

PRESIDENT'S REPORT

It has been over three months since I last wrote to you and I would like to report on the many things that have happened. I would first like to share with you the vision that your Board has for the Shul. This will help to clarify many of the events that have occurred since the vote of April 30, 2003.

Your Board is committed to creating a “*New Beth Shalom*”: a synagogue that will be all encompassing and family-oriented. We are determined to make the Synagogue a place where our members will want to come to pray together with their families. We also feel that it is our responsibility to create a synagogue where our children and grandchildren will grow and continue to thrive in the comfort of what we create for them.

As we strive to make this vision a reality, many members have come forward to lend a hand. The Seating Committee under the guidance of Morrie Konick, Irving Taylor and Chuck Polowin has worked all summer in reorganizing the seats in the Synagogue. Sol Shinder has assumed the Chair of the Capital Campaign, to raise funds for the remodeling of the building. Jill Stern is Chair of the Reconstruction Committee, which will address the areas of the Synagogue that need to be repaired and refurbished. Allan Baker, our Parnass, has concluded negotiations with Chazzan Daniel Benlolo who will become our new Chazzan on January 1, 2004. Allan Cantor is Chair of our Cemetery Committee and it is his responsibility to ensure that our Synagogue is treated fairly by the Community's Cemetery Committee.

These are just some of the highlights and committees that your Board has put in place in the last three months. Many other members have come forward to ask how they can help and I have taken them up on their offers. It is in this atmosphere of cooperation that I take encouragement because I know that when everyone contributes, the result can only be success.

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.

At this time, I would like to welcome and congratulate all of our new members, some of whom are “returning home”. I hope that we can all contribute to make our Shul **the** place to be.

As Rosh Hashanah approaches, Carol-Sue and I would like to extend a hearty Shana Tova to all of our members. We look forward to seeing you in Shul in the “*New Beth Shalom*”.

Jack Shapiro
President

About Beth Shalom

You are sitting in the oldest synagogue structure in Ottawa, with congregational roots as far back as 1892. That's when Adath Jeshurun was formally founded with 35 families from the Ottawa Jewish community.

In its formative years, the congregation moved from its very first location on Murray Street in 1895, to King Edward Avenue in 1904. But as the Jewish community grew in this city, so too did the need for more synagogues. The early 1900's saw the establishment of Agudath Achim (1902), Machzikei Hadas (circa 1906), and B'nai Jacob (1910). Congregation Beth Shalom emerged in 1956 when the two oldest congregations in Ottawa, Adath Jeshurun and Agudath Achim, amalgamated. (B'nai Jacob joined 15 years later, in 1971.) With the construction of the building on Chapel Street, designed by Hazelgrove & Lithwick, Beth Shalom became the only downtown Jewish congregation in Ottawa.

The legacy of the Adath Jeshurun and Agudath Achim congregations lives on here in Beth Shalom. Two memorial cornerstones from each of the two synagogues are inlaid in our smaller Chapel, and the decorative circular stained-glass window dedicated to Mrs. A. J. (Lillian) Freiman and found in the main sanctuary was originally in Adath Jeshurun. The other eight stained-glass windows—designed by Dutch artist, Leo Lubbers—illustrate the Jewish holy days and festivals of Shabbat, Rosh Hashanah and Yom Kippur, Sukkot, Shemini Atzeret, Simchat Torah, Chanukah, Purim, Pesach, and Shavuot. They, too, grace our sanctuary, which has been a place of spiritual reflection and prayer for Ottawa families, out-of-town visitors and dignitaries over these many years.

Congregation Beth Shalom has had a long and memorable history in Ottawa. We continue to be a downtown presence in this nation's capital, offering traditional services with a modern approach. We put much faith in our future, and invite you to join us in prayer and celebration, in study, and for our various special events and programs.

BETH SHALOM PROGRAMMING FOR 2003/2004

The Marketing Committee approved the following programming ideas on July 30th, 2003. In attendance were all four members of the committee: Cantor Daniel Benlolo, Jennifer Baker, Kinneret Globerman, and Dr. Ralph Paroli.

- diversified programs to appeal to everyone: singles, youth, children and families (e.g., a special Israel-support program);
- Friday-night dinners;
- two special Shabbatons: one on Sephardi Jewish melodies and liturgy; the other on Beth Shalom liturgy;
- a Purim family party;
- a Hamantaschen bake-sale;
- a monthly book club;
- a New Member and Board of Governors Shabbaton (where everyone is introduced to one another); and
- a New Cantor Shabbaton with Cantor Benlolo, Sephardi-style, including lunch, musicology, discussions. People will be able to pick and choose what they want to attend (and pay only for what they attend).

RABBI BARRY I. WOOLF



Rabbi Woolf was born and educated in London, England. He was ordained in London in 1960. After many years as a pulpit rabbi with full congregational responsibilities, Rabbi Woolf now serves the broader community as a chaplain, teacher and addiction specialist with Fifth Steps experience. He feels that this independent position in the community makes him more approachable to the chemically dependent ready for help, and that his ability to speak Yiddish makes him particularly accessible to elderly clients. Rabbi Woolf provides both individual counseling and group support. His work in the field includes:

- Former Jewish Chaplain for Minnesota State Hospitals and Prison
- Consultant, Johnson Institute for Alcohol and Drugs of Minnesota
- Task Force on Drug Abuse, Federation of Jewish Philanthropies of New York
- Consultant/Lecturer, Hazelden Rehabilitation Center of Alcohol and Drugs
- Member, Governor's Task Force of Minnesota on Drug Abuse
- Founding Rabbi of Jewish Recovery Network, Minnesota
- Founding Rabbi of Jewish Association of Chemical Dependent People and Significant Others, New York City
- Talmud Torah, Minneapolis, Minnesota
- Ritual Director, Hodroff and Sons Funeral Homes, Minneapolis, Minnesota
- Support Rabbi, B'nai Emet Synagogue, Minneapolis, Minnesota

Rabbi Woolf's current chaplaincy services include grief counseling and pastoral care to the infirmed, homebound and their families. He assists unaffiliated Jews with lifecycle events such as weddings, funerals and unveilings. Always a teacher, he is a frequent lecturer to schools and churches and a private tutor in Hebrew, Bar/Bat Mitzvah training and Jewish studies.

Rabbi Woolf lives in Minneapolis with his wife. The Woolfs have a son, Chaim – married to Yael – and a grandchild, Asher. He will be with Congregation Beth Shalom for the duration of the holidays.

Cantor Gary Zener

Cantor Zener was born and educated in Canada. He obtained his Bachelor of Sacred Music and Diploma of Certification as Chazzan, from the Jewish Theological Seminary in New York in 1983. He is a member of the Cantor's Assembly of America since 1983 and was a member of the Council of Christians and Jews from 1990 to 1997. He has 20 years of experience as a full-time professional Cantor. Cantor Zener brings with him lots of enthusiasm and experience in teaching adults and children. He served as Chazzan for Temple Beth Tikvah in Greenacres, Florida from 1999 until July 2003. Previously he was a Chazzan for Congregation Beth Tzedec in Calgary from 1990-1997. During this time, he established a Youth Chorale, prepared children for their Bar/Bat Mitzvahs and organized/directed an annual Cantorial Concert as well as an Adult Congregational Choir.



Drawing courtesy of Cantor Daniel Benlolo

CANTOR DANIEL BENLOLO



Dear Fellow Congregants,

Although I am unable to be with you in “body” for these High Holiday services (as I am fulfilling the remainder of my contract with Beth Shalom West), I am indeed here with you in “spirit”.

I would like to express my pleasure and gratitude for the opportunity given to me to serve as Chazzan of the most prestigious synagogue in Ottawa, wherein lies the history of many families in this community. I feel rewarded because the efforts to establish myself in Ottawa have come to fruition. I intend to respect the traditions of the position I have accepted, while at the same time, bring in new and exciting concepts.

On a more personal note, I am eager to get to work – and to work with you to make Beth Shalom once again the desired synagogue in Ottawa to be affiliated with. I strongly believe that Beth Shalom is one of the most integral and historical components of the Ottawa Jewish Community. Together we will be able to bring a new dimension to this synagogue as we revive and rejuvenate our foundation. I am confident that the challenge exists to make things flourish once again. My goal is commitment. I will raise my commitment level to the point of no return, and I guarantee you that **we will** go forward towards a bright and fruitful future **together**.

Opportunity. I have been thinking a lot about that word as I am about to begin my new position. It is not just an opportunity for me, but an opportunity for all of us to reshape this synagogue, to make it more responsive to the vision that we will develop over the months and years to come.

As this New Year unfolds, my wish is to be able to meet all of you personally and work with you in bringing the current generation of families of our founding members back to our congregation. It is also my desire to attract all the unaffiliated families in the Ottawa area to join our Beth Shalom family.

On behalf of my family – Muriel, Jonathan, Eve, Shira and Michael – I would like to wish you *L'Shanah Tovah tika-teyv*. May the coming year bring you health, happiness and peace, and may you all be inscribed for a good year.

B'Shalom oo'Vracha,

With peace and blessing,

Cantor Daniel Benlolo

WELCOME TO THE 21ST CENTURY

by Evelyn Greenberg

What fun Shul is since becoming a mixed (family) seating sanctuary!

On Saturday, July 5th, I attended Shabbat services and not only did I sit with my new seat partner – my husband – I also had an honour. Let me tell you how that feels.

Are you interested in contributing an article?

We are always 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, recipes, stories and suggestions (please call Gloria at 789-3501).

Shana Tovah oo'Metouka!

I should start by saying that I was one of those members who had no fixed position on either separate-seating services or mixed-seating. After 44 years of sitting with the women and enjoying shul that way, I nonetheless chose to go with the majority on the vote, believing it was time for a different approach to attract new and younger members into the shul and bring our shul into the 21st century. I am now completely converted to the mixed (family) seating.

When President Jack Shapiro asked me to deliver the ***Prayer for the Welfare of the State of Israel***, I was surprised at how honoured I felt. Walking up the centre aisle for the first time ever had been enough excitement for one day. Nevertheless, I climbed the steps, sat beside Jack and waited for my turn. I then gazed at our beautiful sanctuary from a new perspective. 'Wow! What a stunning shul and how fortunate we are to have it' was my reaction. I felt like a Rabbi as I delivered the prayer. Afterwards, I walked by the women to shake hands and give them high-fives. We had arrived and it felt good.

As I walked to my seat, the men said 'Yasher Koach' and I inwardly blessed all those who had worked so hard to bring the shul to this important moment. Nothing significant has ever been achieved without perseverance and dedication. Mixed (family) seating has been well worth the effort.

I did not have the nerve to say a *shehecheyanu* before delivering my prayer but I wanted to. I felt proud and grateful being up on that *bimah* for the first time. A hearty thank you to all who voted for progress.

Yahrzeit Plates

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

The tax-deductible charge for individual plates is \$250, which includes the cost of inscription. Members interested in perpetuating the name of a deceased family member are asked to contact the Shul Office at 613-789-3501.

ROSH HASHANAH – IN BRIEF

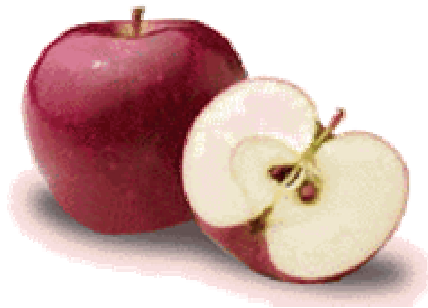
mainly from: www.vjholidays.com/

Five thousand, seven hundred and sixty-four years ago the world experienced the very first Rosh Hashanah. According to Rabbi Eliezer, it was on this day that Adam was created. G-d's creation was complete. Our sages tell us that on this very day, Adam violated the commandment that G-d gave him — the prohibition to eat from the Tree of Life. On this day, G-d said to Adam: "As you were judged before me this day and emerged forgiven, so will your children be judged before me on this day and emerge forgiven." Thus, from the beginning of our history, Rosh Hashanah has been marked with judgement and forgiveness. On Rosh Hashanah, we celebrate the creation of the world, we mark the Kingship of G-d, and we stand in judgement as His humble servants.

Special Foods: Unlike the Sabbath, when it is customary to make a *bracha*, or blessing, over two twisted loaves, on Rosh Hashanah the blessing for bread is made over two round *challah* loaves. One reason is that a round *challah* symbolizes a crown; a reminder of the Kingship of G-d, the holiday's most important theme. Another explanation is that the round shape is a symbol of the circle of life and our hope that our lives will continue without end.

Some bake their *challah* with a ladder on top as a reminder that G-d decides who will ascend and descend the ladder of life. A lesser-known custom is baking *challah* in the shape of a bird as described in Isaiah: 31:5: "As hovering birds, so will the Lord protect Jerusalem."

During the High Holidays, many cooks make a special effort to make recipes with honey, such as honey cakes. During *Kiddush*, a special blessing is recited before and after the apples are dipped into honey: "May it be your will, O Lord our G-d, and G-d of our fathers, to renew unto us a happy and sweet year."



Another unique, cooked dish eaten on Rosh Hashanah is *tzimmes*, which literally means a mixture, and is made from carrots, cinnamon, yams, prunes and honey. The carrots are traditionally cut in the shape of coins, another symbol of wealth for the new year. It is customary, however, to avoid eating nuts since the Hebrew letters of the word *egoz*, or nut, have the same numerical value as the Hebrew word for sin.

Tashlich: On the afternoon of the first day of Rosh Hashanah, it is customary to perform a ritual known as

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.

tashlich. The ritual involves walking to a river or any body of water and reciting specific prayers. Either the emptying of one's pockets or the tossing of breadcrumbs, symbolizing the casting-off of our sins, which are carried away by the water, accompanies the prayer.

YOM KIPPUR – IN BRIEF

Yom Kippur's principal theme is atonement. Our deeds are recorded on Rosh Hashanah in the Heavenly Court; on Yom Kippur, the "Books of Judgement" are sealed. The Day of Atonement combines the elements of remorse and confession with those of prayer and spiritual purification. To enhance this process, we fast in accordance with the biblical command "*you shall afflict your souls*" (Lev. 23:23-32). Yom Kippur is also a Holiday (Yom Tov). According to tradition, Yom Kippur is the day on which Moses descended from Mt. Sinai with the second Tablets of Stone, forty days after the collective sin of the Golden Calf. This time he was greeted with joy.



In Temple times the people celebrated the successful emergence of the High Priest from the holy sanctuary after he had atoned for the entire community. There was singing and dancing. With the emerging innocence, as Yom Kippur day progressed, it was also customary for potential grooms to choose their future brides.

In honour of the holiday (Yom Tov), it is customary to wear best clothes and to prepare the house as we would for Shabbat and other festivals.

U'NETANEH TOKEF

“LET US TELL HOW UTTERLY HOLY THIS DAY IS”

(www.ou.org/chagim/roshhashannah)

The Background

The prayer entitled "U'Netaneh Tokef" is attributed to a Rabbi Amnon of Mainz, Germany, who lived about one thousand years ago. The story behind this piyut, a prayer-poem, is sad and poignant, and may shed light on the prayer itself.

The Bishop of Mainz summoned Rabbi Amnon, a great Torah scholar, to his court and offered him a ministerial post on the condition that Rabbi Amnon would convert to Christianity. Rabbi Amnon refused. The Bishop insisted and continued to press Rabbi Amnon to accept his offer. Of course, Rabbi Amnon continued to refuse. One day, however, Rabbi Amnon asked the Bishop for three days to consider his offer.

As soon as Rabbi Amnon returned home, he was distraught at the terrible mistake he had made of even appearing to consider the Bishop's offer and betraying G-d. For three days he could not eat or sleep and he prayed to G-d for forgiveness. When the deadline for his decision arrived, the Bishop sent messenger after messenger to bring Rabbi Amnon, but he refused to go. Finally, the Bishop had him forcibly brought to him and demanded a response. The Rabbi responded, "I should have my tongue cut out for not having refused immediately". The Bishop angrily had Rabbi Amnon's hands and feet cut off and then sent him home.

A few days later was Rosh HaShanah, and Rabbi Amnon, dying from his wounds, asked to be carried to shul. He wished to say the Kedushah to sanctify G-d's Name and publicly declare his

faith in G-d's Kingship. With his dying breath, he uttered the words that we now know of as the "U'Netaneh Tokef".

Three days later Rabbi Amnon appeared in a dream to Rabbi Kalonymous ben Meshullam, a scholar and poet, and taught him the exact text of the prayer. Rabbi Amnon asked that it be sent to all Jewry and that it be inserted in the prayers of Rosh Hashanah and Yom Kippur for all time.

The prayer portrays G-d as a Shepherd over His flock, counting and examining each sheep one by one as it passes under His rod. So does He review the flock of humanity one by one, determining each individual's fate for the coming year.

But the individual human being is not just a helpless sheep! Rather, he and she can contribute to their verdict by altering their behaviour towards G-d and Man, specifically in the areas of sincere Repentance, Prayer from the heart and Charity given with a cheerful spirit. ↓

"Let Us Tell How Utterly Holy This Day Is"

The Full Text

[\(www.ou.org/chagim/roshhashannah/\)](http://www.ou.org/chagim/roshhashannah/)

The following is the full translated text of the great prayer, "U'Netaneh Tokef," attributed to Rabbi Amnon of Mainz, as related to Rabbi Kalonymous ben Meshullam.

THE ARK BEING OPEN

Congregation and Chazzan:

So now, the Kedushah prayer shall ascend to You, for You, our G-d, are King.

Congregation and Chazzan:

Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted; Your throne will be firmed with kindness and You will sit upon it in truth. It is true that You alone are the One Who judges, proves, knows, and bears witness; Who writes and seats, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles – it will read itself, and everyone's signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them – and they will say, *'Behold, it is the Day of Judgement, to muster the heavenly host for judgement!'* – for they cannot be vindicated in Your eyes in judgement.

Chazzan:

All mankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

Congregation, then Chazzan [in some congregations this is recited only by the Chazzan]:

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.

Congregation aloud, then Chazzan:

But REPENTANCE, PRAYER and CHARITY

Remove the Evil of the Decree!

Congregation and Chazzan:

For Your Name signifies Your praise: hard to anger and easy to appease, for You do not wish the death of one deserving death, but that he repent from his way and live. Until the day of his death You await him; if he repents You will accept him immediately.

Chazzan:

It is true that You are their Creator and You know their inclination, for they are flesh and blood. A man's origin is from dust and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream.

Congregation aloud, then Chazzan:

But You are the King, the Living and Enduring G-d.

THE ARK IS CLOSED

Congregation, then Chazzan:

There is no set span to Your years and there is no end to the length of Your days. It is impossible to estimate the angelic chariots of Your glory and to elucidate Your Name's inscrutability. Your Name is worthy of You and You are worthy of Your Name, and You have included Your Name in our name.

Congregation Beth Shalom

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President:	Jack Shapiro	Guest Rabbi:	Barry I. Woolf
Vice-President:	Dr. Harold Sachs	Guest Chazzan:	Gary Zener
Vice-President:	Ruth Freiman	Chazzan Sheni:	Howard Dover
Treasurer:	Dr. Ralph M. Paroli	Chazzan:	Daniel Benlolo
Secretary:	Lew Levy	Immediate Past-President:	Tom Gussman
Parnass:	Alan Baker	Executive Secretary:	Gloria Trainoff

Newsletter Committee

Kinneret Globerman
Ralph M. Paroli

**FIRST DAY OF ROSH HASHANAH –
SHABBAT**

SATURDAY, SEPTEMBER 27 – TISHREI 1

Morning Service8:00 a.m.
Torah Reading (Gen. 21:1-34; Num. 29:1-6;
Haft. I Sam. 1:1-2:10).....9:35 a.m.
Sermon (No shofar blowing on Shabbat)..... 10:15 a.m.
Musaf.....10:45 a.m.
Mincha with Torah Reading (Deut. 32:1-12)
followed by Maariv6:35 p.m.
Candle-lighting after 7:35 p.m.

*(Lehadlik Ner Shel Yom Tov and
Shehecheyanu)*

SECOND DAY OF ROSH HASHANAH

SUNDAY, SEPTEMBER 28 – TISHREI 2

Morning Service...8:00 a.m.
Torah Reading (Gen. 22:1-24; Num. 29:1-6;
Haft. Jer. 31:1-19 / Some identify the same
text as Jer. 31:2-20)9:35 a.m.
Sermon followed by Shofar blowing.... 10:15 a.m.
Musaf.....10:45 a.m.
Mincha followed by Tashlich...6:00 p.m.
Yom Tov concludes 7:33 p.m.

TZOM GEDALIA (FAST DAY)

MONDAY, SEPTEMBER 29 – TISHREI 3

Fast begins 6:18 a.m.
Morning Services will commence with Selichot
& Shacharit
(Ex. 32:11-14; 34:1-10)7:00 a.m.
Evening Services – Mincha (Ex. 32:11-14;
34:1-10; Haft. Isa. 55:6-56:8)6:05 p.m.
Fast ends..... 6:55 p.m.

SHABBAT SHUVAH – SEDRA HA'AZINU

FRIDAY, OCTOBER 6 – 7 TISHREI

Candle-lighting before 6:15 p.m.
Mincha-Kabbalat Shabbat.....6:20 p.m.

SATURDAY, OCTOBER 4 – 8 TISHREI

Shacharit (Deut. 32:1-52; Haft. Hos. 14:2-10,
Micah 7:18-20; Joel 2:15-27)9:00 a.m.
Shabbat Shuvah Drasha5:20 p.m.
Mincha (Deut. 33:1-17)..6:10 p.m.
Maariv.....7:13 p.m.
Shabbat ends7:22 p.m.

(Kiddush HaLevanah, weather permitting)

YOM KIPPUR SERVICES 2003 - 5764

EREV YOM KIPPUR

SUNDAY, OCTOBER 5 – 9 TISHREI

Shacharit..8:15 a.m.
Mincha-Vidui-Confession..2:30 p.m.
Candle-lighting..before 6:17 p.m.
Kol Nidre6:20 p.m.

*(Lehadlik Ner Shel Yom HaKippurim &
Shehecheyanu)*

YOM KIPPUR

MONDAY, OCTOBER 6 – 10 TISHREI

Shacharit...8:30 a.m.
Torah Reading (Lev. 16; Numb. 29:7-11;
Haft. Isa. 57:14-58:14)11:15 a.m.
Sermon and Yizkor approximately 12:15 p.m.
Musaf.....1:00 p.m.
Mincha. (Lev. 18; Haft. Book of Jonah; Micah
7:18-20)4:20 p.m.
Neilah..... 6:10 p.m.
Maariv (conclusion with Shofar) and children's
Havdalah7:10 p.m.
Fast Ends..... 7:17 p.m.

*(Kiddush HaLevana if missed last week and
weather permitting)*