



From Chanukah to Purim



Chanukah (December 22 to December 29, 2000)
mainly from: www.vjholidays.com/

One hundred years after Alexander's conquest of the Persian Empire in 333 B.C.E., Antiochus III added the Land of Israel to his empire. Later, his successor Antiochus Epiphanes IV (175-163 B.C.E.) began a ruthless policy of using Greek culture to destroy the Jewish religion: He attempted to force the Jews to idolatry and to accept the Hellenistic way of life.

Maccabean Victory

First night of Chanukah 5761 (2000) is Wednesday night, December 21, 2000 and last night of candle-lighting is Wednesday night, December 28, 2000. The holiday commemorates the victory of a small band of Maccabees over the pagan Seleucid Greeks who ruled over Palestine at that time. The revolt was initiated by the High Priest Mattathias, head of the Hasmonean family in the small village of Modi'in. Following the rebellion, the kingdom of Israel was restored for 200 years, until the destruction of the Second Temple.

(continued on p. 8 – About Chanukah)

UPCOMING EVENTS

Chanukah Ball at Beth Shalom.....	Dec. 16
Beth Shalom Chanukah Party	Dec. 24
Special Parsha Class.....	Jan. 17
Tu b'Shvat Seder.....	Feb. 7
Family Purim Party	Mar. 8
Adult Purim Masquerade Party	Mar. 10
Shabbat Across North America.....	Mar. 23
Congregational Passover Seders	
(1st Seder)	Apr. 7
(2nd Seder)	Apr. 8
Last day of Passover	Apr. 15

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A Message from Our Rabbi

The “December Dilemma” has become a jargon term for the conflict faced by Jews living in a predominantly Christian society. Years ago when we lived in openly hostile Anti-Semitic environments, December presented no dilemma. Things were quite clear; “it was them”, it was “us”, and “they” made sure we knew our place.

Living in a democracy where religious tolerance and freedom to assimilate is the norm has created a new phenomenon of “survival” in a different dimension. I recall a headline in a Jewish newspaper I picked up in Florida some years ago. It read: “The Lost Generation; instead of lighting Chanukah candles this year, one million Jews will be celebrating Christmas!” This headline was in fact a reflection of the 1990 national Jewish population survey, a scary concept. Most of us have no intention of having a decorated evergreen tree in our house during this time of the year, neither one for the Christian celebration nor one that the late Molly Goldberg, in her 1950's television show, called the “Chanukah Bush”. Nevertheless, we face the December Dilemma. The truth is that the winter holidays are filled with joy, celebration, lovely lights, beautiful music and great sales. How do we deal with a society that has commercialized December 25th and 26th into it's major shopping season of the year? How do we deal with children who would like to be like all their friends and receive gifts? How do we deal with children who take music lessons and are asked to perform Christian religious music at seasonal holiday pageants (part of their musical recital)? Chanukah has moved from a minor Jewish festival to the second most celebrated holiday within the Jewish community, all because of it's proximity with the ultra-commercialized Christian winter holiday. Life has become much more complex as we live in a democracy.

(continued on p. 6 – Rabbi's Message)

A Message from Our President

On Yom Kippur, I spoke to the congregation about certainty and uncertainty. Although those two words were not the focus of my remarks, they were unquestionably the essence of the message. The certainty surrounds our commitment to maintain a presence here at Beth Shalom for years to come. The uncertainty relates to how and when the building will undergo changes.

As worshippers heard on Yom Kippur morning, we are now embarking on a voyage to determine our future as a congregation. The atmosphere that morning was dampened in the aftermath of a thoughtless attack by vandals during the night. Nonetheless, you could ‘feel’ a sense of optimism in the room that we have an opportunity to determine our future. Hy Soloway, Ian Sadinsky and Ruth Freiman have concluded negotiations with the Va’ad Ha’ir successfully. These arrangements are somewhat complex, but boil down to our having a 50% equity interest in the property that we now occupy. And, the longer we stay in the building, the larger will be our ownership interest.

But make no mistake -- we must face the challenge or the opportunity will be lost. The basic facts are that we have excellent programming but a revenue shortfall. Each morning of the year we say Mizmor Shir Chanukat Habayit le'David (Song of Praise for the Rededication of the Temple) and during Chanukah we repeat this a second time. We are about to practice what we preach in rekindling our capital campaign to raise a needed \$1.5 million. That will be supplemented by a cash contribution from the Va’ad (part of our settlement) to fix, replace and modernize various components of our shul. We are in the process of creating detailed architectural drawings and cost estimates for the necessary work, which will bring us to the actual construction and/or demolition phase.

That is where the uncertainty begins. I reiterate our commitment to move forward,
(continued on p. 7 – President's Message)

KIDS' PAGE

Websites for Children and Teens

Rina's world- Jewish connection
www.geocities.com/EnchantedForest/Dell/4430/
-a site for young children

Torah tots - www.torah tots.com
-a site for young children that includes games, and puzzles

Being Jewish - www.beingjewish.com
-a site for all ages, it includes all kinds of information and ideas

Holidays - www.holidays.net
-a site for the whole family providing information on Jewish holidays

Jewish youth -
www.jewishyouth.com/links/children.htm
-a site for teens; provides many links

Torah -
www.torah.net/eng/kids/index.htm
www.angelfire.com/ms/torah/
- sites for school-aged children and youth

Teen to teen - www.ttt.org.il/index.shtml
- a site with many links for teens, discussion groups and information

Pure Science (From: www.torah.net)

Two sages of Chelm got involved in a deep philosophical argument.

"Since you're so wise," said one sarcastically, "try to answer this question: Why is it that when a slice of buttered bread falls to the ground, it's bound to fall on the buttered side?"

But as the other sage was a bit of a scientist he decided to disprove this theory with a practical experiment. He got and buttered a slice of bread. Then he dropped it.

"There you are!" he cried triumphantly. "The bread, as you see, hasn't fallen on its buttered side at all. So where is your theory now?"

"Ho-ho!" laughed the other, derisively. "You think you're smart! You buttered the bread on the wrong side!"

Are you interested in contributing an article?

We are working on ways of enhancing the publication so that it has something for everyone. We hope you like it. We invite you to share your ideas, comments, and suggestions (please call Gloria at 613-789-3501).

We would also like to welcome our advertisers. We could not do this without them.

The Bulletin Committee



How to play the dreidel game



Dreidel is a gambling game played with a square top. Most people play for pennies, M&Ms or chocolate coins. A dreidel is marked with four Hebrew letters: *Nun*, *Gimmel*, *Heh* and *Shin* (if outside of Israel). This stands for the Hebrew phrase "*nes gadol hayah sham*" (a great miracle happened there). In the game, however, it stands for the Yiddish words *nit* (nothing), *gantz* (all), *halb* (half) and *shtell* (put), which are the rules of the game! There are some variations in the way people play the game, but generally: Everyone puts in one coin. A person spins the dreidel. *Nun*, nothing happens; *Gimmel* (also known as, "gimme"), you get the whole pot; on *Heh*, you get half of the pot; and on *Shin*, you put one in. When the pot is empty, everybody puts one in. Keep playing until one person has everything. Then redivide it, because nobody likes a poor winner. ↓



SPOTLIGHT

... on the Junior Congregation

My name is Sidura Ludwig and I am the new junior congregation leader at Congregation Beth Shalom. I'm writing to introduce myself, and to tell you about the exciting, new program that I'm planning for your child(ren) this year.

I am a firm believer that junior congregation should be as its name suggests -- a mini or junior service. I plan to begin each session by leading the children in Shacharit. Once they become confident with the prayers, they will have the opportunity to lead the group. Then, we will have a mini-Torah service. We will read a synopsis of the Parsha in English so that everyone will understand it. We will have a D'var Torah where the children are encouraged to participate and raise questions they might have about the Parsha. Finally, we will finish with a small kiddush, after which the children will be invited onto the Bimah for Mussaf. In each prayer session I will introduce the prayers by explaining what they mean and why we say them.

One of the many activities enjoyed in junior congregation is our new puppet theatre. On Yom Kippur and Sukkot, children participated in puppet shows using stories related to the holidays. We look forward to dramatizing stories from the Torah and Jewish folktales during the year.

I want your child(ren) to come away from junior congregation feeling confident in a synagogue service. I hope that through junior congregation they will learn to value group prayer and Torah study. As well, I hope they have a good time -- because junior congregation should be fun!

I am very excited to join Beth Shalom's staff. For those of you whom I met last year, it's a pleasure to share Shabbat with you again. For those I haven't met yet, I look forward to the opportunity.

And I look forward to seeing your child(ren) every week.

B'Shalom,

Sidura Ludwig ↓

Brown Rice, Fruit and Nut Salad (Good recipe for a Tu b'Shvat Seder.)

from *The New Jewish Holiday Cookbook*
by Gloria Kaufer Greene

- 2 ¼ cups water
- 1 ¼ cups uncooked brown rice
- ½ cup coarsely chopped pitted whole dates
- ½ cup pecan or walnut pieces
- ¼ cup thinly sliced scallions
- 2 to 3 tbsp finely chopped fresh parsley
- 1 to 2 tsp dried mint leaves
- 3 tbsp lemon juice or cider vinegar
- 3 tbsp flavourful olive oil
- ¼ tsp ground cinnamon
- 1/8 tsp ground ginger
- 1 cup peeled and coarsely chopped naval orange or 1 can (approx. 11-ounces) drained and rinsed mandarin oranges

In a medium saucepan, bring the water to a boil. Add the rice, lower the heat, and gently simmer covered, for about 30 to 40 minutes, or until all the water is absorbed. Transfer the cooked rice to a large bowl, and set it aside to cool to room temperature. Meanwhile, prepare all the remaining ingredients.

When the rice is cool, add the dates, walnuts, scallions, parsley and mint. In a small bowl or jar, combine the lemon juice, oil, cinnamon and ginger. Pour over the rice mixture, and toss with a fork until all is mixed. Add half of the oranges and mix gently, so they are not broken up. Put the remaining oranges on top, as a garnish.

If the salad is not to be served immediately, refrigerate it, covered. Serve it at room temperature or slightly chilled.

(Makes about 6 servings) ↓

Passover greetings

Want to send a Passover greeting to someone? Why not use the Beth Shalom bulletin to do so. The Bulletin committee is now collecting greetings for the Passover issue. If you are interested, please contact the shul office at 613-789-3501.

Donating Stock to Beth Shalom

by Charles M. Rotenberg

The 1997 Federal Budget proposed a five year experiment to increase benefits for charitable donations. One of the benefits is the donation of publicly-traded shares to a charity, like Beth Shalom. A donor is better off from a tax perspective if he or she donates the stock directly to the Shul than if the stock is sold and the proceeds are donated.

Example 1: Assume Mr. Schwartz, who is in the 45% tax bracket, wants to donate \$5,000 to the Shul. He owns 100 shares of Nortel, which cost him \$2,000 and are now worth \$5,000. He decides to sell the shares and donate the full proceeds to the Shul. He first must add into income his taxable capital gain which is 50% of the full capital gain or (50% x \$3000) \$1,500.00.

<i>Increase in income</i>	\$1,500.00
<i>Tax Associated</i>	
<i>with gain (45% x \$1,500)</i>	\$705.00
<i>Value of tax credit</i>	
<i>(47% x \$5,000)</i>	\$2,350.00

Thus, the net after-tax benefit from the donation is \$1,645.00.

Example 2: The facts are identical but instead of selling the shares and donating the proceeds, he donates the shares directly to the charity. In this case, the capital gain realized for tax purposes is just 25% of the full capital gain, or \$750. The tax result is as follows:

<i>Increase in income</i>	\$750.00
<i>Tax Associated</i>	
<i>with gain (45% x \$750)</i>	\$352.50
<i>Value of tax credit</i>	
<i>(47% x \$5,000)</i>	\$2,350.00

The net after-tax benefit from making the gift in this fashion becomes \$1,997.50.

Thus, by making the gift of the shares directly, he gets an additional after-tax benefit of \$352.50 as compared to selling the stock and donating the proceeds. The tax saving in this case is over 7% of the amount of the gift. If the gift were \$50,000

instead of \$5,000, the additional saving would be \$3,525.00!

Even those of modest means who happen to own qualifying appreciated securities can get enhanced benefits simply by choosing to donate those securities rather than the equivalent amount of money. And the larger the capital gain component of the gift, the more attractive the donation of securities becomes.

A second tax rule benefits those who hold public company shares through a private holding company. A private company has a notional account called the capital dividend account. Amounts credited to this account can be paid out to Canadian resident shareholders on a tax-free basis. The calculation of this account includes the tax-free portion of any capital gain.

For those individuals whose wealth is held within a holding company, the current tax provisions also offer a personal sweetener by way of the ability to withdraw cash tax-free. On the other hand, from the Shul's perspective, the receipt of listed shares or debt is akin to receiving cash since the assets can be immediately sold on the open market with no tax cost.

The current tax rules provide many opportunities to give to our Shul on a tax-effective basis. We would be happy to work with your professional advisors to benefit you and Beth Shalom.↓

Yahrzeit Plates

Members are reminded that reservations are being accepted for individual Bronze Yahrzeit Plates located at the memorial corridor of the Synagogue.

The charge for individual plates is \$200, which includes the cost of inscription. Members interested in perpetuating the name of a deceased family member are asked to contact the Synagogue Office at 613-789-3501.

Rabbi's Message (continued from page 2)

For many people, secular holidays have become part of their lives. "Valentines Day", "Halloween", "New Years" (not Rosh Hashanah), "Easter Sunday and Monday" as well as December 25th cannot be missed by anyone looking at the display in our malls, the notations on the legal calendars and the celebrations in our public schools.

Putting hype aside, the real issue is the Jews' unfamiliarity with our own traditions. We have raised our children to be part of Canadian society. We are reaping the benefits and we are paying the price. Among the solutions to this and the other dilemmas is simply saying "no" to masquerade parties at Halloween, and saying "yes" to masquerade parties at Purim.

Having spent the largest part of my life in the United States before moving to Canada, I have discovered that the meaning of Thanksgiving is very different in the United States than in Canada. Americans make a big deal of U.S. Thanksgiving; in fact my original contract with Beth Shalom had a clause in it giving me the week of Thanksgiving off to enable us to drive to Minnesota to spend it with family. I do not have the same feeling towards Canadian Thanksgiving, partially because I celebrate Sukkot during that time of the year.

Some of the questions raised must be dealt with differently by different families. For families that have non-Jewish relatives, much more thought has to be put in to answer the questions of family get-togethers. The annual presentation of the Nutcracker Suite is one of the joys of the season, the light displays are dazzling and beautiful and we all have to decide how to deal with the questions that arise. I invite you all to join me at the SJCC for my annual seminar on the December Dilemma in the 21st century, December 10th.

I join Sheli and our children in wishing everyone a happy Chanukah and a happy and a healthy winter.

Rabbi Ely M. Braun[↓]



BIRTHS:

Mazel Tov to Jerrold and Tzippy Landau on the birth of their daughter, Hadassa Nechama. Proud grandparents are Edie Landau and Bernie and Sarah Rachlin of Toronto. Very proud great-grandmother, Etka Aberbach.

Mazel Tov to Gila and Darron Green of Jerusalem on the birth of their daughter, Sivana Etel. Proud grandparents are Ruth Uri Tal and very proud great-grandfather, Percey Addelman.

ENGAGEMENT:

Mazel Tov to Steven Taylor, son of Rose and Chick Taylor, on his engagement to Audrey Arfi, daughter of Dr. Claude and Claude Isvy Arfi, granddaughter of Elise Arfi and Leon and Ida Isvy.[↓]

Mazel Tov and Kol Ha'Kavod!

Congratulations to Congregation Beth Shalom's Calendar Committee! With little time to spare, the hard-working team of Cantor Subar, Rabbi Braun, Tommy Gussman and Ralph Paroli put together a calendar we can all kvell at. Each month highlights Ottawa candle-lighting times, holiday prayers and educational articles on some aspect of observance. The calendar is peppered with photos from some of the stimulating events Beth Shalom hosts year-round and is a wonderful keepsake our own members get as part of their membership dues. *(The cost for non-members is \$10.00.)*

The Calendar Committee is going to get a head-start on next year's publication and have already begun planning the issue. They hope to make it even better. Why not get in on the act? *If you would like to dedicate a page to a loved one or to friends, please contact Ralph Paroli at 613-733-4414.*

It's a great way to do a double mitzvah: honour someone while at the same time support your shul.[↓]

President's Message *(continued from page 2)*

and the Board's commitment to demolish the old office building vacated when the Va'ad moved to the new Soloway JCC. As explained on Yom Kippur, however, we have asked for a moratorium until the end of the year to pursue several avenues regarding tenancy or construction proposals that have been circulating. Regardless of the timing of any demolition, our shul enhancement program will go ahead. That program will modernize the auditorium and kitchen, foyer, and washrooms and replace the heating and cooling systems. And that program requires the serious capital infusion to which I have just referred. I want to bring concrete plans and costs forward for your consideration so we can determine, as a congregation, where and how our money will be spent to secure a stronger future.

We ask your patience while the Board continues to explore some of the options for using the empty space in light of the very strong real estate market in Ottawa. I believe that capital alone cannot solve all our problems, and thus we continue to investigate ways of increasing revenues. Rental income from the adjacent building would do just that, and enable us to continue providing high-quality programs. We had 26 new members as of Yom Kippur, which is wonderful. But the equivalent of 100 new families paying dues would be required to cover operating costs comfortably. Perhaps that will happen once the community sees how beautiful and functional our shul will be. But before that, we must be prudent and fiscally responsible in maximizing the potential income from our property to avoid reducing the quality of services and programs we provide. And the current 'hot' market for commercial real estate presents options that can generate a stream of income.

I think everyone would agree that our programming and services are second to none. Thanks to Sabina Wasserlauf and her program committee and Cantor Subaru's energy in organizing all sorts of excellent classes to learn, there is much activity. And

Rabbi Braun provided beginner's Hebrew classes in November to make it easier for people to follow prayer services. But these wonderful activities require a building that meets suitable standards. With clear plans and a commitment to action, many congregants are willing to make a serious financial contribution. I thank those of you who have done so already. Soon after Chanukah we will have a clearer picture of options for the empty building. If they exist, we will press forward. If they do not, we will proceed with our demolition plans. In any case, you will be informed of the plans and you will be able to observe and judge the progress. I ask for your commitment to a better future on the basis of the evidence placed before you. Let us not be complacent. Let us address our problems head on.

As we approach the festival of Chanukah, we are reminded of the two main features of that holiday. It is about a "nes gadol" -- a great miracle. And, significantly, it is about the rededication of the Temple. We at Beth Shalom have an opportunity today to ensure our own modern day miracle. If we believe in the future and if we coordinate our efforts, we can lay the foundation of a newer and stronger place of worship for many years to come. I look forward to the day in the not-too-distant future when we will proudly rededicate our own temple, right here at 151 Chapel Street.

To everyone, from Natalie, Alison, Paula and me... a happy and healthy Chanukah.

Tom Gussman

President ↓



We express our deepest condolences to the families of:

the late Nap Kapinsky, Peter Vogel, Flora Solomon, Hy Dubinsky, Lawrence Cowan and Hugo Levendel. ↓

About Chanukah

(continued from page 1)

Women In Chanukah: The Stories of Hannah and Judith

With each occurring Jewish holiday we rarely stress the role that women played in the unfolding drama associated with the historical events. Chanukah, however, is an exception. During Chanukah, we tend to recall at least two women who have stood out for their devotion and courage. For many generations, following the Maccabean revolt, their brave deeds have inspired thousands, including artists, playwrights, composers and authors.

The first is Hannah whose story is recorded in the Book of Maccabees (II, 7), one of the books of the Apocrypha, attributed to the period of the Second Temple and not included in the Biblical canon. The second is Judith whose story also appears in the Apocrypha, in a book appropriately named after her.

Hannah and Her Seven Sons

The Second Book of Maccabees relates how the Greek ruler of Judea, Antiochus Epiphanes IV, comes across a Jewish woman and her seven sons and orders them to eat a pig in public. Although the actual name of this woman is not recorded, the name Hannah was accorded to her by a 16th century Spanish-Jewish scholar.

Fortified by the religious convictions that their mother installed in them, each son, in turn, refuses to eat the meat, and is tortured and put to death in front of Hannah. Finally, Antiochus stands in front of the mother and her last surviving three-year-old child. Losing heart at the prospect of another refusal, the angry and perplexed ruler appeals to Hannah to direct the little boy to eat the pig's meat and be saved.

However, the young boy astounds the Seleucid ruler. He replies that he is only sorry that he had to wait so long to show his love of the Torah. Hannah praises the boy -- and he, too, is killed. The courageous mother then follows in the footsteps of her seven sons. According to one version of the story, she threw herself off the city walls in her grief at the death of her sons.

Endowment Fund

To make a contribution, please call Gloria any weekday at 613-789-3501. We accept Visa and MasterCard. All donations are acknowledged with an official receipt for income tax purposes.

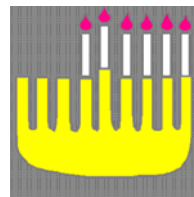
Judith and Holofernes

Judith was a beautiful woman who single-handedly saved the Jewish town of Bethulia during the Hasmonean revolt.

Holofernes was an evil Syrian general who laid siege to the town. All seems lost until the widow, Judith, tells the town's elders that she has a plan to defeat the enemy. At first, the elders scoff at her but as the situation becomes increasingly desperate, they finally condescend to let her leave the camp for one day.

Judith dresses provocatively and prepares a sack of food and wine. She approaches the enemy camp and is immediately captured and brought before Holofernes. Impressed with her beauty and her prediction of his defeat of the Jews, he invites her to celebrate alone with him.

Once alone with Holofernes, Judith feeds him with salty cheese which induces the general to drink and finally sleep. She then takes his sword, cuts off his head, and returns through the slumbering enemy camp to Bethulia. When the Greek troops see the head of their leader hanging from the town's walls, they lose heart and retreat. The siege is over.



Fifth Night



First Night

The only religious observance related to the holiday is the lighting of candles. The candles are arranged in a Chanukiah (a Menorah that holds nine candles): one for each night, plus a shammas (servant) at a different height. On the first night (after the stars come out), one candle is placed at the far right (when facing

the Chanukiah). The shammas candle is lit and three blessings are recited: *l'hadlik neir* (a general prayer over candles), *she-asah nisim* (a prayer thanking G-d for performing miracles for our ancestors at this time), and *shehecheyanu* (a general prayer thanking G-d for allowing us to reach this time of year). After reciting the blessings, the first candle is then lit using the shammas candle, and the shammas candle is placed in its holder. The candles are allowed to burn out on their own after a minimum of 1/2 hour. Each night, another candle is added from right to left (see figure above) like the Hebrew language. The blessings are repeated (except for *shehecheyanu*) and the **candles are lit from left to right**. The reason for this procedure is that the additional light recalls the greatness and growth of the miracle. On the eighth night, all nine candles (the eight Chanukah candles and the shammas) are lit.

On Friday eve, the Chanukah lights are kindled before the Shabbat lights (which are lit 18 minutes before sundown). Additional oil or larger candles should be provided for the Chanukah lights to make sure they will last half an hour after nightfall. *Note: From the time the Shabbat candles are lit until Shabbat ends and the Havdalah (separation between Shabbat and weekday) prayer is recited, the Chanukah menorah should not be re-lit, moved or prepared.* After Shabbat ends, the Chanukah lights for Saturday night are kindled.

Why the shammas candle? The Chanukah candles are for pleasure only; we are not allowed to use them for any productive purpose. We keep an extra one around (the shammas), so that if we need to do something useful with a candle, we don't accidentally use the Chanukah candles. The shammas candle is at a different height so that it is easily identified as the shammas.



**Tu b'Shvat (February 8, 2001)
The New Year for Trees**

Jewish tradition marks the 15th of Shvat ("Tu" is formed from the letters tet and vav which are equivalent to 15) as the day when the sap in the trees begins to rise, signaling the earth's awakening from its winter slumber, and heralding the beginning of Spring. This mini-holiday is of major importance to our appreciation of Nature and our relationship to it. *What's the fuss about a few trees?* That's surely a pertinent question to ask if you live in the center of a busy metropolis. And of what significance are the trees in the Land of Israel, if you spend your days outside of Israel?

The minor holiday of Tu b'Shvat -- the New Year for Trees -- symbolizes more than just a birthday. Trees have importance beyond their beauty and utility. *They signify growth, renewal and the continuity of life.* And in ancient times, the New Year for Trees was an important milestone in the Jewish calendar year with respect to the social structure of society.

To fix the birthday of a tree, the rabbis (Shammai and Hillel) in 100 B.C.E. picked the date that the trees stopped absorbing water from the ground, and instead drew nourishment from their sap. Shammai (whose disciples lived in the coastal plain and the Sharon Valley where the flowers bloom earlier than in the hills) would fix an earlier time than Hillel (who dwelt where the majority of the people lived). There the soil was drier and the sap weaker. Thus, Hillel's view prevailed.

Purim (March 9, 2001)

The Book of Esther (*Megillat Esther* in Hebrew), the basis for the Purim holiday, recounts one of the most beloved of all biblical stories. Haman, the arch villain of the story, devises a plan to annihilate the Jews of Persia and it is approved by the Persian King Ahasuerus. Through a complex turn of events, the Jewish Queen Esther and her uncle Mordechai manage to intercede with the king, thwart Haman's evil plan, and destroy Haman, his family and other enemies of the Jewish people. The holiday of Purim is then proclaimed.



Purim -- the Feast of Lots -- seems full of contradictions. One minute, Jews are helpless and mourning in sackcloth. The next, they're fighting their enemies -- and winning! Miracles are happening -- but G-d's name isn't mentioned. On Purim, the Jews reaffirm their allegiance to Judaism -- and reach new spiritual heights. But then come masquerades, parodies, and serious drinking and feasting.

Purim teaches us to see through the contradictions of life and realize that they are all part of the plan! Long before Haman writes his decree of destruction, a queen is deposed to make way for Esther, who ultimately saves the Jews. The medicine comes before the illness. Purim means lots -- as in a lottery. But the sequence of events suggests anything but chance.

Ultimately, **Purim is the holiday of Jewish unity**. Just as the contradictions of the Purim story resolve into a unified theme, the Jewish people join together, "b'lev echad", in one heart, to celebrate.

Salom D'Italia Megilla



The Four Mitzvot (Commandments)

Purim celebrates the salvation from the threat of extermination during the second exile of the Jewish people in Persia/Medea around 350 B.C.E. Since the holiday is not ordained in the Torah, it is not a Biblical festival, and as such, there are no prohibitions on work during the day. The great simcha (happiness) of the

occasion and the Hashgacha Pratit (Divine Providence) experienced by the Jews made the Sages (Rabbis) of that time declare Purim a holiday for all Jews, for all time. They ordained four mitzvot exclusive to Purim which help us to get into the spirit of the day.

(1) On the night of Purim, we come together to hear the Megilla reading. (2) The mitzvah of *Matanot L'Evyonim* -- Gifts to the Poor -- unifies the poor and the wealthy. (3) *Mishloach Manot* -- Sending Portions -- strengthen the ties between our friends and us. (4) We drink in moderation. By drinking in moderation, we blur the boundaries separating us to feel even more oneness.

Shushan Purim

Jews who live in cities that were walled during the times of Yehoshua (Joshua) celebrate Shushan Purim (the day after Purim) instead of Purim. Today, the only city that is definitely in that category is Jerusalem.

Unity

One of the main themes the Jewish Sages taught about Purim was the importance of unity to *Klal Yisrael* -- the Jewish People. The Sages understood that Haman's rise to power was enabled by a lack of unity, and the subsequent destruction of his plans was a result of the Jews' unity when they came together to fast and repent. The mitzvot of Purim are particularly designed to foster *Achdut* (Unity) amongst *Klal Yisrael*.

Purim toast: May the *achdut* -- unity -- we achieve this year last us until the next Purim! ↓

HOSPITALIZATION

If you or anyone in your family is admitted to one of the local area hospitals for any reason, please make a point of informing our Synagogue Office by calling 789-3501, so that our Clergy and Visiting Committee may visit at the earliest convenience. This is necessary, as it frequently occurs that the hospital does not keep proper records, and it can be quite a while until we find out that someone is in the hospital. Hence, if you would like a visit to take place, please inform our office at the earliest opportunity.



SCHEDULE OF SERVICES

**PLEASE CHECK THE BETH SHALOM
CALENDAR FOR TIMES OF WEEKDAY
SERVICES AND CANDLE-LIGHTING**

**THE SABBATH OF SEDRA VAYISHLACH
FRIDAY, DECEMBER 15 -18 KISLEV**

Candle Lighting... Before 4:02 p.m.
Mincha Kabbalat Shabbat.....4:10 p.m.

SATURDAY, DECEMBER 16 - 19 KISLEV

Shacharit (Gen. 32:4-36:43;
Haft. Book of Obadiah).....9:00 a.m.
Rabbi's Mishnah Class.....3:35 p.m.
Mincha (Gen. 37:1-11) followed by
Seudah Shlishit..3:55 p.m.
Maariv.....5:02 p.m.
Sabbath Ends.....5:11 p.m.

**COMBINED SYNAGOGUE CHANUKAH BALL
TO TAKE PLACE SATURDAY, DECEMBER 16
AT BETH SHALOM**

**CHANUKAH 5761 COMMENCES
Thursday Night - Dec. 21 - 25 Kislev -
1st Candle**

Recite "*al hanisim*" at all services and after meal blessings.

FRIDAY, DECEMBER 22 - KISLEV 25

Shacharit service with Hallel & Torah Reading
(Numbers VII, 1-17)

**SHABBAT CHANUKAH
Shabbat Parshat Vayeshev
Blessing of the new month of Tevet**

FRIDAY, DECEMBER 22 - KISLEV 25

Remember to kindle 2 Chanukah candles before
Shabbat candles.
Candle Lighting before 4:05 p.m.
Mincha followed by Chanukah lights in the
synagogue. Kabbalat Shabbat follows kindling of
Chanukah lights4:10 p.m.

SATURDAY, DECEMBER 23 - 26 KISLEV

Shacharit and Hallel, Torah Reading (Gen. 37 -
40; NUM. VII, 18-23; Shabbat Chanukah
Haftarah Zechariah II, 14-IV, 7)9:00 a.m.
Rabbi's Mishnah Class.....3:35 p.m.
Mincha (Gen. XLI, 1-14) followed by Seudah
Shlishit.....3:55 p.m.
Ma'ariv5:05 p.m.
Shabbat ends5:14 p.m.
At home, kindle the 3rd Chanukah light
after.5:09 p.m.

**BETH SHALOM
CHANUKAH PARTY
SUNDAY, DECEMBER 24TH**

**SUNDAY, DECEMBER 24 - 27 KISLEV
- 3RD DAY OF CHANUKAH**

Shacharit with complete Hallel, Torah Reading
(Num. 7:24-35)..... 8:30 a.m.

MONDAY, DECEMBER 25 -

4TH DAY OF CHANUKAH (Legal Holiday)

Shacharit with complete Hallel and Torah
Reading (Num. 7:30-41) 8:30 a.m.

TUESDAY, DECEMBER 26 -

5TH DAY OF CHANUKAH (Legal Holiday)

Shacharit with complete Hallel and Torah
Reading (Num. 7:36-47) 8:30 a.m.
*Rosh Chodesh Tevet - The Sixth Day Of
Chanukah - Begins On Tuesday Night*

WEDNESDAY DECEMBER 27 -

6TH DAY OF CHANUKAH

Shacharit with complete Hallel, Torah Reading
(Num. 28:1-15; 7:42-47), and Musaf 7:30 a.m.

THURSDAY, DEC 28 - 2ND TEVET

7TH DAY OF CHANUKAH

Shacharit with complete Hallel and Torah
Reading (Num. 7:48-59) 7:30 a.m.

FRIDAY, DECEMBER 29 - 3 TEVET -

8TH DAY OF CHANUKAH

Shacharit with complete Hallel and Torah
Reading (Num. 7:54-8:4) 7:30 a.m.

SHABBAT PARSHAT MIKEITZ

FRIDAY DEC. 29 -3 TEVET

Candle Lighting BEFORE 4:10 p.m
Mincha Kabbalat Shabbat & Ma'ariv..... 4:15 p.m.

SATURDAY, DECEMBER 30 - 4 TEVET

Shacharit (Gen. XLI-XLIV, 17;
I King 3:15-4:1) 9:00 a.m.
Rabbi's Mishnah Class 3:40 p.m.
Mincha (Gen. 44:18-30) followed
by Seudah Shlishit 4:05 p.m.
Maariv 5:10 p.m.
Shabbat Ends 5:19 p.m.
Kiddush haLevanah, weather permitting

If you have kosher tefillin at home that are not being used, and are in good shape, we are in need of them at the Shul. Please contact the Rabbi.

The Fast of Asarah B'tevet the Tenth of Tevet
Friday January 5 Fast begins before 6:07 a.m.

Morning Service Torah Reading
(Exodus 32:11-14; 34:1-10) 7:30 a.m.
Mincha with Torah reading (Exodus 32:11-14,
34:1-10; Isaiah 55:6-56:8) 3:50 p.m.
FAST ENDS 5:08 p.m.

SHABBAT PARSHAT VAYIGASH
FRIDAY, JANUARY 5 - 10 TEVET

Candle Lighting before 4:17 p.m.
Note: earlier mincha due to Fast day Torah
Reading (see above) followed by Kabbalat
Shabbat and Ma'ariv 3:50 p.m.

SATURDAY JANUARY 6 - 11 TEVET

Shacharit (Gen. XLIV, 18-XLVII, 27;
Ezekiel 37:15-28) 9:00 a.m.
Rabbi's Mishna class 3:50 p.m.
Mincha (Gen. 47:28-48:9) followed by
Seudah Shlishit 4:15 p.m.
Ma'ariv 5:16 p.m.
Shabbat ends 5:25 p.m.

Kiddush HaLavena if missed last week

SHABBAT PARSHA VAYECHI
FRIDAY JANUARY 12 - TEVET 17

Candle Lighting Before 4:25 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv 4:30 p.m.

SATURDAY JANUARY 13 - TEVET 18

Shacharit (Gen. XLVII, 28-L, 26 end of Gen.; I
Kings II, 1-12) 9:00 a.m.
Rabbi's Mishna Class 3:55 p.m.
Mincha (Ex. 1:1-17) followed by
Seudah Shlishit 4:20 p.m.
Ma'ariv 5:24 p.m.
Shabbat ends 5:33 p.m.

SHABBAT PARSHAT SHEMOT
SHABBAT MEVORCHIM SHEVAT
FRIDAY JANUARY 19- 24 TEVET

Candle Lighting before 4:34 p.m.
Mincha followed by Kabbalat Shabbat and
Ma'ariv 4:40 p.m.

SATURDAY, JANUARY 20 - 25 TEVET

Shacharit (Exodus I-VI, 1; Isaiah 27:6-28:13,
29:22-23) 9:00 a.m.
Rabbi's Mishna Class 4:00 p.m.
Mincha (Exodus 6:2-13) followed by Seudah
Shlishit 4:25 p.m.
Ma'ariv 5:32 p.m.
Shabbat ends 5:41 p.m.

Rosh Chodesh Shvat begins on Wednesday night,
January 24, 2001. Thursday, January 25, 2001
longer morning service includes half Hallel -
Torah Reading (Numb. 28:1-15), and Musaf.

SHABBAT PARSHA VA'ERA
FRIDAY, JANUARY 26 - 2 SHVAT

Candle Lighting Before 4:43 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv 4:50 p.m.

SATURDAY, JANUARY 27 - 3 SHVAT

Shacharit (Exodus VI, 2-1X; Ezekiel 28:25-
29:21) 9:00 a.m.
Rabbi's Mishna Class.. 4:10 p.m.
Mincha (Ex. 10:1-11) followed by Seudah
Shlishit 4:35 p.m.
Ma'ariv 5:41 p.m.
Shabbat ends 5:50 p.m.

Kiddush haLevanah, weather permitting

SHABBAT PARSHAT BO
FRIDAY, FEBRUARY 2 - 9 SHVAT

Candle Lighting before 4:53 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv 5:00 p.m.

SATURDAY, FEBRUARY 3 - 10 SHVAT

Shacharit (Ex. 10:1-13:16;
Jeremiah 46:13-28) 9:00 a.m.
Rabbi's Mishna class 4:20 p.m.
Mincha (13:17-14:8) followed by
Seudah Shlishit 4:45 p.m.
Ma'ariv 5:50 p.m.
Shabbat ends 5:59 p.m.

Kiddush haLevana if missed last week and
weather permitting

BETH SHALOM ANNUAL
TU B'SHVAT SEDER
WEDNESDAY NIGHT,
FEBRUARY 7 -14 SHEVAT - 6:00 p.m.

SHABBAT SHIRA - PARSHAT BESHALACH
FRIDAY, FEBRUARY 9 - 16 SHVAT

Candle Lighting before 5:04 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv 5:10 p.m.

SATURDAY, FEBRUARY 10 - 17 SHVAT

Shacharit (Ex. XIII, 17-XVII; Judges 4:4-5:31) 9:00 a.m.
Rabbi's Mishna Class... 4:30 p.m.
Mincha (Ex. 18:1-12) followed
by Seudah Shlishit 4:55 p.m.
Ma'ariv 6:00 p.m.
Shabbat ends 6:09 p.m.

Blessing of the new month of ADAR
SHABBAT PARSHAT YITRO

FRIDAY, FEBRUARY 16 - 23 SHVAT

Candle Lighting before 5:14 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv 5:20 p.m.

SATURDAY, FEBRUARY 17 - 24 SHVAT

Shacharit (Ex. XVIII - XV 3 includes the Ten Commandments; Isaiah 6:1-7:6, 9:5-6)
.....9:00 a.m.
Rabbi's Mishna Class.....4:40 p.m.
Mincha (Ex. 21:1-19)
followed by Seudah Shlishit.....5:05 p.m.
Ma'ariv.....6:09 p.m.
Shabbat ends.....6:18 p.m.

Rosh Chodesh ADAR begins on Thursday night, February 22.

Friday first day of Rosh Chodesh.

Longer services include half Hallel, Torah reading (Num. 28:1-15) and Musaf. 7:30 a.m.

SHABBAT PARSHAT MISHPATIM

SHABBAT ROSH CHODESH ADAR

SHABBAT SHEKALIM

FRIDAY, FEBRUARY 23- 30 SHVAT

Candle Lighting before 5:24 p.m.
Mincha followed by
Kabbalat Shabbat & Maariv5:30 p.m.

SATURDAY, FEBRUARY 24 - I ADAR

Shacharit with half Hallel 3 Torahs are taken out (Ex. XXI-XXIV; FOR ROSH CHODESH NUMB. 28:9-15; Parshat Shekalim Exodus 30:11-16 Haftorah for Parshat Shekalim II Kings 12:1-17
.....9:00 a.m.
Rabbi's Mishna Class.....4:50 p.m.
Mincha (Ex. 25:1-16) followed by Seudah Shlishit.....5:15 p.m.
Ma'ariv.....6:18 p.m.
Shabbat ends.....6:27 p.m.

SHABBAT PARSHAT TERUMAH

SHABBAT ZACHOR

FRIDAY, MARCH 2 - 7 ADAR

Candle Lighting before 5:34 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv.....5:40 p.m.

SATURDAY, MARCH 3 - 8 ADAR

Shacharit (Ex. XXV-XXVII, 19; **IT IS A MITZVAH TO HEAR THE MAFTIR OF SHABBAT ZACHOR** Deut. 25:17-19; Haft. For Parshat Zachor I Sam. 15:2-34)9:00 a.m.
Rabbi's Mishna Class.....5:00 p.m.
Mincha (Ex. 27:20-28:12) followed by Seudah Shlishit.....5:25 p.m.
Ma'ariv.....6:28 p.m.
Sabbath ends.....6:37 p.m.

Kiddush haLevana, weather permitting

**Thursday, March 8 - 13 Adar Fast of Esther
FAST BEGINS 5:01 A.M.**

Morning Service - Torah Reading (Ex. 32:11-14, 34:1-10).....7:30 a.m.
Mincha with Torah Reading (Ex. 32:11-14, 34:1-10) Isa. 55:6-56:85:30 p.m.
FAST ENDS6:29 P.M.
Reading of Megilat Esther..... 6:35 p.m.

BETH SHALOM PURIM PARTY on March 8

FRIDAY, MARCH 9 - 14 ADAR - PURIM

Shacharit (Ex. 17:8-17) and Megillah Reading

SHABBAT PARSHAT TETZAVEH

SHUSHAN PURIM

FRIDAY, MARCH 9 - 14 ADAR

Candle Lighting.....before 5:43 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv5:50 p.m.

SATURDAY, MARCH 10 - 15 ADAR

Shacharit (Ex. XXVII,20-XXX10;
Ezekiel 43:10-27)9:00 a.m.
Rabbi's Mishna Class5:05 p.m.
Mincha (Ex. 30:11-21) followed by
Seudah Shlishit.....5:30 p.m.
Ma'ariv6:37 p.m.
Shabbat ends.....6:46 p.m.

SHABBAT PARSHAT KI TISSA

SHABBAT PARAH

FRIDAY, MARCH 16 - 21 ADAR

Candle Lighting.....before 5:52 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv5:55 p.m.

SATURDAY, MARCH 17 - 22 ADAR

Shacharit (Ex. XXX, 11-XXXIV, 35; Num. 19:1-22; Haftorah for Shabbat Parah Ez.36:16-38)
.....9:00 a.m.
Rabbi's Mishna Class5:15 p.m.
Mincha (Ex. 35:1-20) followed by Seudah Shlishit5:40 p.m.
Ma'ariv6:46 p.m.
Shabbat ends.....6:55 p.m.

SHABBAT HACHODESH

**SHABBAT MEVORCHIM FOR THE MONTH
OF NISAN**

PARSHAT VAYAKHEL/PEKUDE

FRIDAY, MARCH 23 - 28 ADAR

Candle Lighting.....before 6:02 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv6:10 p.m.

SATURDAY, MARCH 24 - 29 ADAR

Shacharit (Ex. XXXV, 1-XL 38 The end of the book; Ex. 12:1-20; Haftorah for Shabbat Hachodesh Ezikiel 45:16-46:18)

.....9:00 a.m.
Rabbi's Mishna Class.....5:25 p.m.
Mincha (Lev. 1:1-13) followed by Seudah Shlishit.....5:50 p.m.
Ma'ariv.....6:56 p.m.
Shabbat ends7:05 p.m.

Rosh Chodesh Nisan is celebrated Saturday night and Sunday, March 24 & 25.

Sunday, March 25, longer morning service includes half Hallel - Torah Reading (Numb. 28:1-15), and Musaf.

**SHABBAT PARSHAT VAYIKRA
FRIDAY, MARCH 30 - 6 NISAN**

Candle Lighting before 6:11 p.m.
Mincha followed by
Kabbalat Shabbat & Ma'ariv6:15 p.m.

SATURDAY, MARCH 31 - 7 NISAN

Shacharit (Lev. I, 1-V, 26; Isa. 43:21-44:23).....9:00 a.m.

Since Shabbat Hagadol is also Erev Pesach the traditional Shabbat Hagadol Drasha is delivered this Shabbat 5:15 p.m.

Mincha (Lev. 6:1-11) followed by Seudah Shlishit 6:00 p.m.
Ma'ariv 7:05 p.m.
Shabbat ends..... 7:14 p.m.
Kiddush haLevana, weather permitting

Please note:

Clocks are moved one hour ahead tonight.

Please note: Fast of First Born Siyum after Thursday morning service.

Fast of First-born is observed this year on Thursday, April 5 - 12 Nisan.

Search for Chametz on Thursday night after 8:07 p.m.

Congregation Beth Shalom

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