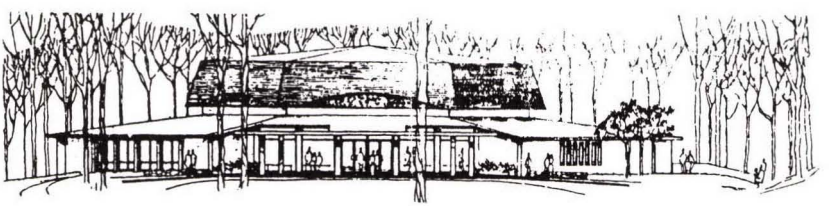
Temple Rodef Shalom

The First Twenty-Five Years 1962 — 1987



ROBERT W. KENNY

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The First Twenty-Five Years
1962-1987



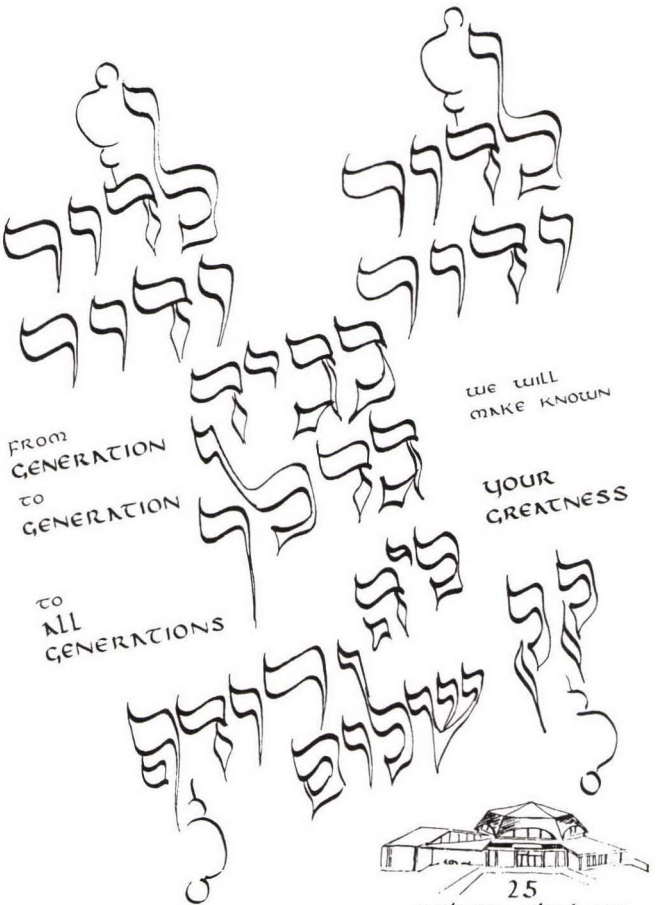
Dedication

To Rabbi Laszlo Berkowits,
whose vision and determination have guided
the history of Temple Rodef Shalom
and whose friendship and counsel
have enriched the lives of its members.

Robert Kenny



25th Anniversary Theme



Irene Dunn Gavin 87

Temple Rodef Shalom Honors the Distinguished Service of Its Presidents

C. Ira Funston, 1962-1964
Burton R. Thorman, 1964-1966
Harvey L. Levin, 1966-1968
William L. Bekenstein, 1968-1970
Armand B. Weiss, 1970-1972
Leo Rosenbaum, 1972-1974
Ruth Checknoff, 1974-1976
Julian Hoptman, 1976-1978
Henry E. Seiff, 1978-1980
Samuel A. Simon, 1980-1982
Marian R. Goldberg, 1982-1984
Betty Nan Obermayer, 1984-1986
Alan Frey, 1986-1988

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Foreword

Our people have been on the move for centuries. Whenever they settled they first bought a piece of land, then they built a synagogue to meet in, sharing their strengths and their lives. Together, they poured out their hearts in fervent prayer, built schools to educate their children and explored the meaning of Torah, the pathways of God's expectations of us; ever striving to build a life that may at last reflect the divine image in man.

Long close to the heartbeat of the Jewish people, the synagogue carries into Jewish life the vitality of the Jewish spirit. It nurtures the spiritual vocation of its people even as it serves the lifetime personal need of each individual. In hamlets and cities throughout the world the sun never sets on a Jewish prayer. "From the rising of the sun to its going down, the name of the Lord is praised."

As a house of study, the synagogue has been our people's primary school for Jewish living. It exalts the value of knowledge, it cherishes the person of ethical conduct. It respects the dignity of the individual even as it upholds the centrality of community. Our sages wisely taught, "Do not separate yourself from the community."

It comes then as little surprise that as Jewish people moved to Northern Virginia in significant numbers that a new congregation would soon be created. Founded in the early sixties, a decade of storm and stress in America and a period of great social upheaval, Rodef Shalom forged ahead step by step building on the enduring legacy of our religious tradition.

Newly ordained at the Hebrew Union College in Cincinnati, Ohio, I took up my post on July 1, 1963. Starting with good people, the congregation had a set of prayer books, a pulpit Bible, a pair of Silver Shabbat candlesticks, a Kiddush cup, a Torah and me. The challenge was there indeed for everyone. We met in homes, in backyards, in public parks, in office buildings, in public schools, and in churches. Yet, the excitement of creating a new Jewish entity from the ground up was most invigorating. Once the beautiful seven-acre site on Westmoreland Street was acquired, it was only a matter of time before we would gather sufficient strength to launch a building program. Fortunate in the good judgment of its leadership the congregation engaged a great architect, Nicholas Satterlee

of Washington, D.C., whose excellent design will grace our congregation for a long time. As we grew with every passing year, our programs expanded to meet the needs of a deeply involved and participating membership. Our new home provided us with great opportunities such as the establishment of a pre-school program that has in time become a model program for pre-schools in the area. Our religious school has flourished to the point where it now engages the full time services of a professional educator, and is the third largest in the metropolitan area.

Our youth, always our pride and joy, offer their peers opportunities for friendship, personal development and service to the community. In the quarter century of our Temple's life they have made a strong contribution to the Temple youth of the Mid-Atlantic Region as well. May they go from strength to strength.

Our Sisterhood, ever since our early years, has served as a strong arm of the congregation bringing exceptional devotion to the many faceted programs it offers the congregation. Today, it carries on a great tradition established by the National Federation of Temple Sisterhoods.

As our Brotherhood came into being, it made its impact with its Sunday Morning Breakfast and lecture series, through friendship and great fellowship. Its Sunday morning programs will continue to play a vital part in our Temple's cultural life.

In recent years the creation of "Chavurot," small groups within the congregational family have been created to foster friendships and to be to its members an extended family. The "Chavurot" plan their own programs and events, often sharing Shabbat and festival meals and the life cycle celebrations of their children. The "Chavurot" can perform a vital function in a highly mobile society when people are often far removed from their immediate family.

In a highly transient community, long term friendships and associations are very precious. In recent years members of the congregation who have belonged for over 18 years have created the Chai Society, to maintain long time associations which they cherish and to be of further service to the congregation as the need arises. Chai Society must certainly take great pride in what has been achieved.

Above all, the quality of our membership, its pursuit of excellence in a variety of professions, its high attainments in public service brings a unique strength to the congregation and augurs well for its future.

Among them is the author of this history of our congregation, Dr. Robert Kenny, Professor of History at George Washington University,

Washington, D.C., scholar and artist, a person who has greatly enriched our cultural programs in the past and has graciously consented to carry out this historic assignment. Temple Rodef Shalom is forever in his debt. His graciousness endears him to all who work with him.

Indicative of the wealth of talent in the Temple family is the ease with which a research team was assembled for this history. Under the chairmanship of Norman and Hilda Brandt, the team of Adolph Bennett, Joe and Blanche Cohen, Gilbert Davis, Emanuel Kintisch, Harold Silverstein, Sol and Bess Swerdloff researched the Temple records to provide the data for this book. Their long term devotion to our congregation, as in this project, has been beyond the call of duty, a labor of love. The Chai Society, the Brotherhood and the Sisterhood deserve special recognition and thanks for their generous support of this history.

Building a congregation, being a part of the very process itself has great personal meaning for me, beyond the ordinary. The synagogue of my youth exists no more, it has been erased from the face of the earth. For generations, it was a place of beauty and inspiration, a place of learning and great fellowship. Swept up in the whirlwind of the holocaust, that synagogue of Derecske, Hungary, lives only in the memory of its surviving sons and daughters. How immensely precious it is therefore to help build a congregation, which in the span of only 25 years has become the spiritual home for an entire generation to whom Rodef Shalom is home, a very special place. Just as the synagogue of my youth was for me. And now this is special for my children, and to all the children who are growing up within its halls.

The Six-Day War of 1967 galvanized members of our congregation into serious action in behalf of Israel. Though the congregation at the time was itself in financial need, nevertheless there was a genuine outpouring of support for Israel which was heartwarming to all of us. Ever since those dramatic days, the congregation's ties to Israel have been strong and growing, both in our programs and in the personal involvement of many of our members. The historic tie that binds us is genuine and very much alive.

As a concluding word, I return to the beginning of our history. After an extended debate, as was the custom of our founders, the name Rodef Shalom was selected for the congregation. The origin of the name is in the Talmud, in the *Ethics of the Fathers* (Chapter 1:12). It is one of the teachings of the great Hillel, "Be of the disciples of Aaron, one that loves peace (Ohev Shalom) and pursues peace (Rodef Shalom) that loves

mankind and brings them nigh to Torah.'' In these few words both the task and the challenge of the congregation are combined; that for generations to come Temple Rodef Shalom may bring the children of Israel nigh to Torah, the people whose love of mankind emanates from the teaching of Torah, a congregation that will be blessed by the peaceful pursuit of these high ideals.

Rabbi Laszlo Berkowits

Erev Shabbat Mishpatim
Shevat 24 5748
Friday, February 12, 1988

1

Creation of the Temple

American Reform Judaism in the twentieth century has experienced a pattern of growth that is remarkable both in scale and diversity. Scholars pore over immigration statistics and debate the implications of changing birth rates and mobility patterns, but the implications of change are visible in most American communities. Cities with two or three downtown congregations at the time of the first World War might have a dozen by the 1980s, most of them no longer in the center city but scattered across the suburban greenbelts.

New congregations are formed under more than one impetus: new arrivals to the city may find themselves living far away from any organized Jewish community and prefer to start a synagogue of their own rather than join one distant from home and work; established congregations may find themselves split over internal issues and spin off part of their membership; newcomers to an old congregation may find an atmosphere unreceptive to their energies and devotions and decide to start afresh. In most of these situations, the decision to create a new congregation is not easily arrived at and may be expected to be the product of a great deal of anguish. If the new enterprise is successful, the anguish fades and its memory can become a source of strength and new energy.

The creation of Temple Rodef Shalom in the spring and summer of 1962 reflected many of the elements of this pattern. Most of its founders were members of Temple Beth El in Alexandria, then the only Reform congregation in Northern Virginia. Beth El was a long-established congregation tied firmly to the historic tradition of Alexandria. Founded in 1859 by about forty German immigrant families, it held services in German and Hebrew until 1882. Until World War II it remained small; in the 1880s membership declined to twelve families and by 1927 had reached only 26. Housed in an old building on Washington Street, a few doors from George Washington's Christ Church, it was part of a settled and essentially conservative community.

The post-World War II history of Beth El may explain the breakaway of some members and the creation of Temple Rodef Shalom. The 1940s

and 1950s brought tremendous growth to the Washington area, including an influx of Jewish families, a great many of them young professionals employed in the expanding agencies of the Federal government. They tended to live not in neighborhoods convenient to their synagogue but scattered over a wide area. In Northern Virginia, they found agreeable homes and good schools in North Arlington, Falls Church, and Fairfax County as well as in Alexandria. They joined Temple Beth El in numbers that the congregation found difficult to absorb. Their presence created new pressures on facilities, programs, and leadership. In the next several years, despite the reluctance of many older families, the congregation hired a vigorous young rabbi and embarked on a building program that would move the congregation to a new location on Seminary Road. The new rabbi took a courageous stand against segregation in the public schools of Virginia that was warmly endorsed by most members.

But the physical expansion did not relieve the stresses felt among some of the newer members, many of whom had played an active part in congregational change. They perceived the religious and lay leadership to be static and unresponsive to their energies and interests.

As a result of years of stress, dissidents determined to challenge the leadership by presenting an opposition slate of candidates against incumbent officers running for re-election. Emanuel Kintisch and Harold Silverstein became candidates for president and vice-president against Leroy Bendheim, the long-time mayor of Alexandria, then in his eighth year as president, and Louis Spector. The congregational meeting in May, 1962, is remembered as long and bitter, with the incumbents winning but Silverstein losing the second place on the ticket by a single vote.

The sense of alienation felt by the challengers was reinforced by a congregational letter from the rabbi, who considered the election a personal vindication. Several congregants had considered the possibility of withdrawing from the congregation after the election because of what they saw as evidence of an unwillingness to restore harmony through accommodation. Attitudes toward local issues and religious practices, followed by the election, had produced a catalysis of the discontents. The aftermath of the election had symbolized their status as "outsiders," a status they did not believe their efforts toward reconciliation would change.

In June, a committee representing nearly thirty families met at the home of Donald and Sybil Lubin in McLean. Conversation focused simply on forming a group from the families who were separating from Temple Beth El. It was agreed that the group needed to be ready to form a religious school for their children by early September and to hold services for the High Holy Days soon afterward. In the light of those requirements, the need for a formal structure quickly became apparent.

The planners were well aware of the population base that would support another Reform temple in Northern Virginia. The Jewish Community Council had undertaken a demographic study showing increasing numbers of Jewish families in Arlington, Falls Church, and McLean that could furnish a core of membership. Among the planners themselves and their friends who had left Beth El were experienced organizers and congregational leaders; several had been conspicuously active in membership efforts, the building program, the organizational structure, the religious school, and the sisterhood. One of the founders, Herman Fink, owned an office building in Falls Church that had a community room, so the nascent group was assured of a meeting place. David Kruger, a Beth El member who had not withdrawn, called to offer the gift of a Torah. Space for a religious school was arranged in a Falls Church elementary school.

During June, a committee including Burton Thorman, Emanuel Kintisch, and Lazard Seiff met with the Mid-Atlantic Director of the Union of American Hebrew Congregations, Rabbi Richard Hirsch, to learn whether U. A. H. C. would offer active support or whether, possibly, the formation of a breakaway congregation would be discouraged. His response was guarded; primarily, he sought to make sure the new group knew the scope of the task at hand. Finally reassured by the collective experience and apparent determination of the group, he indicated that U. A. H. C. would offer no obstacles.

After a month of research and negotiation, the planners were able to report that the formation of a new congregation seemed feasible. At a meeting on June 25, 1962, in the community room of the Fink Building, 36 families heard the results of organizational efforts. A motion was unanimously adopted to constitute a new Reform congregation. The new members signed a brief statement pledging themselves to "join in the formation of a new Reform Jewish congregation in Northern Virginia

and to contribute to its support at a rate established by the congregation.' Charter signers included:

Joseph and Edith Abramson
Morris and Mildred Adelson
Joseph and Ida Auerbach
Albert and Matilda Baker
Ernest and Anna Bloch
Dominic and Yetta Bock
Norman and Hilda Brandt
Joseph and Blanche Cohen
Jules and Marian Cohen
Ralph and Beatrice Cole
Eugene and Carol Davidson
Gilbert and Esther Davis
Libert and Sara Ehrman
Leonard and Beatrice Emmerglick
Henry and Harriet Epstein
Herman and Ruth Fink
Erna Frankel
C. Ira and Charlotte Funston
Robert and Saralee Hurwitch
Irving and Claire Imburg
Emanuel and Mae Kintisch
Irving and Shirley Kleinfeld
Louis and Dorothy Koffman
Harvey and Barbara Levin
James and Charlotte Linde
Donald and Sybil Lubin
Bernard and Cecile Newburg
Maurice and Minnie Odoroff
Paul and Jean Pfeiffer
Edward and Lois Proctor
Berton and Nan Rudin
Philip and Beatrice Rudin
Lazard and Marian Seiff
Harold and Ida Silverstein
Douglas and Claire Tepper
Burton and Rose Thorman

Most but not all of the signers had been Beth El members; others were unaffiliated families looking for a congregation in or near Falls Church. Ten listed their addresses as Alexandria, nine as Falls Church, six as Arlington, and two each as McLean and Vienna.

Soon afterward, a document was drawn up articulating the "Objectives and Plans" of the new congregation, as yet unnamed. It would be "a democratic Jewish religious fellowship, dedicated to the spiritual and ethical values of our great Jewish heritage." It pledged itself to create services, programs, and community life "consistent with Jewish tradition and at the same time relevant to modern American life" and to develop programs through open discussion that would be responsive to the desires of its membership. The congregation would honor intellectual honesty, affirm rights of free discussion, support the freedom of individuals to hold private opinions, and would consider individual views on matters of congregational life.

Plans were announced to begin holding Sabbath services at once, to create a religious school, to find "spiritually stimulating, liberal rabbinical guidance and leadership" as soon as possible, to create an active program for both adult members and their children, and to provide for membership for unmarried adults and families without children on an equitable basis. The affairs of the congregation, it was affirmed, would be conducted in a democratic manner. "Several" general meetings would be held every year, as well as frequent forums for discussing policies and matters of wide interest. The democratic emphasis was reiterated in the expressed expectation that the whole congregation would participate in congregational affairs and programs.

On July 5, 1962, the founding families gathered at the Fink building community room for their first Sabbath observances. Lay reader for the first service--and for most of the first year of congregational life--was Larry Seiff. The founders were joined by a handful of newcomers; the service had been announced by a newspaper insertion that invited participation from interested Jewish families living in Northern Virginia. In the memory of the first president, Ira Funston, the services arranged through the first year were "beautiful and inspiring." The original membership, he said, was remarkably loyal: "no one wanted to be absent on Friday night, and few were." He attributed the success of early growth to the quality of the service; members were eager to bring friends, and many of the guests then affiliated with the new congregation. One of the first Sabbath services included an event of strong symbolic significance for a new congregation: the naming rite for a newborn child, John, the son of Carol and Eugene Davidson.

Another general meeting on July 18 completed the formal organization of the congregation. Bert Rudin had been chairman of a committee to recommend names for the congregation and had received a large number of suggestions: the committee voted to recommend five. After much discussion, the choices were narrowed to two; on a second balloting, Rodef Shalom, "striving for peace," was chosen by a vote of 35 to 27. A new vote amended the name from Rodef Shalom Congregation to Temple Rodef Shalom. With that action, the congregation had an identity; with the next it had a structure. The temporary chairman, Burton Thorman, read Articles of Association, which were adopted, pending the writing of a constitution, on a motion by Irving Kleinfeld. Election of officers and trustees followed, approved by unanimous vote:

President:	Ira Funston
First Vice-President:	Burton Thorman
Second Vice-President:	Berton Rudin
Treasurer:	Ernest Bloch
Corresponding Secretary:	Sybil Lubin
Recording Secretary:	Hilda Brandt
Financial Secretary:	Edith Abramson
Trustees:	Emanuel Kintisch
	Edward Proctor
	Leonard Emmerglick

Approval of standing committees to deal with Membership, Ways and Means (financial affairs), Religious School, Religious Practices, Publicity and Public Relations, and Programs then completed structural arrangements--and laid the foundation for the growth of the Temple infrastructure for the next decades.

The newly organized board held its first meeting, with Ira Funston presiding, on July 30. A letter from Rabbi Emmet A. Frank of Temple Beth El was read, wishing the new congregation success and offering his assistance; Funston was authorized to draft a reply. This exchange represented an important step toward overcoming the earlier disagreements. With the new congregation established, differences were quickly set aside; relations between the two congregations have beeen cordial and cooperative.

The new board was determined to avoid any atmosphere of restricted access. Funston opened the meeting with the announcement that sessions would be conducted "informally, with free discussion." In the same democratic spirit, the board voted unanimously that at the coming holiday services there would be no reserved seating except for the physically disabled, setting a pattern that has been followed continuously since, and that there would be no solicitation of funds at Yom Kippur.

Summer in the Washington area has been traditionally a quiet time; many people able to do so leave the area to escape the heat. Nevertheless, the energies of Temple Rodef Shalom's founders, drawing from the growing Jewish population, produced a steadily rising attendance at services and a steadily increasing membership. Thirty-six families had attended the June 25 organizational meeting; by July 18, sixty-two people voted in giving the congregation its name. Board members heard on August 27 that 48 families were members, of whom 40 had paid membership dues

for the first quarter, and that attendance at services the previous Friday had passed the seating capacity of the room. The approach of the High Holy Days brought a flood of applications from families seeking new affiliation. By September 1962, membership had risen to 91 family units, and it was estimated that 270 seats would be needed for Rosh Hashonah and Yom Kippur services to be held at the Arlington Unitarian Church.

The first general meeting of the functioning congregation, held October 17, 1962, in the Fink Building community room, cast a look both backward and forward. The president reported with pride on the membership growth and on a stable, if small, financial base. With all bills paid, there was a cash balance of $1,936; income for the year, based on existing membership levels, would be $11,000. He expected that the coming year might realize growth to 150 families and an income of $18,000. Application had been made on September 11, he said, for admission to the Union of American Hebrew Congregations, action on which would be expected in December.

When that approval was received, it could be said that Temple Rodef Shalom had proved its viability. It had an energetic leadership, enthusiastic members, successful services, a functioning religious school and programs, and adequate financial support. It did not yet have full-time religious leadership, a support staff, or a physical setting that it could consider a home. Those needs would be addressed within the next few months and years.

2

Religious Leadership

During its first year, some members of Temple Rodef Shalom raised the question as to whether a full-time rabbi needed to be appointed at all. Services were being held successfully and rituals observed without one; the congregation, it was suggested by some, could continue that way indefinitely. But for the majority, the need for stable and continuing religious leadership from a resident rabbi was self-evident. One of the primary aims in the statement of intentions adopted by the new congregation was to provide itself "intellectually stimulating, liberal rabbinical guidance and leadership" as soon as possible; until then, the congregation would "obtain the best available rabbinical assistance for our needs."

The congregation's meaning was spelled out in greater detail at the organizational meeting of July 15, 1962: it voted that for the present, services would be conducted by lay readers and visiting rabbis, with no "permanent" rabbinical appointment made for a year. A schedule of visits began immediately to be drawn up, with the expectation of having a guest rabbi about once a month. The membership invited Rabbi James Rudin, son of Philip and Beatrice Rudin and brother of Bert Rudin, to be the first guest rabbi on July 28. He had just returned from service as an Air Force chaplain in Tokyo and used as a sermon text a Japanese phrase, "ichi bon" (number one), to the particular pleasure of young people attending the service. Other pulpit guests during the first year included Rabbi Richard Hirsch of the Mid-Atlantic Region of U.A.H.C., George Buchanan and Isaac Frank.

In the first summer, the most pressing need was for a rabbi to conduct the congregation's first High Holiday services. When presenting the first report concerning professional leadership, Ira Funston recommended appointing Rabbi David M. Zielonka, a 1962 graduate of Hebrew Union College, at a fee of $400. That figure was raised to $500 by action of the board on August 28 after learning that he had declined two other offers at $500.

The question of a permanent appointment was raised again at the September 24 board meeting, when Funston asked members to "think about the possibility of securing the services of a Rabbi by next fall." The prospect stimulated a lively discussion at the next meeting on October 15. The issue was raised by a motion from Edward Proctor to delay seeking a rabbi until after October 1963. His motion passed after debate, only to be revised in the form of a resolution to carry the question to the membership meeting to be held two days later, with Bert Rudin appointed to present the case in favor of delay and Joe Auerbach the argument for proceeding sooner.

The membership meeting, on October 17, 1962, reiterated and expanded the board's debate. Rudin argued that delay was necessary because the congregation did not yet have a firm budget or clear expcctations of income; it was unknown whether the membership would reach a level able to support a resident rabbi within a year's time. The congregation did not yet have a sense of its spiritual needs and needed to wait until a more mature judgment could be made. In response, Auerbach urged that waiting a year before searching for a rabbi would mean no appointment could be made until 1964; lay leaders might not be able to continue so long. He affirmed that the financial base was strong, that by July 1963, the Temple would have "a backlog of six or seven thousand dollars." He believed that the importance of the question created a psychological barrier, a hesitation to act, but "the longer we defer it, the longer it will take us to find the rabbi we want." After considerable discussion, the membership accepted a motion by Emanuel Kintisch to adopt the minority report: to begin to take steps leading to appointment of a rabbi in time for the next High Holy Days, but without making a commitment as to permanent status.

At the November board meeting, a committee was created to conduct the search: Kintisch as chairman, with Bert Rudin, Larry Seiff, Jules Cohen, Norman Brandt, and Harvey Levin, members. Louis Olom was added at the January, 1963, membership meeting. The committee met first on December 12 and discussed its criteria, reporting that there was general agreement as to qualities of intellectual capacity and literacy, sincerity and intellectual honesty, maturity, and energy. The ideal candidate, they said, would be "a young man with potential for growth, endowed with the insight of what the congregation stands for and with

enough experience to lead it toward its high goals." Given available financial resources and needs for membership growth, the congregation should seek "an outstanding newly-ordained rabbi." It was the committee's judgment that, if the expected membership level of 150 families could be reached, the congregation would be able to pay a salary of about $10,000 and be able to meet other expenses.

Within the next month the committee met with the regional U.A.H.C. director and then wrote to the Rabbinical Placement Committee in New York and to Hebrew Union College in Cincinnati to ask for nominations. Ten recommendations were received; six of the candidates were chosen to meet with the committee and the congregation. A schedule of visits occupied March and April, 1963. In most cases, the candidate arrived during the day on Friday, conducted evening services, delivered a brief sermon, then participated in a discussion after Oneg Shabbat that would allow members to assess his views. The following day each candidate met with the committee for an interview lasting two or three hours during which his background, experience, and views on religious practices were explored. At the end of the series of visits, the committee unanimously recommended one of the candidates and was authorized by a special congregational meeting to offer appointment, only to learn that he had accepted another appointment two days earler.

On new instructions from the congregation, the committee chairman contacted Hebrew Union College, to learn that three graduates considered excellent prospects for rabbinical appointment were available for interview. All three were older than most of their classmates, had declined offers as assistant rabbis, and were seeking congregations of their own. Four members of the selection committee, Kintisch, Cohen, Seiff, and Levin, were appointed to go to Cincinnati to conduct new interviews. They were given power to offer appointment immediately if they found an appropriate candidate. Kintisch was unable to go; his place was taken by Bert Rudin. The four went to Cincinnati on May 1 and interviewed the three nominees. After Cohen conferred by telephone with remaining members, who ratified the decision made, the committee reported the next day that it recommended, "wholeheartedly and without reservation," the appointment of one who "excels in all particulars as those of senior rabbis we had previously interviewed."

The successful candidate, who accepted appointment for one year beginning July 1, 1963, at a salary of $9,500, was Laszlo (Larry) Berkowits,

then 34 years old and awaiting ordination as a rabbi the following month. In its report to the board, the search committee described him as a "man with the maturity and attitudes which will aid us in maintaining a sound spiritual and intellectual orientation as our congregation grows." He held a "definitely liberal" viewpoint and believed that a congregation "should make known its views on the social problems of the day" without crusading but through quiet work with like-minded groups in the community. "As an example of the views he holds," the committee said, "he is strongly of the opinion that religious practices should not be allowed in the public schools — the privilege of remaining silent during prayers is not the answer."

A one-page summary sent to the membership gave a biographical outline that in some ways concealed more than it revealed. The new Rabbi was "born in Hungary, which he left in 1945. He resided for several years in Sweden, where he attended high school, and came to the United States in 1948." After coming to America, he entered the army and was trained as a tank driver but became assistant to a Jewish chaplain. Upon discharge, he entered Hebrew Union College and the University of Cincinnati, receiving the B.A. in sociology and Bachelor of Hebrew Letters in 1961. The next year he was awarded a Master's degree with honors from H.U.C. The letter summarized his student activities in detail and noted his appointments as a student rabbi in Essex, Maryland, and Muncie, Indiana. He was married and had, at that time, one child.

What was concealed in that outline was a remarkable chronicle of personal growth, survival, and readjustment that had shaped the man who would be Temple Rodef Shalom's spiritual leader for almost all of its twenty-five years of growth.

Berkowits came from an environment dramatically different from that which he was about to enter. Born in a small village in central Hungary, he was raised in an atmosphere he describes as "economically deprived but very rich in Jewish spiritual and intellectual experience." The combined influences of cheder (religious school), synagogue, and kosher home created a "powerful and coherent religious world view." From childhood, he says, he "learned to love the beauty that is Jewish music and worship. The cheder taught me to love and respect both learning and the learned. From there it was only a matter of time to apply this idea to the field of general scholarship." But at the same time, the environment

allowed little contact with the outside world and little knowledge of events that would overtake him and his family with other European Jews. Contact with gentiles in the town was not forbidden, but there was no basis for building bridges of friendship. "Jews and non-Jews could not break bread together," he recalled later, "so there was no real chance of becoming friends." His interests and ambitions focused on the synagogue and especially synagogue music; he was identified as a talented boy soprano and experienced his proudest moments in singing for the congregation.

With the coming of World War II, Berkowits' family, with other Hungarian Jews, found themselves in an increasingly hazardous position. Since Hungary was a German ally, through most of the war they were not shipped out to the death camps, but they were under heavier and heavier restrictions and pressures. Early in the war, Berkowits and his father went to Budapest to find work, leaving behind a mother he never saw again and sisters from whom he would be separated until after the war. In Budapest he lived in poverty and increasing secrecy. With the end of the war less than a year away, the Germans finally forced the extension of the genocide campaign to Hungary. Berkowits and his father were corralled with other Budapest Jews and shipped in sealed railway cars to Auschwitz. His father died there.

Adolescents at Auschwitz were put into labor forces and worked while they remained healthy. Being sent to the gas ovens was a daily possibility, the penalty for the slightest deviation in behavior, the appearance of weakness, or the whim of the guards. One day after months had passed, boys were told to line up and walk under a bar; those not tall enough to reach it went into one group, the taller ones to another. Berkowits failed the height test but he and a friend ran and hid with the taller group and escaped death — the smaller boys were all killed. The stronger ones were shipped out of Auschwitz to work as slave laborers in factories in Germany, toiling in conditions that grew steadily more desperate as Allied bombing raids added new risks and confusion. After liberation by the 82nd Airborne Division from the Wobbelin concentration camp on May 2, 1945, he was taken with other Jewish survivors to a U.S. military hospital for recovery and then invited by the Swedish Red Cross to go to Sweden, where he spent three peaceful and happy years recovering something of adolescence and gratifying his longing for books and study.

His post-war experiences, he now believes, led him not only toward study but toward the Reform Judaism of which Hebrew Union College

has been the intellectual wellspring. It is Reform, he has said, that "places a premium on intellectual freedom and social justice. These two principles are most important to me; the first because it opened up the entire world of Judaica to free inquiry and rational debate, the second because I am by temperament and conviction concerned with issues of social justice." Both principles he sees as "emanating from Prophetic Judaism."

Just as the search committee in Cincinnati had immediately warmed to Laszlo Berkowits, so he was attracted to the idea of serving in the Washington area and of working with a new congregation. The recommendation of the selection committee was accepted by a congregational meeting on May 15 and formally announced in a letter from the president to the membership on May 20. Six days later the new rabbi and his wife were introduced to the board at a meeting held at the president's house, just a year after the first steps had been taken leading to the formation of a new congregation. Rabbi Berkowits conducted his first service at the beginning of July, 1963, and was formally installed in ceremonies on September 13. At his request, Chaplain Samuel Sobel, U.S.N., to whom he had become an assistant while serving in the army in Hawaii, was brought from New York to officiate.

The fact that during a quarter of a century there has been no change in religious leadership is evidence that both the rabbi and the congregation found themselves well suited with the choices made. The congregation found itself with a mature, vigorous, and personable Rabbi strongly interested in the growth of the congregation, a Rabbi from an orthodox background who was familar with traditions but intellectually committed to Reform. To the delight of the congregation, he proved to be an advocate of musical enrichment in worship and a singer of professional capability; his talents and those of other Washington area singers and musicians added dimensions to Rodef Shalom's services.

The rabbi found himself in a unique congregation of highly educated, successful and active people, many of whom were accustomed to participation in religious and civic affairs and who needed little instruction in the meaning of Judaism or in social responsibility. However, many desired exposure to contemporary Judaism and its role in community affairs. His perception of the nature of the community he had come to head caused Rabbi Berkowits to revise his early formulation of his own role. His principal understanding of his mission as a rabbi had been that he should translate rabbinical teaching into ethical principles for contemporary liv-

ing. But he became quickly aware of the diverse professional, religious and cultural interests of his congregation. Consequently, he added a new emphasis for himself, giving greater attention to the "pastoral" functions, involving personal contacts with families, counseling, and shaping the events of family life, and to the teaching of Jewish heritages — theological, ethical, and cultural.

Some frictions of mutual adjustment did occur over the years. As Rabbi Berkowits remembers, at first he and the congregation groped toward each other. In the early years the Rabbi had to involve himself in all aspects of congregational activity in addition to regular rabbinical duties. The concept that he and the congregation or its leaders should sit down together to determine what each expected in the relationship did not come into practice until some years later. Beyond that, he found a continuing residuum of resistance in the congregation toward the "Rabbi's office," the institutionalized leadership role and authority of the rabbi. That resistance, according to Rabbi Berkowits, comes from a tradition that on the one hand cherishes democratic values and encourages wide participation by Temple officers and on the other expects strong leadership exercised by the Rabbi. As Rabbi Berkowits pointed out, when the constitution of Rodef Shalom was created, it reflected that tradition in the broad powers given to lay leadership. It was a constitution adopted at a time when there was no Rabbi and after a year of strenuous effort by laymen proud of their accomplishment.

One of the last reminders of early ambivalence in attitude was the question of contract renewal for the Rabbi. The first appointment was for the term of a year; later renewals were for longer but still limited terms. It was not until fourteen years had passed that the congregation in a meeting in February of 1977 voted for continuous tenure for its Rabbi. In describing that decision in a general letter to the membership, President Julian Hoptman called it "a momentous step" representing "deep mutual trust and commitment" between the Rabbi and the congregation and expressed satisfaction that "this congregation and its Rabbi have become a respected voice in the Jewish community of Northern Virginia."

In addition to pastoral and liturgical functions, the Rabbi has also been the most visible representative of the Temple and its members within the community. Rabbi Berkowits has taken a role in public affairs that reflects not only the nature of his own commitment to social justice but also the

shape of the Temple's engagement in outside affairs. Soon after his arrival in 1963, he became a member of the Fairfax-Falls Church Health and Welfare Council and became a founding member of the Anti-Poverty Campaign of the Fairfax County Community Action Project. He was a board member of the Falls Church Cerebral Palsy Center from 1964 to 1968 and a board member for the Northern Virginia Hospice for the Terminally Ill from 1981 to 1983. In 1980 he became the Jewish consultant for Chaplaincy services at Fairfax Hospital and in 1983 a member of the Fairfax County school superintendent's Community Council. In 1987 he was appointed to Fairfax County Public Schools Human Relations Committee. He was appointed to the inaugural ceremonies committee for the inauguration of Governor Charles Robb and in 1986 to the Tenth Congressional District's Congressional Awards Council. He has been a Chautauqua lecturer at the American University and a lecturer in the public schools on Judaism and the Holocaust. He became Honorary Chaplain to the Washington chapter of the 82nd Airborne Division, the army unit from which he received liberation in Germany.

In the Jewish world, he has been president of the Mid-Atlantic Region of the Central Conference of American Rabbis (1976-79) and at the same time a member of its national board, and in 1980-84, a member of the Conference's Joint Commission on Synagogue Worship. He is a member of the Executive Board of the American Jewish Committee, Washington Chapter.

In looking back at the development of his rabbinate, Rabbi Berkowits sees it as having been shaped by the coalescence of the "solid East-European Jewish education" he received before the war and "the best in the western world" represented by Hebrew Union College. His own experience, he notes, parallels what has happened in the western Jewish world in its synthesis of separate cultures. At Rodef Shalom, he looks with greatest affection on the life cycle events, "especially the weddings of young people who have been raised in the congregation," on events of the congregation itself, like the ground-breaking and dedication ceremonies of the Temple building, and on the events like the recent Loeb Lecture Series that have enlarged the congregation's intellectual horizons. The climactic Elie Wiesel lecture in November 1987, which brought 1,200 people to the Temple as part of the twenty-fifth anniversary celebrations, he describes as "not only a great event in the Temple but also in the Northern Virginia Jewish community as well."

After twenty-four years as spiritual leader of Temple Rodef Shalom, Rabbi Berkowits takes obvious pleasure in the growth of his congregation, the accomplishments of its members, and its place in the community. He looks with confidence and optimism to its future, including the expansion of its present role in Jewish affairs, both local and national, and its continuing involvement as a significant presence in Northern Virginia and the Metropolitan Washington communities.

3

Religious Practices

The nature of Temple Rodef Shalom's service was shaped at first partly by the necessity of improvisation and partly by the strong reform views of its founding members. Many of them had grown up in more orthodox households and had consciously chosen a reform affiliation, attracted by the vernacular service, rationalist orientation, liberal theology and social attitudes, and the use of vocal and instrumental music. They were committed to Reform Judaism and their identity as American Jews. When the new congregation was formed, there was no serious discussion as to the basic form of worship: members set out to create a classically reform congregation and service.

But exactly what that meant would have to be worked out in practice. The congregation started merely with a commitment to hold weekly services, with a designated lay leader for those services, Lazard (Larry) Seiff, and with two Torahs, the first given by David and Patsy Kruger, Beth El members, and the second by Philip and Beatrice Rudin, a relic of an orthodox synagogue in Pittsburgh to which they had once belonged.

The first service was simple, attended by about thirty people, and, as the participants remembered, moving. Several families had their own copies of the Union Prayer Book, and others had been borrowed from a variety of sources, including Temple Beth El. Music was provided by Rose Thorman, a professional soloist, accompanied by Adele Zacharias, who had been organist for a reform congregation in Jacksonville, Florida. Seiff led the service and Leonard Emmerglick gave a short sermon, a commentary on the Torah portion. The precedent of having brief sermons or discussions by members was followed through much of the year. Ira Funston, the first President, attributed the success of early growth to the quality of the service; members were eager to bring friends, and many of the guests then affiliated with the new congregation.

But the peripatetic nature of the congregation imposed some special kinds of needs. The Ark for housing the Torah had to meet particular requirements: since it could not be stored in the Fink Building during the week, it had to be portable enough to be carried away after services and

kept at a member's house. Using materials donated by Donald and Sybil Lubin, Philip Rudin undertook to build an Ark that could fit into a station wagon. Painted and decorated by Nan Rudin and Rose Thorman, the portable Ark remained in weekly use until the construction of the Temple building. Since, it has been kept for special uses including loans to other new congregations.

Music for services created a similar problem. In October 1962, the board created a fund for an organ that would be dedicated to Herman and Ruth Fink as a gesture of thanks for their donation of meeting space for the congregation. A portable organ was bought the following spring. In the interim, the piano of the community room was used.

During the first year of congregational life, the role of Lazard Seiff as chairman of religious practices was perhaps the most critical. He was, to all real purposes, a substitute rabbi until the appointment of Laszlo Berkowits. Not only did he preside over the regular Friday evening services, he effectively planned the religious year. He made arrangements for visiting rabbis to conduct services at intervals throughout the year — the congregation expected visiting rabbis about once a month, but that expectation proved impossible to follow precisely — and he planned other ritual observances including Succoth (held on the grounds of the Mount Vernon Unitarian Church), programs for consecration of first and second graders and for confirmation of the first class that completed religious education, a congregational Seder held at the Rhein restaurant in Washington, and a program with the National Council of Jewish Women. By the spring of 1963, the decision to appoint a rabbi made some aspects of his task easier: a total of six candidates for appointment came on Fridays and led congregational worship.

During a very long rabbinical tenure, it would be almost inevitable that the character of religious practices would reflect the tastes and the theological and liturgical orientation of the rabbi--and that practices would change as the rabbi himself changed. When he accepted appointment at Rodef Shalom, Rabbi Berkowits shared the staunchly reformist attitudes of his constituency. He had grown up in an austerely orthodox environment, an environment far more restrictive than the orthodoxy of most American Jewish communities, and had begun to question the value and validity of some of those restrictions even as a schoolboy. The experience of World War II, climaxed by horrific months at Auschwitz and in labor camps in Germany, forced new introspection as to the meaning of Jewish

traditions and the direction of his own life. By the time he reached the United States he had intellectually abandoned orthodoxy and adopted reform attitudes with enthusiasm. The influence of Chaplain Samuel Sobel, U.S.N., led him to undertake a rabbinical career, and the reform atmosphere of Hebrew Union College was the logical choice.

His perception of Reform Judaism encompassed more elements of tradition than that of many of his congregants. He was, for example, surprised when the question was raised as to whether the religious school should teach Hebrew. In developing his rabbinical role he came to believe that a significant part of his function should be the transmission of the Jewish heritage.

His musical background and interests became another factor in shaping Rodef Shalom's service. As a child he had been identified as a gifted singer and had entertained ambitions of becoming a cantor, perhaps of singing someday in the great synagogue of Budapest. He was passionately attached to the musical literature of traditional Judaism, a literature, of course, in Hebrew, and gradually began to introduce elements of that literature into his service. The congregation's response was overwhelmingly positive: his well-trained and resonant voice added a dimension of richness to Bar and Bat Mitzvahs, to Friday night and High Holy Day services; many congregants testified that for them his music was the emotional high point of the service. So over a span of years traditional music in Hebrew gradually came to replace hymns in English, a transition that after twenty-five years was virtually complete.

As years passed, too, Rabbi Berkowits found himself softening his attitude toward elements of traditional ritual. In his first years as rabbi, he recalls, he was unsympathetic to demands for the addition of traditional touches to services because the demands inferred a lack of Jewish authenticity in the existing service. When grandfathers of Bar Mitzvahs, for example, announced their intentions of wearing the yarmulke and tallis on the bema, they were persuaded otherwise. Later the attitude in the Reform movement toward such customs changed; if wearing the traditional garb adds to the meaning of the ceremony for the family, Rabbi Berkowits now feels he has no reason to discourage it. Many families are gratified by the accretion of elements from traditional practices, and by the later 1980s, ritual occasions were markedly more conservative in tone than they were in the early 1960s. One symbol of the incorporation of traditional elements is the practice of parading the Torah through the congregation

during Yom Kippur service, a practice begun about 1980.

The trend at Rodef Shalom toward tradition has not, Rabbi Berkowits stresses, been an isolated phenomenon. It is part of a national current in Reform Judaism and in American religious life at large. It is a direction he believes to have been influenced primarily by three sets of circumstances that had their roots in the cultural turmoil of the late 1960s. One was the student "revolution," essentially an anti-establishment movement that challenged the dominant values and intellectual assumptions of educational institutions. At Hebrew Union College, the intellectual establishment was Reform, so student protest took the form of a fundamental questioning of the direction of Reform Judaism and of a new interest in consideration of traditional Jewish philosophy and modes of celebration. The interests and attitudes of student protesters were gradually transmitted to other young people and to the communities to which Hebrew Union graduates went. Another dramatic influence in the same direction was the 1967 war in Israel, which affected the self-perception of American Jews as well as Israelis and which aroused new interest in Zionism among people to whom Israel had not been important in the past, new interest in the Jewish heritage — new interest, in fact, in everything Jewish. Finally, the larger cultural phenomenon of ethnic pride that arose out of the civil rights movement of the 1950s and 1960s altered the consciousness of many Reform Jews. By the early 1970s, a new respectability was attached to membership in an ethnic minority; the American press and public seemed to take new pleasure in the diversity of its own population. That atmosphere generated stronger interest in exploring and participating in the ceremonial practices of the Jewish past.

The musical component of the service became not only more traditional but more fully professional as time passed. The original congregational musicians, Rose Thorman as singer and Adele Zacharias or her daughter, Jean Pfeiffer, as accompanist, had been professionals, but their services to the new congregation were, like most services, voluntary. During the early years they, often with volunteers, Irving Kleinfeld and Stephan Lesher, planned and performed special music at both Friday evening and holiday services, choosing from the English-language liturgy. When the need for more voices grew, a volunteer chorus was added, including Gil and Clarice Karnette, Leo and Alma Rosenbaum, Lillian Zeitlen, Diana Sobel, and Carolyn Stein. The success of the volunteer tradition and the organizational efforts of Thorman and Zacharias were attested by a pre-

sentation to them at a 1967 congregational dinner. By that time the volunteer choir was being augmented with professional soloists for holiday services: next, the volunteers gradually began to be replaced in regular services as well. A professional choir director, Pat Fitzgerald, was appointed in 1970, replaced after two years by Frank Conlon. By the early 1980s the transition to exclusive use of paid musicians had been completed.

The question of the status of the choir became an issue in the fall of 1983. The all-professional choir had been used for the first time at High Holiday services, to the satisfaction of many but the distress of others. One congregation member resigned in anger because the volunteer choir had not been used. As President Marian Goldberg told the board, the decision to move to a professional choir had been made by the Rabbi in the belief that the overall quality and assured presence of professional singers enhanced the service. A discussion followed as to whether control of the choir belonged to the Rabbi as an integral part of the service or should be considered an administrative matter. The question was decided in favor of the Rabbi and the professional choir has remained, warmly endorsed by the congregation. Some congregational interest in a volunteer choir continued, and in 1986 it was again organized under Rose Thorman's direction to express the musical interests and tastes of its members; its first performance was given in 1987.

One potentially important aspect of religious practice was settled for the congregation almost by inadvertance. The initial goal of providing regular weekly services was deemed to have been met by the well-attended Friday night services led by Lazard Seiff in the Fink Building community room. Surviving records reflect no interest in or discussion of holding Saturday services as well: the logistical difficulties of organizing an additional service, arranging for member participation, finding alternate locations, and transporting the Torah were enough of a strain on the time and energies of Seiff and other members to make the prospect seem impractical. At intervals special services were held on Saturday for special events, although the Temple's first Bar Mitzvah, of Edith Abramson's son Stephen, was held on Friday night. There was no routinely held Saturday morning worship service.

That pattern held after the appointment of a full-time Rabbi. He settled himself into an existing schedule and did not attempt to impose major changes on it. Friday evening was the regular congregational worship

and Saturday morning was reserved for special occasions. As the congregation grew, however, special occasions became more and more frequent. Bar and Bat Mitzvah services, in particular, drew congregational members and families and friends of celebrants in increasing numbers, so that, gradually, attendance came to overshadow participation in Friday night worship. After the congregation moved into its building in 1970, the shift in focus was accentuated. Within a few years, growth of the religious school meant that there would be candidates for Bar and Bat Mitzvah for every available Saturday from September through the middle of July. By 1982 and 1983, it had become necessary to schedule joint Bar/Bat Mitzvahs and to incorporate some of the celebrations into Friday night or Havdallah services. The burgeoning of those observances has refocused attention on the family as the foundation of Jewish religious practice and experience. In planning Bar/Bat Mitzvah services, Rabbi Berkowits has consciously stressed the familial nature of the occasion by calling siblings to the bema for a family blessing and by passing the Torah from grandparents to parents, generation to generation, in one of the most emotionally resonant portions of the service.

During almost half the congregation's life, the familial and life-cycle services have come to play an increasingly important role. The Rabbi promotes these changes; he feels that reinforcing the ties between family and the congregation is a goal of such importance as to justify them, and the intensity of religious experience, he feels, has been enhanced for a larger group of members and visitors. The changes have been accepted by the congregation. Similarly, sensitively conducted funeral services have provided meaningful religious experience and strengthened family and congregational ties.

One change of little theological implication but high visibility has been the recent practice of shared responsibility in High Holy Day services. As the size of the congregation grew, attendance at the evening services for both Rosh Hashonah and Yom Kippur, grew beyond the seating capacity of the sanctuary. Rather than moving the services once again to a different setting, one not within the Temple's precincts, or relegating a major part of the audience to the more passive participation by closed-circuit television, the pattern was adopted of conducting two separate full services in sequence. Rabbi Richard Sternberger, Director of the Mid-Atlantic Region of U.A.H.C., became the regular associate of Rabbi Berkowits in those services, one conducting the greater part of the service,

the other delivering the sermon. The pattern does involve some small compromises with tradition — the late services cannot begin at sunset — but it has been an arrangement that has gained the approval of the congregation.

Direction of change in religious practice for the future must, of course, be a matter for speculation. The general pattern of the last quarter-century, reflecting both national trends in Judaism and the instincts of the Rabbi, has been toward the incorporation of more elements from older traditions. Those changes have been congenial to many who grew up in more orthodox atmospheres and to many who have found new pleasure in their sense of Jewish identity. For others there was regret over the departure from Reform practice. But it may be doubted whether in the future new generations with no personal memories of orthodox services will feel the same kinds of needs. Succeeding Rabbis, too, might wish to move the congregation in the direction of greater use of English in music or might find audiences inadequately trained to participate in Hebrew responses in the service. Continuing currents within the wider Jewish community will no doubt influence future practice as they have past practice; a continuing conservative mood may reinforce the use of traditional elements. As Rabbi Berkowits has pointed out, Reform Judaism is an organic faith that can absorb and respond to stimuli, both outside and within its own ranks, and will continue to shape its own destinies as one of the main streams of Jewish life.

4

Land and Building

Along with the selection of a Rabbi, a principal concern for the new Rodef Shalom congregation during its first year was its physical home. Until it had its own building, a congregation was necessarily an ad hoc affair; it might have a devoted membership, spirited leaders, moving services and appealing programs, but until it had its own place, the congregation would feel rootless, like the tribes wandering in the desert.

Necessarily, a building of its own would have to be the congregation's most important long-term goal. Its fulfillment would have to wait for growth in membership and evidence of financial stability as well as upon research into likely needs and prospective patterns of change. Before the end of the first year, the groundwork had been laid for the present physical plant, but almost a decade would pass before it would become a reality. In the meantime, the congregation continued to improvise — and in some of the improvisation, many felt the pioneering zest that often accompanies the processes of institution building.

In its first months, the closest approach to a continuing physical presence for the Temple was simply a telephone in the bedroom of the financial secretary, Edith Abramson. As she received calls, she became the voice of the Temple to the outside world. For Sabbath services and for the frequent congregational meetings, there was the community room of the Fink Building, but it could not be more than a periodic and intermittent home. Between services the Torah and its Ark had to be packed away and carried by station wagon to a member's home, to be stored until its next use. Board meetings and committee meetings were held on rotating schedules in the homes of officers. From the time of the first congregational meetings, some of which taxed the capacities of the Fink Building, it was evident that special arrangements would have to be made for the High Holy Days to provide an alternative space that would accommodate members and prospective members, their families and guests. At the general meeting of July 18, 1962, Emanuel Kintisch announced that arrangements had been made to hold holiday services at the Arlington Unitarian Church, which would seat 250 people. A board meeting of

August 27 took notice that about 175 seats would be required for member families, leaving 75 or so for prospective members and guests. That estimate proved to be conservative; a month later plans were being made for 230 seats for members and 40 more for "transients."

The August board meeting also ratified arrangements for the other most pressing space need: that of the religious school. Five classrooms were rented at $4.10 each per week at the Thomas Jefferson Elementary School in Falls Church, a projected expenditure of $800 for the religious school year. More rooms could be (and were) added as enrollment went beyond the original 48 students. With the organization of the religious school, the congregation had four separate sites for separate functions: Edith Abramson's house for telephoning, the Fink Building for Sabbath services and congregational affairs, the Unitarian Church for the holidays, and the Jefferson School for religious education. That pattern would hold for several years, though the specific locations were subject to change.

With the appointment of Rabbi Berkowits in the summer of 1963, a Temple office, comprising a business office and the Rabbi's study, was rented in the Ravenwood Towers apartment complex in Falls Church. Office furnishings were predictably simple: the board meeting of July 1 authorized expenditure of $325.50 for the Rabbi's desk and chair, a typewriter table, and a secretary's desk and chair. A typewriter was rented for $8 a month. But the board noted with satisfaction that the office lease carried the right to rent the building's club room and to use its swimming pool.

By the second High Holy Days, the seating capacity of the Arlington Unitarian Church had been surpassed. New arrangements were reached with the First Christian Church of Falls Church, located on Leesburg Pike near the Fink Building. An air-conditioned building with a sanctuary seating 650, an organ, public address system, ample parking, and a simple and unadorned neoclassical interior, it proved to be well suited for holiday needs. In return for a donation of $200 per year, the congregation continued to hold Rosh Hashonah and Yom Kippur services there until its own building was completed. When groundbreaking for the Temple took place in 1968, our neighbor Chesterbrook Presbyterian Church invited the Temple to conduct services with them until the building was ready for occupancy.

In the meantime, a search had begun in July by Harold Silverstein and Herman Fink, both of whom had been involved in Beth El's building program, for a future site of the congregation's own building. At the

October 1962 congregational meeting, when the Temple was a scant four months old, Gilbert Davis moved the appointment of a committee to consider purchase of land, to report back to the membership within six months, "so that we will know where our future roots may be." At the suggestion of the President, however, he withdrew his motion with the understanding that it be the first item of business at the next general meeting, which proved to be in January, 1963. At that time Davis made the case for purchasing a Temple site. He pointed out that undeveloped land was becoming more scarce and more valuable in the area convenient to the membership. If any site acquired proved impracticable, he said, it could be re-sold or traded at some later time. He carried the meeting with a motion to consider purchasing land and then a second motion for a committee to investigate possible locations and possible financing. He became chairman of the committee created, with Gerald Luria, Ralph Cole, Albert Baker, and Harold Silverstein as members.

Several considerations necessarily limited the number of sites open to investigation. Any tract considered had to be large enough (at least four or five acres) to accommodate whatever buildings the Temple might construct in the foreseeable future, along with the necessary parking space; outdoor areas for a playground would also be desirable. Access would be equally important; the location would need to be convenient to the homes of a substantial number of present and future members and on a street that could handle the traffic generated. And the site would need to be inexpensive enough so that the resources of a fledgling congregation would not be overstrained.

After three months of investigation, the site committee found what it considered to be an eminently suitable location. Reporting to the board meeting of April 29, 1963, it recommended a seven-acre parcel on Westmoreland Street in Fairfax County. The plot lay between Haycock Elementary School and Longfellow Intermediate School and was bordered in back by designated park land. The committee was satisfied that access would be easy to residents of Falls Church, McLean, North Arlington, and Vienna, and that members living in South Arlington and Alexandria would be able to approach the location by various routes including the new Capital Beltway (Interstate 495). The land was wooded and sloped away from the street, but the configuration was expected to present no severe problems for construction. One committee member was so convinced of the parcel's value that he told the board that he would be willing to purchase it himself if the congregation refused it.

Financing the purchase proved to be a major object of contention. The purchase price was $40,000. The committee suggested a down payment of $10,000, with the balance to be paid in ten annual payments at 5% interest. The committee urged accepting a contract conditional on approval by the congregation within thirty days. After lengthy discussion, Larry Seiff moved acceptance of the committee's recommendation, giving the congregation a 30-day option on the purchase, and that each member be assessed $100, payable within a year, to raise the necessary funds.

The issue came to the membership at the congregational meeting of May 15, the same meeting that ratified the appointment of the Rabbi. It became the most hotly contested issue faced by the young congregation. The terms of the proposal had been modified since the board meeting; the owner of the property, Mrs. Beryle B. Conklin, asked for payment over five years rather than ten, which meant installments of about $8,000 per year. The treasurer's report, prepared on May 1 for the same meeting, indicated a gross income of $10,507.29 and a net worth of $5,135.18. At a time when the congregation had just agreed to appoint a full-time Rabbi, the figures suggested to many members that land purchase would cause serious financial strain. Proponents argued the present and potential value of the property, the real estate knowledge and experience of committee members, the attractiveness of the location, and the reasonableness of the purchase price, but the objections were strong. Some believed that it was too early in congregational life to make so major a commitment, that other aspects of growth should be assimilated before taking up the burden of land and buildings. Some felt intensely that the location was wrong, that it was too far away from Alexandria and South Arlington to be acceptable to many of those who were active in the congregation. Their spokesmen urged locating in the Seven Corners area of Arlington-Falls Church and Fairfax County. Some believed there was no adequate justification for looking toward construction of a building at all, that the congregation could continue indefinitely with the existing space arrangements or could work out a way to share quarters with other groups in a non-denominational structure.

The financing method also proved a major sticking point. The congregation's constitution had no provision for special financial assessments, but some assessment beyond dues would be essential. Norman Brandt moved an amendment to the constitution to allow an assessment by a two-thirds vote of members present at a general meeting, but that motion was finally tabled. Davis then moved purchase of the Westmoreland site

for approximately $40,000, with the down payment of $10,000 to be raised by assessment. The chair ruled the reference to assessment out of order, so it was deleted. Then, after extended and animated discussion, the question was called, and passed by a vote of 37 to 23. After further contentious discussion of the matter of amending the constitution to provide for assessment, Harold Silverstein rose to try to restore harmony to a meeting that had become deeply divided. The step being taken, he pointed out, was a very important one that needed the strong support of the whole congregation; the majority that had voted in favor of purchase did not constitute an adequate mandate. Aware that a group of members was prepared to buy the land, he recommended withdrawal of the purchase recommendation. In an atmosphere of what seems to have been general relief, his withdrawal motion passed unanimously.

As chairman of the site commitee, Gilbert Davis then asked the congregation for new instructions but received none. His question as to the time when the issue could be raised again was not settled, and a motion to disband the committee was defeated. It was instructed by the chair, finally, to "hold itself in abeyance." Formally, the action ended there for the time being, but privately some members were ready to go further. A group of ten pledged to buy the property themselves, to be able to hold it until the congregation was ready to commit itself.

At the end of the meeting the question of assessment was taken up again. After the report of the constitution committee was accepted, Burton Thorman moved an amendment, similar to the one that had been tabled, that special assessments might be levied at the recommendation of the board and approval of two-thirds of the members voting at a congregational meeting. The motion carried, and the issue of financing was settled at least in principle.

The members who had felt most strongly about the Westmoreland site prepared to back their commitment with direct action. In an agreement signed on July 1, 1963, a group including Norman Brandt, Jules and Marian Cohen, Gilbert Davis, Donald Lubin, Gerald Luria, Maurice Odoroff, Louis Olom, Philip Rudin, and Harold Silverstein, formed a joint venture under the name of "Beldcros Associates" to buy the property from Mrs. Conklin and hold it "in escrow for a period of one year" to allow the congregation to reconsider the question of the purchase. If the purchase ultimately fell through, the associates had the option to re-sell the property or to undertake developing it as private housing. Associates took shares of $500 in order to raise the $10,000 down payment, and sale

was negotiated with Davis and Luria as trustees. When the original agreement expired at the end of a year with no decision having been reached by the congregation, the Associates, after some debate, agreed to continue an additional year.

For the remainder of 1963, the question of land purchase remained dormant. Finally, the board in December took steps toward reviving the issue. It recommended that the January membership meeting consider making assessments for land purchase proportionate to income rather than equal for all members, and it instructed the Ways and Means Committee to draw up a plan leading toward land acquisition and building construction, to be presented to the board in February and to the congregation in May. The plan prepared looked toward a potential membership of 400 families (as compared with fewer than 120 at the time) but stressed that such growth could only be accompanied by the development of an adequate physical facility. It created a five-year schedule to bring about occupation of a building by September, 1969: within two years land should be purchased and a building committee appointed; pledges of financial support should be secured by January, 1967, and actual construction, based on plans developed by the building committee, should begin by the fall of 1967. The plan took notice that the schedule was predicated on the availability of the Westmoreland Street site; it would be difficult, the Ways and Means Committee said, to "obtain a comparable site at a lower price than the $42,000 at which this is available." Purchase would require a cash outlay of $10,000 by July 1, 1964, and the remainder by January, 1966, sums that would almost necessarily be raised through assessment on the membership.

The overall plan was adopted by an "overwhelming majority," but the assessment proposal caused greater difficulty. The board recommended a $300 assessment or a sum equal to twice a family's annual dues, whichever was lesser, a third to be paid by July 1, 1964, and the balance by January 1, 1966. After discussion the assessment motion passed by a narrow margin over the necessary two-thirds. The board was instructed to report to the next congregational meeting its recommendation for a specific site.

A new site committee, headed by James Linde and including Gerald Luria, Paul Pfeiffer, Joseph Cohen, and Ernest Bloch, spent the spring and summer discussing and investigating alternative sites but by the fall had no recommendation to make. At a meeting held on September 10, with Luria and Pfeiffer absent, the other members agreed that they could

not recommend the Westmoreland site because it was "not centrally located to all members of the Congregation" and "off the path of the future overall growth of Northern Virginia." But they reported to a board not sympathetic to their conclusion. On September 14, the board heard the committee's report and accepted its request for its own dissolution, then immediately appointed a new committee, including Alan Gould, Paul Pfeiffer, and Stuart Liss, to "re-investigate" the Westmoreland site and "be prepared to show the congregation at the November meeting why the board feels this is a desirable site for us now to acquire."

When the issue was presented again at the November congregational meeting, the result was almost anticlimactic. Bernard Zinman and Harold Silverstein again presented the plan and the case for financial feasibility, emphasizing that under the arrangements that had now been made the financial burden was easily manageable, and the site committee again represented the location as convenient, accessible, and logical, given the proportion of membership now living in neighboring communities. Of 135 Temple members, it was pointed out, 43 lived in the Falls Church area and another 28 in North Arlington and McLean. The price was fair and reasonable, the committee said, and no alternative sites had been found. Acquisition, in the committee's judgment, was "both timely and necessary." Beldcros Associates spokesmen made it known that they were under siege by other possible buyers and they believed it was time for the congregation either to buy the land or to release them from any moral commitment to continue to hold it. The collective weight of the argument was now overwhelming; there was no real opposition. President Burton Thorman reported in a congregational letter that it was a unanimous decision: "with 68 voting members in attendance, 65 votes were cast in favor and no votes were cast in opposition." There was, however, enough of a residue of resentment that the meeting directed Thorman to summarize the presentation in a written report "so that members who could not attend the meeting would be aware of the basis upon which the Congregation acted." In this letter he reassured members that the board was determined to resist what had been referred to as an "edifice complex," a concentration on the requirements of the physical plant that would overshadow the spiritual purposes of the congregation. "We must never lose sight of the fact that a building is not an end in itself, but merely a means to accomplish the larger purposes for which we formed this Congregation," he said.

The decision to purchase the land effectively ended a two-year debate: it was now assumed that the Temple would proceed to the next phase of development at deliberate speed. Members who could not agree with the decision swallowed their misgivings or left the Temple. At least one resignation did occur over the issue, but there was no flurry of withdrawals and membership rolls continued to grow.

A ceremony dedicating the land to the congregation's use was held in June 1965, after members of the Senior Youth Group had cleared enough of the heavy growth to allow participants to stand on Temple soil. Gilbert Davis, as the original advocate of land purchase, was the principal speaker for the dedication; the Rabbi and representatives of Fairfax County government also took part — as did a large black snake that disrupted proceedings by making its way through the center of the crowd.

After the dedication, there was a respite for some months before the congregation's most important institutional effort, the construction of its building, was launched. The three-phase plan adopted in February 1964 had called for the creation of a building committee and development of plans by 1966 and occupation of a finished building by the fall of 1969; that timetable was not ultimately met, but strenuous efforts were made to keep slippage to a minimum, and the building was occupied and dedicated by the fall of 1970.

Two major kinds of efforts absorbed the energies of congregational leadership for the next years: building design and construction and, inevitably, fund-raising. A special committee appointed in the spring of 1966 with Gerald Luria as chairman met first to discuss procedures and priorities. As it reported to the board in June, the first step ought to be determination of the size the congregation should reach, a task to be undertaken by the board. Then a building committee would determine the kind of physical plant necessary for a congregation of that size and estimate a rough cost (which might be about $1,000 per member family). Next would come a calculation of mortgage needs, resources, and other expenses to determine whether in fact there would be an adequate base on which to proceed. With a favorable conclusion, basic decisions as to fund-raising techniques should be made, followed by more detailed architectural planning and then by a major fund-raising drive. The success of that drive would determine whether the congregation could expect to undertake a finished building or a shell, a structure that was austerely utilitarian or esthetically embellished, whether the necessary buidings could be constructed at one time or in modules.

Decision was undertaken immediately as to the optimum size for the congregation; before the end of the meeting, the committee was instructed to proceed to preliminary discussions for a physical plant to meet the needs of a congregation of 400-500 families. That quickly-made calculation was refined by the planning committee under Burton Thorman in the next months: during the building process and the few years following, the congregation should grow to 350-400 families; an ultimate size of 500 families could be expected within the next ten years. The expectations proved to be optimistic in the short run but conservative in terms of ultimate size: when the building was actually finished in 1970, membership stood at 240 families and did not reach 365 until the fall of 1977. But growth continued and did not stop at the 500 plateau; the twenty-fifth anniversary observances took notice of a membership of 590 families, and membership had passed 600 by the time of the 1987 High Holy Days. That continuing growth would require a series of alterations of the originial building before it was in use for a decade.

Through the summer and fall Thorman's planning committee studied space requirements. In September a proposal was received from a Harvard architecture student interested in developing a master building plan as a thesis project, but the proposal was not carried to fruition, and the building committee developed its concept independently. As he reported to the board in December, the building needed to accommodate a sanctuary with permanent seating for 350, capable of expansion during the High Holy Days for an additional 400-500, a social hall that could handle meetings of up to 500, congregational dinners, Oneg Shabbats, weddings, and receptions, a library with table space for 30-40, an activities room, appropriate kitchen, administrative, and support facilities, and a religious school with 20 classrooms and a playground.

A special congregational meeting on March 12, 1967, reviewed the progress of the building program and debated ways and means of achieving it. Burton Thorman summarized the history of the congregation and projections for growth, indicating a possible membership of 500 families by 1973; his study committee had concluded that a building costing $350,000 seemed feasible, though such a building might not meet the full needs of the congregation. (By the time plans were finished the projected construction cost of the building had risen to $500,000, and the total cost including architect and other fees was $600,000.) The board proposed a three-step plan: development of a total building program, hiring an architect for the first building, and developing financial plans. It was still

hoped that plans could be completed within six months and a finished building occupied in September 1969. Discussion was lively, particularly around financial implications of the program: the sources for the $10,000 that would be required for plans and fees, the impact of the building program on dues. Temple leaders responded that they did not yet know the shape of fund-raising efforts, whether money should be raised best through pledges, assessments, or other devices; it was reported that professional consultants had advised against reliance on assessments. Ultimately the motion to authorize hiring an architect and proceeding to construction was passed unanimously.

The problem of designing a building to meet the Temple's extensive requirements was given to Nicholas Satterlee & Associates, a distinguished Washington, D.C. architectural firm, also recommended for its experience with Temple Sinai in Washington. The firm first produced an ambitious plan that was rejected as being too expensive and then a more compact plan that pared down some original expectations, especially the number of religious school classrooms, and relied heavily on multiple-use spaces. The plan finally approved was based on a hexagonal concept, which, the architect noticed, "may seem to be derived from the central shape formed by the superimposition of two equilateral triangles of the Star of David." He added, however, "it was not this which dictated the hexagon, but the desire to bring about in the sanctuary a greater sense of participation, a feeling of closer communication between rabbi and congregation than the rectangular preacher-to-audience Protestant plan allows."

The design called for a centrally-located sanctuary with a raised ceiling and high windows to afford a view of trees and sky, surrounded by a lower range of rooms designed for library, offices, classrooms, kitchen, social hall, and lobby. A lower floor not visible from the street would include more religious school classrooms (a total of 14) and a large unfinished multi-purpose room under the sanctuary.

In April, President Harvey Levin had announced the beginning of the building program, to be supervised by an extensive set of committees. Emanuel Kintisch was named chairman of the General Building Committee but yielded chairmanship to Herman Fink, who had headed the building committee at Beth El and became the driving force for the building effort at Rodef Shalom. Construction subcommittees were headed by Gerald Luria and Stuart Liss, design by Shy Greenspan, and furnishings by Marvin Cantor and Morris Katz. The overall drive to raise funds would

be headed by Bernard Zinman and appeals for special gifts by Armand Weiss.

Concentrated funding efforts began early in 1968 and continued until well after the completion of the building. A dinner dance at the Mosby Inn in Fairfax, arranged by Naomi Bekenstein and Lucille Zinman did not aim at raising money directly but at generating enthusiasm for the appeals to follow. The initial effort, under the advice of a professional campaign director, was aimed at securing pledges of support from members. Teams of finance committee members interviewed most congregational families in their homes during the next weeks and received, on the whole, warm support. In four weeks thirty campaign workers had secured pledges and gifts of $297,000, comfortably beyond the goal of $280,000. The scope and scale of building committee activities did, however, create tensions: President Harvey Levin told the executive board on March 4 that he believed the building committee was not mindful of his own overall responsibility for congregational affairs, after which a board committee met with the president and building chairman to clarify lines of responsibility.

A special congregational meeting held at the end of June heard a progress report from the architect and building committee chairman and displayed preliminary drawings. The committee was still optimistic at that time that the building could be occupied by Rosh Hashonah, 1969; final plans and financing arrangements would, they said, be ready by the fall. The fall meeting, on October 27, did allow members to see a scale model of the building, based on finished plans, but financing arrangements had been delayed. Financing was not completed until the following spring and loan documents were signed in early May, 1969.

By the time financing had been completed, construction commitments had been made. Bids were requested from contractors at the beginning of the year and opened on March 5. The building committee chairman reported that builders were reluctant to guarantee completion of the sanctuary for the High Holy Days without extensive allowances for extra costs; he had told them that the date was a goal rather than a requirement--the first indication of the likelihood of delays beyond the original target date.

For congregational leaders eager to see work begin, the wait for spring weather was disconcerting. Groundbreaking ceremonies involving Rabbi Berkowits, the president, now William Bekenstein, and the contractor, Whyte Construction Company of Arlington, occurrred on April 13; at the

beginning of May the building chairman told the board that work on foundations would begin within days. At the beginning of June the footings had been poured, but during the summer there were repeated delays which the building committee attributed to "lack of aggressive action on the part of the architect."

At the time of the High Holidays, when it had been hoped the building would be completed, only below-ground work had been done. Ceremonies for laying the cornerstone were finally scheduled for November 16; local newspapers showed the rabbi and president, trowels in hand, addressing themselves to symbolic applications of mortar to stone. After the cornerstone ceremony, work proceeded steadily, with some weather delays during the winter: walls had been completed to height on three sides by the time of the January board meeting and the roof went on in early February.

At the end of February, the sanctuary was "nearing completion" and a final completion date of August 1 was projected. That date passed, however, with many details left incomplete. When the board met on August 8, the building chairman reported himself not satisfied with the handling of some problems, such as pulpit lighting, and said final completion was still uncertain; the board voted to begin making contingency plans for the holidays. But those plans, to the relief of the board, were not needed, and the congregation was able, finally, to hold High Holiday services in October 1970 in its own sanctuary.

Soon after Yom Kippur, dedication ceremonies spread over three days formally consecrated the building. On the evening of Friday, October 23, the sanctuary was dedicated as a house of prayer in a service that included the processional of the scrolls, ritual lighting of the Menorah by Sybil Lubin representing the founding families, Edith Abramson, the first Temple secretary, Lazard Seiff, the lay religious leader for the first year, Judy Liss and Barry Kernus, presidents of the Sisterhood and Brotherhood, Ida Auerbach, religious school chairman, Madelaine Murad and Michael Harris, presidents of Senior and Junior Youth, and Judith Weiss, representing present Temple families. Rabbi Berkowits gave a dedication sermon and President Armand Weiss brought greetings from President Nixon. The next morning the Temple was dedicated as a "house of learning" with a sermon by Ariel Goldburg, senior rabbi of Congregation Beth Ahabah, Richmond, and rituals including a poem and prayer by Madelaine Murad and Mitchell Mellen of the Youth Group and greetings from Rabbi Richard Sternberger, director of the Mid-Atlantic Region

of the U.A.H.C. Finally, a service on Sunday afternoon, October 25, dedicated the Temple to the community. That ceremony involved the Rev. Richard LaForge, pastor of the Chesterbrook Presbyterian Church, where the congregation's regular Sabbath services had been held, William Hoofnagle, chairman of the Fairfax County Board of Supervisors, Rabbi Eugene Lipman, president of the Washington Board of Rabbis, and Rabbi Richard Hirsch, who had been regional director of U.A.H.C. when the congregation was formed and was now director of the U.A.H.C. Religious Action Center. Burton Thorman summarized the history of the congregation and Herman Fink formally presented the keys of the building to the congregation. This precipitated a spontaneous outpouring of joy from the assembled members.

The climactic experience of holiday and dedication services was quickly followed by a jolting reminder of debts unpaid. The original and highly successful campaigns for pledges had been followed by a period of lassitude; financial commitments had grown but some pledges were slow in being paid and new pledges were not being made at the rate expected. In January 1969, treasurer Robert Mellen had reported that monthly income from pledges needed to be raised from $3,000 to $5,000 to meet obligations. Efforts by Ways and Means chairman Julian Hoptman to gain new pledges and donations produced $30,000 in new pledges,but it was not enough to span the gap, and by the time of the dedication, the new Ways and Means chairman, Joseph Mahran, felt the situation had gone beyond merely serious. He wrote an open letter to the congregation dated October 29, 1970, to "inject a sense of urgency, need, and immediate crisis." The Temple was "not close to meeting" its obligations at a time when a long-term mortgage had to be negotiated. At present, he reported, "we are not able to meet interest payments on the construction loan, much less reduce the principal." An annual cash flow of $60,000 was needed to service the debt, and less than $35,000 was coming in. So an intensive new three-week pledge drive was announced, in the hope of raising at least $100,000. To dramatize the danger, the board suspended all uncommitted Temple activities for its duration.

Once again teams visited Temple members in their homes and asked for new pledges, particularly from a list of 97 who were known to have pledged support before. The overall goal was not met, although 30 of the 97 did make pledges and at the end of November $42,500 had been raised. Meanwhile, a half-million-dollar loan commitment had been secured from Guaranty Bank and Trust, and another $350,000 from a Bal-

timore bank although the construction loan from Guaranty was technically in default for non-payment.

To address the emergency, the board in its December meeting adopted two motions representing major changes in approach to financial stability. First, a "self-assessment" plan, a variation of one already in use in some U.A.H.C. congregations, was adopted for determining dues: an income-related dues table was published, and members were asked to assess themselves. The plan was described as "compulsory in that all members are required to assess themselves" but "voluntary in the determination of the amount of annual dues." Then, to meet the immediate needs of the building program, a special assessment of $100 per year for five years was passed as a supplement to each family's dues, "not to be considered as a minimum building fund pledge, but rather as a required minimum annual payment assessed out of dues." The board action was ratified without serious dissent at the following congregational meeting, along with an authorization for issuing building fund certificates. The package arrangement of self-assessed dues and supplementary building assessments has been central to the Temple's financial structure since.

The sense of financial urgency associated with the building declined only slowly over the next years; Temple records continued to be sprinkled with references to short-term needs, cash-flow problems, and postponed expenditures. Congregational leaders had wanted to escape an obsession with building and financial needs that would overshadow the spiritual and community functions the building was designed to facilitate, but those needs, once contracted, necessarily took priority over many other aspects of Temple life.

Apart from the financial problems it generated, the building became a source of great satisfaction. Immediately after the dedication, the Rabbi wrote of the "tremendous feeling of exultation and joy" in having a spiritual home; freedom from dependence on the goodwill of local churches for Sabbath and holiday services and ritual occasions was an important component of that gratification. The building would allow the congregation to refine its service, develop new programs and serve congregational needs more fully than any of the previous ad hoc arrangements could have done.

At 4:30 a.m. on October 25, 1971, the focus of attention on the Temple building and the congregation's goals and objectives changed dramatically. Exactly one year after the dedication of the building, nineteen rifle shots shattered the front windows of the building. The great joy and

satisfaction that still permeated the congregation throughout the year was transformed into an outpouring of anger and consternation. Thirty days later on Thanksgiving Day also about 4:30 a.m. shotgun blasts smashed the remaining front window and light fixtures and pockmarked the pillars at the entrance. As reported in the *Washington Post* on December 4, Fairfax County police had no clues, though they pointed out that six other churches in the Falls Church-McLean area had been vandalized, but none had been subject to gunfire. Immediately increased patrol car coverage of the Temple area was provided. Churches and other civic groups in the area pledged support and the Catholic University Players provided a fund raising performance of a musical play to help replace the uninsured plate glass windows.

In one brief moment the sense of serenity changed and latent concerns over safety and security of the Jewish community were heightened. Members of the congregation who had professional skills and experience in handling acts of vandalism and terrorist violence quietly volunteered their services, and the board introduced surveillance and protective measures. Both local officials and the FBI became involved. Some minor incidents of vandalism have occurred since then.

In esthetic terms, the building, especially the sanctuary, was pronounced a success. The wood paneling and high windows, the dignified bema and podium with their marble setting, the discreet choir box, all seemed harmonious and warm, substantial but not showy. Other facilities were adequate: administrative offices that were spacious by comparision with the rented rooms in Ravenwood Towers but which soon became crowded with equipment and activity, a workable kitchen that also came to be strained by the demands of a growing congregation and activities program, a comfortable library, serviceable religious school classrooms, a social hall that could be converted to extra seating for the holidays, space for a Judaica shop and for burgeoning activities. To pare building costs, the large blind space under the sanctuary, designed as a multi-purpose activity and meeting room, was left unfinished; it became known in the next few years as "the hole," useful only for rough storage. Its lack of availability proved to be an increasingly significant handicap as years passed.

Within five years of occupancy of the building, congregational growth and building limitations had created new stresses. Religious school enrollment had grown to more than 400 by 1975-76 and could not be accommodated in the available classrooms. Attendance at holidays was straining

the seating capacity of the sanctuary and social hall. The kitchen could not adequately serve the kind of large gatherings — wedding and Bar/Bat Mitzvah receptions, especially — for which the social hall was designed, and many of those functions were taken to hotels.

Awareness of these limitations led to new discussion of "finishing" the building program by making the "hole" usable, enlarging the social hall, improving the kitchen, and undertaking other refinements. In 1974 architect's drawings were prepared for completing the lower floor; in the spring of 1976 a "black hole committee" began an extended series of discussions involving questions of long-range goals for membership and activities. Those discussions eventually led to a proposal to the congregation in November 1977 to finish the downstairs area and expand the social hall. That meeting accepted in principle the idea of further expansion; an overall planning committee was asked to develop one-year, five-year, and ten-year plans for expansion, and a total of eight "core working groups" including 39 people were created to integrate membership, financial, and program expectations with physical plant requirements.

In August of 1978, the planning culminated in the announcement of a $400,000 program that would finish the "hole" into a large meeting room (including a food preparation area) capable of division into four classrooms, an enlargement of the social hall to allow seating for 650 at holidays and 250 at dinner-dances and receptions, a larger and more workable kitchen, and a larger Judaica shop. Armand Weiss as development chairman called for a five-year fund-raising campaign, for which he made a special appeal to "newer members who were not part of the sacrificial giving" which produced the present facilities.

Lawrence & Grimm, Architects, prepared the plan. Construction, under the chairmanship of Gerald Kadanoff, began first on the lower-level meeting rooms, a project financed with a $90,000 bank loan. The Richard Way Construction Company began work before the end of August; the lower floor was completed and dedicated in March 1980. The large room made available was able to house religious school and other activities and in the immediate next years held the overflow crowds during the High Holy Days, who took part in sanctuary services by closed-circuit television.

The social hall expansion, a much bigger project, was delayed because of continuing financial stresses. An architect was appointed to execute plans early in 1981, based on the expansion concept prepared with the original building. In September, Charles Price as chairman of the Develop-

ment Committee presented the congregation with a proposal for a project to cost $285,000, to be paid for by increasing building fund assessments to $3,000 per family, payable over ten years. There would be no mandatory assessment for families who had already paid $3,000. The project then authorized was not finished until the fall of 1984 under a contract with Gregory Construction Company. It brought with it an expanded kitchen, storage areas, and youth lounge, and downstairs restrooms and bride's room. Work on the extension meant that in 1983 the High Holy Days again had to be celebrated in a neighboring church, this time St. Luke's Catholic Church in McLean. The extension, which allowed 1,025 people to take part in a single Rosh Hashonah service, was in the form of a projection from one side of the original hexagonal building; it changed the overall configuration of the building seen from the street but not the shape of the sanctuary during normal use. During the planning and construction, Development Chairmen were Dennis Light, Charles Price, Armand Weiss, and Roger Bass. Gerald Kadanoff was Construction Chairman.

The additional financial burden imposed by the cost of the extension produced stresses but not a sense of crisis parallel to that of 1970. Temple leaders hoped that the expansion could be financed in major part through donations, and a large bronze "Tree of Life" was commissioned to recognize donors. Members could honor their families or others with gifts of $500 or more. Betty Nan Obermayer and Marian Goldberg led a campaign that produced about $100,000 in gifts and pledges for the Tree, which was ultimately placed on the completed back wall.

With the completion of the social hall extension project, no further building plans have been made. If the size of the congregation continues to grow, space will be once again a problem; religious school classrooms will be in short supply, administrative space is likely to become overstrained, and the expanded sanctuary may not be able to handle the demand for holiday seating. It may be doubted whether the existing building can be successfully expanded again without destroying its underlying concept, so any future expansion may need to take the form of satellite buildings. Such buildings would be at least possible on the present site; the Temple is making use of little more than half of its seven-acre location. But at the end of twenty-five years of growth, it did not seem likely that new buildings would be undertaken in the near future.

5

The Temple Family

A congregation is fundamentally a body of people who join together for worship. The religious service is the heart and the object of congregational being. But the development of a congregation is always accompanied by the creation of a supporting structure of institutions and programs designed to facilitate the service, prepare new generations for participation and responsibility in it, and to develop a sense of community, friendship, and common purpose among those who take part in it. Activities and structures come to surround the service and often come to involve far more people and to create a range of loyalties and obligations far beyond those directly involved in the regular services themselves. Religious school and many diverse programs constitute an active and continuing community life important in the congregation's identification of itself.

Religious School

For Rodef Shalom, the creation of a religious school was equal in importance to the organization of the service. It has been and remains the strongest attraction for membership. Many founding members were parents of young children; they believed it imperative that the religious education that had begun or would soon be undertaken not be interrupted or delayed. A major consideration in the timing of the congregation's coalescence was the need to be ready for religious instruction in the fall. The organization and stabilization of the religious school, one of the most important tasks in the congregation, was undertaken by a couple experienced in religious education, Ida and Joseph Auerbach. From the time of their appointment in June, they had three months in which to plan a program, enroll students, find materials, appoint teachers, and arrange for classrooms--on a budget of $150. By the end of July, 34 children had been enrolled (a number that grew to 48 by August 27 and 106 by the time classes began in September), teachers had been appointed, and

meetings had been held with a Baltimore rabbi in order to develop a program. The space problem was solved for the time being by arranging with the city of Falls Church to rent classrooms at the Thomas Jefferson Elementary School on Oak Street. Until the congregation's own building was opened in 1970 (and at intervals afterward), classes were held in a succession of elementary schools: Jefferson in Falls Church, and Lemon Road (1965-66) and Haycock (1966-70) in Fairfax County, the elementary schools nearest to the Temple's building site. The congregation paid a weekly rental for a steadily increasing number of classrooms over the decade.

From early September, an all-volunteer staff conducted classes from kindergarten through grade ten. Student fees, producing a total income of $600, paid for books, record players, and teaching aids. Joseph Auerbach expressed hope at the September board meeting that in the future money might be found from general funds to buy a movie projector, but that hope had to be deferred. As Auerbach recalled later, "enthusiasm ran high. Parents cooperated in many ways to make sure that all holidays were observed, that Bar and Bas Mitzvahs were held, and that the tenth graders were confirmed." Operation depended heavily on the voluntarist principle; volunteer teachers were backed by designated room mothers who found themselves organizing carpools, substituting for staff, locating classroom materials, and improvising weather-reporting systems.

At the end of March, 1963, the Auerbachs told the board that they would be willing to continue in charge of the religious school for one additional year but no longer, although they continued to act as informal advisors to later religious school directors, Sarah Sahr, Dorothy Labson, Stanley Kaplan, Arthur Levin, Rebecca Trachtman, Florence Kittiver, Sylvia Rosenthal, Frances Levey, and Judy Seiff. Ida Auerbach served as chairman of the religious school committee from 1968 to 1972.

The problems of the religious school were mainly the problems of expansion: how to provide for a growing enrollment. As early as the second year it became necessary to pay fees to teachers. In the beginning of the 1964 sessions, Charles Stein as head of the religious school committee reported an enrollment of lll and recommended pay schedules that would be based on background and experience: professional teachers with as much as three years of religious school experience and non-professionals with five or more years' experience would receive $7.50 for each week's participation; qualified non-professionals with no prior experience would get $5 and student assistants would receive $2 per Sunday. "This,"

he said, "we believe will place them under an obligation and will serve to dispell the notion that a year of assisting entitles them to a fully salaried position the next year." Finding qualified teachers was and remained perhaps the most important problem of religious school directors. The religious school chairman in the summer of 1966 reported "very definite problems" in locating "the kind of talent which is required for a truly professionalized religious school." That theme would be echoed in later years by later chairmen asking for expanded funding for salaries and equipment and for wider congregational support.

For the religious school, construction of the Temple building made one problem more severe rather than less. When space had been rented from schools there were at least enough classrooms potentially available. In the new congregational home, classes had to be fitted into the 14 rooms provided, and as enrollment grew to 400 children and beyond, creative solutions to space problems became necessary. Creating dual sessions on Sunday, adding a tier of religious school classes on Saturday, and holding classes both at the Temple and at Haycock School were all tried. In earlier years the Hebrew classes were part of the Sunday schedule, but space and time restraints forced moving those classes to Wednesday evenings. Early in 1980 Ruth Checknoff as chairman of the religious school committee conducted a parent survey that indicated a strong preference for dual Sunday sessions, even though that solution implied a reduction in available time for each session.

At that time the position of the religious school director was being defined as three-fourths of full-time employment, requiring 20-25 hours per week in addition to school hours. By April 1984, when the board was seeking a replacement for the Director, the position was full-time at a base salary of $23,000, reflecting the steady increase in scope and scale of the program.

The requirements placed on the religious school director, involving planning curricula for children from kindergarten through post-confirmation classes, administering a program for an enrollment that finally reached 440, hiring and supervising staff, working with the Rabbi, Temple staff, and religious school committee, had created stresses that made it difficult to retain well-trained directors. A series of principals resigned or refused to renew contracts after one or two years; with some, difficulties were reported to the board in cooperating with the religious school committee, with parents, or with other staff members. In the hope of solving these continuing problems, the board created a special committee at the end of

the 1985 school year; that committee was "encouraged to look within the Temple Rodef Shalom family for an individual judged to be eminently qualified to manage the affairs of the Religious School." It found such a person in Judith Seiff, who had been the director of the nursery school. The committee recommended that she be given the title of "Temple Educator," combining the direction of nursery school and religious school. The recommendation to appoint her was made with "enthusiasm and excitement at the prospect of having an extremely capable administrator, educator, and committed member of our congregation." She accepted appointment to begin in September 1985.

Nursery School

Soon after the opening of the Temple building in 1970, Rabbi Berkowits became interested in the possibility of creating a mid-week program for pre-school children. Such a program would allow an early start for religious education, make fuller use of the new building, and possibly generate some additional resources to ease the financial crisis that construction had created. He approached Judith Seiff, then a child development teacher in the Arlington schools and her husband Hank, advisor to the Senior Youth Group, with an offer to manage the program. With her enthusiastic approval and the endorsement of the Temple board, a nursery school program began in September 1971.

Beginnings were modest. Fifteen children (including the Rabbi's younger daughter) met twice a week in a religious school classroom. Philip Rudin furnished the room with miniaturized cupboards and housekeeping equipment and Judy Seiff was teacher, director, recruiter, and coordinator. But the program that was developed, described by her as "Jewish in philosophy and in celebration of the holidays and yet open in enrollment to the entire community," met a hitherto unrecognized need. In its 17-year history, the school grew from one staff member to 30 and from 15 students to 160, making it one of the largest and most widely respected nursery schools in the McLean-Falls Church area and one of the largest Jewish nursery schools in the Washington region. Its growth coincided with changes in family, employment, and educational patterns in the area: a higher proportion of women in the work force, couples beginning parenthood later in marriage and then seeking early learning experience for their offspring. The school has been a magnet for younger families, drawing them into Temple activities earlier than might

otherwise be expected and providing opportunities for children to participate in holiday rituals. Most of the Jewish families whose children have attended the nursery school have become Temple members. Significant numbers of non-Jewish families who have enrolled their children have, as a result, become familiar with the Temple and its place in the community.

One of the highlights of nursery school experience was the construction of an extensive playground in 1984. Using funds donated as a memorial, planning and building the playground became a major Temple project, climaxed by an installation day at the end of October in which some 400 members, families, and friends helped assemble and install the equipment and complete landscaping and security fencing.

Judy Seiff remained as nursery school director until she assumed wider duties as Temple Educator in 1985; at that time the management of the nursery school passed to Karen Simpson.

Sisterhood

As has been consistently true within the Reform tradition, the oldest, largest, most active, and most influential auxiliary structure at Temple Rodef Shalom has been the Sisterhood. The supporting roles it has undertaken are so critical to Temple functions that the congregation would be seriously crippled without them. In earlier generations of Jewish life, the Sisterhood provided the only accepted outlet for the creative energies of a congregation's women. At Rodef Shalom, women were centrally involved from the beginning in the discussions that led to the creation of the congregation and then in planning and directing its activity: three of the six original standing committees were headed by women, a husband-wife team chaired a fourth, and women were elected to the three secretaryships (it was not until 1968 that a woman was elected to an office other than corresponding, recording, or financial secretary), but that participation on the Temple board did not inhibit the growth of an active and committed Sisterhood.

The germ of the Sisterhood was formed at the congregational meeting of July 18, 1962, the same meeting at which the Temple adopted its name and chose its first officers. The new president asked three women, Millie Adelson, Lee Hurwitch, and Charlotte Behrend, to constitute a Hospitality Committee. Its principal intended function was to make arrangements for an Oneg Shabbat after each Friday night service. The committee received

a budget of $25 and authorization to "proceed without further Board direction." In September the commitee also organized a coffee to discuss the role of women in congregational life. Other sessions were held in November and December, making arrangements for Oneg Shabbat refreshments and social affairs for the congregation. An Oneg Shabbat chairman was appointed in December and an experiment undertaken in holding the Oneg Shabbat sessions in the homes of members rather than in the Fink Building.

At a meeting on May 23, 1963, the association of Temple women took formal shape. A decision was made not to affiliate at once with the National Federation of Temple Sisterhoods, recognizing the fact that women already played larger and more direct roles in religious and community life than in the past (a November workshop had recommended that women as well as men read the service and Haftorah). So the name adopted was simply "Temple Women," altered in December to Women's Group of Temple Rodef Shalom. In keeping with the democratic spirit in which the congregation had been formed, it was agreed that every woman belonging to the Temple would be a member, with no payment of dues. Edith Abramson was elected chairman with Harriet Beckler and Lois Proctor as co-chairmen; committees were established suggesting the range of responsibilities that had already been accepted: Sunshine (to write letters of sympathy, condolence, and congratulation), Flowers, Oneg Shabbat, Hospitality, Sabbath Candles, Social Affairs, Telephone, Information, and Religious School Liaison. In December 1963, by-laws were written and a slate of officers chosen: Ida Silverstein as president, Naomi Bekenstein as vice-president, Laura Gould as secretary, and Erna Frankel as treasurer. They reported to the board the following week that they planned a series of small teas in members' homes to allow the new Rabbi to meet his congregation informally and that twelve members had volunteered to be hostesses. Social and community service projects, hospitality programs, and participation in Sabbath worship were to be expanded. Under the by-laws adopted, the group intended to "provide social, cultural, and philanthropic opportunities for the Temple Women and to implement these goals as an instrument of the Temple." A month later the Temple board voted to include the president of the Temple Women as a board member, a practice continued to the present.

For the next six years the Women's Group functioned independently of any national association or affiliation; in 1970, the members voted to join the National Federation of Temple Sisterhoods and changed its own

name accordingly, becoming "Sisterhood of Rodef Shalom" and then in 1977 "Temple Rodef Shalom Sisterhood." The articulation of objectives was also altered; stated goals became "to provide social, cultural, and educational opportunities, and to serve as an instrument of Temple Rodef Shalom in furthering the ideals of Judaism." But the formal changes did little to affect the functions of the group or its relationship to the rest of the congregation.

Sisterhood membership has grown steadily over the years, closely paralleling the growth of the congregation itself: 49 in 1965, 74 in 1966, 147 in 1972, 153 in 1980, 175 in 1981, and over 200 in 1987. Membership coffees, outlining functions and inviting participation, are held to introduce the Sisterhood to women new to the Temple.

Activities and functions of the Sisterhood have grown since 1962 to include:

Oneg Shabbat. The social hour following Shabbat services has been an especially important role. It has provided a joyous social event from the very beginning of the congregation into this 25th year. In addition to providing and serving refreshments every Friday night, the Sisterhood makes arrangements for the special Onegs associated with Bar/Bat Mitzvahs, baby namings, consecrations and confirmations, and for special services such as the dedication of the Torah, the Temple, the new Ark, and the social hall, and for anniversary celebrations including the 25th anniversary Shabbat.

Bema Flowers. In 1962 and 1963 Sisterhood members brought fresh flowers from their gardens for Sabbath services. Gradually the garden flowers began to be supplemented and finally replaced by flowers purchased with donated funds. In 1966 a Flower Fund was created to facilitate the provision of flowers on a continuing basis; contributions to the fund were coupled with printed New Year's greetings in the Rosh Hashonah program, a practice still continuing. The Flower Fund also handles provision of flowers by families for special occasions; their contributions are noted in the program for Friday night services.

Temple Kitchen. Before the construction of the Temple building, the Sisterhood performed its hospitality roles with minimal equipment; it had a coffee urn, a punch bowl, and a supply cabinet. Cookies or other sweets for Oneg Shabbat were baked in members' homes and brought boxed to the services. When plans were made for the building, Sisterhood members, working with the architect and contractor, planned the design and chose the equipment, which was installed in phases in 1971 and 1972. A kitchen

benefit shower provided some of the appliances and equipment; others were purchased over the years. By 1975, some expansion of the kitchen was necessary to meet growth in the number and scale of social events. Space was found adjacent to the kitchen for new cabinets, which were designed, constructed, and donated by the Sisterhood in honor of the Temple's "Bar Mitzvah year." In 1980 a Sisterhood Catering Service was organized, which offered a light Kiddush for Bar/Bat Mitzvahs. In 1985, along with the social hall expansion, the kitchen was substantially enlarged, again with the Sisterhood financing the project, planning the design, and selecting the major equipment. Sisterhood Catering contributed substantially to the repayment of the loan secured to finance the project. The completion of kitchen expansion allows the preparation and serving of appropriate refreshments and foods for functions ranging from Oneg Shabbats to congregational Seders and celebratory dinners.

Judaica Shop. In 1962, Sisterhood members brought Chanukah candles to the religious school for sale. In 1964 Haggadahs were made available, and in 1966, prayer books. Other items were gradually added, so that a "shop" could be set up, especially at Chanukah. Like other Temple installations, it had to be portable, carried in a car trunk and set up anew for each display. Since the opening of the Temple building, the Sisterhood, mainly through the efforts of Erna Frankel, has maintained a Judaica shop on a continuing basis to allow Temple members and the community at large to purchase articles for the celebration of Jewish holidays and home rituals. It has made available Sabbath candles, spice boxes, Kiddush cups, Seder plates, Chanukah menorahs and candles, challah plates, and mezzuzahs. In addition, books, holiday cards, jewelry and gift items, handicrafts from Israel, and craft work produced by Temple members have been sold.

Library. In 1972, the Sisterhood was given responsibility for the administration of the Temple Library, including acquisition of books and providing volunteers to organize, operate, and maintain it. In 1975 the Sisterhood paid for new shelves and wallpaper and in 1978 provided funds to purchase books for older children. Gifts of books were donated in honor of members and guest speakers and in memory of deceased Temple members or families. The Library has become a major resource for the religious school, the study groups and programs offered by the Temple and the Sisterhood, and to the Temple membership at large.

Programs. Monthly meetings have been held by the Sisterhood since 1964. In addition to the conduct of routine business, the meetings have

presented programs on Jewish theology, history, and culture and on subjects of humanitarian concern and individual enrichment. There have been speakers, book reviews and discussions, demonstrations, and interfaith programs on Jewish customs and ceremonies. Some meetings have had fund-raising and social-recreational functions: fashion shows, box lunch auctions, penny auctions, bridge and other games. Workshops have been held on Jewish cuisine and on arts and crafts.

Temple Youth. Support of Temple youth and their programs has been a priority objective of the Sisterhood since 1962 including sponsorship and fund raising for youth programs and projects such as expanding education activities, Temple youth camp scholarships and youth conclaves.

Study groups. Since 1970 the Sisterhood and the Rabbi have worked together to sponsor a series of study groups dealing with such subjects as "Comparative Judaism in the United States," "Life Cycle Ceremonies," and on Bible study. In 1973, the study group's format became that of book discussions led by Sisterhood members.

Book club. Since 1975, about 15 members have met monthly to read and discuss books dealing with Jewish subjects or books by Jewish writers.

Critical issues. In 1985 a continuing program was undertaken sponsoring meetings related to issues of current events and public policy affecting Jews.

Bridge group. For the last decade, interested members have met twice monthly to play bridge, contributing money for "Donor points" at the Donor Luncheon.

Sisterhood Sabbath. Once a year Sisterhood members lead the congregation in worship services. The practice began in 1971; since 1974 it has been scheduled on or near Mother's Day in May.

Fifth Wednesday tours. Members visit sites of cultural interest such as Hillwood, the Virginia Museum of Fine Arts in Richmond, and Longwood Gardens in Delaware.

Donor Luncheon. The Sisterhood's year has been ended since 1965 with luncheons honoring those who have earned donor credits by participating in Sisterhood activities. Elected officers are installed on this occasion.

Community Service programs. Sometimes in cooperation with the Temple's Social Action committee and sometimes independently, the Sisterhood has taken part in a series of service programs, beginning with fund-raising to help build a day care center at Gum Springs in Fairfax

County in 1964. Beginning in 1967 the Sisterhood has supported the McLean Day Care Center at the Chesterbrook Presbyterian Church with volunteer help, food, and money. In 1967 the Falls Church Center for Cerebral Palsy Children (later the Child Development Center) became a Women's Group project. Funds were contributed and volunteers worked as classroom aides and drivers.

Since 1973 the Sisterhood has carried on an annual Bloodmobile, making arrangements with Red Cross for Bloodmobile visits, providing lunches for volunteer workers and refreshments for donors. In 1974 participation in Meals on Wheels began, and in 1976 the Temple through the Sisterhood began taking part in Share, an association of religious institutions working to provide food and clothing for the needy. Contributions have also been made since 1974 to Service for the Blind and Deaf.

Since 1977 the Sisterhood has been involved with nursing home service programs, arranging for parties for nursing home residents, home visits, "mini-services" conducted by Sisterhood members, Chanukah and Purim parties, and Seders. In 1984 the Sisterhood voted to focus special attention on the Camelot Hall Nursing Home and joined with members of the Senior Youth Group in conducting services twice monthly. In 1987 Sisterhood members prepared and served a model Seder for 69 participants in the Jewish Adult Club, organized by the Northern Virginia Jewish Community Council, and, with the Youth Group, arranged a Seder at the Camelot Hall Nursing Home. The Sisterhood has continuously helped to provide lunches for senior citizens in the Jewish Adult Club on a monthly basis.

To raise money for these programs and for the support of Sisterhood contributions to the Temple, fund-raising events have been a continuing feature of Sisterhood activity. Events have included luncheons and bridge parties, book fairs and art auctions, bake and crafts sales, rummage and garage sales, and sale of stationery, invitations, and Passover candies. Fashion shows, musical programs, and luncheons have raised money. A major project in 1969 was the production and sale of the Temple Cook Book, of which new editions were produced in 1978 and 1987. From 1970 to 1984 the Sisterhood participated in the annual Tysons Charity Fair at Tysons Corner Mall, selling crafts and food. Sisterhood Catering and the Judaica Shop have also produced profits for Sisterhood projects.

Since affiliating in 1970 with the National Federation, the Temple Sisterhood has been an active participant in district and national programs and projects, including the sale of Uniongrams to support the Youth,

Education, and Sisterhood Fund, for which a special award was received in 1987. These funds supply scholarships for candidates for the rabbinate.

Causes benefiting from Sisterhood fund-raising have included, at the Temple itself, the land, building, and social expansion funds, the garden fund, sanctuary carpeting, choir robes, the divider curtain between sanctuary and social hall, and curtains for religious school classrooms. Outside the Temple, money has been given to the Simon Wiesenthal Center (which has identified and brought to prosecution Nazi war criminals), the World Union of Progressive Judaism, and Reform Kibbutz Yahel.

Sisterhood Presidents since 1962:

Edith Abramson
Ida Silverstein
Naomi Bekenstein
Lucille Zinman
Harriet Epstein
Judy Liss
Barbara Levin
Ilse Bernstein
Marian Goldberg
Judi Hooker
Nona Lipsey
Jeane Novak
Ellen Davis
Rochelle Zohn
Karen Hecker
Renee Perlstein
Judy Goldstein
Susan Lerner
Toni Sandler
Carol Davidson
Eleanor Linde

Brotherhood

In the early years of Rodef Shalom, men of the congregation quickly were thrust into leadership and management roles in this turbulent and changing period. Many of these men were involved in demanding professional, public service and other jobs, burdened with other outside commitments. Many were coping with common problems such as getting settled and raising families in dispersed suburban Virginia communities. In close partnership with Temple women, together they mustered the necessary resources of time and energy and took on the challenges of planning, financing, building and administering the affairs of Rodef Shalom. At the same time they actively participated in the religious services and the Temple's cultural and social activities. In this context the Brotherhood came into being to provide another dimension of congregational relationships for Temple men. The Brotherhood has functioned in Rodef Shalom

primarily as a way of bonding Temple men to the Congregation and to each other, drawing them into its activities, and building a sense of intimate Jewish association and friendship among them. The most importance vehicles for doing so has been the sponsorship of specific programs and events as the needs were perceived, which continued to be enjoyed by the Temple family.

The Brotherhood at Rodef Shalom took form in 1966 when Barry Kernus became coordinator for the "Men's Group" that was intended to parallel the "Women's Group." It did not become fully active until 1968 with Ben Zeff as chairman. In 1969 it became the Temple Brotherhood under the presidency of Harold Gelfond. In the years between 1970 and 1982 the Brotherhood maintained an active program, built around its monthly events such as Sunday lectures and breakfasts, evening gatherings and meals at the Temple and numerous special events. For two years the Brotherhood experienced a period of dormancy with no active organization; it was revived in 1984 with Paul Levine and Robert Zurndorfer as co-presidents. The Brotherhood reinstated previous programs. The Purim Carnival in 1985 was undertaken with renewed enthusiasm and made possible for the Brotherhood to make a generous contribution to youth activities. The Purim Carnival is now recognized as a major Temple religious and social event, bringing great joy to children and adults alike.

The Brotherhood continues to pursue a policy of annual liquidation of its treasury turning its income, both dues and earnings from these events to worthy Temple projects, particularly for youth programs.

The Brotherhood sponsored Sunday "Lox & Bagel" breakfasts with notable speakers has been a continuing endeavor. Well-attended, they also afforded an opportunity for those parents whose children attended Sunday Morning Religious School to join together in Temple fellowship. These events featured well-known guest speakers who resided in the area, and some who were Temple members to discuss subjects ranging from international and Israeli current events, and national security matters to professional sports and local politics, and to Jewish topics. (Guest speakers included, among others: U.S. Senator Rudy Boschwitz; TV Commentator Herb Kaplow; Virginia Governor Charles Robb; U.S. Arms Control and Disarmament Agency Director Kenneth Adelman; *Washington Post* Pentagon Correspondent Mike Getler; Kennedy Center Executive Director Martin Feinstein; and Roy Jefferson and Pat Fischer of the Championship Washington Redskins).

"Guess Who's Coming to Dinner?" is a program initiated in 1971 in

an effort to retain the initial congregational intimacy. Various Temple members included the Brotherhood and their families invite new members of the congregation to join them for dinner prior to attending S'lichot Services, which is on the Saturday preceding Yom Kippur.

The Brotherhood sponsored and played an active role in many sports programs and events for its membership, for young people and for other adults. Basketball, softball and tennis tournaments over the years have been a great source of fun and recreation for the congregation. "Father and Son" sports nights were conducted for five years with pizza and spaghetti feasts and occasionally local sports figures in attendance. The Brotherhood has provided special sport outings to the Capitol Center in Maryland for professional basketball and ice hockey games enjoyed by many families of the congregation.

In addition to its individual endeavors the Brotherhood worked with the Sisterhood on community service projects and special events such as the memorial service held in October 1974 to commemorate the Yom Kippur War.

The Brotherhood Presidents:

Ben Zeff
Harry Gelfond
Barry Kernus
Abe Shapiro
Barry Sweedler
Murray Schwartz
Samuel Simon
Gregory Haas
Louis Felder
Charles Greenberg
Charles Price
Sidney Louick
Robert Zurndorfer
Paul Levine
Robert Rubenstein
Steve Mandell
Jeff Schulman

Youth

Temple Youth has maintained an existence almost contemporaneous with the Sisterhood. At the original organizational meeting of the congregation, July 1962, Peggy Funston, daughter of the newly-elected president, announced that she was interested in forming possibly two organizations for young people, one for early teenagers and one for high school students. The idea remained latent until November, when the board held a long discussion on youth programs and agreed that the president should appoint

a chairman of a committee on youth activities, to have standing as an ex officio board member and that the senior youth would work with the chairman and religious school room mothers in creating a program. The first chairman, Mrs. Harold Wolozin, and Peggy Funston met with religious school classes in seventh, eighth, and ninth grades and made plans for a program of Jewish songs and dances after a Friday night service. The Board, in welcoming this response, also asked if the youth group would be willing to contribute its time by doing occasional office work for the Temple.

The major concern of the congregation over the years, however, has been the goal of providing opportunities for young people in the congregation to spend time together in addition to the few hours spent in religious school. Recognizing the wide geographic area of congregational membership, which scatters young people in many different schools, Temple Youth would create opportunities to make Jewish friends and to serve as a focus of activity during teenage years.

From its first organization, the Temple Youth (including both Senior Youth for high school students and Junior Youth for seventh and eighth graders) have had three separate areas of activity. The purely social function has been met by more or less regular parties and events of several kinds: ''coffee house'' parties were popular in the 1960s and early 1970s, replaced by dances in the last decade, and summer pool parties have had enduring appeal. Temple Youth have also responded repeatedly to congregational needs, working with elected leadership and with the Brotherhood and Sisterhood on projects. Work days have been organized for special events, such as clearing trees for the dedication ceremonies after the congregation bought its building site and, years later, installing equipment in the nursery school playground. Youth members have worked with the Brotherhood in sponsoring and mounting the annual Purim Carnival, sharing in the carnival profits, and with the Sisterhood in presenting model Seders, services, and parties at nursing homes and other facilties. As congregation members, Temple Youth have presented worship services, acted as ushers for Friday night services, assisted in religious school teaching and sponsored educational and social-action programs.

Since 1966, Rodef Shalom Youth have been conspicuously involved with the National Federation of Temple Youth and Mid-Atlantic Federation of Temple Youth, consistently providing candidates for M.A.F.T.Y. leadership and sending large delegations to leadership institutes and workshops. After the 1966 spring Mid-Atlantic conclave, Rodef Shalom dele-

gates were able to report that they had "won almost all the honors," setting a pattern often repeated since. The Youth Group has been particularly industrious in raising funds for a variety of M.A.F.T.Y. enterprises, including, in 1986, a program to provide a camp situation for Salvadorean refugee children. Rodef Shalom members raised money and participated as organizers and counselors.

Until 1986, volunteer adult advisors acted with the Youth Groups; at that time a part-time paid staff member began supervising and coordinating activities of both Senior and Junior Youth groups. The staff advisor also organized a social group for fifth and sixth graders that met three or four times a year.

In a report to the board in 1967, the Youth Group said that its essential purpose was to create for members "the opportunity of expressing themselves through a diversified program, to understand themselves and what they can become in Reform Judaism." Meeting that goal has accomplished other objectives as well, creating opportunities for continuing Jewish education and for service to the congregation, the Jewish community, and the world. Friendships have been formed lasting beyond high school years and training has been developed for continued active involvement in Jewish life throughout the region and the country.

Boy Scouts

In December 1970, only two months after the Temple was dedicated, the first Boy Scout organizational meeting was held. Armand Weiss, the Temple President, became the Institutional Representative, Bob Adler was Chairman of the Troop Committee, and Jeff Borbely, a non-Temple member, agreed to be the first Scoutmaster. Troop 1920 of the National Capital Area, Boy Scouts of America, was soon in full swing with an active program. At its peak, there were more than 32 boys in the Troop, many of them from the neighborhood, rather than Temple members. When Borbely stepped down, Weiss became Scoutmaster for two years. In 1975, when Weiss resigned as Scoutmaster, the Troop disbanded. A number of worthwhile projects were performed in the Temple's behalf, including planting screening trees along the south side fence, clearing the land, and building bridges across the stream in the back area.

Camp Rodef Shalom

A major component in the Temple's youth program has been Camp Rodef Shalom, a summer day camp organized in 1976 by Rabbi Berkowits. The Rabbi's purpose was to reinforce identification with the Temple during summer months by children who might be in the religious school during the rest of the year. Under the supervision of Joanne Fields, a month-long program of sports, swimming, arts and crafts, music, and dance was developed in the context of a Jewish social experience. She was succeeded in 1977 by Larry Nemeth and in 1978 by Florence Frey, who continued as director until 1986. During those years the camp was able to add bus service for children in the Reston-Herndon area and to begin a "traveling teen" camp. Since 1986 co-directors Phyllis Goodes and Michael Papa have supervised pre-school, senior, and teen camps that provide 65 to 90 students with an enriched summer experience.

Havurah

In the fall of 1976 a new effort was introduced at a special Shabbat service. Under the name "Havurah," it aimed at creating small inner communities of congregants who shared similar interests; they would meet in each other's homes on a regular basis to "study, socialize, and celebrate Jewish life together." On information provided from questionnaires, 39 families formed six Havurot, or common-interest groups. The program has continued through a dozen years and some evolutions: some groups were disbanded and others formed, so that participation has remained relatively stable. By the summer of 1987 there were still six Havurot active with participating membership of about 35 families.

Chai Society

The concept of "Chai," associated with life, mitzvah, and responsibility toward mankind, has always been a powerful and evocative one in Jewish tradition. It has given the number nine and multiples of nine, especially eighteen, particular significance as symbols. In 1980, when Temple Rodef Shalom was eighteen years old, the "Chai" concept was embodied in a new adjunct to congregational life. After correspondence between Harvey Levin, a founding member and past president, and then president Henry Seiff, nineteen families who were charter Temple mem-

bers and had kept their Temple affiliations met at the Levin house in March, 1980, for a pot luck supper. They authorized Levin to write to the board asking for recognition of a "Chai Society," which would bring together families of eighteen-year membership to serve as an "institutional memory" and to aid the Temple in other ways "without duplicating or interfering with other Temple activities."

Bridge Group

Since 1982, a number of Temple members play bridge together on the fourth Sunday of each month, rotating among their homes. Occasionally, they also get together for dinner. The group has developed strong social ties and has remained intact over the years, except for two deaths. Periodically, the Bridge Group donates a book to the Temple Library from the small "kitty" collected each month.

Contemporary Issues

Since 1985 two study groups have been holding lively discussions on a variety of current issues that have bearing on Jewish religious and secular matters. One group, the Contemporary Issues Forum, meets twice a month with the Rabbi, at the Temple, bringing together the unusual talent and experience of the participants. Another group, the Downtown Group, meets once a month in the D.C. office of Sam Simon at noon time covering a broad range of topics.

One of the hidden costs in the continued growth of the congregation has been the loss of the sense of intimacy and community that was felt in the early years. The original families were strongly bonded by commitment to common goals and even more by the shared experience of creating an institution. They wanted an active congregation with new families and diverse interests, but as that goal was achieved, the closeness of the earlier years slipped away. It was not possible for 250 familes to know each other and feel the same camaraderie that had been felt by 30 families or 90; as membership pushed to the 400 and 500 that had been seen as the optimum size when the congregation moved into its building, intimate relations and shared experience diminished.

In 1972 specific actions were taken aimed at overcoming a perception of impersonality and for some a sense of alienation. At that time stress

emerged over reported financial crises and disagreements over the performance of the Rabbi, including whether his current contract should be renewed. In April of 1972 the board placed on the agenda of the spring congregational meeting the matter of the Rabbi's performance. After extensive discussion, the very large turnout of the membership gave a ringing vote of confidence to the Rabbi. In a related action, an "Ombudsman Committee" was created by the board "to help eliminate concern over poor communication." This committee was changed to the Rabbinical Relations Committee and functioned for about a year, not eliciting a strong response from the congregation.

Looking backward, it is clear that the experience of Rodef Shalom has been that of other growing congregations: efforts had been channeled toward the goal of building communities within the community. Much of the Temple infrastructure has developed with the implicit object of creating bonds among members built on shared experience in specific aspects of Temple life. Religious school experience, particularly consecration, Bar/Bat Mitzvah preparation, and confirmation class, embody that kind of goal among young people; the programs of Sisterhood, Brotherhood, Temple Youth, and Chai Society became expressions of the same felt need. Lectures, scholar-in-residence programs, Purim parties, congregational Seders, fashion shows, and the range of occasional events partook of the same purpose; by bringing people repeatedly to the Temple they make it the community center for the membership and fostered friendships as well as reinforced the sense of Jewish identity.

6

The Temple and the Community

Many of the founders of Rodef Shalom considered themselves to be social activists and expected their congregation to become an agent for positive social change. In the long run, it did; in the first months of life, however, the needs of organization necessarily took priority over anything else. The Temple's own identity needed to be established before its relationship to the rest of the world could be usefully explored. So when the young congregation articulated its goals in the statement adopted in July, 1962, no explicit mention was made of social action, although interest in providing programs "responsive to the needs of the membership" could comprehend social action. When the Program Committee was organized under the chairmanship of Ruth Checknoff, its first interest was the enlargement of the membership's parameters of Jewish experience. A study program, designed to meet on the third Sunday of every month, began with investigation of contemporary religious practice in Israel and continued with a series of Friday-night discussions by Temple members of great personalities in Jewish history.

At the October 15, 1962, board meeting, a motion was adopted to "recommend to the congregation that a Social Service Committee be established for the purpose of putting religion into action as a mission of Temple Rodef Shalom." James Linde was asked to present the recommendation to the membership. The same meeting took notice of two other circumstances that would reinforce an activist posture: Edith Abramson reported that Ira Funston, Burt Thorman, and she had attended a U.A.H.C.-sponsored meeting to plan a weekend in December for studying the pursuit of justice through social action, and the program committee announced a November discussion on "Our Mission to the World as Jews."

Surviving records do not reflect any decision on the recommendation for a Social Service Committee at the October congregational meeting; it may have been dropped from the agenda because of pressures of other affairs. In February, 1963, however, the board authorized the president

to appoint someone to investigate the work of the U.A.H.C. Social Action Center with a view toward creating a standing committee. At a board meeting of March 25, Henry Lowenstern presented a statement of "Principles for Social Action" which the board endorsed and voted to transmit to the congregation at its May meeting. As adopted, the statement affirmed that one of the greatest challenges before the country was "the need to evoke a broad, enlightened, and active participation in public affairs by all citizens," a challenge with special meaning for Jews bound by religious teaching "to the sacred task of using our individual consciences and collective strength toward achieving social justice in the solution of problems of public affairs." Loyalty to that heritage produced social action among Reform Jews relating ethical and spiritual teachings to community, national, and international problems. The Temple accepted its responsibility to participate in social action programs outlined by the Commission on Social Action of U.A.H.C., the central Conference of American Rabbis, and the National Federation of Temple Sisterhoods and Brotherhoods and Youth. It would be the role of a standing Committee on Social Action to inform the congregation on matters of social justice and act for the Temple "for initiating or furthering a program of community betterment and education." A month later Lowenstern told the board that three people had shown interest in working with him and that they were planning a program in May on housing problems of the poor in Northern Virginia.

The committee's parameters as an active agent of change became a subject of discussion by the end of May. Lowenstern proposed that the Temple underwrite the tuition of a child from Gum Springs, a black community in Fairfax County with a depressed economy and substandard housing, to attend a six-week summer school enrichment program. After discussion the proposal was rejected; in the rejection the board ruled it inappropriate for the committee to undertake independent projects: "a discussion should be held for the congregation to decide upon the function or role of the Social Action Committee" and the congregation should decide on a direction before the board could approve committee proposals. Such a discussion would be held "at the first available date to be decided upon by the rabbi and the committee."

During 1963 and 1964 there was continuing interest in the problems of the Gum Springs community and in national civil rights activism. Clothing was collected for re-sale at nominal prices by a "Trailer Store" operated by ten religious organizations, the proceeds from sales going toward maintenance of a Gum Springs community center and toward summer

kindergarten programs. In November 1964 a serious fire destroyed the homes of five families in the community; the Temple took part in efforts organized by the Woodlawn Methodist Church in Alexandria to rebuild their households. Food and clothing were collected during the same time for support of the Mississippi Survival Project organized by the Student Nonviolent Coordinating Committee, a national activist group. The Sisterhood cooperated with the Social Action Committee on many community social service and action projects.

After the passage of major civil rights legislation, the primary focus of social action shifted from racial discrimination to other areas, problems of housing and homelessness, day care centers for working families, and issues relating to the circumstances of Jews in the U.S.S.R. being most conspicuous among them.

In 1964 a series of programs organized by the Cultural Committee called "Window on the World" focused originally on the relationship between Jews and other religious groups. Father Patrick Granville of the Order of St. Benedict, opened the series with a lecture on the "Ecumenical Council and its Meaning for Jews." The program begun in December 1964 continued through the following March with lectures and films and was renewed in the following year with an emphasis on Jewish affirmation, including study of Jewish music, life for Russian Jews and life in Israel. Early in 1965 Rabbi Berkowits became associated with a campaign against discrimination in housing; with other Northern Virginia rabbis, he devoted a February Sabbath to the question of fair housing and later took part in an interfaith convocation on fair housing sponsored by the Jewish Community Council, Council of Churches, and Catholic Diocese of Richmond. The following month the Temple aided in the dissemination of a Fair Housing Statement supporting the moral right of freedom to purchase or rent housing anywhere and urging the real estate community "to do business without racial or religious discrimination." In 1967 a continuing participation began in support of a day care center at the Chesterbrook Presbyterian Church, a near neighbor to the Temple. The center was sponsored by sixteen churches and synagogues for lower-income families with children between the ages of three and five. Free day care allowed mothers to contribute to family support, without which, the congregation was advised in a July 1967 Newsletter, "these families often go into bankruptcy or drop into a poverty level of living from which it is very difficult to recover." Through the Sisterhood, the Temple maintained an important role in the operation of the center. Special lectures in the fall

of 1967 dealt with related problems: James Gibbons, president of the Fairfax Community Action Program, spoke on "Poverty and Wealth in Fairfax County" and Warren Cikins, a Temple member and a member of the President's Equal Employment Opportunity Commission, spoke on "Jobs or Riots."

In 1970, the Temple hosted the first Northern Virginia Israel Independence Day celebration.

Early in 1971, the Temple joined Project SHARE, an association of 19 McLean churches with interests in day care, and housing among other causes. Repeatedly during the next years Temple members were asked to donate food, clothing, household goods, time, and talent to SHARE projects. One project was the McLean Day Care Center; Rodef Shalom's representative, Jan Saferstein, served two terms as president in the early 1980s. Other SHARE projects were Thanksgiving food distribution for economically distressed families and collection of food for the homeless of the Washington area.

The congregation's support of efforts to enlarge the freedom of Jews in the Soviet Union is almost as old as the congregation itself. In April 1964, the congregation took part in a joint service of Reform congregations to hear Rabbi Leon Feuer, president of the Central Conference of American Rabbis, speak on the "Plight of Soviet Jewry and the Challenge to American Jewry." That service took formal notice of what many had heard informally already, that Jews in the Soviet Union suffered many handicaps in their efforts to maintain their religious identity. These included official discouragement of religious practice, discrimination in professional life and efforts to maintain living standards, restrictions on speech and movement, and denial of rights to emigrate. Two months later members of the Jewish community of the Washington area held a mass meeting at Howard University to protest spiritual and cultural oppression and to demand that Russia cease what Rabbi Berkowits called "its systematic cultural and religious genocide of our people." A series of rallies and mass meetings were held during the next years. The Temple was one of the participants in the prolonged protests beginning in 1971 in which brief religious services were held every day at noon on the street opposite the Soviet Embassy. The following year the congregation responded enthusiastically to the program of "adopting" Jewish prisoners of conscience in Russia; packages and letters of support were sent and, to emphasize the effort, a chair 'reserved' for the prisoner was kept on the sanctuary bema. Concurrently, petitions were organized to be sent to President Richard Nixon prior to

his visit to Russia in May 1972 asking him to "exert his influence to help free Jewish prisoners of conscience and to allow Soviet Jews to live as Jews and leave for Israel and elsewhere."

Initially the Russian government responded to outside pressures by creating even greater difficulties for its Jewish citizens. Exit fees for Jews wishing to emigrate, scaled according to educational levels of applicants, were raised to levels making it almost impossible for educated Jews to leave, and those who tried to leave faced intensified punitive action. Rabbi Berkowits, Ruth Checknoff, and Nan Rudin attended an emergency meeting held by the Jewish Community Council to consult about the problem. One response was the demonstration held on September 17, 1972, at Lafayette Park at which the Soviet policy was denounced and the President petitioned to intercede.

In 1976 the congregation again adopted a prisoner of conscience, and efforts through the Social Action Committee were maintained through the next several years to send letters of support and to maintain a flow of petitions and protests to American and Russian authorities. Lasting well into the 1980's, the campaign gradually subsided as Soviet policy began to change. Many prisoners of conscience were finally freed and restrictions on emigration gradually eased.

Special programs in 1975 and 1976 renewed interest in questions confronting the Reform movement. In April 1975, Temple Rodef Shalom, with Temple Beth El and the Northern Virginia Hebrew Congregation, sponsored a series of appearances by Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations. Rabbi Schindler led a colloquy on "You, the Synagogue, and the Future of Judaism" in which the rabbis and congregational presidents also took part. Sessions were held both at Rodef Shalom and Temple Beth El. His visit to Rodef Shalom was described by Rabbi Berkowits as "an outstanding event in our congregation's history" which "will be long remembered with delight." The following spring the same congregations sponsored a "Scholar in Residence" weekend with Rabbi Bernard J. Bamberger of Congregation Shaarey Tefila in New York, past president of the Central Conference of American Rabbis. Dr. Ellis Rivkin, professor of history at the Hebrew Union College lectured on "The Pharisees."

The Temple's continuing adult study program was given a new focus in the fall of 1975 in the creation of Matmidim. The term, meaning "the diligent ones," from a Bialik poem, was suggested by Rabbi Berkowits

at a planning meeting of the Cultural Committee. Matmidim was active for the next five years under the chairmanship of Howard and Lois Kramer, meeting on Sunday mornings in the homes of Temple members. Program themes included "Jews and the Founding of America," (timed to coincide with the national bicentennial), Jewish attitudes toward death and dying, and Jewish literature and piety; individual programs were given on Talmud, Jewish immigration and demographics, and related subjects. The first program, which drew an overflow audience to the home of Rabbi and Judy Berkowits, was a film on Jews in the American Revolution narrated by Temple member Herbert Kaplow. Later sessions were built around lectures by faculty members at George Washington University, University of Maryland, and American, Georgetown, and George Mason Universities, specialists from the Smithsonian Institution, and area rabbis, including David Saperstein, Richard Sternberger, and Harold White, as well as Rabbi Berkowits.

In the fall of 1979, the attention of the congregation was focused on the plight of the thousands of refugees seeking to escape from Southeast Asia after the collapse of South Vietnam. Newspapers and television carried vivid accounts of the appalling conditions of refugee centers in Cambodia and elsewhere, of hundreds of families crowding on leaking boats to try to make their way to any friendly territory, and of thousands of homeless people being denied sanctuary because of immigration restrictions. Their sufferings reminded many of the plight of Jews in Europe both before and after World War II. Strongly sympathetic chords were struck among members of Rodef Shalom, as in many other congregations. In his presidential message at Yom Kippur, Henry Seiff called on the congregation to respond by sponsoring the immigration of Vietnamese families.

In the next weeks two groups, under the chairmanship of Jeffrey Rosenfeld and Shirley Kenny, were created and involved about 50 families in raising support. Appeals went to the congregation for money, furniture, clothing, and household appliances and for assistance with housing, language, jobs, medical needs, and acculturation problems. With the help of the Hebrew Immigration Aid Society, the two groups succeeded in sponsoring a total of five families, finding them homes and work and helping them fit themselves into American life. Seiff remembered that effort as one of the highlights of his tenure as president: "If my children, who were so young at the time that they barely recall that I was once president of Rodef Shalom, and remember only one thing Daddy did to

be proud of, they should remember days when they came with me to move furniture in our van to an apartment for refugees coming to America, and when we stood at the airport . . . to welcome new Americans."

The Vietnamese resettlement effort was successful enough that later the Hebrew Immigration Aid Society contacted Rabbi Berkowits for Temple sponsorship of first a Hungarian and then a Rumanian Jewish family. The Hungarian family, Ferenc Katona and his wife, Judy, and two sons, Gabor and Peter, who arrived in September 1981, became part of the Temple family.

Probably reflecting national patterns in Jewish communities, the major thrust of congregational social concern in the 1980s, in addition to the situation of Soviet Jews, have been the problems of poverty, especially affecting homeless Americans, and the sensitive question of interfaith marriage. Temple records reflect a variety of short-range programs bringing members into social action projects, but the three major themes recur again and again. The impulse to help alleviate the distresses of the growing hungry and homeless populations of the Washington area took several forms through the decade: cooperation with the Luther Place Church in Washington in providing meals for homeless women, continuing participation in Project SHARE, annual drives since May, 1982, for support of SOME (So Others Might Eat), meal assistance for the Bethany Women's Center, and in 1985-86, participation with Northern Virginia churches in the operation of a soup kitchen for indigents in Fairfax County. As a participant in U.A.H.C., the congregation supported vigils at the Soviet embassy on behalf of Jews seeking to emigrate and took part in the effort to raise public consciousness toward their problems by maintaining a sign on the street in front of the Temple asking "Freedom for Soviet Jewry." Since early 1986, the Temple had cooperated with the Falls Church Presbyterian Church in supporting a third Russian prisoner of conscience.

The inter-marriage issue, long a matter of concern, took a higher priority on the congregational agenda in the summer of 1986 with the development of "Outreach." After the Rabbi, with Judith Seiff and Karen Simpson, had attended a conference in New York, Rabbi Berkowits spoke to the board on the changing character of Jewish secular life brought about by the fact that a third of American Jews marry non-Jews. The "Outreach" program, with Karen Simpson as director, was designed to help families affected by interfaith marriages deal with the social, religious, and educational problems they encountered. A program for Jews by conversion was also included. A series of events was held throughout

the year dealing separately with converts, with interfaith couples, problems of parentage and of parents whose children marry non-Jews.

Financial support for Jewish issues also received continuing attention. Volunteers were organized for "Super-Sunday" fund-raising appeals for U.J.A., and in 1985 a notably successful effort was undertaken to assist "Project Moses," the aid program for Ethiopian Jews evacuated and resettled in Israel. A fund-raising committee was appointed in January under Marian Goldberg. It began with a $200 board contribution and raised $15,000 within two months and $20,000 within three.

Since 1985 a fund created by Sarahart Loeb in memory of her husband, Jack Loeb, has provided funds for bringing to the Temple speakers of international reputation in Jewish culture. The first presentation, on May 5, 1985, was an evening with Chaim Potok, novelist and short-story author. In 1986, Charles E. Silberman spoke about his book, "A Certain People: American Jews and their Lives Today." The 1987 Loeb lecture, a component of the 25th Anniversary observances, was a lecture by Elie Wiesel, novelist, essayist, speaker on Holocaust and winner of the Nobel Peace Prize.

Rodef Shalom members have maintained active interests in visual and performing arts and have periodically sponsored special programs in drama, art, and especially music. In 1963 Temple members reserved a preview performance of Ibsen's drama "Rosmarsholm" at Theatre Lobby in Washington; in later years the Sisterhood undertook programs that included theater performances and discussions of plays as well as books. In 1971 an exhibition of contemporary art works designed for synagogue use was housed at the Temple for a month. The exhibit included ritual and decorative work in silver, weaving, ceramics, stitchery, sculpture, and calligraphy by eight artists. The show had earlier been exhibited at the biennial convention of the Mid-Atlantic Council of U.A.H.C. in Williamsburg, Va.

Special musical programs have been held at least annually, either as a worship service or in the form of recital. Performers have often included congregational members; Rose Thorman, the first soloist, with Adele Zacharias and Jean Pfeiffer, presented several recitals of Jewish music in the 1960s. Richard Parnas, first violist for the National Symphony Orchestra, has been a participant in several programs as soloist or as member of the National Symphony String Quartet. In both 1980 and 1981, the Quartet, gave benefit concerts at the Temple. A musical worship service in March 1972 featured Richard Parnas with Rabbi Berkowits

and several other performers, violinist Donald Radding, flutist Norman Brentley, and singers Bruce Braskett, Elizabeth Daniels, Marilyn Hahn, John McConnell, Bess Radding, and Carolyn Stein. Frank Conlon, Temple organist, was the principal performer at Saturday evening concerts in May, 1975, and March, 1976; on the former occasion by Rabbi Berkowits, Chong Ok Hong, and Josue Bustos, singers, and Winston de Shields, French hornist, and on the second by Joseph Gatwood, violinist, and singers Evelyn Congiglere, Dana Krueger, and Rabbi Berkowits. The Carl Checknoff Fund has supported in recent years annual programs of Jewish and secular music by well-recognized performers from outside the Temple's membership.

Complementing the Rabbi's role in the Jewish community, the Temple members have made themselves felt in the Jewish community locally and nationally. The emerging Northern Virginia Jewish Community Center benefitted by the services of Bunni Latkin, who served as President, and Ruth Checknoff, now the Director of Programs as a paid employee. Marian Goldberg, Dorothy Bennett, Jeffrey Rosenfeld, and Nan Rudin served as Directors. In a similar manner, Rodef Shalom members have been active in the Mid-Atlantic Region of the UAHC. Leo Rosenbaum has been Vice President, Armand Weiss as Treasurer, Judy Seiff as Secretary, and Bill Bekenstein and Ruth Checknoff as Directors. The Association of Reform Jewish Congregations of the Greater Washington Area has enjoyed the services of Ruth Checknoff and Florence Frey as Presidents. Leo Rosenbaum has served on the National Board of Trustees of the UAHC. Alfred Moses has served as the President of the Washington Chapter of the American Jewish Committee and Herman Obermayer as a Director of the Washington Chapter.

7

Temple Government

The government of the congregation, necessarily informal at first, was regularized by the adoption of a constitution in 1963, a document subject to major revisions in 1966, 1973, and 1978, and to lesser changes in later years. Despite modifications, however, it continues to reflect after 25 years the basic orientation of the congregational founders.

Work on a constitution was first authorized by a board meeting of August 17, 1962, which appointed James Linde to head a committee to draft a constitution. The document, adopted by a congregational meeting the following year, was designed to express the wishes of the congregation to encourage wide participation among members. It wrote into legality the structure that already operated, of president, two vice presidents, treasurer, and financial, corresponding, and recording secretaries, together constituting an executive committee with monthly meetings to handle routine business. To prevent any possibility of the development of a "ruling oligarchy," the president and vice presidents were limited to two consecutive one year terms. It also ratified the election of three trustees as board members, one of whom would rotate out of office every year; trustees were given the special responsibilities of having possession of "all books, papers, securities and other property of the congregation," maintaining property records and inventories, and of reviewing the constitution every three years. The constitution authorized the seven standing committees that already existed: Cultural, Membership, Public Relations, Religious Practices, Religious School, Social Action, and Ways and Means. The officers, trustees, and committee chairman would together make up the board of directors "responsible for the general management and supervision of the affairs of the congregation, with power and authority to make appropriate regulations consistent with this constitution." It was specified that full meetings of the congregation would be held regularly in October, January, April, and May; the last meeting would include an annual report by the president to the congregation. The constitution reserved to the membership powers to elect a nominating committee in

January and officers in April, to approve dues and special assessments by a two-thirds majority vote, and to ratify any decision as to purchase of land for building. An article on the Rabbi dealt with procedures for choosing and appointing a Rabbi rather than with his expected functions; it did specify, however, that renewals of appointment would be by approval of a majority of members at a congregational meeting, and that, once appointed, the Rabbi would have the privilege of attending, without vote, all board and congregational meetings "except when requested to be absent."

Revisions made in 1966 reflected some of the changes that had taken place in congregational life. Trustee Albert Baker reported to the board in July that changes were being considered in defining quorums for congregational meetings, limiting the terms of vice presidents, and moving election of officers to earlier dates. But at the October congregational meeting, the 18 changes proposed were mostly refinements of language. The effective quorum for congregational meetings was fixed at fifty members, standing committees enlarged by adding Building and Social committees, A paragraph was added to the Rabbinical section requiring written contracts incorporating terms of employment. Terms of membership were broadened to allow individual junior memberships to young people at the age of 16.

Revisions made in 1973 addressed, again, definition of membership. Earlier adoptions had begun with a statement of purpose: "to worship God in religious fellowship and with complete dedication to the spiritual and ethical values of the Jewish heritage; to follow the precepts of Judaism, particularly as they relate to American life; to establish religious and cultural programs responsive to the needs and desires of the membership; to recognize that intellectual honesty is a primary religious goal and that the exaltation of the dignity of the individual is inherent in Judaism; and that the free exchange of ideas shall at all times be championed as an inalienable right." Then a following article allowed "any person of the Jewish faith, or any person not a member of any other faith wishing to associate with the Jewish faith" to be elected to membership. The 1973 revision dropped that language entirely and substituted "any person subscribing to the purpose of the Congregation" and at least 18 years of age may be a regular member as long as financial obligations are met. "Junior membership" would still be available at age 16. Past presidents of the congregation were added to the board of directors, becoming honorary members without vote after five years, as were presidents of the Temple

Brotherhood, Sisterhood, and Senior Youth Group. The standing committee list now dropped the Building committee and added House, Finance, and Youth committees. Most significantly, the section dealing with the Rabbi was expanded. Now his role was articulated: "The Rabbi shall be the spiritual leader of the Congregation called to serve its religious, educational and pastoral needs. The Rabbi is the principal leader and authority within the Congregation on matters pertaining to worship and religious practices, religious education, Jewish ethics and Jewish culture. His pre-eminence in these areas of his unique competence must be recognized by the Congregation and its lay leadership. The Rabbi should consider lay desires and recommendations pertaining to religious practices; however the Congregation recognizes the Rabbi's freedom of the pulpit." Other language directed the Rabbi to work closely with the Religious Practices, Religious School, Cultural, and Social Action committees and instructed them to provide him aid. He was given the right to concur in nominations for religious school principal, organist, choir director and cantor. At least nine months before expiration of the Rabbi's contract of employment, a committee would be appointed to recommend for or against renewal; renewal would be ratified by majority vote at a congregational meeting. The constitution now required that the congregation take part in the pension plan established by U.A.H.C. for the Rabbi's benefit.

Revisions adopted in May 1974 separated the functions of the Rabbi and congregational president outside the Temple, making both delegates to U.A.H.C. conventions but specifying that the Rabbi would be "the representative of the congregation for matters falling within his sphere of responsibility." The president was authorized to create special committees to represent the congregation at meetings not within the normal purview of either the president or the Rabbi.

Probably the most visible change in organizational structure authorized by constitutional amendment has been the steady enlargement of standing committees, reflecting the increasingly complex functions emanating from the Temple and its membership. At the time of organization in 1962, seven standing committees were created. Building and Social committees were added in 1965, a House committee in 1970, a Fine Arts committee in 1971, a Memorial Plaque committee in 1972, Administration and Maintenance in 1975 (replacing the earlier House Committee, but the House Committee was revived in 1976), Havurah in 1977, Bereavement in 1984.

Also reflecting the greater burden of work performed by committees, more came to be headed by co-chairs who shared responsibility. The precedent had been set in the first appointments, when Ida and Joseph Auerbach jointly headed the Religious School committee, but until the presidency of Marian Goldberg in 1982, there had been few co-chairmanships, usually for the Bulletin, for Youth Group Advisors, and sometimes Membership. In 1982 co-chairs were appointed for the Administration, Bulletin, Cultural, House, Membership, Religious School, Social and Social Action Committees. The Sisterhood had begun choosing co-presidents in 1979, so of the major functions only the Finance, Public Relations, and Religious Practices Committees and the Youth Advisor were given to single chairmen. The new pattern of appointments continued under later presidents; in 1987-88, about half the standing committees were jointly run.

The Temple trustees have recommended a new series of constitutional changes to be voted upon by the membership in 1988. Changes include provision for a Temple Administrator, whenever the congregation should decide one is necessary and a third vice president to share the burden of supervising standing committees. Procedures are created for possible removal of an elected officer by congregational action. The Social Committee would be eliminated, "reflecting the decreasing need for social activities by the congregation," and a new standing committee on World Jewry would be created.

Appendix B provides the names of elected officers and other members of each board since 1962.

From the beginnings of the Temple the significance of Temple communications was recognized. Nan Rudin initiated in 1962 the publication of the Temple *Bulletin*, which continues to be the basic house organ. It is supplemented by letters and special memoranda from the Presidents and the Rabbi as the need occurs. Individual groups of the Temple Family communicate to their members with their own means, as well as using the Temple *Bulletin*.

The increasing size and scope of the Temple and its activities has also meant continuing enlargement of professional and service staffs, although a strong tradition of voluntarism has kept the size of the professional staff smaller than in many comparable institutions. In the summer of 1963, the congregation acquired its first professional staff, Rabbi Berkowits and a half-time secretary. After a few years the part-time secretary became

full-time, and, with the opening of its own building, the Temple had to employ maintenance and custodial workers. But at the end of twenty-five years. the administration still relies heavily on part-time and volunteer efforts. In addition to the Rabbi, the Temple employs only two full-time administrative officers, Judith Seiff, who became Temple Educator in 1985, and Robbie Cohrssen, who has been since 1980 the head of office management, now with the title of Executive Secretary. Originally working as a volunteer, she became a paid staff member in June 1980; after six months a board decision against the employment of Temple members interrupted her employment, but after the reversal of that decision, she returned early in 1981. Four part-time officers complete the administrative staff: Alma Rosenbaum, Secretary, Annette Goldberg, Bookkeeper, Sue Kornberg, Administrative Assistant, and Debbie Price, Religious School Secretary. The custodial staff began in 1970 with one half-time person and now numbers four full-time people.

In addition to the standing and special committees, there are a number of other critical groups and functions that affect the operations of the Temple. This web of committees and special groups combined with the board constitute the management infrastructure of the congregation and involves many people in planning and decision making. The complexity of this infrastructure, which keeps growing, may eventually call for review of the structure to achieve better coherence and control.

8

Membership

Much of the history of Temple Rodef Shalom can be epitomized in the simple statistics of membership. It has been an expansive and expanding congregation, growing steadily from 36 member units in June, 1962, and 91 the following September to 628 in September, 1987. Growth has been virtually continuous, only one year in twenty-five not registering an increase over the previous total. The expansion has brought greater prosperity, multiplication of activities, enhanced standing in both Jewish and non-Jewish communities, and has been a source of great satisfaction to the Rabbi and to many early members who could take pride in helping to build a successful institution.

But although the size of the congregation has grown dramatically, the nature of its composition has changed less. It was founded by a group of middle-class professionals, most of them married, most of them with young or school-age children It has continued to be populated largely by middle-class professional families, reflecting the nature of overall Jewish populations in the metropolitan area and the nation.

Within those parameters, some changes in the nature of the membership can be traced. One of the most striking is in the shifting residence of Temple members. Since the congregation was created out of an Alexandria congregation, a high proportion of its founders, 27.6%, were Alexandria residents. The number of Alexandria members did not decline a great deal, but since new members lived elsewhere, the proportion of the whole dropped to 1.7% by 1987. From the beginning, the largest bloc of members were drawn from Falls Church, Arlington and McLean: together they accounted for 60.5% of the September 1962 membership. So the purchase of land for building site near the intersection of those jurisdictions served the interests of a clear majority of members. The largest single membership contingent in September 1962 came from Falls Church; Falls Church residents have continued to find the Temple a magnet, and the numbers have grown from 37 to 96 families, but growth elsewhere has been so rapid that the proportion of Falls Church residents has declined, from 40.6% to 15.3%. The same has been true for Arlington, a large real

increase but a drop in percentage of the total. The explanation for these apparent anomalies lies in the tremendous growth of membership in McLean: at the beginning only 5.5% of members were McLean residents. During the next years, however, the growth of McLean itself was rapid, the proportion of Jews in its population increased, and the number of those families that affiliated with Rodef Shalom increased significantly. So by 1987, some 215 families, 34.3% of a vastly increased membership, lived in McLean. At the end of its first 25 years, then, the congregation could call itself McLean-based, with large but not dominant groups living in Falls Church (15.3%), Vienna (13.6%), and Arlington (12.9%). A strong majority of members (61.7%) live in the part of Fairfax County lying north and west of the Temple building (McLean, Vienna, Great Falls, Fairfax, Oakton, and Reston). This pattern of growth corroborates the judgment of the Site Committee of 1963 concerning the direction of future growth of the congregation.

The occupations of male members have also seen significant changes in the quarter-century of congregational history. Among the first-year members, the largest numbers were officers and administrators of public agencies (14.1%), followed by health care professionals, lawyers, and engineers. The health care category, perhaps uncharacteristic of a group of about 90 Jewish professionals, did not include at first any physicians but was made up predominantly of dentists and optometrists. Over time, however, the number of physicians grew quite steadily, so that they now make up 11.5% of the total membership. Physicians joined by other health diagnosing and treating occupations form a total of 15.7% of the membership, the second-largest occupational group. The proportion of lawyers actually declined slightly during the first decade, from 12.5% in September 1962 to 9.8% in 1972, but then doubled between 1972 and 1987 to become the biggest professional category, since public administration officers declined to 10.8%. The other largest change among the professions, probably reflecting Washington's growth as a headquarters for research, professional, trade, and lobbying organizations, has been the growth among officers and administrators of non-governmental institutions, from 3.7 to 12.1%, becoming third among the occupational specialties. Other statistically noticeable groups are made up of accountants and auditors, scientists, economists, professors, and marketing and sales specialists. Neither in 1962 nor in 1987 did more than a minor fraction of the membership support themselves by what could be called craft or artisan occupations; it has been a congregation of professional, manager-

ial, and white-collar occupations.

It is perhaps reflective of contemporary assumptions concerning economic and family life that for the first half of the congregation's existence no information concerning the professional lives of women members was collected. It becomes systematically available only for the decade of the 1980s. What this limited data reflect, apart from the primary fact that a much higher proportion of women now work, is the continuing predominance of teaching as the chosen occupation: in 1982 a third of the women who worked were teachers or vocational counselors, all but 5% in the pre-college schools. Five years later that proportion had declined to 27.4%, with gains made among management occupations, social scientists, social and religious workers, lawyers, health diagnosing and treating occupations, technologists (especially computer programmers), and sales and marketing personnel. The proportion in administrative support occupations, such as secretaries, clerks, and office managers, declined from 12.8% to 9.3%, but that remained the third largest occupational category. Since the time span represented in the data is short, however, it cannot be said that the changes as yet show long range patterns of great significance.

Other changes for which data are more complete suggest more than anything else a general conformity with national demographic patterns and national Jewish experience. One such pattern is the aging of the congregation. Despite rapid growth in overall membership, the proportion of younger members has declined. In 1962, 76% of women and 52% of men were under the age of 45; by 1987 those figures had declined to 59.1% and 47.9%. At the other end of the age scale, only 2.1% of the men and none of the women were over 65 in 1962; twenty-five years later those proportions had risen to 9.3% for men and 6.3% for women. But for both years, the great majority of members were in their middle years; in 1962, 83.3% of men and 76% of women were between 35 and 54; by 1987 the figures were 72% for men and 76.9% for women. So it would be fair to say that Rodef Shalom is a middle-aged as well as middle-class congregation.

Table II reflects a pattern typical of American Jewish life as well as the life of Temple Rodef Shalom. A 1983 study prepared for the United Jewish Appeal Federation reported that in the Washington metropolitan area, of 39,800 households that included both husband and wife, in 10,400 of them (26%), one spouse was not Jewish. Similarly in the summer of 1985, information presented at a New York conference indicated that

across the country about a third of Jewish marriages were with non-Jews. The congregation's own history has shown a steady increase in the number of mixed-marriage couples: from 6% in 1962 to 11.9% in 1967 and 1972, to 13.4% in 1977, 17.7% in 1982, and 24.5% in 1987. Among newer members the proportion is higher still: for couples who are members in 1987 but were not members in 1982, the percentage is 31.4.

Finally, it might seem that even though the age profiles and professional profiles have maintained a general overall conformity, with some aging and some occupational shifting toward lawyers and doctors, the faces making up those profiles have been different. The average American family, it is said, moves every four years. Temple Rodef Shalom members do not move quite so often, but frequently enough to suggest a great deal of mobility. Of 381 members listed in September 1977, a total of 134 had left the Temple by 1982. By that time the remaining members had been joined by 228 other families, so of the total 1982 membership, 48% had joined less than five years earlier. Records kept do not consistently indicate why families have resigned: some after children had completed religious education, some because of professional transfer, some at retirement. But the continuing turnover in membership, along with the rapid increases in numbers of members, has contributed to the sense that religious services are populated by people who do not know each other as they once did.

Table 1
Distribution of Members by Location of Residence
(given as percentages of the whole)

	1987	1982	1977	1972	1967	1962
McLean	34.3	29.8	22.9	19.1	14.9	5.5
Falls Church	15.3	17.3	20.0	26.6	26.7	40.6
Vienna	13.6	14.8	13.9	10.5	8.0	4.4
Arlington	12.9	10.9	13.4	15.6	21.1	16.4
Fairfax	6.3	6.2	8.7	9.8	8.7	8.8
Great Falls	4.3	4.7	1.6	0.4		
Annandale	3.3	4.1	5.8	6.6	3.7	
Oakton	2.6	2.1	0.5	0.4		
Alexandria	1.7	2.6	3.9	4.3	10.6	20.0
Springfield	1.2	1.5	2.1	3.1	1.9	
Burke	0.5	1.1	0.8			
Fairfax Station	0.3					
Chantilly	0.3	0.4	0.5	0.4		
Dunn Loring	0.3	0.4	1.1	0.4		
Reston	0.3	0.9	1.8	0.4		
Sterling	0.2	0.4	0.8	0.4		
Herndon	0.2					
Leesburg			0.3	0.4	0.6	
Woodbridge				0.4		
Clifton					0.6	
Outside Area	2.2	2.8	1.8	1.2	2.4	4.4

(Note: percentages may nnot add to 100 due to rounding.)

Table II

Percent of Married Couples With One Spouse Not Jewish

Year	Percent
1987	24.5
1982	17.7
1977	13.4
1972	11.9
1967	11.9
1962	6.0

Table III
Age Distribution of Membership

	1987		1982		1977		1972		1967		1962	
	% Male	% Female	% Male	% Female	% Male	% Female	% Male	% Female	% Male	% Female	% Male	% Female
Under 25	0.6	0.6	0.7	1.4	0.3	0.6	0.5	1.0	0.0	0.0	2.1	2.1
25-34	7.1	7.0	9.7	12.8	12.3	21.8	10.1	20.1	11.4	24.8	6.2	14.0
35-44	40.2	51.5	42.6	54.5	44.2	45.8	40.0	42.6	43.0	42.8	43.7	60.0
45-54	31.8	25.4	26.6	18.0	26.2	20.0	29.8	26.8	35.1	24.0	39.6	16.0
55-64	11.0	9.2	13.3	8.0	11.0	7.2	14.9	6.2	10.0	7.7	6.2	8.0
65 & over	9.3	6.3	7.0	5.4	6.0	4.7	4.8	3.3	1.0	2.1	0.0	

(Note: percentages may not add to 100 due to rounding.)

Table IV
Marital Status of Members

Percentages

	Married		Widowed		Divorced		Separated		Single
	Total	With children 18 and under	Total	With children 18 and under	Total	With children 18 and under	Total	With children 18 and under	
1987	88.5	72.5	4.7	14.8	4.0	71.4	0.7	75.0	2
1982	89.5	74.4	5.4	16.0	1.9	100.0	0.4	50.0	2
1977	89.3	80.0	4.5	35.0	3.7	71.4	—	—	2
1972	94.8	82.4	3.5	22.2	1.2	66.7	—	—	0
1967	96.2	77.6	3.2	0.0	—	—	—	—	0
1962	90.4	78.8	2.7	0.0	2.7	100.0	—	—	4

9

Finances

It is suggestive of the growth in size and complexity of the Temple and its operations (as well as inflation over 25 years) that its first formal budget, covering all anticipated expenses including the salary of a full-time Rabbi, was projected at $24,300; by 1987 that sum would not have paid the electricity bill. It is the experience of nearly every organization that matters involving finance loom large in decisions of all kinds, and that success in basic undertakings usually comes with a price tag. Greater and greater attention must be paid to raising money to support other objectives, sometimes giving rise to wry speculation about shifts in purpose, as though the primary goal had become fund-raising. Temple Rodef Shalom began its life with a strong egalitarian and democratic orientation, a determination to resist financial obsessiveness, and has struggled to maintain that orientation through years of expanding ambitions and rising costs. Its most dramatic internal controversies have involved major expenditures for land and buildings. At the end of 25 years the congregation finds itself in a comfortable financial situation, its members accepting burdens of support higher than many expected, but probably not greater than those of most East Coast suburban synagogues.

Initially, the immediate financial needs of the congregation that met in the community room of the Fink Building in the summer and fall of 1962 were modest indeed. There was no rabbi, no building (not even office space at first), and few bills. The biggest expenses in the first season were the stipend of $500 paid to a newly-ordained rabbi for conducting the High Holy Day services, $600 to rent classrooms for the religious school (to be recovered from student fees), $150 for religious school supplies, $200 as a donation to the Unitarian church for providing space for holiday services, $20 a month for coffee and cookies served at Oneg Shabbat, and $10 a month to the Fink Building janitor. It was calculated that these bills would be amply covered by setting membership dues at $120 per year for a family; single adults and newly-married couples would pay $80 a year and "junior members" $40. At that level,

with new members coming in rapidly at holiday time, the treasurer was able to report modest but increasing surpluses: a cash balance of $1,163.54 at the end of August and $1,936 in October "with all bills paid." President Ira Funston reported to the congregation that existing membership would provide an income for the year of $11,000, but if it increased to 150 families, income would rise to $18,000.

In the organizational months, the congregation was resolute in its determination to avoid becoming governed by financial imperatives. At its July 30, 1962, meeting, the board of directors "unanimously agreed that all money will be raised through dues and contributions rather than by means of social affairs. Social affairs will be purely social and not for the purpose of raising money." The same meeting agreed, again unanimously, that there would be no formal appeal for funds at Yom Kippur; it was reiterated that the congregation would support itself through dues and contributions. When a building was to be constructed, it would be financed through a building fund. There would be no fixed charge for guest seating at the holiday services, though donations would be accepted from adult guests. (Members, though, would have to pay $5 for seats for their children.) The records of the first year are sprinkled with references to the desire to avoid extra fees and keep costs low.

Inevitably, the scale of costs began to rise, even in the first year. Ruth Checknoff, chairman of the program committee, developing a series of lectures and discussions on contemporary Jewish issues, asked the board in October, 1962, for $1,500 for honoraria and lecturers' fees; after discussion the board agreed it could authorize that sum "with the approval of the board for the purpose of a cultural and educational program as submitted by the Program Committee during the current year." At the same time, it was agreed to hire a part-time secretary beginning in January at a salary "not to exceed $1,000 per year." The next meeting discussed the purchase of an organ which might cost from $700 to $2,500.

The congregation's decision in October 1962 to move toward the appointment of a full-time Rabbi was the principal factor in shaping the first formal budget, covering the year beginning July 1, 1963. The expectation of a salary of $10,000, plus retirement, insurance, and travel costs, meant that a sum greater than the income that had been projected on existing membership would be needed for the Rabbi alone. A roughly equal sum would be necessary for other expenses: major commitments were $4,500 for the religious school (including $2,500 in stipends for ten teachers), $4,450 for operating expenses, which would now include

renting and furnishing an office for the Rabbi and secretary, and $2,200 for U.A.H.C. dues. Other than salaries, the expenses for religious functions were expected to be modest: $255 for Friday night services and $295 for the High Holy Days, of which $200 would go to the church providing the sanctuary. To meet the budget, it was necessary both to find new members and to raise the level of dues. The budget presumed 150 families paying $150 per year, an increase of $30 over the rate first adopted, and a gain of 53 families over the 97 that had joined at the time the budget was approved. An alternative budget, in case the search for a Rabbi did not succeed, projected that 120 families paying $120 per year would produce a surplus revenue of $7,400. That surplus would be presumed to furnish cushioning for the following year when an appointment would be made. But the disposition of budget surpluses did not, in fact, arise to trouble later congregational meetings.

Once the Rabbi was appointed, the critical element in maintaining financial stability, of course, would be the enrollment of new members whose dues would represent a third of the revenue needed. Members did continue to join, but not at the rate that was needed; by February 19, 1964, membership stood at 117 families and by March 1, 1965, at 127; it was not until December 1966 that a figure higher than 150 could be reported. In addition, expenses frequently ran higher than expected, and the board of directors repeatedly found itself being asked to make up small sums: the rabbinical search committee spent $10 more than it had been authorized; the first congregational Seder produced a deficit of $18; a donation of $50 was made to the Unitarian church for providing space for the first confirmation; the office furniture for the Rabbi cost $25.50 more than the budget had provided. These minor but continuing shortfalls would add to the sense of stringency felt by Temple leadership through the first years.

Guiding principles implicit in the tight budgeting and modest expenditures of early congregational life were articulated in a statement prepared by Armand Weiss and adopted by the board in 1976; with some refinements it was ratified by the congregation as part of the 1976 budget. Its basic premise was that the Temple must be fiscally sound; budgets would be balanced. Operating expenses would be completely met by operating income, building construction would be paid with building assessments and pledges, and money from donations and bequests, memorials, holiday seats, and other sources would go toward other capital improvements. Surpluses in operating and building budgets could go into capital improve-

ments and deficits could be covered from the same source. Contributions and bequests would be encouraged and directed toward appropriate uses; donations of a one-time nature, like memorials, would be used within a year; donations to meet recurring needs, such as for purchase of prayer books, could not be diverted to other purposes. Donations to budgeted expenses would be considered additions to the budgeted amount, not replacement of budgeted funds.

Perception of financial pressure was part of the atmosphere when the proposal for land purchase was first made. Funding the purchase would require an additional $100 assessment from each member family for the next three years. The recommendation made in May, 1963, to proceed with land purchase was turned down by the congregation partly in the belief that financial obligations were multiplying too rapidly, that the congregation needed to absorb the impact of the first major step, appointment of a Rabbi, before proceeding to the second. (After the congregation rejected the proposal, a group of members bought the land privately to hold until agreement could be secured: see the chapter "Land and Buildings.") When the land was purchased, the $42,000 price proved no heavy burden after the device of a special $300 land assessment had been accepted. With an annual contribution of $100 per member family for three years earmarked for reducing the land debt, the principal declined steadly: at the end of March, 1966, the treasurer reported the balance owed as $31,671; by February 1, 1967, it had been reduced to $21,814. Meanwhile, its value appreciated steadily; possession of the land immediately became the Temple's strongest financial asset. By December, 1970, after completion of the building, its assessed value had risen to $125,000, almost three times the purchase price in a span of six years.

Construction of the Temple building was the major financial undertaking in the congregation's history, and it generated, predictably, the most severe stresses on internal cohesion. It had been the hope of the officers and board that the greater part of the construction costs could be met with the voluntary pledges of the membership, but costs were higher than anticipated and pledges were slower in coming in, so a widening gap between income and expenses created a sense of impending crisis. The original estimate of building costs had been $350,000, a sum that might have been readily met, but the actual construction loans came to half a million dollars and the total building costs by the time of occupancy, including architects fees and furnishings, had run to about $600,000. There had been a total of three construction loans, a short-term "bridge"

loan from Guaranty Bank, and a $15,000 loan from the Union of American Hebrew Congregations.

It was an enormous burden of obligation quickly acquired. At the same time, revenues had not kept pace. The initial pledge campaign had been a success, but actual receipts fell below pledges, the momentum for new pledges was hard to sustain; in particular, new members were often reluctant to make immediate building pledges. In a letter sent to membership in October, 1970, to explain the scope of the problem, Ways and Means Chairman Joseph Mahran complained of a three-fold failure in meeting obligations: more than a hundred members, or nearly half the membership, had not made building pledges before the construction was completed, some of those who had pledged were "not meeting the level of their pledge commitment," and some members "fully able to increase their previously pledged amounts have not done so." The result, he said, was that the congregation was not able to meet interest payments on the construction loans, much less reduce the principal. He outlined an intensive three-week campaign for new pledges that did produce an additional $70,000 in promised support, which mitigated but did not solve the problem. To Temple members fully sensitive to the issue, the possibility of bankruptcy did not seem remote.

From the outcome in the next months, it is possible to speculate that many congregational members had tacitly accepted the necessity of contributions to the building construction but had postponed fulfilling the obligation until they could be sure that everybody was taking part. Many members, too, may not have been fully aware of the gravity of the situation until the crisis was at hand. By December, Temple leadership was ready to propose a complete reconstruction of the financial support system that would produce a much higher revenue and guarantee full participation in the building program. The new plan, approved by the board in December, 1970, and submitted to the congregation in January, contained two major elements. One was a "Fair Share/Self-Assessment Dues Plan," a variant of a practice already in use in many U.A.H.C. congregations, by which member families set their own dues under a prepared schedule: families with incomes less than $10,000 should, it was suggested, pay $240 per year; each increment of $5,000 in income would mean a suggested $40 in additional annual dues, up to a ceiling of $480 for families earning more than $35,000. Single members would pay on a lower scale starting at $150 and ending at $350. It is indicative of both inflation and rising congregational needs that the lowest family

dues category was double what had been the uniform annual payment eight years earlier. Then, to meet the costs of the new mortgage, the special land assessment of $300 was changed to a $500 building assessment, payable at $100 per year. Members who had completed their pledges of $500 or more would not be required to pay more, but everybody else, whether pledges had been made or not, would have to accept and meet the assessment to establish "paid-up membership status."

For most of those who had pledged, it was noted, the change would be nominal: payments already being made would now go directly to the building fund. Acceptance of the plan, the membership was told, would "secure a stable financial future for the congregation." When the congregation met on January 31, 1971, even though there was extended and lively discussion about the details of the proposal, the extent of financial obligations, and the unattractiveness of coercive financing, the principle of assessment was easily accepted. The vote to accept the new dues and assessment package was overwhelming.

Results of the change could be seen in the following year. In 1970 building pledges had produced an income of less than $35,000; for fiscal year 1971, the new assessment generated $44,385, in addition to $53,637 in dues. Income from other sources, including $7,179 in donations, $2,525 gained from renting space in the new building, and $40,000 gained from a mortgage refinancing, meant a total income of $164,561 and a year-end surplus of $4,586. The next two years were not quite so favorable — there were deficits of $2,601 and $4,910 — but it did seem that the promise of stability was realized.

The self-assessment scheme that was the foundation of the financial system differed from plans being used in other congregations in two respects that proved to be extremely important. To avoid the common experience of members assessing themselves very low and not increasing their assessments from year to year, the Rodef Shalom plan set minimum dues at a level that would allow the Temple to operate even if everybody paid the minimum. Also, dues were adjusted automatically to meet inflation for those members who did not respond to annual requests for dues reappraisals. It appears that most American congregations have adopted this pattern of self-assessment dues structure.

The much more stable financial base, combined with careful analysis of sources of expense and evaluation of economic trends external and internal to the Temple, allowed precise budget estimates. Although deficits sometimes had to be anticipated, the congregation could always read

projections with every expectation that there would be no belated surprises.

The stability realized in 1971 had soon to be reinforced by expansion of the compulsory building assessment. Enough members had completed their original pledges by 1973 and 1974 that income from the assessment dropped to $38,377 and $36,197; the budget for 1975 proposed quadrupling the amount and extending the assesssent for another five years, so that every family would pay at least $2,000 over a ten-year period. Approval of that proposal meant that the building income rose again to $41,664 in 1975. but despite what was described as "stringent" budgeting with "expenses held to a bare minimum," the congregation faced increased costs of $20,000 for 1976, derived mainly from increased U.A.H.C. assessment, salary raises for the Rabbi and other staff, added secretarial time, and projected capital improvements. So the finance committee recommended an increase in the basic dues structure of $40 per year. In recommending the increase to the membership, Chairman Armand Weiss said the congregation could "look with pride at our fiscal responsibility," especially in meeting the "crushing" debts incurred with the building. At the end of the year, he expected the Temple to be current in all its obligations.

A year later, Treasurer Stephen Altheim was able to report the realization of that prediction: the Temple budget, he said was balanced at about $180,000. The U.A.H.C. assessment had been paid in full "for the first time," and $3,000 had been paid on dues that had fallen in arrears during the crisis period. The Temple was meeting its own arrearage problem through a special committee under the chairmanship of Harvey Levin that met with families more than two quarters behind in their payments, shortfalls usually being in building assessments. The policy adopted some years earlier of requiring all families taking part in the religious school and attending High Holy Day services to be fully current in their dues tended to prevent serious arrearages in membership payments.

Another dues raise of $40 was proposed in April 1978, making the minimum family dues $320 per year, exclusive of building assessment, in order to meet an estimated 14% increase in expenses over 1977. The custodial staff was being enlarged, more teachers hired for the religious school, and costs accruing from the next phases in the building program were beginning: added capital expenditures included $9,200 in payments on a new $75,000 loan, $6,000 for renovations in the social hall and sanctuary foyer, and $5,000 in architect's fees and other costs in preparation for building expansion. The budget that was proposed would pro-

duce $26,000 more in dues than had been received in 1977 and $3,000 more in building assessments. With an increased membership base — in the first quarter of 1978, membership reached 354 families — the scale of Temple operations had grown dramatically: the operating budget for 1978 was based on total incomes expected to pass $200,000 for the first time, almost ten times the income for the first year and about quadruple the level of 1970.

As the next building program, construction of the multi-purpose room under the sanctuary, got underway, costs again rose but without creating the sense of crisis experienced before. After the multi-purpose room was finished at a cost of $91,000, minimum dues were raised by an additional $40 a year and members were urged to add 13% to their self-assessments to offset inflation. Religious school fees were raised, rental rates on Temple rooms were increased by 10%, and the congregation was warned that other fund-raising activities would have to produce $10,000 more than the previous year to meet estimated expenses.

By 1983 the costs of expanding the social hall were the primary factor in driving the budget to $488,000. Armand Weiss told the board in March that the next five years would be difficult; he emphasized that capital campaigns had to generate large-scale new incomes to maintain stability. By April 1984, the congregation was informed that the expansion of the social hall had so far cost $262,757; building assessments would cover that expense, but new incomes were needed for operating costs. Religious school fees were again raised to generate $14,000 in revenues, and a new assessment of $60 per family was created to cover costs of repairing the building and its equipment. In the past repair expense had mostly been small and was taken from operating income but, as the building aged, repairs on a larger scale would be required (such as the $30,000 that had been spent in 1983 to replace the roof). It was therefore necessary to create a fund to anticipate repair and replacement costs and to relieve the operating budget of those expenses. Weiss projected for this purpose an average need of $25,000 to $30,000 per year. The budget proposal with its increased fees was unanimously approved.

Through the 1980s the scale of financial operations has risen steadily. The total budget, which had been under $200,000 until 1978, passed $500,000 in 1983 and $600,000 in 1984. Operating expenses (not including mortgage payments or capital improvements) increased from $317,526 in 1983 to $360,887 in 1984 and $390,778 in 1985; during the same time, mortgage payments rose from $90,071 to $108,241. What the

budget called "religious expenses," including mainly the salaries of the Rabbi, Choir Director, and religious school staff, rose from $153,611 to $193,451. Those additional costs, paralleled throughout the budget, caused the board to ask for a raise in minimum dues to $420 in early 1986.

Two congregational meetings in the spring of 1987 addressed the financial standing of the Temple as it approached the end of its first 25 years. In March a special meeting undertook a refinancing of the building mortgages, a meeting occasioned by the prospect that the two original mortgage loans would require balloon payments in March 1988. The board proposed a re-financing package offered by First American Bank, a $475,000 loan to be repaid over 15 years at 9 ¼%. Acceptance of the package would allow the balloon requirements to be met and would reduce monthly mortgage payments from $9,403 to less than $5,000, but would extend payment obligations over a longer span of time and would imply ultimate payments of $350,000 more in interest. The proposal was accepted by a unanimous vote. A month later the congregation heard its annual budget proposal, which would be balanced at $668,000, predicated on acceptance of the new mortgage plan. The budget proposal prompted a spirited debate. Armand Weiss pointed out that loans could be paid off within five years rather than fifteen at a saving of $350,000. He also objected that the budget would be balanced by shifting funds from building assessments into operating expenses, which, he said, was a violation of past principles. Finance co-chairman Maurice Levy, speaking for the proposal, said that paying off mortgage loans within five years would mean a possible additional $100 per family in dues; co-chairman Dan Goldberg pointed out that the loan could be paid off earlier than required but that the loan commitment would be lost if the budget were not approved and the loan closed by the first of May. Gerald Greenwald told the meeting that the policy change was not a radical one, that the original concept had been that current members should pay for the building through the assessment; now assessment funds would pay for repairs and maintenance as the capital cost of the building. In the end, the budget was passed and the implication of lowered monthly costs over an extended mortgage period was accepted.

The budget adopted reflects strikingly the extent of the Temple's growth over a quarter of a century. The first budget of 1963 was a simple one, based on the expectation of $24,300 in income, all but $1,800 from dues (an expectation that proved to be optimistic). The biggest expense by far was planned to be that of the Rabbi: salary of $10,000, plus $1,800 in

moving expenses and $500 for travel, $1,500 for his office and $1,200 for a part-time secretary. The religious school was budgeted at $4,100, High Holy Day expenses at $295, and Friday night services at $255. By 1987, sums greater than the total 1963 budget were being spent for electricity or for U.A.H.C. dues. The budget for the summer day camp alone approached that of the entire congregation during its first year. A total of $124,900 was designated for administrative expenses, including $49,000 in salaries for office staff, $262,400 for "religious" expenses, which included the salaries of the Rabbi, religious school staff, Day Camp and Choir Directors, and $18,700 for religious practices. The total budget of $668,000 testifies to the vastly greater complexity and sophistication of congregational life.

From the first year, a significant supplement to normal financing has been the receipt of special gifts, some solicited and some not. Generally speaking, gifts and donations have not been included in operating income but have been used for what might be called enrichment functions: facilities, equipment, programs, art works, and liturgical objects that add esthetic and cultural dimensions to Temple life or which finish and embellish the buildings. After construction of the building in 1970, donations were relied upon to turn spare but functional structures into an esthetically rich setting that would enhance spiritual life. Significant donations that were part of the original building campaign, many of them given in memory of family members, were recognized with plaques on the "Builder's Wall" in the Temple corridor. Many plaques suggest symbolic uses.

In later years, a group of important contributions were made as memorials for members who, with their spouses, had been conspicuous in congregational life:

After the death in March, 1974, of Dr. Berton Rudin, contributions given in his memory were directed toward the purchase of a menorah for the sanctuary bema. His widow, Nan Rudin, selected New York artist Ludwig Wolpert to design the menorah, which was installed the following year. Income from the fund after the menorah was purchased continues to provide candles for services.

Lazard Seiff, the first religious practices chairman and leader of religious services before the appointment of the rabbi, was memorialized with a fund to underwrite honors awards for students in Hebrew.

Contributions in memory of Naomi Bekenstein, wife of William Bekenstein, Temple President in 1968-70, were dedicated at Dr. Bekenstein's

request, to help pay for the construction of a new Ark, costing $28,000, to replace the original one built by Shy Greenspan for the building in 1970. A design by member artist Joan Schwartz was approved in April 1982, and the Ark was dedicated in ceremonies on September 10, 1982.

Barbara Margulies Levin, wife of Harvey L. Levin, who was Temple Treasurer from 1962 to 1966 and President from 1966 to 1968, was memorialized with a fund that purchased the Ner Tamid (Eternal Light) which hangs in front of the Ark. Since its installation, proceeds from the fund have been used to buy other religious objects; on the tenth anniversary of her death, the fund supported purchase of the Torah stand on the sanctuary Bema.

Donations in memory of Carl Checknoff, who was chairman of the religious practices committee in 1981-83 and husband of the Temple's first woman President, Ruth Checknoff (1974-76), created a Performing Arts fund which has underwritten an annual concert of liturgical or Jewish music.

The Temple library was furnished with funds given by Dr. Julius Hoptman (Temple President, 1976-78) and his wife Annette, with Marc and Helen Rubenstein and Felice R. Korn, in memory of Mrs. Hoptman's parents, Isaac and Sarah Rubenstein.

Funds for a lecture series on contemporary issues in Jewish life were given by Sarahart Loeb in memory of her husband, Jack Loeb.

Other donations have been channeled into a range of additional special funds:

Bereavement Fund, to provide assistance in the cost of condolence meals and services during the initial period of mourning.

Chairs Fund, to purchase folding chairs for the social hall.

Prayer Book Fund for Shabbat and High Holy Day books.

Library Fund to purchase books for the Temple library.

Rabbi's Fund, a discretionary fund from donations to express appreciation for the Rabbi's services, advice, and support.

Temple Tzedakah Fund, to be used at the discretion of the Rabbi for community members in need and for the benefit of the Temple.

Landscaping Fund to purchase new planting materials and maintain established landscaping.

Religious School Fund for materials deemed useful by the religious school director that are not covered in the budget.

Social Action Gifts Fund to supplement the resources available from the budget to the social action committee.

Social Hall Expansion Fund to reduce loan indebtedness incurred in the construction of the extended social hall; major gifts are acknowledged on the Tree of Life in the rear of the hall.

Youth Activity Fund administered by the youth committee chairmen for the benefit of Senior and Junior Youth Groups.

Most of the donations, either for specific purposes or gifts that were fed into one of the standing funds, have been in cash; a few, including the Loeb Lecture Series, had been gifts of stocks or other securities that would produce continuing revenue.

A new step in the management of funds, particularly donations, was taken in 1985 with the creation of the Temple Rodef Shalom Endowment. Armand Weiss raised the possibility of an endowment in 1970, and E. M. (Manny) Abramson, Temple treasurer in 1972-73, undertook to investigate it. As he outlined in a 1975 memorandum to President Ruth Checknoff, an endowment fund could reduce the dependency on current revenues to meet current expenses by developing a capital reserve and could administer gifts of property as well as cash, legacies of either property or cash, proceeds from insurance policies, grants with reserved life interests, or foundation grants, all forms of bequests familiar to non-profit and charitable institutions. The capital amount, from donations or other sources, would never be spent but would be invested to produce continuing income. The proposal was repeated in 1978 and was acted upon in the spring and summer of 1985 by a committee including Abramson, Gerald Greenwald, Jeffrey Rosenfeld, and Marge Kestenbaum; they proposed constitutional changes creating the endowment that were ratified by the membership in October 1985.

The Temple Endowment Fund then became a reality. The goal, set by the committee as part of year-end activities, was $100,000. By November, 1987, $60,000 had been realized.

10

The Twenty-Fifth Year and Beyond

The plan for celebrating the twenty-fifth year of congregational life was initiated at a meeting in early November, 1986. The Rabbi, past Presidents, the Chai Society, and representatives of the Sisterhood and Brotherhood began discussion of anniversary events and timetables. The Temple board was asked to create a steering committee that would exercise general coordination and assist the established structure and special subcommittees in planning and implementing individual events. The steering committee, under the chairmanship of two past Presidents, William Bekenstein and Marian Goldberg came to include Ellen Blalock, Ellen Salsbury, Steven Rogers, Hal Silverstein, Judith Hooker, Nona Lipsey, Kenneth Kaplan, Irene Gavin, Judith Berkowits, Alan Frey, Eleanor Linde, Michael Perlin, Robbie Cohrssen, Michelle Davis, Richard Friedman, Denis Rose, and Rabbi Berkowits. Together, members represented most areas of Temple activity.

At the Rabbi's recommendation, the committee chose the motto "From Generation to Generation" as the theme for the anniversary year, articulating the linked concepts of family life and continuity amid change. A poster designed by Irene Gavin expressed the motto in calligraphic Hebrew script; reproductions of the poster decorated the sanctuary foyer throughout the year and appeared on the Temple calendar and on the programs for the anniversary Shabbat and other anniversary events. The steering committee drafted a celebration program and schedule of events for the anniversary year to be begun in June 1987. Rabbi Berkowits recommended that the observance include the preparation of a historical report on the Temple's first twenty-five years, to which the committee agreed. Hal Silverstein was designated as the committee's representative to coordinate the preparation and publication of the history.

The formal anniversary events were preceded by a service in May which underscored the essentially familial and inter-generational nature of the anniversary concept. Three members with central roles in congre-

gational life, Judith Seiff, Temple Educator, Robbie Cohrssen, Executive Secretary, and Ellen Blalock, Co-chairman of Religious Practices, completed as adults the course of instruction normally undergone as adolescents and celebrated in a joint B'nai Mitzvah service. In their remarks to the congregation, two of the three referred to having grown up in atmospheres that, while rich in tradition and Jewish association, did not allow them as women to pursue learning in the same way as men; for all of them, the ability to identify themselves with the quest for knowledge and Jewish commitment had enriched other components of their lives. The coincidence of their formal religious "coming of age" and the Temple's observance of its own maturity made them feel, as Robbie Cohrssen told the congregation, a part of the Temple's history as it had been such an important part of their personal histories.

Since the congregation had organized itself in June, 1962, the anniversary observances began in the same month with a special Shabbat service and reception, on June 19. To Frank Conlon's organ processional, Rabbi Berkowits led the President and past Presidents to the Bema. Opening prayers were followed by a shofar service by the Rabbi and two second-generation members, Evan Marshall and David Bekenstein. Erna Frankel, a founding member, lit the Sabbath candles, and another founder, Joseph Cohen, read the Haftarah. The Rabbi's sermon following the Torah service recounted in brief the history of the congregation against the backdrop of turbulent national events. He alluded with pride to participation of the congregation in social action that responded to national problems at local and national levels. The congregation grew, he said, in "the best tradition of American Reform Judaism, that is, democratic in organization, devoted to intellectual freedom and freedom of the pulpit."

The congregation was, he said, devoted to "the essence of Judaism," but he noticed that expression of that essence had changed, having "grown to understand and appreciate anew some of the elements which the early reformers rejected." In concluding, he called upon the congregation for renewed understanding of the meaning of the covenant between God and Israel, especially the "personal obligations of every Jewish person to live out his or her days in the light of Mitzvot and Commandments." High among those responsibilities is the demand for ethical conduct in personal and public life in an age of sophisticated thievery and insider trading, evidence of a "spiritual void." The greatest challenge facing the congregation in the next twenty-five years, he said, would be the struggle against that void, "lest by neglect we become the hollow Jewish men and women

of our time. . . . Let us be strong in this resolve and let us strengthen each other.''

Following the sermon, the Anniversary Committee co-chairmen announced the program for the year and Temple President Alan Frey reflected on the significance of the event. Greetings were extended by John Lippman, President, and Rabbi Richard Sternberger, Director, of the Mid-Atlantic Council of the Union of American Hebrew Congregations. As special music the choir performed Max Janowski's ''Yevorechecho.'' The Sisterhood, in the unbroken tradition of its service, provided a reception. The following evening a gala dinner dance took place in the social hall.

The visit and lecture by Nobel laureate Elie Wiesel on November 1 became the centerpiece of the twenty-fifth year celebration. Under the auspices of the Temple's Jack W. Loeb Foundation, supplemented by a generous contribution from Peter and Joan Andrews, Wiesel spoke to an enthusiastic audience that filled to overflowing the sanctuary and social hall.

In his lecture, Wiesel congratulated the congregation on the great Jewish message contained in its Twenty-fifth Anniversary theme, ''From Generation to Generation,'' which he characterized as one of the cornerstones of belief and tradition for Judaism. He called the celebration an occasion of great hope and joy for the congregation in its effort to create a Jewish community. He reminded his audience that Jewish history is clear and concise (and often unforgiving) in its judgment of what Israel, kings, and communities accomplished in their allotted times. What Rodef Shalom has accomplished in its twenty-five years, he said, is reason for joyous celebration and belongs in the best tradition of building a vibrant Jewish congregation and community.

The anniversary theme reflects the Jews' special concern with the heritage from the previous generation and bequeathed to the following generation; it reflects the linkage of all generations in Jewish history and affirms the enduring value of ideas, words, and concepts going back to great prophets and leaders. The joy and beauty derived from the reading, study, and articulation of these ideas have nourished hundreds of generations with no break or discontinuity. There have been numerous attempts to break this historical continuity; tyrants, pogroms, inquisition, and Holocaust failed, as did attempts at self-inflicted destruction and assimilation. All failed

because the underlying logic of generational obligation was far more compelling than the secular logic of power, wealth, and armies. In the years of the Holocaust, Wiesel's great fear was that the Nazis would break the living continuity of Jewish generations and relegate Judaism to a memory stored in a museum in Prague. In 1965, during his first visit to the Soviet Union, he had feared a disconnection in the generations of Russian Jewry. To his surprise and pleasure, he said, he found a young generation rekindling its Jewishness in spite of the absence of books, religious practices, or instruction, often bypassing parents who were assimilated as Communists, and seeking help from grandparents concerning Jewish beliefs, practices, and memories.

Wiesel affirmed the centrality of the individual in this inter-generational focus. Each individual, he said, bears the burden and history of all preceding generations and the obligation to carry the Jewish message forward to future generations, in family and congregational activity. The congregation and the Jewish community are aggregates of individual Jews, each a vital link in the continuity of the Jewish faith and tradition. Jewish families need the constant association and support of other Jews and families to produce a community that can provide for the survival of the faith and for the continuity of generations. This, he said, is what Temple Rodef Shalom has achieved in these twenty-five years.

Other scheduled events during the anniversary year included a "welcoming service" with Temple Beth El, with Rabbi Arnold G. Fink as guest speaker on September 11, a Brotherhood Shabbat on October 23, a musical Shabbat on November 13 with a specially organized Festival Choir, a Joint Community Interfaith Thanskgiving Eve Service at neighboring Falls Church Presbyterian Church on November 25 with Rabbi Berkowits as speaker, and a Chanukah festival service by the religious school on December 18 followed by a "family social" on the 19th. Events scheduled for the first months of 1988 include a service on January 22 by the Senior Youth Group celebrating "25 Years of Creative Service," a community service on February 12 with guest speaker Rabbi David Saperstein, director and counsel of the U.A.H.C. Religious Action Center, focusing on the Temple's community experience, the annual Sisterhood Shabbat on March 25, a Youth Reunion and Passover Seder on April 2, and winding up the anniversary year with a congregational dinner on June

4. Many of these are annual events but given special content because of the anniversary.

It is almost inevitable that the institutional stock-taking that accompanies a milestone event implies a look at the future as well as the past. The patterns in past experience may or may not hold for the future, but the temptation to look for forward-cast shadows is strong. By most standards of reckoning, the Temple should be able to face its next twenty-five years with assurance. Extrapolation from the recent past would suggest continued growth, increasing financial strength, and expanding programs. Congregational leaders believe that the dedication and commitment of the present congregation will live up to the demands of the future, just as has been true in the past twenty-five years.

The question of growth, touching most other issues, may be the central question confronting the Temple leadership, Rabbi, and congregation. In response to questions raised at successive membership meetings, Temple leaders have promised to reactivate the long-range planning committee that would consider the advantages and disadvantages of expanded membership and then recommend to the board and congregation appropriate policies for the future. It is conceivable that in the next ten years a congregation of nine hundred or so families might be drawn from the established areas of membership concentration as well as from areas farther west in Fairfax County. In the minds of some, such a density of membership will further dilute the strength of community life and closeness among members. Other related concerns are the adequacy of site and building for religious, social, and support functions and the availability of resources for capital and operating needs.

In the short run, increased staffing has been identified as an important need. The complexities of overseeing and coordinating the administrative, financial, and programmatic needs of the Temple may require the appointment of a Temple administrator within the next two or three years. Appointment of an assistant rabbi, with special responsibilities toward young people and toward cultural and educational programs, might come within three or four years. The desirability of both those appointments would depend upon continuation of the growth that has been consistent in the past.

The Rabbi does not believe that it would be wise in either spiritual or practical terms to impose any arbitrary restraint on growth. The size of any congregation, he feels, is governed by two principal considerations, the demographics of the region and the success with which the tasks of the congregation are carried out in order to produce a vibrant community.

In the Rabbi's view, it is ultimately the character and quality of the religious functions that determine whether a congregation continues to be spiritually and culturally viable.

Questions of the implications of particular financial policies and of policies toward expanded membership are not, of course, either new or unique to Temple Rodef Shalom. They will be settled in the long run by the membership, under the influence of the Rabbi and elected leaders with counsel from the Mid-Atlantic Region of U.A.H.C.

In his reflections on the past, present, and the next twenty-five years, the Rabbi considers that the concurrent development of a Northern Virginia Jewish community along with the development of the congregation is a matter of paramount interest. In his mind, capturing and adapting the life-cycle events — those associated with birth, with religious education from nursery school to confirmation, Bar and Bat Mitzvahs, youth programs, conversions, weddings, and deaths and attendant rituals — all weave ties for the congregational community into the greater fabric of Jewish life. It is these real-life experiences with their resonant emotional qualities that represent one-half of the coin of Jewish being. The other is the traditional and objective study of Jewish thought and belief, history, and philosophy. Rabbi Berkowits concludes that it has been the primary concern of his rabbinate to focus on and develop the experiential aspects of Jewish life to connect the highly mobile, intellectual, active congregants with the mainstreams of Reform thought, beliefs, and practices.

In historic terms, a quarter of a century is a short span, scarcely a flicker on a changing screen. But in terms of human lives, it represents a very important part of the life cycle, the growth to maturity and responsibility. The maturity and success achieved in twenty-five years allows the Temple to identify itself with larger time frameworks, the continuance of the Reform tradition that has flourished for more than a century and a half, and the continuity of Jewish life stretching back across millenia.

From Generation to Generation

Appendix A
Photos



Rabbi and Temple — 1985



Simchas Torah — 1976



Confirmation Class of 1987



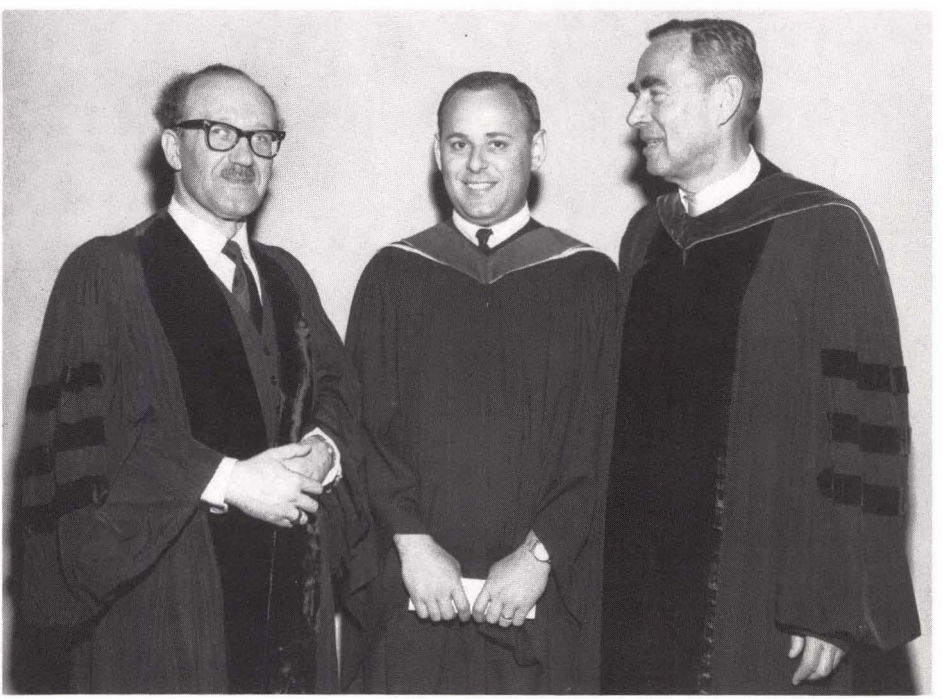
First Confirmation Class — 1963



First Temple Succah — 1970



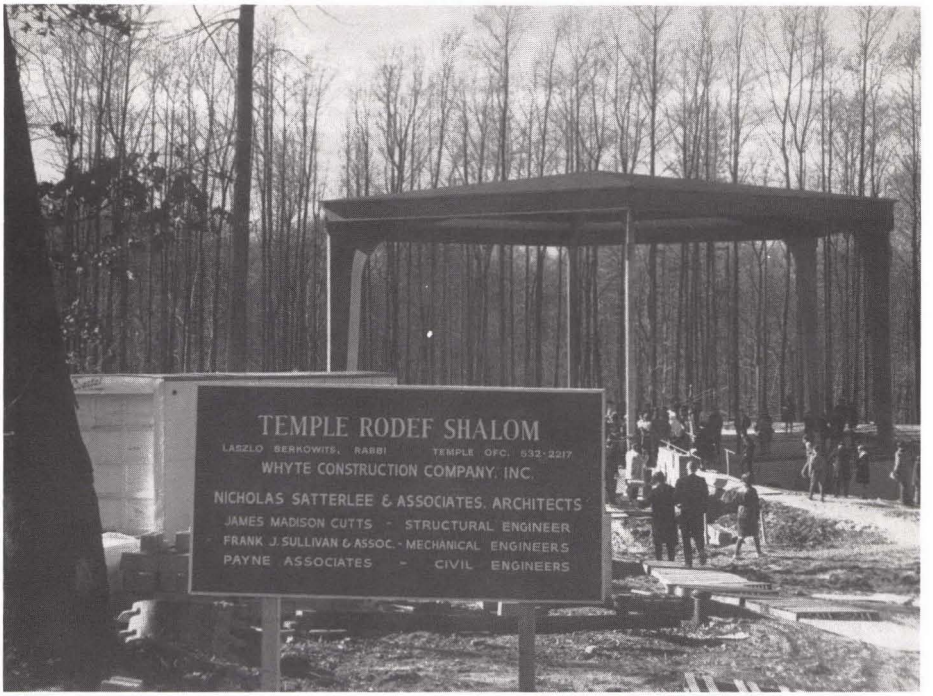
The Rabbi and his family



Rabbi's Ordination 1963 with Prof. Alexander Scheiber (l) and Dr. Nelson Glueck



Groundbreaking ceremony — 1968



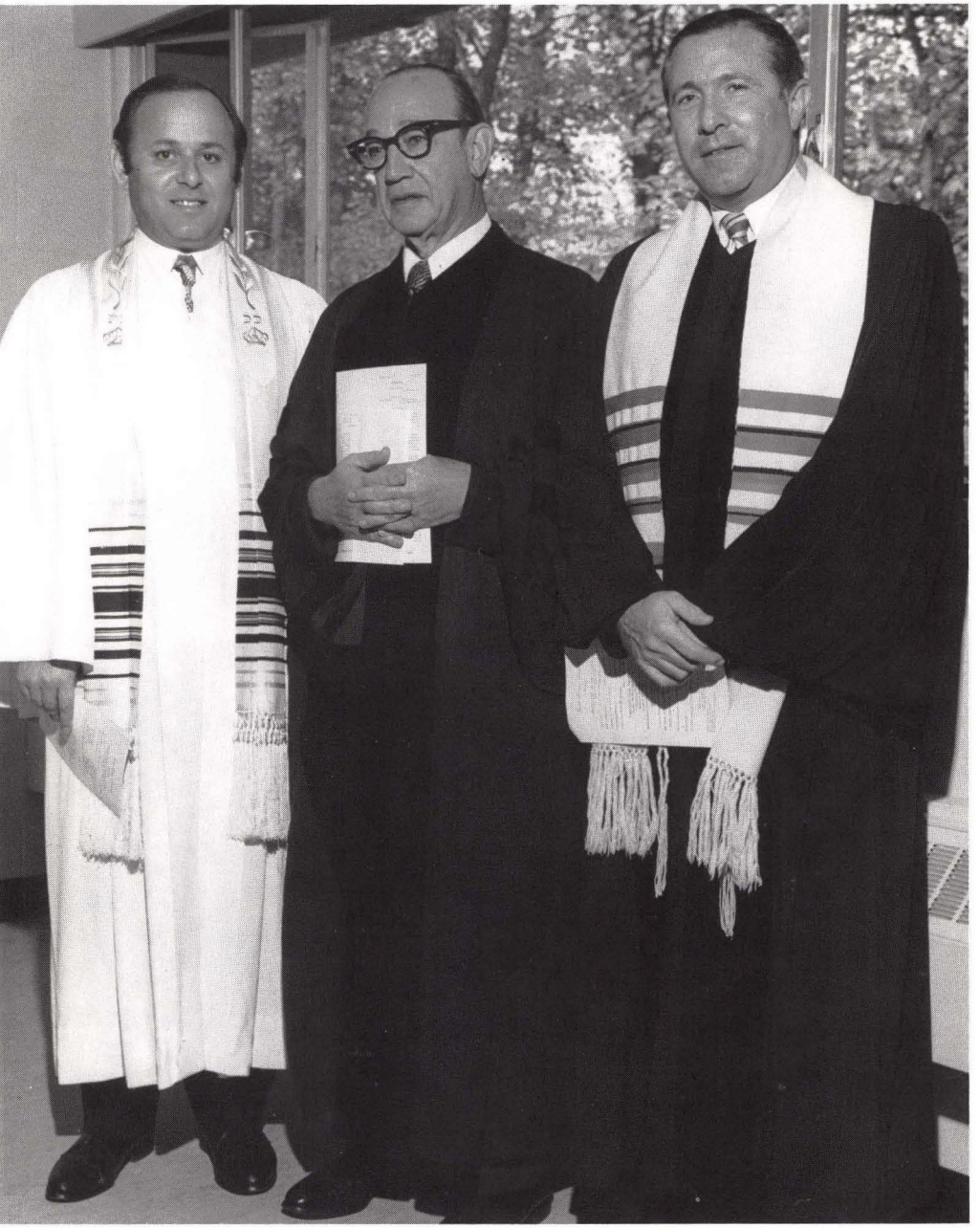
Cornerstone laying ceremony — 1969



Sisterhood Presidents at Temple Dedication — 1970



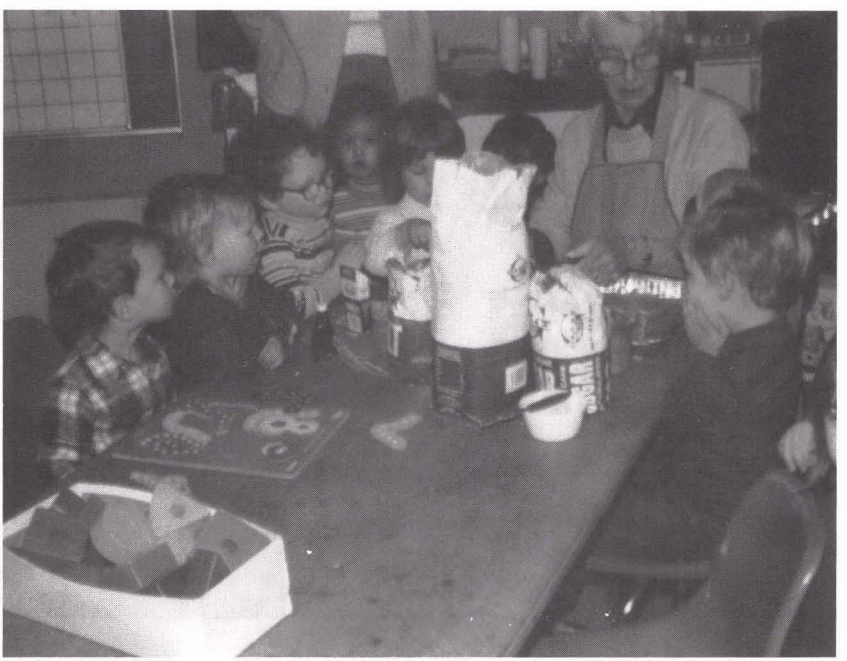
Dedication ceremonies candle lighting — 1970



Dedication ceremonies: Rabbis Berkowits, Goldburg, and Sternberger — 1970



Chanukah Shabbat — Religious School



Nursery School



Temple Consecration Class



Lafayette Square demonstration for Soviet Jewry



Christmas dinner, Luther Memorial Church



Dedication of Torah Mantles



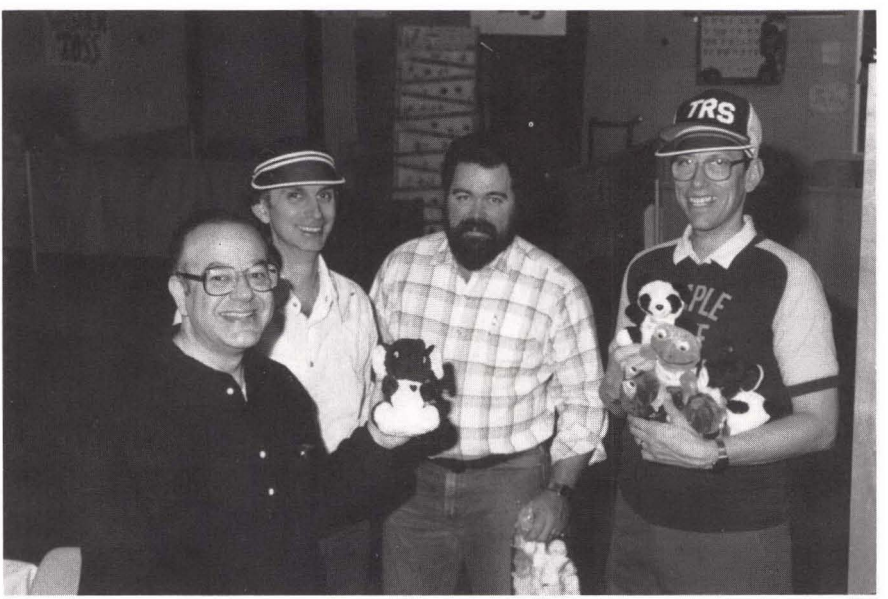
Sisterhood Oneg Shabbat — 1987



Sisterhood outing to West Virginia — 1986



Summer Camp Playground



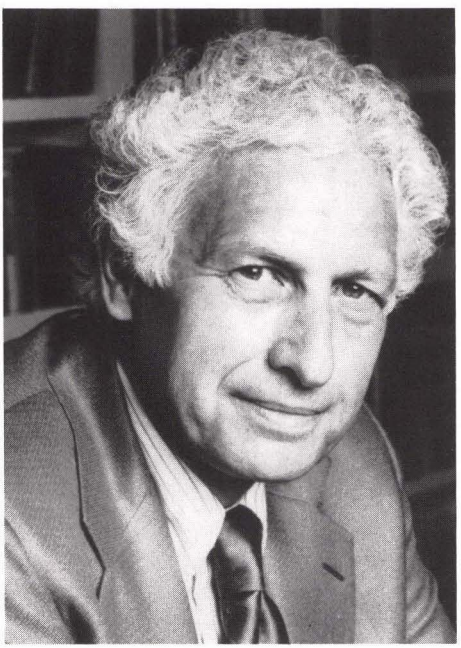
Brotherhood Purim Party

TEMPLE RODEF SHALOM PRESENTS
THE LOEB LECTURE

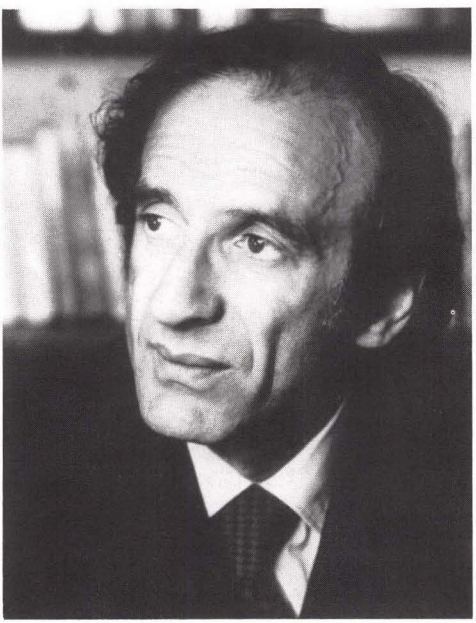
Sunday May 5, 8 P.M.

An evening with Chaim Potok

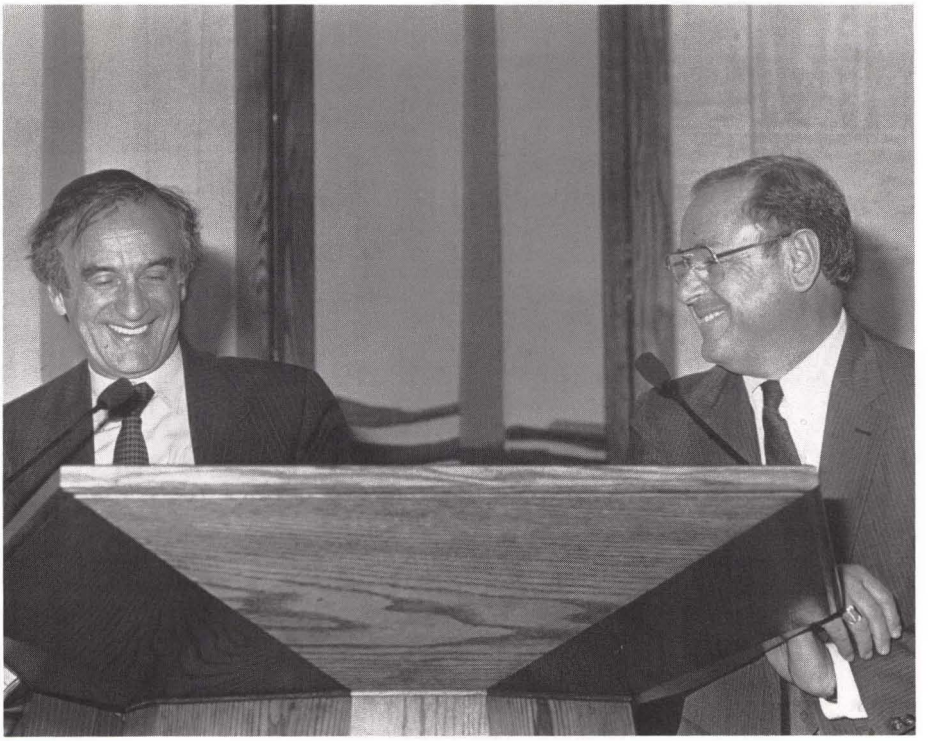
Members of the Congregation
should bring this card to insure seating priority.
This program is presented in memory of Jack W. Loeb



Loeb Lecturer — Charles Silberman



Loeb Lecturer — Elie Wiesel



Elie Wiesel and Rabbi Berkowits — 1987



Dinner dance — 1987



Joint Services with Temple Beth El — 1987



25th Anniversary Service — candle lighting



Senior Youth Group — 1987



Purim Service — 1988

Appendix B
The Temple Board 1962-1987

1962-63

Officers:
President: C. Ira Funston
First Vice-President: Burton Thorman
Second Vice-President: Berton Rudin
Treasurer: Ernest Bloch
Recording Secretary: Hilda Brandt
Financial Secretary: Edith Abramson
Corresponding Secretary: Sybil Lubin
Trustees: Leonard Emmerglick
Edward Proctor
Emanuel Kintisch

Committees:
Budget: Harvey Levin
Bulletin: Nan Rudin
Membership: Esther Davis
Program: Ruth Checknoff
Public Relations: Nan Rudin
Religious School: Ida and
Joseph Auerbach
Religious Practices: Lazard Seiff
Ways and Means: James Linde

1963-64

Officers:
President: C. Ira Funston
First Vice-President: Berton Rudin
Second Vice-President: Jules Cohen
Treasurer: Harvey Levin
Recording Secretary: Hilda Brandt
Financial Secretary: Edith Abramson
Corresponding Secretary: Charlotte
Behrend
Trustees: Edward Proctor
Gilbert Davis
Emanuel Kintisch

Committees:
Budget: Harvey Levin
Bulletin: Nan Rudin
Cultural: Ruth Checknoff
Membership: Harold Silverstein and
Irvin Kleinfeld
Public Relations: Robert Schweitz
Religious Practices: Lazard Seiff
Religious School: Ida and
Joseph Auerbach
Ways and Means: Burton Thorman

1964-65

Officers:
President: Burton Thorman
First Vice-President: Berton Rudin
Second Vice-President: Alan Gould
Treasurer: Harvey Levin
Recording Secretary: Pearl Kamber
Financial Secretary: Miriam Twynham
Corresponding Secretary: Mollie Rosen
Trustees: Ralph Cole
Gilbert Davis
Emanuel Kintisch

Committees:
Budget: Harvey Levin
Bulletin: Nan Rudin
Cultural: Ruth Checknoff
Membership: Eugene Davidson
Public Relations: Ruth Checknoff
Social Action: Maurice Odoroff
Religious School: Charles Stein
Religious Practices: Joseph Cohen
Ways and Means: Jules Cohen
Womens' Group: Ida Silverstein

1965-66

Officers:
President: Burton Thorman
First Vice-President: Alan Gould
Second Vice-President: Bernard Zinman
Treasurer: Harvey Levin
Recording Secretary: Janet Smith
Financial Secretary: Miriam Twynham
Corresponding Secretary: Mollie Rosen
Trustees: Gilbert Davis
Berton Rudin
Ralph Cole

Committees:
Budget: Harvey Levin
Building Planning: Gerald Luria
Bulletin: Renee Goldman
Cultural: Edward Kohn
Membership: Ida Silverstein
Publicity: Bart Ferris
Religious Practices: Maurice Odoroff
Religious School: Charles Stein
Social Action: Maurice Odoroff
Social Coordinator: Hilda Brandt
Ways and Means: George Jordon
Women's Group: Naomi Bekenstein

1966-67

Officers:
President: Harvey Levin
First Vice-President: William Bekenstein
Second Vice-President: Berton Rudin
Treasurer: Jules Cohen
Recording Secretary: Bess Swerdloff
Financial Secretary: Janet Kwass
Corresponding Secretary: Ruth Checknoff
Trustees: Ralph Cole
Charles Stein
Albert Baker

Committees:
Budget: Jules Cohen
Building: Burton Thorman
Cultural: Joseph Auerbach
Membership: Armand Weiss
Public Relations: Harriet Epstein
Religious Practices: Stephan Lesher
Religious School: Joel Novak
Social: Belle Zeff
Social Action: Warren Cikins
Ways and Means: Paul Pfeiffer
Women's Group Representative: Dorothy Labson
Youth Advisor: Peggy Funston
Newsletter: Nan Rudin
Telephone Sally Ackerman
Women's Group Chairman: Naomi Bekenstein
Men's Group Coordinator: Barry Kernus
Temple Youth President: Jan Thorman
Junior Temple Youth President: Teri Berger
Office Manager: Esther Davis

1967-68

Officers:
President: Harvey Levin
First Vice-President: William Bekenstein
Second Vice-President: Armand Weiss
Treasurer: Philip Rudin
Recording Secretary: Hilda Brandt
Financial Secretary: Janet Kwass
Corresponding Secretary: Ruth Checknoff
Trustees: Charles Stein
Albert Baker
Jules Cohen

Committees:
Budget: Armand Weiss
Building: Emanuel Kintisch
Bulletin: Nan Rudin
Cultural: Joseph Auerbach
Membership: Edward Jacobs
Public Relations: Daniel Arons
Religious Practices: Stephan Lesher
Religious School: Joel Novak
Social: Lillian Wyner
Social Action: Warren Cikins
Ways and Means: Sidney Schmukler
Women's Group: Lucille Zinman
Senior Youth Advisor: Peggy Funston and Joan Schwartz
College Youth Coordinator: Doris Katz
Junior Youth Advisors: Morton Smith and Irene Kagan
Men's Group Coordinators: Barry Kernus & Gerald Goldman
Bereavement: Morris Katz
Telephone: Eleanor Shapiro
President, Senior Youth: Suzanne Proctor
President, Junior Youth: Peter Kwass
Office Manager: Esther Davis

1968-69

Officers:
President: William Bekenstein
First Vice-President: Armand Weiss
Second Vice-President: Bernard Zinman
Treasurer: Harold Gelfond
Recording Secretary: Bess Swerdloff
Financial Secretary: Eleanor Shapiro
Corresponding Secretary: Lois Levin
Trustees: Jules Cohen
Alber Baker
Ruth Checknoff

Committees:
Budget: Armand Weiss
Building: Herman Fink
Bulletin: Nan Rudin
Cultural: Daniel Arons
Membership: Leo Rosenbaum
Public Relations: Jack Tolbert
Religious Practices: Morris Katz
Religious School: Ida Auerbach
Social: Richard Cloth
Social Action: Warren Cikins
Ways and Means: Julian Hoptman
Women's Group: Lucille Zinman
Men's Group: Ben Zeff
Senior Youth Advisor: Lenore Silverberg
Junior Youth Advisor: Raymond Galant
Reflections: Jack Tolbert
Senior Youth President: Paul Brandwein
Junior Youth President: Jonathan Rudin
Office Manager: Esther Davis

1969-70

Officers:
President: William Bekenstein
First Vice-President: Armand Weiss
Second Vice-President: Bernard Zinman
Treasurer: Robert Mellen
Recording Secretary: Jack Tolbert
Financial Secretary: Eleanor Shapiro
Corresponding Secretary: Nancy Finken
Trustees: Jules Cohen
Ruth Checknoff
Shy Greenspan

Committees:
Brotherhood: Harold Gelfond
Budget: Armand Weiss
Building: Herman Fink
Cultural: Daniel Arons
Membership: Leo Rosenbaum
Public Relations: S.M. Vinocour
Religious Practices: Morris Katz
Religious School: Ida Auerbach
Sisterhood: Harriet Epstein
Social: Marian Goldberg
Social Action: Warren Cikins
Ways and Means: Julian Hoptman
Senior Youth Advisor: Henry and Judy Seiff
Junior Youth Advisor: Eleanor Shapiro
President, Senior Youth: Ethan Thorman
President, Junior Youth: Howard Shapiro

1970-71

Officers:
President: Armand Weiss
First Vice-President: Raymond Galant
Second Vice-President: Henry Lowenstern
Treasurer: Eugene Marder
Recording Secretary: Myra Gerstle
Financial Secretary: Carol Davidson
Corresponding Secretary: Ethel Greene
Trustees: Ruth Checknoff
Shy Greenspan
Morris Katz

Committees:
Brotherhood: Barry Kernus
Budget: Eugene Marder
Building: Herman Fink
Bulletin: Nan Rudin
Cultural: Daniel Arons
House: Stuart Liss
Membership: Harold Gelfond
Public Relations: Marvin Cantor
Religious Practices: Harvey Gold
Religious School: Ida Auerbach
Sisterhood: Jeane Novak
Social: Bertram Udovin
Social Action: Nan Rudin
Ways and Means: Joseph Mahran
Senior Youth Advisors: Henry and Judy Seiff
President, Senior Youth: Madelaine Murad
President, Junior Youth: Michael Harris

1971-72

Officers:
President: Armand Weiss
First Vice-President: Leo Rosenbaum
Second Vice-President: Stuart Liss
Treasurer: Joseph Weinberg
Recording Secretary: Myra Gerstle
Financial Secretary: Carol Davidson
Corresponding Secretary: Henry Epstein
Trustees: Shy Greenspan
Morris Katz
Emanuel Kintisch

Committees:
Budget: Emanuel Abramson
Bulletin: Nan Rudin
Brotherhood: Abe Shapiro
Cultural: Sidney Schmukler
Fine Arts: William Bekenstein
House: Arthur Rubin
Membership: Hilda Brandt
Public Relations: Raymond Galant
Religious Practices: Robert Adler
Religious School: Ida Auerbach
Sisterhood: Barbara Levin
Social Action: Nan Rudin
Ways and Means: Avron Berman
Senior Youth Advisors: Henry & Judy Seiff
Junior Youth Advisor: Murray Schwartz
Senior Youth President: Mark Cloth
Junior Youth President: Tracy Adler
Office Manager: Esther Davis

1972-73

Officers:
President: Leo Rosenbaum
First Vice-President: Ruth Checknoff
Second Vice-President: Joel Gerstle
Treasurer: Emanuel Abramson
Recording Secretary: Judith Seiff
Financial Secretary: Martha Lowenstern
Corresponding Secretary: Henry Epstein
Trustees: Philip Schwartz
Morris Katz
Emanuel Kintisch

Committees:
Brotherhood: Barry Sweedler
Budget: Stephen Altheim
Cultural: Fred Feer
Fine Arts: William Bekenstein
House: David Gichner
Membership: David Lanter
Memorial Plaque: Lazard Seiff
Public Relations: Eugene Marder
Religious Practices: Martin Kestenbaum
Religious School: Lester Tanzer
Sisterhood: Barbara Levin
Social: Barry Kernus
Ways and Means: Judy Liss
Senior Youth Advisor: Henry and Judy Seiff
Junior Youth Advisors: Joel and Lynne Heller
President, Senior Youth: Laura Cohen
President, Junior Youth: Nancy Adler

1973-74

Officers:
President: Leo Rosenbaum
First Vice-President: Ruth Checknoff
Second Vice-President: Warren Cikins
Treasurer: Emanuel Abramson
Recording Secretary: Judith Seiff
Financial Secretary: Martha Lowenstern
Corresponding Secretary: Dorothy Bennett
Trustees: Philip Schwartz
Morris Katz
Ida Auerbach

Committees:
Brotherhood: Barry Sweedler
Budget: Armand Weiss
Cultural: Morris Levy
Fine Arts: William Bekenstein
Membership: David Lanter
Memorial Plaque: Lazard Seiff
Public Relations: Scott Newton
Religious Practices: Martin Kestenbaum
Social: Barry Kernus
Social Action: Nan Rudin
Sisterhood: Ilse Bernstein
Ways and Means: Judy Liss
Senior Youth Advisors: Henry and Judy Seiff
President, Senior Youth: Anita Hahn
President, Junior Youth: Elyse Schwartz

1974-75

Officers:
President: Ruth Checknoff
First Vice-President: Julian Hoptman
Second Vice-President: Henry Seiff
Treasurer: Morrisy Levy
Recording Secretary: Arlene Lanter
Financial Secretary: Irene Burdetsky
Corresponding Secretary: Linda Urbach
Trustees: Philip Schwartz
Ida Auerbach
Raymond Galant

Committees:
Administration: Edith Abramson
Finance: Armand Weiss
Brotherhood: Murray Schwartz
Cultural: Daniel Arons
Fine Arts: William Bekenstein
Membership: Clarine Schmukler
Memorial Plaque: Lazard Seiff
Public Relations: Scott Newton
Religious Practices: David Goldstein
Religious School: Florence Kittiver
Sisterhood: Ilse Bernstein
Social: Barry Kernus
Social Action: Samuel Simon
Ways and Means: Barry and Marcia Sweedler
Senior Youth Advisors: Joe and Myra Gerstle
Junior Youth Advisors: Lawrence and Ann Lewin
Senior Youth President: Tracey Adler
Junior Youth President: Jeffrey Hahn
Office Manager: Esther Davis

1975-76

Officers:
President: Ruth Checknoff
First Vice-President: Julian Hoptman
Second Vice-President: Henry Seiff
Treasurer: David Rosenberg
Recording Secretary: Arlene Lanter
Financial Secretary: Irene Burdetsky
Corresponding Secretary: Linda Urbach
Trustees: Ida Auerbach
Raymond Galant
Nan Rudin

Committees:
Administration: Edith Abramson
Bulletin: Betty Nan Obermayer
Cultural: Howard and Lois Kramer
Finance: Armand Weiss
Fine Arts: William Bekenstein
Membership: Clarine Schmukler
Memorial Plaque: Lazard Seiff
Religious Practices: Joseph Auerbach
Religious School: Florence Kittiver
Social Action: Morris and Sharon Levy
Public Relations: James and Barbara Korman
Sisterhood: Marian Goldberg
Brotherhood: Samuel Simon
Senior Youth Advisors: Joel and Myra Gerstle
Maintenance: Paul Wyman
Ways and Means: Barry Sweedler
Social: Judith Hooker and Brenda Coleman
Senior Youth President: Nancy Adler

1976-77

Officers:
President: Julian Hoptman
First Vice-President: Henry Seiff
Second Vice-President: Samuel Simon
Treasurer: Stephen Altheim
Assistant Treasurer: Brenda Coleman
Recording Secretary: Adele Dingfelder
Financial Secretary: Blanche Cohen
Corresponding Secretary: Marion Jacknow
Trustees: Raymond Galant
Nan Rudin
Joseph Auerbach

Committees:
Bulletin: Betty Nan Obermayer
Cultural: Howard and Lois Kramer
Finance: Armand Weiss
Fine Arts: William Bekenstein
House: Paul Wyman
Membership: Stanley and Claudette Ebner
Memorial Plaque: Lazard Seiff
Public Relations: Peter and Margaret Latkin
Religious Practices: Henry Danaceau
Religious School: Rebecca Trachtman
Social: Judith Hooker and Brenda Coleman
Social Action: Kenneth Schlossberg
Youth: Constance Cohen
Sisterhood: Marian Goldberg
Brotherhood: Gregory Haas
Senior Youth Group: Carl Levin

1977-78

Officers:
President: Julian Hoptman
First Vice-President: Henry Seiff
Second Vice-President: Samuel Simon
Treasurer: Stephen Altheim
Assistant Treasurer: Brenda Coleman
Recording Secretary: Adele Dingfelder
Financial Secretary: Blanche Cohen
Corresponding Secretary: Marion Jacknow
Trustees: Nan Rudin
Joseph Auerbach
Harold Winer

Committees:
Bulletin: Betty Nan Obermayer
Cultural: Howard and Lois Kramer
Finance: Armand Weiss
Fine Arts: William Bekenstein
Havurah: William and Judith Hooker
House: Paul Wyman
Membership: Frank Moses
Memorial Plaque: Stephen Gell
Public Relations: Peter and Margaret Latkin
Religious Pratices: Henry Danaceau
Religious School: Ruth Checknoff
Social Action: Kenneth Schlossberg
Ways and Means: Stanley Ebner
Youth: Constance Cohen
Senior Youth Advisor: Marian and Daniel Goldberg
Junior Youth Advisor: Joseph and Linda Marshall
Sisterhood: Judith Hooker
Brotherhood: Gregory Haas
Senior Youth: Joseph Cohen

1978-79

Officers:
President: Henry Seiff
First Vice-President: Samuel Simon
Second Vice-President: Marian Goldberg
Treasurer: David Blum
Assistant Treasurer: Robert Dorosin
Recording Secretary: Rochelle Zohn
Financial Secretary: Myra Gerstle
Corresponding Secretary: Marge Kestenbaum
Trustees: Burton Thorman
Joseph Auerbach
Harold Winer

Committees:
Administration: Bettye Anna Louick
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Howard and Lois Kramer
Finance: Armand Weiss
House: William Pototsky
Membership: Frank Moses
Public Relations: Marion Jacknow
Religious Practices: Henry Danaceau
Religious School: Ruth Checknoff
Social: Claudette Ebner and Sylvia Zoslow
Social Action: Stephen Gell
Ways and Means: Stanley Ebner
Youth: Linda Marshall
Sisterhood: Jeane Novak
Brotherhood: Louis Felder
Senior Youth Advisors: Bernard and Josephine Tober
Senior Youth President: Jon Zug

1979-80

Officers:
President: Henry Seiff
First Vice-President: Samuel Simon
Second Vice-President: Marian Goldberg
Treasurer: David Blum
Assistant Treasurer: Robert Dorosin
Recording Secretary: Eleanor Linde
Financial Secretary: Myra Gerstle
Corresponding Secretary: Marge Kestenbaum
Trustees: Burton Thorman
Harold Winer
Edith Abramson

Committees:
Administration: Bettye Anna Louick
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Howard and Lois Kramer
Finance: Armand Weiss
Membership: Arlene Lanter
Public Relations: Marion Jacknow
Religious Practices: Henry Danaceau
Religious School: Ruth Checknoff
Social: lvia Zoslow
Social Action: Stephen Gell
Sisterhood: Rochelle Zohn and Ellen Overfelt
Brotherhood: Charles Price
Senior Youth Advisors: Bernard and Josephine Tober
Senior Youth President: Julie Berkowits
Junior Youth Advisors: Joseph and Linda Marshall

1980-81

Officers:
President: Samuel Simon
First Vice-President: Marian Goldberg
Second Vice-President: Charles Price
Treasurer: Thorton Saferstein
Assistant Treasurer: Peter Elinsky
Recording Secretary: Anne Stanfield
Financial Secretary: Eleanor Linde
Corresponding Secretary: Betty Nan Obermayer
Trustee: Burton Thorman
Edith Abramson
William Bekenstein

Committees:
Administration: Bettye Anna Louick
Cultural: John Pachter
Finance: Armand Weiss
House: Paul Chandler
Membership: Ellen Salsbury and Nancy Lebowitz
Public Relations: Robbie Cohrssen
Religious Practices: Howard Kramer
Religious School: Evelyn Fox
Social: Sylvia Zoslow
Social Action: Stephen Gell
Sisterhood: Rochelle Zohn and Ellen Overfelt
Brotherhood: Sidney Louick
Senior Youth Group Advisors: Becky and Frank Trachtman
Senior Youth: Ian Sweeder and Jeff Trachtman
Chai Society: Joseph Auerbach

1981-82

Officers:
President: Samuel Simon
First Vice-President: Marian Goldberg
Second Vice-President: Betty Nan Obermayer
Treasurer: Thorton Saferstein
Assistant Treasurer: Peter Elinsky
Recording Secretary: Anne Stanfield
Financial Secretary: Eleanor Linde
Corresponding Secretary: Robert Hitlin
Trustees: Edith Abramson
William Bekenstein
Joel Gerstle

Committees:
Administration: Bettye Anna Louick
Bulletin: Hilda Brandt and Michael Wertheimer
Finance: Armand Weiss
House: Paul Chandler
Membership: Florence Levine
Public Relations: Joan Neiman
Religious Practices: Carl Checknoff
Religious School: Evelyn Fox
Social: Sylvia Zoslow
Social Action: Stephen Gell
Sisterhood: Karen Hecker and Renee Perlstein
Brotherhood: Sidney Louick
Senior Youth Advisors: David and Sandra Sellers
Chai Society: Joseph Auerbach

1982-83

Officers:
President: Marian Goldberg
First Vice-President: Betty Nan Obermayer
Second Vice-President: Arthur Brown
Treasurer: Peter Elinsky
Assistant Treasurer: Eleanor Linde
Recording Secretary: Jeffrey Rosenfeld
Financial Secretary: Dorothy Bennett
Corresponding Secretary: Irene Burdetsky
Trustees: William Bekenstein
Joel Gerstle
Raymond Galant

Committees:
Administration: Susan Lerner and Rochelle Zohn
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Henry and Judith Seiff
Finance: Armand Weiss
House: Michael Perlin and Paul Chandler
Membership: Paul and Florence Levine
Public Relations: Edith Abramson
Religious Practices: Carl Checknoff
Religious School: Karen Kaplan and Lawrence Gershwin
Social: Curtis Sandler and Anne Stanfield
Social Action: Nan Rudin and Clarine Schmukler
Sisterhood: Karen Hecker and Renee Perlstein
82/83 Development: Roger Bass and Betty Nan Obermayer
Youth Representative: Judy Goldstein
Chai Society: Ralph Cole

1983-84

Officers:
President: Marian Goldberg
First Vice-President: Betty Nan Obermayer
Second Vice-President: John Pachter
Treasurer: Peter Elinsky
Assistant Treasurer: Eleanor Linde
Recording Secretary: Jeffrey Rosenfeld
Financial Secretary: Dorothy Bennett
Corresponding Secretary: Irene Burdetsky
Trustees: Joel Gerstle
Raymond Galant
Marge Kestenbaum

Committees:
Administration: Judith Hooker
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Howard Kramer and Myra Gerstle
Finance: Armand Weiss
House: Michael Perlin and Paul Chandler
Membership: Arlene Lanter and Ellen Overfelt
Public Relations: Edith Abramson
Religious School: Karen Kaplan and Lawrence Gershwin
Social: Curtis Sandler
Social Action: Nan Rudin and Clarine Schmukler
Sisterhood: Judy Goldstein and Susan Lerner
Development: Gerald Kadonoff and Betty Nan Obermayer
Youth Representative: Judy Goldstein
Chai Society: Ralph Cole

1984-85

Officers:
President: Betty Nan Obermayer
First Vice-President: Jeffrey Rosenfeld
Second Vice-President: John Pachter
Treasurer: Eleanor Linde
Assistant Treasurer: Peter Elinsky
Recording Secretary: Gerald Greenwald
Financial Secretary: Joel Gerstle
Corresponding Secretary: Barbara Huberman
Trustees: Raymond Galant
Eugene Davidson
Marge Kestenbaum

Committees:
Administration: Judith Hooker
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Susan Pittleman
Financial: Armand Weiss
House: Michael Perlin
Membership: Stephen Altheim
Public Relations: Sheila Peltzer
Calendar: Carol Fellman
Religious School: Susan Simon and Richard Friedman
Religious Practices: Ellen Blalock and Alan Frey
Bereavement: Myra Gerstle and Sharon Levy
Social: Annette Hoptman
Havurah: Paul Chandler
Social Action: Lynda Carlson
Ways and Means: Denis Rose and Donald Schiff
Sisterhood: Judy Goldstein and Susan Lerner
Brotherhood: Paul Levine and Robert Zurndorfer
Senior Youth President: Rayna Hurwitz
Senior Youth Advisors: Bradley Gerstle and Laura Timmerman
Camp: Florence Frey
Nursery: Judith Seiff
Chai Society: Henry Epstein

1985-86

Officers:
President: Betty Nan Obermayer
First Vice-President: Jeffrey Rosenfeld
Second Vice-President: Alan Frey
Treasurer: Eleanor Linde
Assistant Treasurer: Peter Elinsky
Recording Secretary: Gerald Greenwald
Financial Secretary: David Goldstein
Corresponding Secretary: Barbara Huberman
Trustees: Ruth Checknoff
Eugene Davidson
Marge Kestenbaum

Committees:
Administration: Nona Lipsey
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Susan Pittleman
Financial: Armand Weiss
House: Michael Perlin and Marian Goldberg
Membership: Stephen Altheim
Public Relations: Deborah Bussel and Roberta Tuckfelt
Religious School: Susan Simon and Richard Friedman
Religious Practices: Ellen Blalock
Bereavement: Myra Gerstle. Sharon Levy, and Corinne Greenwald
Social: Susan Cirker and Ellen Luria
Social Action: Harris Miller
Ways and Means: Denis Rose and Donald Schiff
Sisterhood: Carol Davidson and Toni Sandler
Brotherhood: Paul Levine and Robert Rubenstein
Youth: Henry Seiff
Camp: Florence Frey
Senior Youth President: Sharon Parrott
Senior Youth Advisor: Melanie Fredman
Junior Youth Advisor: Beulah Levy
Havurah: Paul Chandler
Library: Joan Ossakow
Long Range Planning: Samuel Simon
Chai Society: Charles Stein
Nursery: Karen Simpson

1986-87

Officers:
President: Alan Frey
First Vice-President: Gerald Greenwald
Second Vice-President: Denis Rose
Treasurer: Peter Elinsky
Assistant Treasurer: John Cohrssen
Recording Secretary: Judith Leader
Corresponding Secretary: Susan Pittleman
Financial Secretary: Jacque-Lynne Schulman
Trustees: Ruth Checknoff
Eugene Davidson
Henry Seiff

Committees:
Administration: Nona Lipsey
Bulletin: Hilda Brandt and Michael Wertheimer
Cultural: Kenneth Kaplan
Financial: Daniel Goldberg and Morris Levy
House: Marian Goldberg and Jeffrey West
Membership: Fern Bekenstein and Linda Marshall
Public Relations: Stephanie Herman and Roberta Tuckfelt
Religious School: Richard Friedman and Linda Goldberg
Religious Practices: Ellen Blalock
Bereavement: Sharon Levy and Corinne Greenwald
Social: Michelle Davis
Social Action: Joanna Hirst
Ways and Means: Judy Goldstein and Donald Schiff
Sisterhood: Carol Davidson and Toni Sandler
Brotherhood: Steve Mandell and Robert Rubenstein
Youth: Steven Rogers
Camp: Florence Frey
Senior Youth President: Debbie Berkowits
Senior Youth Advisor: Karmi Leiman
Havurah: Paul Chandler
Library: Charlotte Chandler
Chai Society: Charles Stein
Fine Arts: William Bekenstein
Nursery: Karen Simpson

1987-88

Officers:
President: Alan Frey
First Vice-President: Gerald Greenwald
Second Vice-President: Denis Rose
Treasurer: Peter Elinsky
Assistant Treasurer: John Cohrssen
Recording Secretary: Judith Leader
Corresponding Secretary: Susan Pittleman
Financial Secretary: Jacque-Lynne Schulman
Trustees: Ruth Checknoff
Samuel Simon
Henry Seiff

Committees:
Administration: Nona Lipsey
Cultural: Kenneth Kaplan
Financial: Daniel Goldberg and Morris Levy
House: Marian Goldberg and Jeffrey West
Membership: Fern Bekenstein and Linda Marshall
Public Relations: Judi Hooker
Religious School: Alan Shaw and Gerson Sher
Religious Practices: Ellen Blalock and Paul Shapiro
Bereavement: Sharon Levy and Corinne Greenwald
Social: Michelle Davis
Social Action: Ellen Salsbury
Ways and Means: Donald Schiff
Sisterhood: Eleanor Linde and Nona Lipsey
Brotherhood: Steve Mandell and Jeff Schulman
Youth: Steven Rogers
Camp: Florence Frey
Senior Youth President: Brett Barth
Senior Youth Advisor: Steven Rogers
Youth Advisor: Steven Rogers
Havurah: Paul Chandler
Library: Ellen Davis
Nursery: Karen Simpson
Chai Society: Corinne Greenwald
Fine Arts: William Bekenstein
Twenty-Fifth Anniversary: William Bekenstein and Marian Goldberg

Appendix C
List of Current Members

Abel, John & Shellie
Abramson, Edith
Abramson, Manny & Fran
Acker, Lawrence & Donna
Adelman, Kenneth
Adler, Theresa
Aitel, Moe & Grace
Aitel, Susan J.
Alexander, Edward & Edith
Alexander, Orville & Ann
Almassian, Jacqueline
Alper, Paul & Joanne
Altheim, Stephen & Judith
Altman, Richard & Katherine
Andrews, Peter & Joan
Andrews, William & Renee
Appel, Roy
Arons, Catherine S.
Artz, William & Cherie
Asche, Ron & Karen
Aserkoff, Robert & Cindy
Ash, Allie & Ellen
Auerbach, Joseph & Ida
Axelrod, Phil & Dorothy
Bailey, Susan
Banks, Ronald & JoEllen
Barry, Steven & Tina
Barth, Robert & Ann
Bass, Roger & Holly
Battles, Michaele
Beckman, Norman & Harriet
Beckman, William
Beckwith, Edward & Iris
Bekenstein, Bill & Fern
Belinky, Rita
Benjamin, Ben & Sunny
Bennett, Adolph & Rachelle
Bennett, Dottie
Berens, Michael
Berg, Dennis & Lynn
Berger, Michael & Sandra
Berkey, Barry & Velma
Berkowits, Rabbi & Judy
Berkson, Jonathan & Joann
Berlin, Edward & Marilyn
Berman, Irving & Betty
Berman, Marshall & Barbara
Berman, Robert & Phyllis
Berman, Robert & Robin
Bernad, Peter & Martha
Bernstein, Eric & Ilse
Bertea, Dan & Fredda
Bertman, Lee & Joyce
Birken, John & Roberta
Bishop, Vaughn & Marian
Blalock, Willard & Ellen
Bland, Merton & Janine
Bleicher, Elizabeth
Bloch, Ernest & Anna
Bloch, Robert & Nancy
Blum, Dave & Norma
Blumberg, Joe & Sandra
Bocknek, Mendel & Debra
Brand, Fred & Marilyn
Brandt, Norm & Hilda
Breyer, John & Elizabeth
Bromberg, Richard & Francine
Bronstein, Harvey & Leni
Brown, Arthur & Lucille
Buchanan, James & Isabel
Burdetsky, Ben & Renie
Burka, Jo Anne
Burka, Steven & Barbara
Burkitt, Dan & Judy
Bushman, Howard & Betty
Byron, Joseph & Peggy
Canes, Michael
Carlson, George & Lynda
Carnahan, Michael & Teri
Carpenter, Genevieve
Chandler, Paul & Charlotte
Chaskin, Mel & Mary
Checknoff, Ruth
Chernock, Harry
Cirker, Alan & Susan
Citron, Albert & Dale
Cloth, Richard & Shirley
Cohen, Bob & Jean
Cohen, George & Phyllis
Cohen, Hy
Cohen, Joe & Blanche
Cohen, Morton & Roslyn
Cohen, Nathan & Connie
Cohn, Robert & Sandra
Cohrssen, John & Robbie
Cole, Ralph
Cooper, David & Barbara
Csongos, Sylvia
Culhane, Brian & Debra
Dalsheim, Henry & Bernice
Danaceau, Hank & Debbie
Danforth, Mae
Dauber, Henry & Carylann
Davidson, Don & Stephanie
Davidson, Eugene & Carol
Davis, Ellen
Davis, Gilbert & Esther
Davis, Joe & Rita
Davis, Mark & Michelle
Decker, William & Ilene
Dektor, Norma Helen
Dern, Herb & Alice
Dettlebach, Brian & Pam
Deutsch, Charles & Anngayle
Deutsch, Moe & Carol
Dezube, Robert & Gail
Dietrick, John & Judy
Dingfelder, Justin & Adele
Distler, Arthur & Judith
Dondes, Irene
Droller, Lester & Deborah
DuBois, Barnett & Marilyn
Eagle, Steven & Carolyn
Ebner, Stan
Eckstein, Gary & Sethe
Edelstein, Helene Monat & Jerom
Eiger, Amir & Edda
Einstein, Marcus & Marlene
Eisenberg, Joel & Margaret
Elinsky, Peter & Elaine
Elligers, John & Sandra
Elliot, Barry & Maxine
Ellis, Ray & Suzanne
Epstein, Henry & Harriet
Epstein, Kenneth & Dorothy
Epstein, Samuel & Maxine
Faurer, Lincoln & Virginia
Faurer, Susan A.
Feder, Gershon & Na'ava
Fellman, Herbert & Carol
Ferris, Bart & Zelda
Fields, Alan & JoAnne
Filerman, Gary & Jane
Fink, Marc & Carol
Finkel, Norman & Marilyn
Firestone, Roger
Fischer, Mike & Cheryl
Forman, Fred & Susan
Forman, Jeff & Jean
Fox, Eugene & Evelyn
Fox, Kenneth & Wendy
Frankel, Erna
Fredman, Melanie

Freudberg, Stuart & Abby
Frey, Alan & Flo
Fried, Mark & Barbara
Friedman, Bob & Willa
Friedman, Philip & Carol
Friedman, Richard & Joan
Frost, Martin & Valerie
Funston, Ira & Charlotte
Gagnon, Denis & Lynn
Galant, Shirley & Ray
Gale, Steven & Sheila
Galen, Richard & Susan
Galley, Roland & Pauline
Gans, Kenneth & Vivian
Gavin, Donald & Irene
Gelb, Michael & Janet
Gell, Steve & Sheila
Gellar, Mark & Marjorie
Gelman, Howard & Pam
Gelman, Morris & Leslie
Gelman, Sheryl
Geltner, Michael & Jane
Gerber, Charles & Sandra
Gerecht, Daniel & Cynthia
German, Michael & Susan
Gershwin, Larry & Gwen
Gerstein, Dean & Martha
Gichner, David & Fran
Gitlow, William & Caryl
Gladstone, Richard & Debbe
Glick, Barry & Catherine
Gluskoter, Hal & Leah
Glynn, Ellen
Goldberg, Dan & Marian
Goldberg, Gerald & Barbara
Goldberg, Mark
Goldberg, Mike & Linda
Goldberg, Norman & Laurie
Goldberg, Richard & Mary
Goldin, Tony & Janine
Goldman, Jerry & Renee
Goldman, Lynn
Goldsmith, Arnold & Dorothy
Goldstein, Bruce & Judy
Goldstein, David & Inez
Golomb, Herb & Suzanne
Goodman, Bernard & Ellen
Goodman, Joel
Gordon, Joseph & Elke
Gorsky, Richard & Susan
Gould, Jack & Caren
Gray, Harry & Judy
Greenberg, Cary & Julie
Greene, Ron & Sunny
Greenspan, David & Alice
Greenstein, Joel & Jane
Greenwald, Jerry & Win
Gross, Don & Alice
Gross, Eugene & Phyllis
Grosser, Susan
Gruskin, Susan
Gutterman, Alvin & Linda
Haas, Greg & Tybe
Hahn, Henry & Marilyn
Hale, Robert & Susan
Harvey, Eve
Hattendorf, Al & Kathy
Hays, Michael & Alison
Hecker, Carlos & Karen
Hecker, Stuart & Arlene
Heit, Howard & Judy
Hellman, Joseph & Rebecca
Henkin, Charles & Susan
Herman, Jack & Stephanie
Herman, Larry & Barbara
Herman, Stan & Anita
Hess, Allen & Elaine
Hess, Fred & Kay
Higgins, Scott & Sharon
Hirsch, Louise
Hirschman, Jay & Vera
Hirst, Thomson & Joanna
Hitlin, Rona
Hodgkinson, David & Miriam
Holden, Jeff & Linda
Hooker, Bill & Judi
Hoptman, Annette
Horn, Stuart & Sally
Huberman, Richard & Barbara
Hurwitz, Bruce, K. & Sue
Hurwitz, Geoffrey & Natividad
Hurwitz, Myron & Joanne
Hurwitz, William & Nilse
Husick, Charles & Babette
Husted, Charon & Rene
Ifshin, Stanley & Heachu
Ivins, Steve & Nancy
Jacknow, Joel & Marion
Jackson, Keith & Marian
Jacobi, William & Susan
Jacobs, David & Lynne
Jacobs, Laurence & Alice
Jacobson, William & Barbara
Jay, Marcia
Jones, Robert & Joyce
Jordan, Robert & Karen
Kadonoff, Jerry & Joan
Kales, Arthur & Amy
Kalish, Carl & Susan
Kamber, Pearl G.
Kamlet, Lee & Carolyn
Kane, Michael & Anita
Kanter, Joel & Ricki
Kaplan, David
Kaplan, Jeremy & Marnie
Kaplan, Kenneth & Karen
Kaplan, Ray & Phyllis
Kaplow, Betty & Herb
Karadbil, Roy & Jane
Karnette, Clarice
Karp, Gene & Naomi
Kass, Norman & Ilana
Katona, Ferenc & Judy
Katz, Morris & Doris
Katz, Nevin & Anne
Kaufman, Roger & Bernice
Keith, Alexandra
Keller, Michael & Dorrit
Kelsey, Larry & Margaret
Kenny, Bob & Shirley
Kestenbaum, Marge & Marty
Kiefer, David & Linda
Kilberg, William & Bobbie
Kintisch, Manny & Mae
Kipnis, Julio & Martha
Kittiver, Charlie & Flo
Kline, Ronald & Diane
Klurfeld, Scott & Janis
Kochba, Abraham & Elizabeth
Komarow, Steve & Stephanie
Kopelman, Carol
Korenblit, Michael & Joan
Korman, Jim & Barbara
Kornberg, Mike & Susan
Kornblut, Arthur & Jane
Kraemer, Jay & Ruth
Kramer, Howard & Lois
Krasnoff, Susan
Kreis, Eliahu & Nancy
Krepon-Savine, Michael & Sandra
Krivit, Daniel & Sandra
Krohn, Charles & Jeannie
Kuney, Steve & Judy Wish
Kushner, Alan & Susan
Labin-Rosensweigs, Fred & Susan
Lacher, Andrew & Elizabeth
Lader, Larraine
Lang, Jeffrey & Lynn
Lanter, David & Arlene
Latkin, Peter & Bunni
Laveson, Jack
Lawrence, David & Nancy
Leader, Marty & Judy

Lebowitz, Marty & Nancy
Lee, Douglas & Barbara
Lefrak, Edward & Trudy
Lefton, Charles & Hannah
Lekuch, Ilya & Aviva
Leland, Bernard & Cyril
Lerner, Michael & Susan
Lesher, Sylvia
Lessin, Bruce & Roz
Levi, Edward & Joan
Levin, Art & Lois
Levin, Carl & Sandra
Levin, David
Levin, Harvey
Levin, William & Pearl
Levine, Gerald
Levine, Miriam
Levine, Paul & Flo
Levine, Paul & June
Levy, Alan & Beulah
Levy, Herman
Levy, Jerry & Joyce
Levy, Moe & Sharon
Levy, Ron & Rosalind
Levy, Samuel & Lea
Lewis, Jennifer
Lewis, Lila
Lichtenstein, Martin
Lichtmann, Albert & Judith
Light, Elinor
Linde, Dick & Eleanor
Lipsey, Elmer & Nona
Littman, Shirley
Louick, Sid & Bettye Anna
Lowenstern, Henry & Martha
Lubin, Donald & Sybil
Lubin, Michael & Suanne
Luria, Gerald & Henrietta
Luria, Jon & Ellen
Lynn, John & Jane
Mahn & Novig,
Terry & Gayle
Malawer, Martin & Jane
Malka, Jeffrey & Susan
Mandell, Steve & Eileen
Manne, Henry & Bobbie
Manning, Jim & Pat
Marcus, Norman & Bonnie
Marder, Eugene & Margaret
Margolis, Eugene & Sally
Marks, Howard & Susan
Marner, Vicki
Marshall, Joseph & Linda
Marzouk, Tobey & Mary Anne
Maskell, Jack & Geri
Maslow, Linda
Massey, Jim & Devra
Matt, Peter & Ruth
Matz, Marshall & Deborah
Mautner, Dick & June
Mayer, Caroline
McOmber, Dale & Karyn
Mellen, Robert & Vera
Menzer, Mark & Sarita
Michelson, Susan
Miller, David & Marcia
Miller, Karen
Miller, Stephen & Margaret
Miller-Kahn, Harris &
Deborah
Minton, Thomas, Rochelle
Moore, Gerald, Sandra
Moses, Frank & Jan
Moses, Hans & Ruth
Moss, Morton & Harriet
Mullen, Brian & Barbara
Myers, Don
Nashel, David & Cheryl
Needle, Lester & Georganne
Neiman, Warren & Joan
Nelson, James & Deborah
Nenninger, Timothy & Ina
Newman, Barry & Bonnie
North, Richard & Jackie
Novak, Cathy
Novak, Joel & Jeane
Novitsky, Les
O'Neill, Alayne
Obermayer, Herman &
Betty Nan
Olstein, Myron & Sherry
Ossakow, Sidney & Joan
Pachter, John & Ilene
Palumbo, James & Nancy
Paris, Kevin & Barbara
Parnas, Richard & Doris
Paskowitz, Sid & Marcy
Peck, Myron & Susan
Peltzer, Robert & Sheila
Perlin, Meyer & Selma
Perras, Gerald & Debra
Pike, Andrew & Barbara
Pinkert, Michael & Eleanor
Pittleman, James & Susan
Podell, Robert & Helene
Podgorsky, Arnold & Jean
Politzer, Paul & Judith
Polk, John & Bonnie
Polk, Sid & Ardith
Pollard, Alfred & Susan
Pollock, Douglas
Popcev, Stelian & Dorothea
Popolow, Lois & Robert
Poretz, Don & Susan
Powell, Steve & Terri
Price, Charlie & Lois
Price, Ronald & Deborah
Prince, Andy & Shelley
Proctor, Lois & Ed
Pyenson, Leslie & Rita
Rab, Sydney & Victoria
Radcliffe, James & Lucille
Radding, Don & Bess
Raddock, Richard & Debbie
Rahn, Michael & Isobel
Raiken, Allen & Judy
Rapoport-Reder, David
& Nancy
Rasson, Manoucher
Ratner, Dennis
Renne, Mark & Beth
Rich, Randall & Debra
Richter, Sheldon
Rifkin, Benjamin & Jo
Ring, Markus & Elizabeth
Robbins, Alan & Carole
Roberts, Carol
Roberts, Jean
Rodney, David & Avril
Roen, Carol
Rogers, Steve & Glenda
Roney, Mort & Myra
Rose, Denis & Sandy
Roseman, Russ & Janet
Rosen, Phil & Carol
Rosenbaum, Leo & Alma
Rosenbaum, Robert & Judy
Rosenberg, Marvin & Susannah
Rosenberg, Robert & Mary Ann
Rosenfeld, Jeff & Jean
Rosenfeld, Robert & Linda
Rosenfeld, Stephen & Theresa
Rosenthal, Arthur & Florence
Rosenthal, Leo & Tina
Ross, Michael & Lisa
Ross, Peter & Molly
Ross, Philip L. & Jean, L.
Ross-Harris, Jonathan
& Linda
Rostker, Bernie & Louise
Roth, Richard & Kelcy
Rowe, Laurie
Rozines, Gregory & Gayle
Rubenstein, Robert & Leah
Rubin/York, Arthur &
Elizabeth

Rudin, Nan
Rudolph, Malcolm & Barbara
Ruffing, Andrew & Judith
Russell, Whitfield & Ellen
Saferstein, Soop & Jan
Safran, David & Susan
Salsbury, Carl & Ellen
Saltzman, Michael & Fran
Samarias, Jack & Daisy
Sanderson-Goldstein, Douglas & Audrey
Sandler, Curt & Toni
Sargent, Gail
Savit, Mark & Kim
Saydah, Sandra
Scarr, David & Gert
Schatzman, Fred & Myrna
Schein, Clifford
Scheinberg-Turner, Phyllis & David
Schiff, Don & Ruth
Schlossberg, Peter & Paulla
Schmeltzer, Howard & Kathryn
Schmukler, Sidney & Clarine
Schneider, Alan & Virginia
Schnider, Martin & Jean
Schulman, Jeff
Schwartz, Marc & Andrea
Schwartz, Richard & Jean
Schwartz, Richard & Rose
Schwartzbard, Dick & Rosemary
Segal, Thomas & Ilene
Seidenberg, Gordon & Karen
Seidman, Stephen & Barbara
Seiff, Hank & Judy
Sellers, David & Sandy
Seltzer, Sheldon & Carmen
Selwyn, Philip & Karen
Shamaskin, Robert & Iris
Shapiro, Dan & Patricia
Shapiro, Eleanor
Shapiro, Howard & Roberta
Shapiro, Paul & Ania
Shapiro, Robert & Patricia
Shaw, Alan & Elaine
Shaw, Marilyn
Shaw, Michael & Karen
Shefferman, Michael & Ileen
Shenk, Ian & Sylvia
Sher, Gerson & Margery
Sheren, Andrew & Peggy
Shipman, George & Lynne
Siegel, Martin & Donna
Silverman, Art & Sheryl
Silverstein, Ida & Hal
Silverstein, Michael & Roberta
Simon, David & Patricia
Simon, Nancy
Simon, Sam & Susan
Simpson, Arnold & Susan
Simpson, Jerry & Karen
Sinclair, Van & Donna
Singer, Marilyn
Singer, Robert & Cynthia
Sitcov, Steven & Mary Ann
Skall, Gregg & Monte
Sklar, William & Stephanie
Slatin, Harry & Marion
Slovacek, Ronnie
Smith, Sandee
Snyder, Alvin & Anne
Snyder, Deborah
Solomon, Bill & Beano
Solomon, David & Laura
Spavins, Thomas & Judith
Spector, Steve & Annette
Speier, Sandra
Spitz, Bruce & Candy
Srinivasan, C.V. & Doris
Steckler, Eric & Rona
Stein, Charles & Barbara
Stein, Harry & Miriam
Stein, Jeff & Tami
Stein, Julian & Carolyn
Stein, Leslie & Jane
Steinberg, Harold & Rosalie
Sternlieb, Steven & Alene
Stone, Marvin & Sydell
Stoppelman, John & Lynn
Strauch, Evelyn
Strauss, Arthur & Ronna
Stroul, Neil & Beth
Strutin, Michelle
Sutter/Taner, Ronald & Jaclyn
Sweedler, Barry & Marcia
Swerdloff, Sol & Bessie
Tankel, Jerry & Roberta
Tarr, David & Linda
Tejtel, Marc & Frances
Thorman, Burt & Rose
Thornton, Chuck & Anita
Thyden, Freda
Tichauer, Frank & Janice
Tipton, George & Judith
Trachtman, Becky
Tuckfelt, Jeff & Robbie
Twynham, Miriam
Uscher, Andrew & Esther
Wallach, Howard & June
Wallerstein/Perlik, Mitchel & Susan
Wallis, Norman & Stephanie
Warren, Robert
Warren/Grayson, Robert & Jane
Weckstein, Kenneth & Andrea
Weener, Lucille
Weinberg, Richard
Weinberg, Robert & Wendy
Weinstein, Gary & Hinda
Weinstein, Iram & Marilyn
Weinstock, Lawrence
Weiss, Armand & Judy
Weiss, Jerome & Marion
Weiss, Norman & Judie
Weiss, Robert & Patricia
Weiss, Stuart & Tanya
Weissman, Louis & Bonnie
Wertheimer, Michael & Miriam
West, Jeff & Pamela
Wilder, Alfred & Bonnie
Winer, Harold & Elizabeth J.
Wise, Bill & Gail
Wise, Thomas & Karen
Wiseberg, Stanley & Marcy
Wolf, Thomas & Sherry
Wyeth, Convers & Edi
Wyman, Bruce & Joanne
Young, Dick & Sheila
Zegas, Alan & Judy
Zeitlen, Lillian
Zelinger, Mark & Melissa
Zietz, Isidore & Ruth
Zietz, Wiiliam & Jean
Zimmet, Steven & Susan
Zinman, Lucille
Zohn, David & Rochelle
Zug, Pat
Zuntz, Michael & Erika
Zurndorfer, Bob & Vera
Zysman, Michael & Ziva

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Kenny, Robert W.
Temple Rodef Shalom: the first twenty-five Years. 1962 – 1987.
Associations International, McLean. VA
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