



In This Issue

Have Modern Ideas Grown from the Seeds of Tu b'Shevat	1
From Rabbi Louis	2
President's Message	3
Torah Study	3
VVI Jewish Burial Society	4
Tzedakah	5
Jewish Movie Night	5
A Novel Idea!	5
A True Celebration of Light Photos	6-7
Calendar	7
Yahrzeits	8
Interlaced	8
Nonviolent Communication	8



TU B'SHEVAT SEDER PLATE



Have Modern Ideas Grown From the Seeds of Tu B'Shevat?

by Ozzie Nogg

At this time of year, I sometimes find myself wondering if J. Sterling Morton (and other more recent environmentalists, for that matter) was in any way influenced by Tu B'Shevat.

In case you've forgotten [or – being Canadian, didn't know], Morton was the man behind Arbor Day. He started out by planting shade trees and

orchards on his farm in Nebraska and soon his neighbors and then the nation followed suit. Arbor Day, dedicated to the planting of trees, was eventually put on the calendar and today, almost 100 years after Morton's death, the awareness of the importance of trees has been heightened, millions of trees have been planted and some form of Arbor Day is observed in the United States, Australia, Japan, Korea, Yugoslavia, Iceland and India.

And, of course, in Israel.

The New Year of the Trees -- [Rosh Hashanah La'ilanot](#) -- is an ancient concept. Though the 15th of Shevat isn't mentioned in the Bible, the [Mishnah](#) tells us that on this day the tithes on fruit were taken to the Temple in Jerusalem. Tu B'Shevat was also the start of the tree-planting season when God determined which trees would live, which trees would not, and how fruitful any would be in the coming year. So, could Arbor Day and other environmental concerns be rooted, so to speak, in Jewish tradition?

Let's see... Trees loom large in Judaic legend:

It is said that 120 years before the Flood, Noah planted the trees from which he later built the Ark. According to another legend, we wandered in the wilderness 40 years to give the trees in Canaan

[Continued on page 4.](#)

RABBI

Louis Sutker
ravenlws@shaw.ca

BOARD OF DIRECTORS

PRESIDENT

Reva Hutkin
bubbareva@gmail.com

PAST PRESIDENT

Neal Wasser
wassfamvic@telus.net

TREASURER

Morris Bleviss
Morris@Bleviss.com

SECRETARY

Susan Halpert
SusanHalpert@telus.net

MEMBER AT LARGE

Arline Leshner
sharpearline@gmail.com

MEMBERSHIP

Sharon Shalinsky
gillean@shaw.ca

NEWSLETTER

Julie Elizabeth
madrona623@gmail.com

RELIGIOUS SCHOOL

Amanda Gafter-Ricks
amanda.gafter-ricks@gov.bc.ca

Lynne Marks

lsmarks@uvic.ca

RITUAL AFFAIRS

Catherine Bianco
catherinemmb@gmail.com

Julie Elizabeth
madrona623@gmail.com

**INTERESTED IN
ADVERTISING?**

COPY DEADLINE: The 20th of the month prior to publication.

RATES: Contact Julie Elizabeth at madrona623@gmail.com.

WEBSITE

http://www.kolotmayimreformtemple.com

From Rabbi Louis



Chanukah has now passed.

We all know the story of how a few brave Jews, led by Matisyahu and his sons, defeated the huge Greek-Syrian army and rededicated the Temple. We all know the story of how the Seleucids forbade Kashrut, Torah study and circumcision. We all know the story of how many were martyred as they continued to observe the mitzvot and especially the story of Hannah and

her seven sons. We all know the story of the miracle of the vial of oil that was only enough to last one day, and yet lasted eight days until enough purified oil could be obtained to fill the obligations of the Temple menorah.

What is less known is that the battle was, in its initial stages, as much a civil war as a war of liberation. The battle was Jew against Jew, a model that has been repeated a number of times including the birth of modern Israel.

There were many Jews who not only collaborated with the government of Antiochus, but who grew rich as tax collectors, preying off of the rest of the population. Especially corrupt were many of the High Priests, who doubled as tax collectors. There were Jews who were so attracted to the Hellenic approach that they reversed their circumcisions so that they could wrestle naked in the arenas. Also, the Chashmonean family that started and won the revolt, soon became typical petty despots similar to those they overthrew. That is why the Rabbis, who compiled the Talmud, play down the military victories and play up the miracle of the oil.

Chanukah is over for this year. The decisions that we make as Jews, however, are not over: how to absorb and accommodate the best aspects of our surrounding cultures without assimilating into them; how to discuss difficult topics among ourselves without creating hatred; how to experience unity through diversity; and how to weather an increased anti-Jewish atmosphere in many places, without resorting to fear and paranoia or denial.

May the Holy One give us the courage and insight to do what needs to be done. May the Holy Community of Kolot Mayim continue to lead in the direction of good deeds, celebration and community.

r. Louis

President's Message



Shalom Kolot Mayim family,

The world ending on December 21st is not part of Jewish teaching, so I have decided not to get all worked up over a Mayan Calendar. I hope everyone is at peace about this and didn't get sucked into all the media hype. I have been watching a television show about survivalists and I think there are a lot of interesting folks out there.

Yes, winter weather is upon us. I hope everyone who drives has winter tires and uses caution. Be safe.

You may notice how long our *Mishebeirach* list is. Starting in mid-January, we will start over at zero. If you wish to put someone on the list, let Rennie know by e-mail or by phone. If you do not contact him with a name, it will not be on the list read out at services. Please pay attention to this notice, as we are serious about not perpetuating this very long and ancient list.

On January 13th, the Story-Telling Workshop will continue. We will meet at the JCCV from 1:00 to 4:00. This event is sponsored by the Intercultural Association, and the members of Kolot Mayim, the Muslim and the Hindu communities will be participating. Shoshana Litman, our maggid, will be there as a participant, as well as facilitators to help us mold our stories which will eventually be presented to the wider communities. It should be a lot of fun.

We have now have had two sponsored Onegs. You are encouraged to sponsor an Oneg to honour a person or event in your life. We will supply tea, coffee and juice; you bring the munchies, and your friends and family to join in the Simcha. Contact Julie or Catherine to book a Friday evening. The event will be publicized in Rennie's Weekly Updates, and dependent on timing, in this newsletter as well.

Our Tzedakah box has been looking thin these days. I encourage everyone to bring as little or as much as they can. We support the Jewish Family Services as well as the Food Bank at the James Bay Community Project. Times are tough, and unfortunately, people do have to depend on our good will to be able to survive.

Kevin Zeigler has gone to Israel on the Birthright programme. We wish him a safe journey and a meaningful time there and look forward to his return.

Torah Study will resume in the new year. The dates will be announced later, and Study will again take place at Rabbi Louis's home and end with a Havdallah service. I encourage everyone to get involved.

December 21st, Winter Solstice, is the shortest day of the year and the official start of Winter. Just imagine the days growing longer. and bask in the increasing light heralded by our Channukah candles.

Kol tuv,

Reva



Torah Study

Look for a notice of the continuation of Torah Study in upcoming newsletters and Weekly Updates.

[Seeds of Tu b'Shevat, continued from page 1.](#)

time to grow, because God wanted us to enter a land of plenty.

The Bible uses trees as symbols of what is good and noble in life: The righteous man is compared to a tree with abundant fruit, and the reward for the righteous is to flourish like the palm and be strong as the cedars of Lebanon. We are to sit, undisturbed, under our fig trees. Our days should be as long as the days of a tree and our sons like olive saplings around our tables. We are told to plant myrtle and acacia and make gardens so that we, like the trees, will be planted firmly on our land. Furthermore, the rabbis went so far as to tell us that if we're planting a tree and someone yells, "The Messiah has come!" we should first finish planting the tree and then go greet the Messiah. And to top things off, we have the quintessential metaphor. The Torah, itself, is called the Tree of Life.

Obviously, with all these arboreal admonitions, our ancestors understood that trees were special gifts from God. They planted them and treasured them, and the ancient land of Palestine was full of goodly trees.

But things change: In 70 C.E., when the Temple was destroyed, the trees were destroyed, too. The land became a desert. and the long years of Exile began.

Enter the Kabbalists of 16th Century Safed, who developed a mystical Tu B'Shevat Seder that kept Jews in the Diaspora connected, at least symbolically, to their homeland. A seder filled with allusions to trees, the nature of man, the frailty of holiness and the flow of God's blessings to the universe. Enter the chalutzim of the 19th and 20th centuries who returned to the land, reclaimed the desert and made Israel, once again, a place of vines, fig trees and pomegranates – of olive trees and honey from the date.

According to the [Midrash](#), after God put Adam in the Garden, He took him on a tour of the place. Look at what I've created, God said. See how beautiful it is! Then God warned Adam that it was up to him to protect the Garden, for if man should spoil God's creation, no one would be able to straighten up the mess. You, said God to Adam, are responsible for your environment.

[Continued on page 6.](#)

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), Jack Shalinsky (250 477-1012), or Michael Goldberg (250 598-9094).

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.

A Novel Idea!

We have a *great* way for you to honour a loved one, or an important event in your life: you can sponsor an *Oneg Shabbat* at Kolot Mayim! Your *Oneg* would be announced in this Newsletter (given enough notice) and in the weekly Updates. Your Kolot Mayim family would be able to share in your *Simcha*, and it would probably only cost you a maximum of \$50.00! We will provide coffee, tea, and juice. All you have to do is bring some goodies to nosh and your honorees and guests! *What could be better?!!!!*

To date, we have had two lovely sponsored Onegs — one by Alec and Rennie in memory of Alec's mother, and one by the Barwins in honour of the Torontows. *Who would you like to honour ... ?*

JEWISH MOVIE NIGHT

MODERN ISRAELI CINEMA

HOSTED BY MICHAEL GANS

January 26, 2013

7:30 pm

The Flood (Mabul)



Winner of the best film and best cinematography categories at the Haifa International Film Festival in September 2010, and having earned six Ophir (Israeli Academy Award) nominations, this coming-of-age story centers on Yoni (Yoav Rotman), a boy about to have a bar mitzvah, and on Tomer (Michael Moshonov), his severely autistic older brother, who unexpectedly arrives home after years of living in an institution.

Awards of the Israeli Film Academy:
Best Supporting Actor, Michael Moshonov

Berlin International Film Festival, Generation
Kplus - Best Feature Film

Director

Guy Nattiv

Writers

Guy Nattiv, Noa Berman-Herzberg

Starring

Shmil Ben Ari, Yakov Cohen and Ronit Elkabet

\$5:00

at the JCCV

Movie, Popcorn,
Schmoozing over dessert & coffee.

The best deal in town!

Seeds of Tu b'Shevat, continued from page 4.

It was our fathers who said, "If a man kills a tree before its time, it is as though he has murdered a soul." It was our rabbis who wrote, "The wanton destruction of trees is a sign of barbarism." It is our Torah that teaches, "A tree is not an enemy. When in war against a city, you must not destroy its trees." It is our religion that developed the concept of **Bal Tash-chit** – do not destroy.

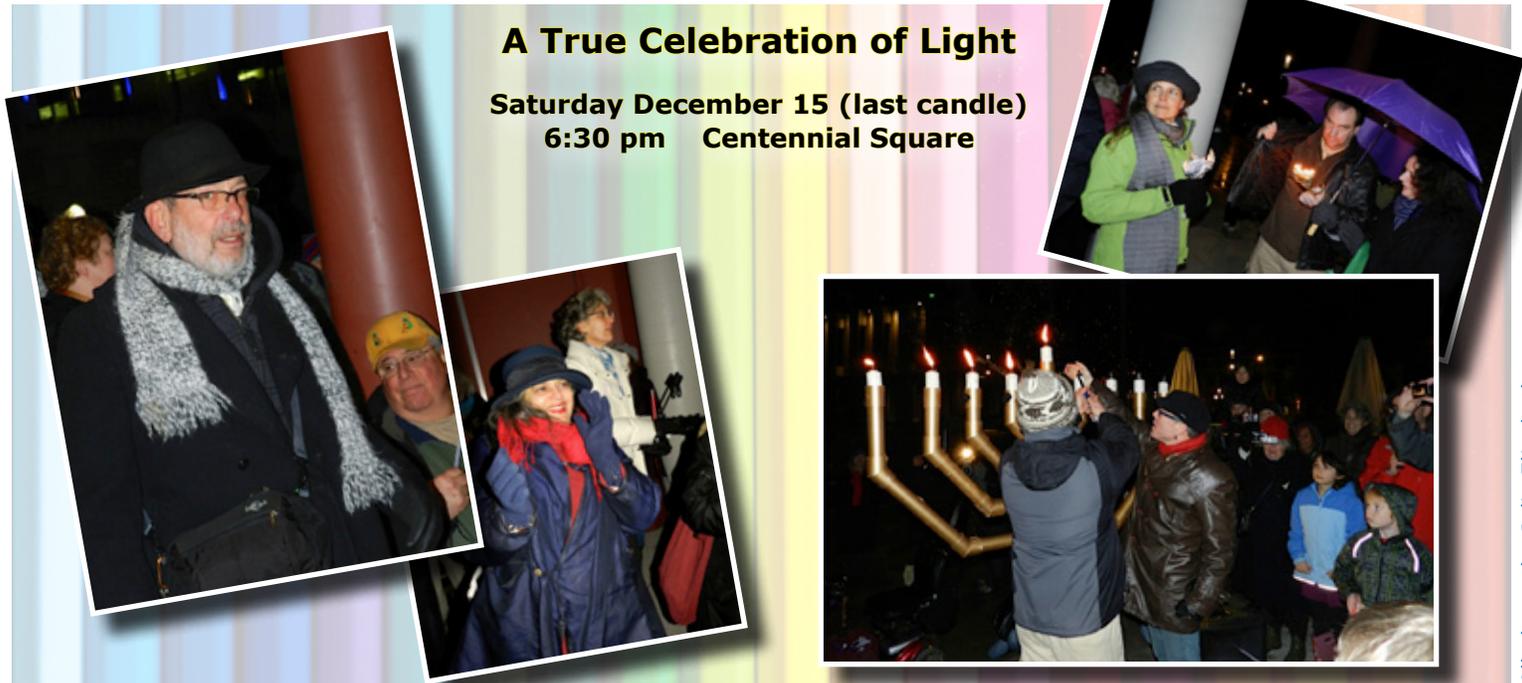
It was Judaism that championed the idea of **Tikkun Olam** – repairing the world. It is in our folklore that we read the well-known tale of Honi, who saw an old man planting a carob tree. "How long before that tree bears fruit?" asked Honi. "Seventy years," replied the old man. And Honi asked, "Will you be alive in seventy years to enjoy the fruit?" And the man answered, "When I was born, this world was filled with carob trees planted by my ancestors. And likewise will I plant trees for my children."

Yes, Judaism understands that man is the guardian of nature and that future generations will use this land. So, to think J. Sterling Morton's Arbor Day is rooted in Jewish tradition is not such a stretch. From what better source could he have gotten the idea? After all, Judaism was into ecology long before it became fashionable and politically correct. Long before celebrities decided to save the rain forests. Long before the EPA was established and certainly long before Al Gore wrote "Earth In The Balance."

This **Tu b'Shevat**, let's continue what Jews started so many generations ago: Plant trees. Plant them and protect them. And then, if you listen hard enough, you may hear all the trees of the forest shout with joy.

Reprinted from  <http://www.jewishfederations.org/>

If you visit this Site <http://www.treesfortheholylan.com/index.html>, you can order your tree(s): For just \$18, [they] will plant a tree in the Holy Land for you, and mail the custom printed certificate of tree planting to you or to your recipient.



A True Celebration of Light
Saturday December 15 (last candle)
6:30 pm Centennial Square

All photos by Julie Elizabeth

January 2013		Tevet-Shevat 5773				
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	White squares indicate days Rabbi Sutker is with us.	1 19 Tevet	2 20	3 21	4 22 Kabbalat Shabbat Service led by	5 23 Shemot
6 24	7 25	8 26	9 27	10 28	11 29 Kabbalat Shabbat Service led by	12 1 Shevat Va'era Rosh Chodesh
13 2	14 3	15 4	16 5	17 6	18 7 NO SERVICE TONIGHT	19 8 Bo Torah Service led by Rabbi Louis with Catherine Bianco - Kiddush Lunch following
20 9	21 10	22 11	23 12	24 13	25 14 Kabbalat Shabbat Service led by Julie Elizabeth & Reva Hutkin	26 15 Be-Shallah T- B'Shevat
27 16	28 17	29 18	30 19	31 20		



Those we remember ...



CIVIL DATE YEAR OF DEATH	HEBREW DATE YEAR OF DEATH	NAME	RELATIONSHIP	MOURNER
January, 1999	<i>Unknown</i>	Paul Thomas	Friend of	Jessi Simpson
January 2, 1939	<i>11 Tevet 5699</i>	Mac Cohen	Father of	Betty Cohen
January 2, 1962	<i>26 Tevet 5722</i>	Alfred Gatland	GrandFather of	Heather Gatland
January 3, 1993	<i>10 Tevet, 5753</i>	Nathan Kadonoff	Father In Law of	June Kadonoff
January 3, 1993	<i>10 Tevet, 5753</i>	Arthur Fischl	Step Father of	Aaron Devor
January 3, 1997	<i>24 Tevet 5757</i>	Elizabeth Taylor	Mother of	Doreen Sullivan
January 11, 1980	<i>22 Tevet 5740</i>	Edward Quinn	Father of	Susan Halpert
January 4, 1990	<i>7 Tevet 5750</i>	Betty Tobias	Grandmother of	Lynn Marks
January 6, 2000	<i>28 Tevet 5760</i>	David-Francois Dinning	Partner of	Julie Elizabeth
January 6, 1979	<i>7 Tevet, 5739</i>	Irving Garbell	Father of	Marla Yacowar
January 7, 1981	<i>2 Sh'vat 5741</i>	Jack Shubert	GrandFather of	Linda Shubert
January 9, 2011	<i>4 Sh'vat 5771</i>	Debbie Friedman	Composer to	The Jewish Community
January 10, 2003	<i>7 Sh'vat 5763</i>	Sara Zevelking	Friend of	Jessi Simpson of
January 14, 1964	<i>29 Tevet 5724</i>	Otto Weisz	Father of	Eleanor Mintz
January 11, 2006	<i>11 Tevet 5766</i>	Barbara Graff	Aunt of	Karen Schafer
January 11, 1971	<i>14 Tevet 5731</i>	David Fagan	Father of	Joel Fagan
January 10, 1997	<i>2 Sh'vat 5757</i>	Elerine Ashford	Mother of	Murray Ashford
January 13, 2010	<i>27 Tevet 5770</i>	Cynthia Ryan	Friend of	Arlette Baker
January 13, 1992	<i>8 Sh'vat 5752</i>	Ilse Benker	Mother of	Klaus Benker
January 13, 1985	<i>20 Tevet 5745</i>	Thomas M. Jardine	Father of	June Kadonoff
January 14, 2010	<i>28 Tevet 5770</i>	Duart McLean	Friend of	Rennie Parrish
January 16, 2010	<i>1 Sh'vat 5770</i>	Sayre Weinerman	Mother of	Brian Weinerman
January 19, 1968	<i>18 Tevet 5728</i>	Ben Jaffe	Father of	Len Jaffe
January 18, 2005	<i>8 Sh'vat 5765</i>	Harry Klein	Father of	Saul Klein
January 18, 1953	<i>2 Sh'vat 5713</i>	Philip Robert Horowitz	Father of	Isadore Horowitz
January 25, 1976	<i>24 Sh'vat 5736</i>	Alvin Chuly	Brother of	Phyllis Chuly

**Interlaced:
Stories, Faith and Community**

Kolot Mayim is participating in the Intercultural Association of Victoria's Interfaith Storytelling Project. This Interfaith project will include the Muslim and Hindu communities. The program will continue at [the Jewish Community Centre on January 13 from 1:00 to 4:30](#), and will continue on through to June, culminating in a concert. For information and registration contact Reva Hutkin at <wassfamvic@yahoo.com> or 250-595-3874.

Nonviolent Communication

An on-going bi-monthly Practice Group in Non-violent Communication (NVC) meets bimonthly. Based on the writings of Marshall Rosenberg, the skills learned help us to connect from the heart, using needs-based communication. NVC, also known as Compassionate Communication, can improve your communication skills and the quality of your relationships with others. To inquire about the Practice Group or Future Workshops, contact Reva Hutkin at <wassfamvic@yahoo.com> or 250-595-3874.