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### President's Column

## Starting on March 1, Most Friday Night Services Will Begin at 6:15 PM

Walter Ferst

In our never-ending quest to make the Synagogue more accessible to the Synagogue community—after a number of years, lots of discussion, and some experimentation with TGIShabbat—we have decided to change the starting time of most of our Friday night services from 7:30 to 6:15 PM. Although there are still a small number of families for whom the traditional 7:30 PM start time is most convenient, over the past number of years it has been observed that beginning the service at 6:15 PM has allowed more folks to come to the Synagogue directly from work, and then go out or home for dinner; it appears that this schedule is logistically much easier and agreeable for most of our congregants. In part, but certainly not exclusively, the earlier start time has been a significant factor in the popularity of our TGIShabbat Service. Actually, we are not unique in moving to an earlier start time; many of the Conservative, Reconstructionist, and Reform affiliated synagogues in the Philadelphia area have, or are seriously contemplating, a similar scheduling change. As we can all easily recognize, what worked well twenty or thirty years ago does not necessarily work well today. Our world continues change and we need to continually adapt to keep up with all of the changes.

Following a recommendation of the Religion Committee, and after consultation with both the Rabbi and the Cantor, starting March 1, the SHS Board has decided to start all but one Friday night service a month at 6:15 PM, while leaving one service each month to start at 7:30 PM to accommodate those members for whom 6:15 PM does not work. Because there are already a number of events on this year's Synagogue calendar, including B'nai Mitzvah and Hebrew School class services—as well as intervening religious and secular holidays—trying to schedule the services starting at 7:30 PM on consistent Fridays each month (such as every first, second, third, last Friday) is a bit of a challenge.

We fully realize that some confusion will result, and I strongly suggest that everyone routinely check the Synagogue calendar (available in both the Kesher and on the SHS Web site) for start times. Having said that, our general plan is to leave the **third** Friday night of each month as a **7:30 PM** service and the fourth Friday night of each month as a TGIShabbat Service starting at 6:15 PM. According to our new schedule, all other Friday night services will also commence at **6:15 PM**. By the time fall rolls around, this more regular schedule ought to be easier to accomplish with fewer exceptions to the rule.

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## Rabbi's Column

### The Zohar's Harsh Message About Feeding the Hungry

Avi Winokur

**T**here is a very disturbing midrash in the Zohar (the basic text of Spanish Kabbalah written in medieval times in the form of a mystical midrash) and it concerns feeding the hungry. Do not take it literally, because it is very upsetting.

According to the Zohar anyone who has a festive meal and does not give God His due will have to answer to Satan. And what is God's due? "To gladden the heart of the poor as best as one can. For on these days (of festive meals), the Blessed Holy One comes to observe His broken vessels (i.e., the poor and hungry). He (God) enters from above and if He sees they have nothing to celebrate (no food), He cries over them. Then he ascends to destroy the world." The souls of the righteous (defending humanity) prevail over the angels (prosecutors of humanity) and God calms down.

Now it so happens, continues the Zohar, that Abraham holds a great feast on the day Isaac is weaned (Genesis 21:8). Satan, disguised as a poor man, comes to the door, but no one pays him any attention. The feast continues and no one offers the poor man any food. Satan then comes before God to indict Abraham. God attempts to deflect but Satan (in a nod to the Book of Job) stands his ground and so God is forced to hold Abraham accountable for his failure to feed the hungry. The consequence: "the Blessed Holy One commanded that Isaac be brought as an offering and it was decreed that Sarah would die in anguish over her son's ordeal." The passage concludes: "All that suffering he (Abraham) brought about because he gave nothing to the poor!" (Zohar 1:110b-11a).

The Zohar's author understands that a story such as this is far more powerful than an injunction to feed the hungry. The horrific consequences of Abraham's failure to feed the poor are the Zohar's way of instructing us that the mitzvah of feeding the hungry is one of the highest order. Its stunning and upsetting

The Zohar understands the reality that the poor and needy are terribly easy to ignore. We pass them on the street, are disquieted for a few moments, and then we are on our way. We have trained ourselves to put them out of mind as quickly as they are out of sight. It is human nature. If we were struck dumb with horror at all the human tragedies in this world, we would die out. We simply must find a way to go on. Unfortunately, no matter how effective and how necessary this "out of sight, out of mind" survival mechanism is, the consequences for the victims of tragedy is that they are left behind to suffer.

This legend is the Zohar's way of grabbing us by the lapels and shaking us and shouting in our faces: "Hello! Pay attention! Before you find a way to go on, take note! People are going to sleep hungry in your community! Are you going to stand for that?!? Are you?!?"

This winter please count yourselves among those who refuse to stand idly by while the poor, the vulnerable, and the politically powerless struggle to eat. Join our Hunger Advocacy Group. We have partnered with Philabundance to make a two-pronged statement: First, we will not stand idly by. Second, faith based activism is not confined to opposing a woman's right to make choices about her body or opposing gay marriage. Faith-based action is also about feeding the hungry, clothing the naked (please remember our winter coat drive as well), and finding shelter for the homeless.

We need you now. Pennsylvania is poised to add asset tests to SNAP (food stamps) applications that are terribly harsh, adding one more burden to those already overburdened. See Alred Lubrano's January 10, Inquirer article, "Pennsylvania to Impose Asset Test for Food Stamps." If you are reading this column via our Web site, here's an article about the issue:

[http://www.philly.com/philly/news/20120110\\_Pennsylvania\\_to\\_impose\\_asset\\_test\\_for\\_food\\_stamps.html?cupid=124488489](http://www.philly.com/philly/news/20120110_Pennsylvania_to_impose_asset_test_for_food_stamps.html?cupid=124488489).

Shortly I will receive more information from Philabundance about the most effective ways to make our voices heard. To join our group does not mean that you are agreeing to attend meetings that would add to your already overbooked schedule.

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## Rabbi's Column

Continued from page 2

All it means is that by contacting me at [rebwinokur@societyhillssynagogue.org](mailto:rebwinokur@societyhillssynagogue.org), subject line "hunger advocacy," you will become part of our team and receive all hunger-related action items. Please consider joining our group. It is the right thing to do. Stay warm and stay well.

## President's Column

Continued from cover

Please be patient with us as we transition. The Board expects that the new schedule will be more convenient for most of us and hopes that the re-scheduling will facilitate greater participation in Friday night services.

While I am on the subject of Friday night services, I also wanted to let you know about a joint program with the Jewish Collaborative, the premier organization which focuses on providing Jewish community building services to the post college/graduate school community, primarily in Center City. The Collaborative will be joining us for TGIShabbat on Friday night, February 24. This should add energy to an already charged evening and I hope that as many of you as can do so will join us for that service. In closing, let me leave you with the thought of how wonderful it would be for our Synagogue to be the "go-to" shul for the Collaborative participants.

## Social Action

### Volunteers Needed to Help Students in Washington Elementary School's Classrooms

Phyllis Denbo

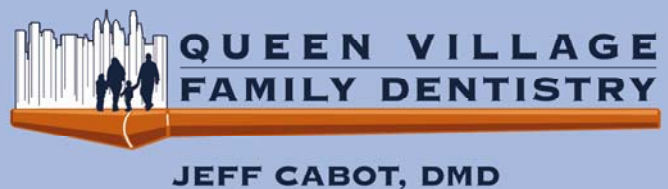
This year, the children of the *Witnesses to Hunger* program were the recipients of the Hebrew School families' collection of toys and other Christmas presents. Organized by Carmen Hayman and her team of enthusiastic parents, gifts were collected, wrapped, and delivered to seventy children. The donors were provided with the name, age, and gender of as many kids as they wanted to buy gifts for; every child received multiple gifts from the families who had their names. SHS members also generously donated \$1,255.00 in gift

cards, so that each child's mother could purchase food for the holidays. In addition, a coat tree was placed in the SHS lobby, where it has been collecting new children's gloves, hats, and scarves—providing a colorful winter display. These accessories, along with gently used coats for the mothers and children of *Witnesses to Hunger*, will be collected throughout the winter and delivered on an ongoing basis.

In a blog by Dr. Mariana Chilton, the founding director of *Witnesses to Hunger*, she shared what our gifts have meant to them: "For the past few days, the mothers have been filing in slowly here. They are coming to pick up some toys and clothes—so thoughtfully chosen, kindly wrapped in Christmas wrapping paper and addressed to each child in our program. We all appreciate the irony of Jewish families buying and wrapping Christmas presents for the women of *Witnesses to Hunger*—a wonderful mitzvah. Amidst the colors of the synagogue's donated coats and mittens around our offices, it's beautiful to see everyone."

On another note, as the new year begins at Washington Elementary School, Judy Gelles and Liz Abrams-Morley are preparing to start the fourth year of the Photography and Writing class. They will once again be working with the students in the mentally gifted program. This year's class began with a field trip to the Annenberg School for Communication to see an exhibit of Judy's recent work. Initially, one hundred people were asked to create a thumbprint on a post-it note and answer four questions: Where do you live? Whom do you live with? What do you wish for? What do you worry about? The answers were installed at the Pentimenti Gallery and then at Annenberg, and the viewers were invited to write a hope or fear on a post-it note, sign it with their fingerprint, and add it to the installation wall.

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## Cantor's Column

### Let the *Song of the Sea* Remind You to Open Your Hearts and Sing

Bob Freedman

**T**he Shabbat on which we chant the *Song of the Sea* from the Torah is called *Shabbat Shirah*, Sabbath of Song, and this year it falls on February 4. The Torah story says that when the Israelites had crossed the Reeds Sea with walls of water on their left and right, and saw the Egyptians drowned, they were exultant. Inspired, and cheered on by his sister Miriam who led the women in song and dance, Moses sang a sophisticated and carefully composed praise song. (We have to wonder if he was really good enough to make it up on the spot, or if he had worked on it the night before, hoping for a miracle.) Early in the development of our liturgy someone who was very impressed with its celebration of liberation decided that we should sing Moses' song every day, and put it into the section called "Verses of Song" that precede Barchu. You can find it in *Siddur Sim Shalom* on page 102.

Now, I admit that I have problems with the song. Its references to God as a "man of war," its descriptions of other nations quaking in fear when they learn of the fate of the Egyptians, and its glorification of battle make me uncomfortable. Theologically they're okay, but I squirm anyway.

So, instead I focus on the language of the song, which is different from the rest of the Torah. Archaic endings, archaic verb forms, and unique vocabulary reveal that it comes from an early period in the strata of Hebrew composition. The very second word stands out as a puzzle. *Az yashir Moshe*, the song begins. *Yashir* is in the future ("imperfect" to you grammarians). So we should translate, "Then Moses will sing." Will sing? Clearly this has to be in the past! It should read *Az shar Moshe*, "Then Moses sang."

If you ask them, scholars of Biblical grammar will opine that *yashir* is representative of an older Canaanite verb form that could imply completed (past) action.

Hmmm. I would prefer a juicier explanation. So I turn to Rashi. He says that it really means, "Then Moses decided that he would sing (in the next few minutes)." Juicier still, the Midrashic commentaries propose that *yashir* in the future hints that just as Moses sang this song of liberation long ago, he will sing it again at the final liberation, when Mashiah<sub>h</sub> arrives.

I'll offer my own interpretation, basing it on Rashi and Midrash. Each year the ritual of singing the Song of the Sea can remind us to open our hearts and sing every day. Then we'll remember that we don't have to wait until Mashiah<sub>h</sub> comes for our liberation to happen. We can have a personal liberation every day, and connect with our inner Moses and Miriam by celebrating it with a song.

We invite Moses, Miriam, and you to join us on February 4 when we celebrate with *Shirat Hayam*, the *Song of the Sea*.

## Adult Education

### Travel the Road of Jewish Prayer with 4-World Drive

Bob Freedman

**A**t first glance the Jewish prayer service may look like a lot of "You're so great God, and now that I've said that, God, here's what I need." But as is so often true in Judaism, things are seldom what they seem.

Actually, Jewish liturgy is a very sophisticated vehicle for travel in the psychic and spiritual levels of human consciousness—capable of transporting the worshiper who knows how to use it—between the most mundane realms and the most sublime. Join me in the Sanctuary on **Tuesdays: 3/13, 3/20, 3/27, and 4/3, from 7:15 – 8:45 PM**, and I will be your guide on an excursion through the four worlds that are the terrain of Jewish prayer. See the glorious "Vistas of Hope" and the remains of ancient civilizations, hear the musical signposts, visit the "Market of Petition," and hunt for the elusive "prayer-mind."





## Hebrew School

### Where in the World is Moische Pipik?

Merle Salkin

#### Class Updates

**C**lass Updates  
Progress Reports: Parents of students in grades three through Hebrew High should have received Progress Reports for the Fall Semester. Any parent wishing to schedule a meeting with a teacher should call the school office to set up an appointment.

Hay Class students have transitioned from Holocaust Studies to a semester of Israel Studies. We'll concentrate on modern history (1945 to present), culture, and "the political situation (Matzav)." This year, we are introducing a new text: *Homeland* (the illustrated history of the State of Israel). The use of this text was suggested by several of our teachers.

Students in grades three through six are now "traveling" to Jewish Communities throughout the world. Can we find out what Chinese Jews eat on December 25? Are there Jews in India?



Our Jewish Neighborhood

Where in the world is Moische Pipik? Please look at our bulletin board featuring *Family Facts and Artifacts* and our display of *Jewish Neighborhoods: Then and Now*. Did you know that you could have been born at 534 Spruce Street, lived a cultured life, and gone shopping in an area of eight blocks—and never have spoken a word of English?



Evyn Appel's Kugel server passed down from her Grandmother Evelyn, for whom Evyn was named.

Hebrew High: Students in eighth grade will continue with their exploration of Judaism while the ninth and tenth grade classes will complete their introduction

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## Playschool

### Learning About Everything From Art to Wildlife

Gloria Parris

**T**he children in the Playschool began the New Year with smiles on their faces as they returned to preschool after their winter break. They had been looking forward to being the "Kid of the Day", playing and laughing with their friends, creating art projects, learning to write the alphabet and counting numbers, listening to exciting story-books, singing songs and reciting poems, using their bodies to explore the movements of yoga and drama, riding bikes and playing outdoors, going on trips, and celebrating Shabbat each week. The Playschool teachers always encourage the children to participate in these activities in a warm and loving environment. It is through these experiences that the boys and girls feel proud of themselves and their accomplishments in the Playschool.

Throughout the month of January, all of the Playschool children prepare for winter by learning songs about the cold weather, listening to stories about the snow, and making new seasonal art projects to display. In the Pre-Kindergarten classes, the children focused on making resolutions for the New Year and learning about the social skills of friendship.

The children in the 3- to 4-year-old class went on their second trip to The Philadelphia Museum of Art for the "Museum Looks and Picture Books" program. This preschool program introduces the children to the museum and to art concepts with age-appropriate activities. During each visit, a book is read to represent an art theme. The children view works of art that pertain to this theme and they also create their own art project at the museum. January's art theme was "Discoveries through the Museum."

Also, this month, the Pre-Kindergarten students in both the morning and afternoon classes learned about wildlife in Philadelphia with a lesson from the Fairmount Park Outreach Program. An environmental educator from Fairmount Park visited the Playschool and spoke to the children about animals that can be found living in our city.

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**Hebrew School**

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to Christianity and continue on to the Eastern religions.

Electives range from *Jews in the Arts and the Media*, to *You Be the Judge*, and *Jewish Ethics for Muggles*.

This month, Sunday School students are very busy creating dramatic Tu B'Sh'vat presentations for Sunday, February 5, at 10 AM. This is a prime opportunity for parents to join us for a fun-filled morning including a sing-along with Cantor Freedman.

**Mark Your Calendars**

Tuesday, February 7, 7 PM:

Fifth grade parent B'nai Mitzvah meeting

Sunday, February 19:

School is closed and there will be no Cantata practice

Sunday, March 4, 11 AM – 1 PM:

Purim Carnival

Wednesday, March 7, 6:30 PM:

PURIM CANTATA

Friday, March 16, 7:30 PM:

Gimel Class leads Kabbalat Shabbat Service

**School Closing Information**

Our KYW 1060 snow closing is 261. During inclement weather, Hebrew School will be canceled when the public schools close, dismiss early, or cancel after-school activities. Parents with children in private schools must alert those schools about alternative dismissal plans for their children if we are closed. On Sundays, I will send an e-mail to all families as soon as I determine that school will be canceled.

## SHS Inter-NOSH-ional Night Saturday, February 4 at 7:30 PM

All proceeds to benefit this year's Annual Giving Fund.

This is a special "thank you" to all members who have volunteered to host a delicious themed meal in their homes. Also, thanks to Debbie Stewart for all of her hard work in organizing this wonderful, community-building and fundraising event for the Synagogue.

We hope all diners have a spectacular evening!

**Playschool**

Continued from page 5

Please mark your calendars for the **Purim Carnival on Sunday, March 4, 11 AM – 1 PM**. Join us for games, craft projects, hamantaschen, and lots of fun for all. The Playschool children will dress in costumes and sing Purim songs for their families on Thursday, March 8 and Friday, March 9. More information about these Purim family events will be available in the next issue of the Kesher.

**Social Action**

Continued from page 3

The Washington School students thought the show was "fantastic." They asked how Judy came up with her ideas. She told them that she looked into herself and her own experiences. This response inspired the students to brainstorm very creatively about what they would like to do for their photography projects this year. They then posted their own notes on the wall, becoming part of the exhibit.

In addition to implementing the aforementioned special project, SHS members are being asked to provide a very important basic service. This year, at Washington Elementary, there is only one grade per class with an average of twenty-seven students, as a result of significant cuts in personnel owing to the current financial crisis. Many of the teachers have asked me if SHS could provide volunteers to assist them in their classrooms. You can give as little as an hour or two a week, and you can choose the subject matter and age of the students with whom you would like to work. Please contact Phyllis Denbo at 215.755.2734 or [prdenbo@gmail.com](mailto:prdenbo@gmail.com) if you're interested in becoming involved.



Group shot of kids in Photography class

## February Birthdays

Sheila Katz  
 Nancy Goldenberg  
 Ric Hayman  
 Carl Dranoff  
 Susan Snedden  
 Kerry Milch  
 Ira Rubinfeld  
 Marc Goldenberg  
 Gary Love  
 Gus Schoenfeld  
 Myron Bassman  
 Avery Ender  
 Jeffrey Scott  
 Linda Joy Goldner  
 Aaron Davidson  
 Sofia Newberg  
 Paul Rosen  
 Irwin Balik  
 Daniel Perkins  
 Aminda Kirshenbaum  
 Len Weinberg  
 Jack Dubin  
 Andy Greenblatt  
 Hannah Smith  
 Edward Levenson  
 Gail Massey  
 Adam Gifford  
 Elayne Bloom  
 Stephanie Squires  
 Rachel Katz  
 Stav Tjoumakaris  
 Shirley Cohen  
 Liron Prystowsky  
 Stephen Johnson  
 Michael Yudell



## February Anniversaries

William Goldberg &  
 Tracey Weiss  
 David & Linda Paskin  
 William & Rina Mitchell  
 Howard & Judy Levin  
 Andrew Hohns &  
 Leah Popowich  
 Arthur & Janet Cherry

## Talkin' Jewish:

### A Rabbi's Guide to Common Jewish Terms

Avi Winokur

**E**very so often, a member will mention to me that he or she saw something written in our Keshet or in another Jewish publication, and Jewish terms were used that he or she did not understand. Sometimes I'll even use a term myself in conversation and forget to explain it. I thought it would be helpful to define a few of these terms each month in a new Keshet section entitled, "Talkin' Jewish." If there are common Jewish (Hebrew, Yiddish, English or Ladino) words/terms about which you have questions, please feel free to send them to me in an e-mail ([rebwinokur@societyhillssynagogue.org](mailto:rebwinokur@societyhillssynagogue.org)) under the subject line "**Talkin Jewish**," and look for their definitions in an upcoming issue of the Keshet. Chances are that if you are wondering about the meaning of a certain word, others are wondering, too.

**Yiddish**—a language developed by Jews in Medieval times based on German, but with Slavic and Hebrew terms and influences.

**Ladino**—a language developed by Jews in Medieval times based on Spanish but with Hebrew, Arabic, Turkish, and other Mediterranean influences.

Here are this month's terms:

***K'vod Hamet***: (the honor and respect due to the deceased): This includes closing their eyes upon death, *tahara*, the ritual cleansing purification of the body, *shmira*, never leaving the body alone which usually involves appointing someone or a group of people to stay with the body.

***Hevra Kaddisha***: (the burial society) A person(s) who prepares the body according to tradition, and who handle the *shmira*. While most *Hevra Kaddisha* are Orthodox, there are some liberal ones.

***Kria***: Tearing a piece of clothing or a ribbon furnished by the funeral home; the first ritual of mourning symbolizing the tearing of the heart in grief.

***Nihum Aveilim***: Comforting the mourner. See the Kehillah Kedosha article in this issue.

***Shiva***: Meaning seven, this is the mourning period that begins after burial, traditionally lasting seven days, but often shortened to three days. During that time the mourner recites the Mourner's Kaddish each day at home, which requires a minyan of ten adult Jews.

***Yahrzeit***: The anniversary (Hebrew date) of a person's death. One lights a special *yahrzeit* candle the night before and comes to synagogue that Shabbat to say the Mourner's Kaddish.

Continued on back cover

## Baby & Me/Young Families Groups Join Us For Outings to the Museum and the Expressive Hand

Laurel Landau

**T**he Baby & Me and Young Families Groups are thriving! We are so lucky to have an ever-growing number of young families at our Synagogue. As a reminder, the Baby & Me group generally serves children under age 2 and their parents. The Young Families group includes parents with children under age 5 (and of course, siblings are welcome!)

We had our first official Young Families event—a Chinese food dinner at Rich City—on Christmas Eve. Three families had a very enjoyable evening together. We also had a nice turnout for the Macy's Holiday Light Show and saw the train exhibit at Reading Terminal as a bonus.

**On Sunday, February 12, please join us for an outing to the Philadelphia Museum of Art!** The Young Families group will meet at the museum at 10:00 AM for the 10:15 AM "Early Bird Read and Look Tour" to be followed by lunch in the cafeteria. This age-appropriate tour features picture books and art projects presented in the galleries.

**On Friday, February 24, please join us at Expressive Hand for "Read, Sign, and Paint" at 10:30 AM,** where the Baby & Me group will hear and see (American Sign Language) a story and then paint a piece of related pottery.

To join our expanding mailing list for latest details and to RSVP for the above events, please contact me at [laurelsiegel@yahoo.com](mailto:laurelsiegel@yahoo.com).

### COMMUNITY NEWS

#### Condolences to

Amy Finkel and Family on the death of her father, Morris Finkel.

Karen Kaufman and Family on the death of her mother, Gloria Hoffman.

Emily Zimmerman and Family on the death of her father, Mark Zimmerman.

#### Welcome to New Members

Neil Cohen and Debra Weissbach  
Shira Daniel Benjamin

## Kehillah Kedosha

Avi Winokur

**K**ehillah Kedosha is Hebrew for holy community, and it is also another name for a synagogue community in our tradition. Leviticus, Chapter 19, begins with God's challenge to us: "You shall be holy, for I, Adonai Your God, am holy." Among the chapter's many provisions is the obligation to "love your neighbor as yourself." Over the course of time, Jewish communities have adapted this ancient understanding of holiness as civilization has evolved. This Kesher inaugurates an occasional column on what it means for a synagogue to be a holy community. We begin with the obligation of *Nihum Aveilim*, or comforting the mourner(s).

To visit a and comfort a mourner, and particularly to participate in a Shiva minyan, is one of the hallmarks of making a personal commitment to transforming a synagogue into a Kehillah Kedosha, a holy community. As strange as it may seem, it is actually often more important to show up for a minyan for someone whom you do not know. Long-time members with many friends in the synagogue, or native Philadelphians with a large network of friends and associates, will have less trouble finding a minyan than those whose roots don't run as deep in the community. Newer synagogue members, or people new to the area, need to know that they can count on their community in times of need. If a minyan is at Independence Place and you live there, show up. If a minyan is at Society Hill Towers and you live there, show up. If you live nearby to where a minyan is being held and the weather is terrible, but you can walk, show up. The commitment to bring holiness to the community means that is not always about one's own personal comfort level. Sometimes it's about making sure that at 7:30 or 8:00 in the evening, a mourner who lives very close to you is not looking around and seeing only 8 adult Jews present at a minyan for their loved one.

*Nihum Aveilim* is about even more than just showing up for minyan. It's also making sure that the mourner knows it is okay to talk about the deceased and that you are willing to listen¾that you welcome and feel honored that the mourner is comfortable sharing memories, tears, and sadness with you. It's about accepting that not knowing what to say is perfectly appropriate and that "I'm terribly sorry" is enough. It's

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## A Message From Our Treasurer

Michael Hafter

**T**he fiscal year is half over, and I wanted to give everyone a quick status report on our fundraising efforts.

As you may know, the Annual Giving Fund makes up the difference between membership dues (and, to a lesser extent, other sources of income) and our general operating expenses. This year's budget indicated that we needed to raise \$55,000 in Annual Giving. So far, from donations pledged and received, we have raised about \$35,000. We are planning another round of phone call appeals in the beginning of March to close this \$20,000 gap. Please think about what you are able to give and consider making a donation even before you are called.

To those of you who have already made contributions to Annual Giving, please accept my sincere thanks. Your support is greatly appreciated.

**Our goal is to get 100% congregational participation in this effort, and no gift is too small.**

### Kehillah Kedosha

Continued from page 8

about being in a shiva home, and in the middle of conversation with other friends, checking to make sure that the mourner is not neglected—even if you are not one of the mourner's closest friends. This, too, is holy work. While the tradition prescribes rules for *Nihum Aveilim* (what else is new? Another set of rules!), the basic rule is just to be there for the mourner. The best brief guide to mourning for liberal Jews is Rabbi Richard Hirsh's *The Journey of Mourning: A Reconstructionist Approach*.



**Memorial Plaque Dedication Shabbat Friday, May 4, 2012**

**T**he SHS Memorial Plaque Dedication service is for all families who have purchased a plaque over the past year in memory of a loved one. Each family will be invited to "unveil" the plaque during a special memorial portion of a Friday night Shabbat service.

The next Memorial Plaque Dedication Service is scheduled for **Friday, May 4, 2012**. All are welcome to attend.

Plaques need to have been ordered by January 1, 2012, to be ready in time for this annual dedication service.

**MARC L. SCHWARTZ, MD, FACP, FACC, FAHA  
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**Birth of Aaron Hillel Wolson**

James & Camille Orman

Yahrzeit Remembrance

**Jacob Cohen, Grandfather**

Judith Widman

Mindy Widman

### Rabbi's Discretionary Fund

In Appreciation of

**Torah Study Class**

Rabbi Valerie Joseph

In Honor of

**Carolyn Rosen's Bat Mitzvah**

Cheryle & David Rosen

In Memory of

**Edward Forman, Husband of Mary Ellen Scheckenbach**

Rochelle Wynne Austrain

Deborah White

Marcia Berner

Jonathan Harmon & Martha Isobel Lask

Martha Koster

**Aaron Goldberg, Father**

Michael Goldberg

Ronald & Doris Stein

Yahrzeit Remembrance

**Henry Blask, Husband**

Ruth Blask

**Henry Blask, Father**

Judith Woloff

**Morris Chernock, Father**

Joel Chernock

**Maurice Acker, Husband**

Beatrice Acker

**Pauline Schertz Rosen, Mother of Pelley**

Stephen & Pelley Brown

**Isadore Schertz, Grandfather of Pelley**

Stephen & Pelley Brown

**Isadore Goldenberg, Father of Marc**

Marc, Nancy, Jack & Alice Goldenberg

### Cantor's Discretionary Fund

In Honor of

**Carolyn Rosen's Bat Mitzvah**

Cheryle & David Rosen

Yahrzeit Remembrance

**Helen Cohn, Mother**

Alan Cohn

### Library Fund

Yahrzeit Remembrance

**Delphine Cooper, Sister of Natalie**

Natalie & Herb Cohn

### Restoration Fund

In Memory of

**William Steerman, Father of Amy Steerman**

Ellen & Chris Wilmont

Clifford & Selma Komis

Robert & Suzanne Levine

William & Louise Steerman

Len Weinberg & Fran Gallun

Stephanie Felzer

Pine Forest Camp, Black Family

Allen & Helen Necowitz

Yahrzeit Remembrance

**Sarah Auerbach, Grandmother**

James Orman

**Ruth Gerben, Sister**

Jacob Weinberger

### Playschool Fund

In Appreciation of

**SHS Playschool**

Babette & Harvey Snyder

### Silver-Heit Fund

General

**Murray Dubin & Libby Rosof**

In Appreciation of

**Merle Salkin**

Ruth Schneeberg

### Tree of Life

Branch

**Wendy and Paul Rosen**

Leaf

**Celebration of Carolyn Rosen's Bat Mitzvah**

Cheryle & David Rosen

### Memorial Wall

Plaques

**Lester Eisenstadt, Husband and Father**

Evelyn Eisenstadt & Bill Eisenstadt

**Philip Retter, Father**

Melody Goldberg

**Aaron Goldberg, Father**

Michael Goldberg

**Janet Goldberg, Mother**

Michael Goldberg

## Day and Overnight Camp Scholarships

The Jewish Federation of Greater Philadelphia (JFGP) is pleased to announce that it has needs-based scholarships available for families from the Greater Philadelphia region seeking to send their children to non-profit, Jewish-identity day camps and overnight camps during the Summer of 2012. Federation is proud to sponsor two funds, which last year helped more than 500 children from low- and moderate-income households to further develop their Jewish identities and establish new friendships with other Jewish children. For more information, contact Drew Martin at [dmartin@jfgp.org](mailto:dmartin@jfgp.org) or 215.832.0530 or visit [www.jewishphilly.org/campscholarships](http://www.jewishphilly.org/campscholarships).

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	<b>Shabbat Shira</b> <b>B'shallah</b> 4
<b>February</b>					7:30 PM Service	9 AM Torah Study 10 AM Services 10 AM Shabbat Study 7:30 PM Inter-NOSH-ional Night
5	6	7	8	9	10	<b>Yitro</b> 11
9 AM SS 9 AM Cantata Reh 9:15 AM Nuts/Bolts 11 AM HS	7:30 PM AE-Flawed Soul Café	7:15 AM Minyan 4:15 PM HS 6:15 PM B/M Class 7 PM Parent B/M Meeting	<b>Tu B'Sh'vat</b>		7:30 PM Service	9 AM Torah Study 10:30 AM Family Service
12	13	14	15	16	17	<b>Shabbat Shekalim</b> <b>Mishpatim</b> 18
9 AM SS 9 AM Cantata Reh 9:15 AM SSP 11 AM HS 11:15 AM HSP	6:30 PM ECM	7:15 AM Minyan 4:15 PM HS 6:15 PM B/M Class 7:30 PM EDM 7:30 PM AE-Zohar	7 PM AE-Visual Midrash		7:30 PM Service	9 AM Torah Study 10 AM Services 10 AM Shabbat Study
19	20	21	22	23	24	<b>T'rumah</b> 25
<b>Building Closed</b>	<b>Building Closed</b> <b>President's Day</b>	7:15 AM Minyan 4:15 PM HS 6:15 PM B/M Class 7 PM Talmud/Brew	7 PM AE-Visual Midrash		6:15 PM TGIS	9 AM Torah Study 10 AM Services 11:15 AM Tot Shabbat
26	27	28	29			
9 AM SS 9 AM Cantata Reh 9:15 AM Nuts/Bolts 11 AM HS	7 PM BDM	7:15 AM Minyan 4:15 PM HS 5:45 PM Ma'ariv 6:15 PM B/M Class 7:30 PM AE-Zohar	7 PM AE-Visual Midrash			
Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	<b>T'tzavveh</b> 3
<b>March</b>					6:15 PM Service	9 AM Torah Study 10 AM Services 10 AM Shabbat Study
4	5	6	<b>Ta'anit Esther</b> 7	<b>Purim</b> 8	9	<b>Ki Tissa</b> 10
9-11 AM SS/HS 11 AM to 1 PM Purim Carnival	7:30 PM AE-Flawed Soul Cafe	7:15 AM Minyan 4:15 PM HS 6:15 PM B/M Class 7 PM Talmud/Brew	4 PM Cantata Reh 6:30 PM Cantata 7:30 PM Scotch Tasting 8 PM Megillah	Playschool Parades	<b>Shushan Purim</b> Playschool Parades 6:15 PM Service	9 AM Torah Study <b>9:30 AM Bat Mitzvah Service of Ellianna Zack</b>
11	12	13	14	15	16	Va-yak-hel-P'kudei 17
9 AM SS 9:15 AM Nuts/Bolts 11 AM HS		7:15 AM Minyan 4:15 PM HS 5:15 PM Tue Torah 6:15 PM B/M Class 7:15 PM AE-Cantor 7:30 PM EDM 7:30 PM AE-Zohar			7:30 PM Gimel Class Service	9 AM Torah Study 10 AM Shabbat Study 10:30 AM Family Service
18	19	20	21	22	23	<b>Va-yikra</b> 24
9 AM SS 9:15 AM SSP 11 AM HS 11:15 AM HSP	6:30 PM ECM	7:15 AM Minyan PS Art Museum 4:15 PM HS 6:15 PM B/M Class 7:15 PM AE-Cantor 7 PM Talmud/Brew	1 PM ELM		6:15 PM TGIS	9 AM Torah Study 10 AM Services 11:15 AM Tot Shabbat
25	26	27	28	29	30	<b>Tzav</b> 31
9 AM SS 11 AM HS	7:30 PM AE-Flawed Soul Cafe	7:15 AM Minyan 4:15 PM HS 5:45 PM Ma'ariv 6:15 PM B/M Class 7:15 PM AE-Cantor 7:30 PM AE-Zohar			6:15 PM Service	9 AM Torah Study 10 AM Services 10 AM Shabbat Study

# Keshar



Avi Winokur, **Rabbi**  
Bob Freedman, **Cantor**  
Walter Ferst, **President**  
Betty van de Rijn, **Executive Director**  
Merle Salkin, **Education Director**  
Gloria Parris, **Playschool Director**

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SOCIETY HILL SYNAGOGUE'S KESHER

Talkin' Jewish

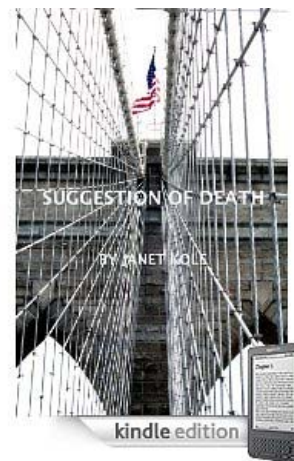
Continued from page 7

**Yizkor:** These are special prayers said in memory of all those who have died. These prayers are said on Yom Kippur, Sh'mini Atzeret (just when Sukkot ends), the last day of Pesah and the second day of Shavuot.

**Eil Malei Raḥamim:** A special prayer said at funerals and during Yizkor in memory of those who died.

**Hesed Shel Emet:** (literally "lovingkindness of truth"), The Mitzvah of burying one's dead, so called because it is done with no expectation of reward. While Orthodox Jews will fill the grave completely, many liberal Jews will fill the grave only until the casket is covered.

\* These terms and more are explained in greater detail in Hirsh's book, *The Journey of Mourning: A Reconstructionist Approach*.



Available for the Kindle, the Nook, and in paperback.  
<http://www.amazon.com/Janet-S.-Kole/e/B0030BJEUI>

**Please Note....**There will be no Friday Night Services at SHS on **Friday, April 6**; this is the night of the **first seder of Pesah**.