonderful music, and other entertaining activities for members of all ages. Over multiple weekends, we will commemorate different eras of our history, as well as the clergy, auxiliary organizations, and staff who have made Temple Isaiah what it is today. As we honor the past and treasure the future, we look forward with excitement, in part by celebrating our Religious School leaders who have nurtured generations of young people, some of whom have gone on to become clergy or leaders in Jewish communal life. As a Reform Jewish congregation, we will devote additional time to recognizing our historical connection with the Union for Reform Judaism.



Of course, celebrations would be nothing without the ability to connect socially. We will work with our various auxiliaries to present a number of special events for our membership. In the planning stages are a pre-Shabbat bar-b-que, a Men's Club tribute to our long-running Matzoh Ball Run fundraiser, a night out at a local entertainment venue, and a gala concert featuring our own Temple Isaiah choir, Shir Isaiah.

Plans to enshrine the anniversary include a Tribute Book, a special Community Outreach Project, and a permanently displayed Legacy Project, soon to be announced. We will also be presenting written and oral histories of our congregation throughout the celebration, and will be developing, with your help, a permanent collection to accompany the history.

For these events and projects to proceed, we are looking for volunteers. We need your photos and memorabilia from the past 50 years, your energy and enthusiasm, and most of all, your participation in this wonderful celebration of the first 50 years of Temple Isaiah. ■

B'Shalom,

Ellen Strichartz, 50th Anniversary Chairperson

Dick Goldberg, Honorary Chairperson

Welcome New Members!

David & Jodi Dalpe
Michael & Dale Eckhaus
Michael & Rose Friss
Michael & Shayna Glicksman
Ronald & Anne Hartman
Bethany Haskell
Jason & Lauren Heiserman

Steven & Kathleen Joss
Mitchell & Wendy Lax
Richard & Randi Leshin
Larry & Carol Liebesman
Daniel & Emily Markus
Daniel & Laura Newberger
Lee & Laurie Perlis

Nicholas & Katelyn Riehl
Barry Sasscer & Sarah Mark
Barbara Scher
Benjamin & Tara Senker
Mark & Jessica Zirkle
Sam & Meredith Zuckerman
Mario & Jennifer Zuniga

Introducing **Kulanu**: The Youth Programs of Temple Isaiah

by Rabbi Daniel Plotkin

In the first conversation I had with Rabbi Axler and Rachel Petroff Kessler after I had accepted the position of Rabbi-Educator at TI, they told me about the opportunity for TI to be a part of the Union for Reform Judaism's Community of Practice on Reimagining Congregational Education, and asked if I thought we should move forward with the application. I gave an immediate "yes," and the first decision I made on behalf of Temple Isaiah, may end up being the best one.

Through the URJ program, Rachel and I were able to learn from some of the top thinkers in Jewish education, assemble a task force of congregational leaders, and interact with professionals and lay leaders from 15 other congregations around the country. Thanks to this process, our task force was able to articulate a vision of education, see examples of how other synagogues succeeded in fulfilling their missions, and from these examples, create new ways of looking at how we educate the children of Temple Isaiah.

There are three main parts of our vision for TI:

- **Jewish Literacy:** We prepare our students to be engaged Jewish adults by teaching the concepts that distinguish our unique Jewish civilization.
- **Family:** Our program involves the entire family, with parents and children growing together.
- **Community:** We will connect our students and families with each other, with the larger Temple Isaiah community and with the broader Jewish community.

The new methods implemented to move toward our vision began in the fall of 2017. With a focus on the Hebrew program, we introduced the sound-to-print philosophy of Jewish education. This philosophy relies on students first hearing, then using, and finally learning how to read the language — a method similar to how we all learned our native languages.

In the lower grades (K–3rd Grade), this philosophy came to life through our Hebrew Through Movement program, which gets the students up and moving as they respond to and give directions in Hebrew. For the middle grades (4th–6th Grade), while they worked on the skills of decoding, they also learned prayers through listening and hearing various melodies and interpretations of the prayers.

Throughout 2017–18, the Task Force really focused on creating new structures for the Judaics curriculum, and looking at how to maximize the impact of our Hebrew learning. After seeing many different models that we debated among ourselves, discussed with parents and teachers, and researched more deeply, we began to see what would work best for Temple Isaiah.

Ultimately, for our K–3rd Grade program, we felt that with the new Hebrew-learning philosophy, much of what was happening in those grades was strong. We have made a few curriculum adjustments that will go into effect next fall, featuring new high-level ritual art projects for each grade. The 3rd Grade, in particular, will get a new curriculum focusing on Jewish cultural education, bringing to life the words they are learning as they begin Hebrew decoding.

Our greater focus was on the 4th–6th Grade program. Feedback from parents, teachers, and students told us that we needed something radically different. An hour and forty-five minutes in one class and then the same amount of time in another was simply not working for anyone — no matter how much pizza they got in between!

What we have created for the 4th–6th Grades is a radical departure, with the four-hour day





now broken up into four learning blocks, with the pizza break still in the middle (but 15 minutes later than in the prior schedule). Students will have the opportunity to learn Hebrew decoding skills in groups reflecting where each student is in building these skills, giving each student the opportunity to advance. Following Hebrew, students will have the opportunity in both mixed- and single-grade groups to learn a variety of Judaics topics, finishing each day learning about and experiencing Jewish prayer.

With these new programs introduced during the last school year and the up-coming school year, both the task force and the Religious School Committee felt the time was right for a name change. It was time for “no more TIRS.”

The new name we chose is “Kulanu: The Youth Programs of Temple Isaiah.” The Hebrew word “*kulanu*” means “all of us,” bringing in not just all of our students, but our teachers, parents, and TI members who do not have children of school age. The second part of the name is meant to call to mind that our programs for youth aren’t only on Sunday 9am–1pm and 6–8pm, but are available through many different programs, especially our Youth Groups (Club 23, JYTI, and SYTI), but also through our various family and youth services and other opportunities.

Each division of Kulanu also got its own name. We kept the names for our Pre-K **Beresheet** Program, and our Upper Grade (7th–12th Grade) programs (**Gesher**, **Next Dor**, and **Dor V’Dor**). For our K–3rd Grade program we have chosen the name **Bonim** (building), as we give them the basic building blocks of Jewish education. The 4th–6th Grades were named **Olim** (rising), as they continue to move up from the learning of the younger grades.

Our change to Kulanu and everything that went into it is not the end point; rather, it is the starting point.

There are curricula to write, teachers to train, and logistics to figure out. Furthermore, there is no such thing as a finished product in education. We’ll be continually assessing and tweaking both our new and existing programs, in addition to continually thinking “what else” for all grades.

I thank everyone who was involved in envisioning this new program and helping to move it toward reality, and I’m especially thankful for our task force co-chairs, Denny and Margie Rapport. TI is truly a partnership between the professional staff and the lay leadership, and our task force exemplified that. ■

From the Religious School Education Task Force

Looking back on it, we had a fair amount of *chutzpah* taking on this challenge. In November 2016, eight of us, along with Rabbi Plotkin and Rachel Petroff Kessler, kicked off a year and a half effort to “revitalize Jewish education” for our youth. Not exactly an easy task.

We were part of a select group of URJ (Union for Reform Judaism) congregations addressing this issue. Along the way, we learned to appreciate the importance of engaging our students and passing along our Jewish heritage. We also felt the excitement and satisfaction that comes from working together to enhance the programs of Temple Isaiah.

Our journey included reflecting on our own positive educational experiences and positing what the goals of a Jewish religious school should be. We observed classes and familiarized ourselves with innovative programs in temples across the URJ. We engaged with parents in focus groups and tested our ideas with the Temple’s Religious School Committee. We met together on nine occasions and worked in small groups between meetings.

We are excited about the innovations and changes that Rabbi Plotkin describes in his article, and proud of the role our committee played in their development. Speaking for each of us on the team, I can safely say that working together in a creative and respectful environment, meeting with fellow congregants, and collaborating with our amazing staff is as rewarding an experience as you can have. ■

Denny Rapport



Is Criticism of Israel (Necessarily) Anti-Semitic?

by Rabbi Craig Axler

This Spring, we were engaged in celebrating the 70th anniversary of the establishment of the State of Israel. On the local level, Temple Isaiah hosted our Jewish Federation of Howard County's "Israel at 70" celebration with hundreds of participants spanning all ages, and engaging Israel through a culinary, musical, political, artistic, and joyful celebration of all that has been accomplished in 70 short years of miraculous rebirth in our ancient homeland.

National and international developments have held our attention over this past year as well. In recent months, Israel has been disproportionately in the headlines — with both positive and critical stories (and everything in between). At the beginning of May the Giro d'Italia, one of the three largest international cycling races, kicked off its first stages from Jerusalem. It was the largest sporting event ever held in Israel — a rare departure for the Giro to be held outside of Italy.

Prime Minister Benjamin Netanyahu is credited with being among the leaders who most directly influenced President Trump's decision to pull out of the Iran Nuclear Deal.

The U.S. Embassy was formally dedicated and opened in Jerusalem, acknowledging obvious reality that Jerusalem is the undisputed capital of Israel, and that embassies are located in capitals. That said, on the same day, 60 Palestinians were killed in clashes at the Gaza border, initiated and supported by the terrorist organization that has political control of Gaza, Hamas. The stark split-screen of the Jerusalem embassy dedication and images of

civilian deaths on the Gaza border were front-page news for days.

Simultaneously, thousands of Israelis packed Rabin Square in Tel Aviv to give a hero's welcome to Neta Barzilai, Israel's winner of the Eurovision Song Contest. Her unexpected triumph was Israel's first victory on that stage in 20 years. All of this is a small sample of Israel in the news over just the first half of May 2018.

I have repeatedly spoken in front of the congregation about my love for Israel, my steadfast identity as a Progressive Zionist, and my commitment to making sure that our relationship with the State of Israel has a prominent place in the fabric of Temple Isaiah. Our synagogue delegation to the AIPAC Policy Conference has grown every year, and our involvement with a host of other pro-Israel organizations is supported across the community. Two years ago, I led my first TI Mission to Israel — and I am happy to report that we are organizing a Temple Isaiah 50th Anniversary Trip to Israel at the end of December 2019. More on that to follow — but let me know if you have interest in a celebratory, multi-generational journey over Hanukkah.

Together with all of the above, I want to address a thorny question that we who love Israel must confront. Is criticism of Israel (necessarily) anti-Semitic? In a world where Israel is the target of a seemingly non-stop barrage of criticism (and worse), it is tempting to be overly protective of our beloved homeland. But I'd like to take two examples to give the most Jewish of answers: "yes, and also no."



My first example comes as a response to Neta Barzilai's victory at Eurovision. The tradition of that song competition is that the winning nation hosts next year's competition — in its capital city, of course! Leading the uproar against that honor is British Labour Party Leader, Jeremy Corbyn. And this is not a new fight for Corbyn, who has been virulently critical of Israel for years, and is often associated with the worst forms of anti-Semitism and Holocaust denial. In 2010, Corbyn introduced legislation in Parliament encouraging the exclusion of Israel from Eurovision (among other events), on the pretext that Israel is not in Europe. Of course, Israel competes in the European sphere because it is banned from competitions in its own region. Corbyn claimed at the time that his proposal was an attempt to encourage peace between Israel and her neighbors. In practical terms, though, it was clearly an effort to further isolate Israel and treat her as a pariah nation.

More recently, since coming under pressure as the head of a Labour Party that has reportedly had an atmosphere of unchecked, virulent anti-Semitism, Corbyn has tried to dispel the notion that he is an anti-Semite. However, a recent meeting with Jewish community representatives broke down when Corbyn refused to enforce for Labour the International Holocaust Remembrance Alliance's standards on anti-Semitism, which include "denying the Jewish people their right to self-determination, e.g. by claiming that the existence of a state of Israel is a racist endeavor." That is perhaps the clearest example I can give to say that often, criticism of Israel is inherently anti-Semitic.

However, an important counterpoint is that there has always been room within Jewish opinion for criticism, prophetic truth-telling, and rebuke — and doing so is not necessarily an act of anti-Semitism (nor does it reflect a diminution of one's love for the State of Israel). Otherwise, the very nature of Israel's internal debate would render the vast majority of Israelis as anti-Semites at one point or another. For an entertaining window into Israel, watch a heated "discussion" at the Knesset or witness the political exchanges between old friends sitting at a hummus restaurant in the Israeli market. If the maxim is "two Jews, three opinions" then the extension of it is "two Israelis, infinite opinions!"

A current example of legitimate criticism of Israel concerns a recent, troubling announcement by the Israeli Interior Ministry that it will not recognize the Abayudaya Jewish community of Uganda as Jews for the purpose of Aliyah. The Abayudaya are a community of roughly two thousand Jews living in Eastern Uganda. They converted as a tribe just under 100 years ago and maintained traditional Jewish life and learning under the brutal dictatorship of Idi Amin and during decades of regional instability and famine — all while surrounded by often-warring Christian and Muslim majority neighbors. Despite all of this, the Abayudaya have held firm to their sense of belonging within the global Jewish community, and are fervent Zionists. A few decades ago, the global Conservative Jewish movement (Masorti) oversaw the formal conversion of the entire community, according to accepted standards. I have often spoken about my friend, Rabbi Gershom Sizomu, with whom I studied in rabbinical school. He became the first recognized, ordained rabbi of the community. In the years since we studied together, the Abayudaya have gained international attention for the

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High Holy Days Highlights

Selichot

Saturday, September 8, 6:30pm

Join Rabbi Craig Axler, Cantorial Soloist Becca Droller, and Shir Isaiah with Director Marshall Kohen in the sanctuary for a special service with beautiful music and inspirational liturgy, to help in your spiritual preparation for the High Holy Days. A reception sponsored by the Temple Isaiah Sisterhood will precede the service.

Rosh Hashanah

Sunday, September 9, 7:30pm

Evening Service

Monday, September 10

Morning Services: 8:30am/11:15am

Youth/Children's Services: 8:30am/11:15am

Monday, September 10, 2:30pm

Rosh Hashanah in the Park

We invite you and yours to join us in celebrating the Jewish New Year with an engaging and uplifting service at The Chrysalis at Merriweather Park in Symphony Woods, followed by Tashlich at 3:45pm. Free, family friendly, and open to the community. Pack a picnic and arrive as early as 1:30pm to enjoy the beautiful surroundings.

Tuesday, September 11, 10am

Morning Services

Friday, September 14, 8pm

Shabbat Shuvah

Yom Kippur

Tuesday, September 18

Family Kol Nidrei: 6pm

Kol Nidrei: 7:45pm

This year we are beginning an early Family Kol Nidrei service, geared towards families with school-age children. Led by Rabbi Plotkin and Rachel Petroff Kessler, this meaningful holiday experience for all ages is also open to Preschool and Kulanu families, but tickets are required.



Pullout Calendar 2018/5779

Wednesday, September 19

Morning Services: 8:30am/11:15am

Youth/Children's Services: 8:30am/11:15am

Congregants' Hour: 2pm

Afternoon Service: 3pm

Yizkor: 5pm

Ne'illah: 5:45pm

Break the Fast following Ne'illah

Quality Youth Programming

During Rosh Hashanah and Yom Kippur Morning Services

While our morning sanctuary service is in session, children aged two years through 6th Grade can enjoy fun and engaging holiday activities led by experienced college students, and experience an age-appropriate service led by Rabbi Daniel Plotkin and/or Rachel Petroff Kessler.

Sukkot

September 23: Erev Sukkot Service, 7pm

September 24: ConnectIon Sukkot Social, 7pm

September 26: Sukkot Lunch and Learn, 12pm

September 28: Pizza in the Hut, 6pm; Sukkot/Shabbat Service, 7pm,
followed by Sundaes in the Sukkah

September 30: Yizkor, 7pm

Simchat Torah

October 1, 7pm

Hanukkah

November 28: Hanukkah Lunch and Learn, 12pm

December 1: Hands on Hanukkah, 4–6pm

December 7: Hanukkah Dinner, 6pm; Hanukkah/Shabbat Service, 7pm

December 8: ConnectIon latke making

"For transgressions against God, Yom Kippur atones. However for transgressions against another person, Yom Kippur does not atone until one has appeased the offended party."

Yoma 8:9

Atoning...

by Rachel Petroff Kessler

With these words, the Rabbis of the Mishnah remind us that spending a day in synagogue immersed in prayer is not sufficient to wipe the slate clean in preparation for another year. Our prayers, no matter how sincerely offered or artfully articulated, are not enough to fix our wrongdoings. Rather, we are obligated to turn directly to the individuals we have hurt: our colleagues and neighbors, our friends and loved ones.

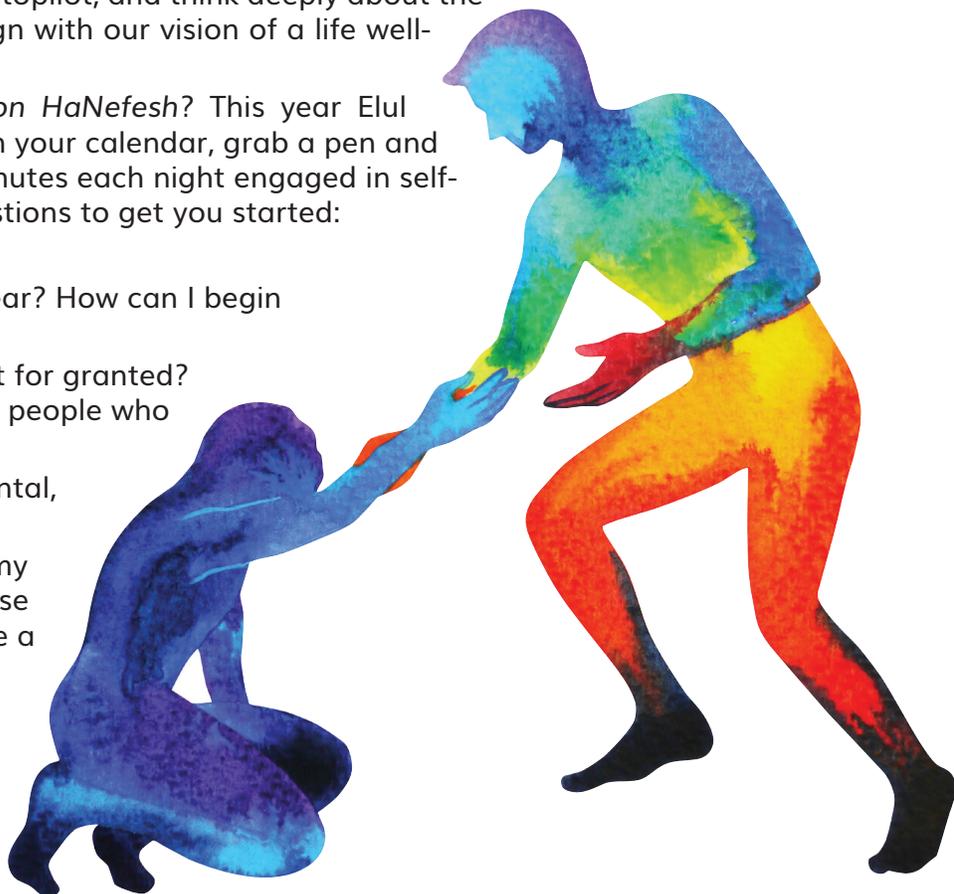
We tend to think of Rosh Hashanah as the kick-off to this season of reflection and repentance, and rightfully so. It is, after all, the Head of the Year, and the days between it and Yom Kippur are known as *Aseret Yemai Tshuvah*, the Ten Days of Repentance — a time of heightened reflection, a time to offer apologies and seek forgiveness from those we have harmed.

But the Rabbis knew that ten days might not be enough time. That's particularly true today, where the Jewish holidays compete with our always-full schedules, and the High Holy Days in particular often fall when we are caught up in adjusting to new school years, changing routines, and family obligations. Ten days is simply not a lot of time to reflect on a whole year of actions, reach out to those we've hurt, and commit to better habits in the coming year. And so, in their wisdom, the Rabbis imagined our work of reflection and repentance beginning not on the first day of Rosh Hashanah, but in fact a whole month earlier. From the start of the month of Elul, which immediately precedes the month of Tishrei (where the High Holy Days fall) we are meant to occupy ourselves with *Cheshbon HaNefesh*, literally, an accounting of the soul.

During Elul we are faced with the formidable task of spiritual accounting, making an honest assessment of our shortcomings and successes during the previous year. This is not meant to be a period of self-flagellation; beating ourselves up for past mistakes can result in sinking deeper into our conviction that we will never be able to achieve a life of virtue. Rather, it is a time to step back from the busyness of daily life, to turn off autopilot, and think deeply about the choices we've made and how they align with our vision of a life well-lived.

Want to try engaging in *Cheshbon HaNefesh*? This year Elul begins on August 12. Put a reminder in your calendar, grab a pen and paper, and prepare to spend a few minutes each night engaged in self-reflection. Here are some guiding questions to get you started:

- Are there people I have hurt this year? How can I begin to repair the relationships?
- Have I taken the people I love most for granted? How can I bring my best self to the people who are most important to me?
- Am I meeting my own physical, mental, and spiritual needs?
- What areas of need have I closed my eyes to this past year? How can I use the gifts God has given me to make a difference in the coming year?



What Do the High Holy Days Mean to You?

We asked a few members of the Temple Isaiah community about their favorite part of celebrating the High Holy Days. Here is what they had to say:

It's great to reconnect with members of the community at morning Rosh Hashanah services. It's like "back to school" but for Temple. Pair that with engaging with the broader community at Rosh Hashanah in the Park and you really feel a great sense of connection through worship. It's a great way to welcome in the New Year and feel reconnected to community.

— Amy Bree Becker

My favorite part about High Holy Days at TI is the music. Since my dad has been the choir director at TI for a while, I know all the songs by heart. It is such a great feeling to sing the songs that I have heard all of my life with my fellow Jews!

— Rachel Kohen

We look forward to High Holy Days at Temple Isaiah as our once-per-year opportunity to see and socialize with congregants who don't regularly attend services.

— Fred and Rayzee Berko

Peace. Reflection. Renewal. Observing the High Holidays with the TI community gives me these gifts.

— Cindy Sandler

When I first joined Temple Isaiah, I didn't have any family in Columbia and didn't know anyone. Somehow, becoming a member of this awesome congregation gave me the warmth and spiritual support needed during the High Holy Days. Now, so many years later, when I enter TI at the High Holy Days, I look forward to seeing so many people that I met so long ago, as well as others that I got to know through the years. I am happy to call them all my Temple Isaiah family.

— Luba Fineman

What part of the Holidays are you most looking forward to? Let us know by emailing Rachel@templeisiah.org and your answer may be featured on our Facebook page in the lead up to the Days.



5779 is coming soon!

This coming High Holy Days season, you can expect all the meaningful traditions you've come to love at Temple Isaiah — beautiful music, thought-provoking sermons, a joyous Rosh Hashanah in the Park, Congregants' Hour, and more.

This year we're excited to offer for the first time an early Kol Nidrei service, geared towards families with school-age children, from 6–7:15pm on Erev Yom Kippur. This service, led by Rabbi Plotkin and Rachel Petroff Kessler, this meaningful holiday experience for all ages is also open to Preschool and Kulanu families, but tickets are required.

Why I Am So Obsessed About Recycling

by Gary Perolman

If you have ever seen me hanging around the trash and recycling bins after a typical Shabbat evening service, you might be asking this very same thing about me. I do have many obsessions: golf, Judaism and the greater Jewish world, chocolate, and many, many other things. But why does recycling fit into the obsessions list that makes me who I am?

I try to make sense out of life and human behavior. If I asked our entire Temple Isaiah congregation whether they agreed that recycling was a good idea, I suspect there would be very few who wouldn't agree. So when I observe folks (young and old) toss trash into the recycling receptacle or empty cans or bottles into the trash bin, I wonder why this happens, especially since I suspect we are all accustomed to recycling at our Howard County homes.

At the URJ Biennial in Boston last December, I attended a breakout session that in part discussed a congregation that was able to create a "zero waste" culture. Besides basic recycling, they gathered items for composting and purchased items for reuse, rather than "throw away." This effort was led by two congregants and it has exploded, with their model being copied by other religious institutions and public schools. One lesson from this session was that in order for a program to be successful, it must be easy to recognize and easy to understand.

To move in that direction, Temple Isaiah recently purchased two sets of different colored receptacles, one **blue (recycling empty cans and bottles)** and one **grey (trash)**. You will see them in the foyer and in the sanctuary for dinners and other events (excluding during services). They are both narrow, but the blue receptacle has a cover with two small round holes for empty cans and bottles, while the grey bin has no cover. Above each receptacle — at eye level — are picture signs designating the trash and recycle bins. The importance of separating empty cans and bottles from trash cannot be overstated or over emphasized. Our maintenance staff is not paid to separate recyclable cans and bottles from trash or vice versa. It is up to us to do it right and to ensure that our youngsters also choose the correct bin.

One might ask why we don't recycle at Temple Isaiah the way we recycle at home — all recyclables mixed together. We don't because the rules that apply to residential county homes do not apply to commercial or religious institutions. You should realize though that internally, all TI staff recycles paper (newspapers, magazines, mail and regular paper) in addition to bottles and cans.

I think we all realize the importance of limiting waste or recycling items for continued use downstream. Making an effort to "do the right thing" begins to create a habit — a good habit. Our Torah teaches us that we are stewards of our planet. We have had thousands of years where no one cared about what was thrown away. We now know how to make a difference and it's easy. You don't have to be obsessed like me, just make an effort to get it right. Your children and future generations will thank you. ■



Rules For Disposal of Recycling

In light of new rules and charges in recycling/waste removal services, the following rules must be followed to avoid extra charges to the Temple.

In the blue recycling bins that are picked up by our trash service:



ACCEPTABLE ITEMS:

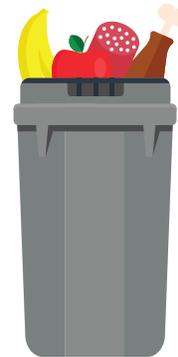
- all plastics #1–7
- wide mouth plastic containers
- ridged plastics
- cartons, juice boxes
- empty aerosol cans
- paperback books, magazines
- aluminum cans
- glass bottles
- cereal and food boxes
- cardboard boxes (flattened)
- phone books, newspaper, paperback books
- tin/steel
- junk mail, paper

Green and White fundraising recycle bin takes only the following materials:

- newspapers and inserts, magazines and catalogues
- office/school paper including window envelopes
- paperback books, workbooks without staples
- shredded paper but must be bagged before being put in the bin.
- mail — most direct mail is acceptable

***NO colored paper, wrapping or tissue paper, carbon paper, or sticky notes

In the grey waste (trash) containers:



NON-ACCEPTABLE ITEMS:

- wax coated paper, or wax coated cardboard
- food waste, coffee station waste
- styrofoam
- hardback books
- printer cartridges
- cell phones
- batteries of any kind
- computers or household electronics
- bathroom waste
- light bulbs of any kind
- coat hangers, wire, mirrors
- window or auto glass, porcelain, ceramic, glass cookware, bake ware, drinking glasses
- plastic bags or films
- wood or yard debris
- hazardous or toxic substances

All of the above trash items must be in the trash container in order to be picked up. No debris outside of the container will be picked up!

NO Thank You to the following items:

- cardboard of any kind
- food boxes
- fiberboard, chipboard
- no textbooks or hardcover books
- no phone books



Meet Meredith Zuckerman

Interview with Rabbi Craig Axler

Q: What are you most excited about in starting your work as the Director of Early Childhood Education at Temple Isaiah?

A: I'm excited to get to know all of the families at Temple Isaiah and become a part of the Temple Isaiah community. I enjoy interacting with families while helping to shape the learning of all young children.

Q: How would you describe what you were like as a preschooler?

A: I was very quiet and soft-spoken in public, but at home was a different story. When I was 3 ½ years old, I received Raggedy Ann and Raggedy Andy dolls from my family. Every day after I came home from preschool I would tear pages out of my coloring books and place them on the floor in front of the dolls and spend countless hours "teaching" them how to color within the lines. My parents told me that I found my voice through "teaching" my dolls.

Q: What is your favorite Jewish holiday and why?

A: Sukkot is definitely my favorite holiday of the year. Autumn is my favorite season. I love celebrating the harvest, decorating the sukkah each year, and spending time outside under the stars with my family.

Q: Describe a funny situation that you have found yourself in as a teacher of young children.

A: Young children are very silly and repeat everything! During my first year teaching Pre-K I had two children that were very close friends, a little boy and a little girl. One morning the little girl came running over to me, crying, "Ms. Meredith, [boy] called me a baby!" I brought the little boy over to ask, "Did you call her a baby?" The little boy shouted, "No, No I didn't!" "What did you say?" I asked. The little boy explained, "I said, 'Hey babe! How are you doing today?'" That's what my daddy says to my mommy when she comes downstairs for breakfast in the morning."

Q: What is the best "parenting trick" you have learned since becoming a parent?

A: To take your child out of the house with you wherever you need to go. My husband and I started taking our son out of the house to the Farmers Market when he was two weeks old. We worked our way up to bringing him everywhere with us: the grocery store, the mall, Home Depot, Target. We even took him on a road trip to South Carolina at six weeks old to go on a beach vacation with my family. I think not being afraid to take him out with us has made him (and us) more easygoing and relaxed.

Q: What children's book character best represents your personality?

A: I think that I am most like Harold from *Harold and the Purple Crayon*. Harold and I both use our imaginations to solve problems with perseverance and creative thinking. Harold does exactly what he would like to do throughout the story. I believe that children should be allowed to create their own learning using their imagination through play. ■

Moving to Maryland

by Wendy Balentine

With my first cuppa “kawfee” (you can’t take the New York City outta the girl) as I wake up, I ponder my goals for the day. “Is it a work day or am I off?” My thoughts start their internal dialogue. When it’s a work day, I rush through my breakfast after getting the kids started on their school day and walking the dogs, so that I arrive on time at Temple Isaiah Preschool, where I am a floating teacher’s assistant. When it’s a day off, I procrastinate with a second cuppa as I look over my appointments and jot down the things I want to do.

In December 2015, we found ourselves leaving behind our home of 11 years in the rolling hills of Monroe, New York, as my Beloved retired from many years at Unilever, North America. Our two children left 8th and 4th grades mid-year. The former was angry with us, particularly with me, for tearing her away from her friends since preschool, her Girl Scout troop, and her Torah school classmates who had all just completed their B’nai Mitzvah. I left a job I loved, and we left behind family. I left behind a shul and a Jewish community that was more like family than acquaintances. Rabbi Axler told me during one early conversation that there is a mourning period after leaving a favorite, long-time synagogue. And mourn I did, not just for New York and our life there. I experienced a longing for all the places we had lived and all the friends we had made — in New Jersey, The Hague, Netherlands, and our first apartment in New York. We didn’t have family in Maryland, but moving was the right decision.

As I unpacked hundreds of boxes during the blizzard of 2016 and donated many more, I resolved to be happy. Moving allows you to reinvent yourself. My husband knew that sooner or later I would find my people, and volunteering is a great way to make friends and give back. I joined Temple Isaiah Sisterhood and eventually was asked to serve on the board as communications chair. I’m in awe of the talent of those who serve in our community!

It’s now mid-summer 2018. As I look toward the fast-approaching High Holy Days, my son is preparing for his Bar Mitzvah and our daughter just finished 10th Grade confirmation class. And I love working at TIPS! The teachers are well-credentialed and fabulous educators, and the school is very well-run. Working with preschoolers is like opening up a mix between a treasure chest and Pandora’s Box, and working with young minds keeps me sharp and relevant. Knowing that I play a small part in *I’dor vador*, from generation to generation, enriches my life in a way that’s like how my own children enrich my life.

AFS.org (American Field Service) brings additional meaning to our lives. In 2016–17, we hosted an exchange student from Nagano, Japan, and we still keep in touch. Soon, we’ll be hosting again; this time we will have a daughter from Indonesia. We always wanted to be host parents, and our relocation here presented us with an opportunity to break out of our comfort zone.

Pearl joined our lives in October 2016. She’s a beautifully restored 1938, 47-foot wooden Cutter that we keep just south of Annapolis. Sailing is a magnificent experience and points your internal compass toward adventure.

So now, when I drink my morning “kawfee,” I have the privilege of thinking of the many fun and interesting activities that come with living here. I may never sound authentic when I try to say “y’all” with my NYC accent, but I’m happily settled into a beautiful life in Maryland. I count Temple Isaiah among my blessings. I have bloomed again. ■



Bits & Pieces

זאקאשקש

with Doris Geisler

Hak mir nisht keyn tshaynik!

האק מיר נישט קיין טשייניק

Literally: Don't knock a teakettle at me!

Used as: "Stop bothering me!"

It's always been so popular that it's currently used in Israel, translated to Hebrew: **Al tekashkesh bakumkum.**

אל תקשקש בקומקום

Report From the TI2020 Adult Education Task Force



The Adult Education task force had its first meeting on April 29. The two-hour meeting was very productive in generating numerous and diverse ideas for ways to create a substantive Adult Education program at TI. We were fortunate to have Rachel Petroff Kessler stop in for a portion of the meeting to give us some background on TI's past and current approach to adult education, as well as hopes for future programming.

Meredith Lundergan

Who's Who @Temple Isaiah



Name: Ann Brinsmead

Family: My husband Rich; two daughters Emily (28) and Rebecca (25); our nephew Nicholas (16) who lives with us; and now, Finley, our one-year-old pup.

Hometown: Northport (Long Island, NY); currently live in Clarksville

Something You Might Not Know About Me: I was born in England and moved to Long Island in the 3rd grade; I relocated to Maryland for graduate school.

Position at Temple Isaiah: Accountant/Bookkeeper

Worked Here Since: January 2003

People Can Come to Me If They Need:

1) information regarding what they owe and what they've paid, 2) any expenses reimbursed by the synagogue, or 3) they just want to discuss their financial obligations to Temple Isaiah.

Why I love being at TI: I have been so fortunate to meet and work with an incredible team of smart, dedicated, and hard-working staff members and volunteers, who are passionate about what they do and who truly care about others. I also get the privilege of talking to so many congregants in the course of my daily work, and those interactions make my work all the more interesting, meaningful, and rewarding.

...continued from page 9

positive work they do, bringing their Christian and Muslim neighbors together in communal farming and mutual benefit projects. The community is nothing short of a Jewish miracle!

A member of the community, Kibita Yosef, has been living and working on a kibbutz in the South of Israel for some time now, and made application for Aliyah. At the end of May, the Interior Ministry rejected his application and concluded that this rejection represented the government's official view regarding the Abayudaya — that they are not Jews. Aliyah to Israel is controlled dually by the quasi-governmental Jewish Agency for Israel (parent of our Federation), which in 2016 stated its full support for acceptance of the Abayudaya as Jews for the purpose of Aliyah. The other partner in that work is the Interior Ministry, and it decided to reject the JAFI stance. This is a shameful act on behalf of the government of the State of Israel.

There are three reasons behind the Interior Ministry's decision. The first reflects the historic, iron-clad hold of the Ultra-Orthodox Chief Rabbinate of Israel on issues related to religious practice and identity. Make no mistake — invalidating the Masorti conversion of the Abayudaya is part and parcel of their desire to invalidate any conversion I (or any Reform, Conservative, Reconstructionist or Modern Orthodox rabbi) have officiated at. The continued lock on power of the Chief Rabbinate is infuriating, and every time the broader government of Israel bows to them, it is an attack on my Judaism. Much more important than this issue, however, are the two other reasons behind the Interior Ministry's actions: fear and racism.

American Jewish travelers to Israel are often struck by the realization that (as the poster hanging in my office reads): "Jews come in all colors." We reveled in the amazing airlifts of Ethiopian Jews to Israel in the 1980s and 90s. The image of Yemenite, Persian, Moroccan, Egyptian and Kurdish Jews (to name but a few) bringing their distinct traditions with them in the 1950s and 60s is part of the lore of the establishment of the State. Israel is absolutely a "salad bowl" nation, and the Jewish people are better because of this. However, there is a long history of institutional racism within Israel that cannot be ignored. Clashes between establishment Ashkenazim and new-immigrant

Sephardim continued for decades. There is even a bit of a "joke" in Israel that whatever community has most recently arrived will be strategically oppressed by the immediately preceding community, the ones who are no longer the newest arrivals.

All of this makes it even more distressing that it is the Interior Ministry, headed by long-time Shas political leader Aryeh Deri, that is leading the opposition to recognizing the Abayudaya as Jews. The Shas Party was founded by Orthodox Sephardim primarily to "right the wrongs" carried out against them through the racism of earlier generations. However, in rejecting the Abayudaya seemingly because they are both "not Jewish enough" and (apparently) because they are the wrong color and from the wrong continent, Deri's actions make the State of Israel complicit in the ugliest form of racism and fear of the Other. Because I love the State of Israel, I cannot be silent in the face of this behavior.

In fact, the Torah itself demands that I not turn away from this behavior, tempted though I might be to shield Israel from criticism. Rather, the Torah commands, "You shall surely rebuke your neighbor, lest you [failing to do so] fall guilty of the sin they engage in." (Leviticus 19:17) Maimonides expands on this: "One who sees their friend sinning or going down an incorrect path is commanded to do whatever they can to turn their friend around, to inform them that they are sinning against their best self through their incorrect actions." (Mishneh Torah, De'ot, 6:7) This pointing out of our friend's incorrect actions is an act of love. It is precisely because we love our friend that we cannot tolerate their self-destructive behaviors, and we tell them so to help them be the best version of themselves possible.

As my beloved friend Israel embarks on her next 70 years (and beyond), I will defend her against every attack rooted in baseless hatred and that most ancient and pernicious of biases, anti-Semitism. And I will use my voice together with so many other *Ohavei Tzion* (Lovers of Zion) to bring appropriate criticism from a place of love and a commitment to the State of Israel living up to its greatest and strongest potential, being a "light to nations" as the prophet Isaiah urged so many years ago. ■



Wanted: talented writers!

If you have a way with words and a knack for telling great stories, *The Prophet Magazine* could use your skills.

We're looking for "reporters" to:

- * interview long-time members about their lives and Temple Isaiah's history
- * write great stories about ways that members connect with each other
- * profile TI staff and board members
- * write stories about Jewish practice and some of the ways to get involved and care for the world

Interested? Email Raya@templeisaiah.org with your story ideas and she'll put you to work!

