“We must never become inured to violence or racism... our capacity for surprise at the unspeakable is what keeps us human.”

– Rabbi Abraham J. Heschel

Our continued prayers for the souls and Jewish families of those whose lives were recently taken by hateful acts at Tree of Life/Dor Hadash synagogue in Pittsburgh and in Louisville, Kentucky - and to those struggling to survive and heal. The pain of this anti-Semitic and racist violence runs deep- and so does the resolve and love that will not diminish to claim our values and relationships that are stronger than ever.

Their Names:
Joyce Feinberg 75
Richard Gotfried 65
Rose Maling 97
Jerry Rabinowitz 66 (Dor Hadash)
Cesil Rosenthal 59
David Rosenthal (brothers) 54
Bernice Simon 84 and
Sylvan Simon (a married couple) 86
Daniel Stein 71
Melvin Wax 88
Irving Youngner 69

Their Lives: https://tinyurl.com/ycbc7hr5

Maurice Stallard and Vickie Jones,
Louisville, Kentucky

May they Rest In Peace.

Rabbi’s Letter

Mordechai Kaplan and the Second Century of Reconstructing Judaism

Commemorating the Convention for Reconstructing Judaism, Philadelphia, November 15-18, 2018

by Rabbi Shawn Israel Zevit

Prior to serving as lead rabbi for Mishkan Shalom, I participated in numerous conversations about the mission and goals of our now called Reconstructing Judaism. In my years of traveling throughout Canada and the United States I heard many interpretations of Reconstructionist theology, philosophy and practice from self-described “classical Kaplanians” to “neo-Hasidic” Reconstructionists. Some were attracted by the intellectual rigor and cultural, philosophical and theological idea of Reconstructionism and others were seeking an integration of the body, emotional intelligence and spirit, alongside other seekers and activists. Now a new generation is emerging with multiple identity markers and questioning what belonging to Jewish communal structures actually means. Through all of this, Mishkan Shalom, entering its fourth decade, has been growing steadily as our members continue to find meaning and purpose in our spiritual, activist Jewish community.

If you read the inspiring first two volumes of Kaplan’s diaries (Communings of the Spirit, edited by Mel Scult), you will perceive a man concerned not only with the clear, accessible articulation of his key ideas, but with a commitment to God-wrestling and a striving for authenticity and meaning.

We need more than replications of Reconstructionism’s past formulations. Using the term “Reconstructionist” to support a personal preference without study, values clarification and willingness to see the needs of the community as on a par with our individual needs is not the democracy Kaplan had in mind. Yet for all the diversity of personality and practice within our 100-plus affiliates, Mordecai Kaplan’s core ideas of religious naturalism, egalitarianism, democratic decision-making,
and an empowered rabbinate and membership have produced dynamic, creative communities. These communities share many important characteristics: gender equality, shared leadership, welcoming atmosphere, lifelong educational practices, liturgical and ritual creativity, a serious embrace of tradition, a commitment to tikkan olam and mutual support, and a conscious search for meaningful, sustainable lives as Jews and as human beings on the planet.

Increasingly, our expanding membership and leadership have been working on articulating what the “it” is that produces the warm, inclusive, participatory, egalitarian communities that we have come to value so dearly. Our movement has a whole new generation of members who are not well versed in Kaplanian thought or Reconstructionist principles, even as they are proud and active participants in the movement. The education, thought-exchange and work for justice and the future of our planet, is being explored in our congregations across the North America and the globe, and through the college and movement for Reconstructing Judaism and, the Reconstructionist Rabbinical College, the RENA educator’s association, and our movement youth camp, Camp Havaya, now on two coasts!

Kaplan spoke of God as the Process that makes for the fulfillment of our human potential. When we enter discussions of an important issue in our community, therefore, we are entering The Process — we are on sacred ground. Godliness can manifest through the approach and content of our decision-making. This Process makes for “salvation,” in Kaplan’s terms, as we move towards an agreed-upon outcome that ideally brings us and our communities into greater self-realization. We are, in short, striving for a Process that contains Godly values and yields an outcome that fulfills the mission of our community and the spiritual growth of the participants.

Of course, we can misuse the idea of democratic participatory process to block needed action and consign decision-making to an endless process of processing. We may overuse Jewish values-based decision-making by applying it to every issue instead of saving it for key issues of community identity and policy. We can also hide behind anti-authoritarian tendencies to undermine rabbis and leaders by insisting that everyone needs to approve every decision or that consensus is required at every turn. The disempowering of leadership simply allows for influence to be exerted subtly and often implicitly, without evaluation and discussion. That said, our movement’s core Reconstructionist values and decision-making processes have very much produced dynamic and creative communities that, for all their diversity, share a generally cohesive and familiar set of norms and policies. Our point has not been to build a Judaism where “anything goes,” but one in which much is possible.

In the world of 21st century Reconstructionism, “truth” is certainly in flux. For example, as the new Exploring Judaism suggests, we are more questioning of the authority of the sciences than Kaplan was, even as we contend with staggering new scientific and technological advances. We are more questioning than Kaplan of the values of American society, and we feel ourselves being shaped by a multiplicity of identities and civilizations beyond the “living in two civilizations” credo. In light of the Holocaust and the never-ending eruption of brutal wars around the world, we question more vigorously than Kaplan the human capability of achieving peace and “salvation” through politics, education and technology.

The hunger for meaning and purpose in our increasingly globalized world and Hubble-enhanced universe has moved us beyond the discussion of Kaplan’s day about theism and atheism to a discussion about how to live Godlier and religiously authentic lives in a culture that champions individualism and personal happiness over communal commitment and peoplehood. Our embrace of egalitarianism since the founding of our movement has meant not only inclusion of women’s voices and feminist concerns, but a need for Jewish men to find a meaningful role in contemporary congregations, and a striving to support LGBTQ Jews, inter/multifaith families, non-Jews committed to Reconstructionist communities, and Jews of multicultural and multiracial heritage, among others. Finally, in our modern “global village,” many Reconstructionist communities

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Dear Friends,

These times we are living into are challenging and full. As we know, they require us to gather our strength, to share our blessings and support and sustain each other as we rise again and again for justice, compassion and dignity.

Here are two Psalms that I translated for this time and some YouTube videos that I find so good for the spirit. Let us continue to share the joys and sorrows, the defeats and the victories. And let the victories come with greater frequency, potency and strength.

Love and blessings to all.
Shalom, Rabbi Yael

Psalms

A psalm of gathering;
The Mystery stands in the Divine assembly,
Among all that is sacred
And renders judgment.
How long will those in power judge dishonestly,
Showing favor to the wicked?
Justice needs to be done for the poor and those in need.
The afflicted need to be rescued, saved from the hands of evil.
Those in power act without awareness,
They act without understanding.
They walk in their own darkness
And the very foundation of the earth shakes.
You said you were worthy to lead, to rule,
But you will fall.
Arise Divine Mystery, guide us in bringing justice
For all the earth, for all the peoples.

— Psalm 82

The psalmist calls out:
God, who sojourns in your tent?
Who dwells on your holy mountain?
The Holy One answers by saying,
The people who dwell with me are those who walk with integrity,
Who do justice and speak the truth from their hearts.
Those who know that words have power and speak for dignity and fairness,
Those who have let go of selfishness and who care deeply for others.
These are the people who will hold steady and not be shaken.

— Psalm 15

YouTube Videos

Here is the master;
Leonard Cohen singing
Democracy is coming to the USA, live in London. It will fire you up to canvas for the midterms—and it is so good.

https://www.youtube.com/watch?v=vHI9BTpGkp8

We Shall Overcome—honoring Pete Seeger’s birthday, sung by an array of artists and activists. It can make us weep and rise.

https://www.youtube.com/watch?v=jW2MRTqzJug

One Love, around the world. ken yil ratzon, May it be so.

https://www.youtube.com/atch?v=4xjPODksI08
Thinking About the Convention

As you have probably heard by now, the Reconstructing Judaism Convention is finally here!

The last time Philadelphia hosted the convention was 2006. I remember vividly because I had just moved here from Colorado to begin the first year of study at the Reconstructionist Rabbinical College. Working as a communications intern for the Reconstructionist movement, Mishkan Shalom member Lisa Tuttle and I worked many late, crazy nights putting together the convention booklet and doing the design layout.

It was at an earlier movement convention, in Portland, Oregan, that I first met Rabbi Shawn Zevit! I was just an RRC-dreamer at the time, and my congregational rabbi in Denver, who also attended the convention, made the introduction.

I remember meeting Rabbi Shawn in the cafeteria, and then watching as all these amazing family-style foods filled with healthy, locally sourced and organically grown pescatarian ingredients were delivered to the tables. I had been to Jewish educator conferences, and Reform and Conservative conferences, the Israeli-Palestinian peace process, and myriad other special causes, but I had never been to a gathering that was so thoughtful about its content, even the FOOD carried a message! I felt a mix of such awe and pride.

Suffice it to say, I can’t encourage you enough to take advantage of this wonderful learning opportunity in our own home town! Even if you can only attend one day’s worth of sessions; even if you can only attend the Saturday night music jam (featuring Nefesh Mountain, among other local and national musicians), the one thing I can promise is that you won’t regret going!

Bringing Home the Books

One modest change I am hoping to integrate this year is the greater use of chapter books in all the grades. All kids are supposed to be doing regular fiction reading for the broader benefit of their educations, so why not have the kids read one Jewish-related book each year that can support and expand upon what they are learning in class.

The first group bringing home a book will be our 6th-graders who will be reading The Devil’s Arithmetic by Jane Yolen, in preparation for their study of the Holocaust next semester. The book received the prestigious National Jewish Book Award in 1989, and while there have been many “copycat” books to fictionalize this subject matter, Devil’s Arithmetic continues to be regarded as one the best ways of supplementing a broader Holocaust curriculum.

While Anne Frank’s diary is also a highly recommended book – and something I would urge all 6th- and 7th-grade kids to read – I opted to require Devil’s Arithmetic instead because it provides the essential element of personal identification. As Yolen explained: “Thrust a young reader back into the heart and mind of someone his or her own age… Let that protagonist ask the questions our young people all want to ask… The answers they get from the folk in the story will astound them, shake them into new awarenesses, really let them remember and be part of history.”

To learn more about the book, here is a review that came out after it was published in 1988: www.nytimes.com/1988/11/13/books/children-s-books-hannah-learns-to-remember.html

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If you aren’t familiar with the National Jewish Book Award, you might want to check it out! One of the things on my personal bucket list is to read every book on the list before I die!

The full list of their prior winners can be found here: [www.jewishbookcouncil.org/awards/njba-list](http://www.jewishbookcouncil.org/awards/njba-list)

Have a great month everyone, and when I look around the room at Convention in a few weeks, I sure hope to find your smiling face!

– Rabbi Joysa

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**Mishkan Teens 2018–19**

We offer a great array of programming for Mishkan teens led by Rabbi Joysa Winter, our Education Director. And we are always eager to hear ideas from teens and parents. Contact R. Joysa at rabbijoysa@mishkan.org.

Here is a range of programs geared just for our teens:

**Teen Leadership Seminar** (with Rabbis Shawn and Joysa) - This Seminar is a pre-requisite for 10th or 11th grade students preparing for Confirmation in the Spring. *Mark your calendars: Sundays, 10:30 a.m. – noon* Times may vary depending on activity: Dec 1 (Shabbat School), Jan 19 (Shabbat School), Feb 24, Mar 17 or 24 (Purim Carnival), April 28, May 19 (Lunch).

**Quad-Shul Teen Youth Social Group** (brings teens together from Mishkan Shalom, Or Hadash, Jewish Children’s Folkshul and Germantown Jewish Centre): Dates and programs TBA

**Food for Thought with Gabby Kaplan Meyer.** This monthly cooking class explores Jewish culture and cuisine while preparing foods for members of our community. Meets one Wednesday evening per month. **Wednesdays, 6:15 - 8:00 p.m.**: Nov 7, Dec 5, Jan 9, Feb 6, Mar 6, Apr 3, May 8, June 5

**Hebrew School teacher’s assistants** and assisting other Mishkan Shalom programs.

**Confirmation:** We offer our older teens (Grades 10 and 11) the opportunity to prepare for Confirmation by following a Pathway to Confirmation which suits their individual needs and interests. Contact Rabbishawn@mishkan.org for more information.

**Full information, fees, registration and dates available at** [https://mishkan.org/teen](http://https://mishkan.org/teen)
Amanda Katz
November 10

If Rebecca—that is, the Rebecca of Genesis, Chapter 25—were alive today, perhaps she would be adding her voice to the #MeToo movement. But at the time of the Torah, Amanda points out, women’s voices were devalued and silenced; they often had to channel their ideas through men.

She explains how, in her parasha’s telling of the rivalry between Jacob and Esau, it is Rebecca, the boys’ mother, who suggests that Jacob masquerade as Esau and trick his father in order to gain the promised birthright.

“Even if what Rebecca did wasn’t morally right, the fact that she had to put it through a male voice, that she couldn’t go out and say it, is kind of anti-feminist,” Amanda says. “I think that’s just a sign that women’s voices weren’t really heard. Nowadays, with all the #MeToo movement, it’s getting much better.

Amanda started Hebrew School three years ago; the warm welcome she received at Mishkan helped ease the academic catch-up. “When I got here, I immediately felt welcomed,” she says. “Everyone was so warm and friendly. I could see myself becoming part of the community.”

Her Hebrew remained shaky until she began working with Rivka Jarosh. “She was so positive and encouraging,” Amanda remembers, offering gentle reminders—“that dot above the vav makes the ‘oh’ sound”—when Amanda was learning vowels.

Even once she’d mastered the mechanics of chanting Hebrew, it took a while to grasp the meaning. “At first, I didn’t feel a close connection with reading Torah. But when I started writing my speech with Rabbi Shawn, he referred to the Torah as a book of faith and morals about family. I realized: This is really magical for me to be able to read it.”

The moral and emotional quandaries in the story of Jacob and Esau resonated. “Some children may feel like their sister or brother is favored in some way. Sometimes I feel a bit jealous of my sister, and later on, I think those feelings were a bit exaggerated. Also, [unlike Isaac], my mom really follows through on her promises. She’s very consistent and very honest.

“I feel like having that personal connection, being able to connect with the Torah, is a great thing.”

Personal connection is also the theme of Amanda’s planned tikkun olam project; she wants to become buddies with someone through Philly Friendship Circle, a Lubavitch-connected program to foster friendships and community for children and teens with special needs.

“Kids like that have a lot of therapists, tutors and helpers, but one thing they don’t often have are friends outside of their families,” Amanda says. “A lot of the outside world judges them. Maybe it’s just kind of lonely. I think it would be nice to get to know someone like that and show them that I’m there for them.”

During the summer, Amanda discussed her Torah portion with a cousin who is a rabbi. He posed a question: “Do you think Jacob and Esau have had their bar mitzvahs yet?” Amanda thought about Jacob’s willingness to trick his father. “He was a little bit reluctant, but he never stood up and said, ‘I don’t think this is fair.’ I think that’s a way of showing that he hadn’t had his Bar Mitzvah yet. After that, decisions become more yours to make, and you become more responsible.”

For Amanda, this pre-Bat Mitzvah year has meant taking steps toward more responsibility. Also, she says, “I definitely feel more connected to my religion. Judaism really matters to me. Getting ready for my Bat Mitzvah…has also really helped me become more of a feminist and an activist.”
I am delighted to be taking over from Reb Michael Ramberg the job of liaison between Mishkan Shalom and the New Sanctuary Movement (NSM). I’ve been so awed by Michael’s dedication to this important work and hope I can carry forward with the same spirit. I will also be providing periodic reports on the work of the Mishkan Refugee Collective, a committee that is independent of NSM but has many of the same goals.

First, a little background if you haven’t followed this work before. The Refugee Collective was formed as a committee of Mishkan a little over a year ago. Judi Bernstein-Baker led the convening of this group. Active participants have included John Schapiro, Harriet Dichter, Brenda Lazin, Nancy Fuchs Kreimer, Sharon Weinman, Marcy Boroff and myself. We work closely with a coalition of other people in Northwest Philadelphia called the Northwest Philadelphia Immigrant Action and Mobilization (NWP IAM). In the past year, the primary work of the collective has centered around support for a Honduran family, currently living in Mt. Airy. The family—Elena Ramirez and her four children—all have asylum cases pending and are being represented by Judi Bernstein-Baker. This family was referred to NWP IAM by NSM. Although the family is not currently facing deportation, we consider them as living in a kind of sanctuary. In addition to the legal representation we, along with the Sisters of St. Joseph and St. Vincents—have collaborated on providing food, clothing, tutoring, rides, and health advice. All the funds we have raised for this work have gone to direct support of this family.

Second, Mishkan has had a long standing relationship with NSM. The mission of NSM is to “build community across faith, ethnicity, and class in our work to end injustices against immigrants regardless of immigration status, express radical welcome for all, and ensure that values of dignity, justice, and hospitality are lived out in practice and upheld in policy.” In September, two immigrant families entered sanctuary in our neighborhood and are living in First United Methodist Church of Germantown (FUMCOG). Both families (Clive and Oneita, a couple from Jamaica and their 2 children and Supaya, a woman from Honduras and her 4 children) are facing possible deportation.

NSM is organizing political and legal support for both families. In a nutshell, this entails seeking the support of both Senator Casey and Senator Booker (the families were living in New Jersey) to prevail upon ICD to issue a stay of deportation. The actual legal process is somewhat complicated, but that’s the essential goal.

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We’d be delighted to have additional support for Mishkan’s immigration work. Here are some concrete things you can do:

1. Contribute to the Refugee Fund at Mishkan Shalom. Please indicate that a donation is specifically for this work.

2. Volunteer to help with specific tasks for the families, such as rides to activities like appointments or soccer games. If you are able to do that, please send me an email at sharonpbarr@gmail.com and I’ll add you next time we do a sign-up request and also send you the form that NSM is using to coordinate its volunteers.

3. Voice your support of NSM’s efforts to obtain a stay of the deportation orders. NSM is collecting signatures on a petition to be presented to ICE to “stay” (in other words to indefinitely delay) the deportation of the families in detention. To sign the petition, CLICK HERE or go to https://action.groundswell-mvmt.org/petitions/keep-families-together-end-the-deportation-suyapa-clive-and-oneita

4. Attend the monthly dinners [fourth Friday of the month at 6PM] at FUMCOG with the families in sanctuary. The dinners cost $10 per person. These dinners are a great way to both meet and mingle with your neighbors and the families and support this important work.
Long-time Library committee member and oft-time book discussion leader, Natalie Gorvine leads our Book Discussion of Born to Kvetch, our 14th annual One Book Mishkan selection. Whether or not you’ve had a chance to read the book, we hope you’ll join us for a lively look at Wex’ psychological and sociological portrait of Jewish life, based on his analysis of how Yiddish has been used by Jews for over a millennium.

The story of a language is often the story of a culture. While most of us retain only pieces of our Yiddish language heritage, what do we retain of the culture which was inextricably intertwined with the language spoken by many of our ancestors until only a generation or two ago?

Bring your stories of whether and how family members used Yiddish when you were growing up, and if or how you use it today. What’s been your experience of Yiddish? Were you raised in a Yiddish-speaking household? Do you speak or understand it? Know some words and expressions? If you’re from a non-Yiddish-speaking background, what’s been your experience with Yiddish spoken around you?

All are welcome as we schmooze a little, enjoy a lively discussion, share stories and, of course, nosh on something yummy…for which the Committee is famous! Put Sunday, Nov. 11, 3:00 - 5:00 p.m. on your calendar, today!

Yiddish and You: Sharing Reflections
The Library Committee would love to publish your stories and reflections in future installments. Send us a little about your experience of Yiddish, your favorite Yiddish phrases, words, curses, etc.

Save the date!
Saturday Night at the Movies: The Dybbuk
December 8, 7:00 - 10:00 p.m., Chapel
Suggested donation: $5.00
Considered one of the finest films of Idishe Kino (Yiddish cinema), the 1937 Polish film The Dybbuk takes us deep into the world where Yiddish was spoken – and sung – just before that world disappeared into the Holocaust. We’ll screen this fantasy drama of star-crossed lovers, enjoy refreshments, excellent discussion and fine company. Mark your calendars today!

Coming Attractions
Arts Night: Yiddish in Story and Song
(Spring date TBD)
We’ll bring the rich world of Yiddish stories to life with staged readings, in English, of stories originally written in Yiddish by several different authors. The evocative world of Yiddish song and klezmer will be highlighted between the readings.

Have you got a favorite Yiddish story whose characters lend themselves to be enacted in a dramatic reading? Send us your suggestions! A favorite Yiddish song? Would you like to perform? Want to join the crew to help run the production? We’d love to hear from you!

Joining the Collection:
Acquisitions maven Natalie Gorvine reports that we have two copies in the library of Born to Kvetch ready to circulate, and will be adding several new collections of Yiddish stories. Watch for details in upcoming articles.

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

by Gari Weilbacher and Sharon Rhode

1. What’s Your Favorite Yiddish Phrase?

   From Robin Berenholz:

   Mine is definitely *Gay kachin aden yahm/go shlt in the ocean*. My very sophisticated and proper grandmother used to say this after something happened that made her angry at someone (though never to their face). It was years before I knew the real meaning of the phrase and I loved that this dignified woman would stoop to something so coarse.

   A second is “*Hak mir nicht keyn tshaynik/don’t bang on my teakettle,*” commonly said when her grandchildren were getting on her nerves.

   From Anndee Hochman:

   My great-grandmother, Ethel, advised my mother and aunt that if a boy got fresh with them, they should “*varfn im in yam un pishn in zeyn aoyer*”—that is, “*throw him in the ocean and pee in his ear.*” I would have loved her.

   I see a trend in these two submissions: the ocean and bodily functions!

   Thank you to Robin and Anndee – Keep ‘em coming!

   – Gari gari@mishkan.org

2. Is This Ancient Egyptian? Yiddish? or German?

   Adam Blistein asks:

   Did anyone else grow up hearing the Yiddish language referred to as “Ancient Egyptian?” My father used to intone, “As we say in Ancient Egyptian, [insert appropriate Yiddish phrase here].” Possibly S. J. Perelman said the same thing, but I haven’t been able to find the reference. Maybe this is just a Rhode Island Yiddish expression? (Although Mishkan member Robert Corwin, who grew up in the same RI shul as I did, has never heard it.)

   and...

   My favorite Yiddish phrase, the one that my father was usually saying when he claimed to be speaking Ancient Egyptian, was – I THINK – *Ess, ess mein kind, nur darf uns aroys varfen*. I say, I think, because (a) I’m more certain about the translation than the Yiddish, and (b) I may be turning a Yiddish phrase into a German one.

   Because he would regularly translate the phrase, I know that it meant: “Eat, eat, my child. We have to throw it away anyhow.” Do you think the Yiddish above is at all close to what he was saying?

   *Ess, ess mein kind,*” (or “kindt”) is a quintessential Yiddish expression. And, the web is full of wonderful lists of Yiddish expressions, phrases, curses, etc. But I couldn’t find Adam’s particular embellishment.

   Thanks to Adam for sharing these stories and questions! – Sharon Rhode
Mazel Tov
We offer a hearty mazel tov to Amanda Katz and her family, as she becomes bat mitzvah this month. More mazel tovs to Harriet Dichter and Jon Schapiro, who celebrated the marriage of their daughter Rose; to Wendy Galson and Susan Windle, who celebrated the marriage of their son Gabriel; to Howie Shapiro and Susan Kershman who celebrated the marriage of their daughter Ariel; and to Rivka Jarosh and Craig Cohen, who welcomed their third grandchild, Amira Collis.

Condolences
We send condolences to Jeffrey Dekro on the death of his mother Betty Sue Dekro; to Sue Levi Elwell on the death of her sister Elizabeth Levi; and to Abbe Fletman on the death of her wife, Jane Hinkle. May Betty Sue’s, Elizabeth’s, and Jane’s memories be for a blessing, and may Jeffrey, Sue, Abbe and their families be comforted among all those who mourn.

Love and Support
This month we send our ongoing love, support, and prayers for healing to Mishkan members Gene Bishop, Abby Ruder, Eilen Levinson, Ray Kaplan, Teya Sepinuck, 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), 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.
Please join us for Torah Study every Saturday morning from 9:00 a.m. – 9:55 a.m.

Saturday, November 3 - 10:00 a.m. – A Way In Mindfulness Service, with Rabbi Yael

Thursday, November 8 – 7:00 p.m. – Rosh Hodesh Celebration

Friday, November 9 – 7:30 p.m. – Kabbalat Shabbat Service, with Rabbi Shawn

Saturday, November 10 – 10:00 a.m. – Shabbat Service, with Rabbi Shawn. Amanda Katz will be called to the Torah as a Bat Mitzvah.

Saturday, November 17 – 10:00 a.m. – Shabbat Service, led by Marc Jacobs and Rivka Jarosh

Saturday, November 24 – 10:00 a.m. – A Way In Mindfulness Service, with Rabbi Yael

Friday, November 30 - 7:30 p.m – Kabbalat Shabbat Service, with Rabbi Shawn

Saturday, December 1 – First Shabbat School/ Human Rights Shabbat/Teen Leadership. Details to come.

Letter from the Rabbi

(continued from page 2)

are responding creatively to the influence and challenges of Eastern religions and “human potential” movements.

As we enter “the second century of Mordecai Kaplan,” intellectual rigor, emotional honesty and spiritual creativity will enable us to continue to evolve with a deep relationship to our Jewish tradition, to our movement’s foundational ideas, and to global issues of environmental, political, economic and spiritual sustainability. Here at Mishkan Shalom, we have the opportunity together to continue to both treasure the heritage of the Jewish people, respond to current needs, challenges and unfolding energies in our times, and in so doing, help co-create and chart the course for the future coming our way. All these areas will be explored at the Reconstructionist Convention. See you there!

Hazak Hazak Hazak v’Nithazek. Let us be strong in our values and lift each other up!
AN INVITATION FROM
RECONSTRUCTING JUDAISM!

Shana Tova! Our Convention from November 15th-18th is almost totally full, and we want to make sure to offer opportunities for our local communities to experience Convention.

We are very excited to offer members of our Philadelphia area congregations the opportunity to attend our Shabbat morning services and programs including Torah Study, a choice of four Shabbat morning services, and the Torah and Concluding service with the entire Convention body.

Torah study begins at 8:30 a.m. followed by davening at 9:45 a.m.

The afternoon workshops begin at 2:00 p.m.

You are also welcome to attend the Shabbat afternoon workshops.

(This offer does not include lunch.)

To attend Shabbat programming at no charge

REGISTER HERE

https://reconstructionistevents.wufoo.com/forms/x1vz4s1j0pujod7/

Be a part of the Saturday night Celebration and Nefesh Mountain Concert beginning with Havdalah. The cost to attend the celebration is $50, and you can register here at the Convention Website.

The celebration begins at 7:30 p.m.