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URGENTLY NEEDED!

Media/PR person to promote our Temple.

Contact Reva at
250-388-4161 or
<bubbareva@gmail.com>.

**Family
Pot Luck Dinner
Vegetarian &
Bring your own
Schnapps**

**Friday
March 14th
6:00 pm**

followed by

**Kabbalat
Shabbat
and Purim
Celebration
led by
Rabbi Louis.**

**Come in
costume!**

Bring graggors!



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ravenlws@gmail.com

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From Rabbi Louis



Jewish Time

You may be surprised to know that 7 times in every 19 years we Jews celebrate two different months that have the same name. The name of the month is Adar and sometimes there are two of them, Adar Rishon (First) and Adar Sheni (Second) which is the name of the second month when there is a leap year. This can be confusing because Purim is celebrated in Adar

Sheni when there is a leap year. What do you do if you are born in Adar Rishon or observe a Yahrzeit for a death that occurred in Adar Rishon? Do you have to wait for another leap year to observe this? The answer is, you observe the date in the regular Adar in the non leap year. The month of Adar is also important because Purim signals that there is a month to go until Passover.

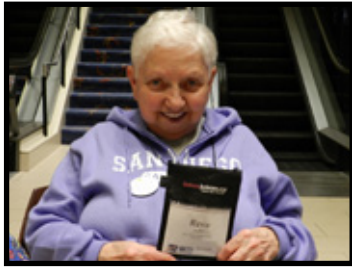
In the secular calendar, we are used to one day being added in February every 4 years, but why add a whole month? The answer is that the Jewish year is a combination of lunar *and* solar, while the secular year is purely solar. This means that the solar and lunar years eventually get out of sync. Since some of our Holy Days (e.g. Passover and Sukkot) have to come at certain times of the year (Fall and Spring), there has to be a way of bringing the Lunar and Solar year together. The Rabbis solved this by adding an additional month (Adar Sheni) occasionally.

One of the sweet things about the Jewish Lunar year is that you can know the approximate Jewish date by looking at the moon. The full moon is always the middle of the month.

It is useful to know the Jewish month dates of birthdays, Yahrzeits and weddings. For example I was born on the second day of Shavuot, which always gives this Holy Day an extra meaning for me.

It is also interesting to note another Jewish approach to time which is that designated times are often assumed to be approximate. This has led to the "tradition" of people coming "late" to morning Services. This habit goes back to Talmudic times and, indeed, some of the regular Service is geared to repeat things later on in the Service so that latecomers have the opportunity to say the important prayers. I am happy to report that this is not the custom for the Friday Evening Services at Kolot Mayim where most people are very prompt in their attendance. [Continued on page 3.](#)

President's Message



Shalom Kolot Mayim family,

Winter, as we know it, is almost over; except for a bit of wind and rain, and more recently, snow, we can hardly complain. In fact, things have been blooming for quite a while now. Unfortunately the rest of Canada has been suffering the many onslaughts of snow, wind, ice, power outages and car accidents. My heart goes out to all those suffering because of such a harsh, unending winter.

The Rabbi Search Committee has been hard at work trying to find the best possible fit for our congregation. They will be asking everyone for input so hope you are all thinking about what kind of Temple leadership would work most advantageously for Kolot Mayim.

We will be having a **family** vegetarian pot-luck on March 14th at 6:00 p.m. Children are encouraged to wear costumes, as there will be a Purim theme. A service led by Rabbi Louis will follow dinner.

There are many activities that the Jewish Community might enjoy. Our own, updated, Website <http://kolotmayimreformtemple.com> has much to offer, and we are also on Facebook, ably managed by Kis, who is also planning to get us onto Twitter. We are wanting to be a Temple plugged into the now generation, and I believe we are getting there. More local Jewish news and events can be found on the Jewish Federation web: jewishfederation.com, as well as listings on jewishvictoria.ca, and jccv@telus.net. If anyone would like to chair a new PR Committee, please contact Julie at madrona623@gmail.com or 250-388-4161.

I hope more people will be encouraged to host a Kolot Mayim-at-Home event, and/or to sponsor an Oneg for a celebration or event – just because! There is nothing more intimate than a gathering at one's home to share a part of ourselves with fellow congregants.

As always, our Tzedakah box needs to be fed with donations from your heart. There are so many good sales around town it should not be a hardship to find a can or package to donate.

We have a list of ideas for you to make a donation. This can be found in the Chai box on page 5. Please consider supporting us, using any one of these suggested methods.

Until next time,

Reva

From Rabbi Louis, continued from page 2. Enjoy the extra month. If there are special topics that you would like me to address in this column please let me know.

r. Louis

Anthony Thorn: Alchemist

an exhibition and sale

at

the gallery of Art Sales and Rental,
Art Gallery of Greater Victoria

March 26 to April 7, 2014

Opening reception March 27, 2014

The works on exhibition will be for sale, and the proceeds will be added to Thorn's recent extraordinary donation to the building fund of the Art Gallery of Greater Victoria. The Gallery already holds five of his works in its permanent collection.

Remember the Sabbath and Keep it Holy.

Shabbat Services in February had much in them to remember.

On February 8th, our Services were enlivened by the unique musical contributions of Kouskous (Gary Cohen and Amber Woods), playing the melodies which are traditional to Kolot Mayim. We were also treated to a mid-Service set of five new-to-us traditional Shabbat songs, beautifully and sensitively rendered. Because we have always regarded ourselves as quite a musical congregation, the Kouskous participation in our Service was very much appreciated and enjoyed.

On February 15th, we were graced by the attendance of our old friend, Jenny Laing, who was on a brief visit to Victoria. It was good to catch up on her life in Calgary and to reminisce with her about her time with our Religious School and our Congregation.

The February 21st Service was marked both by a Pot-Luck Dinner beforehand and by the dedication of our new Parochet and other ceremonial cloths. Designed and executed by Judi Macleod, the Parochet project was conceived by Julie Elizabeth as her gift to the Congregation in honour of her Bat Mitzvah. The project was supported by Julie and a host of earmarked contributions. Judi was recommended by Susan Halpert; Susan and Les also contributed the Oneg Shabbat in honour of Judi and Julie.

Our Shabbat Services are special! If you don't already do so, be sure to attend. It will help make your Shabbat joyous and peaceful.

Joe Gougeon-Ryant



Photo by Julie Elizabeth

Kouskous (Amber Woods and Gary Cohen) at KM Kabbalat Shabbat Service

Parochet Fund Still Open

Friday February 21st saw a wonderful turnout for the unveiling and dedication of our new Parochet in a service led by Rabbi Louis.

But wait! *There's more, you say!?????*

YES! The entire project (of 5 pieces - Parochet, Table cloth, Lectern Skirt, smaller Table cloth for Shabbas candles table, and Challah cover) will be repeated in shades of white for use during the High Holidays.

If you like what you see, please consider the Parochet Fund when making donations, to help pay for the completion of the project. Thank you. Julie



Our new Parochet and Lectern Skirt with (L) Judi MacLeod, the artist, and (R) Julie Elizabeth (the inspiration). Photo by Les Halpert.

Chai חַי

Kolot Mayim has several funds to which you may earmark your donations. They are: **Chai Fund** (General Fund/Temple Operations), **Religious School Bursary and Scholarship Fund** (to support children to attend Religious School), **Social Action Fund** (to support the Congregation's Social Action activities), **Parochet (Ark Curtain) Fund** (to collect funds to commission new Parochets [yearly & High Holiday] and related items), **Jenny Laing Legacy Fund** (to provide bursaries of up to \$500.00 for any adult member of the Congregation to pursue Jewish education), **Building the Congregation Fund** (to build a synagogue congregation in Victoria for Reform Jews), **Youth Fund** (to provide funds for children and youth programmes), **Youth Group Fund** (to support local youth group development), and **Passover Outreach Fund** (to provide free Passover tickets for individuals who could otherwise not afford to attend a community Passover Seder). One last fund is the **Rabbi's Discretionary Fund**, which allows our Rabbi to administer funds at his discretion, as per the expressed needs of congregants. **Undirected donations will go into the Chai Fund.**

THE FOLLOWING DONATIONS HAVE BEEN MADE SINCE THE LAST NEWSLETTER:

CHAI FUND

Hank Peters

The Victoria and Vancouver Island Jewish Burial Society

The Jewish Burial Society of Victoria and Vancouver Island is a service organization founded to assist all Jews with end of life requirements. We administer four totally separate and distinct sections in the Hatley Memorial Gardens and provide space for all persuasions of Jewish life from orthodox to secular, complete with cremation if specified.

The Society works with the Victoria Chevrah Kadisha in preparation of the body for burial, and works with the family in all ways to ensure that the concern and embrace of the entire community for the bereaved.

While we are a non profit Society, regretfully, end of life does not respect one's pocketbook, and costs are dear. There is a small membership charge that must be paid to become a member of our Society, and arrangements for this, and for burial requirements may be made at any time. We recommend dealing with one's self and saving the pain and expense of the survivors at a very stressful time.

For additional information on a highly confidential basis, call Joel Fagan (250 477-2006), Jack Shalinsky (250 477-1012), or Michael Goldberg (250 598-9094).



were harsh towards the Chinese, and largely indifferent to everyone else.

The Jewish population was lucky to have the support of British and American Jews. They ran their own hospital, and generally enjoyed life as free citizens. However, once Britain and America joined the war, ex-patriot Brits and Americans all left Shanghai to the machinations of the Japanese. Once the financial and moral support had left, life for the Jews in Shanghai became a nightmare.

The Japanese were harsh occupiers, forcing the Jews into ghettos, torturing ones they deemed spies, and generally making life unbearable. However, they were horrified to be lumped with the Nazi's thirst for blood and wanted no part of the genocide the Germans tried to institute in Shanghai.

The story is told through the lives of a Viennese Jewish doctor, his daughter, who had mild Cerebral Palsy, his sister-in-law, whose husband had been strung up by the Nazis during Crystalnacht, and a Chinese nurse who, denied medical education because of her sex, was, in fact, a very well-trained doctor, thanks to her surgeon father.

The story moves forward at headlong pace, and one can hardly wait to find out what happens next. This is historical fiction at its best, shedding light at yet another dark corner of history. I highly recommend both of these books.

Book Review by Reva Hutkin

I have just finished reading two books by Daniel Kalla: *The Far Side Of The Sky*, and *Rising Sun, Falling Shadow*, about an area, during the Shoah, that is not widely known. It is about the Jewish people who escaped to Shanghai from Vienna. Fortunately, boatloads of fleeing refugees were welcomed into China, which was then divided between the Japanese, British and Americans. During the early part of the war, life in Shanghai was difficult but doable. The Japanese





The Shema and I

By Jessica Bram

When I was twelve my mother gave me an instruction that was to stay with me in a most annoying way for the rest of my life. I was waiting at an airline gate about to take my first plane flight alone, thrilled at the prospect of my first experience at air travel and this undeniable leap toward adulthood.

Finally, the door to the ramp whooshed open. This was it. As I stepped forward to board my mother, who had been standing quietly at my side, turned toward me.

Her face was unusually serious. "As the plane is about to take off," she said, looking at me intently, "I want you to say the Shema."

This caught me by surprise. Although my mother lit Shabbat candles most Friday nights, and attended High Holy Day services each year, I did not think of her as a particularly pious person. Hebrew prayers were not something commonly invoked in our day-to-day life. Yet here she was instructing me to say the most sacred declaration in the entire Jewish liturgy—not only an affirmation of the sovereignty of God, but also, an explicit statement of the existence of one and only one God, thereby defining Jew as apart from Christian. It was proclaimed at every service: "*Hear, Oh Israel, the Lord Our God, the Lord is One.*" Accompanied by a full throttle organ blast of major chords, Shema never failed to induce a huge shiver like icicles coursing down my shoulders as the congregation sang out, each word almost its own triumphant declaration: "*Shema! Yisrael! Adonai! Elohenu! Adonai! Echod!*"

I was impressed. Did air travel really merit a gesture so profound?

It occurred to me then that my mother's command might have had less to do with reverence than superstition. My mother was of that generation for which air travel was still regarded as somewhat perilous. When she had stuffed quarters into the flight insurance dispenser in the terminal earlier, I was quite certain she was aiming for insurance of a different kind. To ward off "the evil eye," no doubt, and deliver me safely. In any case, I imagined her thinking, it couldn't hurt.

Even at age twelve I could recite the Shema from memory. But I had learned it in the unlikeliest of places: Girl Scouts. I had been chosen as one of three, along with a Catholic and a Protestant girl, to recite our respective religion's prayers at the opening of a huge convocation of Girl Scouts and Scout leaders from the Greater New York area. So I had the odd experience of proclaiming the Shema aloud for the first time before a microphone and few thousand Girl Scouts, mostly Christian.

I did not forget my mother's instructions as the plane, engines roaring, [Continued on page 8.](#)

Tzedakah: A way of life. Kolot Mayim Supports Food Bank

Hundreds of people rely on the various food banks in town. Torah tells us to leave the four corners of our fields for those in need; today, this could be translated to mean the 4 corners of our shopping carts!

I urge everyone to bring a little something to Shul on Fridays for our Tzedakah Box. We support two food banks: Jewish Family Services and the James Bay Community Project Food Bank. If everyone brought one each week, it would go a long way to helping those in need. Thank you for your support.



[Shema and I, continued from page 7.](#) its acceleration down the runway. At the very moment of that heart-stopping miracle in which a huge machine lifted into the air, I obediently whispered a quick Shema. And then turned my attention to the astounding first sight of tiny cars crawling along slim, winding ribbons of highway; of perfect squares of green and rust laid out like a giant, undulating checkerboard; and most breathtaking of all, the sudden surprise of rising through grey mist to a blindingly bright blue sky above a snowy floor—the most perfect depiction of heaven I could ever imagine. Now this, if anything, spoke to me of God. Not an ancient Hebrew prayer that reminded me mostly of our great stone synagogue with its worn velvet seats.

Over the years, as I grew older and air travel became commonplace to me, the Shema had a habit of popping into my head at that very moment in which the plane's wheels lifted off the runway. To be perfectly honest this became, more often than not, irritating. I meant no disrespect for this sacred declaration. But when flying to Mexico on college break with not much more than a bikini and a bottle of Bain de Soleil; or off on my honeymoon in Paris; or even, during my young banker days, when flying to Pittsburgh with a pile of annual reports on my lap, the last thing I wanted to think about was religion, or four thousand years of rabbis in black coats. Least of all did I want to be reminded of martyrs of the Middle Ages uttering the Shema with their last breaths before being burned at the stake. But there it was, every time: the Shema. Seeming almost to utter itself with some odd power of its own. And suddenly I would become, once again, the obedient daughter. A Good Jewish Girl—dutiful, reverent, and chaste. It has been that way ever since.

My first born son David was eleven when he flew alone for the first time, to Space Camp in Florida. At the airline gate, neither of us spoke as David waited to board. Ostentatiously nonchalant, David scarcely glanced out the large observation window onto the runway, as though air travel was nothing unusual to him.

Should I do it? I wondered. Should I tell him to say it? I wasn't the slightest bit superstitious. But, well—it couldn't hurt. And it *was* tradition, after all. I hesitated, and then reconsidered. Should I burden David with this annoying instruction for the rest of his life?

I was caught in a small panic of indecision as the plane was called to board. It was now or never. Maybe I should just tell him.

I took a breath. No. Let him think about Space Camp, and adventure, and the view out his window. Boy stuff. Not religion.

With barely a "Bye, Mom," David stepped out the door to the tarmac where a row of gleaming airplanes waited in the distance. A flight attendant at his side, David walked briskly toward the farthest plane, which seemed to grow larger as they approached it. And then, as David's figure became smaller and smaller, a strange kind of reversal in time took place. David seemed before my eyes to change back from confident almost-teenager to small boy to toddler, and then to that baby boy whom I once never let out of my sight.

And then I understood. It hadn't been superstition at all that had been in my mother's mind when she told me to say the Shema. It was the knowledge that she had that day been putting me in the hands of her God, entrusting me to His safekeeping. Delivering me not only to the sky, but to this first step toward adulthood and that inexorable journey away from her. The words of the Shema—her words, but spoken by me—were the link of their hands as I passed from one to Another. [Continued on page 9.](#)

Our Passover Seder
will be
Tuesday April 15th.

Mark your calendars now and watch for the Reservation form in Rennie's Weekly Updates.

March 2014
Adar I-Adar II 5774

THE VOICE

Page 9

Purimspiels & Where to Find Them



Background: On Purimspiels and Plays

It is generally thought that Purim parodies began as rhyming declamations in the 12th century, graduating to parodial tractates and books in the 13th and 14th centuries – and from there into plays in the 16th century. They may, however, have a far more sinister origin in the custom of hanging and beating of an effigy of Haman in the late Roman Empire (5th century), which were recounted by the Church as real crucifixions and served as the grounds for antisemitic attacks on synagogues and Jews.

The chronological context of the Purim parody's development would have been the stylised drama and morality plays of the Middle Ages, as well as other customs related to folk theater in various countries - such as strolling players and the more informal comi-religious dramatic troupes of "Mummers" (entertainers), clowns and bards, whose performances were held in wealthy private homes, in return for a fee. Parallels in the development of the Purimspiel can justifiably be drawn with the manifestations and trappings of the Carnivale in southern Europe.

From satirical treatises on Purim and absurd Talmudical pilpul, in medieval Italy and Southern France, there appears to be a development into grotesque parodies in the mid-17th century. In Yiddish theater particularly, Purim plays and spiels developed over four centuries into inter-connected [Continued on p. 11.](#)

[The Shema and I, continued from page 8.](#) The small black speck that was my son disappeared into the plane. I remained at the window, and the words came easily. *Shema Yisrael Adonai Elohenu Adonai Echod.*

Jessica Bram is a writer, radio commentator and author of [Happily Ever After Divorce: Notes of a Joyful Journey](#) (Health Communications, Inc. 2009). She teaches at [Westport Writers' Workshop](#), which she founded in 2003.

Originally published in *Brain, Child: The Magazine for Thinking Mothers*. The author will accept responses at < jessica@jbram.com >. Please also send any responses to the Voice at < madrona623@gmail.com >.

Jewish People Around the World



ISRAEL: Avichai Shelly, 29, is blind and hard of hearing, but he also won the International Bible Competition, served in the IDF intelligence and became the first blind person to work on the stock market. Now he is running for a seat on the Netivot City Council, with a long-term goal of joining the Knesset. An Israeli story of motivation and achievement. <http://boystownjerusalem.org/blog/?p=22>



March 2014
Adar I-dar II 5774



Those we remember ...

SERVED DATE	CIVIL DATE YEAR OF DEATH	HEBREW DATE YEAR OF DEATH	NAME	RELATIONSHIP	MOURNER
March 1, 2014	March 1, 1978	22 Adar I, 5738	Harry Pattenick	Husband of	Eleanor Patten
March 1, 2014	March 1, 2004	8 Adar I, 5764	Carl Hoover	Father of	Karl Preuss
March 2, 2014	March 2nd	Unknown	Maryann Fox	Mother of	Barbara Fox-Juchau
March 3, 2014	March 3, 1983	18 Adar I 5743	Martha Greenfield	Mother of	Gerald Greenfield
March 3, 2014	March 3, 2012	9 Adar I 5772	Fred J. Baron	Brother of	Roger Baron
March 6, 2014	March 6, 2005	25 Adar I 5765	Cassie Ostrov	Mother of	Sue Sandell
March 6, 2014	March 6, 2004	13 Adar I, 5764	Sylvia Smith	Friend of	Jacqueline Seigel
March 7, 2014	March 7, 2010	21 Adar I, 5770	Jon Carr	Husband of	Rose Carr
March 8, 2014	March 8, 2000	1 Adar II, 5760	Sonia Rawicki Agulnik	Mother of	Dorothy Torontow
March 9, 2014	March 9, 2001	14 Adar I, 5761	Harry Agulnik	Father of	Dorothy Torontow
March 9, 2014	March 9, 1955	15 Adar I 5715	Henrietta Jaffe	Mother of	Len Jaffe
March 10, 2014	March 10, 2008	3 Adar II 5786	Betty Ann Cohen	Member of	The Congregation
March 10, 2014	March 10, 1994	27 Adar I 5754	Gertrude Miller- Kantoff	Aunt of	Don Sher
March 11, 2014	March 11, 1980	23 Adar I 5740	Annie Marks	Grandmother of	Lynn Marks
March 13, 2014	March 13, 1995	11 Adar II 5755	Wayne Sullivan	Husband of	Doreen Sullivan
March 14, 2014	March 15, 2010	29 Adar I 5770	Bernice Packford	Friend of	The Jewish Community
March 14, 2014	March 14, 1997	5 Adar II 5757	Frank Taylor	Father of	Doreen Sullivan
March 16, 2014	March 16, 2006	16 Adar I 5766	Colin Laing	Father of	Jenny Laing
March 16, 2014	March 16, 2012	22 Adar I 5772	Maurice Ryant	Brother of	Joe Gougeon-Ryant
March 17, 2014	March 17, 1994	24 Adar I 5754	Clara Chuly	Mother of	Phyllis Chuly
March 17, 2014	March 17, 2005	6 Adar II 5765	Saul Holiff	Friend of	David Torontow
March 21, 2014	March 21, 1980	4 Nisan 5740	Isadore Levinta	Father of	Eleanor Patten
March 23, 2014	March 23 1980	6 Nisan 5740	Nathan Landau	Father of	Susan Kendal
March 29, 2014	March 29, 2010	14 Nisan 5770	Nancy Szczypiorkowski	Friend of	Don Sher

February 2014

Shevat-Adar I 5774

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Rabbi Louis will be with us when the squares are white.			**** Megillah Reading**** and Partying at Emanu-El 7:30 pm			March 1 29 Adar I Pekudei
2 30	3 1 Adar II	4 2	5 3	6 4	7:30 pm Service led by Joel Fagan	8 6 Vayikra
	Rosh Chodesh					
9 7	10 8	11 9	12 10	13 11	6:00 Family Pot Luck 7:00 pm K.Shabbat/Purim Service led by Rabbi Louis	14 12 Zachor **** Torah Study 3:00 pm chez Rabbi Louis Erev Purim
Purim 16 14	17 15	18 16	19 17	20 18	7:30 K.Shabbat Service led by Julie and Reva and Oleg spon- sored by them for their 7th anni- versary	21 19 Shmini 22 20
23 21	24 22	25 23	26 24	27 25	7:30 pm K.Shabbat Service led by Michael Gans	28 26 Ha Chodesh 29 27
30 28	31 29					



Torah Study



**3:00 p.m.
Saturday March 15 th**

chez Rabbi Louis
(Please note new address.)
#314, 1030 Pendergast

The Torah and humanity combined comprise the lamp of God on earth. The Torah is the flame issuing forth from the spark of God in the heavens. Humanity, made up of both body and soul, is the torch that draws flame from it. The body is the woven wick and the soul is the purified olive oil. Through the intertwining and fusion of torch and flame, the whole house becomes filled with light.

Jedaiah ben Abraham Bedersi (fourteenth century Jewish poet, physician, and philosopher) from his poem, Bechinat Olam, "An Investigation of the World"



[Purimspiels](#), [contiued from page 9](#). and distinctive genres, retaining the flavor of and subject matter related to Jewish community life in northern and eastern Europe.

The recognizably modern Purimspiel emerged in its dramatic-musical format in the 19th century, in Germany, influenced by opera and the changing perceptions of Jewish community life in western Europe. The subject matter similarly became westernized, both socially and politically: sometimes the spiel was almost indistinguishable from the formal Purim play or musical.

Since then, Purimspiels – whether in their minimalistic spoofs or at their most bombastic performances – have also tended to satirize contemporary political culture while continuing to take in the musical culture of their day – from opera through rock and pop to hip-hop. Whether amateur or professional, they have moved far from their theological and folkloristic origins, but continue to offer a vehicle for satire and comedy about Jewish life and major issues of the day.

In their credit, Purimspiels continued to be written and performed as interpretative Jewish fringe theater in times of repression during the twentieth century, thus retaining an essence of the original spiel: a humorous blast of the absurd in an era of darkness.

A full listing of where to find the Purimspiels can be found at <http://www.jafi.org/JewishAgency/English/Jewish+Education/Compelling+Content/Jewish+Time/Festivals+and+Memorial+Days/Purim/Purimspiel.htm>, which is the provenance of this article.



URJ and Temple Shalom present

**The Scholar-in-Residence Weekend with
Dr. Ron Wolfson**

Ron Wolfson is one of the most innovative thinkers in Jewish Life. He is a visionary educator and inspiring speaker. Come and learn what is next for the future of the Jewish Community, today. Funded in part by the URJ Kodimer Grant, Temple Shalom Endowment Fund and Vancouver Jewish Federation

Thursday to Saturday, March 27-29th

Thursday, March 27 at 7:30 pm at the Jewish Community Centre of Vancouver (950 West 41 St.) **7:00 pm:** "Relational Judaism: Using the Power of Relationships to Transform Synagogues and Organizations" A community wide dialogue for Jewish professional and leaders in the Vancouver Jewish community. Co-sponsored by Jewish Federation.

Friday, March 28 at Temple Shalom (7190 Oak St. Vancouver) **6:30 pm:** Shabbat Dinner hosted by Temple Shalom **8:15 pm:** "Building Good Tents: Envisioning the Synagogue of the Future"

Saturday, March 29 at Temple Shalom (7190 Oak St. Vancouver) **10:00 am:** Shabbat Service **12:00 pm:** Kiddush Lunch **1:00pm:** Live, Learn & Celebrate Shabbat: "The Seven Questions You're Asked in Heaven" Kiddush Lunch sponsored by the Sisterhood of Temple Shalom and Women of Reform Judaism

Cost and Registration: \$50.00 for the weekend includes Shabbat dinner and Kiddush lunch (kids under 19 free).

If you have any questions please contact: Mary Cohene, Event Chair of the URJ Kodimer Scholar in Residence Weekend: mlcohone@shaw.ca Rochelle Garfinkel, Temple Shalom Executive Director: rochelle@templesholom.ca Rabbi Dan Moskovitz, Temple Shalom Senior Rabbi: rabbidan@templesholom.ca

Accommodations: Please contact us for hotel recommendations

**Walking Tour of
Jewish Victoria**

Discover the role that the pioneer Jews had in shaping Victoria.

Experience a guided tour of Congregation Emanu-el, Canada's oldest synagogue lead by the country's first ordained Jewish Storyteller (Maggidah)

**March 30
April 27
May 25**

**Walking Tours
10:30 am-12 pm**

**Synagogue Tours
1 pm**

Adult Walking Tours:
\$15.00 cash only
Synagogue Tours: \$10.00
Children under 12 free
Senior/Student/discount
for taking both tours:
\$12.00 cash only

Walking Tours begin outside Congregation Emanu-el (Pandora and Blanshard) and slowly wind through downtown ending at Government and Yates. It will be given rain or shine. Led by Gary Cohen.

Synagogue Tours explore fascinating historical displays, the synagogue's unique architecture and dynamic restoration as well as Jewish customs, history, sacred texts and stories.

To book a Walking Tour at a different time contact Discover the Past:

250-384-6698 discoverthepast@telus.net www.discoverthepast.com

To book a Synagogue Tour at another time contact Shoshana at: stories@maggidah.com OR www.congregationemanuel.ca