The Month of Revelation and the Fruits of the Summer

by Rabbi Shawn Zevit

“The Torah was given in public, openly in a free place. For had the Torah been given in Eretz Yisrael, the Israelites could have said to the nations of the world, “You have no share in it.” But now that it was given in the wilderness publicly and openly in a place that is free for all, everyone who wishing to accept it could….Another reason: to avoid causing dissension among the tribes. Else one might have said, “In my territory the Torah was given…..therefore the Torah was given in the desert, publicly and openly, in a place belonging to no one.”

– Mechilta de R. Ishmael (Ex. 19.2, 20.2)

“We are not born free and equal, but we are born to become free and equal. It is the goal of all social endeavor to bring about equality in the inequality into which people are born. It is the goal of spiritual endeavor to make humanity free”.

– R. Mordecai M. Kaplan, Diary, June 1915

This month heralds in Shavuot, one of our three regalim or pilgrimage festivals, which originated as an agricultural event in biblical times. It celebrates the beginning (the “first fruits”) of the wheat harvest in Israel, which continues throughout the summer and ends with Sukkot in the fall:

“On the day of the first fruits, your Feast of Shavuot, when you bring an offering of new grain to the Eternal, you shall observe a sacred occasion: you shall not work at your occupations” (Numbers 28). “Then you shall observe the Feast of Weeks for the Eternal your God, offering your freewill contribution according as the Eternal your God has blessed you. You shall rejoice before the Eternal your God” (Deuteronomy 16).

In later centuries, when we were disconnected or driven from lands where we had farmed, and in times of exile, we transformed this idea and began to view the Torah itself and revelation as the first fruit- and Shavuot as the annual downloading from the mainframe of Divine Truth to us wherever we were.

As Rabbi Emanuel Goldsmith, a student of Rabbi Mordechai

(continued on the next page)
Kaplan wrote in *Reconstructionism Today*, Spring 2002: “For Reconstructionist Jews, the Torah is divine not in the sense that God dictated it to Moses, but in the sense that the Process by which our people discovered its laws, spun its narratives and authored its poetry is exactly what we mean by God. Even the ethical shortcomings of the Torah are a source of insight and instruction for us. In periods of religious introspection and exaltation, this spirit gives voice to those eternal ethical and spiritual insights in which we behold manifestations of a Power that is the ultimate source…”

Riding the wave of the seven weeks of counting the Omer, we will be “re-gathering around the foot of the mountain” together; as we did two years ago, at the home of Lynne Iser and Rabbi Mordechai Liebling (thank you both!). We will have a full program of wonderful teachers, service leaders, movement and chant from 7:00 p.m. - 7:00 a.m.

As we open to whatever is revealed to us this month, remember that your particular voice and journey offers new insights to the Torah we have inherited. As Rabbi Lawrence Kushner writes in “God Was in This Place” p. 178: “Each person has a Torah, unique to that person, his or her innermost teaching. Some people seem to know their ‘Torahs’ very early in life and speak and sing them in a myriad of ways. Others spend their whole lives stammering, shaping, and rehearsing them. Some are long, some are short. Some are intricate and poetic; others are only a few words and still others can only be spoken by gesture and example. But every Soul has a Torah. To hear another, say their Torah is a precious gift”.

Especially in the deeply challenging, sometimes distressing and often activating times we live in politically and environmentally, we need each other’s Torah and the values and teachings of our people and of Mishkan Shalom to grow and flourish.

I look forward to seeing you soon, at the Sinai of Shavuot and at Shabbat Under the Stars this coming month.

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**Hoda’ah: With Thanks**

by Rabbi Shawn Zevit

As we enter the summer months, I want to thank our Executive Committee: President Ellen Tichenor, Vice-President Steve Jones, Treasurer Ellen Steiker, Secretary Ros Spigel and the rest of the committed and thoughtful Board and committees for their leadership and tireless commitment to our community’s thriving. I especially want to offer hoda’ot/gratitude to Marcy Boroff and Amy Segal, who are cycling off the Board after guiding us with years of their wisdom and helped lead us to a new place of stability and thriving. Thanks to Ellen who will remain as immediate past-president, and chair of the Sabbatical Year Task Force, coordinating with the staff and lay leaders during my time away next November-December and February-May 2019.

A deep bow in gratitude to all our small staff for their herculean efforts every year and this last year when all of us stretched even further to serve our community. As communicated at the end of May, Rabbi Joysa has moved on after her year with us as Education Director and we wish her well in her future endeavors. I am very excited about our interim Education team that builds on the strengths of our existing staff and faculty our plans for next year- more details to come soon!

**Thank these people (and others I may have not been thoughtful enough to mention) when you see them!** Hoda’ah/gratitude is an ancient and core Jewish practice! It is from this Hebrew word that Yehudah or Jew comes from- we are the Grateful People not only Yisrael/God-Wrestlers through our lineage.

Let us continue to work for the common good here at Mishkan Shalom, our greater Philadelphia community and world in the months ahead. Kayitz tov- have a wonderful summer, (a.k.a. Tammuz, Av and Elul!). See you under the stars for Shabbat and elsewhere soon!

**Note:** If you have read this and have thoughts or reflections, please let me know at Rabbishawn@mishkan.org or call 215-508-0226 ex. 1, and set up a time to talk and get to know each other better over the summer. It would mean a great deal to me to know your thoughts and reflections as we look to a new year ahead.
Dear Friends,

As June begins we welcome the festival of Shavuot: a celebration of the gifts of the earth and an honoring of our covenantal relationship with all life.

Our ancestors tell this story:

We awoke before dawn. The air was cold and the sky deep blue.
Together we walked slowly toward the mountain and stood.
The ground trembled. The mountain began to smoke. Lightening flashed. Thunder roared.
A shofar called from the depths of the earth.
Then all was still.
From this stillness, into the core of our being, the One spoke.
And everything vanished.
There was no I, no you, no tree, no bird, no water, no fire.
There was only One, One breath.
Only One. Forever.
Eternal. One.
Then the shofar wailed and the world in all its uniqueness rushed back;
Bird, wind, rock, sky, water, sand.
And we all stood with the One Breath still on our lips
And we knew.
We knew the One within the many.
The One beyond anything that can be known.
And we trembled in awe.
We stepped back from the mountain.
We turned from the fire.
And we listened.
We listened to the One reverberate in our hearts
And in the silence, we heard these
Ten Utterances:

1. I am, I was, I will be. I am the unfolding of all that is. I am constant transformation calling you forward to be.

2. You cannot arrest me in motion. You cannot grasp or hold onto time. Do not strive for certainty and do not seek permanence.

3. Do not use a Divine name to make false promises. Do not use sacred teachings to lift up a destructive path.

4. Rest, Stop, Pause. Be. Honor creation. Declare your freedom. Rest and allow others to rest as well.

5. Honor your parents. Honor your ancestors. Honor those upon whose shoulders you stand.

6. Do not murder.

7. Do not betray.

8. Do not steal.

9. Do not use the power of words to hurt or destroy.

10. Feel the fullness of your life. Do not be led astray by comparing yourself to others. Do not get lost in desiring what others have. Be content, be fulfilled with what your life brings.  

   -- Exodus 20:1-14

We hope you will join us on June 8 at the home of Lynne Iser and Mordechai Lielbling, as we celebrate Shavuot and open to the gifts of this season. (Full schedule is posted.)

Much Blessing to all.
Shalom, Rabbi Yael
Standing together at Sinai: 
An All Night Journey of Exploration and Discovery

At the home of Mordechai Liebling and Lynne Iser

We will gather together to open ourselves to exploration and revelation through song, prayer, meditation, movement and opportunities to be with the earth.

- Come for all of the evening or part of the evening.
- If you are able, please bring light vegetarian food or drink to share as we journey through the night together.
- We will begin and end our celebration outside—wear comfortable clothes and layers for warmth
- Bring a sleeping bag if you want to nap during the night

What follows is a schedule for the evening that like everything is subject to variation and change.

7:00-8:00 p.m. Bringing of First Fruits Ritual - A celebration of Shavuot as a harvest festival, honoring the earth, giving thanks for the gifts we receive and are able to offer.

8:00 p.m. Welcoming Shavuot Evening Service, with Rabbis Shawn Zevit and Yael Levy

9:15 p.m. - 10:15 p.m. Learning with Rabbi Sheila Weinberg

10:30 p.m. - 11:30 p.m. Learning with Lynne Iser and Rabbi Mordechai Liebling

11:30 p.m. - 12:00 a.m. Chanting and Movement with Rabbi Simcha Zevit and Etja Ruth

Midnight And The Heavens Opened - An experience of the prophet Ezekiel’s mystical vision with Kohenet Shoshana Bricklin

12:30 a.m. Movement Chanting

1:00 a.m. - 2:00 a.m. Teaching from the Zohar with Jeffrey Dekro

Learning, Movement, Chanting, Singing will carry us to our dawn service

4:30 a.m. – 5:15 a.m. Meditation Walk with Steve Jones

5:30 a.m. Sunrise davening with the chanting of the 10 commandments and songs of Hallel

Light breakfast to follow

Face within face, the One spoke to you on the mountain in the midst of the fire. Deut 5:4
Theo Robinson
June 15

The first Mishkan bar mitzvah Theo attended was a relief.

Before that, he'd seen b’nai mitzvah in which the teen and rabbi stood on a faraway podium and congregants were mostly quiet observers. At Mishkan, he says, the celebrants “were on the same level as everyone else. And Rabbi Shawn was up there with his guitar. It was interactive. It felt appropriate and reasonable and embodied the whole concept of a bar mitzvah.”

Theo joined Mishkan in fourth grade; he remembers the triumph of learning the alef-bet forward and backward, and the warm welcome he received from classmates and teachers. A hoog on trop helped prepare him for the work he’s done this year with Cantor David, learning four aliyot of a parasha that made him think about minyans, elections and the census.

One part of parasha Naso (Num. 4:21-7:89) details the conclusion of the Israelites’ census. “I’m talking about counting, and how people can count on you,” Theo says. “How you can make a difference in a minyan. And about the elections and the census, how 100 million people didn’t vote in the last presidential election, higher than the whole population of Germany, which is ridiculous.”

For his tikkun olam project, Theo is working with the Philadelphia Horticultural Society, planting trees and transplanting vegetable seedlings. “I saw a video this year about food deserts and how people don’t have access to healthy food,” Theo says. He wanted to help solve that problem, and he values “green, natural, quiet space” in the midst of cities. Transplanting the seedlings—pepper, zucchini, tomato and onion starts destined for community gardens around the city—calls for steady, focused work. “It’s not challenging, but you can get your hands dirty. And you can see the difference,” he says.

The experience made Theo think differently about the food that lands on his own plate. “A veggie burger might have ten different vegetables in it, and they might be grown in ten different countries, then shipped to Mexico to be boxed, then to a distribution center in New York, and Amazon will buy them and ship them across the country again.

“I don’t even want to think about what goes into a Mars bar.” Or a $5 t-shirt, he adds, whose raw materials may have traveled more miles than a 17th-century explorer circumnavigating the world.

At Germantown Friends School—he began 7th grade there after attending Miquon—Theo is a fan of science: the periodic table, atom structure, an upcoming unit on robotics. In his infrequent spare time, he likes to toss a baseball and listen to music.

At Mishkan—a place he describes as “very real, understanding and accepting”—he’s eager to share his reflections with the community. “I’m excited to see all my friends and family in one place. I’ve put a lot of thought and time into my d’var, and I want to hear what people think about it. What counting means to them.”
Ave Rose Goldman
June 29

At first, Ave had no idea what she would say about a parasha detailing the spies Abraham sent to scope out the land, and the stories of fearsome giants they described on their return.

Then she realized that strange story had multiple links to her life.

“Ten people go to see the land, but only eight of them come back, with giant grapes,” Ave says. “They say, ‘This is the land of giants. We shouldn’t go. It’s too dangerous. But Abraham thinks it will work.”

Ave learned of an eco-community in Scotland called Findhorn, known for the giant fruit and vegetables grown there. “People asked them why they grow giant fruit, and they said, ‘To attract fairies.’” And Ave’s grandmother, Mac, who died in 2013, always wanted to visit that part of the world. “She really believed in fairies—and she didn’t just believe in them; she believed fairies could change things. I thought this was meant to be my portion.”

Ave started Hebrew School in fourth grade; at the time, she’d had little exposure to synagogues. “I couldn’t compare it to any other place, but I remember it was pretty open and people were welcoming.” Although she was a newcomer to the Hebrew School contingent, she quickly made friends.

“I liked when we did the Mishkanathon, cleaning up around the trees. I liked that we were doing something for the environment, and that we were all together,” she says.

Initially, the idea of a bat mitzvah was daunting. “I was pretty nervous, knowing how much I had to memorize and be able to read along with the trop. It was pretty nerve-wracking at first.”

Ave found the process of learning different trop phrases so confounding that she began using a recording to memorize the tunes. It helped that she has a background in music; she sings soprano with the Quaker Notes, an a cappella group at her school, Greene Street Friends.

For her tikkun olam project, Ave thought about volunteering in a soup kitchen or an animal shelter; then decided she wanted to do something less common. She thought about cleaning up cemeteries—another way to connect with people who have passed on, including her grandmother. “I think that if a cemetery is cleaned up, it can be a nice, beautiful place. I think people disregard them a lot.”

When Ave thinks about the day of her bat mitzvah, she’s excited to lead the prayers that now feel so familiar. And after attending a bat mitzvah at a large Reform congregation, she appreciates Mishkan’s relaxed approach. The other service “was really traditional, a really formal thing. At Mishkan, we can have fun a little bit more. And we do more singing.”

While bat mitzvah may not be a gateway to instant adulthood, it does feel to Ave like a passage. “It shows a type of responsibility to be able to do this, to get up in front of a bunch of people and sing on your own. It’s important to me and my family. I want to get it as right as possible.”
Engaging with the Wisdom of This Year’s B’nai Mitzvah
Winter/Spring 5779

To the many of you who did not experience the numerous B’nai Mitzvah we celebrated at Mishkan Shalom this year, here is a window into the joy, dynamism, creativity, emotional and spiritual insights of our new young adult Jewish members.

Below are the reflections, questions and B’nai Mitzvah projects by Adrie Young, Benjy Kaufman, Abby Berkowitz, Jessie Auerbach, Eliana Greenbaum, Lily Weston and Jesse Weingold.

*Kol Hakavod and mazal tov!* A big shout out to all our B’nai Mitzvah, including Theo Robinson and Ave Rose Goldman, whose b’nai mitzvah will be celebrated in June!

**Adrie Young: Parshat Mikeytz, Saturday, December 8, 2018**

I think that God is a kind of godliness, holiness, or goodness that is technically in all things but shows more in one thing than another, like maybe the godliness is more prominent within the people who communicated with God. The Torah, through its stories, shows that Godliness can be the goodness in people. The ability -- kind of like the Jewish value of tikkun olam, of healing the world -- to do good and see good in others and in everything. *Do we still hear from God today? And if so, how does God or Godliness come through or speak to YOU in your life?*

The message that God gave Pharaoh still applies to us now: *We need to plan for the future today. What we do now will affect us “l’dor v’dor” - for generations to come.* For my *Bat Mitzvah* project, I am doing a few things to try to help the plastic problem in the ocean and work towards a better future. I have also created a website, to help educate people about the plastic problem in our oceans.

**Benjy Kaufman: Parshat Yitro, Saturday, January 26, 2019**

Both Moshe and Yitro’s actions in this parshah can give us guidance for what is happening in our world right now. Moshe’s actions show us how a government should act - open to constructive criticism, considerate to all the people it is governing, and adaptable.

Yitro’s actions teach us to speak truth to power, and that it is the peoples’ responsibility to make sure the government is run correctly, as well as the leaders in the government. Yitro’s actions tell us to be the change you wish to see. *What can we learn from this portion about leadership and power, and in your experience, what are the essential characteristics that make a good leader?*

For the past month or so in science class, my classmates and I have been working on starting a composting program at my school. I have always been passionate about the health of the environment, specifically global warming. For my tikkun olam project, I am working on expanding composting to the other seven K-8 public schools in Brookline. *Benjie’s parents Nicole and David and hloe moved to Boston in June of 2018. he returned to Mishkan for his bar mitzvah)*

*(continued on next page)*
Abby Berkowitz: Parshat Terumah, Saturday, February 9, 2019

The main idea of my Torah portion is that God told Moses to tell the Israelites to bring God Trumah, gifts of the heart, in order to build a Mishkan, a sanctuary that would be holy to everyone. God wanted everybody to give the gifts with kindness and compassion and not because they felt that they had to. The reason God wanted to build the Mishkan is so that God could dwell among the people and the people could dwell among God. God wanted to make sure that everyone would feel the same comfort, safety and holiness in the Mishkan, even... (continued on next page)

Jessie Auerbach: Parshat Shemini, Saturday, March 30, 2019

Maybe it was just what was supposed to happen, like fire, if you get too close to fire, you’re going to get burned. Maybe God wasn’t punishing nor rewarding them, maybe it’s just what happens when you get close enough to God.

My questions to the community were: How do you feel close to God and what makes you calm, relaxed and/or peaceful?

Elli Greenbaum: Parshat Tazria, Saturday, April 6, 2019

“In my portion the terms tameh and tahor comes up a lot. Tameh means ritually impure or unclean and tahor means ritually clean or pure... in today’s world we have problems with judging someone by their appearance.”

Questions: What and when have you learned from someone who is different than you? What categories or boxes have you noticed in your life and do you find these categories helpful or harmful?

For my Bat Mitzvah project, I volunteered at the Philly Goat Project. This is an organization that helps disabled kids using therapy goats. The project encourages these kids to feel accepted and valued.

Lily Weston: Parshat Kedoshim, Saturday, May 11, 2019

Becoming a Bat Mitzvah for me means having more responsibility and being looked at in a different way in the Jewish community. It also means being held to a different standard than you would have been when you were considered a child. For example, my voice may have more impact, and I am also held more accountable for what I do say. Also, my relationship to prayer has changed, the prayers have taken on a different meaning, and I now know not only what to say, but what I am praying.

My parsha or portion- Kedoshim means holy or actions that bring holiness into the world. Kedoshim comes from the word kadosh, which means something that is separate or sacred.

Another part of what I just read in my portion that talks about holiness is not to curse the deaf or put a stumbling block in front of the blind. These could be taken literally, as to not trip somebody who is blind, or make fun of somebody who is deaf. I think it could also be interpreted as not talking about somebody behind their back because they are not there to hear what you are saying. Not putting a stumbling block in front of the blind could also be not doing something to somebody who may have less resources and opportunities as you do that would set them back and make it harder for them to get anywhere. This is like what happened not too long ago with the bribes some parents paid to get their kids into universities that set back other people who didn’t have the means or connections.

So, you’ve heard what the Torah and what I think holiness means. How do you bring holiness into the world? (continued on next page)
Jesse Weingold: Parshat Emor, Saturday, May 18, 2019

Every society is formed on the contributions of its members. Sometimes these contributions are required, like taxes. And sometimes they are voluntary, like giving tzedakah. But sometimes they are a combination of both. Where someone is required to contribute, but they get to decide what they will contribute. This system of obligation and choice is like the system of voting in our country today. We have the right to participate in our system of government, and some would say an obligation to, but we get to choose how and when.

The original constitution was written by rich, white, land-owning men, so of course they were the only ones able to vote in their newly established country. It’s hard to imagine, but this was progressive for its time. A hundred years later, African American men gained the right to vote, despite the many restrictions that remained. Then fifty years later, many women got the right to vote. Although it wasn’t until 1924 that Native Americans could vote. While everyone had the right to vote, it was kind of like a rough draft, and it didn’t really get finalized until 40 years later, when the Civil Rights Act was passed and literacy testing was banned. As many of you here are aware, the final draft still hasn’t been completed and there are still many ongoing challenges to voting rights. There are national issues like the practice of gerrymandering and the biased nature of the Electoral College. As well as local issues, such as lack of adequate voting machines, physical accessibility, purging of eligible voter registrations, misinformation campaigns, and intimidation at the polls. As well as the fact that it often hard or impossible to vote in jail or prison, and it is challenging for ex-offenders to vote. It’s powerful to know people (some here) are pushing back and fighting hard to change these things.

Given how difficult it is for some people to vote, I find it disturbing those eligible voters who do easy access didn’t all vote in the last Presidential election. I think we all have an obligation to participate in society, and an obligation to ourselves and our communities to try and make a difference.

We all have a choice to make about the contribution we want to make to society, to decide what our “free will” offering will be. My Torah portion begins with the word “speak” which reminds us to not just acknowledge the injustice of the past and present, but to “speak out” for a better future.

Questions for community: So what is your free will offering? How will you choose to “speak out” for a better future? How will you choose to support the community in the coming year?
G’milut Hasadim/Acts of Caring

by Gene Bishop, Stephanie Shell and Ariel Weiss

Mazel Tov
We offer a hearty mazel tov to Theo Robinson and Ave Rose Goldman and their families, as they become b’hai mitzvah this month. And another to Rabbi Shawn and Rabbi Simcha, who welcomed their second granddaughter, Sarina Elle Napchen, born to Simcha’s eldest daughter Morgan and her husband Mat on April 29.

Love and Support
This month we send our ongoing love, support, and prayers for healing to Mishkan members Susan Schewel, Nancy Post, Katharina Bender, Joyce Hanna, Elissa Goldberg, Orly Zeewy, Steve Jones, Mindy Maslin, Lisa Auerbach, Gene Bishop, Gena Lopata, Eileen Levinson, Ray Kaplan, Erica Eisenberg, Jane Lipton, Adam Tuttle, Claire Needleman, Robin Berenholz, Bernice Bricklin, Mark Goodman, Denise Kulp, Robin Leidner, George Kaplan-Meyer, Nathan Horwitz, Lior Feldman, Miriam Samuelson, and Natalie Gorvine.

We also send ongoing love, support, and prayers for healing to all those Mishkan members in need of healing but who seek to remain private.

We are keeping Carol Dombroski (mother of Brian Dombroski), Natalie Caplin (mother of Wendy Caplin), Eleazar Shimon Hakohen ben Shoshana v’Ahron Yosai (father of Rabbi Shawn Zevit), Sarah Rivka bat Elizabeth (mother of Rabbi Shawn Zevit), Sarah Bradley (mother of David Bradley), Debra Singer (sister of Karen Singer), Patrick Windle (brother of Susan Windle), Sal Berenholz (father of Robin Berenholz), Jackie Berman-Gorvine (daughter-in-law of Natalie & Harold Gorvine), Edgar Galson (father of Wendy Galson and father-in-law of Susan Windle), and Julie Post and Joseph Post (sister and father of Nancy Post) and in our prayers as well. May they all experience a refuah sheleimah (full healing).

Please notify us if you want a name added to, or removed from, our “Ongoing love, support, and prayers of healing…” list.

Are you receiving Acts of Caring via email?
Acts of Caring now goes out to all Mishkan members. It is our communication central for sharing life cycle events and community needs for help. If you are not receiving Acts of Caring, please check your spam, or if you have gmail, your solicitations folder (Acts of Caring is distributed by Constant Contact). If you unsubscribe from Ma Hadash, intentionally or accidentally, you will also be unsubscribed from Acts of Caring. Please contact the office for clarification.

Acts of Caring
Acts of Caring lets the Mishkan Shalom community learn about significant events in the lives of our members. In this way, we can reach out to one another in times of grief, illness, and joy. To reach us simply email: actsofcaring@mishkan.org.

HINENI--HERE I AM
If you could use a little help because of illness, or joy (new baby!) or you know of a Mishkan member too shy to ask, please email actsofcaring@mishkan.org and we will reach out. Hineni offers concrete support to members in need of short term help, including meals, visits, transportation, etc. If you would like some help, but do not wish a public solicitation, please contact the rabbis, or actsofcaring@mishkan.org and we will speak with you privately and seek to arrange help. Our Hineni coordinators are Lisa Mervis and Chris Taranta.

Got Nachas? Sharing your good news is a marvelous way to connect our community! Please don’t be shy - send all lifecycle events you would like to be posted to our email address: actsofcaring@mishkan.org.
T’filot

Please join us each Saturday for *Torah Study* from 9:00 a.m. – 9:55 a.m.

**Saturday, June 1, 10:00 a.m.** – A Way In Mindfulness Service, with Rabbi Yael

**Monday, June 3, 7:00 p.m.** – *Rosh Hodesh* Celebration

**Saturday, June 8, 10:00 a.m.** – A Way In Mindfulness Service, with Rabbi Yael

**Friday, June 14, 7:30 p.m.** – J-Pride Shabbat & Kabbalat Shabbat Service Under the Stars, with Rabbi Shawn

**Saturday, June 15, 10:00 a.m.** – Shabbat Service, with Rabbi Shawn. Theo Robinson will be called to the Torah as Bar Mitzvah.

**Friday, June 21, 7:30 p.m.** – Kabbalat Shabbat Service Under the Stars, with Rabbi Shawn

**Saturday, June 22, 10:00 a.m.** – Shabbat Service, with Rabbi Shawn and Hope Honeyman

**Saturday, June 29, 10:00 a.m.** – Shabbat Service, with Rabbi Yael. Ave Rose Gold will be called to the Torah as a Bat Mitzvah.