

KEREN OR

ב"ה

THE NEWSLETTER OF OR SHALOM קרן אור

Or Shalom Jewish Spiritual Community, Vancouver, B.C. <http://orshalom.ca> Sivan/Tammuz/Av 5761 June/July 2001

Sivan/Tammuz/Av 5761
June/July 2001

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SHALOM, SHALOM

By Rabbi Hillel Goelman

Shalom, Shalom." The old joke goes like this: Why do Jews use the same word — shalom — when both greeting and saying goodbye to someone? Because most of the time we don't know if we're coming or going. Since this is my last column in "The Reb Site" before Reb David comes home, I just want to take the time to say shalom and shalom.

The last nine months have been a wonderfully busy and intense time for our community. As Reb Shlomo said so often, we experienced both the highest of the highs and the lowest of the lows. The highs included wonderful High Holy Day services, Shabbat davening and the many B'nei and B'not Mitzvah who wowed us with their poise, knowledge and understanding. We danced at weddings. We wept at funerals and grieved in shiva houses. We tried to comfort the sick. We had, in short, a lot of life in a short and intense period. And we did it together. As the old '60s phrase goes, the only way that we can get it together, is together.

It's been an honour and a privilege to serve as the community's interim rabbi this year. I have learned so much from so many people in so many different ways. I honestly did not realize just how satisfying, demanding, exhilarating and frustrating rabbi-ing can be. The frustration arises from the fact that, as our tradition teaches, "*Ha yom katzar v'ha'avodah merubah*" — the day is short and there is much to do. Much to do each day and much to do to help us all fulfill the incredible potential and possibilities we have in Or Shalom.

I come away with an even deeper appreciation of the quality of this community. I also come away with a

THE REB SITE

MUCH deeper appreciation of the demands and expectations placed on full-time rabbis and I certainly have a better personal understanding of all of the balls that Reb David has to juggle day-in and day-out over the year. I welcome Reb David back as my friend and my teacher and as the rabbi of my community. Shalom, Reb David, shalom.

I am saying shalom, goodbye, as your interim rabbi but I am also saying shalom, hello, as I welcome myself back into back rows of the shul with my brothers and sisters of the riff-raff whom I've missed davening with by being way, way up front all year long.

As I say shalom, though, I find myself haunted by two of our prophets, both of whom invoked the words "Shalom, shalom" in their prophecies. One prophet, Jeremiah (8:11), invoked the words in despair and darkness: "*Shalom, shalom, v'ain shalom* — Peace, peace, but there is no peace." Despite calls for and end to hostilities, blood continues to be shed in all corners of this world: Israel, the Congo (two million dead by last count), Chechnya and again

and still, the Balkans. In contrast, Isaiah (57:19) holds out the hope for "*Shalom, shalom, la rahok v'la karov* — Peace, peace to those who are far and to those who are near."

We live in a fragile and dynamic balance of these competing visions of despair and hope, especially in regards to the continuing war between Israelis and Palestinians. We are blessed in our community with individuals with a strong sense of "*ahavat Yisrael*" (a love for the Jewish people and the State of Israel) and an equally strong sense of "*ahavat habryot*" (a



Miriam and the rest of the Mivasair family are due back in Vancouver June 11. More on Page 4.

love for all Creation).

These two great loves need not be in conflict; in fact they could and should embrace one another. I don't know how we can expect, hope or implore our brothers, sisters and cousins in The Land to open their hearts to peace when we cannot open our eyes and ears to hear what each of us is saying here in our own community.

I take heart when I hear us listening to each other and am despondent over the sound of interrupting, anger, rejection and, worse of all, disparagement. We can build a *sukkat shalom*, a canopy of peace, if we intend from the beginning to include, in Isaiah's words, "*la rahok v'la karov*"— those who are far and those who are near. If we don't, Jeremiah's view will prevail and we will live in a world of "*ain shalom*," no peace. Shalom aleichem, brothers and sisters, shalom, shalom.

ALEPH — ALLIANCE FOR JEWISH RENEWAL

HELP SUPPORT ALEPH WITH A DONATION THROUGH OR SHALOM

By Rabbi Daniel Siegel
Executive Director, ALEPH

Dear Friends in Or Shalom,

In the fall of 1978, a few people in Vancouver joined with others around the continent in beginning the work of Jewish spiritual renewal. At first it was hard to find a minyan to fill our living room, but within a few years and several name changes, Or Shalom was meeting every week in rented space. Who would have believed back then that Or Shalom and other communities like it would become a powerful movement within Judaism for spirituality, warmth and inclusiveness.

We have become a model of both creativity and welcome which is being emulated throughout the world of Jewish institutions. And, we have grown. Our 50 communities network with one another. The biennial ALEPH Kallah attracts both newcomers to Jewish renewal as well as those who have been active for years. Our commitment to Jewish learning is growing and we respond to hundreds of requests each month.

As we continue to struggle to meet the needs of those who hunger for Jewish spirituality, we also continue struggling to meet our modest financial needs. This year, Or Shalom has taken a wonderful step to help ALEPH by agreeing to serve as a recipient for Canadian donations to ALEPH, giving Canadian donors the same tax benefits that our U.S. donors already have. For that reason, I delayed writing you until now. It is now possible to write your cheque to Or Shalom, earmarked for ALEPH.

Your gift and your name will be forwarded to the ALEPH office and you will receive a tax receipt from Or Shalom.

Last April at the Shabbaton we held in his honour, Reb Zalman Schachter-Shalomi urged us all to "please be sure to strengthen the hands of ALEPH: Alliance for Jewish Renewal." I ask you to respond as best you can to the letters we have sent you and help us focus our energies on serving you.

Or Shalom holds a special place in my heart and I pray that the Holy One continue to bless you.

THE KALLAH BECKONS

It is still possible to make a late registration for this year's Kallah, the biennial gathering of Jewish renewal that will attract 700 to 800 people to a university campus in DeKalb, Ill., near Chicago from July 2-8. Several Or Shalom members are planning

to attend and Alan Morinis will be teaching a workshop on Musar.

"Beyond and Within" will be a week of learning and celebrating with people from similar communities all over North America as well as the U.K., Brazil, Switzerland and Israel. On the Web, go to www.aleph.org for registration forms and details. Registration will not be accepted at the door.



— Lorne Mallin



Or Shalom founders Hanna Tiferet and Daniel Siegel.

AF AL PI HEN – IN SPITE OF IT ALL – THERE WILL BE A WAY

By Rabbi David Mivasair

JERUSALEM

Parked around the corner from our apartment the other day was an ambulance with this on the door: "Presented to Magen David Adom in honor of Mr. Jack Haroun by the Association of Iranian Jews of Highland Park, New Jersey."

No doubt about it, Israel is a joint project of Jews from all over the world who give in a hundred thousand ways, each one adding their own particular ingredient to the mix.

Israel is centre stage for living out our people's story. The Jewish people have had an amazingly dramatic history, especially in the last century. Every place we have lived tells a part of the story.

Vancouver, Verona, Vienna, Vladivostok — everywhere Jews come together weaves its own unique thread into the vast and varied tapestry of our people's history. There is no place, however, where the Jewish people is capable of shaping our own destiny and defining who and what we are as much as here. All our spiritual and ethical teachings are put to the test here. This is where the collected wisdom of a hundred generations — as well as our accumulated wounds and brokenness — confronts a social and political reality in which no one else is responsible for making decisions. Whatever happens here, it is up to us. In Israel, we are not supporting actors in someone else's story, but playing the main roles in our own. For Israel's myriad accomplishments as well as for the painful failures, the credit or the blame is ours.

Af al pi hen — in spite of it all — was the motto of the Jewish pioneers at the founding of the State. Despite all odds, with support from Jews around the world, they kept putting one foot ahead of the other and overcame enormous difficulties to gather in refugees and exiles, build housing, roads, schools, farms, industries and all the other infrastructure a

country needs. They laid the foundations for the society that thrives here today.

As I prepare to leave Israel after these nine months, after daily experiencing the triumphs and tragedies both large and small, *af al pi hen* is exactly what comes to mind for me as well. There are terrible struggles here for justice, for peace, for the right to simply live. *Af al pi hen* — in spite of it all — I am thoroughly committed to Israel because these struggles here are our historical struggles to find our way in this world as a people. There is enormous pain and suffering here, sadly with no end in sight. *Af al pi hen*, it is clear to me that this land is our people's home, our only home. The longer I am here, the less I believe in any simple answers. *Af al pi hen*, I believe there will be a resolution, we will find a way. *Af al pi hen* — in spite of — all the questions and doubts, I fully believe that the more we stay involved with Israel, the more we add our ingredients to the mix, the more we help shape the story playing out on the centre stage of our people's very existence.



Yehuda, David and Miriam visit Miriam's Well at Ein Kerem next to Jerusalem. The dog was just passing by.

As we begin now to pack and say goodbye, I am grateful for the opportunity to have been here with my family during these nine months, to see with my own eyes, hear with my own ears. As our return to Vancouver approaches, I look forward to being back together with a community of people whom I deeply cherish.

WELCOME BACK THE MIVASAIRS!

The Mivasairs — Reb David, Michal, Yehuda, Sophie and one-year-old Miriam — are expected to return to Vancouver June 11. They're hosting the kiddush June 23. Reb David will be leading some of our Bar and Bat Mitzvah services in late June and is back full-time as our rabbi July 1.

GETTING AWAY AND GETTING TOGETHER

Great weather, deep learning, fun times and warm connections made this year's Or Shalom Retreat a wondrous experience over the Victoria Day Weekend. A total 104 adults, three teenagers and 20 children made their way to Mountain View Conference Centre, formerly known as Camp Hope Lodge. Rabbi Hillel Goelman rose to the challenge of filling in for Rabbi Tirzah Firestone, who was kept home in Boulder, Colo., by a family emergency. Other Or Shalomniks contributed to the program, including yoga with Susan Polsky-Shamash and Nici Solomons, meditation with Miriam Caplan, drum circle with Lorne Mallin, Bibliodrama with Avi Dolgin, a joyful energy workshop with Miriam Eguchi and family stories with Wendy Oberlander. Many thanks to many people, especially Bat-Ami Segal, Ellen Hamer and Lorne Greenberg.



Or Shalomniks getting together on the retreat's last day include, from left, Wendy Oberlander, Naomi Katz, Reva Malkin, Effron and Shira Esseiva.



Zoe Greenberg and Stephanie Turpin enjoy art in the kids' program led by Michael Sadovnick and Alisa Rothman with help from Jason Ryant and Nadav Goelman. Esther and Lorne Greenberg were key in organizing the program.

Photos by Micha Menczer • Esther Tennenhouse • Lorne Mallin



Magnificent mountains hover over the Sunday baseball game, an annual treat.



Kathy Spiro and her daughter Hannah at the hot tubs.



The Madrigals Plus Plus, from left: Nomi Fenson, Vicki Robinson, Ruth Shell, Susan Polsky-Shamash, Myrna Rabinowitz, Carol Ann Fried, Susan Albersheim and Sharna Searle. Reva Malkin also contributed. At right, Sheryl Sorokin.

TUNEFUL TRIBUTES TO SHERYL SOROKIN AND HILLEL GOELMAN



Rabbi Hillel Goelman leads davening the last morning at the retreat.

A TRIBUTE TO HILLEL (excerpt)

CHORUS:
*Hillel who? Hillel – nu? Hillel – you!
We're all here to say thank you.
Hillel who? Hillel – nu? Hillel – you!
Hillel, you are our favourite Jew.*

*You're always here, you're also there.
You have 2 jobs, you're everywhere.
You find the time for your 2 sons,
The singing rabbi hits home runs.*

*You have a life, a faithful wife,
And a son who shaves his head.*

*You never rest, you do your best.
Do you ever go to bed?*

*The whole year long, with spirit strong
You've guided us with song.
And all your teachings do get through:
Ways of the heart are thirty-two.*

*If you've got a spiritual crisis,
Or if you need some good advices,
It doesn't matter what the reasons,
You're our rabbi for all seasons.*

*You have a style that makes us smile
Sometimes we even chuckle.
A diplomat in a baseball hat,
With you we love to shockle.*

A TRIBUTE TO SHERYL (excerpt)

CHORUS:
*Oy, de Rebbitsn, oy is she a Rebbitsn,
When she walks, when she talks,
She has vot to say.
She welcomes you, she comforts you,
Gevalt, she'll even cook for you
Sheryl is our Rebbitsn, and we love
her so.*

*She makes gefilte fish, and you
should taste her khamish,
You'll love her chicken soup,
enough to feed a troupe.
But that's not all she does, her day's
full of mitzvahs,
An eshis chayil, who knows how to
play – mah jong!*

*When it comes to leyning, there's
no complaining.
Her students love her and they
learn their trop.
Our mikvah maiden creates a
haven,
She walks on Shabbos, but all week
she runs!*

More retreat on Page 7

OR SHALOM RETREAT – MAY 18-21, 2001



Micha Menczer and Naomi Katz.

*Smiles
around the
Saturday
night bon-
fire, from
left, Joe
Markovitch,
Mandy Hor-
witz, Alan Le
Fevre, Miri-
am Eguchi
and Ellen
Hamer*



Naomi (Ehren-Lis) Oren reads her poem during a discussion on the Mideast.

DAYENU . . . ENOUGH ALREADY

If it could be
that each and every life
sings out its echo of Creation
beyond violation
Dayenu

If there could be one birth,
One mother walks her child
on sunlit earth
unafraid!
Dayenu!

One childhood
Without the casting of stones
Without the breaking of bones
or tender flesh.
One knowing
that every child
is "yours" and "ours"
Dayenu!

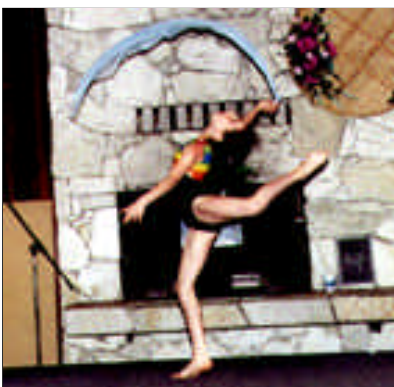
If there could be
the promise of one day
when no one kills
or is killed
Even one morning
when the promise of bird-song
is not shattered
by bomb-blast and mortars
Dayenu!

If there could be
one hour when no one joins the game
to measure-blood-for-blood
mida-k'mida
One moment
When I look into your being
and see —
beyond the lies and scorings —
myself
Dayenu!

— Naomi Oren of Jerusalem, May 2001



Talent Show stars, from left, Martha Barker, Joel Klassen, Mary Anne Sturley.



The Markovitch marvels: rhythmic gymnast Aliza, MC Solly and drummer Effie.

By Zoe Jordan

PARASHAT NOAH: NOVEMBER 4, 2000

My parsha is Noah. As you all know, this is the story of the flood. It is the second chapter in the book of Genesis or Bereishit. In the first chapter, God creates the universe and all the living beings in it. In my parsha, Noah, the people are corrupt and perverted. God is disgusted by this and tells Noah that he is going to destroy all of creation. He instructs Noah to build an ark to save himself, his family, and a pair, male and female, of every species of animal. God then floods the Earth. At the end of this parsha, God creates the rainbow as a sign of the covenant between God and the Earth that he will never flood the world again.

So who was Noah? We're not told very much about him. We are told he is a) righteous b) faultless in his generation and c) that he walked with God. That sounds good but, when looked at more closely, Noah was not that heroic. He made no effort to save anybody or argue with God. He merely followed instructions and saved himself and his family. Compared to Abraham, he was much less aware. When God informed Abraham that he was going to destroy two cities, Abraham argued and negotiated. Noah on the other hand stood by and watched as his generation was wiped off the face of the Earth. While Noah "walked with God," Abraham is said to have walked "ahead of God." I interpret this as meaning that Abraham was more responsible and independent; he was more mature. Noah, though, needed to be taken by the hand and needed guidance. He couldn't handle situations very well on his own.

When Noah is compared to Moses, as well, he comes off as a much less developed person. Moses, like Abraham, when told by God that the nation will be destroyed, stands up against him. For example, after the Israelites worship the golden calf, God is ready to destroy them and start fresh with Moses. Moses says "Erase me from your book, but save the nation." According to the Zohar, the letters "erase me" can be rearranged to spell out "the waters of Noah." This has been interpreted to mean that Moses is saying to God: "I am not like Noah. I can't accept the promise of a safe journey while the rest of humanity is drowning."

It appears that Noah has a less extensive relationship with God than his descendants. We never actu-

ally hear Noah speak; he just follows what God says. Moses and Abraham, though, have an ongoing dialogue with God throughout the course of their lives. I think this is related to choice, in that Moses and Abraham chose not to passively watch people be destroyed, while Noah chose to obey commands and stay silent.

Maybe to God, Genesis was an experiment with allowing people to make conscious choices. Adam and Eve weren't confronted with many choices, therefore, lacking experience in living conscious lives, they chose to do the one thing that they weren't supposed to do. Noah's generation had too little structure within which to make choices. They didn't know what to do with themselves so they gave way to corruption and perversion. After the flood, the Noahide laws gave all people some basic laws to live with. By Abraham's generation, God had molded humans and humanity was thriving. That's what was good about Noah. He, like the rest of his generation, had too much freedom of choice but governed himself better.



Something interesting about this parsha is that Noah is commanded to build an ark. In Hebrew, though, he is not told to build a ship or boat, but rather a *tevah* whose meaning is primarily translated to be "word." Noah and his family and all the animals that he rounded up were saved from total obliteration by a *tevah* or word. Noah finds shelter in the word of God. However, his own lack of words stops him from being able to take a stand for his generation.

Noah was the seed of humanity that kept human beings going after the flood, the ounce of consciousness necessary to save all people. He had found his place of sanctuary, his *tevah*/word within which he was saved from the flood. The *tevah* represents Noah's place of total faith; a place where one can withstand the toughest of situations.

My understanding of this parsha is that one must look within for help in a difficult situation. I believe that "God helps those who help themselves." I feel that this is true because you have to take the first step for something important to you. There is one quote in particular by Goethe that seems relevant, "Whatever you can do or dream you can, begin it now. In commitment there is magic." If you take the first step for something you believe in, the world responds.

B'NEI MITZVAH CLASS MAKES A DIFFERENCE

By Vita Kolodny

On Sunday, May 6, under the energetic guidance of several parents, the B'nei Mitzvah class of 2000/01 spent the afternoon giving of their bodies and souls to create a wonderful and lasting legacy for Or Shalom.

Throughout the year, these young people have been on an exciting journey along the way to becoming adult members of the Jewish community. The year has included group classes led by Rabbi Hillel Goelman, Sheryl Sherokin and Alisa Levenstein (on four Sunday mornings beginning at 9:30), regular attendance at Hebrew School and individual study with their teachers to learn their parshas and prepare Divrei Torah. They also felt that in addition to their studying it was important for them to give something back to the community at large. But this group was not satisfied with doing one Tzedaka project; instead, they planned and completed two.

The first, under the wonderful guidance of Blair Shapera, was to plan a meal, shop for food items, cook the meal and then serve it to children and their families at Ronald McDonald House on April 29.

On May 6, the B'nei Mitzvah students and a group of talented and dedicated parents spent the afternoon digging and planting a beautiful garden along the back and side of the shul. In addition to plants, they also made three beautiful tiled mosaics, which will have lasting places on the boarded-up windows at the back and over the garden. Before digging and planting, each student wrote, on recyclable paper, a prayer or wish, and planted them, along with the plants, in the fresh soil in the garden.

The B'nei Mitzvah students clearly put their hearts and souls into this project. They all expressed satisfaction at being able to participate and work together in this unique creative process. They were amazed at how the project came together and what the final product looked like. Some of their comments include:

- "I had a lot of fun making mosaics. It is a very interesting kind of art form. It was really nice being outside and joining in such a creative process."
- "I thought it was really neat when we all sat in a circle and wrote blessings that we would bury in the soil."
- "A great idea; we did a mitzvah and had fun, too."



B'nei Mitzvah students and their parents worked hard in the garden.

The mosaic was a combination of everybody's thoughts and artistic ideas. We transformed an ugly row of weeds into a beautiful green garden. And anyone who visits the garden will surely agree. If you are in the neighbourhood and have a couple of minutes, please check on the garden and if it looks dry please put a couple of buckets of water into it (please don't forget the honeysuckle against the trellis at the west side of the ramp).

A special round of thanks goes to the parents who worked with the B'nei Mitzvah students to plan and undertake these wonderful projects. Blair Shapera took on the Ronald McDonald project just weeks after the arrival of their new son and while planning Cale's Bar Mitzvah. Congratulations to Elaine Cuttler and Rae Mate who were the inspiration and guidance behind the mosaic project. Kol Hakavod to Claudie Azoulai, George Maddison, Rochelle Appleby, Bob Bluman, Karen Buhler, Joe Markovitch and Ron Wilinofsky for all their time, enthusiasm and hard work with the garden. And of course a special Yasher Koach to all the B'nei Mitzvah students for their commitment — they are truly a great group of young people.

CLASS PROVIDES ENDOWMENT FUND

Each year the Bnei Mitzvah class makes a contribution to the Or Shalom synagogue. Our 2000/01 Bnei Mitzvah group had many great ideas. It was difficult to make a decision. However, our group of 18 families came together to establish a Bar/Bat Mitzvah Endowment Fund. This fund is to provide a Bar/Bat Mitzvah for a child who cannot afford one. We hope this fund will always be there for other children in our community who are less fortunate than ours. We also hope that members of our congregation will continue to contribute to this fund in the future.

— Ruth Stewart

WHAT'S NEW AT THE HEBREW SCHOOL

By Bat-Ami Segal, Hebrew School Co-ordinator

Many guest speakers were invited to the school this spring. Among them were Gloria Levi, who led very lively discussions on the Bible portion of the week, a series of four teachings. Barry Goodman came in and showed the students how to lay tefillin and put on a tallit. He talked about the importance of tzitzit, and how these objects are so important in Jewish life. His presentation was such a delight. Thank you, Barry and Gloria.

We also had a visit from Joel Bluman's grandmother, Susan Bluman. She gave a very interesting and emotional talk about her experiences during the Second World War. She is a Holocaust survivor, thanks to Chiune Sugihara, the Japanese Consul in Lithuania, who helped thousands of Jews escape Nazi persecution. She was only 19 when she escaped.

Rabbi Yechiel Baitelman, from the Lubavitch Centre, came in and showed the students how the Sefer Torah is painstakingly written by hand, letter by letter.

Plans are under way for the younger grades to visit the Louis Brier Home and Hospital, and the JCC Library. Students were planning to celebrate Lag B'Omer and Shavuot, and in June will be celebrating the end of the school year, with many students graduating.

The school is looking for new students for the coming year, particular those students in Kindergarten, Grade 1 and the older grades, Grades 6 and 7. Please contact Bat-Ami Segal, 875-6560, for further information.

NEWS AND SCHMOOZE

RACHEL SNARCH Please join us in celebrating Rachel Snarch's Bat Mitzvah on Saturday, June 2. Looking forward to seeing you.

— *Claudie, Gary and David Snarch*

HORNBY RENTAL Beautiful Hornby Island house for weekly rental in July. Modern fully equipped, three bedrooms, near Grassy Point beach. Rae: 736-1772.

NEW TO OR SHALOM? New members or those wanting to find out more about Or Shalom are encouraged to contact Martha Barker, 986-6309, or Carol Pearlstone, 669-5173.

PENNY KEENE At a gala dinner May 3, Penny Keene received the 2001 Courage to Come Back award in the Mental Health category. Penny was decimated by bi-polar disorder but turned her life around. She became a mental health peer support worker, designed courses and became co-ordinator of the Richmond Peer Support Program.

ALBERT KLEIN AND ROSE HSU Please join us when our children Albert Isaac and Rose Miriam are called to the Torah as B'nei Mitzvah on Saturday, June 23, during the Mincha service at 4 p.m. A kiddush follows.
— *Ruth Stewart and David Hsu*

SINGLES SHABBAT DINNER A potluck Shabbat dinner for singles 45+ will be held at 7 p.m. on Friday June 29, at 8620 Citadel Crescent, Richmond. The cover charge is \$5. To confirm, e-mail susan@intergate.ca or call Barbara at 272-1915.

NEW ADMINISTRATOR RICHARD ABRAMS

Richard Abrams began work as our new administrator on April 16 and is impressed with Or Shalom. "It's a very neat community," he says. "I'm very lucky to have found a group of people who are so knowledgeable and resourceful."

Richard, 50, says the biggest challenge so far is staying neutral in the lively discussions in the community. Originally from Montreal, he has spent 20 years on the West Coast. His work has included 14 years in high-pressure jobs in construction management and shopping centre management in Ontario and Quebec. Richard loves to read and has just finished a three-year focus on philosophy. He says studying poetry and Judaism is next.



Richard Abrams



— Photo by Shlomi Lipari

From left, Peter Ballin, Eric Hartman and Jack Snideman take part in the first Adam va-Adamah Environmental Society Bike-a-thon on April 29. On the May 11-13 weekend, Adam va-Adamah held an Eco-Ethics Retreat at Camp Miriam on Gabriola Island.

RECENT DONATIONS

Book Fund

- In honour of Sally Thorne's 50th
- In appreciation of Sandy Moussadji
- In memory of Hyman Grostern, z"l
- In honour of Rose Katz's husband, Stephen Katz

Building Fund

- In honor of the marriage of Jan and Carol Fishman
 - In memory of Fred Katz, z"l
- In appreciation of the Board of Directors
 - In honour of Mel Kaushansky's 50th
 - In honour of Sally Thorne's 50th
- In appreciation of Myrna & Barry Rabinowitz
 - In appreciation of Lorne Mallin

Community Fund

- In honour of R' Hillel Goelman
- In honour of Sally Thorne's 50th birthday
- In honour of Dodie Katzenstein: "Get Well Soon"
- In appreciation of Ruth Hess and Avi Dolgin
- In appreciation of Gerry and Elaine Cuttler
 - In honour of the birth of Evan Adie
- For refu'a sh'lema of Dodie Katzenstein

East Side Fund

- In honour of marriage of Kymn and Barry Goodman
 - In appreciation of Alan Morinis
- For refu'a sh'lema of Dodie Katzenstein
 - In memory of Doris Snider
 - In memory of Judith Mastai
- In honour of Sally Thorne's 50th
- In honour of Bonnie Klein's 60th birthday
- In memory of Michael Corber's mother, z"l
 - In appreciation of Michael Corber

Lisa Nemetz Or Shalom School Education Fund

- In honour of Gloria Levi's 70th birthday

Len Ryant Or Shalom Children's Fund

- In memory of Hyman Grostern, z"l
- In honour of Kymn and Barry Goodman's wedding
 - In memory of Kymn Goodman's father, z"l
- In appreciation of Mary Aldersberg and Sally Thorne

Rabbi's Fund

- In memory of Hannah and Alfred Weinstein, z"l
- In honour and appreciation of R' Hillel Goelman
 - In honour of R' Dina-Hasida Mercy
 - In honour of Harley Rothstein
 - In memory of Dr. Sol Malkin, z"l
 - In honour of Debby Fenson
 - In honour of R' Hillel Goelman
 - In honour of Frank Segal
- In appreciation of Rory Richards
- In appreciation of Hillel & Sheryl

School Fund

- In honour of Bonnie Klein's 60th
- In honour of Sally Thorne's 50th birthday
 - In honour of the wedding of Debbie Rootman and Efraim Gavriloitch

Tzedaka Fund

- In memory of Kymn Goodman's father, Hyman Grostern

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B'nei Mitzvah and their parents are encouraged to e-mail a Dvar Torah, after it has been delivered, to lmallin@telus.net for inclusion in Keren Or. Please include a colour photo. Info: 222-3379.



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