



Winter to Spring 2005



Tu B'Shevat – Wishing All The Trees A Very Happy New Year!

(courtesy of <http://www.jewfaq.org/holiday8.htm>)

The 15th day of the month of Shevat marks the beginning of the "new year" for trees. Tu B'Shevat is the new year for the purpose of calculating the age of trees for tithing. The Torah states that fruit from trees which were grown in the land of Israel may not be eaten during the first three years; the fourth year's fruit is for G-d, and after that, the fruit can be eaten. Each tree is considered to have aged one year as of Tu B'Shevat, no matter when in the year it was planted. It is customary to plant trees and partake of the fruits of the land of Israel to mark the occasion.

(continued on p. 5 – Tu B'Shevat)

UPCOMING EVENTS

Tu B'Shevat	.....	Jan. 25
Purim	.....	Mar. 25
Passover Seders		
(1st Seder)	.....	Apr. 23
(2nd Seder)	.....	Apr. 24
Last day of Passover	.....	May 1

INSIDE THIS ISSUE

1. Reflections.....	2
2. Kids' Page	4
3. Tu B'Shevat Recipes	6
4. Purim	7
5. Dress Code.....	9

A Message From Our President

At the time of this reporting, we as a people are preparing for the celebration of Tu B'Shevat and have enjoyed the festival of Chanukah.

Since Rosh Hashanah, Congregation Beth Shalom's lights have been rekindled with many beautiful celebrations. We would like to extend a hearty Mazel Tov to Benjamin Globerman, Sam Lesh, Joey Nadolny, Jason Gencher, Ethan Somberg and Joshua Logue who have become Bar Mitzvot and Jessica Cantor, Sonya Bettman, Jenna Katz and Sarah Boivin who have made history at Beth Shalom by reading haftorahs for their Bat Mitzvahs. You and your families have given new life to the *new* Beth Shalom.

We at Beth Shalom recognize that our high school students need 40 hours of volunteer work in the community before they can graduate. We are inviting our male high school students of Bar Mitzvah age to register in helping out with our daily minyan. This is an easy way of obtaining the hours of community work that they need while fulfilling a very important mitzvah. Please have them call our synagogue office to register. They will always be welcome.

As the candles on the Menorah glimmered this year, I reflected on the past year and celebrated the success of one of the most important items of my mandate as your President. From an operational standpoint, Congregation Beth Shalom is now **debt free**. This was realized with the sale of the

Rabbi's house at 600 Besserer Street on December 1, 2004. I think that I can safely say that it has been decades since our Shul has been debt free. I would like to thank Mel Schwey and Fred Cogan who helped in the process of selling the house and doing all the legal work that went with it.

Anyone visiting Beth Shalom's office since Rosh Hashanah has noticed a tremendous positive change. I would like to wish a hearty Yasher Koach to Nikki, Margo, Carol-Sue and all the others for cleaning up our office and conducting the office in a business-like manner. The change has been noticeable to all.

By the time you receive this Bulletin, Stage 1 of our renovations will have been completed. I want to thank and congratulate all the members who pledged

their money so that these changes could take place. It is now time to pay your pledges, so I ask you, if you have not sent in your payment, please do so immediately as we have to pay the tradesmen who



performed this work. All donations paid prior to the end of the year will receive credit on the 2004 tax year.

Carol-Sue and I would like to wish you well. We invite you to please come to Shul to see all the positive renovations and innovations to our building and our services.

Jack Shapiro
President[☆]

A Message From Our Cantor

Chanukah, the Jewish Festival of Rededication, also known as the Festival of Lights, is probably one of the best known Jewish holidays, not because of any great **religious** significance, but because of its proximity to Christmas. Many non-Jews (and even many assimilated Jews!) adopt many of the Christmas customs, such as elaborate gift-giving and decoration. It is bitterly ironic that this holiday, which has its roots in a revolution against assimilation and the suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar.

Chanukah recalls the victory of a militarily weak but spiritually strong Jewish people over the mighty forces of a ruthless enemy that had overrun the Holy Land and threatened to engulf the land and its people in darkness.

The miraculous victory -- culminating with the rededication of the Sanctuary in Jerusalem and the rekindling of the Menorah, which had been desecrated and extinguished by the enemy -- has been celebrated annually ever since during the eight days of Chanukah, especially by lighting the Chanukah Menorah, also as a symbol and message of the triumph of freedom over oppression, of spirit over matter, of light over darkness.

Salom D'Italia Megilla



Apart from this, it was also a struggle by the Jewish people for their spiritual continuity.

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 as soon as possible. Our Clergy and Visiting Committee can then visit at their earliest convenience. This is necessary, as the hospitals do not always keep proper records, and it can be quite some time before we find out that someone has been admitted. So if you would like a visit to take place, please inform our office at the earliest opportunity.

Their religion and culture, the very essence of Jewish existence, was threatened by a dominating civilization. They resisted both personal and spiritual annihilation.

Even today, when celebrating Chanukah, Jews all over the world are still mindful of the analogy between the Hasmoneans' resistance to Hellenism and the modern-day dilemma of the Jewish people wanting to preserve their faith and traditions while surrounded by different cultures and religions.

On a more personal note, celebrating the holiday of Chanukah with our Beth Shalom family has given me the drive to continue the dream that we have embarked together and to see it through. We can look back at our achievements and feel proud but we must not lose momentum. It is my hope and determination to make this coming year just as successful and even more so, for *our* congregation.

My wife Muriel, my children Jonathan, Eve, Shira, Michael, and I wish all our Beth Shalom family a *Chag Urim Sameach*.

Musically yours,
*CDB**

TU B'SHVAT WORD FIND

ALL THESE WORDS HAVE TO DO WITH
TU B'SHYAT. CAN YOU FIND
AND CIRCLE THEM? (CAN APPEAR
FORWARDS, BACKWARDS, ANGLED...)

P	B	G	H	J	Q	S	E	E	R	T
Q	O	F	G	Y	E	L	R	A	B	J
W	K	M	F	K	R	P	S	X	O	W
E	S	D	E	E	W	I	D	C	L	H
R	E	R	S	G	I	F	F	V	I	E
T	R	A	A	L	R	U	G	S	V	A
Y	A	T	D	E	E	A	H	E	E	T
M	J	N	A	O	Y	Y	N	T	S	H
U	K	A	S	U	R	W	J	A	K	G
I	O	L	X	Y	T	T	E	D	T	F
S	E	P	A	R	G	R	K	N	P	E

TREES

FIGS

DATES

MAASER

OLIVES

BOKSER

POMEGRANATE

NEW YEAR

PLANT

WHEAT

BARLEY

GRAPES

Tu B'Shevat

(continued from p. 1)

Tu B'Shevat, the 15th day of the Jewish month of Shevat, is a holiday also known as the New Year for Trees. The word "Tu" is not really a word; it is the number 15 in Hebrew, as if you were to call Canada Day "I July" (in Roman numerals).



Judaism has several different "new years". This is not as strange a concept as it sounds at first blush; in North America, we have the calendar year (January-December), the school year (September-June), and many businesses have fiscal years. It's basically the same idea with the various Jewish new years.

Tu B'Shevat is the new year for the purpose of calculating the age of trees for tithing. See Lev. 19:23-25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for G-d, and after that, you can eat the fruit. Each tree is considered to have aged one year as of Tu B'Shevat, so if you planted a tree on Shevat 14, it begins its second

year the next day, but if you planted a tree two days later, on Shevat 16, it would not reach its second year until the next Tu B'Shevat.

Tu B'Shevat is not mentioned in the Torah. It is mentioned once in the Mishnah, and the only thing said there is that it is the new year for trees, and there is a dispute as to the proper date for the holiday. (Beit Shammai said the proper day was the first of Shevat; Beit Hillel said the proper day was the 15th of Shevat. As usual, we follow Beit Hillel.)

There are a few customs or observances related to this holiday. One custom is to eat a new fruit on this day. Some people plant trees on this day. A lot of Jewish children go around collecting money for trees for Israel at this time of year.

It is the custom on Tu B'Shevat to eat from the seven species for which G-d praised the land of Israel: "...a land of *wheat* and *barley* and [*grape*] vines and *fig* trees and *pomegranates*, a land of *olive* trees and [*date*] honey" (Deut. 8).

Examples of various foods used for Tu B'Shevat:

1. acorns
2. almonds
3. apples
4. apricots
5. avocado
6. barley

7. blueberries
8. boisenberries
9. brandy
10. brazil nuts
11. butternuts
12. cake, crackers
13. carob
14. cashews
15. cherries
16. chestnuts
17. chocolate
18. clementines
19. coconut
20. coffee
21. crab-apples
22. custard apples
23. dates
24. etrog (citron)
25. figs
26. gooseberries
27. grapes (raisins)
28. grapefruit
29. guavas
30. hackberries
31. hazelnuts
32. kumquats
33. limes
34. lemons
35. lupins
36. lychees
37. mango
38. maple syrup
39. mulberries
40. nectarines
41. oatmeal
42. olives
43. oranges
44. pamellos
45. papaya
46. passion fruit
47. peaches
48. pears
49. pecans
50. persimmons
51. pine seeds
52. pistachios
53. plums (prunes)
54. pomegranates
55. quinces

Endowment Fund

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

Tu B'Shevat Fruitcake

(courtesy of MILAH, Ulpan Yerushalayim)
(Good recipe for a Tu B'Shevat Seder.)

This fruitcake is lighter than the classic version.

You will need:

- ½ cup brown sugar
- ¾ cup sifted flour
- ½ tsp baking powder
- 2 eggs
- 1 cup dried fruit
- 1 cup mixed nuts: almonds, macadamias, walnuts, pecans, etc.

1. Mix all ingredients together.
2. Put in a greased loaf pan.
3. Bake at 350 degrees F in a preheated oven until brown.
4. Stick a toothpick in the center to check if the cake is done. If it comes out clean, you can let it cool, then enjoy!

Serves 8



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Tu B'Shevat Fruity Chicken

(<http://209.58.241.78/vjholidays/tubshevat/recipes.htm>)

This dish is both sweet and tart. As a bonus, if you remove the skin and fat from the chicken, and exclude the almonds, it's low-fat.

You will need:

- 1 large onion
- 1 tbsp oil
- 1 chicken, quartered
- ¼ tsp ginger
- ½ tsp cinnamon
- ¼ cup apricot jam
- 1 cup orange juice
- juice of one lemon
- 2 cups chicken broth or water
- 1 cup prunes, pitted
- 1 cup dried apricots
- 1 cup roasted, unsalted almonds (½ cup chopped coarsely; ½ cup whole)
- salt and pepper to taste

1. Chop the onion. Sauté in large pot with oil until soft, but not browned.
2. Remove skin and fat from chicken. While onion is cooking, mix ginger and cinnamon and sprinkle on chicken pieces.
3. When onion is finished, place chicken in the pot, and brown on all sides.
4. Add all other ingredients, but reserve the ½ cup whole almonds for a garnish.
5. Cook over a low flame for at least 40 minutes, keeping an eye open to make sure there is enough liquid. Add more broth if necessary.
6. Add salt and pepper to taste.
7. Serve with rice and garnish with remaining almonds.

Variation: Skip the almonds and add different dried fruit such as pears, cherries, or currants. Also works well with dried apples if you also substitute the orange juice for apple juice. This also works well with beef. Just cook longer, and don't brown the meat in the beginning.

Serves 4-6

Purim: Religious Meaning

By: Amy J. Kramer

http://www.everythingjewish.com/Purim/Purim_religious_sig.htm

Mishenichnas Adar, marbim be'simcha.

With the beginning of Adar rejoicing is increased. (Taanit 29a).

The central theme of Purim is celebration. The hilarity of Purim has always been a welcome respite from the grind of daily life in exile. It is almost as if G-d was telling past and future generations to stop what they are doing and remember, even if it is not readily apparent, "I am watching over you. Be happy!"

Purim and Yom Kippur: The Day of Atonement and the holiday of Purim would seem to be the two most unlikely holidays to have anything in common. Yom Kippur is a day of sanctity and solemnity. Purim is a day of unrestrained revelry and irreverence. Yet, both holidays represent times of fateful decision-making: Yom Kippur, where an individual's fate is decided, and Purim, where the fate of an entire nation was decided. They even share the same root -- *Pur*, the Hebrew word for lots.

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 \$250, 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.

Hester Panim: Curiously, the name of G-d never appears in the book of Esther. G-d's presence, usually so obvious, seems to be hidden. But as the Purim story unfolds, it becomes very clear that G-d is very much a

part of the story. It is G-d Himself who very carefully manages the events, ensuring the survival of His people. In Hebrew, this is called *hester panim*, the hidden face of G-d. Purim stresses the message that although human beings appear to be in charge of their destiny, G-d actually pulls the strings from heaven, changing the fate of individuals and nations.

But if G-d *pulls the strings*, then why didn't He simply foil Haman's evil plan? Why was it necessary for the Jews to bear arms and fight for their very survival? It must be that G-d had a purpose for the events to unfold as they did. In the story of Purim, the Jews chose to assimilate and embrace a foreign culture at the very time they should have been preparing to return to the Land of Israel. So, we believe, G-d created events to nudge our people back on His desired course.

Purim is not the only time Jews were saved from imminent destruction. Since then, unfortunately, Jews all over the world have experienced small Purims. Each Purim, Jews everywhere remember the dangers we face in exile and celebrate the miracle of our very existence.

One famous event involved the community of Frankfurt-am-Main, known as the Wintz Purim. In 1614, Jews were driven from the city by an angry mob led by a Wintz Fettmilch. The emperor intervened and Fettmilch was executed. The Jews returned to the city.

Purim Day: On Purim morning the Megillah is read. It is a mitzvah for both men and women to hear every word of the Megillah. Therefore, you will find very little talking during Megillah readings in most synagogues, except, of course, when the name Haman is recited.

Costumes: It is a custom to arrive at shul in costume. This is true of adults as well as children, but mostly children. The dress-up aspect of Purim adds to its carnival nature. Costumes may be purchased or homemade.

Children love to dress in costume and, after the Megillah reading, many synagogues hold Purim parades or Purim *shpiels*, small plays will lots of silly jokes, with judges and prizes for the best costume. This also helps ensure good behaviour during the lengthy reading of the Megillah.

Graggers: This word means ‘noisemaker’ in Yiddish. In Hebrew, they are called *Ra’ashanim* which means to make a lot of noise. *Graggers* come in many shapes and sizes. What is important is that you use them every time the name Haman is read out loud.

Mishloach Manot: It is a special mitzvah to send food packages or baskets to friends and relatives on Purim. This custom finds its origins in the Megillah when Mordechai declared the holiday of Purim as a time “*of feasting and gladness and of sending food to one another, as well as gifts to the poor*”.

The only requirement is that the food baskets contain at least two different foods that require two separate blessings, and they be sent to at least two different people.

Matanot L’evyonim: Gifts to the poor was the second requirement Mordechai made for Purim. Today, it is customary to make donations to charitable organizations, often in lieu of sending dozens of elaborate food packages.

Hamantashen: These are small, three-cornered pastries filled with fruit jams or poppy seeds. Hamantashen is Yiddish for

Haman’s pockets. In Hebrew, they are called *Oznei Haman*, which means Haman’s ears. The three-cornered shape is supposed to look like the hat that Haman was said to have worn.

Purim Seudah: In the late afternoon, it is customary for family and friends to gather for a festive meal, or *Purim seudah*. There are no specific rituals for the *seudah*. Just have fun being together.

Shushan Purim: Because it took the Jews of Shushan, a walled city, an extra day to fight their enemies, they did not rest until the 15th of Adar. For this reason, the rabbis said that all walled cities should observe Purim on the 15th day of Adar instead of the 14th. Today, this only applies to the Jews of Jerusalem, also a walled city, who observe Purim on the 15th, while friends or family members in cities like Tel Aviv celebrate a day earlier.

Purim Katan: During the Jewish Leap Year, there is a second month of Adar, which is called *Adar Sheni*. When this happens, a “small Purim” is observed on the 14th of the first Adar, and the big Purim celebration takes place on the 14th of the second Adar.



DRESS AND DECORUM: A BETH SHALOM PRIMER

With all of the Bar and Bat Mitzvahs held recently at Beth Shalom, many people new (and not so new) to our sanctuary have been among the invited guests. Some of our regular members were surprised to see some fashion statements that were probably better left for other venues. Our synagogue, after all, is traditional with Orthodox liturgy. So, to serve as a reminder for friends, relatives and guests our members might be bringing in future, herein is a short primer on dress and decorum at Beth Shalom.

- It is urged that men wear jackets at all times. A gentleman not wearing one will not be allowed access to the bima.
- Women must cover their shoulders and upper arms. Sleeveless tops and bare arms are not appropriate attire. Low-cut and plunging necklines, and mini skirts, are not appropriate for regular services. A woman not wearing modest dress will not be allowed access to the bima.
- Married women must wear coverings for their heads (hats or doilies).
- Women should wear nylons to shul. The dress code for women applies to post-Bat Mitzvah age.
- Only children are all allowed to congregate on the bima.
- Congregants should be sensitive to their fellow daveners. If people want to carry on extended conversations, they are asked to leave the sanctuary so as not to disturb other members.

Rabbi Hayim Halevy Donin sums it up best in his classic text, *To Be A Jew*: "The holiness of a Beit Knesset, a synagogue sanctuary, and that of a Beit Midrash, a study hall, is great indeed. We are cautioned to be aware of the Divine Presence who always dwells therein, and to behave and dress, as well as pray accordingly." The rest, to quote one of our sages, is commentary.

Congregation Beth Shalom

**151 Chapel Street
Ottawa, ON K1N 7Y2
Telephone: 613-789-3501
FAX: 613-789-4438**

www.bethshalom.ca

President: Jack Shapiro	Parnass: Allan Baker
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