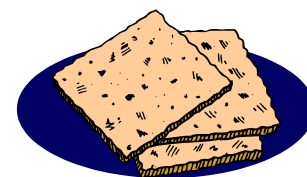




Celebrate Pesach With Your Beth Shalom Family



Please join us on **Wednesday, March 27** and on **Thursday, March 28** for two wonderful *Seders* led by Rabbi Braun and Chazzan Subar. For more information or to reserve a spot, please call **Gloria at 613-789-3501** by **Thursday, March 21, 2002**.

UPCOMING EVENTS

Congregational Passover Seders:
 (1st Seder) Wednesday, Mar. 27
 (2nd Seder) Thursday, Mar. 28
 Last day of Passover Thursday, Apr. 4
 Yom Ha'Shoah.....Tuesday, April 9
 Yom Ha'Zikaron.....Tuesday, Apr. 16
 Yom Ha'Atzmaut Wednesday, Apr. 17
 Lag Ba'Omer.....Tuesday, Apr. 30
 Yom Yerushalayim..... Thursday, May 9
 Shavuot.....Friday, May 17
 Fast of 17th of Tammuz..... Thurs., June 27
 Fast of 9th of Av Thursday, July 18
 Erev Rosh Hashanah.....Friday, Sept. 6

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A Message from our Rabbi

To some people, Jewish ritual practices are devoid of personal meaning and become stale and meaningless. The psalmist writes, "sing unto the Lord a new song". Yet, we sing the same "old" song. The key is finding new meaning each time we sing the song, we recite the prayer, or celebrate the holiday.

Dr. Joel Ziff is originally from Minneapolis and was, for many years, a psychologist and teacher in the Boston area. In his book *Mirrors in Time: A Psycho-Spiritual Journey Through the Jewish Year*, he presents a fascinating tool for making a personal connection with Pesach. To Dr. Ziff, the Pesach of liberation from slavery in Egypt, which marks the birth of the Jewish nation, also serves as a symbol for all the periods of exile and redemption in Jewish history. As such, the Exodus represents deliverance; not just from oppression in Egypt, but from all exiles and oppressions in the past, in the present, and in the future. These events, which mark the turning points in the development of the Jewish people, are also symbolic of critical points in our own lives. As it says in the *Haggadah*, "Each of us is obligated to consider ourselves as coming out of Egypt". This transformation, the psychologist says, is embodied in the passages we transverse as we give birth to ourselves: in leaving home, in career changes, in marriage, divorce, in birth, sickness, death, addiction and recovery from trauma.

Life can be overwhelming, sometimes leaving us feeling defeated, hopeless and depressed -- in many ways feeling as the enslaved Israelites in Egypt. Viewing our lives through the mirror of the Egyptian experience, we can grasp onto a positive transformation through the Exodus story. This process, with the reassurance of outside Power, can lead to salvation, and

(continued on p. 7 – Rabbi's Message)

A Message from our President

Well, I know it is an old story, and that scepticism abounds, but we really have finalized our arrangements with the Va'ad regarding our taking over the building. And next door, which is now 153 Chapel, our new neighbours (Heartwood House) are up and running and have made all sorts of improvements to the premises they occupy. The tremendous effort carried out by many of the tenants demonstrates just how much can be achieved through hard work. The day is approaching when our renovations will take shape. I will not repeat my constant wish-list about the pool, the heating system and so on. What I will repeat is the urgency of recruiting new members, because without members our synagogue cannot flourish, let alone continue to exist.

I have raised concerns previously about our declining membership and the need to find new approaches to attracting Jewish people to our synagogue. The Executive and Board are currently engaged in serious discussions about options for strengthening (and retaining) our membership base. The situation is certainly not hopeless, because we have a steady stream of new members each year, but that barely covers the numbers lost through attrition. Bold approaches and creativity will be required to solidify our future. Beth Shalom is a special place, and it is one worth maintaining.

One area of concern is our daily services. Over the winter, there have been several days on which ten men could not be found and many more where members of the clergy, or Murray Zloten, called around to ensure a ninth or tenth person to make a minyan. I have asked repeatedly for members to volunteer just one day per month, morning and evening. If two people committed to each weekday, then we would always be assured of a sufficient turnout to enable mourners and those observing Yahrzeit to say kaddish. It saddens me that

(continued on p. 8 – President's Message)



You will need a basket for questions and answers about Passover, written on individual index cards or paper. Get your kids ahead of time to prepare as many questions and answers as they can from the Hagaddah and write the questions and answers down. Here are some suggestions to get you started.

- Why do we eat Matzah on Passover? To remind us of the dough that didn't have time to rise as our forefathers were rushed out of Egypt.
- Name the Four Sons. The wise, the wicked, the simple, and the one who doesn't know how to ask.
- How many cups of wine do we drink at the *Seder*? Four.
- What things connected with *Seder* night are associated with the number four? Four sons, four cups of wine, four questions.
- Why four cups of wine? To celebrate our freedom.
- What is the second plague? Frogs.
- Why do we dip in the Charoset? The Charoset represents the cement that the Jews used to cement the bricks together in their slavery. Today we dip as a sign of freedom.
- What does the shank-bone remind us of? The Passover lamb, which our forefathers sacrificed to G-d when they came out of Egypt.
- Can you say all ten plagues in order? Blood, frogs, vermin, wild beasts, pestilence, boils, hail, locusts, darkness, plague of the firstborn.
- Can you say the ten plagues backwards? Plague of the firstborn, darkness, locusts, hail, boils, pestilence, wild beasts, lice, frogs, blood.
- Who am I? I am the last thing you eat before you *bensch* (say the blessing after the meal). There are often lots of fights over who hides me and who finds me. Who am I? The Afikoman.
- Who am I? I am one of the key figures in the story of the going out of Egypt. I lost my whole army and half my country in my stubbornness. Who am I? Pharaoh.
- Who am I? I am one of the plagues. I made the Egyptians itch like crazy all over. Who am I? Lice.
- Who am I? My name does not appear once in the Hagaddah, but I went several times to Pharaoh with my brother to try and persuade him to let the Jewish people go. Who am I? Moses.
- Who do we fill a cup for on the *Seder* table and hope he comes and joins our *Seder*? Elijah.

After the *Mah Nishtana*, you ask one of the kids to blindfold one of the guests or another family member. Then the blindfolded one has to pick a card out of a box or hat.

Someone is chosen to read the question. If the blindfolded one answers correctly, he or she gets a point/sweet/nut/small prize.

The game can be played at different intervals during the evening.

The Four Sons



To get children excited in advance of the *Seder*, have them prepare Plasticine or clay models of the four sons.

These can be placed on the *Seder* table and held up when that section of the Hagaddah is read. They can also be used to stimulate a discussion as to what the Hagaddah means by wicked, simple etc. (To get the conversation going, you might ask: Is it a bad thing to be simple? Why doesn't the fourth son know what to ask?)

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.

PASSOVER BAGELS

www.perpetualpreschool.com

- 1 cup matzo meal
- ½ cup Passover cake flour
- 1 cup water
- ½ cup oil
- ¼ cup sugar
- 5 eggs

Bring oil and water to a boil and remove from burner. Add dry ingredients, and then eggs, one at a time. After you have mixed completely, bake on a greased cookie sheet for 30 minutes at 375 °F. Use a large spoon to measure the bagel mixture, and then use your fingers to put a hole in the middle to make it look like a real bagel.

A single recipe makes about 18 small bagels.

LOBLAWS COUPONS

Would you like to help the shul raise money without having to do anything? Then please consider buying Loblaws coupons. You can use them at any Independent and Loblaws store and you don't have to buy the coupon's worth of food.

Running out of food? Take your coupon to a store nearest you. Running out of money? Take the coupon, purchase the minimum and you'll receive the rest of the coupon's worth in cash. It's better than running to the bank.

And every time you buy a coupon from Congregation Beth Shalom, the shul automatically receives a percentage of the sales. It's the easiest fundraiser going! Please support our shul by supporting this endeavour and call Gloria at 613-789-3501 for more information.

PASSOVER PIZZA

- eggs
- farfel
- salt
- cheese
- seasonings of your choice

Beat eggs, farfel and a little salt like you would do for matzo brie. Spread on the bottom of a pan (use a round, aluminum pizza pan). Bake till set, about 25 min. Remove from oven, spoon tomato sauce over the crust and sprinkle shredded cheese and garlic powder on top. Return to oven till cheese melts.

You can even cut it into triangles like the real thing. Yield: 4 servings.*

HISTORY OF HORSERADISH

www.haruth.com/jhumorlink.htm

While few of the traditional Seder foods trace their origins as far back as matzo, it should be noted that the lowly horseradish root also crossed the Red Sea with the fleeing Israelites.

As impoverished slaves, they had access to few vegetables and the hard and woody horseradish was a household staple.

While most of the fleeing Israelites carried with them horseradish, there is a story told of one family who, while gathering up their few belongings, discovered that they had no horseradish left in their house. The wife sent her husband into the field to dig up a large horseradish root, but in the darkness and confusion, he unearthed a large ginger root by mistake.

The story continues that after forty years of wandering in the desert, the Israelites finally entered the Promised Land. But it was another year before the family with the ginger arrived to settle among the rest of the Israelites.

When asked where they had been, the matriarch of the family, now grown old, shrugged and answered, "My husband insisted on taking an alternate root."*

**FROM PORTUGAL TO PERSIA:
PASSOVER CUSTOMS
FROM AROUND THE WORLD**

by Rahel Musleah
<http://kia.net/family/jc.html>

At my Passover *Seder* (ritual meal), which follows the traditions of the Jews of Indian-Iraqi-Syrian ancestry, we chant each paragraph of the *Hagaddah* (book telling the Passover story) in both Hebrew and Judeo-Arabic, a combination of Hebrew and Arabic. We use romaine lettuce instead of horseradish; a thick date syrup called *halek* for *haroset* (mélange of foods symbolizing mortar used by the Jews when they were slaves); celery leaves instead of parsley for *karpas* (greens); lemon juice instead of salt-water; bread instead of *matzo* (unleavened bread)...

No, no, just kidding. But only about the bread.

Although Jews all over the world conduct a *Seder* for Passover with the *Hagaddah* as their "instruction manual," customs vary from country to country. The words may be familiar, and certain rituals universal, but different melodies, novel customs and special foods impart a distinctive flair to Passover traditions from Portugal to Persia. One rule of thumb: American Jews generally follow the customs of Ashkenazic Jews (from Eastern Europe); what sounds unusual in America is actually quite common among the many Sephardic and Mizrahi Jews (who hail originally from Spain or the East). Sephardic communities often share similar customs, although they vary in nuance by country. Foods, especially, were influenced by what was available locally and by regional culinary traditions.

Here is a sampler of different customs and foods that might whet your appetite to add creativity to your own *Seder*, compiled from my own traditions, kosher ethnic cookbooks and Rabbi Herbert Dobrinsky's *A Treasury of Sephardic Laws and Customs* (Yeshiva University/Ktav).

All *Seder* plates must include the shankbone (*zero'a*), egg (*betzah*), bitter herbs (*maror*), *haroset* (symbolizing mortar),

green vegetable (*karpas*), and a second green vegetable (*hazeret*). Three *matzos* (plural of *matzo*, which means unleavened bread) and a liquid for dipping--either salt-water, lemon juice or vinegar--stand outside the plate.

As is my custom, many Sephardic families use romaine lettuce for *maror* and celery leaves for *karpas*. Before boxed *matzo* was readily available, some communities baked a thick, pita-like *matzo* for the *Seder* and a wafer-thin variety for the rest of the week.

The one element that changes most from community to community is the recipe for *haroset*, which symbolizes the mortar the Israelites used to make bricks. *Haroset* is usually sweet, often made in large quantities and eaten for breakfast, even lunch and dinner, throughout the week of Passover. But the recipe most of us are familiar with--chopped apples, walnuts, sweet wine and cinnamon--is hardly set in stone.

In my family, *haroset* is made from boiling dates until they are reduced to a thick liquid, straining them, then adding chopped walnuts. Persian communities mix spices with over a dozen kinds of fruits and nuts, including dates, pomegranates, bananas, oranges and pistachios. Venetian Jews blend chestnut paste and apricots. Despite the bitterness it is supposed to symbolize, only a few communities temper the pleasant flavour of *haroset*. Among them, the Greek Jews of Zakynthos mash raisins in vinegar and add pinches of pepper and finely ground brick! Yemenite Jews use chopped dates and figs, chili pepper and spicy coriander.

The *Hagaddah* (book containing the *Seder* service), recited in Hebrew as well as the local vernacular, whether Ladino (Spanish and Hebrew), French or Arabic, highlights the concept that each person should feel as if he or she were leaving Egypt.

A custom I'm particularly fond of--common among Sephardic and Mizrahi Jews-- helps re-enact the Exodus. We tie the *afikomen* (special *matzo* that had been placed in the middle of the other *matzo*) in a large napkin

and give it to one of the children, who slings it from his or her shoulders. The leader asks a series of three questions:

1. "From where have you come?"
"From Egypt," the child answers.
2. "Where are you going?"
"To Jerusalem."
3. "What are you taking with you?"
The child points to the sack of *matzo*.

Then, everyone bursts into the singing of *Mah Nishtanah*, the Four Questions, which is not reserved for the youngest child alone. The questions also follow a different order. First, we ask, "Why do we dip twice?" which is the third question according to Ashkenazic custom. Then, "Why do we eat *matzo* (unleavened bread)?" "Why *maror* (bitter herbs)?" "Why do we recline?"

Moroccan Jews hold the *Seder* tray aloft and pass it over the heads of everyone at the table, proclaiming that they have left Egypt and are now free. Persian Jews beat each other lightly on the back and shoulders with bunches of scallions or leeks when they chant *Dayenu* (enough), to symbolize the sting of the taskmaster's whip.

In Ashkenazic homes, when the ten plagues are recited, each person dips a pinky in the wine and diminishes it by ten drops. Sephardic families are much more superstitious! Often, it is only the leader who recites the plagues so that others will not be "contaminated." In my house, the leader empties a special cup of wine into a bowl, then washes his or her hands. Among Levantine and Balkan Jews (from Turkey, for instance), nobody even looks at the wine that is spilled out.

While Sephardic Jews do not usually have a Cup of Elijah or hide the *afikomen* (special middle *matzo*), symbols from the *Seder* plate are transformed into good omens for year-round protection against the "Evil Eye." No rabbits' feet here.

The Bene Israel Jews in the villages around Bombay still dip a hand in sheep's blood, impress it on a sheet of paper, then hang it above the doorway as a *hamsa*--the symbolic, protective hand of G-d. Moroccan

Jews follow a similar tradition--but with *haroset* instead of blood. They also strip the shankbone of meat after the *Seders* and leave it in the cupboard all year as a good-luck omen. My family stashes away a piece of *afikomen*--an unusually crunchy amulet! We've even been known to take that *afikomen* on plane rides to make sure we leave and arrive in safety.

Ashkenazic Jews do not eat legumes (*kitniyot*) such as rice, corn, beans and peas on Passover, because these products were sometimes ground into flour and baked into bread. To avoid confusion with the grains, which are truly *hametz* (forbidden), legumes were added to the category of forbidden foods. The practice of Sephardic Jews varies, but many communities do eat rice and other legumes. Lamb--the original Passover sacrifice--is also forbidden among Ashkenazim (Eastern European Jews) since the destruction of the Temple, but some Sephardim (Jews from Spain or the Middle East) feature lamb as the centerpiece of the *Seder* meal. Other special foods include *haminados*--eggs boiled with red onionskins, vinegar and saffron; leek croquettes; *mina*--a vegetable or meat *matzo* pie; fava bean soup; almond torte; and nut cake.

For Sephardic and Mizrahi Jews, Passover

Rosh Hashanah greetings

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

celebrations did not end with the *Seders*. In Turkish homes, the father or grandfather throws grass, coins and candy for the children to collect, a symbol of the wealth the Israelites brought out of Egypt (the grass represents the reeds of the Red Sea), and a wish that the year ahead should be "green" and productive. Probably the best known end-of-Passover celebration is the Moroccan "*Maimuna*," held the day after Passover. During *Maimuna*, the Arabic word

for wealth or good fortune, tables groan with an array of sweets and symbols of good luck. Traditionally a time for matchmaking, *Maimuna* has become a day for picnicking in Israel today.

As we say in the Iraqi tradition at the end of Passover, "*sant-il-khadra*", a year of good fortune!*

Rahel Musleah is the author of *Why On This Night? A Passover Haggadah for Family Celebration*, that also includes recipes (Simon & Schuster). She also presents programs on Jewish India.*

Rabbi's Message (continued from page 2)

give us hope in the most desperate of moments.

What is a psycho-spiritual Egypt? When we make a choice, and choose a direction in life, these choices after some time may change from a period of nurture to new negative circumstances. Just as the Israelites came to Egypt to escape a famine, settled in Goshen and prospered, then, a new Pharaoh came to power who "did not know Joseph." Nurture became slavery. It took divine intervention to get out of this predicament. And what was the change -- the desert, without food or drink, and in not so clear identity.

Dr. Ziff suggests the following personal connections for Pesach:

- What circumstances in my life do I experience as "Egypt" this year?
- In what ways has my "Egypt" served as a womb to nurture and protect me? As a smelting furnace whose fire produces a new alloy?
- How does my "Egypt" now constrict and oppress me?
- What habitual coping responses served me well in "Egypt", but no longer are effective after Liberation?
- How can I face and express my powerlessness? What is my prayer for help?

- What events -- outside my control -- can I trust to liberate me from this constriction and oppression?
- What feelings do I experience in this process -- positive and negative?
- What do I need to do -- specific, practical, actions -- to respond to the crises?

The above is an example of how one might look at the so-called "old" songs, holidays, rituals, etc. from a psycho-spiritual perspective. In the search for meaning, we need to look at our relationship with Jewish tradition from many faces, many insights and many perspectives. Meaning is achieved when we personalize an act. Professor Theodore Gaster called this act the creation of a myth. In life, we find meaning by creating our personal "myth". May Pesach provide us with a meaningful journey from our own slavery to freedom.

I join Sheli and the children in wishing everyone a *Chag Kasher V'Sameach*.

Rabbi Ely M. Braun*



Engagement:

Mazel Tov to Pamela Molot, daughter of Louella Molot and the late Sol Molot, on her engagement to Ron Berman, son of Jerry Berman and Tamar Berman of Toronto. A May wedding is planned.*

Gloria and Barry Trainoff are pleased to announce the engagement of their daughter Karen to David Rosenbloom, son of Lil and Jerry Rosenbloom of Toronto.*

The Calendar Committee is preparing next year's publication and has 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. ↓

The Citizenship Test

Morris Epstein was taking an oral exam applying for US citizenship. He was asked to spell "cultivate". He spelled it correctly. He was then asked to use the word in a sentence. He brightened up and said, "Last winter on a very cold day, I was waiting for a bus, but it was too cultivate, so I took the subway home." Morris passed.

President's Message (continued from page 2)

we must constantly ask or have Thelma Steinman phone around. How difficult would it be for each man whose health permits to pick up the phone and call the office to say 'count me in for the second Thursday of each month'? I urge you to find the time to help us keep our *minyán* going. Prayer, after all, is one of the key underlying concepts that brings us together as Jews.

Although this issue was raised over a year ago, we have not yet formalized a process for seeking *kiddush* sponsors, and we continue to spend about \$30,000 annually on *kiddushim*, not counting festivals and special catered events that are paid for by the celebrants. All other shuls have sponsors for Shabbat *kiddush*, while we at Beth Shalom have come to take this for granted. I ask you to call the shul office and offer to sponsor a *kiddush* to celebrate a special event or commemorate a *yahrzeit*. Without such support, we will be hard-pressed to continue providing food every Shabbat after morning services. Please do whatever you can to help us preserve this tradition.

There is good news too. As always, we have enjoyed some wonderful programs. The 2001 Ottawa community Chanukah Ball was held again at Beth Shalom, chaired by Dr. John Kershman and catered by David Smith. It was a magnificent evening enjoyed very much by everyone in attendance. As always, we had a fun-filled children's Chanukah party, the Tu B'Shevat *Seder* and Purim party. Thanks to Sabina Wasserlauf and the Program Committee who planned and organized these excellent events. And

this year we enjoyed a Shabbaton with Rabbi Hirsh Chinn who talked about spirituality and shared some wonderful Chassidic stories. Thanks to Rabbi Braun for organizing that excellent weekend and to Barry and Marcia Cantor for their generous sponsorship in memory of Barry's parents.

Our weekly classes continue to grow. On Tuesdays, of course, there are three classes: Shlomo Harari's class on *Tehillim*, Bayla Steinberg's Ethics Class for women and Rabbi Botnick's men's *Talmud* Class. Cantor Subar's Wednesday evening Parsha Class continues to draw a large number of attendees and a variety of interesting speakers. This winter we had three special lectures on "Everything you wanted to know about *kashrut* but were afraid to ask" led by Rabbi Mitchell Cohen and Rabbi Braun.

And there were other activities as well, some of which I will discuss in my year-end message. Regardless of how successful the classes and programs might be, they all have room for more participants. Existing members are encouraged to come out and see what they have been missing. And new members can be attracted by the many exciting and informative programs Beth Shalom has to offer.

Passover is a time of freedom and renewal. Let us all renew our commitment to the shul, whether by attending services more often, participating in classes, sponsoring a *kiddush* or contributing to our building enhancement campaign. I assure you that you will not be disappointed, regardless of which avenue you choose to show your support.

To all of you, from Natalie, Alison, Paula and me...a happy and healthy Pesach.

Tom Gussman
President*



We express our deepest condolences to the family of Henry Feller.*

THE UPSCALE GIFT SHOP IN DOWNTOWN OTTAWA

When Cathy Levine took over Congregation Beth Shalom's gift shop in 1989, little did she know how much she'd enjoy the volunteer job. And little did she know how much of a natural flare she had for choosing unique and tasteful Judaica.

All she knew back then was that the gift shop's long-time operators, Esther Bilsky and Thelma Coopersmith, were looking to step down. And Cathy, a member of the Sisterhood (responsible for the gift shop) at the time, was ready to step in and try something new.

The Sisterhood duo showed Cathy the ropes that first year; the ins and outs of buying and selling. Cathy's "apprenticeship" took her to Montreal and Toronto, to Judaica shops such as Rodal's and others like it. The women would make regular visits, scanning the stores for items they felt would find a market back home in Ottawa.

Once Cathy's year of apprenticeship was over, she decided to experiment with a little innovation. She got hold of some gift catalogues from California and New York, stocked the store with some of their big-city items, and made the catalogues available to clients. The world of artful Judaica was suddenly accessible to a clientele hungry for new and unusual gift items.

In fact, our gift shop has somewhat of a reputation for unique and tasteful items not found anywhere else in the city. Cathy has many repeat customers and often gets calls from the broader Jewish community, even from non-Jews who have heard about the exciting inventory. She has done bridal registries and has outfitted entire homes with mezuzot. People have come to rely on Cathy's impeccable taste.

"I have a lot of repeat business. Once people start to come and see us and purchase from us, they come back again and again and again."

But they're coming back for a reason. That reason is Cathy's knack for finding the jewels in the myriad of gems.

"I choose what I like. That's how I do it. If I think I would like it in my house, then that's what I buy. Ottawa is a little more unique than Montreal and Toronto. In Ottawa, the only place you can go to is to the Sisterhood gift shops so I'm always looking for things that are different and unique that you're not going to find somewhere else. Lots of people travel back and forth to Montreal so I won't [usually] carry what Montreal carries. And people give me hot leads for things that are different."

If you can't find a gift here, it's likely you won't find one anywhere. The shop has it all: *dreidels* and *mezuzot* of all shapes, sizes and materials; colourful *Seder* plates and matching cups; joyful *menorahs* and *Chanukiah's*; *matzo* covers and ceremonial items for every Jewish holiday; exquisite jewelry in silver and gold. Congregation Beth Shalom's gift shop really does have something for everyone. And if it doesn't...

"I always have the catalogues on hand so if people don't see something they like in the gift shop, they can use the catalogue to find something special.

"I have several people I started on dreidel collections because I started one myself and so every year they come to me. The same for Bar and Bat Mitzvah gifts. Some people like to give Judaica and you don't always find Judaica [easily].

"I also have catalogues for Judaic jewelry, both in gold and silver, on request. People have told me my prices are competitive. If I'm carrying the same things [you can find] in Montreal, I'm less."

It's been over a decade since Cathy stepped in and took over the inventory for the shop, but she's not about to give it up yet.

"I like doing it and it gives me an opportunity to meet a lot of people in the community—not just people in our shul but the broader community. And the broader community, especially the non-Jews, see it as a

downtown synagogue where there's a gift shop. So different people come to buy."

What's made her job easier is the support she gets from shul staff, and one person in particular.

"I couldn't do this without Gloria [Trainoff]. She gives me a great deal of support. I bounce ideas off her and when I can't go down and she has the time, she opens up the gift shop for me."

So check out the store when you need a special gift; for any *simcha* or celebration, maybe even for yourself. Call 613-828-2904, or 613-789-3501, to make an appointment.*

BE A CHEERFUL VOLUNTEER

There are many activities being planned at Beth Shalom, which would greatly benefit from volunteers. This is a wonderful opportunity to meet other people who share your values, and learn about the Jewish community and in particular, your synagogue.

Why Volunteer?

As people search for ways to enrich their lives, many are giving their personal time and skills to the community. Others are looking for new routes to personal and professional development. Volunteering is critical for a healthy community. There are many different ways to participate. Here are some examples:

1. Programming; e.g., Shabbat dinners, *Seders* (*Pesach*, *Tu b'Shevat*), Channukah and Purim parties.
2. Membership Drive.
3. Fundraising.
4. Beth Shalom Bulletin, Calendar.
5. Concerts.

There is something for every interest! Whether you like meeting new people or want to improve some skills for your next promotion, Beth Shalom is the place to volunteer. Your contributions to others bring feelings of self-fulfillment and the knowledge that you can make a difference. What do

you get out of it? As a volunteer, you learn through service, enjoy better health, gain self-confidence, discover your strengths and talents, build a sense of independence, expand your social circle. Moreover, you develop skills, gain work experience, explore career options and develop a job-finding network. In the end, everyone wins. That's the beauty of volunteering. You get as much, if not more, out of it as you put into it!

Here are a few tips from Kristen Holland of the *Dallas News* (Dec. 1, 2001) on how to make volunteering enjoyable:

- **Identify your strengths.** Determine the traits that make you an individual. Do you prefer to innovate or to be precise? Are you a team player or do you prefer to work on your own? Other than donating money, how can you use your strengths to help Beth Shalom?
- **Find projects that match your strengths.** If you are creative and a free spirit who prefers hands-on projects, then do not accept a position on a Board just because it is offered to you. If the Board believes you are a great leader and you are interested, then ask whether there is a specific project you can head, such as the Beth Shalom Calendar. If you are analytical and detail-oriented, perhaps you would like to help the Treasurer with budgeting or help plan a fundraising activity. If you enjoy talking to people, maybe you would enjoy helping Beth Shalom phone its members to let them know about upcoming events (this can be achieved without investing much time). The key is to find projects that you enjoy and that make use of your strengths.
- **Participate in those projects.** Once you figure out what is needed and how your strengths can help accomplish the goal, get involved. Obviously, giving money is always appreciated and helpful, but giving money and volunteering can help put an even greater smile on your face (and everyone else's).

Volunteering is very unique in that unlike charity, which generally is given to the poor, it can help both the rich and the poor and can be performed by you whether you are wealthy or poor.*

COPING WITH FEAR

by Rabbi Noach Orlowek

http://www.aish.com/family/mensch/Coping_With_Fear.asp

Children react to fear the same way their parents do.

They reflect our emotions. If you are frightened and talk about it in front of them, they'll become fearful too -- and they catch *everything*, even things we miss.

Therefore, if you want to help your kids deal with living in a sometimes frightening or negative world, you need to learn to cope with fear yourself.

Kids Reflect Everything

I once heard the following story: A couple couldn't figure out why their three-year-old daughter became suddenly frightened of ants -- until they discovered that two days before, their grandmother had found some ants in the kitchen and said, "Oh no, look at the ants here! They'll eat up everything."

To that three-year-old, "everything" included *her!*

If you are calm and positive, that will also be reflected in your children.

During the Gulf War in Israel, when sirens went off to tell us that missiles were incoming from Iraq, everyone had to rush into rooms specially sealed against gas attacks.

A friend of my daughter's was in our home when one of the attacks began. I had to quickly decide if she should stay with us or go back to her parents down the road. I am not sure the Civil Defense would have approved, but I chose to bring her home so she could be with her parents.

When we were outside, walking to her building, the streets were empty and the

sirens were blaring. This kid knew very well what the sirens meant, but she wasn't afraid. The person taking her wasn't afraid, so she wasn't afraid. Children reflect how we feel.

The real question is how to help parents deal with negativity and fear.

Take Control of Your Fear

The Torah commands us to love G-d. In general, I would not advise you to *command* anyone to love you. It's not terribly effective.

And yet the Torah does. It also commands us to *fear* G-d, and commands soldiers *not to be afraid* during war.

How can the Torah command someone to have -- or not have -- a particular emotion?

It doesn't. The Torah is commanding us to act, to *do something* to bring about that emotion.

We are not commanded to keep a thought out of our heads. It's very difficult to stop ourselves from thinking or feeling something, but we are held responsible for what we do with it once it's there.

How do you handle fear and negativity if you can't just push it out of your head?

Where Does Negativity Come From?

We have an unfortunate tendency to focus on what's wrong.

I have a mouthful of teeth but I don't even notice them. No one tells me that they are there, yet they are at my beck and call. My eyes are my faithful servants. I would definitely notice if they weren't there, or stopped working. But do I *appreciate* them when they do?

We don't appreciate the incredible gifts we have on a day-to-day basis. That is the foundation of negativity: thinking that things are coming to me.

When things are good -- when you have your health, your family, your way of

supporting yourself -- you don't even think about it, because these things are coming to you, right? Wrong.

Nothing is coming to you. Whatever you have is a gift.

Every morning, Jews recite a series of blessings thanking G-d for what's good: for being able to walk, for being able to see, for being free. They teach us to appreciate all that we have, however much we might tend to take it for granted.

The blessings help me in two ways: They alert me to the fact that I have such gifts and they help motivate me to work to keep them.

Find Something Positive

How do you control your negativity? The simplest way is to find something positive.

Some people notice details, and they use this tendency to notice negative things. Turn it around and notice *good* things.

If you notice an ugly painting on your friend's wall, force yourself to appreciate that it is hung straight. Note how boring the wall would be without it. Recognize that it is centered on the wall.

If your child comes home *kvetching* about her teacher every day, let her. But insist that she also point out one good thing. The complaining will stop in a few days.

A favorite phrase of mine is: "*For every ailment under the sun, there's a remedy or there's none. If there's one, find it. If there's none, never mind it.*"

Do what you can to make yourself safe, to protect yourself from harm. What you can do, do. What you can't do -- forget about.

Ultimately, feelings of security are best engendered by trusting G-d. When we realize that we truly are in G-d's benevolent hands, then nothing can paralyze us with fear. Certainly we make our best efforts to protect ourselves, but these steps do not

take place in the context of fear, but of security.

Natan Sharansky writes that the fear of G-d, the "result of an inner stirring brought about by the lofty Divine vision, by a...respect for G-d's essence... is the one factor capable of conquering human fear. Thus all that remains for us is to repeat the words of King Solomon, 'The fear of the Lord is the beginning of knowledge.' "

Just as a smaller pain is forgotten at a time of greater pain, and a smaller happiness is forgotten at a time of greater happiness, if you fear G-d, you don't fear anyone else.

OLAM HABA - THE WORLD TO COME

by Tom Gussman

What we experience today is called *Olam Hazeah* ("This World"), while the next world is referred to as *Olam Haba* ("The World to Come"). We are all familiar with what happens here, but what goes on in *Olam Haba*?

Of course, no one in Jewish history has ever died and come back to tell us what happens in the world beyond. Yet we are assured there is another existence. Maimonides, the 12th-century scholar, includes this belief in his *Thirteen Principles of Faith*. Our oral tradition speaks about it at length, and Kabbalah, Jewish mysticism, is also replete with wisdom about the hereafter.

Olam Haba, Heaven, is more easily understood when compared to a theatre. Our Sages state that every Jew has a portion in The World to Come. This means that a seat in the theatre has been reserved for each person's soul. But, as in any theatre, some seats are better than others. If G-d is "centre stage," some souls will enjoy seats in the front row centre section, others will sit in the balcony, and some will have obstructed views. But everyone will have a place. What seats we are assigned are based on the choices we make and the deeds that we do in *Olam Hazeah*, this world.

(This information is taken from an article entitled "Journey to the Next World", by Lori

Palatnik, on the Aish.com website. If you are interested and have internet access, the link is:

http://www.aish.com/literacy/concepts/journey_to_the_next_world.asp.)

With the passing of Simon Czajezncky on October 13, 2001 a remarkable story passed as well. Simon, who was one of my neighbours, was living in a camp near the end of the Second World War, and happened to be in the kitchen when an elderly man came in and said to the cook, "Moyshe, give me a little soup, because I'm dying, I'm starving, I'm hungry". The cook asked him to return a bit later when people were not around, and when he returned, the cook gave him a ladle of soup and a piece of bread. Simon, who stayed around, said, "You know, Moyshe, this is a real *Oylem Habe* you deserve. He is real hungry. He hasn't got any money, you did the greatest *mitzvah*". The cook replied: "Ah...*Oylem Habe, Oylem Shmabe*; for a thousand lira I'll sell you my *Oylem Habe*". Simon told him he had a deal, promptly taking out a thousand lira and asking the cook to write a receipt. After 55 years, Simon could still produce the receipt showing that the cook had legally sold him this "*Olam Haba*".

This story and a reproduction of the agreement between Simon and the cook, along with many other anecdotes, appear in a book entitled *Forever Remember - The Czajezncky Memoirs* based on interviews with Simon and Ethel (known to us as Anna) conducted in the Fall of 2000 here in Ottawa by Yehoshua Greenberg. The Holocaust experience of the Czajeznckys is documented in this book and Anna has graciously consented to answer questions and describe some of the episodes written up in these memoirs one evening in the Spring. The actual date will be announced, and Anna has offered to make copies of this book available to attendees who wish to make a donation to the shul in memory of Simon.

It will be an evening to remember, so please watch for an announcement after Passover and make an effort to attend.

NEIGHBOURLY HEARTWOOD HOUSE

Our new tenants and neighbours are well-named. They are ALL heart, as was evidenced when they opened their house and their arms to the neighbourhood on October 25, 2001. Heartwood House is a collective of non-profit, charitable, social service-based organizations working together for the community in which they serve. So far, their member organizations include ALSO (Alternative Learning Styles and Outlooks), Aphasia Centre of Ottawa, English Language Tutoring for the Ottawa Community (ELTOC), Halifax Initiative d'Halifax, Hopewell Eating Disorders Support Centre of Ottawa, LiveWorkPlay (LWP) Incorporated, People, Words and Change (PWC), and Projet 301: Nez a Nez (Nose to Nose). They can be reached at 613-241-5937. We hope they enjoy their new address. They've certainly transformed the former JCC into some hip new digs (which, by the way, look "mahvelous"). We wish them Mazel Tov!

Congregation Beth
Shalom wishes to thank
David and Cynthia
Blumenthal for their
generosity in sponsoring
last August's Seniors
Barbeque



SCHEDULE OF SERVICES

**PLEASE CHECK THE BETH SHALOM
CALENDAR FOR TIMES OF WEEKDAY
SERVICES AND CANDLE-LIGHTING
(copies are still available at the Shul Office)**

OR CALL 613-789-3501 and PRESS 1.

**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 ↓

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

**Fast of Firstborn is observed this year on
Wednesday, March 27 - 14 Nisan.**

**Search for Chametz on Tuesday night,
March 26, after 7:09 p.m. (19:09).**

**Burning of Chametz on Wednesday,
March 27, by 11 a.m.**

No eating of Chametz after 10:00 a.m.

**No Chametz in your possession
after 11:00 a.m.**

Congregation Beth Shalom

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