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SUKKOT AT KM

with **RABBI MOCH**

6:00 PM
FRI. OCT. 2ND.
in the Sukkah at
Elior & Leah Kinarthy's,
2582 Macdonald Dr. West

with a performance by *The Klez!*

Pot Luck dinner
following the Service.

More information:
250-704-2503 OR 250-382-2433



SIMCHAT TORAH AT KM

with **RABBI MOCH**

PRAY * DANCE * SING * LIVE MUSIC

5:00 pm Sun. Oct. 4th
at the JCCV



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NEWSLETTER

Julie Elizabeth



From Rabbi Moch

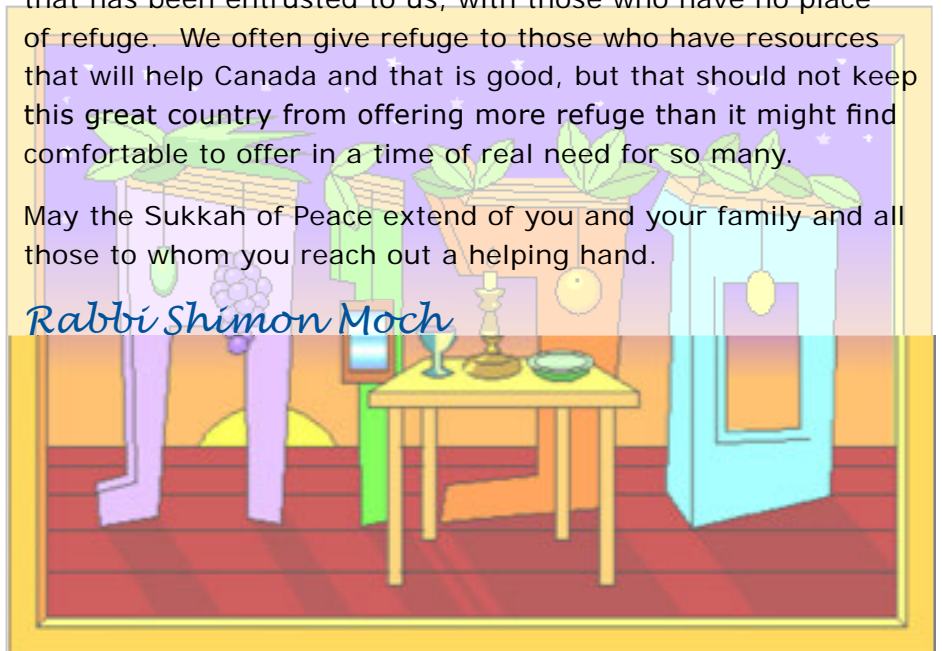
Spread Over All of Us Your Sukkah of Peace

On Sukkot we give expression to our vulnerability by dwelling in temporary shelters, which resemble those that protected our ancestors from the harsh sun as we wandered in the wilderness for forty years. On Sukkot we also express our thanks to our Creator for sustaining us through such hardship and for providing us with a life of abundant harvest. On Sukkot we hold together the etrog (citron), with the lulav (palm branch), hadas (myrtle) and arava (willow twigs), shaking them in every direction, to indicate our understanding that God surrounds us with *hesed*, (loving kindness), connects us with all of creation, and spreads a sukkah of peace over us. That sukkah of peace exists only as a vision for us to make real or ignore.

On this Sukkot, may we and *Klal Yisrael*, the whole Jewish People, and all human beings do all we can to bring relief to those who no longer have homes and proper sustenance: our homeless neighbors here in Victoria and the millions of Syrians and Iraqis who have fled violence in their homelands. Those refugees now wander the world seeking new homes and security for their families. May we encourage the Canadian Government to extend Sukkat Shalom, the Sukkah of Peace, over them, and share this rather substantial piece of the globe that has been entrusted to us, with those who have no place of refuge. We often give refuge to those who have resources that will help Canada and that is good, but that should not keep this great country from offering more refuge than it might find comfortable to offer in a time of real need for so many.

May the Sukkah of Peace extend of you and your family and all those to whom you reach out a helping hand.

Rabbi Shimon Moch



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President's Message

Feeling Culturally at Home

Recently on NPR, I heard Pastor Nadia Bolz-Weber, the tattooed, sharp witted, foul-mouthed founder of House for All Sinners and Saints explain why she started her own church while still a Lutheran seminarian. She said, "I would have to culturally commute if I didn't..."

Her expression really stuck with me. The last several weeks, I've been taking stock of what I, and others, anchor to in our congregation. Bolz-Weber's words really sum it up. What a blessing to not have to "culturally commute." And at the same time, what is the commonality that creates our culture? Our religious practice? (you want me to wear *what* at Temple?) Our sexual orientation? (Come on, *really!*?) Our age? (oh please, this *is* Victoria) Those traits change as people come and go.

When I sit down at Shul I feel at home, even during the odd service that ends up being, well, odd. We have our challenges. But we're not doing the cultural commute while some in town are. *We know who we are as Jews, from the inside out.* We don't need to be told *how* to be Jewish to live our Judaism. We don't suffer through hours of Hebrew without explanation. We interpret. We experience. We support. We have community. And we can express our true selves at all times.

The fact of the matter, in a small congregation, is we do have committees of one, and, whether you think you've signed up for it or not, *we are all on the membership committee.* The Board is doing all it can to get the word out, but every member is an ambassador. We can all educate others, Jewish or not, about Reform Judaism and what Kolot Mayim is.

How do you do this, you say? Why, start by being yourself. Talk about your Temple life. And of course, participate in Temple life. There is a lot to choose from this month. See you for dinner in the Sukkah at the Kinarthy's home on Friday, October 2, or dancing with the Torah at Simchat Torah on Sunday October 4, or at Torah study with Rabbi Moch Saturdays October 3 or 17, and Julie Elizabeth on all other Saturdays, 11 a.m. at the JCCV. Want something more or different? Take up the lead on something new, or bring in someone who can. KM is whatever we want to make it.

On behalf of the whole congregation I'd like to send out heartfelt thanks to all the special congregants and visitors who made our High Holiday services so special. A number of people sat at the door. The Torontows brought the beautiful flowers. Rennie Parrish contributed the lovely candle sticks and china. Lynn Greenhough did a lot of behind the scenes work and such beautiful leyning of the Torah and Haftarah. All of you who did readings and blessings are appreciated; you know who you are. Thank you Kendra for setting up and cleaning up, and to all the people who assisted in that as well. Thank you to Melissa Greenwood for her beautiful rendition of the Kol Nidrei candle blessing and Shecheyanu, and to our valiant shofar blowers! And many thanks to all the bakers for the delicious honey and apple cakes and challot. We cannot forget Julie Elizabeth for organizing all of it. And of course, many thanks to Eva Bild and Randy Enkin for their musical contributions, and many, many thanks to Rabbi Leigh Lerner, who donated his time and shared his beautiful teachings and spirit with us. You have all helped Kolot Mayim kick off the year with a wonderful start!

b'Shalom

Katrina



Dear Katrina,

Thank you for the beautiful book reflecting the artists and their concerns for the rain coast of Vancouver Island. It's a beautiful collection of fine art.

Thank you also for the privilege of helping out Kolot Mayim during the Yamim Nora'im. My wife and I enjoyed our stay in Victoria and the opportunity it gave us to visit family nearby and down the coast.

I hope you and your family have a happy and healthful new year, and for Sukkot, I wish you

Chag Saméach,

Rabbi Leigh Lerner

The Medieval Rabbi who Invented the Decimal System

As you likely learned, the decimal system is the numerical system with a base of ten—the most widely used form in the world. But you were probably never taught that a rabbi named Immanuel ben Jacob Bonfils invented it.

The French Jewish rabbi (not to mention astronomer and mathematician) published his revolutionary treatise on decimals in 1350 under the catchy title “The Invention of the Decimal Fractions and the Application of the Exponential Calculus.”

But what may be more interesting—and certainly more intriguing—was Rabbi Immanuel’s Book of Six Wings, which he published in 1365 while living in Tarascon, France. The wondrously titled manuscript held extensive information on eclipses, future solar and lunar positions, and even data on important dates on the Jewish calendar. Rabbi Immanuel was considerate: he even included corrections for those who lived as far away as Constantinople. His calculations were so good that sailors and explorers used them for hundreds of years.

And if you’re wondering what was up with the titular six wings: the astronomical data were broken into six tables as an allusion to the six wings of the seraphim, thus earning Rabbi Immanuel his nickname: “Master of the Wings.” TheJewniverse.com

The membership says:

Rabbi Lerner was superb. I particularly enjoyed watching him with the children whose interests he caught so beautifully. Each Drash he gave was thought-provoking, and he appeared to have total control over the services. - Charlyne Ashford

Rabbi Lerner is so knowledgeable and comfortable with our liturgy, it shows in every aspect when he is on the bima, and this even though the books are new to all of us.

I truly enjoy the fact that Rabbi Lerner is ready to discuss current events. Three of his drashes opened up great discussions within our family and with friends. - Sharon Shalinsky

What a great guy! Rabbi Lerner's depth of knowledge of our religion and superb presentation, interspersed with his special brand of humour, places him on the top rung of service leaders. - Peter Barwin

I very much like Rabbi Lerner and would be happy to have him back any time. He's charming, dignified, erudite. His drashot are easy to follow and thought provoking about relevant moral issues. - Aaron Devor

Kolot Mayim: Not the First Time There Was Reform Judaism in Victoria

By Amber Woods and Gary Cohen

Reform Jews have been an essential and important component in the history of Victoria. Their business acumen, philanthropy, and civic mindedness helped establish Victoria. Their progressive ideas sometimes put them at odds with Orthodox Jews, and created an ongoing tension that was an undercurrent in Congregation Emanu-El's history for about 100 years.

The Reform movement began in Germany in the 1800s in response to a desire within the Jewish community to modernize rituals and religious practice. Early reformers were attempting to preserve their Jewish identity by adapting the religion to conform to modern sensibilities. Any changes to orthodoxy had to be approved by the rabbinic authority of the day. However, only small changes to accepted religious expression were allowed.

In the 1840's the founders of the Reform Movement went to the United States where they became the rabbinic authority. In the United States, the founders were able to more fully develop the teachings of the Reform Movement. German Jews who followed their Rabbis, or who emigrated to the United States to better their lives were exposed to Reform ideals.

When gold was discovered in San Francisco, many German Jews made the long and often arduous trek to San Francisco for new business opportunities. They brought Reform ideals to the frontier town. As is common to Jews in the Diaspora, German Jews took aspects from the frontier culture and used them to reinterpret Reform ideology. They were a close knit community, most of whom came from western Germany, the Rhineland, Saar, or Bavaria, and were very successful in establishing trade networks and prosperous retail establishments. Some, like the Levy Strauss Company, are still in operation today.

Jews with Eastern European roots also came to San Francisco for the gold rush. They tended to hold strongly to their Orthodox teachings. Together with the German Jews, they created a thriving Jewish community. However, differences in opinion about liturgy lead them to establish two synagogues in the spring of 1851. The Orthodox Jews established Congregation Sherith Israel, and the Reform created Temple Emanu-El.

When news of the discovery of gold on the Frasier River reached San Francisco some Jews came to Victoria. Often a younger relative would be sent to Victoria to open up a branch office of the family business. For the most part, the German Jews who came here brought more money to invest and their Reform ideals. Named after the Reform synagogue, our Congregation Emanu-el, once called Temple Emanu-El, has two Kabbalistic Torah Scrolls. Scribes Aviela Barkley and Mark Michael think the scrolls have German Kabbalistic qualities.

The story of the Reinhart family is typical of German Jewish immigration to Victoria. Arriving in 1858, Mr. Simon Reinhart, originally from Bavaria, and his wife, Mrs. Pauline (Del Banco Lazarus) Reinhart were one of the first Jewish families in Victoria. With strong business connections in San Francisco, Simon Reinhart established the Victoria branch of his wholesale liquor business. His wealth also allowed him to partner with a relative in operating a general store on the New Westminster waterfront supplying miners en route to the gold fields.

Pauline Reinhart had been a founding treasurer of the Ladies' United Hebrew [Continued on p.6.](#) **Kolot**

[Mayim, continued from page 5](#). Benevolent Society in San Francisco. Using her skills she became a charter and very active member of the Hebrew Ladies Society of Victoria. She, and a number of other Jewish women, was also on the General Committee of the Female Infirmary. Pauline Reinhart was well known for her gracious entertaining in their fashionable Humboldt Street home. Like many of the city residents, the Reinhart family left during the economic collapse of 1866.

In early gold rush days, there were relatively fewer families like the Reinharts emigrating to Victoria. The majority of the Jews who came from San Francisco were of Eastern European origin. They were the ones who formed the Hebrew Benevolent Society, organized the Jewish community, created the cemetery, and bought the land for the synagogue. As it had been in San Francisco, differences in religious expression again brought great debate. The Jewish population in Victoria wasn't large enough to create two synagogues. After four years, the Jewish pioneers were able to form a congregation.

On June 2, 1863 there was a cornerstone laying ceremony for Temple Emanu-El of Victoria. The Romanesque Revival style of architecture chosen for the synagogue was very popular in Germany at the time.

The first Rabbi that was hired by the synagogue's predominantly Orthodox Board of Directors, was Orthodox. His contract had just been renewed when the gold rush busted and the economy in Victoria crashed. Many people, including prominent Jewish merchants, left Victoria, and without the funds to pay the Rabbi, he moved away as well.

For about thirty years members of the community lead services at Temple Emanu-El. In 1891, there were enough funds to hire their second full time Rabbi. Solomon Philo was a Reform rabbi who was affiliated with the Reform Hebrew Union College of Cincinnati. Arriving in Victoria via San Francisco, Rabbi Philo was accompanied by his wife Regina and their two musical daughters.

While he was very supportive and much championed by the Hebrew Ladies Society, Rabbi Philo often ran afoul with the Board. He prevailed in his battle with the Board over incorporating music in the services. He was allowed to sparingly use music and to have his daughters sing in the choir. Rabbi Philo was also chided for teaching Hebrew School without a head covering. The Board felt that Rabbi Philo was too Reform for the congregation and offered to buy him out of his contract for \$300. He refused. When his contract expired, it was not renewed.

He went to Vancouver to establish a Temple Emanu-El there, but met with a similar fate. However, his wife Regina was so well liked that when the Hebrew Ladies Society transformed into the Victoria chapter of B'nai B'rith Women, they named themselves The Regina Philo Chapter in honor of the Rebbitzin (Rabbi's wife). Their two daughters married local men and stayed in Victoria.

Rabbi Philo's tenure was possibly the hey-day of the Reform Movement in Victoria, until recently. Without a full time Rabbi, the congregation of Temple (Congregation) Emanu-El tried to balance the religious philosophies of the Orthodox and Reform perspectives. Congregation Emanu-El began to drift in a Conservative direction. This solution was not religious enough for some and too religious for others. As the population grew, the Jewish community splintered.

In 1996, Joel Fagan and his wife Sandy left Calgary and arrived in Victoria. He contacted the Jewish Community Center (JCC) to inquire about a Reform Congregation. The staff at the JCC had been collecting names and contact information from people who had expressed [Continued on page 7](#).



Beet Hummus

By Tina Wasserman

Say “beets” in the Jewish community and people often think of borscht, that slightly sweet/tart, cold soup, whose bright magenta color morphs into pastel only when a dollop of sour cream is added. Beets were a

cheap and plentiful tuber abundant in Eastern Europe and Ukraine (the word borsch refers to soup of any kind in Ukraine) and became a staple of the impoverished Jewish and Polish communities. In most temperate climates, beets were harvested in summer and early fall and stored all winter in root cellars.

Hummus, the mixture of chickpeas and sesame paste, originated in the Middle East and could probably be considered an Israeli national dish, because it is served at all meals and festive occasions. A few years ago I was served beet hummus at an upscale restaurant in Tel Aviv. The following is my interpretation of this delicious dish and a great way to introduce children to beets.

INGREDIENTS

- One 15-ounce can whole beets, rinsed and drained
- One 15-ounce can chickpeas (garbanzo beans), rinsed and drained
- 1/4 cup tahini (sesame butter)
- 2 tablespoons lemon juice
- 2 tablespoons extra virgin olive oil
- 2 cloves of garlic
- 1 teaspoon ground cumin
- 1/4 teaspoon baharat, or cinnamon or allspice and a pinch of cayenne
- 1 teaspoon kosher salt
- 10 grindings of black pepper or to taste

DIRECTIONS

Place drained beets and garbanzo beans in a food processor work bowl, and pulse the machine on and off until the two ingredients are blended into a coarse texture. Scrape down the sides of the work bowl with a rubber spatula.

Add the remaining ingredients, and process until the ingredients form a fairly smooth paste.

Place the mixture in a decorative bowl, and serve with pita bread or vegetables for dipping.

See page 8 for Tina's Tidbits.

KolotMayim, continued from page 6. an interest in Reform Judaism and passed that information on to Joel. In response to his outreach, about 20 people gathered at the JCC and decided to hold monthly Shabbat services.

Under Joel Fagan's gentle guidance, Kolot Mayim was formed. Student Rabbi, Mari Chernoff was the congregations' first spiritual leader. She is credited with establishing a non-judgemental space for Kolot Mayim. As a long time folk singer, Rabbi Chernoff incorporated music as a core part of her services. Louis Sherman was so moved by the music and spirituality at Kolot Mayim that he used part of his inheritance to purchase a fully restored 100 year old Torah scroll and donated it to Kolot Mayim.

The Reform Movement has changed over time, as has Kolot Mayim. There have been a number of lay leaders and rabbis leading Kolot Mayim, however, the seeds of the congregation were sown in pioneer days.

Ushpeezin (Oo'shpee'zin)

During the festival of Sukkot, the sukkah is intended to be our home. For example, since one would normally dine in the house, on Sukkot one dines in the sukkah. Because the sukkah is temporary, however, moving into the sukkah requires leaving behind some of our material comforts, settling for rather basic necessities, thus creating a more spiritual environment.

In our spiritually enhanced "mini-homes," the Jewish tradition of hospitality and inviting guests takes on an entirely new dimension! Not only do we invite friends and neighbors to join us, but there is also the custom of inviting the great historic Jewish personages who shaped our people.

This custom is known as Ushpeezin (the Aramaic word for guests).

According to the kabbalah, the Jewish mystical tradition, the Divine Presence (Shechina) accompanies every Jew into the sukkah. The Shechina is accompanied by the seven shepherds of Israel: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David.

Each evening, the host welcomes the seven ushpeezin (guests) into the sukkah by saying: "I invite to my meal the exalted guests: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. May it please you, Abraham, my exalted guest, that all the other exalted guests dwell here with me and with you - Isaac, Jacob, Moses, Aaron, Joseph, and David.*"

Each night, another one of the ushpeezin is welcomed, in a specific order. Thus on the second night, one says: "May it please you, Isaac, my exalted..." On the third night: "May it please you, Jacob, my exalted..." and so on throughout the week. *The order of the Ushpeezin may vary depending on community. <jewishtreats@njop.org>

A wonderful film called Ushpizim is available on UTube and Amazon. Highly recommended for those who haven't yet seen it, and even as a rewatch for those who have: In Jerusalem's orthodox neighborhoods, it's Succoth, seven days celebrating life's essentials in a Sukkah, a temporary shack of both deprivation and hospitality. A devout couple, Moshe and Mali, married nearly five years and childless, are broke and praying for a miracle. Suddenly, miracles abound: a friend finds Moshe a sukkot he says is abandoned, Moshe is the beneficiary of local charitable fundraising, and two escaped convicts arrive on Moshe and Mali's doorstep in time to be their ushpizin - their guests. The miracles then become trials. Rabbinical advice, absolution, an effort to avoid anger, and a 1000-shekel citron figure in Moshe's dark night of the soul.

[Tina's Tidbits, continued from page 7.](#) As an alternative to canned beets, this recipe may be made with one large, fresh beet that has been oven roasted and peeled. * When pulsing the processor, incorporate counting skills. Count each time the child presses down on the button. A machine that is to be turned on for 5 seconds can be timed by calling out "one-100, two-100," and so on.

Baharat is a mixture of spices whose use originated in India but is widely used in the Middle East. Different mixtures of spices are found in different regions, but cinnamon, cumin, cloves, and sometimes pepper or lemony sumac are most often included as the basis for this mixture. Cinnamon or allspice can be substituted for this recipe.

Do not substitute peanut butter for the tahini in this recipe. Peanut butter and peanut oil are so distinctive in flavor that they rarely can be substituted for other butters or oils called for in a recipe. See more at: <http://www.reformjudaism.org/jewish-life/food-recipes/beet->

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

Chai

The following donations have been made since the last newsletter:

CHAI FUND

Condolences on the passing of Len Jaffe - Julie Elizabeth and Reva Hutkin

Mazel Tov to the Sandells on the birth of Elijah; to Solomon Bodrug on his Bar Mitzvah - Elizabeth/Hutkin

Speedy Recovery to Arline Leshner, Murray Ashford, Sandy Fagan, Rabbi Harry - Elizabeth/Hutkin

**NEVE MICHAEL
CHILDREN'S VILLAGE**

Julie Elizabeth
& 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!?!

Those we remember ...

**September 2015
Elul-Tishrei 5775**

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

October 2nd, 2015

- Arthur Greenfield
- Mildred Lewis
- Hugh Booth
- Morris Aaron
- Lillian Quinn
- Audrey May Lewis
- Joseph Sugarman
- Jessie Jardine

October 16th, 2015

- Sonya Leshner
- David Masson
- Harry Torontow
- Simon Marks
- martin Schulstad
- Sarah Bleviss
- Caitlin Martha



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.

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.



Vancouver Island's newest film festival celebrating the Jewish experience through film.
November 7-9, 2015
at the Cineplex Odeon theatre at Yates and Blanshard.

Adults: \$13 per film
Students/Seniors: \$10 per film
Exception: \$20 for Opening Night Film and Reception
For more information:
victoriajewishfilmfestival@gmail.com
250-208-8534

Kolot Mayim Loves the New Machzorim!

October 2015
Tishrei-Cheshvan 5776



I loved the new Machzor for the High Holidays _ beautifully written accurate translations of the Hebrew, and I love the addition of modern commentators, poems, etc. - Leah Kinarthy

The new Machzorim are accessible and meaningful for all. - Melissa Greenwood

The new Machzorim are wonderful, amazing and beautiful. They really improved the quality of the services for me. - Lynne Marks

The new Prayer Books seemed wonderful. Over the years, I hope we will have many opportunities to become more familiar with their content. Ideally, the Congregation might work with the Rabbi in regard to the content of each service. There is, in a sense, an embarrassment of richness, and so many new meditations and commentaries. As an added thought, this new material should be a great help to you and other future lay leaders in the preparation of Drachot. - Joel Fagan

The new Machzorim were well done and had enough in them to vary services from year to year. - Richard Weiss

I really like the new Machzorim. I like the many thoughtful readings which connect well with contemporary issues. I also like the Hebrew font. Very readable. - Aaron Devor

Found the new Machzorim really informative. Imagine having quotes by our contemporaries! - Dorothy Torontow.

Sets of Machzorim are available for purchase at @50/set for your personal, home use, or as a donation to the Temple.

October 2015							Tishrei-Cheshvan 5776						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Erev Sukkot	Sukkot	Sukkot	Sukkot	Sukkot	1 October 18 Tishrei	6 pm Sukkot service & Potluck led by Rabbi Moch; private home	Sukkot	Sukkot	Sukkot	Sukkot	Sukkot	6 pm Sukkot service & Potluck led by Rabbi Moch; private home	Sukkot
5 pm Simchat Torah service at the JCCV led by Rabbi Moch Hoshanah Rabbah	Shemini Atzeret	Simchat Torah				NO KABBALAT SHABBAT SERVICE	Bereshit						
	R.Chodesh					7:30 pm K. Shabbat Service led by Rabbi Moch	Noach						
						NO KABBALAT SHABBAT SERVICE	Lech-Lecha						
							Veyeyra						

Simchat Torah Activities for Kids

Visit the synagogue sanctuary to look at the ark and the Torahs. Ask a rabbi or other authorized person to take a Torah from the ark and show it to you. If you do not have a real Torah available to you use a miniature one that has Hebrew writing. Look at the beautiful cover on the Torah. It is called a mantle. It is there to protect the Torah scroll. See how the Torah is rolled up. Look at how the letters are written in a special way called calligraphy. We use a yad, a pointer, which looks like a hand to point to the words when we read the Torah.

Make flags to use for marching around with the Torah. An easy method is to use foam sheets and self sticking foam shapes (now available at dollar stores) for the flag and attach them to wooden dowels with heavy tape

Make a wearable mantle (Torah cover). Using an old bed pillow cover for each child, cut a hole for the head in the end opposite the opening and two arm holes near the top of each side. Let each child use a variety of materials to decorate their mantle. Wear them to march with the Torahs.

See more at: <http://www.reformjudaism.org/simchat-torah-activities-kids#sthash.Q7inD95C.dpuf>

Edible Torah Treats

Sweet Honey

In Eastern Europe, it was customary at a child's first Torah lesson to write the Hebrew alphabet in honey on the child's slate, and giving it to the child to lick off. In this way, would the child always associate sweetness with Torah study.

Instead of using honey, make cookies in the shape of Hebrew letters or Torah scrolls, or choose another sweet treat to share with your children as they begin their religious studies.

Edible Torah: Digest what you read!

Recipe 1

Use two pretzel rods as dowels, or eitz chayim (trees of life)

"Glue" on chocolate kisses on the ends of each pretzel for the finials, using chocolate or vanilla canned frosting as the glue. Unroll a fruit roll-up for the scroll (chill them before use so they are less sticky).

Recipe 2

Ingredients:

1 flat tortilla per child	Soft cheese spread
1 licorice string per child	2 pretzel rods per child

Instructions:

Cut the rounded edge off the top and bottom of the tortilla. Spread a soft cheese mixture over the tortilla. Put a pretzel rod on the left and right edge of the tortilla. Wrap the tortilla around the pretzel rods, starting at each side and meeting in the middle of the tortilla. Use the licorice string to tie around the "Torah." Enjoy!

See more at: <http://www.reformjudaism.org/edible-torah-treats#sthash.S9mSen8D.dpuf>

Dror Israel: Federation's New Project in Israel

The Jewish Federation of Victoria and Vancouver Island is excited about its new project in Israel. Donations designated for Israel through the United Jewish Appeal will support a neighbourhood house in the Hadar HaCarmel neighbourhood of Haifa run by Dror Israel.

Dror Israel is a pioneering educational movement whose mission is to effect meaningful, long-term educational and social change in Israeli society in order to promote solidarity, social activism, democracy and equality. They aim to form the grassroots nucleus of an exemplary society in Israel based on the vision of the prophets of Israel and the founders of Zionism.

One of the movement's major departments is Dror Batei Hinuch, which has over 30 years of experience educating and assisting children and youth in disadvantaged communities throughout Israel, most of whom live in Israel's social periphery and are exposed to poverty, inequality, drug use, neglect, violence, and discrimination. Dror Israel strives to provide them with a better future through innovative pedagogical programs that teach them life skills, professional training and educational tools in Dror Israel's various schools and programs - including 7 after-school centers for at-risk youth in disadvantaged neighborhoods, 7 high schools and 2 boarding schools.

Beit Hatzeirim is a neighborhood after-school program in Hadar HaCarmel, Haifa, for some sixty 3rd-6th graders that also operates day camps during all school holidays. It is jointly operated by Dror Israel and the Haifa Municipality, under the auspices of the municipal Welfare Department. It draws a diverse population of children including olim from the former Soviet Union and native born Israelis, both Jewish and Arab. Beit Hatzeirim operates holistically within the neighborhood, working with the elementary school staff, municipal social workers, other community organizations and parents to create a positive environment for kids within their neighborhood.

Olim who made aliya to Israel after taking on leadership positions in Habonim Dror North America and then established a community in Haifa have been integrated into the staff of Beit Hatzeirim for the past three years, including two from British Columbia with ties to Victoria who will be working as counselors at the centre.

The Goals of Beit Hatzeirim are:

- To reduce social inequality and increase opportunities for change amongst at-risk children
- To strengthen the children's self-confidence and develop their social and life skills.
- To encourage the children's sense of belonging to society, through ethical education and encouraging community involvement.
- To provide study help to the children and a positive learning experience.
- To reduce harmful phenomena amongst children such as violence, vandalism, self-harm, vagrancy, etc.
- To lead holistic change in the neighborhood community by working with children, their families and teachers.

Federation is raising funds to support the addition of a new group of 10-15 children at Beit Hatzeirim - providing resources for staff training, a counselor, food, regular after-school activities, and day camps during school vacations. With your help, we can bring children at the margins back to the centre of Israeli society - and encourage Israel's citizens and leaders of tomorrow.

Donations to Dror Israel can be made via the Jewish Federation of Victoria and Vancouver Island - UJA
www.jewishvancouverisland.ca



SUNDAY - NOVEMBER 1st - 7:00pm
United Jewish Appeal Campaign Speaker Event

20 Years Since the Assassination of
Yitzhak Rabin
Challenges & Hope

at the JCC

3636 Shelbourne St



featuring special guest speaker from Israel

Gilad Perry
Dror Israel / Kibbutz Eshbal



Gilad Perry was present at the peace rally at which Yitzhak Rabin was assassinated and it became a turning point in his life. As a co-founder of Dror Israel, Gilad Perry has sought a deeper understanding of the steps Israel needs to take towards becoming Theodor Herzl's "exemplary society". But some problematic symptoms have grown in Israel: hatred between different groups in society, a crumbling social safety net, increasing inequality between rich and poor...

Join us to hear Gilad speak about Yitzhak Rabin's legacy, the challenges facing Israel today and to hear about this exciting new movement and the partnership that the Jewish Federation of Victoria & Vancouver Island is entering into with Dror Israel, to help at-risk youth through an inclusive after-school program in Haifa.

There is no charge for this event, although donations gratefully accepted.
Refreshments will be served.