Shining Our Light in the World

by Rabbi Shawn Zevit

I pray you all had a connecting and gratitude-filled Thanksgiving celebrations. In the wake of the scorching of the earth and loss of life in the California fires, alongside anti-Semitic, racist and hate-filled gun violence, reminding ourselves where gratitude, love, connection and solidarity really do exist has never been more important. I hope that you took time with family and friends to share your gratitude for life and each other, to focus on commonality even where there are differences, and on the enduring importance and nurturing of diverse relationships.

As we head towards the months of Kislev and Tevet, we open with the first of three Shabbat morning Hebrew Schools planned for this year. On December 1 we will have guests from the different faith communities we work with for the rights of all human beings and the planet itself. Reverend Mark Tyler of Mother Bethel and Reverend Greg Holsten, POWER’s Executive Director, and other faith leaders will celebrate Shabbat with us, our Hebrew school children, parents and Teen Leadership participants with Rabbi Joysa. We will commemorate Human Rights Shabbat, and honor New Members who have joined Mishkan Shalom since last year at this time.

Kislev also ushers in the eight-day celebration of Hanukkah, our Festival of Lights and Rededication. We will gather communally with our school families, Wednesday evening December 5 at 6:00 p.m which will begin with candle-lighting, and offerings from Makhatat Micha’el: Mishkan Community Choir. We also have a full Hanukkah Shabbat weekend of events to plug into as well.

When the ritual of lighting the Hanukkah Menorah evolved, it was originally an oil lamp that was lit on the outside of the home doorway, as a way of rededicating ourselves and claiming Jewish identity. It demonstrated our willingness to shine our light into the world and not hide from engagement in the larger society. Sociopolitical and meteorological realities forced the menorah indoors, and the custom developed in some communities to put it on the windowsill instead. Shining our light to illumine the night in the shortest days of the year is a vital balancing energy to the hate and division so many of us are rising to heal and overcome in our daily lives.

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In more recent years, 
*Hanukkah* has taken on a life of its own, in terms of religious freedom, responding to the tensions of commercialization, and dedication of one’s values in personal and public life. *We can do this through giving of tzedakah to a different cause every day of Hanukkah.* We can also rededicate ourselves to our relationships and strengthen our commitments to each other in our Mishkan community and beyond.

Judaism in the public square, as exemplified by the annual lighting of a communal hanukkiah or Hanukkah menorah here in Philadelphia, will occur Tuesday December 4, in which I will participate in on our behalf, is a concrete example of the mainstreming of *Hanukkah* into American life.

Interestingly the books of Maccabees (I and II, as well as the later III and IV) were only preserved in the Christian Bible and not in the Hebrew Bible. The story of the miracle of oil that last eight days is a later rabbincic layering on the Hanukkah event to distance from the initial political and spiritual revival in 167-8 BCE that had descended into corruption by the time of the fall of the Second Temple in 70 C.E.

*Rabbi Mordechai Kaplan,* saw *Hanukkah* as a key festival in the ongoing reconstructing of Jewish life to remain relevant and compelling in our time. His words resonate even more deeply given some of the hateful rhetoric and lack of civility in the recent election cycle and the racism, homophobia, antisemitism, and xenophobia that have come into the open:

“If the observance of *Hanukkah* can awaken in us the determination to reconstruct Jewish life, by informing it with a religious spirit characterized by absolute intellectual integrity, unqualified ethical responsibility and the highest degree of aesthetic creativity, it will indeed be a Festival of Dedication.”

_The Meaning of God in Modern Jewish Religion._

In explaining why, the Hasmonean Jewish leaders constructed the blessing “to kindle *Hanukkah* light” and not “lights”, *Rav Kook, the first chief rabbi of Israel* writes, “

**A person drawn to one light believes if another person is predisposed to different lights the quality of light is diminished. However, as each person strives to strengthen the positive aspect toward which they are naturally inclined, the collective is built up and improvements multiply... Peace will prevail in the future when it is clearly recognized that all of the different, individual lights are in fact one single light.”** – Olat Re’iyah, p.435

(continued on Re’iyah, p.435)

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**Light One Candle in the Dark**

(Music and Words by Shawn I. Zevit)

*A song for Hanukkah, for spiritual rededication, identity reclamation, and for liberation of all peoples.*

Huddled here the shadows dance against the wall,  
The dark’s embrace has come to call;  
We gather tightly in the inner space  
The prayer is whispered face to face... into the nightfall.

We will not stand for mindless tyranny  
To no stone throne would we bend a knee  
We take the sword into oppression’s heart  
No callous threat can tear us apart from our God.

**Chorus:**

*Light one candle in the dark for the miracles of old,  
Light one candle in the dark for the stories yet untold,  
Light one candle in the dark for the hope that will not die,  
For freedom’s never-ending spark,  
Light one candle in the dark.*

Today we stand blessed by being free,  
Protected by your wings of liberty;  
And yet there’s places where the oil pours about;  
Cannot hide while others’ lights go out... and still be free.

*Light one candle in the dark...*
What might the Mishkan school schedule look like?

Join the conversation!

For one day in November – the day the sudden intense ice storm struck and left all of us parents scrambling with early school closures – education directors at Reconstructionist congregations convened at the DoubleTree Hotel and swapped stories. The Reconstructionist Educators of North America scheduled its annual meeting in conjunction with the broader Recon convention.

In the business meeting of the day, I was elected to the position of secretary for the RENA board for a two-year term. I’m happy to be able to fulfill this modest volunteer position. I hope our new fundraising efforts might make it possible for me to attend RENA’s annual meeting next November in San Diego.

The biggest surprise was seeing how many congregations are changing the very structure of how they teach Hebrew aleph bet and prayer liturgy. For my first two decades in Jewish education, the debate was over which textbook was best, or which order was best to introduce the Hebrew letters. Then the focus shifted to how much to embrace digital platforms and how those different platforms compared.

Now, I see a growing number of communities move their entire Hebrew and prayer curriculum outside of the standard classroom setting, to do all that work in what is basically a tutoring session. For lack of a uniformly embraced term, I’ll call this the SSG Model (Super Small Group model).

Of course, one-on-one study with a tutor is how all schools prepare kids for their b’nai mitzvah ceremonies – usually beginning the year before their 13th birthday. What is new is using this tutor-styled model for all or nearly all prayer study—from 4th grade or even 3rd grade onward.

How exactly communities do this varies, of course. From my informal assessment, it seems that most of these schools have retained twice-a-week classes for kids in 2nd and 3rd grades, but beginning in 4th grade, when Hebrew work moves from letter recognition to decoding (or reading), the SSG model kicks in.

One community who is using this model locally is Kol Tzedek in West Philadelphia. There, the ed director creates pairs of students (chavruta partners) who meet in person with their teachers once per week for 45 minutes of liturgy study. The students are paired based on Hebrew level and sometimes carpooling.

An ed director in California tutors each of her students via Skype for 30 minutes once per week, one student at a time. (Her school has only 10 students total between 4th and 6th grades, so this teaching is part of her contract.) The kids still meet in person on Sundays to do the civ/holiday portion of their curriculum in mixed-age classrooms.

These are just two examples.

Create A Working Group?

Back at Mishkan, at our September teachers meeting, several teachers expressed enthusiasm for doing some deeper brainstorming about the larger structure of our school calendar: When we meet, what days, how long. It’s been several years since our community considered these questions. This isn’t to say that all the teachers believe we need to change anything; but there was a consensus that the time was maybe right to plan some community meetings to ask and explore the question.

What do you think?

We can get a working group of interested parents together to research a variety of models – based on the size of our school, our community values, our pedagogical goals – and come up with a proposal to bring to all school families. Keep in mind, the proposal could very well be to just keep things as they are; but whatever conclusion this working group reaches, I think we could learn a great deal from undergoing the process.

The teaching staff and education committee will continue to examine these ideas this year. If you would be interested in joining a working group to consider our larger school schedule, please drop me a line.

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In the meanwhile, I have also messaged all my RENA colleagues to collect more detailed information on how they structure their SSG programs. I can bring that information to whatever working group we might like to create.

One final update on this topic: this past month, a working group of Jewish educators affiliated with Jewish Learning Ventures launched a working group dedicated to exploring different Hebrew school curriculum models. With weekly Zoom meetings, we participants share best practices, present challenges, and basically work together to improve the educational content of our schools. I am so excited to be part of this process!

Keep bundled up and stay in touch. I love hearing from you all on whatever the topic, and always appreciate your ideas and feedback!

B’vraham,
Rabbi Joysa

*Congregational School*

*(continued from previous page)*

Notes from the Reconstructing Judaism Convention

Mishkan Shalom members attended, led services, and taught at the recent Reconstructing Judaism Convention held in Philadelphia in November. See Rabbi Shawn’s entry and photos on our Facebook page [HERE](#); for music from the convention, [Click Here](#).

MLK Weekend, January 18-19,
Spend Shabbat with our Founding Rabbi,
Rabbi Emeritus, Brian Walt

Join us for a reunion with our founding rabbi, Rabbi Brian Walt. Spending time with Rabbi Brian will give us the opportunity to look back at our foundational roots, feel pride in where we are today and then gaze forward at what’s ahead for this beloved congregation.
Adrie Forrester Young

December 8

If Adrie had to sum up her *tikkun olam* project in one word, it would be this: Plastic.

She was a kindergartener when she first became fascinated with the ocean: its undersea creatures, its undiscovered depths. But she soon learned about the Great Pacific Garbage Patch, an enormous glob of discarded plastic—its weight equivalent to that of 500 jumbo jets—lodged underwater between California and Hawai‘i.

“The ocean’s far from Philadelphia, so I’m focusing on the Schuylkill,” Adrie explains. “I’m going to do a letter-writing campaign to try to ban plastic bags in Philadelphia. They’re a big contributor to pollution in the ocean. In the Spring, I’m going to organize a cleanup along the Schuylkill River.”

It’s the kind of hands-on project Adrie loves, like the cinematic travel guide she and a classmate created this year as part of a cultural studies unit on human ancestors at The Philadelphia School, where she’s in 7th grade. Or the challenges she takes on at the Philadelphia Rock Gym—climbs in which she can spot the start, the end and the obstacles along the way.

Adrie’s also relished taking a deep dive into her *Torah* portion, which describes the dreams that perplexed Pharaoh and became Joseph’s ticket out of jail.

In *parasha Miketz*, (Gen. 41:1-44:17), Pharaoh dreams of seven plump and healthy cows being devoured by seven thin and ravenous cows, then of seven ripe ears of corn swallowed up by seven withering ears. Joseph, who has already established a reputation for dream forecasting, is released from jail to interpret Pharaoh’s dreams.

“That made Adrie think about the ways God communicates in the *Torah*. Sometimes God shows up as a burning bush, sometimes as a dream or vision. It made me wonder why God communicates with different people at different times.”

Does she see signs of God’s missives in contemporary life? “I think of God as less of a person but more of a force, a godliness that is everywhere. The small acts of kindness you see every day might be a part of God.”

“It’s really interesting, thinking through everything and watching my d’var evolve. I’ve really enjoyed the process.”

Adrie’s Mishkan memories go back to *Shabbat* School: learning the *alef-bet* and earning prizes. “I didn’t like having to wake up early but I always enjoyed seeing my classmates.” In recent years, she’s appreciated the Saturday mornings when Hebrew School students join the morning service.

Adrie knew she wanted to become a *bat mitzvah*. She began last spring, working with Cantor David Acker, who would record himself chanting parts of her *Torah* portion. “I would listen to it, get familiar and sometimes sing along. As I got more comfortable, I’d sing it without the recording. It felt more comfortable to learn the words with the tune.”

Adrie likes Mishkan’s sense of community, and she looks forward to leading that community in prayer: “Just standing there and reading from the *Torah* makes me excited,” she says. “It’s a big moment in life, a big rite of passage, a milestone. A place where you can look back and think, ‘I’ve really accomplished a lot.’”
June Kaplan-Mayer - Parshat B’reshit
Saturday, Sept. 29, 20 Tishrei

I’m interested in science, enough to ask how the world was created? The second chapter of Genesis is, a poetic creation story, that I understood better and was more fun to read… It is so cool that our ancestors didn’t have just one story, it’s almost as if we can pick which story to read! And we as Jews have been creating stories from what is not said in the Torah as well as what is said from the very beginning/ B’reshit. We call this process “midrash” which literally means to seek or search out something we don’t understand.

So, now I want to ask you to think about what your midrash is, if you had the chance to experience the first day of life? What would you notice at first? What would be the first thing you would do? How would you choose to live so you could live in harmony with creation?

Talia Newman - Par’shat B’reshpit
Saturday, October 6, 27 Tishrei

The ancient rabbis noticed the difference in the first chapters of Genesis as to how humans were created, so they thought, “What could we do to explain this?” They adapted a story from the Babylonians that tells of a demon Lilith who steals babies… Lilith was, according to this midrash, the real first female. She and Adam were originally created at the same time, like in the first chapter, meaning that they were equal. But Adam didn’t like their equality, so Lilith ran away. Later, she refused to come back to the Garden of Eden after she paired up with the archangel Samael.

I think it is interesting that she ran away on her own instead of getting banished or killed. It’s cool to me because much later, in the 20th century, she was thought of as the first feminist because she stood up to Adam.

Based on what I’ve just said, about Lilith and Adam and Eve, and given everything that’s happening today around gender roles, do you relate to any of the pieces of the story? What do they teach us about gender roles today? What would the world look like if everyone could truly be themselves.

Jed Cohen - Par’shat Noah
Saturday, October 13, 4 Heshvan

After the flood ended Noah and his family went back to the land. A few generations later a group of people settled in Shinar, in what is today the Middle East, and decided to make a town with a tower that touched the sky—The Tower of Babel. They did this to make a name for themselves, so that they wouldn’t be scattered across the Earth. When G-d saw the tower and heard the people thinking about becoming more powerful than G-d after building the tower, G-d worried what they would do with this power, so G-d scattered them across the Earth and gave them different languages.

People wanted to build a tower to prevent being scattered, but because of the tower that’s exactly what happened. Rashi quotes proverbs and says “what the wicked man plots overtakes him” I think that “the wicked man” means that when people are...
planning to gain something in a self-centered way it backfires. For example, when Hitler wanted to take over the world, he lost everything. In the end, I think the Tower of Babel story is in the Torah to teach us that humans should not attempt to be take lots of power and use it to harm others. 

**Everyone has wanted or enjoyed power in their lives in some way, but what draws the line between simply wanting power and oppressing those around you to get that power?**

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**Max and Maya Rogers - Par’shat Vayerah**  
**Saturday, Oct. 27, 18 Heshvan**

**Max:** In this par’shah a lot of interesting things happen. First of all the part I just read from the Torah three angels came to Abraham and Sarah’s home; they had good and bad news to tell them. The good news was that Abraham and Sarah were going to have a son. The bad news was the cities of Sodom and Gomorrah were going to get destroyed because there was so much bad behavior from the citizens.

The point I want to focus on today is Abraham’s faith in God. He waited so long for a son just to be willing to sacrifice him because God told him to. God told Abraham to go up a mountain and bring Isaac as a sacrifice. Sarah was not made aware of any of this by neither God nor Abraham. When they reached the top God told him to sacrifice Isaac. As Abraham was about to sacrifice him God told him to stop and sacrifice something else just at that moment a ram appeared stuck in a bush. Abraham ended up sacrificing the ram instead.

While the Torah does state that Abraham waited until the next morning to go and sacrifice Isaac, I think that it is absurd that Abraham followed God’s instructions without question. This is the same guy that challenged God about the fate of Sodom and Gomorrah just a few chapters ago. It is even more crazy that he was going to sacrifice Isaac because he waited a very long time to have a son with Sarah.

At the same time the Torah is open to any number of interpretations, which means that what happened or what were meant to understand is not what we are meant to take literally. Abraham could have interpreted the words that he was hearing wrong because the angel stops him from sacrificing Isaac and Jewish values are very against child sacrifice and abuse. Where do all these ideas bring us to today? **Do you think Abraham was right to listen to God without question? A related question I have for you is that if you waited all of your life for something then you got it just to give it away for a bigger reason, would you?**

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**Maya’s Bat Mitzvah Project Speech:** My other project has been working with Max to pick up trash at the Wissahickon. I had a hard time at first, because we would work in the heat picking up trash and then people would still litter even as we were picking up trash. After I thought about it, I did realize that it is not right to ignore a problem just because it feels too big or not help just because other people around me are still misbehaving. I think that is one of the messages of this week’s Torah portion. If we stand around while other people are littering and do not do anything, than we are not any better than those that are throwing the trash on the ground. This is true for lots of situations in life.

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**Amanda Katz - Par’shat Tol’dot**  
**Saturday, November 10, 2 Kislev**

The pars’kah or section I just read Torah from is called Tol’dot which means “the generations”. It follows the story of two brothers, Jacob and Esau, the sons of Rivka and Isaac. Rivka favors her son Jacob, and Isaac favors Esau. From a few moments before Jacob and Esau were born God told Rivka that Jacob would be the leader among the two brothers for an extremely long time. In other words Jacob would control Esau for a while. The situation of each parent favoring one child can be very relatable to a lot of people with siblings. I believe that for the most part everyone experiences jealousy at some point in their lives.

**How have you dealt with jealousy when it came up with a relative or friend or even co-worker? How did you respond to that situation? Did it break the relationship, or if not in what ways were you able to work through the jealous feelings and keep the connection?**
Report from the Mishkan Refugee Collective

By Sharon Barr

The Mishkan Refugee Collective continues to support the Ramirez family now living in Mt Airy. Several Mishkan members supported the two younger girls in their first participation in a soccer league. Many thanks are due to Chestnut Hill Youth Sports League as well for making this participation financially possible.

Mishkan has also continued its alliance with the New Sanctuary Movement. A number of Mishkaners attended the monthly dinner in October to support the two families living in sanctuary at FUMCOG. These dinners will be every fourth Friday as long as the families remain in sanctuary. The families prepare the food and donations are accepted at the door.

Mishkan member Gail Bober attended the October dinner and had this to report:

I was very pleased to see the support from various communities and congregations, as a large and friendly crowd filled the room. There was a feeling of warmth and compassion as the families in sanctuary at FUMCOG spoke to those assembled. I found the panel who spoke of their experiences providing sanctuary in the 1980s very interesting because I was not aware of the circumstances at that time. Although there may have been some similarities to today's sanctuary movement, the tenor of today's movement is fraught with such negative political overtones and desperation. Oh, and the food made by the families was delicious!

If you are moved to take action to support immigrants to the United States, NSM has also proposed the following action item. You can learn more on their website at www.sanctuaryphiladelphia.org. Action steps to protect the rights of immigrants can also be found on the website of HIAS Pennsylvania, www.hiaspa.org.

Here is a Video with more of the families' stories and background on what it means to take sanctuary:

If you haven’t done so already, please sign the families’ Petition and share it widely.

And if you can, I hope you will donate Here to help the family cover their costs.
From New Sanctuary Movement:

The Trump administration announced new rules to turn away families fleeing violence in Central America and block access to asylum at the southern border, as the caravan of people seeking protection continues on their a long journey. These families are fleeing violence, desperation, and persecution and are traveling together for safety on their dangerous journey. Blocking people fleeing violence and persecution from accessing protection is a violation of both U.S. and international law. It is also immoral, cruel and unnecessary.

We must demand that our elected officials defend our values and protect the right of people who have undertaken the difficult journey to legally seek asylum.

Please Call Your Members of Congress to tell them to do everything they can to stop Trump banning asylum seekers. Call (202) 224-3121 for your Senator and 202-225-3121 for your US Representative. To find out who you’re Senator and Rep are, click here.

Sample Script:

“I’m your constituent from [City, State, Congregation], and [as a person of faith], I urge you to affirm the right of all people to seek asylum and protection. Central American families – men, women and children – are fleeing safety wherever they can. This must be treated as a humanitarian crisis and refugee situation, rather than an immigration enforcement issue. I call on you to do everything in your power to ensure the administration processes and welcomes asylum seekers and upholds family unity. To turn them away, incarcerate or prosecute them, or separate their families runs counter to our moral duty to ensure that people are properly screened to determine if they qualify as trafficking victims, asylum seekers, or others in need of protection. My community welcomes asylum seekers and immigrants, and I urge you to do the same.”
Saturday Night at the Movies:

A New Movie! A New Date! (An Old Movie...a New Print!)
Watch for Details in the New Year!

We’re swapping-out what is generally considered to be one of the finest films of Yiddish cinema -- The Dybbuk – for what is generally considered to be the most popular Yiddish film – the 1936 musical Yidl Mitn Fidl, starring Molly Picon – as we continue our One Book Mishkan programming for Born to Kvetch: Yiddish Language and Culture in All of its Moods, by Michael WexPlaying... Paused , in the new year.

With apologies for the calendar change, we’ll share the whys and wherefores in January’s Kol Shalom, so watch this space for some interesting tidbits!

“The Schmooze:” or “Yiddish and You: Sharing Reflections:” We’re having a fine time hearing favorite Yiddish phrases, expressions, words (and curses!). Send us your stories and reflections on your experience of Yiddish...we’d love to share them with the community!

Send Yiddish favorites, suggestions and offers of participation in Arts Night, questions or suggestions to: library@mishkan.org. See you in the Library!

The Shmooze *

What is this man is feeling right now?
Fertummelt, ferblunjit unt fermisht!

More New England Yiddishisms from Adam Blistein:

My father had an expression to describe someone who was so confused that s/he was out of control: “fertummelt, ferblunjit unt fermisht.” Any one of those words is enough to say "confused," but (as this very helpful list points out) fermisht also connotes "acute disturbance," and the combination of the three words leaves no doubt as to what poor shape the sufferer is in!

http://www.sbjf.org/sbjco/schmaltz/yiddish_phrases.htm

(In my dad's New England accent, the "fer" at the beginning of each word sounded more like “far,” and the very emphatic accent in all three words was on the second syllable. If you can imagine one of the Kennedy's speaking Yiddish, you will be close to what he sounded like.)

* chat, small talk
G’milut Hasadim/Acts of Caring

by Gene Bishop, Stephanie Shell and Ariel Weiss

Mazel Tov

We offer a hearty mazel tov to Adrie Young and her family, as she becomes bat mitzvah this month. More mazel tovs to Rachel and Billy Linstead Goldsmith, who welcomed their daughter, Evelyn “Evvy” Linstead Goldsmith; to Steve Jones, who welcomed his granddaughter, Adelaide Jones-MacLaren; and to Carol Towarnicky and Ron Goldwyn, who welcomed their grandson, Matthew Beckett Goldwyn.

Condolences

We also send heartfelt condolences to David Acker, his husband Bob and their children Lorenzo and Miriam on the death of David’s mother, Beatrice Dubin Acker. May Bea’s memory be for a blessing, and may David, Bob, Lorenzo, Miriam and their family be comforted among all who mourn.

Love and Support

This month we send our ongoing love, support, and prayers for healing to Mishkan members Gene Bishop, Abby Ruder, Michael Schwager, Denise Kulp, Mateo Caplin, Gene Lopata, Eilen Levinson, Ray Kaplan, Teya Sepinuck, Erica Eisenberg, Jane Lipton, Adam Tuttle, Claire Needleman, Robin Berenholz, Bernice Bricklin, Mark Goodman, 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 Martin and Maureen Ashare (father and mother of Becky Ashare), 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), Lorna Michaelson (mother-in-law of Joe Brenman), Edgar Galson (father of Wendy Galson and father-in-law of Susan Windle), Don Levinson, brother of Eilen Levinson, 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.
Yahrzeits

Hannah Carner-12/2-Kislev 24
  Grandmother of Hannah Ashley

Peter Leonard-12/2-Kislev 24
  Step Father of Helene Halstuch

Dorothy Sacks-12/9-Tevet 1
  Aunt of Alyse Saltzman

Louisa Garretson-12/10-Tevet 2
  Mother of Janet Garretson

Arthur Lang-12/10-Tevet 2
  Father of Bill Lang

Dale Tindell-12/10-Tevet 2
  Father of Sheila Tindell

Marvin Levin-12/11-Tevet 3
  Father of Barrie Levin

Richard Goldstein-12/12-Tevet 4
  Father of Lauren Kahn

Michael Towarnicky-12/12-Tevet 4
  Father of Carol Towarnicky

Dominique Gignoux-12/13-Tevet 5
  Father of Alexandra Gignoux

Samuel Laver-12/13-Tevet 5
  Father of Lance Laver

Samuel Laver-12/13-Tevet 5
  Grandfather of Claire Laver

Glenn C. Forrester-12/14-Tevet 6
  Grandfather of Anna Forrester

Bessie Saltzman-12/14-Tevet 6
  Grandmother of Alyse Saltzman

Albert Tarler-12/14-Tevet 6
  Father of Jay Tarler

Vickie Feinblum-12/15-Tevet 7
  Mother of Ruth Conviser

Ervin Sacks-12/15-Tevet 7
  Uncle of Alyse Saltzman

Sara Weinreb-12/18-Tevet 10
  Mother of Lisa Weinreb-Mervis

Edward Gartman-12/19-Tevet 11
  Grandfather of Robin Berenholz

Cliff Rainey-12/20-Tevet 12
  Partner of Eilen Levinson

Louis Kramer-12/21-Tevet 13
  Father of Marilyn Ackelsberg

Sylvia Ackelsberg Heller-12/23-Tevet 15
  Mother-In-Law of Marilyn Ackelsberg

Phyllis Hausman Loeb-12/23-Tevet 15
  Mother of Deenah Loeb

Betty Ruder-12/23-Tevet 15
  Step Mother of Abby Ruder

Herman Louis Weisberg-12/23-Tevet 15
  Father of Lawrence Weisberg

Mortimer Abeles-12/25-Tevet 17
  Father of Judy Mock

Jesse Kohen-12/26-Tevet 18
  Father of Arnie Kohen

Frank Mintzer-12/26-Tevet 18
  Father of Deborah Schwartzman

Esther Rosenberg Nemtzow-12/26-Tevet 18
  Grandmother of Davinica Nemtzow

Clare Feldman-12/27-Tevet 19
  Mother of Jim Feldman

Goldie Goodman-12/27-Tevet 19
  Mother of Mark Goodman

David Attia-12/29-Tevet 21
  Father of Mordechai Attia

Hyman Kraff-12/29-Tevet 21
  Father of Sue Ellen Liebman

Albert Schurr-12/30-Tevet 22
  Father of Cindy Perkiss

Bernard Kleppel-12/31-Tevet 23
  Father of Judy Kleppel

Charles Sedgh-12/31-Tevet 23
  Father of Gilda Sedgh
T’filot

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

Friday, December 7, 7:30 p.m. – Kabbalat Shabbat Service with Rabbi Shawn and Rosh Hodesh team

Saturday, December 8, 10:00 a.m. – Torah Study, Eugene Fleischman Sotirescu; Shabbat Service with Rabbi Shawn. Adrie Young will be called to the Torah as a Bat Mitzvah.

Saturday, December 15, 10:00 a.m. – Torah Study with Lennie Perlman; A Way In Mindfulness Service with Rabbi Yael

Friday, December 21, 7:30 p.m. – Kabbalat Shabbat Service, with Rabbi Shawn

Saturday, December 22, 10:00 a.m. – Torah Study with Rabbi Shawn; A Way In Mindfulness Service, with Rabbi Yael; Tot Shabbat Music Circle with Rabbi Joysa

Saturday, December 29, 10:00 a.m. – Shabbat Service, with Rabbi Joysa

FOR ADDITIONAL SHABBAT OR WEEKEND PROGRAMMING,
VISIT THE WEBSITE CALENDAR

Rabbi’s Letter

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Our Jewish tradition, spiritual practices and core commitment to tikkun (repair and rebalancing of the world and of our own souls) must guide us through the turbulent seas we now navigate. The possibilities and challenges of Hanukkah are imperatives for us today. I wish all of you a hag sameach as we explore the season of light in the darkness and darkness in the light- with all of us realizing we are in fact part of one precious planet, and one radiant light- AND this light will not self-regulate. We will need to re-dedicate, Hanukka-ize” ourselves if you will, through love, radical and responsible welcoming and determined activism over-and-over again to be shomrim/upstanders of the principles, and values we hold dear.