



In This Issue

2013 High Holiday Service Schedule	1
From Rabbi Louis	2
President's Message	3
Are you avoidong us?	4
Havdalah: Transition, Separation and Memory	4
Review: All these Vows: Kol Nidrei	5
Oratorio: A Twentieth Century Passion	6
Torah Trop Workshops	7
End of Life Symposium	8
VVI Jewish Burial Society	8
Tzedakah	9
Reconnect with the Sacred Child Within	9
Go Keshet	9
Our Legacy Calendar	10
URJ Biennial 11	
Those we Remember ...	11
Calendar	12
The Survival Rate of Butterflies in the Wild	12

l'Shanah Tovah Tikkatevu v Tichatemu

2013 High Holiday Service Schedule

Selichot

Candle-light service at 10 pm
Saturday August 31st
at the home of Rabbi Louis & Charlotte Sutker
1135 McClure Street.

Erev Rosh Hashanah

7:30 pm, on Wednesday September 4th

Rosh Hashanah

10:00 am on Thursday September 5th

Taschlich at Gyro Park

1:30 pm on Thursday September 5th

Erev Yom Kippur

7:30 pm on Friday September 13th

Yom Kippur

Morning

10:00 am on Saturday September 14th

Mincha - 3:00 pm

Yizkor - 4:00 pm

Neilah - 4:30 pm

A **Break-the Fast** pot luck followed by **Havdallah** will be held in a private home. Call 250-704-2503 for details.

All services except Selichot & Taschlich at JCCV,
3636 Shelbourne Street.

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

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

Julie Elizabeth

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



Shanah Tovah!

May this be a good year for all of us.

I was recently inspired by an article I read in Sh'ma Magazine (June, 2013, Edited by Sue Berrin) by Sidra Dekoven Ezrahi an Israeli Professor of Literature. She makes the point that all of us are limited by three or four potential scenarios:

1. Things can get worse and end up as catastrophe/apocalypse or disaster.
2. Things can resolve perfectly and end up as Utopia.
3. Things can stay the same.
4. The Messiah can come and cause Divine change in line with possibility one or two.

These scenarios can exist on all different levels. They can be possible in our personal lives, in the lives of our families, in the lives of our friends, our Congregation (kehillah), in our city, our country, our planet and the universe. These scenarios can exist on the level of our bodies, our emotions, our intellect and our souls.

We are not entirely in charge of which of these scenarios will actually happen in the coming year. We can however influence the outcome.

Rosh HaShanah gives us the opportunity to decide what we would like to happen in the coming year and to do our best to see that it occurs.

Let us imagine scenario number two for the Holy Congregation of Kolot Mayim. What would it look like to start to have a vision of a perfect congregation? What would our members be doing differently? What would services be like? How would differences between visions of different members be resolved? How would young families and children be participating? What would the Rabbi be doing differently (if there were a Rabbi)? If no Rabbi, how would the members be dealing with this in the most positive way? What is the optimal way for Kolot Mayim to be involved with other Jewish and non-Jewish organizations? What would it look like if Friday Night or other Services were a priority in the lives of members, and they looked forward to their involvement in them? What are the

Continued on page 4.

President's Message



Shalom Temple family,

Back by popular demand!

This past year has been a learning experience for me. I have learned that it is not always wise to rely on e-mail in order to communicate, that it is important to reply quickly to queries, and to be thankful for all the support I have received from the executive and Julie, all of whom seem to be on top of things.

I think this past year has been good, in spite of a few hiccups. We have managed to be blessed with several sponsored "Onegs" and a few "at home" events. Our Rabbi Louis has led us through "Torah" and Charlotte has led some interesting workshops. In spite of general trends among all religious institutes, we have managed to have a "minyan" every Friday, even during the summer. The "tzedakah" box is being fed regularly; thank you everyone for bringing a little something every week. Our lay leaders have managed to provide meaningful Shabbat services, and our Seder was well attended. In this vein we look forward to another year of growth, challenges, sharing and learning.

The High Holidays are upon us quickly this year. The Religious Affairs Committee is hard at work to make sure everything runs smoothly. Sharon Shalinsky and June Kadanoff are working on membership and High Holiday registrations.

The days are getting shorter. It has been a spectacularly sunny summer, and Julie & I have managed to have a few mini holidays. The Biennial in San Diego is coming up and we are registered to go to partake of the many interesting workshops being offered. I will attend one for Presidents and plan to return with a better handle on my position. It is taking place December 11-15 in San Diego, and registration is now open. Check the URJ Web Site.

I hope everyone has enjoyed the summer. I want to remind you that we will be returning to weekly Friday evening services beginning September 6th. Check the newsletter for dates and times of events.

Keep the "Mishebeirich" list up to date. Remember to remove or add people so the list remains manageable. There are still many little jobs available to keep us up and running, such as keeping our Web info up to date by passing on the information to be uploaded to the person looking after it. It would be great to have a Fundraiser as well as someone to do Congregational Development, etc. I will present a complete list of jobs needing to be done in my next report and then you can pick one that speaks to you.

We will be searching for a new Rabbi in 2013-14, as this will be Rabbi Louis's last year with us. This will be an exciting and challenging endeavour.

Check the information on page --- about The End of Life Symposium on October 6th from 9-2 at the JCC, and on Apr. 2nd at U.Vic Farquar Auditorium at 7:30, an Oratorio, A 20th Century Passion written by a holocaust survivor. Things to put on your calendar.

Wishing everyone a sweet year. May we all be inscribed in the Book of Life for another year.

Reva

Page 4 From Rabbi Louis, continued from page 2. first steps necessary to start making this vision a reality?

Many of the initial steps exist. There are capable daavening leaders. There has been opportunity to learn about useful communication techniques, story-telling, social service collections, visiting the sick and shut-ins, multi-ethnic cooking, in-home celebrations, movie nights with Jewish themes, bar-b-ques, Havdallah celebrations, musical evenings, guest musicians and guest Rabbis.

How do we deepen the bench? Which outcome are you going to influence this year?

Shanah Tovah Tikatevu v'Tichatemu,

Rabbi Louis

Are you avoiding us? Gee, we hope not!

Seriously, it is that time of year – time to renew your Kolot Mayim Membership. You've meant to but have been too busy enjoying the summer. Can't say as we blame you – so have we! But now, it is urgent for us get your High Holiday tickets organized for you. We are all volunteers and can only send out so many e-mails and make so many phone calls to remind folks. Please, please do get your forms and cheques into us as soon as possible.

Sharon Shalinsky, Membership Chair
Morris Bleviss, Treasurer

Havdalah: Transition, Separation, and Memory

By Liz Piper-Goldberg

Quick! It's Tuesday! If you act now, there's still time to participate in the beautiful ritual of Havdalah, the ceremony marking the end of Shabbat. According to Jewish tradition, the Havdalah service may be recited through the following Tuesday. Nevertheless, Havdalah is most often observed on Saturday evening, marking the end of the day of rest.

Havdalah is a Hebrew word meaning "division" or "separation" and is the name of this ritual that formally ends Shabbat, "separating" it from the beginning of the new week. Havdalah is a short, participatory service infused with music, symbols,

and meaning. The basis for Havdalah comes from the fourth of the Ten Commandments: "Remember the Sabbath day to sanctify it" (Exodus 20:8). The Rabbis decided that "remembering" Shabbat required "sanctifying it" at both its beginning (Kiddush) and its end (Havdalah). [See: Syme, Daniel B. The Jewish Home. New York, NY: URJ Press, 2004, pg.10]

This service has become popular at synagogues, summer camps, retreats, and at home. As the sun sets and stars become visible in the night sky, groups gather in circles to share in this ritual together. Jewish communities around the world and across denominations use a melody for the Havdalah blessing composed by Debbie Friedman(z"l) often using guitar and other instruments to enrich the experience.

Traditionally, the Havdalah ritual has five parts, each highlighting different symbols and senses:

The service begins with an introductory Hebrew paragraph comprised of quotations from biblical verses.

The central element of the service consists of four blessings. The first is a blessing over a cup of wine: Baruch atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen. "Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine."

Next, a blessing over fragrant spices in a special spice box: Baruch atah Adonai, Eloheinu Melech haolam, borei minei

Continued on page 8.

Review: All These Vows: Kol Nidre

by Lynn Greenhough

I could imagine having this collection of essays to read together and learn from during the long hours of Yom Kippur. As I read through these essays, I was most interested to be disabused of several 'myths' about Kol Nidre. For example, how many times have I mentioned the renouncing of vows – the very central core of the Kol Nidre service – as dating to Spanish Jewry renouncing vows of conversion, those vows a means of survival under extreme duress? Apparently many of us held to the same myth. Rabbi Marc Saperstein, in his essay *The "Marrano Connection to Kol Nidre*, discusses the 20th century sympathies that linked the experiences of Jews in 15th century Spain with the horrors suffered by modern-day Jews at the hands of the Nazis. A sympathetic liturgical link was forged, literally in the flames of persecution. Interestingly, the other link in that chain of connection was that of assimilation. Saperstein cites Max Nussbaum, a refugee from Nazi Germany, excoriating modern American Jews as baseball-on-Shabbat Jews, describing them as "Marranos in reverse: Jews from without and Gentiles from within." Nineteen years later Eugene Borowitz would continue this allusion to assimilation, scathingly noting that "We are Marranos in reverse, for we have repressed our inner identity" (p. 36). The question of assimilation, of persecution, of identity follows the role and place of Kol Nidre, even as it follows each of us.

I was also not aware of how much controversy has followed Kol Nidre through the centuries. Not only did the Babylonian rabbis of the 8th century, the Geonim, know of Kol Nidre, they were engaged in what would become a centuries long controversy over what they called a "'foolish custom" from other lands (Palestine). As I will soon discuss, the very notion of releasing Jews from all vows, became extrinsically and intrinsically controversial. That said, the service was well-placed as custom by the 13th century, even as the tune so familiar to us now was not introduced until the 16th century (p. 9). Controversy over the wording and the nature of this ritual would continue well into the 19th century, particularly with the Reform movement and the ethics of the Enlightenment informing the push/pull of inclusion, or not, of Kol Nidre.

Regardless of controversy, Kol Nidre has a pull that no other service in our liturgical cycle holds. Jews fill synagogues all over the world to be present for and hear Kol Nidre. Whether sung by a cantor whose nuanced grasp of minor tones builds into a demanding crescendo or a viola weeping to a melody penned by Max Bruch, we come and we listen. And we come on-time if not early. Kol Nidre is almost Purim-like in its capacity to turn our usual routines about service attendance upside down. We eat early in order to (usually) rush to shul. After the compelling gravitational pull of the Kol Nidre service, the rest of the year seems downhill.

But just what is this pull? Why do so few of us know the origins of this service? This collection of generally short and readable essays attempts to answer some of our questions and like the fourth child at Seder, to pose those questions we never thought to ask. After reading through this collection, I became aware of a repetition of certain pieces of information, but as each author brought their own particular fascination with the story of Kol Nidre, the essays did not feel redundant. The authors spanned Jewish affiliations as well, and while Reform practices are well represented, there were inclusions from experts in other Jewish denominations. I did note that many of the authors had also contributed to a previous collection (*Who By Fire, Who By Water – Un'taneh Tokef*), and half-wondered if that stable of writers could be more differentiated and expanded in future volumes. That said, the writing was engaging, I learned and would [Continued on page 6](#).


Review: AllThese Vows, continued from page 5. happily encourage others to pick up this volume. At the same time, I am also aware that the very mystery of Kol Nidre is perhaps part of its magical draw.

The very nature of the word vow is charged religiously and sociologically for us. The Hebrew (and Aramaic) distinguish between degrees of vows/promises/oaths that would/could bind us. When 50% of marriages end up in divorce these days, the very nature of binding vows seems almost an anachronism. Yet a fundamental fascination with these words continues, even, if not especially, for those of us not fully fluent in the seemingly arcane details of Jewish religious minutiae. At the same time a ritual that releases us from 'all vows' without a nuanced and broad understanding of what the word 'vow' means, has been problematic.


Jews have been seen as untrustworthy, from medieval times through the 19th century; Christians have blamed the Kol Nidre service in particular for releasing Jews from their promises, vows, or oaths. And, as Dr. Annette Boeckler points out, the "entire notion of annulling vows was anathema to modern ethical consciousness" (p. 40). In 1844, in response to this seemingly ethical void, and in repudiation of halakhah (the domain of orthodoxy), the early Reform movement edited the Kol Nidre service from their liturgy. However this movement to abolish the Kol Nidre service failed. While all manner of substitutions were proffered – from new texts to new translations to new hymns – the innovations failed to obviate the emotional attachment Jews felt to this ancient service. Regardless of origins (association with Babylonian magic bowls), regardless of historical confusions/progressions

of language (are we forgiven for vows behind us or ahead of us?) and regardless of our relationship to halakhah, we want to hear those four familiar notes that start off the Kol Nidre service.


Complaints? My biggest complaint is that there was no index. I had to flap through pages looking for particular references, which was annoying. For a book of this nature, an index should have been included. There was a fair amount of agreement between authors about certain historical "facts". I include the quotation marks as a reminder that our understanding and certainty about histories can change. I found myself wondering about the lines of learning amongst the participating authors. Who had attended which seminary, when and learned from [Cont'd. p. 7.](#)



World premiere of A. Peter Gary's Oratorio
A Twentieth Century Passion
conducted by Timothy Vernon
on **April 2, 2014 7:30 pm**
Farquhar Auditorium | University of Victoria



University of Victoria
Human & Social Development



For more information visit the Holocaust Memorial Concert website:
web.uvic.ca/holocaustmemorialconcert/ or email oratorio@uvic.ca

We are excited to announce the world premiere of Dr. Peter Gary's *A Twentieth-Century Passion*, scheduled to take place on Wednesday April 2, 2014 at 7:30 pm in the Farquhar Auditorium at the University of Victoria (Canada). This monumental composition is written in address to the six million Jewish lives lost during the horrific events of the Holocaust and we invite you now to take part in an evening of education, culture, and conversation. The oratorio features a full orchestra and two choirs and will be conducted by Timothy Vernon, the founding Artistic Director of Pacific Opera Victoria.

Tickets will go on sale September 3rd, 2013. Please contact the Farquhar Auditorium box office for ticket information.

Torah Trop Workshops **Wednesdays September 9th & 16th** **from 7:30 - 8:30**

at the home of Lynn Greenhough
2895 Austin Avenue

Lynn Greenhough will be conducting 2 sequential workshops to teach the basics of Torah trop. Trop, *ta'amim* or cantillation, is often understood to be the musical notation by which the Torah is chanted. In actual fact, trop provides many insights into the text itself – the pronunciation of a word, the phrasing of a verse, the stress of a syllable. It is a fascinating and wonderful aspect of our liturgical history. Trop systems exist for all of our liturgies, including readings from the Prophets in the Haftarat, and for readings from Kohelet, and Aycha, as well as a special trop reserved only for Yontif and the Song of the Sea. There are also many variations depending on geographical location and of course, your teacher. In this workshop we will be learning the trop of regular Shabbat Torah reading (Hungarian).

We will be using the V'ahafta as a template for learning trop. We will be looking at all of those 'squiggles' on the page that will help us understand the punctuation, the phrasing, and the musical accompaniment to the words. By doing so we will hopefully come to a fuller appreciation of our magnificent literary and musical heritage.

In the first workshop, we will learn some of the history and some of the mechanics of identifying the trop signs. During our second, we will be applying the trop to the V'ahafta.

Please email to reserve: lgreenough@shaw.ca. She will need to know in advance in order to prepare learning materials. Minimum 5 people needed.

Workshop by donation to Kolot Mayim's Rabbi's Discretionary Fund.

Review: [All These Vows](#), continued from page 6. whom? I find the lineages of information fascinating and in a focused volume such as this text, such attributions would be fascinating to follow.

Who will read this book? Any person who loves to learn more about the history of our liturgies and how those liturgies interact with our political and social environments. *All These Vows: Kol Nidre* is a study in how a seminary trained intelligentsia could not budge popular demand. This book is engaging. While focused on one of our most arcane of services, it manages to intrigue and educate without being obtuse and boring.

Suggestion: *All These Vows* would make a wonderful on-line text, which would then afford the inclusion of many more photographs and recordings. I would love to see photos of the Babylonian magic cups and I would love to actually hear some of the progressions of the Kol Nidre service – to say nothing of hearing some of our beloved hazzanut, including Al Jolson in *The Jazz Singer* (1927). Meanwhile see [YouTube!](#)



Jewish Family Services presents an

End-of-Life Symposium:

Oct 6, 2013

What do they want? ... Who can I tell?

End-of-Life decisions are often left until it's too late...until other people make the decision for you. Get the information you need to prepare yourself, your family, your friends and your community.

Join us on October 6, 9:00am-2:00pm

Jewish Community Centre 3636 Shelbourne, Victoria, BC

Ticket Price includes kosher luncheon: \$15 in advance, \$20 at the door

Purchase your tickets now at www.jfsvi.ca or call 250-704-2744.

This event is a time for answers to the many questions we pose on end-of-life decisions for parents, and for ourselves. Understand the choices available to us across the whole spectrum of Jewish rituals and burial practices.

If you have any of the following questions, this event is for you:

- How do I discuss these important issues with my parents?
- Can they be sent back to their hometown where most of the family is buried?
- I want to be buried alongside my spouse who is not Jewish; is that possible?
- Which of the orthodox, conservative, reform and humanist-secular practices will give me or my parents what we want?
- What are the burial options for individuals not affiliated with a religious organization?
- I am single with no family here, what arrangements should I make & who can help me?
- What does the Chevra Kadisha do, why and who may officiate at funerals?
- My/our children are not here. Who can they talk to for arrangements?

Havdalah, continued from page 4. v'samim. "Blessed are You, Adonai our God, Ruler of the universe, Creator of many kinds of spices."

This is followed by a blessing over light, using a special braided Havdalah candle with two or more wicks: "Blessed are you, Adonai, our God, Ruler of the universe, Creator of the lights of the fire."

A final blessing that distinguishes Shabbat from the rest of the days of the week: Baruch atah Adonai, Eloheinu Melech haolam, hamavdil bein kodesh l'chol ben or l'choshech bein Yisrael laamim bein yom hash'vi-i l'sheishet y'mei hamaaseh. Baruch atah Adonai hamavdil bein kodesh l'chol. "Blessed are you, Adonai, our God, Ruler of the universe, who makes a distinction between the holy and the secular, between light and darkness, between Israel and the other nations,

Continued on page 10.



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 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

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. There are often sales at the various stores, so surely, one could find a can or package for under a dollar. Check for case lot sales; you could bring one can from the case each week. If everyone brought one can each week, it would go a long way to helping those in need. Thank you for your support.

Rediscover and explore your creativity...

Reconnect with the Sacred Child within!



September 27-29

ART, MOVEMENT & SPIRITUALITY



Movement, music and painting come together under Gianni's guidance, weaving an experience that is at once transformative and fun: ideal for anyone interested in personal growth or helping others. Don't miss this chance to benefit from a master of playful consciousness-raising.

TO REGISTER:

Call Gabriela 250.883.8840 or
Andrea 250.483.3979
info@DewachenHealingCentre.com
www.DewachenHealingCentre.com
Space is limited. Pre-registration is required!

**University Students
25% Off!!!***

\$300 before August 24th,
\$350 afterwards.
* \$225 & \$262 respectively!

Presented by:



At the Yurt: 5990 Old West
Saanich Rd., Victoria, BC.



The summer season of Taglit-Birthright Israel trips is almost over. With the support of rabbis and Reform Movement professionals across North America, we are proud to report nearly 1,000 young adults have experienced their Birthright Israel gift with URJ Kesher this summer. Thank you for your help in making this achievement possible.

Looking ahead, registration for the Winter/Spring 2013-2014 season will be opening on September 10th. We would like once again to remind you about an opportunity to give VIP trip selection status to members of your community.

Applicants who are referred to Kesher by a URJ organization will automatically be given priority trip selection status. Since there is funding for approximately half of Birthright applicants, this priority status offer can be a very valuable tool to assist members of your community seeking to travel on Birthright this winter.

As always, we appreciate your assistance in promoting this amazing opportunity. Do not hesitate to contact us with any questions.

With much appreciation,
The URJ Kesher Team
info@gokesher.com
1-202-370-4026



www.birthingrightisrael.com



The New Year is Coming! Are you looking for a Jewish calendar for your home or as a gift?

To help celebrate our 150th anniversary, we have a 16-month wall calendar, beginning September 2013 complete with Jewish dates, beautiful photographs and accompanying text.



When in Victoria,
come by and visit us.

"OUR LEGACY"
Exhibit of historic
and contemporary
memorabilia,
textiles and
Judaica will be
open until
September 22.

\$20

SHRINK-WRAPPED
AND READY
FOR MAILING

Congregation Emanu-El, 1461 Blanshard Street, Victoria BC V8W 2J3
Telephone 250-382-0615. To order: info@congregationemanu-el.ca

Havdalah, continued from page 8. between the seventh day and the six working days. Blessed are you, Adonai, our God, who makes a distinction between the holy and the secular." [Syme, pg.11]

In many families and communities, the Havdalah service concludes with a song, such as "Eliyahu HaNavi" (Elijah the Prophet), "Shavua Tov," or both. We can think of Shabbat as "a foretaste of the World-to-Come, [so] we are sad at its departure. Yet we mix our sadness with a declaration of our faith in the coming of the 'never-ending Shabbat,'" [See: Washofsky, Mark. Jewish Living. New York, NY: URJ Press, 2010, pg.80] by reciting these future-looking, hopeful songs.

There are many layers of deeper meaning of the Havdalah blessings and symbols. In some communities, a different person holds each symbol, lifting it up or passing it around during its blessing. Each symbol relates to our senses: wine is for taste; the spices are for smell; the candle is for sight; the blessings are spoken, sung, and

heard. We use our sense of touch when we pass around these ritual objects, tangible reminders of separation, and when we join hands or link arms as a community.

Rabbi Shimon ben Lakish teaches in the Talmud (Beitzah 16a) that we each receive an additional soul, a neshama yetera, on Shabbat, which will sadly depart at the end of this sacred day [See: Hoffman, Lawrence A., editor, My People's Prayerbook: Volume 10. Woodstock, VT: Jewish Lights Publishing, 2007, pg. 113]. The spices have come to symbolize this additional soul. Although we are saddened when this soul leaves as Shabbat draws to a close, we retain the memory of Shabbat when we smell this fragrance.

All of these Havdalah rituals allow us to remember the blessings of the week that is ending, particularly the holiness of Shabbat. Havdalah enables us to ceremonially transition into a new week, full of potential and blessings.

Liz Piper-Goldberg is a third-year rabbinical student at HUC-JIR in New York and a Wexner Graduate Fellow. She is a former legislative assistant at the Religious Action Center, has interned at the URJ, and currently represents HUC-JIR on the Commission on Social Action.

Originally published in Ten Minutes of Torah, a daily e-mail on a topic of Jewish interest. Sign up now to add 10 minutes of Jewish learning to your life each day! reformjudaism.org

Editor's Note: We will be celebrating Havdalah at the Break-the-Fast after Yom Kippur.

U . R . J . BIENNIAL
SAVE THE DATE
December 11-15, 2013 - San Diego, CA

Biennial is where Reform Jews gather to learn, pray, share ideas, dance and sing, hear from inspiring guest speakers, reunite with old friends, make new connections, and make decisions about the policies of the Reform Movement. The Biennial and the Women of Reform Judaism Assembly will take place at the San Diego Convention Center

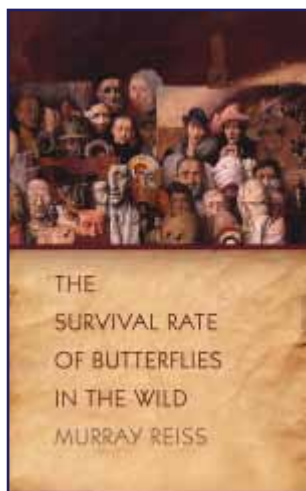
Discounted Biennial Room Blocks will be Available at: Marriott Marquis San Diego Marina and Manchester Grand Hyatt San Diego Early Bird Registration will open early Summer 2013. This Biennial will also celebrate the Women of Reform Judaism's Centennial Anniversary. Sign up for Biennial Updates at <http://urj.org/biennial13/>.

Those we remember ...



OBSERVED DATE	CIVIL DATE YEAR OF DEATH	HEBREW DATE YEAR OF DEATH	NAME	RELATIONSHIP	MOURNER
September 1, 2013	September 26, 2008	26 Elul 5768	Shoshanah Brandt	Mother of	Eric Brandt
September 1, 2013	September 1, 1967	26 Av 5767	Raoul Auerbach	Father of	Julie Elizabeth
September 1, 2013	September, 1980	Unknown	Sam Duchin	GrandFather of	Marla Yacowar
September 1, 2013	September 1, 2012	14 Elul 5772	Donald Soutiere	Uncle of	Rennie Parrish
September 4, 2013	September 29, 1989	29 Elul 5749	Bella Bleviss	Sister of	Morris Bleviss
September 4, 2013	September 4, 2011	5 Elul 5771	Fay Leshner-Manna	Sister of In Law of	Arline Leshner
September 5, 2013	September 5, 1996	21 Elul 5756	Fred Preuss	Father of	Jennie Preuss
September 7, 2013	September 9, 2002	3 Tishrei 5763	Florence Weisz	Mother of	Eleanor Mintz
September 9, 2013	September 24, 1990	5 Tishrei 5751	Charles Sidney	Father of	Ken Mintz
September 9, 2013	September 9, 2011	1 Tishrei 5771	Michael Miller	Cousin of	Joe Gougeon-Ryant
September 10, 2013	September 10, 2009	21 Elul 5769	Sharon Enkin	Aunt of	Randy Enkin
September 11, 2013	September 11, 1985	29 Elul 5745	Meyer Sugarman	Father of	Sandy Fagan
September 11, 2013	September 11, 2009	22 Elul 5769	Rebekah Ann	Cousin of	Rennie Parrish
September 12, 2013	September 12, 2005	8 Elul 5765	Jean Gatland	Aunt of	Heather Gatland
September 12, 2013	September 12, 2011	13 Elul 5771	Gerald Blackman	Cousin of	Caroline Hergt &
September 14, 2013	September 14, 2003	28 Elul 5763	Carl Wagner	GrandFather of	Ian Aaron
September 15, 2013	September 15, 1966	1 Tishrei, 5767	Betty Aaron	Grandmother of	Ian Aaron
September 15, 2013	September 15, 2002	9 Tishrei 5763	Dinah Cohen	Grandmother of	Michele Butot
September 15, 2013	September 15, 1977	3 Tishrei 5738	Pearl Cohen	Mother of	Beverly Bookman
September 18, 2013	September 18, 1976	23 Elul 5736	Sheldon Silverman	Brother of	Kezia Allen
September 19, 2013	September 29, 1985	14 Tishrei 5746	Lillian Quinn	Mother of	Susan Halpert
September 19, 2013	September 19, 1997	17 Elul 5757	Nancy Shalinsky	Mother of	Jack Shalinsky
September 20, 2013	September 20, 1961	10 Tishrei 5722	Arthur Greenfield	Father of	Gerald (Jerry) Greenfield
September 20, 2013	September 20, 2005	16 Elul 5765	Mary Neufeld	Mother-in-law of	Heather Gatland
September 21, 2013	September 21st	Unknown	Mildred Lewis	Sister of	Alec Lewis
September 22, 2013	September 22, 1985	7 Tishrei 5746	Hugh Booth	Father In Law of	Len Jaffe
September 23, 2013	September 23, 1956	18 Tishrei 5717	Donald Kenneth	Father of	Jean Horowitz
September 24, 2013	September 24, 2005	20 Elul 5765	Gus Weinstein	GrandFather of	Rachel Gold
September 24, 2013	September 24, 2008	24 Elul 5768	Isadore Horowitz	Husband of	Jean Horowitz
September 25, 2013	September 25, 2004	10 Tishrei 5765	Morris Aaron	GrandFather of	Ian Aaron
September 27, 2013	September 27, 1952	13 Tishrei 5719	Louis Lazar	Father of	Harvey Lazar
September 29, 2013	September 29, 2007	17 Tishrei 5768	Ellen O'Connell	Mother of	Dan O'Connell

September 2013 Elul-Tishri 5773-4						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
September 1 26 Elul	2 27	3 28	4 29 7:30 p.m. Erev Rosh Hashanah	Rosh Chodesh 5 1 ishri 10:00 a.m. Rosh Hashanah	6 2 7:30 pm K.Shabbat Service led by Joe Gougeon-Ryant Shabbat Shuvah	7 2 Ha'Azinu
8 4	9 5	10 6	11 7	12 8	13 9 7:30 pm Kol Nidrei Service led by Rabbi Louis	14 10 Io Tishri 10:00 a.m. Yom Kippur Break-the-Fast
15 11	16 12	17 13	18 14	19 15	20 16 7:30 pm K.Shabbat Service (Sukkot) led by Joel Fagan	21 17 Chol Ha Mo'ed
22 18 11 a.m. Sukkot Open House chez les Sutker	23 19	24 20	25 21	26 22	27 23 7:30 K. Shabbat Service led Julie, Reva, Lynn & Michael (Simchat Torah)	28 24 Bereshit
29 25	30 26					



The Survival Rate of Butterflies in the Wild: With clarity and compassion, Murray Reiss writes of a childhood haunted by the Holocaust in which his father's entire family perished -- and by his father's subsequent silence. A "second-hand survivor," his father's "distance from the chimneys didn't spare him; / his distance from those smokestacks was his disease."

Unrelenting in his refusal to soften the legacy of death and pain in his family history, Reiss's poems speak the truth with integrity and grace. Elliptical and allusive, veined with dark humour often surreal, proceeding by fits and starts, by feints and misdirections, these poems illumine some of history's darkest shadows with a flickering but redemptive light.

Murray Reiss is a B.C. poet whose work is included in anthologies such as *Rocksalt: An Anthology of Contemporary B.C. Poetry* (Mother Tongue Publishing) and in periodicals including: *Grain*, *Alaska Quarterly Review*, *Contemporary Verse 2* and *Tickle Ace*. In 2005 Mother Tongue Press published his chap book, *Distance from the Locus*. Reiss was born in Sarnia, Ontario and lives on Salt Spring Island.

