

KEREN OR

Keren Or is a publication of Or Shalom Synagogue

Opening Or Shalom's Spiritual Treasure Chest

Rabbi Hannah Dresner

As summer draws to a close, I write to you with pride and excitement about the many points of entry into the *Yamim Noraim* that Or Shalom offers community members, guests, and seekers.

We are *daveners* and meditators, teachers and students, singers, dancers, musicians and poets, public speakers and compassionate listeners, intellectuals, empaths and activists. We are charismatic leaders and quiet organizers of loving kindness, and we are children and elders. That's why we need a multiplicity of options for participation, and that's why my dream for Or Shalom is that we stretch to support a breadth of human flourishing.

The season of our High and Holy Days opened as we observed *Tisha B'Av*, sitting, momentarily, in acknowledgment of the brokenness from which we wish to heal into stronger, more joyful versions of ourselves. Our service was both literary and visceral, alternating between short teachings, chanting of the traditional *Eicah* poems, and long, meditative singing.



photo courtesy: Anita Laura Fonseca

An artistic collaboration is planned for *Lel Selichot* on September 16, the Saturday evening just prior to *Rosh Hashanah*. At that time, we'll be taught a lesson on *teshuva* about the redemption in identifying particles of goodness in others and in ourselves. The teaching will be imparted in a variety of ways - told as story, performed as dance, and translated into musical improvisation.

Between these opportunities to engage in study and prayer, Or Shalom will gather in communal dialogue on September 10 to share our values regarding how we might allocate the *tzedaka* we'll collect before *Kol Nidre*.

Earlier that day, our youth will meet for their own orientation to the High Holidays, including blowing *shofar*.

We will have spent an August Sunday morning swapping clothing while enjoying mimosas, thinking toward our fall wardrobes; and we'll continue in playfulness as we meet on October 1 to build and decorate Or Shalom's *sukkah*.

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Or Shalom Synagogue is a Jewish spiritual community affiliated with
ALEPH: Alliance for Jewish Renewal.

We are creative, egalitarian, traditional and participatory.

Please join us any Shabbat morning, from 10 a.m. at our synagogue at 710 E.10th at Fraser, Vancouver.

For more information about

Or Shalom, see our web page www.orshalom.ca or call the Or Shalom Office 604-872-1614.

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Millennials will *schmooze* in our *sukkah* over artisanal brews. Members will have an opportunity to share personal stories on the theme of joy around the table in my own *sukkah*. On October 10 Or Shalom will collaborate in hallowing the *sukkah* that wins the Jewish Museum and Archives' *sukkah* design contest by offering blessings within it, alongside an Indigenous ceremony.

As in years past, our *davening* during the High Holidays expands to embrace up to 500 participants in the sanctuary we create at the JCC, with a site committee and liturgical leadership comprising a veritable "cast of thousands." Our communal voice, raised in prayer-song in that sanctuary is the pinnacle of our *Yamim Noraim*. This year we will begin with a *Kabbalat Chag* on *Erev Rosh Hashanah* in the intimacy of our *Bayit* at Fraser and 10th Ave. Setting our intentions there, we will consciously transfer the tenderness we are capable of, within those spiritually saturated walls, to the Big Tent.

Whether we are blowing bubbles at *Tashlich* or wiping away tears during our *Yizkor* support group on *Yom Kippur* afternoon, let's mine the treasure chest of our Or Shalom resources over these weeks and days, taking advantage of the particles of amazing goodness members of our community contribute and accepting the multiplicity of offerings available through our unique and wonderful *shul*, our resource for flourishing.

With blessings for a *shana tova u-metuka* - a sweet new year,
Rabbi Hannah



Reflections from the Pacific

Philippe Tortell, Or Shalom Board Chair

5: 27 AM, August 20, 2017; Pacific Ocean, off the Oregon Coast (45° 03.2306' N, 124° 20.1991' W).



It's been over a week since we left Seward, Alaska, on the research vessel *Oceanus*. In that time, we've covered over 3000 km of ocean, cruising past much of the rugged and beautiful BC coast, including Haida Gwaii and the wild west coast of Vancouver Island. These places are familiar to me – I've seen them many times over the years. And yet, I return again, and every year brings surprises. The ocean surface is dynamic and ever changing, with new opportunities for discovery, and also new challenges to overcome.

As I reflect on my time at sea, I look forward to the season of Teshuva ahead of us – as individuals and as a community. This is a time for *returning*, we are told; returning to the path of righteousness, to our true selves, to our higher purpose of making the world a better place. As with an ocean voyage, this is a process of discovery and exploration – we return, but we also move forwards.

Over the past several years, the Or Shalom Board of Directors has worked closely with Rabbi Hannah to guide our community on a process of *renewed renewal*. As we seek to expand the spiritual foot print of our community, we also seek to stay rooted in our deeply held traditions, maintaining the 'backwards compatibility' that Reb Zalman spoke of. Through a variety of creative programs, we are working to engage all members of the OrSh community, bringing our traditions forward into the new realities that face us today. This past year, we have continued to expand family programs, with four cohorts of children ranging from toddlers to post-B'nei Mitzvah teens. And at the same time, we have put in place a final agreement for the new Or Shalom cemetery and engaged in a process of collective study around Jewish death and burial. We have worked hard to create multiple points of entry into our community, ranging from biblical text and midrash study to evenings of art and games, multifaith devotional services, and LGBTQ2 Shabbat potlucks.

No doubt, the process of communal and spiritual evolution can be challenging at times. We must remain attentive to the needs of our long-time members, while also embracing those who have recently joined our community. How do we, for example, accommodate a diversity of views around Jewish practice, identity and political opinion? The dialog project, initiated this past year, has been our way to engage in frank, but respectful, conversation about our divergent views on a range of difficult issues. Community feedback has been very positive, and we are planning a number of additional sessions over the coming year.

As we embark on this season of Teshuva, I hope that we can see the familiar in a new and renewed light – moving forward on a path of discovery and exploration together.

Annual Campaign Successful in Many Ways

Ros Kunin, Chair, Strategic Financial Planning Committee

You can be sure of two things. Or Shalom is important in the lives of many people and Or Shalom will continue to be so.

We know that Or Shalom is important to you because over 118 households and individuals (a majority of our members and supporters) donated to our annual fund raising campaign. We need an annual campaign because it costs money to pay our dedicated and wonderful rabbi and staff, to support our amazing volunteers and the programs and activities they contribute to, and to maintain our physical space. It is so nice when the plumbing works.



However, our flexible membership dues cover only about half these costs. Your generous donations make up the shortfall. So far this year (and donations are still trickling in) we have pledged or collected over \$110,000 – well in line with our goals and with last year's campaign. This is particularly impressive because this is the year that many Or Shalomniks opened their hearts and their wallets to the four refugee families we are supporting.

The members of the Strategic Financial Planning Committee (SFPC) that manage the campaign and the brave and committed canvassers who approached you thank you most sincerely.

In the coming year the SFPC will be establishing an endowment fund to meet Or Shalom's long term financial needs. In the long run, such a fund may even eliminate the need for an annual campaign, but that is a long way down the road.

Even more important than dollars is the chance our campaign gives Or Shalom members to express their views (positive and negative) and offer input that is extremely valuable to the board, rabbi and staff as they plan the future of our shul.

Kol hakavod and thank you to all the SFPC members and canvassers who made 2017 such a successful year. Much appreciation to everyone at Or Shalom for your support.

Wishing you all blessings in 5778.

Thank You

For supporting Or Shalom's Annual Campaign 2016/2017

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Learning Together: A Mother and Child's Spiritual Journey

Chavisa Horemans

My grandparents understood themselves to be secular Jews. My Grampa was from Berlin and fled to South Africa in the 1940s and my Granny was of Romanian descent raised in South Africa. Two generations later, by the time I was being brought up in North Vancouver in the 1980s, a Jewish cultural and spiritual skillset evaded my upbringing, save for exposure to family High Holidays.

I've had a long interest in finding and feeling my connection to Judaism, which is best captured for me in songs and music. At Or Shalom I feel the music tangibly in my body and it allows me an access point to a history where I have few skills.

I've come to Or Shalom on the fringes for over a decade, even returning to visit when I lived in Toronto. The warmth of Or Shalom and the commitment to music and resonant spirituality kept calling me back.

I moved back to Vancouver with my daughter, Chana Beya, in 2014 when she was one year old. I want her to grow and understand herself to be a Jewish child and, eventually, a Jewish woman. Seeking to lessen the feeling of disconnection I experienced, I started bringing Chana Beya to synagogue to plant Jewish music in her life so she could start to connect and build reference points.

Then we found PJ Library, an incredible Jewish resource that comes into our home as a treat we can enjoy together. Together we started to learn

and get more exposure to Jewish cycles and concepts, which I loved because effectively I'm learning about our culture alongside my child. She and I are at similar levels, except I'm the adult.

Shortly after returning to Vancouver, Chana Beya and I were invited to be part of the first year of Shabbat Sheli, an ongoing shul program for little

kids where, again, I'm benefitting from regular, ongoing exposure to early concepts of how to integrate Jewish spirituality into our lives. Interacting with other parents and children, along with the broader Or Shalom community whom I see often

delighting in these wriggling, sweet, noisy, adventurous little beings, I begin to feel a community forming around us. As I talk to other adults about their misconceptions with the Jewish community in their own youth, I also feel a deep sigh of relief; I am not alone.

I now feel my daughter and I are well positioned to gather a Jewish spiritual skillset. The staff and leadership of Shabbat Sheli are incredible - calm, generous and present with the kids. They are thoughtful and creative. Shabbat Sheli allows me a foundation to amplify my parenting with Jewish skills and ideas that can help Chana Beya understand herself to be a whole, spiritual, connected, community-engaged person – a Jewish person proud of her heritage and its values.



Finding a Home at Or Shalom

Colleen Finlay

Home. A word that conjures up so many different things to us all. Home to me has always meant a safe haven, a harbour to anchor myself, find balance and healing.

I had already found my spiritual home in Judaism with its awe, beauty, love, pragmatism and wisdom. I needed a shul that would renew and restore my foundations in Judaism. A place to grow.

Although I had attended other synagogues over the years, Or Shalom's smaller community appealed to me. I chose Or Shalom for my conversion and to call home for three reasons:

1. Views on interfaith marriage
2. Rabbi Hannah
3. Music



First, I needed a shul that would accept an interfaith marriage. With no religious affiliation of his own, my husband had attended most holidays with me at the homes of friends for many years but was not going to convert. At Or Shalom I realized there were other interfaith couples as well. We have been included and warmly welcomed at shul and into people's homes. It has been a wonderful experience for both of us.

Secondly, Rabbi Hannah. I could sense from our first meeting that I wanted to attend a shul whose spiritual leader was so immediately welcoming and perceptive. She asked if I would like to become a member right away and her first recommendation of things she thought I would enjoy were completely spot on: Chanting and Chocolate and the Heartfelt Women's Torah Group. I continue to be amazed by Rabbi Hannah's deep spirituality coupled with

mysticism, as well as her depth of intuition, perception, dedication, and knowledge.

Thirdly, the music. I am a music teacher so this immediately captivated me. Davening with a whole congregation, I have never felt myself lifted so close to the Divine One. That was it. I knew I was home.

I was raised in a very EXCLUSIVE community -- male dominated, judgmental, controlled, with no discussion permitted. Coming to a shul that is so INCLUSIVE has been inspiring.

Sharing in the intimate atmosphere and safe haven of my Women's Torah study has been a great gift. Surrounded by many strong, compassionate, wise women, I have been led by the hand, as it were, through the fundamentals of Judaism. Enveloped in their love

and understanding, I have learned to speak and express myself without judgement for the first time in 60 years.

I thanked these ladies not so long ago for "sharing their challah" with me. I had come to shul broken from personal things and they healed me.

Actually, I feel that each and every member of Or Shalom has shared his or her "challah" with me and each week I feel the healing of Shekinah. I am both blessed and privileged to be counted as a member of this wonderful shul.



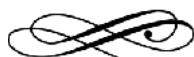
Introducing New Members

Karen November

Marty and I are from Los Angeles and our home there bordered on Fairfax Avenue. From Fairfax to North Vancouver -- from one of the hearts of Jewish Los Angeles to the seabus, Lynn Canyon, and Or Shalom.

Our synagogue experience in LA was egalitarian, participatory AND there was a potluck. So it is wonderful for me to have a similar routine at Or Shalom. Don't tell my friends in LA, but I like services better at Or Shalom. The melodies and liturgy feel rich and authentic. I've stopped watching the clock.

We're enjoying our new life -- the natural and cultural landscape, bicycling, hiking and public transportation. We look forward to building new friendships and are very happy that Or Shalom is our community.



Kabbalat HaRav, April 22, 2017

Celebrating Hannah & Ross



OSSRI Update and Appeal

Or Shalom Syrian Resettlement Initiative

OSSRI has been very busy since the last Passover edition of Keren Or. Accompanying and helping resettle the four refugee families sponsored by our community has been a full-time job for more than 100 volunteers from the Or Shalom community and beyond.

While Ali and Ali arrived over a year ago, the three other families only arrived in March 2017. Each has an extended team of volunteers busy with many aspects of resettlement. From language classes, school enrollment, and summer camps to health, work, and transportation, engaged and caring volunteers are addressing the personal needs of every family member. The two big challenges facing each family are finding work and suitable accommodation after this first year of sponsorship has ended.

As the families' travel costs to come to Canada are not covered by the federal government, we are hoping to pay these costs so as not to burden them with a large debt. To further support their successful settlement in Canada, OSSRI is raising funds to cover the additional expenses related to travel, accommodation, health care, and education.

OSSRI has already raised one-third of our goal of \$36,000 to cover these costs. We would be grateful if you would consider donating to the refugee fund to assist us in reaching our goal.

Here is how **you** can donate:

- Online through the Or Shalom website www.orshalom.ca
- Cheques made out to Or Shalom and mailed to: 710 East 10th Ave. Vancouver, BC V5T 2A7
(Please write OSSRI in the memo line.)
- Call Or Shalom's office at 604-872-1614 and give Tracey your credit card info.



All donations of any size are welcomed and are, of course, tax deductible as charitable contributions. If you have any questions, please get in touch with David (davidjberson@gmail.com), Maurice (mauricebloch@shaw.ca), or Jane (jane.heyman@gmail.com).

One last word: we encourage you to share your community's initiative openly with others. So many people are being enriched while many others haven't had this opportunity. Sharing our community's experience can help break down fears about refugees and remind people of our own families and their experiences coming to Canada.

D'var Torah from a Bat Mitzvah

Samantha Cohen, June 10, 2017

As part of becoming a Bat Mitzvah I have prepared a lesson for the Torah portions that were read today. The part of today's portion from *Beha'alotcha* that I have chosen to speak about comes after the specific passages we read about the service of the Levites.

This later part speaks a lot about Miriam. The name Miriam means "bitter water." To me, bitter water is like the ocean, which is wild and free. The ocean connects everything and is crucial to life.

In Torah Miriam is referred to as a sister, never a mother or a wife. Being a sister lets her be wild and free and she can make choices that are not influenced by other people. Both Miriam and water are crucial – water to the world and Miriam to the Jewish people.

Without Miriam, Moses wouldn't have been conceived nor would he have survived, and the Israelites might have died of thirst in the desert.

My parsha begins with the Israelites complaining.

The Israelites were complaining about the desert. It was very hot and dry in the desert and almost all they had to eat or drink was Manna and water, not the wine, meats and vegetables they had in Egypt.

Even though Manna could taste like anything, no matter what it tasted like - it had the same consistency so the Israelites missed variety of their food.

But how do you solve this problem? Well, the Israelites complained to Moses, but what could Moses do? He complained to G-d and G-d told him to get 70 elders to help him hold the burden of the people and their discontent.

I feel that the main theme of my parsha is about balance. When you live a good life you live balancing work with sleep, relaxation, being social - it's all very balanced – you get a bit of everything.

But when we complain, it might mean that something in our life is out of balance, and like in yoga, we need time to recover and find our balance again.

I feel that all of the complaining in the early part of the parsha throws everyone in the story a little off balance: the People, their leaders and even G-d.

In *Chatzerot*, "Miriam and Aaron spoke against Moses because of Tzipora, the Cushite woman he married." They said, "Has the Lord not spoken through us as well?" Then, G-d calls Miriam, Moses and Aaron to the entrance of the Tent of Meeting where G-d comes down as a pillar of smoke.

G-d says, "Aaron and Miriam! Hear my words: When a prophet of the Lord arises among you I make myself known to him in a vision. I speak with him in a dream. Not so with my servant Moses; he is trusted throughout my household. With him I speak mouth-to-mouth plainly and not in riddles. And he beholds the likeness of the Lord. How, then, did you not shrink from speaking against my servant Moses?"

With that said, G-d leaves in a pillar of smoke. When the smoke clears, Miriam is stricken with snow-white scales on her skin, or leprosy, and is sent out of the camp for seven days.



Samantha Cohen's D'var Torah continued...

I would like to focus on the question of what Aaron and Miriam were talking about behind Moses' back.

Throughout time, the rabbis have tried to answer the questions they have on the Torah's stories; this is called Midrash. Cush is thought to be an African country and one midrash suggests that Miriam gets leprosy because she criticizes Moses' wife for being too black.

Miriam's punishment is that, because of her prejudice, she, ironically, gets snow-white scales. The rabbis who wrote this interpretation believed that Miriam had internal decay and was corrupt.

In this midrash Miriam was unable to restrain her harmful comments and corrosive bigotry. They believed that this was a lesson not to speak ill of someone or use hateful speech.

I think Miriam was too much of a feminist to have spoken in a bigoted manner, but I like the lesson.

When you have hateful thoughts you should remind yourself that those thoughts are probably not true, and that you are probably just angry. To me, words can hurt just as much as a physical injury.

If you repeat these thoughts, you might, one day, forget they are angry thoughts and actually believe they are true. And if you believe they are true, you might say them aloud, and this could be very hurtful. Thinking hateful things is almost as bad as saying them. Maybe that is what this midrash is trying to teach.

A different midrash I read on my parsha imagines that Miriam and her sister-in-law, Tzipora, were talking about some new prophets, Medad and Eldad, who were in town. Miriam was happy but Tzipora told her that ever since G-d talked to Moses he had withdrawn and become distant in his relationship to her, and she missed him.

Maybe Miriam was mad at her brother for not treating his wife nicely. Maybe she spoke with Aaron and they discussed this problematic family matter.

This led her to say, "Has G-d only spoken through Moses, has G-d not spoken through us as well?" And maybe she meant that she and Aaron had spoken with G-d but that they had not pushed away any part of their family.

This interpretation seems reasonable to me because Torah tells us that Miriam and Aaron spoke against Moses "*al odot ha-isha ha-kushit*," which means, "because of" or "on account of" the Cushite woman he had married.

A lesson we can learn from this midrash is that even though we might be going through a hard time or be absorbed by a difficult job, we should not push away any part of our family.

You might be having trouble, but others in your family can help you, and it's always good to get a second opinion, some different perspectives, and fresh ideas.

Normally your family just wants to help you so pushing them away does not help anyone.

Like some of the rabbis, I wonder why only Miriam got punished. One idea they offer is that "Miriam was active in the conversation while Aaron was passive." In other words, Miriam began the conversation and Aaron only listened. Maybe there was a more severe punishment for Miriam because she spoke first.

Samantha Cohen's D'var Torah continues on next page...

Samantha Cohen's D'var Torah continued...

Another midrash offers that because Aaron was a priest and brother to Moses his social status protected him from a harsh punishment. This feels believable because we experience similar preferential treatment in our society today.

I really agree with both of these midrashim. I believe that the high status of Aaron really protected him. Miriam did come to Aaron to discuss the problem and so she spoke first. That is why, in my opinion, she got a harsher punishment. Aaron was shamed by being called out by God, but he was also protected from harsh punishment.

After being struck with leprosy, Miriam was sent out of the camp for seven days. Even though the Israelites were told to move on, they did not move. They waited for Miriam to come back to camp before setting out again. This act of kindness may have been because Miriam made sure Moses survived at the riverbank. She had also ensured his birth in the first place!

Midrash tells us that Miriam prophesized the birth of Moses at a time when her parents had separated from one another because they didn't want to make a baby who would be thrown into the Nile. Because of her prophesy, her parents reunited and Moses was born. Without Miriam the Israelites might still be slaves in Egypt.

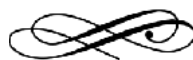
Another reason the Israelites may have waited for her is because Miriam had the power to find underground springs of water in the desert. During those seven days, without her, they may not have had much water and the energy to move on. And if they moved on without Miriam they might not have water as they journeyed on. Miriam was really needed and perhaps she was also really respected.

What I don't understand is the Israelites fought and killed people in wars but they were not punished even though not killing is one of the many laws. Then, Miriam was punished for speaking ill of someone, which is less severe than killing someone.

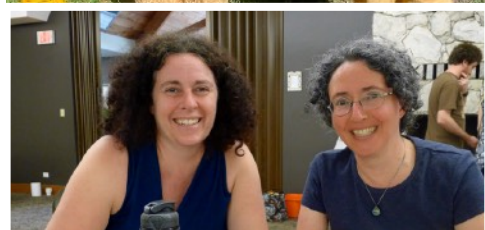
So I ask, why was she punished so severely? Was it because all the complaining of the Israelites built up and maybe this was the last straw, throwing G-d off balance?

All the parts of Torah are important, and I feel that *Parashat Beha'alotecha* offers very valuable lessons. In conclusion, what I will take away from this is to be respectful and kind, to challenge hateful thoughts and to keep your family close.

If I keep these things in mind, and take these lessons wherever I go, I know that I will be a better person. We help create the world we live in. This means that if we treat others nicely, others will treat us with the same respect. So if you go about your life in a kind, empathic and positive way, then the people and everything in your life will treat you with the same compassion, care and goodwill everywhere you go.



In and Around Or Shalom 5777



Or Shalom Cemetery Ready for Purchases

Dodie Katzenstein

This Rosh Hashana, Or Shalom can celebrate a major milestone for our community. The vision has become a reality: finally, we have a cemetery! We can now, truly, offer cradle-to-grave services for our members.

In March, after four years of discussions with the City of Vancouver, Or Shalom signed an agreement for a small area within the historic Mountain View Cemetery (MVC). Our area is located along the west side of Fraser St. extending south from 33rd Ave.

While landscaping is not yet finished, a dedication ceremony is tentatively planned for October 15 with a reception at MVC's Celebration Hall. Details will be announced soon.

The Or Shalom area contains 64 lots (grave sites) --128 if shared-- for purchase by Or Shalom members. Two individuals can share a lot. Or Shalom does not own this area; all rights for interment (burial) are purchased directly from MVC, and rates are set by the City. Purchase can be made pre-need or at-need in the case of unexpected death. Burial preparation normally will be provided by Vancouver's community Chevra Kadisha.

Due to the small size of the area, our Board of Directors has established eligibility guidelines that limit purchase to those who have been members for at least 5 years and are currently members in good standing. Members can choose lots within a portion of the all-Jewish or interfaith sections of our area, and space also will be provided for cremains.

Information about the purchasing process can be found on the Or Shalom website <https://www.orshalom.ca/or-shalom-cemetery/> or by calling the office at 604-872-1614.

Working with a municipal cemetery has many advantages for Or Shalom, eliminating the need to buy land in our region's inflated real estate market. MVC, dating back to Vancouver's earliest days, remains the only cemetery within the city limits. A visit to the grounds reveals a fascinating review of the city's past 130 years, with graves dating from the Gold Rush era, through two world wars and other military conflicts, various epidemics, and the developing growth of diversity in the city's population. With its eastern boundary along Fraser Street -- just down the road from Or Shalom-- MVC seems a perfect location for our cemetery!



Or Shalom Area at Mountain View Cemetery
August 2017

Upcoming Fall Events with Or Shalom

(All events are at Or Shalom unless stated otherwise.)

SEPTEMBER

- Sept 1: Men's Torah at the Grind, 8-9am
 Sept 10: Dialogue Project, 7-9:30pm
 Sept 15: Men's Torah at the Grind, 8-9am
 Sept 16: Selichot, 8-10pm
 Sept 20: Erev Rosh Hashanah – Kabbalat Chag Service, Or Shalom, 5:15-6:30pm
 Sept 21: Rosh Hashanah, JCC, 9-1:30pm (Tashlich, Queen Elizabeth Park, 4pm)
 Sept 22: Rosh Hashanah, JCC, 9-1:30pm
 Sept 24: More Talmud, 11:30am-1:30pm
 Sept 24: Chanting for Teshuva, 7:30-9pm
 Sept 29: Erev Yom Kippur, JCC, 6-9pm
 Sept 30: Yom Kippur, JCC, 9-2pm, 3:45-8pm

OCTOBER

- Oct 1: Community Sukkah Building, Decorating & Family Program Kick-Off, 2-5pm
 Oct 5: Sukkot Service, 10am-12:15pm (Potluck in sukkah, weather permitting)
 Oct 7+9: Sharing our Stories, 8-9:30pm (Spaces limited)
 Oct 9: Schmooze & Brews for Young Adults, 7-9pm
 Oct 10: Britannia Sukkot Festival, time TBA
 Oct 12: Simchat Torah Service and Celebration, 7:15pm, Yizkor at 6:30pm
 Oct 13: Men's Torah at the Grind, 8-9am
 Oct 15: Cemetery Dedication, time TBA
 Oct 19: Women's Torah Study, 11am-1pm
 Oct 22: More Talmud, 11:30am-1:30pm
 Oct 24: La'asok B'Divrei Torah – Encountering Torah, 7-9pm

- Oct 27: Men's Torah at the Grind, 8-9am
 Oct 29: Philosophers' Circle, 2-4pm
 Oct 29: Chanting & Chocolate, 7:30-9pm

NOVEMBER

- Nov 2: Women's Torah Study, 11am-1pm
 Nov 7: Stylin' Or Shalom Style: Fashion Show Fundraiser for BWSS,
 Nov 10: Men's Torah at the Grind, 8-9am
 Nov 10: Kabbalat Shabbat
 Nov 12: More Talmud, 11:30am-1:30pm
 Nov 15: Rabbi Hannah's Ritual and Liturgy Playground, 7-9pm
 Nov 16: Women's Torah Study, 11am-1pm
 Nov 19: Dialogue Project, time TBA
 Nov 24: Men's Torah at the Grind, 8-9am
 Nov 28: La'asok B'Divrei Torah – Encountering Torah, 7-9pm

DECEMBER

- Dec 3: Philosophers' Circle, 2-4pm
 Dec 6: Rabbi Hannah's Ritual and Liturgy Playground, 7-9pm
 Dec 7: Women's Torah Study, 11am-1pm
 Dec 8: Men's Torah at the Grind, 8-9am
 Dec 10: More Talmud, 11:30am-1:30pm
 Dec 17: Chanukah Celebration, details TBA
 Dec 21: Women's Torah Study, 11am-1pm
 Dec 22: Men's Torah at the Grind, 8-9am
 Dec 26: La'asok B'Divrei Torah – Encountering Torah, 7-9pm



For information on upcoming events throughout the year, go to www.orshalom.ca or sign up for the weekly e-newsletter at www.orshalom.ca/contact-us

Moved? New email? Be sure to contact Tracey at office@orshalom.ca so we can update your contact info

Want to stay connected, share and discuss interesting ideas with Or Shalom members, and learn about relevant events in the broader Jewish and Vancouver communities? You may want to join the Or Shalom Yahoo list serve. Email Charles Cohen (cpcohen1945@yahoo.com) to become part of the conversation.



Erev Selichot at Or Shalom

Nekudot Tzuvot Particles of Redemption

Sat. Sept 16, 8-10:00 pm

Followed by potluck savories & sweets

*Performance of a Reb Nachman teaching on Teshuvah,
glimpsing our highest selves*

Told by Cecil Hershler

Danced by members of Pro-Arte's CatchingART

Arrangement and guitar - Itamar Erez

Choreography - Astrid Sherman

Voice - Rabbi Hannah Dresner and Community

Kol Nidre on Clarinet - Dave Kauffman

Textual and Musical Resources - Rabbi Hannah Dresner, Laen Hershler

For more information contact programs@orshalom.ca | Or Shalom, 710 E 10th Ave