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Selichot

Yom Kippur Service Schedule

Erev Yom Kippur/Kol Nidrei

7:00 pm on Friday October 3rd

Yom Kippur

9:15 am - Children's Service

10:00 am, on Saturday October 4th

Yizkor

4 pm

Concluding Service

4:30 pm

All services will be led by student rabbi Michael Cohen with assistance from Lynn Greenhough, and will be at the JCCV, 3636 Shelbourne Street. Child minding will be provided.

*Do you know
what this is???*
See page 6 to find out!

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From Rabbi Moch

Jewish Theology 101: Leave the World Better Because You Lived in It

Judaism is not one entity. The world provides spiritual refuge for many different Jewish denominations and movements, each with differing notions of what our faith requires of us. They include Reform, Progressive, Conservative, Reconstructionist, Renewal, Havurah, Modern Orthodox, and scores of Orthodox groupings, many of them Hasidic (dynastic, mystical sects). Despite our diverse understanding of God's relationship to us, nearly every Jewish denomination embraces the theological notion that human beings have a God-given purpose and a critical role to fulfill. Jewish tradition teaches that God created human beings for the purpose of being shutfim, "partners," with God in creation. God created the infrastructure of the universe in six days, rested on the seventh and then, on the eighth day, God commissioned us to complete an unfinished creation. This is why the Torah (Pentateuch) bids us enter our children into the Jewish Covenant with God when they are eight days old. Our job starts then. As an aside, that is why the Christian New Year's Day is the eighth day after Christmas. It was when Jesus was entered into the Jewish Covenant with God, and early Christians decided to begin counting their time from that moment. We humans serve as God's subcontractors, given the task of creation's finish work. In Jewish theological language, we call this tikkun olam, "repairing the world or universe."

Two questions beg to be asked: First: "What needs all that repair and finish work?" Do the forests need weeding? Perhaps the shells on the beach need sorting by size? We all know that the physical world in which we live abounds with problems brought on by our mismanagement, rather than our repairing renovations. Human beings have affected the world in a myriad of negative, more than positive, ways. In fact, the world seemed perfectly fine until humankind began to exploit it for its own short-term profit. We continue to exploit the earth, despite our awareness of the long-term corrosive consequences that result.

The second question that begs asking is: "Why does God need help completing creation at all?" Is God not all-powerful; are we not woefully inadequate in comparison?

To begin with the first question, our difficulty being good sub-contractors has to do with our tendency to work on improving the wrong universe. Our inability to identify the proper task reminds

Continued on page 4.



President's Message

In this past year, we have all shared and experienced so much in our lives. We loved, wept, mourned, sang, danced and cheered. By embracing our past, we are guided towards our future, the likes of which have yet to be known and determined. We sit here in memory of those who blessed our lives, our children without whom we would be less, our spouses who make us complete, our family who frames who we are, and our community without whom we would be alone. Our community connects us to the knowledge that we are a strong people who thrive for success, who give to those without, who support each other in need, and who work toward the pursuit of ethics, integrity, morality, tradition and honour.

As the High Holidays unfold, we are reminded of how we failed, of regrets and of disappointments. Not helping a neighbor, supporting a loved one, honouring the deceased, upholding integrity, committing to Temple, or simply being less than what we ideally should be are just some of the ways in which we are reminded of our humanity. Without embracing pain and regret, we are likely not as driven toward change. In this New Year, we strive to be stronger, more loving, and supportive. We remember to support the old, and guide the young, to protect our loved ones, and to forgive what we were unwilling to forgive.

In the New Year, think of one new way to contribute, to make a mark, to create and state something about you. Give a few dollars to a specific fund, volunteer to help with an Oneg Shabbat, attend a special service, enlist a new Temple member or simply extend a greeting to someone at Temple whom you do not know.

At Kolot Mayim, we are given a forum for worship, community, education and self-understanding. Our Home at Kolot Mayim, however, is by no means self-sustaining. Rabbi Moch, our student Rabbi, Michael Cohen, and our amazing lay leaders have committed themselves to the prosperity of our congregation with time, outreach, prayer and giving. We are also thankfully blessed by the talented and giving individuals who comprise our Board of Directors and support staff. When we give attention to this past year, let us also consider our role and responsibility.

In this next year, I ask you to consider how you plan to improve Our Home. What effort or gift will you provide? Let this not be a burden about which to feel resentful. If you are uncertain about how to contribute, I would be more than glad to speak with you. Take action, take responsibility, and take ownership of your Home.

We want all of you to feel comfortable at Kolot Mayim, to know that you are important and that you are welcome and valuable members of our temple family. I wish upon you success, happiness and goodness. In closing, I am grateful to be your President, and I hope to connect with all of you.

Best wishes for the New Year,

Richard Gafter

President, Kolot Mayim
Reform Temple

Has everyone noticed the beautiful freezer covers at the JCCV? These were made as a donation to the Centre by Barbara Roper and they match our Parochet set! Thank you Barbara!

[Rabbi's message, continued from page 2.](#) me of a hospital not far from where I used to live in Florida, which admitted a patient who needed a diseased leg amputated. He awoke from his surgery to discover that the surgeon had mistakenly amputated his healthy leg and left him with his diseased leg. We human beings have a propensity to work on the wrong tasks. There is – or was – nothing wrong with the physical world in which we live. Rather, God wishes us to repair a different world/universe – not the one around us, but rather the one inside us – the world/universe within.

God certainly needs no help in fixing the universe, so why the assigned human task? God does not need the work to be done, but God knows that we need to do the work. God assigns us this principle task because it lies at the core of what it means to be human. We are, in actuality, the only part of creation that needs fixing and completing. God created us imperfect beings and gave us freedom of will to choose right or wrong. With that freedom of will, God gave us the ability to grow, which we often do more through making bad choices than through making good choices. The ability to grow and be more today than we were yesterday is what makes us “little less than the Divine” and “made in the image of God.” Our purpose then is to “repair” the creation of ourselves. We are the universe that needs completing and only we can be God’s partners in that task.

Each year, Jewish tradition tells us to set aside time to reflect on how well we have performed our God-given role and to what extent we have made bad, rather than good choices. We reflect for an entire month before Rosh Hashanah, the Jewish New Year. We devote ourselves to asking difficult questions: How have I hurt others and failed myself? Where have I allowed my own ego and need for gratification to interfere with the real needs of others in my family and in my community? Did I exercise my spiritual life by leaving time for prayer and ritual observance in my quiet moments alone? Did I help to provide for the spiritual and physical needs of the community?

Confession, or vidui, plays a critical role in Judaism, but we do not confess to any priest or rabbi. We must first confess our shortcomings to ourselves and having realized our failures, then confess them to those we have hurt or wronged. Jewish tradition says that our actions write our fate into the Book of Life, which bears the signature of every human being. The Jewish task has just begun at that point. Having identified the problem and expressed remorse for hurt we caused to those we harmed, we must then try and rectify the imbalance and make up the loss as best we can. Having done that we must resolve not to repeat the wrong behavior. Our tradition gives us “Ten Days of Repentance,” between Rosh Hashanah and Yom Kippur, the Day of Atonement, to make up for our failures. If we can do that, we can avert the condemning judgment recorded against us in the Book of Life. That judgment is not “sealed” until Yom Kippur ends.

At the end of Yom Kippur, our liturgy warns, “The Gates of Repentance are closing as the day draws neigh,” screaming at us to hurry and repair the breaches in our important relationships before it is too late. Of course, the entire ritual of these holy days and their liturgy merely remind us to get back on task, something we should do throughout the year. We also know that the Gates of Repentance never really close, as long as a contrite and remorseful heart wishes to do a better job; after all there is no job, no matter how good the salary and benefits, more important than being God’s partner in completing creation.

הנשל הבוט הקותמו ובתכת ומתחתו

Le-shana tova u-metuka tikkateivu ve-teihateimu

Rabbi Shimon Moch

Jewish Settlement in Scotland

by Carol Rogerson

In the Middle Ages, much of Scotland's trade was with Continental Europe, the wool of the Border abbeys being the country's main export to Flanders and the Low Countries. Aberdeen and Dundee had close links to Baltic ports in Poland and Lithuania where Scottish merchants traded. It is possible therefore that Jews may have come to Scotland to do business with their Scottish counterparts, although no direct evidence of this exists.

Like many Christian nations, medieval Scots claimed a Biblical connection. The Declaration of Arbroath (6 April 1320) appealed to Pope John XXII for recognition of Scotland's status as an independent, sovereign state and asserted its right to use military action when considered unjustly attacked. It was sealed by fifty-one magnates and nobles. It is still periodically referenced by British Israelitists, because the text asserts that in the eyes of God:

cum non sit Pondus nec distincio Judei et Greci, Scoti aut Anglici
(there is neither bias nor difference between Jew or Greek, Scot or English)

Reverence for the tenets of Judaism was a hallmark of 17th century fundamentalist Protestant thinking when the National Covenant of 1638 seemed to set the seal on the belief that by returning to the "true religion" at the Reformation, the Scots had become a chosen people.

Scotland, whom our Lord took off the dunghill and out of hell and made a fair bride to Himself... He will embrace both [of] us, the little young sister, and the elder sister, the Church of the Jews. (Rev. Samuel Rutherford)

The first recorded Jew in Edinburgh was one David Brown in 1691, shortly before the Act of Union 1707. He made a successful application to reside and trade in the city.

Most Jewish immigration appears to have occurred post-industrialisation, and post-1707, meaning that Jews in Scotland were subject to various anti-Jewish laws applied to Britain as a whole. Oliver Cromwell readmitted Jews to the Commonwealth of England during The Protectorate in 1656, and would have had influence over whether they could reside north of the border. Scotland was under the jurisdiction of the Jew Bill, enacted in 1753, but repealed the next year.

The first graduate from the University of Glasgow who was openly known to be Jewish was Levi Myers, in 1787. Unlike their English contemporaries, Scottish students were not required to take a religious oath.

In 1795, Herman Lyon, originally of German nationality, and a dentist and chiropodist, bought a burial plot in Edinburgh. He had moved to Scotland in 1788. The presence of the plot on Calton Hill is no longer obvious today, but it is marked on the Ordnance Survey map of 1852 as "Jew's Burial vault".

The old Jewish burial ground in Edinburgh dates from 1813. [Continued on page 6.](#)

[Jewish Settlement in Scotland, continued from page 5.](#) The first Jewish congregation in Edinburgh was founded in 1816, and the first in Glasgow in 1823. That of Aberdeen was founded in 1893. The Jewish cemetery in Dundee indicates that there has been a Jewish congregation in that city since the 19th century.

Glasgow-born Asher Asher (1837–1889) was the first Scottish Jew to enter the medical profession. He was the author of *The Jewish Rite of Circumcision* (1873).

By 1878, Jews became attached to the Scottish aristocracy when Hannah de Rothschild, born in England, married Archibald Primrose, 5th Earl of Rosebery. She died at Dalmeny. Her son, Harry, would become Secretary of State for Scotland in 1945 for a year.

In order to avoid persecution in the Russian Empire, Jews settled in the larger cities of the UK, including Scotland, most notably in Glasgow (especially the poorer part of the city, the Gorbals, alongside Irish and Italian immigrants). A smaller community existed in Edinburgh and even smaller groups in Dundee, Aberdeen, Greenock and Ayr. Russian Jews tended to come from the west of the empire, especially the Baltic countries, in particular Lithuania, hoping to use Scotland as a staging post en route to North America. This explains why Glasgow was their favoured location, although those who could not earn well enough to afford the transatlantic voyage ended up settling in the city.

Immigration continued into the 20th century, with over 8,000 Jews in 1905. Refugees from Nazism and the Second World War further augmented the Scottish Jewish community, which has been estimated to have reached 80,000 in the mid-20th century.

In March 2008 the Jewish tartan was designed by Brian Wilton for Chabad rabbi Mendel Jacobs of Glasgow and certified by the Scottish Tartans Authority. The tartan's colors are blue, white, silver, red and gold. According to Jacobs: "The blue and white represent the colours of the Scottish and Israeli flags, with the central gold line representing the gold from the Biblical Tabernacle, the Ark of the Covenant and the many ceremonial vessels ... the silver is from the decorations that adorn the Scroll of Law and the red represents the traditional red Kiddush wine."

Scots Yiddish is the name given to a Jewish hybrid vernacular between Lowland Scots and Yiddish.



Garnethill Synagogue,
Glasgow



The Jewish Tartan

Barefoot Shabbat in Davis, California

by Julie Elizabeth

On Friday August 22, Reva and I had the pleasure of attending the Kabbalat Shabbat service at [Congregation Bet Haverim in Davis, California](#). Their spiritual leader, Rabbi Greg Wolfe, was in Seattle, conducting a wedding, so the service was led by David Aladjem, a member of the congregation who is a lawyer and currently studying

Barefoot Shabbat, continued from page 6. to be a rabbi.

The first person we met, however, was Merry Draffan who was preparing for the Oneg, and who greeted us most warmly and directed us to the sanctuary. Once inside, we met David, who also greeted us warmly, explaining that they are reform – leaning a little to the more traditional side. We met several other congregants as they arrived, each and every one welcoming us to their chavurah and service. I noted that David warmly welcomed everyone as they arrived.

The siddur they used was [Siddur Hadash](#) (a liberal conservative siddur). And it was complemented by a booklet of transliterations similar to the ones we use for the High Holidays. David led a beautiful service, beginning with a *niggun* and continuing on with much singing. We knew many, but not all of the melodies.

However, I didn't find the service to be more traditional; rather I found it to lean more to the Renewal side of things, very inclusive of all the elements and living things on the Earth. David led us in more than one eyes-closed meditation which segued beautifully into our traditional prayers, such as the *Shm'ah*. And he gently guided us with imagery throughout the service.

One thing I noticed about David just before the service began was that he was wearing no shoes and no socks. I looked around and noted that he was unique in being shoeless. I asked some congregants after the service but they didn't know why he did it, and no one else was ever shoeless. So, when I had the opportunity, I asked David, and this is what he said: "[When Moses was standing in front of the burning bush, the angel/messenger said to him: 'Take off your shoes, the place where you are standing is holy ground.'](#) So, when I am praying, I take off my shoes to remind myself that the place where I am standing, the place of connection to the Divine, is holy ground." Makes perfect sense to me: I just love the idea. And it reinforces the sense that I had throughout his service of a very deep connection between David and God and this kehilah. So completely there was he, in his leading of the service.

I think David will make a wonderful rabbi, and I feel privileged to have been part of a service which he led. His Drash was brief, but meaningful: coming from the Parsha, [Re'eh](#), he mentioned that Moses addressed the people of Israel in the singular and in the plural. The distinction, he said, was that the people saw themselves in the plural, but if they could see themselves as a single people, then they would – effectively – be standing again at Sinai. From that vantage point, they could truly see ([re'eh](#)) the vision of the future in the Promised Land just across the Jordan River.

The Oneg was lovely, too, with warmth and connection with all present. [Congregation Bet Haverim](#) has about two hundred and sixty families, but it has not lost the closeness of a small congregation, implied by their name.

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).

Chai חיי

THE FOLLOWING DONATIONS HAVE BEEN MADE SINCE THE LAST NEWSLETTER:

CHAI FUND

Hank Peters, Eleanor Patten, June Kadanoff
Morris Bleviss, in memory of his mother, Bella

BUILDING THE CONGREGATION FUND

Hal & Marla Yacowar

HIGH HOLIDAYS PAROCHET FUND

Julie Elizabeth

FAIR SHARE

Lynne Marks, Susan Halpert, Joe & Ann
Gougeon-Ryant, David & Dorothy Torontow

SOCIAL ACTION FUND

Lynne Marks



Sukkot

This year, we have decided not to erect our Sukkah in back of the JCCV. Our Hebrew School children will be at a Retreat on Gabriola Island with their parents, and unable, therefore, to decorate or enjoy it.

Joe Gougeon-Ryant, who will lead our regular Kabbalat Shabbat service on October 10th, will no doubt wave the Lulav and Etrog, allowing time for anyone else who would also like to perform this Mitzvah.

If anyone else would like to add to the service with a Sukkoth ritual, - or prayer, please contact Joe at [250-384-9351](tel:250-384-9351) or [<jgougeonryant@shaw.ca>](mailto:jgougeonryant@shaw.ca).



Near Right: Mark & Akiva Milotay and Richard Gafter at Selichot service. Photos by Julie Elizabeth. Far Right above: Flowers, candles and Selichot siddurim.

A very Happy New Year from UJA 2014 Chairs Janna Ginsberg Bleviss and Morris Bleviss



The 2014 UJA Campaign is off and running! We are pleased that donations are coming in. Thank you to all the canvassers who are giving their time to help raise the dollars needed by our community and Israel. When a canvasser calls for your pledge, remember that they are volunteers. Please respect their time and effort by returning their calls.

L'Shalom,
Morris and Janna.



Please **SAVE THE DATE** for Jewish Federation's 2014 United Jewish Appeal Campaign Event...

Monday, November 17th at 7:00pm
at the Jewish Community Centre of Victoria

Why Be Jewish? Jewish Stories from the Seven Continents

featuring Special Guest Speaker

Michael Soberman

Vice President of
Jewish Federations of Canada - UJA



www.jewishvancouverisland.ca

Simchat Torah

*We will dance and sing joyously with not one, but two Torahs (!) with music provided by **Katrina Hanevelt** on flute, and **Marcellina Stanton** on guitar and vocals, when we celebrate **Simchat Torah on Friday October 17th**. we will begin at **7:00** so that children may attend!*

Kolot Mayim Membership

A big thank you to all the returning members for helping us volunteers do our jobs, especially me and Morris Bleviss, our diligent Treasurer. Your cooperation makes our efforts worthwhile.

We are so pleased that our vibrant small congregation is enjoying a growth spurt of about 20%. and are delighted to welcome **11 new members** to Kolot Mayim Reform Temple. If you see a face you don't recognize please do engage them in conversation – you may discover a new member...and a new friend!

Sharon Shalinsky,
Membership Chair



Left: Children's Service Rosh Hashanaah with Michael Cohen, Katrina, Willhem and Tyler;



Right: Tashlich at Gyro Park

Photos by
Richard Gafter

October 2014
Tishri-Heshvan 5775

THE VOICE

Page 9

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.



Anat Hoffman and Rabbi Sandra Kochman sounding the Shofar at the Kotel on Rosh Hodesh Elul with WOW- the "Opening Shot" of the The Jerusalem Post | JPost.com Jerusalem Report. Yasher Koach! Women of the Wall Nashot HaKotel



Break-the-Fast

There will be a Congregational Break-the-Fast

(Pot Luck Meal following the Concluding prayers on Yom Kippur)

*at the home of Richard Gafter and Amanda Gafter-Ricks
1072 Gerda Road. call 250-385-0077 for directions.*

October 2014

Tishri-Heshvan 5775

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>White squares indicate rabbinical leadership. Green square indicates musicians at service.</p>			1 October 7 Tishri		<p>2 7:00 pm 8 Kol Nidrei Service led by Michael Cohen & Lynn Greenhough 7:00 Kol Nidre</p>	<p>3 Yom Kippur 4 Yom Kippur 9 9:15 - Children's Service; 10:00 Adult Service; 4:00 Yizkor; 4:30 Concluding</p>
<p>5 11</p>	<p>6 12</p>	<p>7 13</p>	<p>8 14</p>	<p>Sukkot 9 15</p>	<p>10 7:30 pm 16 K.Shabbat Service led by Joe Gougeon-Ryant</p>	<p>Hol Chamoed 11 17</p>
<p>12 18</p>	<p>13 19</p>	<p>14 20</p>	<p>15 21</p>	<p>Shemini Atzeret 16 22</p>	<p>17 Simchat Torah 23 7:30 pm K.Shabbat Service led by Julie & Reva</p>	<p>Breishhit 18 24</p>
<p>19 25</p>	<p>20 26</p>	<p>21 27</p>	<p>22 28</p>	<p>23 29</p>	<p>24 7:30 pm 30 K.Shabbat Service led by Mark Milotay</p>	<p>Noah 25 1 Heshvan Rosh Chodesh</p>
<p>26 2</p>	<p>27 3</p>	<p>28 4</p>	<p>29</p>	<p>30 6</p>	<p>31 7:30 pm 7 K.Shabbat Service led by Joel Fagan</p>	

On the Way to an Answer:

A Poem for the Shofar

BY STACEY ZISOOK ROBINSON

Discuss on ReformJudaism.org

Do not text me; I will not notice, And may ignore it anyway. How can one hundred and forty of anything compel me to answer, unless I merely seek distraction and not return? Do not leave a message that I will not listen to I will let the sounds wash over me in my inattentive attention, while I wait for the next thing to move me to the next thing, so that I can wait for something to move me again. Do not call Or cry out Or speak the words to me that You spoke to them-- to Abraham who held a knife, Or his son who let him. I will not answer. I will not hear from the depths of this wilderness that is choked with the bits and bytes and slings and arrows of my days. I will answer the sound of the shofar that stayed the hand that meant to slaughter; That rang out and tumbled the walls that surrounded my heart; That sang in aching and awesome mystery to announce the presence of God. I will hear in this wilderness, I will hear in my longing and I will turn and turn again and listen, and I will answer the shofar.

Stacey Zisook Robinson is a member of Beth Emet The Free Synagogue in Evanston, IL, and Congregation Hakafa in Glencoe, IL. She blogs at Stumbling Towards Meaning



Those we remember ...

October 2014/ Tishrei-Heshvan 5775

OBSERVED DATE	CIVIL DATE YEAR OF DEATH	HEBREW DATE YEAR OF DEATH	NAME	RELATIONSHIP	MOURNER
October 1, 2014	October, 1980	Unknown	Joseph Sugarman	Uncle of	Sandy Fagan
October 2, 2014	October 2, 1967	27 Elul 5728	Jessie Jardine	Mother of	June Kadonoff
October 5, 2014	October 5, 2005	2 Tishrei 5766	Sonya Leshner	Sister In Law of	Arline Leshner
October 7, 2014	October 7, 2008	8 Tishrei 5769	David Masson	Friend of	The Congregation
October 8, 2014	September 29, 1985	14 Tishrei 5746	Lillian Quinn	Mother of	Susan Halpert
October 9, 2014	October 9, 2008	9 Tishrei 5769	Harry Torontow	Father of	David Torontow
October 12, 2014	October 12, 1976	18 Tishrei 5737	Simon Marks	Grandfather of	Lynn Marks
October 13, 2014	October 13, 1998	23 Tishrei 5759	Martin Schulstad	Father of	Jacqueline Seigel
October 16, 2014	October 16, 1987	23 Tishrei 5748	Caitlin Martha	Granddaughter of	Arline Leshner
October 17, 2014	October 17, 2006	25 Tishrei 5767	Eliza Chassin Freedman	Mother of	Yehudi Freedman
October 17, 2014	October 17, 2007	5 Cheshvan 5768	Jean Downey Dey	Friend of	Rennie Parrish
October 17, 2014	October 17, 1993	2 Cheshvan 5754	Kenneth Conlin	Father of	Sharon Gillelan-Shalinsky
October 25, 2014	October 25 1958	11 Cheshvan 5719	Sarah Gottdank Torontow	Mother of	David Torontow
October 26, 2014	October 10, 2010	2 Cheshvan 5771	Sarah Bleviss	Mother of	Morris Bleviss
October 27, 2014	October 27 2003	1 Cheshvan 5764	Moishe Hutkin	Father of	Reva Hutkin
October 30, 2014	October 30, 2013	26 Cheshvan 5774	Brian Winton	Nephew of	Gilda Good

The Last Word

A New Year's Poem, written by Reva's father, who became a poet in his late 80's, with a few words added in his own hand, and a handwritten note at the bottom, following his death, from the Jewish Hospital of Hope Foundation in Montreal. Moishe Hutkin's Yahrzeit is on October 27th.

