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From Rabbi Moch

"Darkness So Dark It Can Be Felt"

Not only Americans, but many throughout the world, have observed the effects that Donald Trump's candidacy have had on society in the US and beyond. Now that he is President, we question whether those frightening tendencies will continue and increase. Right wing groups have taken Trump's language, actions and rhetoric, which often degrade others, as giving permission to more publicly and actively pursue racist agendas. The effect has been not only a rise in attacks against Muslim, African American and Hispanic individuals and institutions, but also against Jews and Jewish institutions. Anti-Semitic incidents have spiked dramatically.

To begin to reverse the trend again, we must ask ourselves what led to this tide of right-wing sentiment? One factor seems clear: people on the right stopped hearing the perspective of people on the left, except through sources filtered by the right, and people from the left stopped hearing the perspectives of people on the right, except through sources filtered by the left. We would be wise to take as serious in the extreme, the danger of not seeing or understanding the circumstances and perceptions of the "others" in society.

Torah Parasha Bo, which we read this year the week when February begins, tells of the plague of Darkness that afflicted Egypt.

"The Eternal spoke to Moses, 'Hold out your arm against the sky and let there be darkness over the Land of Egypt. The darkness shall be palpable. Moses extended his hand against the sky and there was a fog-like darkness in all the Land of Egypt for three days. No person could see another and none arose from his place for three days, but the Israelites had light in their dwellings.'"

By one reading of these words, it seems that this palpable darkness, which could actually be felt, resulted from the Egyptians failing to see each other, failing to see what others might be going through, and by not leaving their own homes to see what might be happening in the lives of their neighbours. There is no end to how palpable and thick the darkness can become when we do not see each other or get up out of our own life situations to see and relate

Kolot Mayim Reform Temple Mission Statement

Kolot Mayim Reform Temple provides a spiritual home for liberal Jews to worship, study Torah, and observe Jewish sacred times together. Kolot Mayim seeks to build community through spiritual practice and social justice; we embrace Jews by birth and by choice and we welcome individuals, couples and families of diverse backgrounds and abilities. Our members are believers, seekers and doubters. We encourage living true to progressive Jewish values and to the full scope of one's own Jewish practice.

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The Voice Newsletter

is published monthly with the exception of August. Send submissions and/or ads to <km@kolotmayimreformtemple.com>.

Visit us on Facebook!

Chai חַי

CHAI FUND

In memory of my father,
David Fagan - Joel Fagan

In memory of **Linée Ryan**
- Arlette Baker

In support of **Temple
programming** - Rhonda
Abbey

*Donations may now be
made on our website via
PayPal and credit card.*

Rabbi, continued from page 1. to the lives and challenges others must face. It is a darkness so dark it can be felt. It can keep people from even being able to move a muscle, never mind fight a battle.

In this world of darkness today, generated by not seeing each other, it is time to uncover hidden light. That certainly means reaching out in love to those who are different. This has been at the heart of Israel's efforts to help Syrian Refugees and victims of the civil war there, though technically they are our enemies. It is not easy to respond to Anti-Semitism with a loving response. It may not help, but then again, it just might.

Rabbi Shimon Moch



President's Message

Haiku to the Congregation

Rabbi Moch leads two Services Feb tenth, twenty-fourth. Torah each Shabbat.

Tu Bishvat Seder
On the Tenth, with nuts and wine
Starts at six o'clock.

Feb fifth. Busy day here.
Israeli dancing. Art class.
See details page 5.

Our little temple.
Such warmth and *ruach*. Please come.
Love Kolot Mayim.

You got a concern?
My phone always answered.
Just pick it up. Call.

You read this haiku?
Answer in next newsletter.
Your poem I read.

I dare you to write.
Participate. A new way.
We are creative!

Katrina 

EMAIL: km@kolotmayimreformtemple.com **PHONE:** 250-704-2503

WEBSITE: <http://www.kolotmayimreformtemple.com>

Shabbat Services

**Kabbalat Shabbat &
Tu B'Shevat Seder
Led by Rabbi Shimon Moch
6:00 p.m.**

February 10th
with music by
Deena Kinarchy

& 24th
with music by
Marcelina Stanton

*Please remember to bring food
contributions for the **Onegs**,
so that we can all stay a little
longer and schmooze. And
don't forget something for our
Tzedakah box. Thank you.*

**Torah Study
at 10:30 a.m.**

Feb. 4 (JE*), 11(M**), 18 (JE), 24 (M)

Parashiot to be Studied:

February 4: Bo; 11:B'Shalach; 18: Yitro;
25:Mishpatim.

(JE*= led by Julie Elizabeth)

(M**=I ed by Rabbi Moch)

**Shaharit Services
led by Rabbi Moch
11:30 a.m.**

February 11th and 25th

All events are at the JCCV,
3636 Shelbourne Street.

Everyone is welcome.

Care and Concern

The Care and Concern Committee of Kolot Mayim wants to reach out and offer whatever we can when our community members are in difficult times. But often by the time I become aware of a member needing support they have already dealt with it and are "carrying on." If you know someone who is going through a "bad patch" or a full blown crisis, please let me know so I can find out what they need, hopefully fill that need, or put them in touch with someone that can. PLEASE..... *Deb Weiss*, Chair.

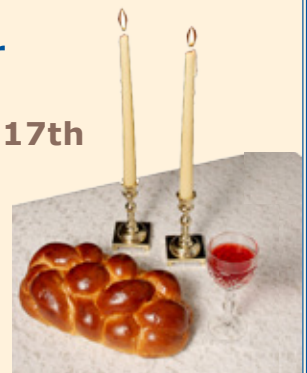
Roving Family Shabbat Dinner

7:00 pm

Friday February 17th

at the home of
Susan Abrill
3930 Dawe Road
(off Arbutus).

RSVP to 250-532-2982
or <srussek@uvic.ca>



**RAIN & COLD WINTER
WEATHER ARE ON THE
WAY**

HELP US KEEP OUR FAMILY

MEMBERS WARM & DRY

BY PROVIDING THE FOLLOWING ITEMS:

SOCKS

BLANKETS

SLEEPING BAGS

SCARFS

JACKETS

BOOTS

LONG UNDERWEAR

LEGGINGS FOR WOMEN

JEANS FOR MEN & WOMEN

TARPS and BUNGEE CORD TIES

Bus Passes are
also Needed!

**Feeding our Tzedakah Box = Feeding Victoria's Hungry!
Please help if you can!**

Celebrate at our Tu B'shvat Seder

סֵדֶר ט"ו בְּשֵׁבַט

**Tu B'Shvat
Celebration**



We will join Jews worldwide and reclaim a joyous celebration Tu B'shvat, the New Year for trees. We will eat many kinds of fruits and nut and drink four colours of wine to mimic the changes in Flora in the Land of Israel. We will tell stories and sing songs and find connection between ourselves and the universe as represented by trees.

When: Friday, February 10, 6:00 pm.

Where: The JCCV

What: Lots of fruits, nuts and savory main course, stories, music

Suggested Donation: \$10/ adult members, \$12/non-members,
children free

RSVP: to 250-704-2503 by February 8.

Rabbi Moch will combine elements of the Service
with the dinner so that there will be no regular Service following.

קְהִילָה קְדוּשָׁה רַקוּלוֹת מַיִם

Kolot Mayim Reform Temple, Victoria, British Columbia

ILLUMINATED HEBREW LETTERS

SUNDAY JEWISH ART PROGRAM FOR KIDS

RESUMES IN FEBRUARY AT
KOLOT MAYIM REFORM TEMPLE.



FEBRUARY 5TH, 19TH AND 26TH

FROM 2 - 4 PM

AT THE

JEWISH COMMUNITY CENTRE OF VICTORIA
3636 SHELBOURNE STREET.



This series of design classes (drawing and painting) will explore the tradition of decorating Hebrew letters with ornate designs and brilliant colors. Students will first layout their personal design in pencil. Then students will use media such as watercolor, gold acrylic paint, Chinese ink and colored pencils to "illuminate", give light to, Hebrew letters of their choice. Will be suitable for framing or gifts.

Ages 7 and up.



Taught by artist and art instructor, **Susan Abrill**.
Email the instructor at srussek@uvic.ca to register.

3 session fee is \$105 with all materials included.
(\$73 for KM members)



Tu B'Shevat Seder Plate

Kolot Mayim Reform Temple
Presents...

*Israeli Folk Dancing
with Etz Greenfeld*

Next on Sunday February 5th
from 4 to 5 p.m. at the JCCV.

Those we remember ...

January 2017
Shevat 5777

Names will be read on February 10-11th

Herbie Weiss
Patty Manes Fromson
Ethel Ross Sharpe
Isabel Wright

Lester Gordon

Names will be read on February 24-25th

Rose Katz
Judy Kahan
Clifford Theodore Kirk
Morris Miller
Harry Charles Lewis
Edith Brink

To be read on March 10th:

Sidney Devor (4 Adar I, 5773 = March 2, 2017)
Fernand Lévy (8 Adar I 5703 = March 6, 2017)
Renée Lévy (8 Adar I 5703 = March 6, 2017)

May their memory be for a blessing.

Tzedakah: Kolot Mayim

Please remember to bring something for the Tzedakah Box (Watch for case sales for great deals.)

We 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 can each week, it would go a long way to helping those in need. Thank you for your support.

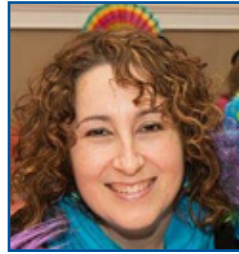
The Victoria and Vancouver Island Jewish Burial Society

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 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), or Jack Shalinsky (250 477-1012).



My Ancestral Hungary

I grew up with my mother on the west coast of Canada. My father worked out East in the film industry and I had very fleeting moments with him in my early years. I spent a couple of weeks in the summer when I was in my teens, but had big gaps of time as an adult, like 13 years at one point, of not seeing my father. Before this trip it had been 6 years ago that I had seen him.

Going to my ancestral homeland of Hungary, and spending the holidays with him and his family was a once-in-a-life time-trip.

I had 26 days away from my family during the holidays, which proved to be more emotional for me than I thought. I had never missed a Hanukkah since I started celebrating the holiday in 2006.

I had a week to spend with my step mother who is my age, and we have a lot in common. We went to Budapest and the only place I felt I fit was in the Jewish quarter, and at the Synagogue.



The Synagogue in Budapest was the most beautiful I've ever seen. There was a Memorial Garden outside and around the far side of the Synagogue and there were grave markers lying against a wall haphazardly. They were placed there by the families of ones lost in the Holocaust.

Ancestral Hungary, continued
from page 7.



There was an area in front of the monument where there were old black and white pictures clipped to a rope.

With, of course, a whole slew of rocks below. Very moving.

The Dohány Street Synagogue, also known as The Great Synagogue or Tabakgasse Synagogue, is a historical building in Erzsébetváros, the 7th district of Budapest, Hungary. It is the largest synagogue in Europe and the second largest in the world.

I got quite emotional there.

Oh and they sell Challah everywhere. Many Jewish pastries and foods are still enjoyed all over Hungary.

My step mother told me that she had seen a picture of her home town of Keszterhaj (sp?) (two and half hours south of Budapest, south of Lake Balaton.) with Nazi's rounding up the Jews of the town – back then they made up about 90% of the town. Today there is one family left.

I thought that I would feel at home and hoped to have déjà vue feelings, but all I felt

was very foreign. The language was a big barrier for me, as Hungarian is very difficult to learn. My father was very keen to teach me about his homeland's history.

In all, I had a really wonderful time reconnecting with my father and seeing Hungary through his eyes. All I know is that I feel more Jewish than Hungarian.

©Elyse Kertesz-Chouinard 



Inset:
The Great Synagogue,
Budapest.

L: Ossuary
R: Holocaust Memorial



A Very Special Baby Naming - Whole Community [Was] Invited

Saturday, January 14 at
10:00am at Temple Sholom,
Vancouver.

Nadav and Kfir are two Israeli men who have adopted twin girls via surrogacy, born here in Vancouver last week. They travelled all the way from Israel for this adoption and Rabbi Moskovitz assist[ed] them with the conversion and their Jewish wedding as the Orthodox Rabbinate in Israel would not officiate at their wedding nor recognize the conversion of their daughters.

[...] On Saturday morning [January 14th ...], a community celebration of this loving couple and their new family [was held, witnessed by the Temple Sholom community] before they [flew] back to Israel, a married couple with two beautiful Jewish children in hand. [...]

This whole process was arranged by an Israeli organization called "Baby Bloom," which is a surrogacy solutions center from Israel. [<http://www.babybloom.co.il/>] They help people (mostly Gay Israeli Couples) have babies through surrogacy and the whole process is done in the [sic] Canada or the USA. Over the last 7 years, they helped create almost 200 new families.

from Temple Sholom Newsletter.





Why Eat Carob on 15 Shevat?

By Baruch S. Davidson

The custom of eating carob on Tu B'Shevat, the New Year for the Trees, is not cited in the Talmud or in the Code of Jewish Law, yet it is common in many communities. Our sages teach that the customs of the Jewish people are also Torah and have profound reasons congruent with Torah teachings and laws.

As it turns out, eating carob has an intrinsic connection both to Tu B'Shevat and to customs in general. But first, a word about the halachic significance of Tu B'Shevat, and what makes it the New Year for Trees:

Let's say you are a farmer in the Land of Israel and you have an orchard. Once a year, you must give a certain amount of fruit as tithes—for the Kohanim, for the poor, or for eating in Jerusalem (depending on the year in a seven year cycle). The question arises: When is the cut-off date that divides between one year's crop and the next? The answer is fairly simple: It is the day when most of the rainy season in the Land of Israel has passed. That is the 15th day of Shevat, known commonly as Tu B'Shevat ("Tu" is one way of saying fifteen).

Now another problem arises: There are certain trees—such as the carob tree—that can begin to bud before Tu B'Shevat, but will not be harvested until much later, well after Tu B'Shevat. Would their tithing follow the rules of the tree-year in which they bud, or the tree-year in which they are harvested? This question is addressed in the Talmud:

The rabbis taught: A tree whose fruits were in bud before the fifteenth of Shevat must be tithed as the produce of the past year, but if they bud after that, they are tithed during the coming year. Said Rabbi Nechemia: This applies to trees whose fruit ripen and are harvested over an extended period of time. But in the case of a tree whose crop is harvested all at once—such as the date-palm, olive tree, or carob tree—although their fruits may begun to bud before the fifteenth of Shevat, they are tithed with the produce of the coming year.

The Talmud concludes that "The custom of the masses follows Rabbi Nechemia with regard to carobs." This law was decided not by a vote of the sages, but simply by the custom of the Jewish people.

Throughout this entire discussion there is only one law that is decided by the custom of the people—the custom regarding carob trees. Now isn't that neat: In order to commemorate Tu B'Shevat, the custom evolved that we should do something to note a custom mentioned in the Talmud—at least in an indirect way—by eating carobs!

Another unique thing about the carob tree is that the Talmud tells us that it takes 70 years to mature and bear fruit. By eating carob on Tu B'Shevat, we are also highlighting an important lesson to be learned from the carob tree: the importance of patiently investing in the future even when it is a long and arduous process with no immediate gains, for the fruits of our labors will be harvested by generations to come.¹

Sources: Tractate Rosh Hashana 15b, Kuntres Tu B'Shevat by Rabbi David Cohen ("The Nazir of Jerusalem") – Jerusalem 1973.

---> p. 11



Dear Julie

As we look ahead to Canada's 150th anniversary, our community can be proud that – for more than two centuries – Canadian Jewry has played a vital role in building Canadian democracy and society. Jewish Canadians remain deeply involved in communal life and broader society, making remarkable contributions in public service, academia, NGOs, business, and a wide array of professions.

When you consider the [range of advocacy issues](#) in which CIJA and the Jewish community are engaged – from [disabilities](#) and [affordable housing](#) to [palliative care](#) and [human rights](#) – it is clear that Jews remain committed to improving life for all Canadians. As we celebrate Canada's many achievements over the last 150 years, I know we will continue to make an important contribution to Canada's continuing success.

2017 will be filled with challenges and opportunities on a broad range of international and domestic policy areas. It is important, therefore, that CIJA's advocacy agenda reflect the varied priorities of the diverse community we serve. Our dialogue with our community – informally through thousands of discussions from coast to coast to coast, and formally through our annual grassroots community survey completed by thousands across the country – has reinforced what we have always believed: **our constituents want us to be accountable to the broader Jewish community and reflect our community's rich diversity of opinion.**

[This is why we are embarking on a national grassroots consultation, taking place this month in cities across Canada. This initiative gives everyone an opportunity to contribute their ideas as we build our shared strategy.](#)

If you are reading this, you have a direct stake in our work, and we want to know what you think. [Please register in your community so that we can ensure CIJA's advocacy agenda reflects your priorities.](#) We look forward to a broad level of participation.

The response so far has been overwhelming. Hundreds and hundreds of community members have registered in local focus groups. [Will you join us?](#)

In a world increasingly characterized by digital communication, this is a refreshing opportunity to connect "beyond the screen" – to meet CIJA staff and volunteers, discuss issues in depth, and learn from other community members.

When I reflect on what we accomplished in 2016, including countering Israel boycotts, strengthening Jewish community security, and empowering Jewish social service agencies, I am mindful that our work would never be possible without the active support and engagement of people just like you.

Thank you!

I urge you to get involved – or get more involved – by joining us this month. [Click here to register.](#)

Sincerely,



David J. Cape
National Chair, CIJA



[Carob](#), continued from page 9.

FOOTNOTES

1. This is also one of the reasons that G-d (in [Song of Songs 5:1](#)) refers to this world as His “garden”, and not just a home. For unlike a home, which is ready to be inhabited immediately upon construction, a garden or orchard requires several years of constant work before it is a source of benefit. This reminds us that our mission on earth is not necessarily an easy or fast job. - From a talk of the Rebbe, 10th of Shevat 5732.

Rabbi Baruch S. Davidson is a writer who lives with his family in Brooklyn, N.Y. [@chabad.org](#)



DAVID FRANK GOMES

COACHING
MENTORING AND SUPPORT
FOR LIFE AND BUSINESS

www.davidfrankgomes.com

Israeli Humour

by Israeli humorist, Efraim Kishon

Israel is the only country in the world where patients visiting physicians end up giving the doctor advice.

Israel is the only country in the world where bank robbers kiss the mezuzah as they leave with their loot.

Israel is the only country in the world where people read English, write Hebrew, and joke in Yiddish!

Israel is the only country in the world where people cuss using dirty words in Russian or Arabic because Hebrew has never developed them.

Israel is the only country in the world where the graffiti is in Hebrew.

Israel is a country surrounded on all sides by enemies, but the people's headaches are caused by the neighbors upstairs.

Israel is the only country in the world with bus drivers and taxi drivers who read Spinoza and Maimonides.

Israel is the only country in the world where no one cares what rules say when an important goal can be achieved by bending them.

Israel is the only country in the world where reservists are bossed around and commanded by officers, male and female, younger than their own children.



TU B'SH'VAT
SATURDAY
FEBRUARY
11TH

Kolot Mayim Tu
B'Shevat Seder
6 p.m.
Fri. Feb. 10th

Suggested Donation:

\$10 Members

\$12 Guests

Children Free

More Info p. 4

ROSH CHODESH
ADAR
SUNDAY
FEBRUARY 26TH

*All our
Kabbalat
Shabbat
Services
feature music.*



FEBRUARY
2017/5777

CALENDAR-AT-A-GLANCE

KABBALAT SHABBAT SERVICES

LED BY RABBI SHIMON MOCH

FRIDAY FEBRUARY 10TH

Celebrate Tu B'Sh'vat

6:00 pm

Seder and Service combined.



FRIDAY FEBRUARY 24TH

7:30 p.m.

with music by

Marcelina Stanton

TORAH STUDY

Every Saturday at 10:30 a.m.
at the JCCV

Led by Rabbi Moch, February 11th & 25th
Led by Julie Elizabeth, February 4th & 18th

PARASHYOT

February 4: Bo; 11th: B'shalach;
8th: Yitro; 25th: Mishpatim

ROVING SHABBAT POT LUCK DINNER

7:00 p.m. Friday February 17th

at the home of Susan Abrill

3930 Dawe Road (off Arbutus)

RSVP to

250-532-2982 or <srussek@uvic.ca>