



Reflections on Hope

by Rabbi Benjamin Barnett

Photo by Biel Morro on Unsplash.

On Kol Nidre I spoke about hope. Here are some excerpts from what I shared. – Rabbi Benjamin

Hope and Imagination

In the Jewish calendar, we have just begun what is known as a year of Shmita, the sabbatical year. Every seven years, Torah instructs that all land be deemed ownerless. Fields which were private are open for all to come and eat whatever produce emerges. And anyone who has gone into debt, no matter how crippling, is relieved. Just imagine for a moment, if our society incorporated that kind of compassionate policy, or anything remotely close to it.

Maybe hope begins with imagination, by imagining different ways of being than those causing harm and suffering. This tradition of Shmita is drawn from a deep moral imagination. It asks us to remember that ownership is temporary, and to conceive of a world in which no one goes into crushing debt. We're confined, often, to perceive the world in ways we've been conditioned to. Perhaps hope is driven by our being able to imagine beyond that which our world is saying is appropriate or possible.

Hope for the Long Arc, and Also Right Now

Prison abolitionist Mariame Kaba, who speaks of hope as “a discipline,” writes: “I take a long view, understanding full well that I’m just a tiny, little part of a story that already has a huge antecedent and has something that is going to come after that. I’m definitely not going to be even close to around for seeing the end of it.” Yet she also says: “I believe that there’s always a potential for transformation and for change.”

So much predates us and will go on long after we are gone. And so much is happening right now. Not only is another world possible, another world is always becoming. Sands will shift. In what ways — small though they may be — will we each be a part of shaping them?

Embodied Hope

Tara Brach offers this on what she calls “spiritual hope”: “...hope isn’t hope that things will go...a certain narrow way...[it] is hope for what

is really our potential.” For her hope is a willingness to devote our energy toward that potential. It makes me think of one of the Hebrew words for hope, *tikvah*, whose root, *kuf-vav-heh*, also means gathering or collection. A mikvah, for instance, is a gathering of water. I love this image for hope, that it involves our pulling together our hearts and minds and intentions and energy. Rather than a disembodied idea that we consider or fantasize about, hope is an inhabiting — of our potential, our imagination, and our efforts. This embodied form of hope, I find, can help us be more clear-minded about what it is we are hoping for. It helps us locate our agency, understanding where and how we can make change.

Beyond Hope: The Song Sung through Us

Hope involves making room for the ways in which this world challenges our ability to maintain hope. Joanna Macy, a spiritual elder and longtime leader in the climate justice movement, talks about the “dance with despair.” She speaks of grief and outrage and fear. She says, about any one of those difficult emotions, that “the other face of our pain for the world is our love for the world, our absolutely inseparable connectedness with all life.” Allowing our hearts to break in this moment doesn’t mean surrender. It means opening to the other side of the breaking, in which we discover, perhaps in new ways, what is most essential and life-giving.

As Joanna Macy offers, in addressing this moment of global crisis: “...There’s a song that wants to sing itself through us, and we’ve just got to be available. Maybe the song that is to be sung through us is the most beautiful requiem for an irreplaceable planet or maybe it’s a song of joyous rebirth as we create a new culture that doesn’t destroy its world.”

Who knows which song it is? But let’s find ways, each of us, to sing the song that is ours to sing. Whether we call it hope or something else, may we each find ways to turn this life into song, to turn our world into song. To awaken the possibilities of caring for each other more generously, of building a world together that is more loving and just. May all beings be free to sing their song.

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Hours of Operation

Monday – Thursday	Friday
10 am – 4 pm	10 am – 3 pm

The office will be closed until further notice. You can reach staff during these hours.

November Hakol Submission Deadline

October 15

To find this form, go to havurahshalom.org/submit and click on the corresponding link.

Weekly Email Deadline

Every Tuesday at noon

To find this form, go to havurahshalom.org/submit and click on the corresponding link.

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Hakol is Havurah Shalom's monthly newsletter that is edited and designed by the Communications & Membership Coordinator. If you have any questions or comments please email him at brad@havurahshalom.org.

Havurah's Tashlich 5782

Tashlich has traditionally been a solemn ceremony but in recent years it has become a very social mitzvah. People will often gather at the same body of water to perform the ritual, then they'll catch up with friends they haven't seen in a while afterward.

Tashlich gatherings from several Havurahood groups:

Beaverton-Westside: Cindy Merrill & Susan Brenner

Cindy Merrill and Susan Brenner led Tashlich for the newly combined Beaverton-Westside neighborhood. We also invited the Multnomah/Hillsdale/Garden Home neighborhood because their Tashlich had gotten canceled. In late afternoon on the first day of Rosh Hashanah, 22 of us gathered at Foothills Park in Beaverton to socialize and sing songs, and then we walked across the street to Commonwealth Lake Park to do the Tashlich ritual.

Southeast: Stefanie Hausman

About 50 Southeast folks gathered on Erev Rosh Hashanah outside and it was lovely. We also had a nice crowd by the Tilikum bridge for Tashlich on Tuesday.

Sellwood/Westmoreland and Woodstock/Reed/Milwaukie: Sacha Reich

About 25 households of the recently merged Sellwood/Westmoreland and Woodstock/Reed/Milwaukie (SWaRM)

HavurahHood gathered at Westmorland Park on the first day of Rosh Hashanah for some songs and words before casting flowers, plants and pebbles into Crystal Springs from the bridge at Rex and 22nd. Masked and distanced, it was a joy to meet and be together.

Sabin and North/Woodlawn: Gloria Halper

About 12 families joined Havurah musicians Barb Rueben and Tanya Lux at Broughtin Beach, along with David Dropkin, service leader. Biblical verses were recalled that led us to create a Tashlich ceremony. There were handouts with the 13 attributes of Mercy - with questions David had written for each attribute - and the Columbia River for the Tashlich ritual. Many stayed after to schmooze, which has been dearly missed. A memorable Tashlich!



Tashlich on the waterfront!

Distanced, Yet Together

by Cindy Merrill

On Yom Kippur, I was reflecting on the past year and thinking about the year to come. I had been looking forward to the annual Israeli folk dance camp weekend in Olympia, Washington and visiting my parents in Wisconsin. I excitedly made these plans back in June when the Covid situation seemed more under control, but in the last week, both events have fallen through due to increased Covid cases.

I'm so grateful that videoconferencing technology enables us to "see" each other and connect. I haven't seen my parents in over two years, but through video calls, I regularly see them on a computer screen, talk with them, and share activities from our respective homes. Over Zoom, I've been folk dancing every week with other people in Portland, Seattle, Vancouver, Chicago, and even other countries while I'm alone in my living room. Without the pandemic, I never would have been able to dance with so many dancers in other places, nor learned dances from Israeli choreographers from their homes in other countries, including Israel, Chile, Argentina, Uruguay, France, and England.

At Havurah, we can be together on Zoom and connect and build community through Steering and committee meetings, classes, services, and other events. Videoconferencing obviously isn't as connecting as being together in person, but it enables us to share our events with those who live far away--which wasn't possible before. My parents joined Havurah for High Holiday services from across the country, and we texted about what was going on and who was speaking--similar to the kinds of conversations we had by whispering in each other's ears during services while I was growing up. I know other Havurahniks had out-of-town friends and family join us as

well, including Rabbi Benjamin's parents in Chicago. Over the past year and a half, I have enjoyed participating in Zoom shivahs and bar mitzvahs on the East Coast that I wouldn't have traveled to attend in person, even if there weren't a pandemic.

I miss seeing everyone in person at the Tiffany Center and talking and hugging, though it was heartwarming this year to see Rabbi Benjamin and many service leaders and musicians in our own Havurah sanctuary. I browsed through gallery view in Zoom to see many Havurahniks in their homes--not the same as having a live conversation at the Tiffany Center, but just seeing you all is fun, and with some of you I exchanged kind words via Zoom chat. I was connecting as much as I could through the virtual platform. This year's Tashlich gatherings felt particularly special, though masked and distanced, as we've had so few opportunities for in-person interaction.

In thinking about this year's theme of wholeness and brokenness, I've been feeling the brokenness of our separation and lack of physical contact with others throughout the pandemic. But I also get a sense of wholeness whenever I meet others over Zoom, and we socialize and collaborate and connect with each other. As physically distanced as we are across town or across the country or the world, videoconferencing during the pandemic has brought us together in ways I never would have expected.

So I'll see you on Zoom for now, and I look forward to the day when we can gather together in our building once again. By the time you're reading this, I am hopeful that we will be closer to returning to in-person activities at Havurah.

Book Group

Paper Bullets: Two Artists who Risked their Lives to Defy the Nazis

Tuesday, October 26, 7-8:30 pm

P*aper Bullets* is the first book to tell the history of an audacious anti-Nazi campaign undertaken by an unlikely pair: two French women, Lucy Schwob and Suzanne Malherbe, who drew on their skills as Parisian avant-garde artists to write and distribute "paper bullets" — wicked insults against Hitler, calls to rebel, and subversive fictional dialogues designed to demoralize Nazi troops occupying their adopted home on the British Channel Island of Jersey. Devising their own PSYOPS campaign, they slipped their notes into soldier's pockets or tucked them inside newspaper magazines.

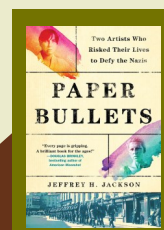
Hunted by the secret field police, Lucy and Suzanne were finally betrayed in 1944, when the Germans imprisoned them, and tried them in a court martial, sentencing them to death for their actions. Ultimately they survived, but even in jail, they continued to fight the Nazis by reaching out to other prisoners and spreading a message of hope.

Better remembered today by their artist names, Claude Cahun and Marcel Moore, the couple's actions were even more courageous because of who they were: lesbian partners known for cross-dressing and creating the kind of gender-bending work that the Nazis would come to call "degenerate art." In addition, Lucy was half Jewish, and they

had communist affiliations in Paris, where they attended political rallies with Surrealists and socialized with artists like Gertrude Stein.

Paper Bullets is a compelling World War II story that has not been told before, about the galvanizing power of art, and of resistance.

Discussion led by Emily Simon.



An Invitation: Shmita Year

by Elianne Lieberman

This year is going to be an exciting and creative one at Havurah, as the Tikkun Olam Cluster invites you to explore with us how we can make this year of Shmita (translated as release) meaningful in our lives. Torah commands us, every seven years, to let the land lay fallow, release indentured servants and release debt. How can we practice a modern approach that addresses climate change and social justice issues? What learning do we want to do? What actions are appealing to us? What do we want to do in community and what do we need/want as individuals?

Here's some of the insights and directions for future discussion and programming that were discussed by participants in Elul and Yom Kippur discussions:

Shmita invites us to be audacious. To seek radical transformation, or simply to personally rest and take care of our mental well-being. Sabbaticals for those of us who aren't teachers! There's a balancing act of forgiving debt for ourselves and those personally indebted to us. Can the community relieve the debt of a stranger? And what about student debt, reparations, restitution for the Native lands we live on? Prison work is slavery, as is child labor, immigrant farm work and meat packing. Let's get inspired from visiting native gardens, pollinator gardens, and a food forest. Journaling and creating art is a part of the process too. We are excited about COVID-friendly swap exchanges and repair circles. And then there are those of us who want to read Talmud and the books of Raj Patel.

Do you want to read the biblical Shmita texts, find resources for a deeper dive, or see more of the proposed programming and ideas? [Follow this link.](#)

Do you have an idea for a Shmita program or activity to lead? Interested in having a discussion with others? Want to read a book or study with others? Have a Shmita question or comment? Want to help with planning a program or activity? We Need You! Email us at shmita@havurahshalom.org and we will answer your questions and/or connect you to other interested people.

Upcoming Shmita Programs

A Shmita for Hearts and Minds: Building our Mental Health Resilience While Doing Climate and Social Justice Work, and Our Personal Healing

Sunday, October 17, 7-9 pm

The Shmita year has foundational teachings to nourish our mental health. Please join Harriet Cooke, and others for a presentation and discussion on how we can build mental~emotional resilience inspired by shmita and other teachings. We will explore the four kabbalistic worlds to better understand and practice what contributes to our mental health.

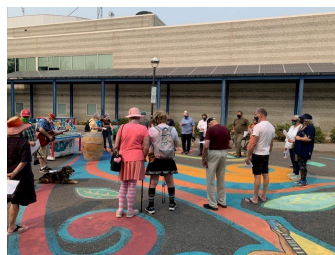
Winter Weather Clothing and Housing Needs Drive *Sunday, October 24, 1-3 pm*

Drop your collected clothing and housing necessities for several NE homeless camps at Havurah. Tikkun Olam's Poverty & Homelessness Committee member, Jenn Louis, has been feeding, clothing, and supplying many other needs to those on the streets. Jenn posts regularly on Havurah's Facebook page "News From the Streets". Havurah volunteers are needed on Tuesdays to help pass out donated items, along with Jenn, as she makes her rounds in NE. For more info contact Jenn Louis. Items Havurah is collecting [listed here.](#)

Shmita Economics: Transforming Our Relationship to Money

Sunday, November 14, 7-9 pm

The Shmita year has ancient teachings to release debts and care for each other and the earth. Please join Marianna Grossman and Harriet Cooke as we spring from these Torah teachings into understanding our modern economy and money systems. How we can participate in transforming our economic system and our own financial lives in a way that upholds our core Shmita values? Explore principles of regenerative economics that can work for people and for the planet. No previous economic understanding is required.



Photos from Havurah's neighborhood groups during High Holidays.

Let's Become an Anti-Racist Congregation

As the work of the Anti-Racism and Belonging workgroup becomes more tangible to the rest of the community, we realize we will inevitably be met with a variety of reactions (curiosity, excitement, confusion, defensiveness, etc.). We thought it might be helpful to share some of the underlying values we identified as being foundational commitments as Havurah strives to become an anti-racist organization and share a little bit about why you might be seeing the work of the Anti-Racism and Belonging workgroup look a little different from Havurah committees. We have committed to the following in our work:

- Centering the voices of BIPOC members in this work
- Acknowledging that harm has been done, and that it will take time and intentionality to build trust and repair/restore those connections
- Acknowledging that this is long-term, slow work, and that for us to make progress as a community, leadership needs to be visibly committed to the work, and we need to have the support of the broader community
- Being intentional about not replicating systems of oppression and white dominant/supremacist thinking and ways of being

As we have centered BIPOC members as leaders in this work, and in recognition that we all have different roles impacted by our own identities, experiences, and privilege we may hold, we have also tried to divide up work in a way that does not place the burden of the day-to-day/logistical work on BIPOC members. One example of this is that white members of the workgroup (Bob Brown and Chris Coughlin) have been serving as the points of contact for questions from Havurah members. It isn't because Bob and Chris are serving leadership

roles, they are simply an initial point of contact.

We have also asked for support from Steering to begin to move this work forward without officially forming a committee. We recognize that this means that our efforts may not fit within standard Havurah processes, procedures and committee structures. This is in recognition of the importance of moving this work forward slowly, carefully, and differently - recognizing that, like most organizations in this country, some of Havurah's current structures may be based in white dominant patterns, thinking, and ways of being that knowingly and unknowingly perpetuate inequities or contribute to patterns of exclusion and harm. We asked Steering for the time and space for our group to explore other models of collective organizing that honor and uplifts diverse ways of working together.

Please know that we are open to further conversation and dialogue to bridge collective understanding to help move our work forward. We will also continue to use Hakol and Hineinu as ways to communicate, although we recognize those vehicles come with limitations.

We hope you have seen some of the Hakol articles about the Anti-Racism and Belonging work we are collectively launching, or that you heard an update at the congregational meeting in June. If you missed previous Hakol articles talking about this work, you can find them in the [May Hakol](#) - page 1 and page 8, the [June Hakol](#) - page 8, the [July Hakol](#) - page 8, and the [August Hakol](#) - page 11.

If you have any questions, please reach out to Bob Brown or Chris Coughlin in their roles as points of contact.

On Behalf of the Anti-Racism and Belonging Workgroup:
Michael Anderson-Nathe, Rabbi Benjamin Barnett, Bob Brown, Chris Coughlin, Alanna Hein, Maria Lisa Johnson, Karen St. Clair



Photo from a Havurah neighborhood group during High Holidays.

Havurah Shalom will call to the Torah the following
B'nei Mitzvah:

October 2
Sophie Nathe
Child of Ben & Michael

October 16
Leyah Boussi
Child of Yshai & Mariah

October 23
Shani Ross
Child of Racheli & Josh

Please join us in celebration and welcome them to
our community. Mazel tov!

Condolences

Jack Wolfe, uncle of Warren Moliken,
beloved family of Sharon, Dylan, and
Jordan, passed away August 21.

Tributes

General Contributions

Sivia Kaye, in honor of Havurah Shalom's good
community work, and to honor the memory of
Bernard Kaye.

Naomi Lager – I want to extend my deepest
appreciation to all who made High Holiday
services so welcoming and inspiring. I found it to
be such an inclusive and thought-provoking
service. I did not feel like a guest but rather like a
member of this amazing community. It was
probably the best service I have attended and I
am an 82-year-old New Yorker, so that says a lot.
L'shana tova to the Havurah community!

High Holidays Contributions

Ariel Linden, in memory of Amos Linden.

Edy Dorsen, in memory of my husband Michael
Dorsen.

Surah Hirsch, in honor of Doris and Louis Hirsch.

Adult Education Fund

Bill Kwitman, in memory of my mother Ann
Kwitman who was always searching for
knowledge.

Spiritual Life Fund

Bill Kwitman, in memory of my grandmother
Sophie Kwitman.

Tikkun Olam Fund

Frances Payne Adler, in honor of Sybil Gordon
Payne.

Building Fund

Lisa and David Ellenberg, in honor of Harold
Ellenberg.

Rabbi Discretionary Fund

Harriet and Richard Steinberg, in memory of Mary
Goldstein, sister of Harriet Steinberg.

Harriet and Richard Steinberg, in memory of
Gussie Goldfine, mother of Harriet Steinberg.

Dr. Ted and Frona Kahn & Family, in honor of
Rabbi Benjamin for his wisdom, insight, loving-
kindness, and support. Moadim le Simcha.

Carol Kafton, in memory of Ruth Bader Ginsberg.

Jacqueline and Paul Zapp-Albin, in honor of
Jacqueline Zapp-Albin's recovery and the
occasion of benching Gomer.

Frima and Michael Telerant, in honor of Holly
Telerant Blau.

Rachel Rosenthal Devlin and John Devlin, in honor
of Rabbi Benjamin and in thanks for his beautiful
words at Jordan's Bat Mitzvah.

Gratitude

by Miriam Reshotko

As I write this, we have just celebrated Rosh Hashanah and Yom Kippur together. We have been steeped in community and spirituality, music and silence, regret and compassion. While we are already filled with thanks for all we have experienced in September, this month's gratitude column reflects also on the work done in August. We are grateful.

To the cemetery and gardening committees for organizing the annual cemetery cleanup and to all the volunteers who showed up to make it successful.

To the personnel committee for helping to draft various Covid protocols as they relate to Havurah employees.

To Bill Kwitman for continuing to represent Havurah at the Jewish Community Relations Council (JCRC) and keeping leadership informed of JCRC's activities.

To Eliana Temkin and Rachael Duke for their leadership in completing the first phase of the long range plan (LRP) which will be culminating soon with the distribution of the survey, and to Debbi Nadell for being the temporary point person for the upcoming phases of data analysis and synthesis into a new plan.

To the Governance 2.0 committee for leading meaningful conversations with Staff, Steering and other leadership and thoughtful input which they are now analyzing to present to Steering soon.

To the leaders of our HavHelp (Lotsa helping hands) group and all the volunteers who continue to step up to help members in need.

To Elyse Hill and Ben Anderson-Nathe for taking on the Teen Engagement Committee and serving as advisors to the teens.

To Rocky Cohen for graffiti removal.

To Jack Lazarek, David Lewis, Steve Birkel for hanging the Rosh Hashanah banners.

To Rachel Pollak, Adela Basayne, and Sacha Reich for Rosh Hashanah set-up in the sanctuary.

To Karen Westerman for Zoom logistics leadership (throughout the year! but also) for High Holidays.

To Cindy Merrill, Ellen Regal, Shari-Beth Nadell, David Lewis, Joel Schipper, Megan Koler, Buff Medb Neretin, Anita Haeems, Karen Mitzner, Andy Waxman for volunteering for tech hosting and chat moderating throughout Elul and High Holidays.

To Ruth Feldman and Evan King for stepping up to serve as liaisons to Rachel's Well Community Mikvah.

To Sacha Reich, David Fuks, Bija Guttoff, Buff Neretin, and Staff for enabling such lovely High Holiday services and events!

To many service leaders who led and leyned over the holiday cycle. A special call out to Diane Chaplin and Sam Sirkin for their support preparing for and facilitating on site.

To all the neighborhood captains who organized Tashlich events in their neighborhoods.

To Karen Mitzner for stepping up as co-facilitator for the August Refa'einu Healing Service.

To Fran Berg for her creativity and leadership in designing Havurah's get-well and condolence cards, and to Linda Appel for volunteering to send out the first round.

And to all those many, many tasks and specific people that were not mentioned, thank you! We value your participation and contributions, however that may look. If there is something you would like mentioned please send it to Miriam Reshotko (email listed in the member directory – please put "gratitude" in the subject line) to be included next month. Wishing everyone, AGAIN, a happy and healthy New Year, filled with many blessings and so much to be grateful more.

October 2021

Sun	Mon	Tues	Wed	Thu	Fri	Sat
<p>26 <u>Tishrei 20</u> Chol Hamoed Sukkot</p>	<p>27 <u>Tishrei 21</u> Hoshana Rabah 6:41pm Candle Lighting</p>	<p>28 <u>Tishrei 22</u> Shmini Atzeret Yizkor Office Closed for Shmini Atzeret 8:15am Morning Minyan (Yizkor) 7:00pm Simchat Torah Celebration! 7:39pm Candle Lighting</p>	<p>29 <u>Tishrei 23</u> Simchat Torah Office Closed for Simchat Torah 7:45pm Havdalah</p>	<p>30 <u>Tishrei 24</u> 4:30pm AfterRocker Happy Hour</p>	<p>1 <u>Tishrei 25</u> 6:33pm Candle Lighting</p>	<p>2 <u>Tishrei 26</u> Shabbat Mevarchim Bereshit 10:00am Bat Mitzvah of Sophie Nathe 7:39pm Havdalah</p>
<p>3 <u>Tishrei 27</u></p>	<p>4 <u>Tishrei 28</u></p>	<p>5 <u>Tishrei 29</u> 12:00pm Jewish Mindfulness & Atzeret 7:00pm Book Group: Castle: The Origins of our Discontents by Isabel Wilkerson</p>	<p>6 <u>Tishrei 30</u> Rosh Chodesh Cheslavan 8:15am Morning Minyan 7:00pm Bnei Mitzvah Cohort 7:00pm Middle School 7:00pm High School</p>	<p>7 <u>Cheshvan 1</u> Rosh Chodesh Cheslavan 7:00pm Personal Cyber Security</p>	<p>8 <u>Cheshvan 2</u> 6:20pm Candle Lighting</p>	<p>9 <u>Cheshvan 3</u> Noach 10:00am Community Minyan 3:00pm Shabbat School 5:30pm Kindergarten Kehillah Night 7:28pm Havdalah</p>
<p>10 <u>Cheshvan 4</u></p>	<p>11 <u>Cheshvan 5</u> Admin/Columbus Day</p>	<p>12 <u>Cheshvan 6</u> 12:00pm Jewish Mindfulness & Meditation 6:30pm Steering Meeting 7:00pm A Bird's Eye View of Jewish History</p>	<p>13 <u>Cheshvan 7</u> 8:30am Morning Minyan 7:00pm Bnei Mitzvah Cohort 7:00pm Middle School 7:00pm High School</p>	<p>14 <u>Cheshvan 8</u></p>	<p>15 <u>Cheshvan 9</u> Hakol Deadline 6:07pm Candle Lighting</p>	<p>16 <u>Cheshvan 10</u> Lech Lecha 10:00am Bat Mitzvah of Leyah Bousi 7:14pm Havdalah</p>
<p>17 <u>Cheshvan 11</u></p>	<p>18 <u>Cheshvan 12</u></p>	<p>19 <u>Cheshvan 13</u> 12:00pm Jewish Mindfulness & Meditation 7:00pm A Bird's Eye View of Jewish History</p>	<p>20 <u>Cheshvan 14</u> 8:30am Morning Minyan 7:00pm Bnei Mitzvah Cohort 7:00pm Middle School 7:00pm High School 7:00pm Using Hebrew to Understand Judaism and Prayer</p>	<p>21 <u>Cheshvan 15</u></p>	<p>22 <u>Cheshvan 16</u> 5:55pm Candle Lighting</p>	<p>23 <u>Cheshvan 17</u> Vayera 10:00am Bat Mitzvah of Shani Ross 5:00pm Private Party (tent) 7:02pm Havdalah</p>
<p>24 <u>Cheshvan 18</u> 1:00pm Winter Weather Clothing and Housing Needs Drive</p>	<p>25 <u>Cheshvan 19</u></p>	<p>26 <u>Cheshvan 20</u> 12:00pm Jewish Mindfulness & Meditation 7:00pm A Bird's Eye View of Jewish History 7:00pm Book Group: Paper Bullets, by Jeffrey Jackson</p>	<p>27 <u>Cheshvan 21</u> 8:30am Morning Minyan 7:00pm Bnei Mitzvah Cohort 7:00pm Middle School 7:00pm High School 7:00pm Using Hebrew to Understand Judaism and Prayer</p>	<p>28 <u>Cheshvan 22</u> 4:30pm AfterRocker Happy Hour 7:00pm Lev Tahor Chanting Circle</p>	<p>29 <u>Cheshvan 23</u> 5:44pm Candle Lighting</p>	<p>30 <u>Cheshvan 24</u> Shabbat Mevarchim Chayei Sara 10:00am Community Minyan 3:00pm Shabbat School 5:30pm Grade 1 Kehillah Night 6:51pm Havdalah</p>