



## In This Issue

What is an Aufruf?	1
From Rabbi Louis	2
President's Message	3
People in the News	5
Fine China and Craft Sale	6
News from the Victoria & Vancouver Island Burial Society	6
Introduction fo Yiddish	6
JNF Adopt-an-Acacia	7
Torah Study	7
Tzedakah	7
Jewish Women's Retreat	7
Jewish Newcomers' Group	8
Hadassah-WIZO	8
Jewish Film Festival	8
Chai	8
Aron Adler letter	8
Food for Thought Lunch	9
JCCV Fundraising Dinner	9
Humanist Judaism	9
VVI Jewish Burial Society	10
Yahrzeits	10
A Special Invitation	11
Calendar	11

*As you will see on page 11 of this newsletter, we are going to have an Aufruf at Kolot Mayim this month. I don't know if this is a first for our congregation or not - there certainly hasn't been one since I have been a member, and I have never been to one anywhere. So I started wondering ... (Ed.)*

### What is an Aufruf?

Aufruf ("call up" in Yiddish) is the ceremony in which the groom is called up to recite the blessing over the Torah in synagogue.

Ashkenazic Jews generally have this ceremony on the Sabbath before the wedding, and Sephardic Jews often have it on the Sabbath after the wedding.

While only the groom is called up in orthodox synagogues, both the bride and the groom are called up in Reform, Reconstructionist, and most Conservative synagogues.

After the Torah reading, members of the congregation traditionally sing "Mazal Tov" and to throw soft candies at the groom or couple-to-be as an expression of the community's wishes for a sweet start.

Some say that the Aufruf ceremony evolved from an ancient practice in the Holy Temple in Jerusalem. According to the Talmud, King Solomon built a special gate in the Temple that grooms would go through on the Sabbath to be greeted by family and friends.

Certainly the Aufruf effectively makes both the community and the Torah a part of the newlyweds journey into married life. From [About.com.Judaism](http://About.com/Judaism)

*Actually, I had first found the article below when researching aufrufs, and found it very orthodox, which led me to search out a more Reform version. I include this other article here as well, however, for an elaboration of the historic aspect of this custom, as well as an appreciation of the halachah attached to it. (Ed.)*

### "MOVIN' ON UP!" – THE LAWS OF AUFRUF

There is a fairly universal practice, at least in the Ashkenazi world, that on the Shabbat before his wedding, a groom is called up to the Torah. Known as an "aufruf" (German for "calling up"), this ritual

Continued on page 4

**RABBI**

**Louis Sutker**

**BOARD OF DIRECTORS**

**PRESIDENT**

**Neal Wasser**  
250-595-3874

**VICE PRESIDENT**

**Reva Hutkin**  
250-388-4161

**PAST PRESIDENT**

**Jenny Laing**  
250-686-0503

**TREASURER**

**Morris Bleviss**  
250-386-5505

**MEMBER AT LARGE**

**Arline Leshner**  
250-598-9460

**MEMBERSHIP**

**Sharon Shalinsky**  
250-477-1012

**NEWSLETTER**

**Julie Elizabeth**  
250-388-4161

**RELIGIOUS SCHOOL**

**Amanda Gafter-Ricks**  
250-385-0077

**Lynne Marks**  
250-384-1175

**RITUAL AFFAIRS**

**Jessi Simpson**  
250-858-1300

**Joe Gougeon-Ryant**  
250-384-9351

**INTERESTED  
IN ADVERTISING?**

For rates and copy deadlines,  
contact Julie Elizabeth  
at madrona623@telus.net

**WEBSITE**

http://www.  
kolotmayimreformtemple.com

**From Rabbi Louis .....**



We have moved in the Torah from the beginning of the world, the beginning of the Jewish people (although not yet Jews, but Hebrews) to a period of 400 years of slavery. We know, in retrospect, that we will get through it ever stronger, yet every year it seems like a miracle (which it was) that we did get through it and moved on. Our moving on led us to other difficulties which we also passed through. We continue to move on.

The World has moved this year with peaks of joy and depths of sorrow, from seven fat years to seven lean years (perhaps). Some have seen an invisible power behind the movement. Some see it as simple mechanics. Nations, as well as the weather, seem to have their seasons, some moving to Winter and others to Spring. The World continues to move on.

The Holy land of Israel has moved on this year, striving to be truly holy, striving for democracy and not theocracy, striving for justice for all of her inhabitants, contributing another Nobel Prize winner. The Holy land of Israel continues to move on.

We have moved on this year in the Holy Community of Kolot Mayim from Rosh HaShanah, the beginning of the year, to peaks of joy and depths of sorrow in our community. Facing the newness of life and the ending of death, health and illness, we bind together. We have dealt with integrating a new rabbi (me) into our ways. We continue to help others who have had misfortune. We continue to experiment with liturgy while remaining respectful of the past. We continue to look to Torah as an instruction manual. Kehilat Kodesh Kolot Mayim, the Voice of the Waters, continues to move on.

We as individuals have moved on this year. We have experienced changes for better and for worse. We have taken comfort in our rituals and traditions and the kindnesses of our friends and our strangers, passing through the shortest day and longest night by lighting candles both external and internal.

May we continue to move on to the next challenge, the next joy, the next sorrow, the next Parshah.

*r. Louis*

## President's Message

Hello Kolot Mayim Family,

With the end of December and the arrival of the new secular year I was reflecting on how fortunate we are to have a second opportunity to celebrate a new beginning following our spiritual new year in September. This way we are given another opportunity to make resolutions as to how we can better ourselves and the world.



During the month of December, we had the the Fine China and Craft Fair in conjunction with the JCCV. I am happy to announce we made a profit of almost \$600, mostly from the sale of the fine china that Rennie Parrish generously donated from his china collection. Thanks to Reva Hutkin for her work in helping to organize this event. Our appreciation also goes out to Rennie who manned the cash desk during the sale as well as to Julie, Arline, Dorothy, David, and Alec who helped out before, after, and during the sale.

We had a large turnout for our Hanukah service on December 23. Rabbi Louis led us in a joyous service filled with enthusiastic singing and prayer. We were happy to see Bill and Eva Katz in attendance as well as several new faces. Thanks to all who brought food for the Oneg.

At this time of year, when the daylight is at it's lowest level, the lighting of the Hanukah candles helped to brighten our lives. The gathering of the Jewish community at the Legislature on December 27th to light the menorah was an opportunity to come together as one, and to enjoy that brightness. The falling rain did not dampen the spirits of the many who attended. Rabbi Louis took part in leading the prayers along with Rabbis Barak Cohen and Harry Brechner. I was happy to represent Kolot Mayim at this event.

My wife Louise and I want to wish you all the best in the New Year.

L'shalom,

Neal



Community Channukiah Lighting on the last night of Channukah at the Legislature.

[Aufruf, continued from page 1](#)

has a few laws connected to it, and many customs. Here we will be simply to bring to light some of the reasons for what is done.

First, where does the practice come from? Several sources cite Pirkei D'Rabi Eliezer, Chapter 17, which states that Shlomo HaMelech realized that acts of kindness were very pleasing to Hashem. Thus, when he built the Temple, he built into its structure a way that Jews could express outpourings of various kindnesses towards their fellow man. He built two gates near each other, one for grooms and one for mourners and people who had been excommunicated. Every Shabbat, Jews would gather in the area between the two gates. If someone entered through the gate of mourners, they were recognized as such as were comforted by the masses. Similarly, if someone entered through the gate of grooms, he was also recognized for his position in life, and he was greeted with much rejoicing and blessings. Now that the Temple no longer stands, we retain remnants of this practice. Mourners on the first Shabbat of their shiva period enter the synagogue while being comforted by the congregation, and grooms right before their weddings enter the synagogue amid much rejoicing.

As the name would imply, the aufruf itself is the receiving of an aliyah by the groom. Although the wedding has yet to come and the groom does not yet seem to have any official status (such as after the wedding when his presence at a minyan will prevent the congregation from saying tachanun), he nevertheless has some halachic status on this Shabbat. The Bikkurei Yaakov cites the [Eliyahu Rabba](#) who claims that the status of king that a groom receives on his wedding day actually begins before that day. Although he does not say when exactly it does begin, there are those who suggest that it may already begin on this Shabbat.

What sort of priority does the groom have on this Shabbat? After giving the first two aliyot to a Kohein and a Levi, there are two factors that guide who gets the remaining aliyot. One is the fact that some aliyot (such as the third and the sixth) are considered to be of greater importance, and thus they are often given to people of greater stature in a community (these distinctions are often not made these days, and thus one should not feel slighted if he is called up for the fourth or fifth aliyot). The second factor is that if a person has a particular celebration, he takes priority. A father whose son is to receive his Brit Mila that day takes priority over most other people, as does a boy who has just turned thirteen. A groom also fits into this category, and the issue then becomes the priority within this select group of individuals who take precedence over the rest of the congregation. The [Bi'ur Halacha](#), citing [Magen Avraham](#) and [Levush](#), writes that a groom will take priority over anyone else. However, the Levush notes that this law (and the laws that we are about to cite) applies only to a boy who has never been married before who is marrying a girl who has also never been married before, since such situations engender the greatest level of happiness (and thus they have sheva berachot for seven days after their wedding, whereas divorcees and widows celebrate for only three).

We should note briefly at this point that it is crucial to realize that many of the laws pertaining to a groom derive from the happiness that he is experiencing with his bride. While it is the wedding itself that generates this joy, that happiness extends both forwards and backwards, beginning with the aufruf and culminating with sheva berachot (and even for the entire first year of marriage). Clearly, this happiness is not merely drunken revelry, but is happiness of an order that it has an effect in the realm of halacha. Such rejoicing can only occur when done with the mindset that one is rejoicing not only in front of the bride and groom, but in front of Hashem, and that He is not merely the source of all happiness, but that He desires that we celebrate at the proper times and in the proper manner.

[Continued on page 5](#)

So look at who is going to be a mother-in-law! Our own **Jenny Laing** is about to achieve that controversial status, and will carry it off with perfect aplomb.

It follows, doesn't it, that **Jessi Simpson** is going to be married — to **Steve Goss** on January 20th. Our hearty congratulations to them both.

It's good to know that **Peter Barwin's** recent surgery went well and that he is well on the road to a full and complete recovery.

**Julie Elizabeth** has *finally* sold her Saltspring house, and is hoping her home here will be sold very soon. She and **Reva Hutkin** will moving in the new year.

Set February 10th aside for a special treat when **Randy Enkin** will be conducting our Friday night Service.

Among those of us known to be travelling in January are **Morris Bleviss and Janna Ginsberg, Jack Shalinsky and Sharon Gillean Shalinsky, and Rabbi Louis and Charlotte Sutker.**

It was nice to see **Bill and Eva Katz** at the Rabbi's December Service. They have been missed.

Thanks to the work of **Neal Wasser**, we now have an ongoing continuing seminar in Non-Violent Communication.

How many of you knew that our **Rennie Parrish** is the President of the St Andrews and Caledonia Scottish Society?

**Aufruf, continued from page 4**

Returning to the laws of the priority of the groom to get an aliyah, the Bi'ur Halacha goes on to note that this precedence exists not merely on the Shabbat immediately preceding the wedding. If the groom is getting married in a place other than his hometown, and thus pushes his aufruf a week or more earlier, that Shabbat has the same status as the Shabbat right before the wedding. Thus, the groom would have priority for receiving an aliyah on that Shabbat. On the other side of the coin, if the wedding had to be pushed off for some reason, there can be a second aufruf, and the groom would once again get priority for aliyot.

The Levush notes that if one gets married anytime during the week from Wednesday on, the Shabbat when he takes precedence is actually the Shabbat after the wedding, and not before. While I have never heard of someone having their aufruf after their wedding, the Magen Avraham does note the practice of giving a groom an aliyah on both the Shabbat before and the Shabbat after his wedding. The Medrash Talpiyot explains that this practice is based on the comparison between a groom and a king. Just as a king has a requirement to write two Sifrei Torah for himself, so too we call a groom up to the Torah twice.

Finally, we come to perhaps the most popular aspect of the aufruf, the throwing of candy at the groom. The gemara in Berachot 50b discusses the practice of throwing various foodstuffs, such as wheat kernels and seeds, at the bride and groom at the wedding as a sign of good luck and blessing. The fact that this custom appears nowadays at the aufruf as well may be merely an outgrowth of the original Talmudic custom. While candy seems to be the projectile of choice, I have yet to find any source that mentions candy specifically. The Sefer Ta'amei HaMinhagim mentions that three things are thrown: nuts, almonds, and raisins. Nuts are thrown since the numerical value of "egoz" (nut) in Hebrew is equal to that of "cheit" (sin), and thus it is done as a sign that all of the groom's sins are forgiven (granted, the numerology is off by one and I am unsure how well the logic flows, but I don't write 'em, I just report 'em). Almonds are generally the first fruit to blossom in the new year, and thus they are thrown as a blessing that the new couple should produce children. Finally, raisins are thrown because they are dried grapes that lack too much moisture. There is a debate in the gemara as to what was the forbidden fruit that Chava gave to Adam in the Garden of Eden, and one opinion was that it was grapes. Thus, we throw raisins to signify that a man's wife will not lead him into sin as Chava led Adam, as the object of the sin is represented as being dried out and inferior. From <http://www.chaburas.org>

## Fine China & Craft Sale



Last year Rennie had kindly offered us a lot of fine china to be sold at a craft fair to raise money for Kolot Mayim. Finally, we got this project off the ground. Rennie managed to retrieve all the china from Leslie's place, repackage it into smaller boxes and price everything! I arranged for a large van, and Coral, the driver, along with Neal and his older son, Jacob, drove out to Rennie and Alec's place where all these wonderful people helped load the van to bring it to the JCCV. As it happened, the JCCV also wanted to join us in our venture; their Potato Latkes lent a delicious flavour to the day. As well, we managed to rent two long and two round tables to outside vendors for a total of \$60.00.

On Saturday evening we had a work party of Rennie, Arline, Dorothy, David, Julie and I to unpack and set up our tables. Alec came to help after work. That was a *huge* job. Thanks to the JCCV, our tables were laid out and marked for our use, which made it easier. Their stuff was already laid out on their tables. To reward ourselves, we all (except for Dorothy and David) went to the Tropical Island Restaurant next door for dinner.

Rennie and Arline and Dorothy arrived early on Sunday to allow the other vendors to set up. Julie and I came at noon in time for me to order potato latkes, collect the money for the rented tables and help out. There was a steady flow of people all day. We stayed for the take-down and repackaging of whatever was left, which Rennie took to be used for charity. What a lovely gesture! Alec donated \$150.00 to the event and minus the expense of an ad and money for our driver, we netted **close to \$600.00!** Not bad for a day's work!



## News from the Victoria and Vancouver Island Burial Society

The Society is happy to announce that the first stage of its beautification program is now complete. This consists of a network of paved pathways and a sign identifying the Jewish Community Section of the cemetery. In the very near future we hope to see a number of trees planted and a bench or benches placed. In the spring we hope to have a formal Service of Consecration at the cemetery, to which the whole of the Jewish community will be invited. The community is invited to visit the Jewish Community Section at any time. The office staff at Hatley Memorial Gardens will be pleased to direct you to the site.

## INTRODUCTION TO YIDDISH

Come join us on Thursday evenings for a *bisl yiddishkeyt* – a little bit of yiddishkeyt!

**Jan 5 to Feb 23**  
**7:00 to 8:30 pm**  
**at the JCCV**

We have 14 in the class now, and there's still time to join. Call Edie at the JCCV 250-477-7185.



Dorothy, Rennie and Arline  
at the the fine china sale

**Tzedakah: A way of life.**

**Kolot Mayim Supports Food Bank**

Please bring food donations for the James Bay Community Project Food Bank to the JCC on Friday nights. We have a beautiful box for your contributions, which are deeply appreciated. Packaged goods as well as produce are welcomed.

**Donations of cans of beans and soup are especially needed.**

For more information, please contact Reva Hutkin, 388-4161, or Ann Gougeon-Ryant, 384-9351.

*JNF of Canada  
Pacific Region  
Adopt-an-Acacia*

*Tu B'Shevat  
Celebration*

*Thursday February 9  
6:45 pm*

*Leonardo daVinci Ctr.*

*More information  
in our February  
newsletter.*

*JNF Office*

*604.257.5155 or  
van@jnf.ca*

**Torah Study**



**Sat. Jan. 21st**

at Rabbi Sutker's  
home,  
1135 McClure St.  
at 4 pm.

Everyone is  
welcome.

**JEWISH WOMEN'S  
RETREAT**

**ONE DAY - SUNDAY  
JANUARY 29, 2012**

**8:30 AM - 5:00 PM**

COME AND ENJOY THE DAY  
AT SLEEPING DOG FARM &  
RETREAT  
1506 BURNSIDE ROAD WEST

TOGETHER WE'LL EXPLORE AND NURTURE OUR MINDS,  
BODIES AND SOULS, AND RE-KINDLE FRIENDSHIPS.

OUR DAY WILL INCLUDE:  
SPIRITED AND INSPIRING REFLECTION  
MUSIC AND SINGING  
ART ACTIVITIES  
SCHMOOZING TIME  
ORGANIC VEGETARIAN CUISINE

MORNING AND AFTERNOON SNACKS, LUNCH



**THEME:  
WILL AND SURRENDER**

**WORKSHOP LEADERS  
RAEANN BRECHNER  
ENID ELIOT  
SHOSHANA LITMAN  
SEPORA MAYIM  
BARBARA PELMAN  
CHARLOTTE SUTKER  
NOGA YARMAR**

**\$75.00/ PERSON**

**FOR FURTHER INFORMATION  
AND A REGISTRATION FORM,  
CONTACT**

**CHARLOTTE SUTKER  
RAVENCAS@SHAW.CA  
250-361-1698**

OR

**DONNA MICHAL  
DONNAMICHAL@SHAW.CA**

**Jewish Film Festival**  
at the JCCV  
**"Live and Become"**  
(2005)  
7:30 pm  
Saturday January 28th  
Details info in the *Shalom*

**Chai** 


**Donations received since the last newsletter:**

*In honour of **Alec and Rennie** - Julie Elizabeth and Reva Hutkin*

*To thank **Rabbi Louis and Charlotte** for their wonderful leadership - Julie Elizabeth and Reva Hutkin*

**JCCV Newcomers' Group**

If you are new to our fair city, and want to meet other Jewish people socially, give Joanne Helm a call at 778-426-2996, or email her at [helmj@shaw.ca](mailto:helmj@shaw.ca).




**Children Healthcare Women**

**Victoria Chapter News**

We are proud to announce that Susan Kendal, past president of our chapter, has been elected to the National Board of Directors, for a three year term. Susan will be a strong voice for CHW of Victoria, making sure the rest of the country knows about Jewish fundraising on the West Coast. Mazal tov Susan. May you go from strength to strength.

Soon you will receive information for our 2012 annual campaign. Help us help Israel. Open your hearts and cheque books to support daycares, hospitals and women's shelters in Israel, and educate people in Canada.

For more information about the largest Jewish women's fundraising organization in Canada, and to become a member in Victoria, contact Sharon Fitch, president, at 250-381-1166, [shfitch@telus.net](mailto:shfitch@telus.net).

**Shalom,**

*The letter below was sent to us by our son Aron who is doing IDF reserve duty on the Egyptian border. I would humbly comment that it would be a Kiddush Hashem for the world to see this. Please feel free to pass it on to whomever you please, including to the editors of newspapers.*

**Thank you, Marilyn & Josh Adler**

My name is Aron Adler. I am 25 years old, was born in Brooklyn NY, and raised in Efrat Israel. Though very busy, I don't view my life as unusual. Most of the time, I am just another Israeli citizen. During the day I work as a paramedic in Magen David Adom, Israel's national EMS service. At night, I'm in my first year of law school. I got married this October and am starting a new chapter of life together with my wonderful wife Shulamit.

15-20 days out of every year, I'm called up to the Israeli army to do my reserve duty. I serve as a paramedic in an IDF paratrooper unit. My squad is made up of others like me; people living normal lives who step up to serve whenever responsibility calls. The oldest in my squad is 58, a father of four girls and grandfather of two; there are two bankers, one engineer, a holistic healer, and my 24 year old commander who is still trying to figure out what to do with his life. Most of the year we are just normal people living our lives, but for 15-20 days each year we are soldiers on the front lines preparing for a war that we hope we never have to fight.

This year, our reserve unit was stationed on the border between Israel, Egypt and the Gaza Strip in an area called "Kerem Shalom." Above and beyond the "typical" things for which we train - war, terrorism, border infiltration, etc., - this year we were confronted by a new challenge. Several years ago, a trend started of African refugees crossing the Egyptian border from Sinai into Israel to seek asylum from the atrocities in Darfur. [Continued on page 9.](#)



**Food for Thought Luncheon**  
at the JCCV

**Monday January 23rd**  
12 noon to 1:30 pm

Dr. Sarah Blackstone:  
**Why We All Want to Be Cowboys: Buffalo Bill  
& the Myth of the Ancient West**

\$25.00/person  
Call Edie at 250-477-7185 to reserve.

January 2012  
Tevet-Shevat 5772

**THE VOICE**

Page 9

**Please Hold this Date — You Won't Want To Miss It!!**



Jewish Community Centre of Victoria  
**Fundraising Dinner**

**Olive Grove Restaurant**  
4496 West Saanich Road

**Sunday, May 6, 2012**  
Cocktails at 5:30 pm  
dinner at 6:30 pm

Fabulous buffet menu,  
music and draw prizes

Tickets (\$50 per person)  
will go on sale in February 2012

Part of the cost (\$36) will be a tax deductible donation to the JCCV.

  
**VICTORIA  
SOCIETY FOR  
HUMANISTIC  
JUDAISM**

**Havdalah ceremony,  
pot luck supper  
and a short film**

**Saturday, January 7th**  
from 5:00 to 8:00 pm

Jewish Community Centre of  
Victoria 3636 Shelbourne Street

Everyone is invited. For more  
information, please contact:

**Freda Knott at 250-381-5120  
or Larry Gontovnick at  
250-658-5836**

**Adler, cont'd.** What started out as a small number of men, women and children fleeing from the machetes of the Janjaweed and violent fundamentalists to seek a better life elsewhere, turned into an organized industry of human trafficking. In return for huge sums of money, sometimes entire life savings paid to Bedouin "guides," these refugees are promised to be transported from Sudan, Eritrea, and other African countries through Egypt and the Sinai desert, into the safe haven of Israel.

We increasingly hear horror stories of the atrocities these refugees suffer on their way to freedom. They are subject to, and victims of extortion, rape, murder, and even organ theft, their bodies left to rot in the desert. Then, if lucky, after surviving this gruesome experience whose prize is freedom, when only a barbed wire fence separates them from Israel and their goal, they must go through the final death run and try to evade the bullets of the Egyptian soldiers stationed along the border. Egypt's soldiers are ordered to shoot to kill anyone trying to cross the border OUT of Egypt and into Israel. It's an almost nightly event.

For those who finally get across the border, the first people they encounter are Israeli soldiers, people like me and those in my unit, who are tasked with a primary mission of defending the lives of the Israeli people. On one side of the border soldiers shoot to kill. On the other side, they know they will be treated with more respect than in any of the countries they crossed to get to this point.

The region where it all happens is highly sensitive and risky from a security point of view, an area stricken with terror at every turn. It's just a few miles south of the place where Gilad Shalit was kidnapped. And yet the Israeli soldiers who are confronted with these refugees do it not with rifles aimed at them, but with a helping hand and an open heart. The refugees are taken to a nearby IDF base, given clean clothes, a hot drink, food and medical attention. They are finally safe. **Cont'd p. 12.**

## 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, regrettably, 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 this one's self and saving the pain and expense of the survivors at a very stressful time.

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



### Those we remember ...

OBSERVED DATE	CIVIL DATE YEAR OF DEATH	HEBREW DATE YEAR OF DEATH	NAME	RELATIONSHIP	MOURNER
January 1, 2012	January, 1999	<i>Unknown</i>	Paul Thomas	Friend	Jessi Simpson
January 2, 2012	January 2, 1962	26 Tevet 5722	Alfred Gatland	Grandfather	Heather Gatland
January 2, 2012	January 2, 1939	11 Tevet 5699	Mac Cohen	Father	Betty Cohen
January 3, 2012	January 3, 1993	10 Tevet, 5753	Arthur Fischl	Step Father	Aaron Devor
January 3, 2012	January 3, 1997	24 Tevet 5757	Elizabeth Taylor	Mother	Doreen Sullivan
January 3, 2012	January 3, 1993	10 Tevet, 5753	Nathan Kadonoff	Father In Law	June Kadanoff
January 4, 2012	January 4, 1990	7 Tevet 5750	Betty Tobias	Grandmother	Lynn Marks
January 6, 2012	January 6, 2000	28 Tevet 5760	David-Francois Dinning	Partner	Julie Elizabeth
January 6, 2012	January 6, 1979	7 Tevet, 5739	Irving Garbell	Father	Marla Yacowar
January 7, 2012	January 7, 1981	2 Shevat 5741	Jack Shubert	Grandfather	Linda Shubert
January 9, 2012	January 9, 2011	4 Shevat 5771	Debbie Friedman	Composer	Jewish Community
January 10, 2012	January 10, 2003	7 Shevat 5763	Sara Zavelking	Friend	Jessi Simpson
January 11, 2012	January 11, 2006	11 Tevet 5766	Barbara Graff	Aunt	Karen Schafer
January 11, 2012	January 11, 1971	14 Tevet 5731	David Fagan	Father	Joel Fagan
January 13, 2012	January 13, 2010	27 Tevet 5770	Cynthia Ryan	Friend	Arlette Baker
January 13, 2012	January 13, 1992	8 Shevat 5752	Ilse Benker	Mother	Klaus Benker
January 13, 2012	January 13, 1985	20 Tevet 5745	Thomas M. Jardine	Father	June Kadanoff
January 14, 2012	January 14, 2010	28 Tevet 5770	Duart McLean	Friend	Rennie Parrish
January 16, 2012	January 16, 2010	1 Shevat 5770	Sayre Weinerman	Mother	Brian Weinerman
<b>January 17, 2012</b>	January 11, 1980	22 Tevet 5740	Edward Quinn	Father	Susan Halpert
January 18, 2012	January 19, 1968	18 Tevet 5728	Ben Jaffe	Father	Len Jaffe
January 18, 2012	January 18, 2005	8 Shevat 5765	Harry Klein	Father	Saul Klein
January 18, 2012	January 18, 1953	2 Shevat 5713	Philip Robert Horowitz	Father	Isadore Horowitz

**YOU ARE INVITED**



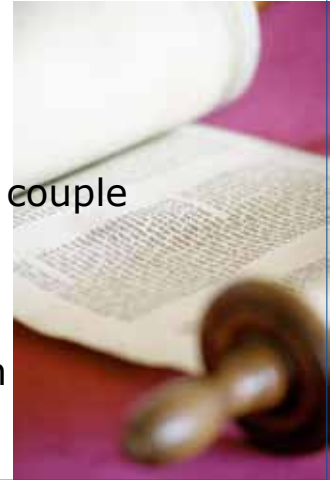
to join Jenny Laing and Sue & Arthur Goss  
as they celebrate the upcoming marriage of their children,  
**Jessi Simpson and Steve Goss.**

The congregational celebration prior to the marriage (*aufruf*)  
will take place at services on

**Friday, Jan 13, 2012.**

Please join us as we congratulate the happy couple  
and speed them on their way.

Oneg lovingly sponsored  
by the parents of the bride and groom



**January 2012**

**Tevet-Shevat 5772**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 6 <i>Happy New Year! 2112</i>	2 7 5:30 NVC at JCCV	3 8	4 9	5 10	6 11 7:30 Kabbalat Shabbat, led by Joe Gougeon- Ryant	7 12 <i>Vayechi</i>
8 13	9 14	10 15	11 16	12 17	13 18 7:30 Kabbalat Shabbat, led by Jenny Laing Laing/Goss Aufruf	14 19 <i>Shemot</i>
15 20	16 21 5:30 NVC at JCCV	17 22	18 23	19 24	20 25 7:30 Kabbalat Shabbat, led by Rabbi Louis	21 26 <i>Va'eira</i>  Torah Study 4:00 chez Rabbi Louis
22 27	23 28	24 29	25 1 Shevat <i>Rosh Chodesh</i>	26 2	27 3 7:30 Kabbalat Shabbat, led by Joel Fagan	28 4 <i>Bo</i>
29 5	30 6 5:30 NVC at JCCV	31 7	White squares indicate days Rabbi Sutker is with us.			

Aron Adler, continued from page 9.

Even though I live Israel in and am aware through media reports of the events that take place on the Egyptian border, I never understood the intensity and complexity of the scenario until I experienced it myself.

In the course of the past few nights, I have witnessed much. At 9:00 PM last night, the first reports came in of gunfire heard from the Egyptian border. Minutes later, IDF scouts spotted small groups of people trying to get across the fence. In the period of about one hour, we picked up 13 men - cold, barefoot, dehydrated - some wearing nothing except underpants. Their bodies were covered with lacerations and other wounds. We gathered them in a room, gave them blankets, tea and treated their wounds. I don't speak a word of their language, but the look on their faces said it all and reminded me once again why I am so proud to be a Jew and an Israeli. Sadly, it was later determined that the gunshots we heard were deadly, killing three others fleeing for their lives.

During the 350 days a year when I am not on active duty, when I am just another man trying to get by, the people tasked with doing this amazing job, this amazing deed, the people witnessing these events, are mostly young Israeli soldiers just out of high school, serving their compulsory time in the IDF, some only 18 years old.

The refugees flooding into Israel are a heavy burden on our small country. More than 100,000 refugees have fled this way, and hundreds more cross the border every month. The social, economic, and humanitarian issues created by this influx of refugees are immense. There are serious security consequences for Israel as well. This influx of African refugees poses a crisis for Israel. Israel has yet to come up with the solutions required to deal with this crisis effectively, balancing its' sensitive social, economic, and security issues, at the same time striving to care for the refugees.

I don't have the answers to these complex problems which desperately need to be resolved. I'm not writing these words with the intention of taking a political position or a tactical stand on the issue.

I am writing to tell you and the entire world what's really happening down here on the Egyptian/Israeli border. And to tell you that despite all the serious problems created by this national crisis, these refugees have no reason to fear us. Because they know, as the entire world needs to know, that Israel has not shut its eyes to their suffering and pain. Israel has not looked the other way. The State of Israel has put politics aside to take the ethical and humane path as it has so often done before, in every instance of human suffering and natural disasters around the globe. We Jews know only too well about suffering and pain. The Jewish people have been there. We have been the refugees and the persecuted so many times, over thousands of years, all over the world.

Today, when African refugees flood our borders in search of freedom and better lives, and some for fear of their lives, it is particularly noteworthy how Israel deals with them, despite the enormous strain it puts on our country on so many levels. Our young and thriving Jewish people and country, built from the ashes of the Holocaust, do not turn their backs on humanity. Though I already knew that, this week I once again experienced it firsthand. I am overwhelmed with emotion and immensely proud to be a member of this nation.

With love of Israel,

*Aron Adler*, writing from the Israel/Gaza/Egyptian border.