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From Rabbi Moch

Jewish Practices

When Our Loved Ones Die



The first week of November, we read parashat Hayei Sarah, "The life of Sarah," which tells of the death of Sarah and how Avraham paid a full price for the cave of Machpelah in Hebron as a burial place for his wife. The end of the parashah tells of the death of Abraham and how his two estranged sons, Yitzhak and Yisma'el came together to bury him in that same cave. Much of Jewish ritual life and the ritual life of most cultures revolves around practices surrounding dying, death and mourning.

When one is facing imminent death, one confesses one's sins and failings even as one hopes that one's virtues will compensate for one's failings. Often times, those confessions are not only uttered to God by the person dying, but shared between the dying person and his or her loved ones along with the sharing of sacred memories and words of love. Such times of sharing around a death bed can be the most sacred moments of life and make parting easier to accept. One tries to say the Shema when death seems most imminent, dwelling on the word Ehad, "One," as if calling for union with the One who is the ultimate reality of all that is. If one cannot speak, one's loved ones will often recite a generalized confession and then the shema on behalf of the one dying. After death those present say, "Adonai natan vaAdonai lakach; yehi shem Adonai mevorach, - Adonai has given, Adonai has taken; blessed be the name of Adonai."

In Jewish life, the dead must be attended to with the utmost respect. The Torah instructs that even a criminal who has been executed may not be left unburied. This instruction has been used by modern halachic experts to argue that that it is an affront to those who are brain dead to leave them in that limbo state of their brain, in which their identity resides, being dead, while their heart and lungs continue to function because of medical intervention. Traditional Jewish practice, like Muslim practice, tries to bury the dead within 24 hours of death, unless one must wait an extra day because of the Sabbath or holidays when burial may not take place. Liberal Jews will at times wait longer than 24 hours in

Continued on page 2.

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NEWSLETTER

Julie Elizabeth

From Rabbi Moch, continued from page 1

order for family members to arrive for the funeral. Because burial takes place as quickly as possible, the very invasive practice of embalming is avoided unless required by law or because the bodily remains of the deceased must be transported to another city and the protocols of transportation require embalming. That was in fact the case with the death of Joseph, whose remains were embalmed for transport from Egypt back to the Land of Canaan. It was his tomb that was recently burned by Palestinian protesters as an object of Jewish veneration. Another practice which has great value and which is still widely practiced by Reform Jews in Canada but not in the United States, is the practice of the Hevrei Kaddisha, the burial society, reverently purifying the body by tenderly washing it, dressing it in tachrichim, simple linen shrouds, usually sown by the women of the city as was the case both in Edmonton and in Suriname, placing the body in a simple aron, coffin, and providing a shomeir, a guardian, to keep the deceased company until the time of the levayah, funeral, and burial. The Tachrichim have no pockets and the dead are buried with no possessions other than one's tallit, which is torn to render it pasul, unfit for use by the living. Coffins are preferably simple pine boxes, though the same word, aron, is used to describe the holy Ark in which the Torah scrolls are kept. It is a sacred place in its simplicity. Every person is treated with the same dignity; there are not richer or poorer in death. Only the deeds for good or evil one has practiced in life accompany a person to the grave. The Torah portion speaks of Sarah's death by describing it as Sarah's life because there are many who remain alive as it were, even when they have departed this world and there are others who are dead, as it were, though they continue to function in this world.

Someone reads psalms or other prayers or poems and delivers a hesped, eulogy, which the Mishnah says is meant to increase the emotional catharsis and help in the grieving process as well as honor the dead. The levayah, funeral, literally means "accompanying." The intention of this word is that we accompany the dead as far as we can in this world to the place where the body will repose, but we proceed in procession to accompanying our beloved dead very slowly, stopping seven times on the way to the grave to demonstrate our reluctance to part.

We are exempt from any religious obligation, such as saying the Shema evening and morning, while our dead are unburied. The

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From Rabbi Moch, continued from page 2.

focus of the community is on the dead. Once burial takes place, the focus changes to comforting the mourners. That process begins even before the mourners and others leave the cemetery. The mourners traditionally stay at home for Shiva or seven days following burial, leaving only on Shabbat to attend Synagogue and begin saying Kaddish for the dead. During the weekdays, the community comes to them and conducts a Service in their home so that they may say Kaddish without needing to leave. Often Reform Jews reduce those seven days of being bound at home and having Services there to three days. During that time, the mourners are not supposed to have to worry about how they look, so mirrors are covered to reduce their desire to worry about how they look. The community traditionally cares for their basic needs, bringing them food, so they will not need to cook for themselves or worry about entertaining those coming to console them. A less intense period of sheloshim, thirty days from death, follow and a less intense period still of a year from the death follows that. One must decide what level of mourning will occur during each of those periods. How long will one say Kaddish? Traditionally this happens for thirty days, except for parents for whom one says Kaddish for eleven months, stops for a month and then says Kaddish again on the *yahrzeit*, the yearly anniversary of the death. Many Jews will say Kaddish for the full eleven months for spouses, siblings and children, even though only one month is required. The practice of saying Kaddish for one's more distant relatives or friends should not be for more than one week following death, lest a prolonged practice of saying Kaddish for such relationships depreciate the practice for one's closest loved ones. That is true also regarding the yearly recitation of Kaddish. That should be reserved for one's immediate family members. Others may be remembered during times of Yizkor on Yom Kippur, Shemini Atzere, the end of Pesah and Shavu'ot or with the saying of Eil Malei Rachamim at the anytime one visits a grave or at the anniversary of the death of someone for whom you care deeply but who is not an immediate family member.

Rituals, laws and customs regarding dying, death and mourning are designed to help one with those difficult processes. When those rituals, laws and customs get in the way rather than help they may be rejected. May this be a year of life for all of us.

Rabbi Shimon 



Rabbi Shimon
and Tyler
Hanevelt
with Lulav &
Etrog at the
Kinarthys'.
Sukkot 2015.



**Have Lulav
will Travel!**
President
Katrina's
Delivery
Service!



President's Message

I'm beginning to notice that I do things differently from many people. I guess I don't often take the easiest road, but I do take the one that's right for me.

My kids don't go to the school down the road; now that we commute across town to school, we don't even go by car much of the time. We take this crazy bike, which, incidentally, is also great for carrying a lulav around town. Why do we do it? Because it's the best solution for our needs right now, and we enjoy it!

I sometimes feel like as Reform Jews in Victoria, we have all headed a little off the beaten path. We are all forging our own ways, and it's not always easy, but it is, I hope, enjoyable and rewarding.

We have many opportunities this month, and even more in the months coming, for you to explore your Reform practices. Julie Elizabeth will be leading our Friday service November 6 and Torah study the following morning. Rabbi Moch will be back November 20-22. He'll lead Friday evening and Saturday morning services, Torah study, and his second installment of adult Jewish education series, this time about the Nasi family from Spain and their travels to the New World, where Rabbi Moch happened to spend his September. One need not be a member to attend any of these events; tell all your friends!

See you on the Road!

Katrina



What is Reform Judaism?

Throughout history, Jews have remained firmly rooted in Jewish tradition, even as we learned much from our encounters with other cultures. Nevertheless, since its earliest days, Reform Judaism has asserted that a Judaism frozen in time cannot coexist effectively with those who live in modern times. The great contribution of Reform Judaism is that it has enabled the Jewish people to introduce innovation while preserving tradition, to embrace diversity while asserting commonality, to affirm beliefs without rejecting those

who doubt, and to bring faith to sacred texts without sacrificing critical scholarship.

Reform Judaism affirms the central tenets of Judaism - God, Torah and Israel - even as it acknowledges the diversity of Reform Jewish beliefs and practices. We believe that all human beings are created in the image of God, and that we are God's partners in improving the world. Tikkun olam — repairing the world — is a hallmark of Reform Judaism as we strive to bring peace, freedom, and justice to all people.

Reform Jews accept the Torah as the foundation of Jewish life containing God's ongoing revelation to our people and the record of our people's ongoing relationship with God. We see the Torah as God inspired, a living document that enables us to confront the timeless and timely challenges of our

[Continued on page 5.](#)

What is Reform Judaism, continued from page 4. everyday lives.

In addition to our belief that Judaism must change and adapt to the needs of the day to survive and our firm commitment to tikkun olam, the following principles distinguish Reform Jews from other streams of Judaism in North America.

Reform Jews are committed to the principle of inclusion, not exclusion. Since 1978 the Reform Movement has been reaching out to Jews-by-choice and interfaith families, encouraging them to embrace Judaism. Reform Jews consider children to be Jewish if they are the child of a Jewish father or mother, so long as the child is raised as a Jew.

Reform Jews are committed to the absolute equality of women in all areas of Jewish life. We were the first movement to ordain women rabbis, invest women cantors, and elect women presidents of our synagogues.

Reform Jews are also committed to the full participation of gays and lesbians in synagogue life as well as society at large.

See more at: <http://www.reformjudaism.org/what-reform-judaism#sthash.jOudmnRQ.dpuf>



Simchah Torah
at
Kolot Mayim



Those we remember ...

**November 2015
Cheshvan-Kislev 5775**

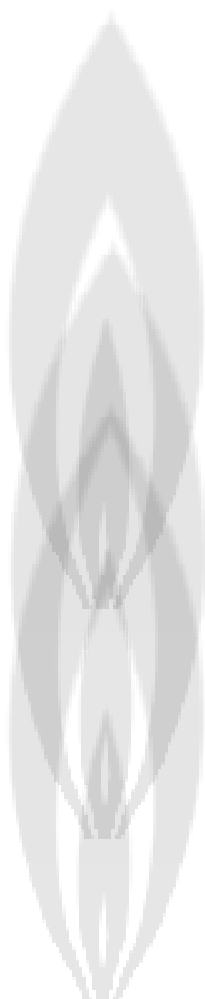
Yahrzeits for the following people will be observed on the dates as listed below:

November 6th, 2015

Eliza Chassin Freedman
Jean Downey Dey
Kenneth Conlin
Sarah Gottdank Torontow
Jules Szabo
Moishe Hutkin
Brian Winston
Eugene Molina
Sharon yacowar-Frolinger
Gerry Marks
Katie Kadanoff

November 20th, 2015

Murray Fraser
Edith Brodtkin
Mortimer Freedman
Benjamin Sharpe



To list your name in the
Vancouver Island Jewish Community Directory

OR to update information or add a greeting
please contact

Frances Aknai, VIJC Directory

<faknai@shaw.ca> or phone 250-360-0356.

**Saturday November 21st
10:00 a.m.**

Shabbat Shacharit Service

led by Rabbi Moch
followed by

Torah Study
at 11:00 a.m.
at the JCCV
3636 Shelbourne

Adult Education
2:30 p.m.

Topic:
One Family's Journey that
Reimagined the Jewish World
Location TBA

Everyone is welcome.

מחזור לימים הנוראים
משכן הנפש
MISHKAN HANEFESH
Machzor for the Days of Awe



It's never too late to purchase your own set of our new High Holyday Machzor, or to purchase a set for the Temple. The two volume set costs \$50.00 and is a wonderful investment. Please make cheques payable to Kolot Mayim Reform Temple and bring them with you to any Kabbalat Shabbat service or mail to Kolot Mayim Reform Temple, 3636 Shelbourne Street, Victoria, BC, V8P 4H2.

**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!

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.

Chai חיי

CHAI FUND

Eleanor Patten

Ronald Dyck

June Kadanoff, in memory of
her mother, Jesse Jardine

**NEVE MICHAEL
CHILDREN'S VILLAGE**

Joel & Sandy Fagan

Reva Hutkin

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



Don't forget to use your Thrifty's Smile Card. You'd be surprised how quickly the funds add up to a sizeable donation for Kolot Mayim. They're easy to use: just load up the card with any amount you wish, then each time you shop, pay for your groceries with the card, and Thrifty's will donate a percentage of your grocery bill to us! It's that simple! A really easy way to help out your Temple: you're buying food anyway, so why not allow your purchases to 'feed' Kolot Mayim as well!?!



IT'S HAPPENING THIS NOVEMBER!... VICTORIA IS JOINING CITIES AROUND THE WORLD IN MOUNTING ITS FIRST INTERNATIONAL JEWISH FILM FESTIVAL

Congratulations and good wishes are pouring in from every corner of the globe. We asked other Jewish Film Festivals: *Why are Jewish Film Festivals important?* Here are some responses:

From Zagreb, Croatia: "Congratulations on the first edition of your Jewish Film Festival in Victoria. We wish you a lot of success, audience and joy in organizing this project, hopefully for many years to come." <http://festivaloftolerance.com/en/film-program>

From Hong Kong, China: "Our annual Hong Kong Jewish Film Festival is an anticipated cultural and communal event, bringing together both Jewish and non-Jewish local residents. We aim to celebrate, educate, enlighten and entertain, with good movies, good food and good spirits. Good luck with your Festival and all the very best from Hong Kong". [Hong Kong Jewish Film Festival: www.hkjff.org](http://www.hkjff.org)

From Geneva, Switzerland: "Jewish film festivals are important because they enable us to have a glimpse into Jewish lifestyles and traditions from around the world. Audiences can 'share' these experiences which promote the understanding and awareness towards Jewish people and culture". [Festival International du Film Juif de Genève: http://gijff.org/en/](http://gijff.org/en/)

From Copenhagen, Denmark: "Modern Jewish society identify strongly with cultural events - they resemble the diversity and differences among Jews; cultural celebrations connect and cross cultures; art and commercial cinema is an open end invitation to the multiple narratives of Jewish identity" – "It's an opportunity for getting very close to intimate and personal matters of Jews; cinema is needed for documentation of changes and continuity; in the case of Israel/Palestine cinema is the most profound, delicate and diverse interpreter of what happened and what must be done -cinema has connected across political, social and cultural matters and opinions - this is extremely important". www.cjff.dk

From Berlin, Germany: "The Jewish Film Festival in Berlin & Potsdam, founded in 1995, has an 80% non-Jewish audience. Through the films which we screen they learn about Jewish life and see Israel in all its diversity. 70 Years after WW2 we have rising anti-Semitism in Europe; Here Jewish Film Festivals are very important in fighting prejudice and xenophobia". www.jffb.de

**PLEASE ATTEND THIS WONDERFUL CULTURAL EXPERIENCE ON:
SATURDAY, SUNDAY & MONDAY, NOVEMBER 7 - 9, 2015
AT THE ODEON THEATRE, 780 YATES ST. VICTORIA, BC**

MOVIES:

- [Rock in the Red Zone](#) (USA) – Saturday, November 7 at 7:00 pm
- The Farewell Party (Israel) – Sunday, November 8 at 6:30 pm
- [Of Many](#) (USA) and [Partner with the Enemy](#) (Israel) – Sunday, November 8 at 8:30 pm
- [Peter the Third](#) (Israel) – Monday, November 9 at 6:30 pm
- [Dough](#) (England) – Monday, November 9 at 8:30 pm

GENERAL INFORMATION:

TICKET PRICES

Single tickets, Adults, \$13; Seniors/Students \$10

[Opening Night Movie & Reception](#) \$20

Reception at the [Atrium](#) (site donated by Jawl Properties) after the opening movie.

OR

Purchase a [Festival Pass](#) which includes all 6 movies and the opening reception.

Festival Passes: Adults \$62, Seniors/Students \$50

Individual Tickets and Festival Passes **On Sale Now** as Follows:

ONLINE (www.vjff.ca/purchase-tickets)

IN-PERSON ADVANCE BOX OFFICE located at the Jewish Community Centre of Victoria

3636 Shelbourne Street, Victoria; Tuesday - Friday 11:30 am–1:30 pm

AT THE THEATRE

Ticket table open one hour prior to each movie

Twitter: [@VJFFest](#) Website: www.vjff.ca Telephone: 250.208.8534

Poster Art created by award winning illustrator and author, [Ken Steacy](#)

Accidental Talmudist

"Dear Lord, so far today, I haven't gossiped, haven't lost my temper, haven't been greedy, grumpy, nasty, selfish, or over-indulgent.

"Thank you, Lord, for lending me the strength to do that.

"But in a few minutes, Lord, I'm going to need a lot more help, because I'm getting out of bed..."



Blessings of the Lulav

Blessings Over Food: Bread/Ha'mo'tzee

Since bread is considered the staple of the meal, other blessings need not be recited, because the ha'mo'tzee blessing covers the other foods that are eaten as part of the meal (excluding wine).

*Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam
ha'mo'tzee lechem min ha'aretz.*

*Blessed are You, Lord our God, King of the universe, who
brings forth bread from the earth. NJOP: Jewish Treats*



The Silver Spice Box

From war-torn Prague through Australia to Israel, a spice box spans five generations of one Jewish family.

by Tova Teitelbaum

Onkel Lipman was the only elderly man I knew. Nobody in Bratislava had uncles or aunts. Grandparents were only found in story books. There were no old people left in the Europe of 1945.

Somehow Onkel Lipman had survived the war. We loved and cherished Onkel Lipman. He was given the honor of saying Grace after Meals, and of leading the closing prayers on Yom Kippur. But what I remember most clearly was that Onkel Lipman always said the Havdala at the end of Shabbat. Every Saturday night the remnants of our family gathered in our home to hear Onkel Lipman bid the Shabbat farewell. There were so few of us left – my parents, four cousins, Onkel Lipman, his son Max and myself. My father's siblings, his nephews and nieces and his mother were no longer alive, they had all been murdered in Auschwitz. [<aish.com>](http://aish.com)



UJA CAMPAIGN SPEAKER EVENT
Sunday, November 1st
20 years since the assassination of
Yitchak Rabin
- Challenges & Hope

Featuring Gilad Perry
(Kibbutz Eshbal, Dror Israel)

7:00pm at the JCC of Victoria
3636 Shelbourne Street



Refreshments will be served. There is no cost to attend. Donations welcome.

Sadie Hawkins' and L'il Abner's Jewish Connection



On November 15, 1937, a cartoon strip gave birth to an American holiday. Named Sadie Hawkins Day after "the homeliest gal in all them hills," the fictional holiday created by famously acerbic Jewish humorist Al Capp almost instantaneously sprang off the page into a proto-feminist tradition in high schools across the country.

Poor imaginary Ms. Hawkins who could never get a date had a sweet dad who declared a girls-chasing-boys foot race on her behalf, "with matrimony as the consequence." Sadie and Hezbekiah were just two of the memorable characters in the beloved, long-running strip Li'l Abner. Running for a whopping 43 years, the cartoon immersed an estimated 60 million readers worldwide in the workings of a fabricated Kentucky mountain village of Dogpatch, a locale inspired by Capp's hitchhiking adventures through Appalachia in the 1920s.

Born Alfred Gerald Caplin to impoverished Lithuanian Jewish immigrants in New Haven, Capp shortened his name to fit the width of a narrow cartoon frame. In addition to Li'l Abner, he's best remembered these days for a few things: Sadie Hawkins dances, the phrase "double whammy," and that time he visited John Lennon and Yoko Ono in bed and applauded them for their pubic hair.

TheJewniverse.com

Calendar-at-a-Glance

November 2015/Cheshvan-Kislev 5776

Kabbalat Shabbat Services

7:30 pm at JCCV

Friday November 6th

led by Julie Elizabeth

Friday November 20th

led by Rabbi Moch

Shabbat Shacharit Service

led by Rabbi Moch

10: a.m. Sat. November 21st

Torah Study

Every Saturday at 11 a.m.
at the JCCV

Led by Rabbi Moch: Sat. Nov. 21st
and Julie Elizabeth, all other November Saturdays

Parashot: Nov. 7:Chayei Sara; Nov. 14:Toldot; Nov, 21:Vayetzi;
Nov. 28: Vayishlach

Adult Education

2:30 pm Sat. November 21st
Led by Rabbi Moch

Topic: One Family's Journey that Reimagined the Jewish World.
Location TBA

Monthly Shabbat Dinner

Friday November 27th
Time and location TBA