

**IN THE MATTER OF AN APPLICATION BY DR. CURTIS WALL TO COUNCIL
TO VARY THE PENALTIES ORDER OF A HEARING TRIBUNAL
OF THE COLLEGE OF CHIROPRACTORS OF ALBERTA**

**pursuant to SECTION 93 of the *HEALTH PROFESSIONS ACT*,
being Chapter H-7 of the Revised Statutes of Alberta**

**SUBMISSIONS OF DR. WALL IN SUPPORT OF HIS OBJECTION TO THE
INCLUSION OF ASHLEY RUNKA-OWENS ON THE COMMITTEE OF COUNCIL
THAT WILL HEAR HIS SECTION 93 APPLICATION**

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I. Objection to Proposed Panel Member: Ashley Runka-Owens

1. Dr. Wall has submitted an application pursuant to section 93 of the *HPA* to “vary” an order of a Hearing Tribunal, specifically an August 2023 “penalties and costs” decision (the “Penalties Order”). In brief, the basis for this application is that the Penalties Order must be varied because it is based, either in whole or in part, on the CMOH Orders that were retroactively invalidated by the Court of King’s Bench on July 31, 2023.
2. The Council of the College of Chiropractors of Alberta has proposed a committee of four members of Council to hear Dr. Wall’s section 93 application, consisting of two regulated members (professional chiropractors) and two government-appointed public members. Dr. Wall objects to the inclusion on the committee of one of the proposed public members, Ashley Runka-Owens, due to a reasonable apprehension of bias.
3. The test for a reasonable apprehension of bias is well known: whether a reasonable, right-minded person, with knowledge of all the circumstances and having thought the matter through, would conclude that a particular decision-maker was not impartial, or, in other words, whether consciously or unconsciously, would not decide fairly.¹ An alternative way to articulate the test is whether a decision-maker will have an open mind, is willing to listen, and may be swayed by reasonable evidence and argument as opposed to being resistant to persuasion, having a closed mind, or having pre-judged the issues.²
4. The impetus for requiring an absence of a reasonable apprehension of bias, and not merely the absence of actual bias, is rooted in the need for justice not to merely be done, but to also *appear to be done*.³ Justice must be rooted in the public’s confidence, which is destroyed when right-minded people look at a case and think to themselves, “the decision-maker was biased”. The public must reasonably perceive decision-makers to be impartial.⁴

¹ [Bizon v Bizon, 2014 ABCA 174](#) [*Bizon*] at para 38; [R v Stephan, 2021 ABCA 82](#) [*Stephan*] at para 108; [Yukon Francophone School Board, Education Area #23 v. Yukon Territory \(Attorney General\), 2015 SCC 25](#) [*Yukon Francophone*] at para 20; [R. v. S. \(R.D.\), \[1997\] 3 SCR 484](#) [*R. v. S.*] at paragraph 111.

² *Bizon*, at para 59; [R v Abdulkadir, 2020 ABCA 214](#) at para 27; *Yukon Francophone* at paras 22-3, 29.

³ *Stephan* at paras 109-10; *R. v. S.* at para 110.

⁴ *Bizon* at paras 33, 38.

5. Dr. Wall’s case, of which the section 93 application is an important part, is an archetypal COVID case: an authority has mandated that all individuals subject to its authority wear a mask (and/or receive COVID vaccines) and an individual has not complied to the satisfaction of the authority, resulting in the authority exercising its power to compel compliance and/or punish non-compliance.
6. Those in favour of mandates have generally believed that lockdowns, masks, and vaccines will save lives, end COVID, and herald the return to “normal” life *if* everyone would just follow them long enough, and especially if the misguided, freedom-obsessed scofflaws would stop following their dangerous, foolish ideas and act responsibly by staying home, wearing their masks, and taking their shots. Those opposed to mandates, or unable to comply with requirements such as masking due to their religious beliefs or health concerns, have generally seen the mandates for what they are and are increasingly admitted to be: damaging, unscientific, and largely futile attempts to stop something that was incapable of being stopped until it wore itself out.
7. While the debate about COVID mandates is a scientific and factual one, it is primarily one of *belief*: spiritual, ideological, and political. As measures to effectively prevent the infection and transmission of COVID, masks and vaccines have been *scientifically* proven to be ineffective, as scores of erstwhile supporters have reluctantly admitted. Yet, *belief* in their effectiveness has remained entrenched among a significant contingent. This belief, likely also charged with fear and a deep desire to return to pre-2020 lifestyles, has influenced COVID legal cases handled by courts and tribunals.
8. Indeed, the Hearing Tribunal in Dr. Wall’s case did not favour the masks-are-effective evidence adduced by the Complaints Director over the comparatively much more robust and comprehensive masks-are-ineffective evidence adduced by Dr. Wall because the Complaints Director’s evidence was objectively better—because it was not—but simply because the Tribunal preferred it.

9. The Ontario Superior Court of Justice aptly captured the Hearing Tribunal’s approach to Dr. Wall and his case, which is the approach the Council must *not* take:

We all wish COVID would just go away. But pandemic fatigue is no excuse for short-cuts and lowering our standards. We all have to guard against the unconscious bias of thinking “*Why won't these people just do what the government tells them to do?*”⁵

10. The *beliefs* regarding masks (and COVID mandates generally) of the members of the Committee hearing Dr. Wall’s section 93 application will very likely influence their decision, or, at the very least, a reasonable, right-minded person, with knowledge of all the circumstances and having thought the matter through, would apprehend as much.
11. A reasonable person will not be confident there is an absence of apprehensible bias regarding Ashley Runka-Owens because such a person would reasonably apprehend that she is likely to share similar values and beliefs as those expressed by Rabbi Mark Glickman, who was and is the Rabbi at Temple B’nai Tikvah, where Ms. Runka-Owens was a member of the Board of Trustees from 2020 until recently and a member of the “Temple Legacy Circle”.⁶
12. The views and beliefs expressed by Rabbi Glickman in a September 2021 article regarding masks and those who do not wear them are angry and extreme. He is convinced “beyond a doubt” that masks “save lives” and those who do not wear them, such as Dr. Wall, are “killing people” and “imperilling their lives”. Not only does Rabbi Glickman believe those who do not wear masks are immoral and intellectually inferior, he condemns those who, like Dr. Wall, claim that their sincere religious beliefs are part of the reason they do not and cannot wear masks. To Rabbi Glickman, those who share his religious beliefs and his views on medicine are more sacred and intelligent than those—Christians like Dr. Wall—who do not.
13. What follows is but a selection of Rabbi Glickman’s statements:
- ...getting vaccinated and *wearing masks are sacred religious obligations*.

⁵ [J.N. v. C.G., 2022 ONSC 1198](#) at para 12. [Emphasis original.]

⁶ See the attached documents marked as **Schedules “A”, “B” and “C”**.

- ...according to Jewish law, you break almost any commandment in order to save a human life. ...saving people's lives – ***and even protecting people against a potential risk to their lives*** – is primary in Jewish law. In Judaism, ***you do anything you need to do – anything – in order to save people's lives and protect them from danger.***
- ...Judaism doesn't really care about freedom.
- Clearly, Canadian law, as well as the laws of most other countries, give you the right to go around unmasked, and they give you the right not to get vaccinated...***but who cares?***
- ... the ***nauseating*** increase in the number of people these days who are turning to religion to justify their resistance to masks and vaccinations. ... You see it locally, as ***churches*** and religious leaders here in town openly defy masking mandates and other COVID restrictions.
- Because it's your religion, you have the right to imperil me? Because it's your religion you have the right to delay our return as a society to normal life? Because it's your religion, you have the right to infect me with your viruses? ... ***stop making these arguments because they all give religion a very bad name.***
- When people argue that their religion allows practices that endanger us, when people suggest that God wants them to prioritize their own freedoms over the safety of others, when people describe life-saving vaccines as impure and unholy – ***then we should respond without hesitation that they and their religions are wrong.***
- ***Let me mince no words.*** Any religion that fails to prioritize human life is a bad religion. Any religion that encourages its adherents to unnecessarily imperil others' health and safety is a bad religion.
- ... but if your religion advocates policies that unnecessarily endanger people's lives and livelihoods, then please ***don't sully my public square with your destructive religious ideas.*** And ***if, in the name of your religion, you are going to reject science, reject medicine, and reject the great achievements and innovations of the human***

mind, then please know that ***I and people like me will oppose the imposition of your religious will however we possibly can.***

- ...***if you're like me, your initial reaction is sometimes to scream at these people or to wring these people's necks*** rather than engage in patient dialogue.
- ...***there are no good arguments against*** vaccinations and ***masking***[.]
- ***let's cover our faces*** and get those shots[.]⁷

14. There is a reasonable likelihood that Ms. Runka-Owens shares some, if not most, of the views and beliefs expressed above. She does not merely, presumably, attend the Temple at which Rabbi Glickman is Rabbi; she was on the Board of Trustees of the Temple at the time Rabbi Glickman expressed the above.

15. Nobody who is reasonably apprehended to hold such views and beliefs may hear Dr. Wall's section 93 application given that his case is about masks and he could not wear a mask, in part, due to his Christian beliefs. There is a reasonable apprehension Ms. Runka-Owens is biased regarding the issue of masks and biased against people like Dr. Wall who do not wear masks. There is a further reasonable apprehension Ms. Runka-Owens is biased regarding the use of authority to enforce compliance with mask-wearing and punish those who do not ***regardless of the law*** ("but who cares?")—the very issue at the core of Dr. Wall's section 93 application.

16. Dr. Wall submits that Ms. Runka-Owens must recuse herself, or, if she is unwilling, be removed by either the Chair of the proposed Committee of Council or Council itself. Further, Dr. Wall's position is that the remaining three members of the proposed Committee have the jurisdiction to form a Panel and to hear his section 93 application.

⁷ "Masks: They're Not Just for Purim Anymore". Yom Kippur Morning Sermon by Rabbi Mark Glickman of Temple B'nai Tikvah. September 25, 2021. [Emphasis added.] **Schedule "B"**



SCHEDULE "A"

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College of Chiropractors of Alberta

Pelton, Patricia

Patricia Pelton is a Senior Leadership Consultant with extensive experience working in the public, not for profit and private sectors. Patricia has been a director on a number of boards, including the World Alliance of YMCA's, YMCA Canada, SEARCH Canada, and numerous others. She was the CEO of the Northern Lights Health Region and most recently, was acting CEO of the Health Quality Council of Alberta.

Patricia brings perspective from the north, both rural and large urban areas. She is strongly community minded and is an avid volunteer locally, provincially, nationally, and internationally. She has a history of strong operational and governance leadership. Patricia has sound strategic acumen and a legacy of meeting or exceeding strategic, fiscal and operational targets. She communicates well with those from all walks of life. Patricia cares deeply about building health and community whether at an individual, community, national or international level. She holds a Bachelor of Science in Physical Therapy from the University of Saskatchewan and has completed multiple managerial and governance courses.

Runka Owens, Ashley

Ashley Runka Owens is a Manager of Digital Engagement with United Way of Calgary and Area where she works to support a resilient and caring community for all.

Ashley has been honored to serve on the Board of Trustees for Temple B'Nai Tikvah since 2020.

Ashley holds a Bachelor of Arts and a Bachelor of Education from The University of British Columbia.

Competencies required for members of the council of the Alberta College and Association of Chiropractors include innovativeness and effective verbal communication. Ashley Runka Owens was directly recruited and

appointed based on meeting the competencies, skills and attributes as described above.

SCHEDULE "A"

Kim, Michael

Biography not available

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SEPTEMBER 25, 2021 BY RABBI MARK GLICKMAN

Masks: They're Not Just for Purim Anymore

Yom Kippur Morning Sermon – 2021/5782

By Rabbi Mark Glickman

There are many rabbis who choose a single theme to drive all of their Days of Awe sermons each year. I typically don't do that – at least not intentionally – but this year, one seems to have emerged on its own. The theme: "It has been a hell of a year."

I don't need to recount all of the biological, sociological, economic, emotional, and spiritual factors that have made this year so difficult – you lived them all yourselves. What I will note is the frustration that many of us – particularly here in Alberta – have felt in recent weeks over the fact that this pandemic could have been far closer to its end had more of us worn masks and gotten vaccines in our arms. Sadly, as you know, some of our neighbours have refused to do so, the resistance is growing in both magnitude and volume, and we're all suffering as a result.

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I'm not a physician, so this sermon won't tout the medical benefits of masks and vaccinations. The medical community has already rendered those benefits an established fact. I am, however, a rabbi, so I would like to share with you a few comments about this situation from a Torah perspective.

First, as the leaders of most Jewish denominations from left to right have affirmed, getting vaccinated and wearing masks are sacred religious obligations. There is a concept in Jewish law that our Temple board and staff have cited in many letters and emails to you about our COVID-19 policies – it's called *pikuach nefesh*. This refers to the fact that, according to Jewish law, you break almost any commandment in order to save a human life. There are a few exceptions: you're not allowed to murder someone or commit idolatry or incest under any circumstances, but even those exceptions (particularly the idolatry one) become a little fuzzy when these laws get applied. Overall, however, saving people's lives – and even protecting people against a *potential* risk to their lives – is primary in Jewish law. In Judaism, you do anything you need to do – *anything* – in order to save people's lives and protect them from danger.

Many anti-vaxers and anti-maskers these days object that masking and vaccination requirements impinge on their freedoms. To this, Judaism has a clear reply: You bet they impinge on your freedoms, because in a civilized society, you're not free to kill people, and you're not free to imperil their lives. We limit freedoms all over the place, because that's how we reduce unfair harm to other people. The medical community has shown us beyond a doubt that masks and jabs save lives, and Judaism rightly points out that this renders all discussions of freedom moot.

In fact, to tell you the truth, Judaism doesn't really care about freedom. In Canadian law, of course, we have the Charter of Rights and Freedoms, and I grew up in the United States studying the Bill of Rights – for a couple of centuries now, rights and freedoms have been a common theme in Western Law. In Judaism, however, we don't have a Charter of Rights or a Bill of Freedoms. Instead, the most widely known and widely celebrated passage of our scripture is the Ten *Commandments*, and we Jews spend a lot of time thinking about how to do mitzvot. Mitzvot are commandments, and Jewish scripture has 613 of them.

The central question of Jewish life, in other words, is not what we *get to* do, but what we *should* do. And particularly during times of worldwide crisis such as this, it is essential that we keep this question in mind. Clearly, Canadian law, as well as the laws of most other countries, give you the right to go around unmasked, and they give you the right not to get vaccinated...but who cares? The question we Jews should be asking –

SCHEDULE "B"

and here I'll say the question we all should be asking – is “What *should* we do?” And what we should do is get vaccinated.

Uvacharta bachayyim, the Torah tells us – Choose life! Without qualification. It doesn't tell us to choose life as long as it's comfortable. And it doesn't tell us to choose life as long as it's convenient. And it certainly doesn't tell us to choose freedom before we choose life.

Vaccines and masks save lives. Period. That, our tradition teaches, should be the end of the discussion. They are important for us all, even at the cost of a few minor elements of our personal freedoms. Get vaccinated; wear a mask. It is your sacred obligation.

My second comment comes as a result of the nauseating increase in the number of people these days who are turning to religion to justify their resistance to masks and vaccinations. Even though, thankfully, most major religious denominations have called for their adherents to get their shots and cover their faces, still there are those who resist taking these steps *in the very name of religion*. You see it locally, as churches and religious leaders here in town openly defy masking mandates and other COVID restrictions. They say that God will take care of us provided that we pray, as if we have no obligation to the health of our community. They say that faith rather than medicine will bring true healing. They say that vaccines bring contamination rather than safety for us all. One of these churches actually approached us here at Temple asking to rent our facilities. Needless to say, their request didn't go very far.

Everywhere, people are seeking religious exemptions to allow their children to go to school unmasked and unvaccinated. In fact, the state of Vermont in the U.S. used to allow both religious and non-religious exemptions for the vaccinations of their schoolchildren. Recently, however, they removed the non-religious exemption, so that the only way you could get out of having your kid vaccinated was for religious reasons. And the moment they did that – wouldn't you know it – the number of Vermonters who had gotten religion suddenly jumped more than sevenfold, and many people rightly began wondering whether this was really about religion in the first place.

It's almost as if, in many peoples' minds saying that something is based on your religion is supposed to give it automatic credence – automatic immunity from all logic and ethical obligations. Because it's your religion, you have the right to imperil me? Because it's your religion you have the right to delay our return as a society to normal life? Because it's your religion, you have the right to infect me with your viruses? To all of these questions I say no, and I add a request that you please stop making these arguments because they all give religion a very bad name.

Look, we can disagree about a lot with those who adhere to other religions. We can agree to disagree about what day of the week the Sabbath should be, and whether belief or deeds are most important, or even about whether the messiah has come yet. I do it all the time in my interfaith work, and I love it. But this doesn't mean that we should give automatically give credence to every single religious view. As a teacher of mine once said, we should be open minded, but not so open minded that our brains fall out. Even in Judaism, while we don't expect non-Jews to agree with everything, there are certain religious obligations that our tradition says apply to all people – Jews and non-Jews alike. These are the “Noachide Laws,” the seven commandments given to Noah and his descendants – to all of us, in other words. You're not allowed to murder; there must be a community-wide system of justice; you can't be cruel to animals. There are a few others, too. The point is that, even as we disagree, Judaism teaches that there is fundamental code of human decency to which we should hold all people accountable. And if their religion teaches otherwise – that gratuitous bloodshed is OK, for example, or that injustice is permissible, or that incest should be allowed – then their religion is wrong.

This is particularly important at a time such as this. When people argue that their religion allows practices that endanger us, when people suggest that God wants them to prioritize their own freedoms over the safety of others, when people describe life-saving vaccines as impure and unholy – then we should respond without hesitation that they and their religions are wrong.

SCHEDULE "B"

Let me mince no words. Any religion that fails to prioritize human life is a bad religion. Any religion that encourages its adherents to unnecessarily imperil others' health and safety is a bad religion. And any religion that demands its adherents check their brains at the door of their church, mosque, or synagogue is certainly a bad religion, too. We rightly tend to be wary of using such language, but if we can't ever use it, then we might as well throw away the central teachings of our own Jewish traditions. If every religious idea is of equal value, then none of them are worth a damn to begin with.

So observe Shabbat on Tuesday, for all I care – if you don't choose life, then your religion has no part in contemporary public discourse. Celebrate National Cucumber Day as your most solemn religious holiday if you want, but if your religion advocates policies that unnecessarily endanger people's lives and livelihoods, then please don't sully my public square with your destructive religious ideas. And if, in the name of your religion, you are going to reject science, reject medicine, and reject the great achievements and innovations of the human mind, then please know that I and people like me will oppose the imposition of your religious will however we possibly can. As a Jew who takes my Judaism seriously, I have no other choice.

Finally, most of us know people who refuse to mask or get vaccinated. What are we supposed to do in response? How can we talk to these people...especially since they so often seem to speak such a different language from the rest of us?

Well, for starters, to persuade them, I would *not* suggest that you share this sermon with them. Take it from me, the whole "bad religion" thing, the whole "check your brain at the door" thing...they tend not to be very effective rhetorical tools with these people.

Instead, I would suggest that you approach these people with love rather than rhetoric – with patience and sensitivity rather than with argument, for even the most ironclad arguments tend not to do much good here.

Let's remember that even if there are no *good* arguments against vaccinations and masking, there are reasons the opponents feel the way they do, and we need to strive to understand them. Many who are reluctant, hesitant or refusing to get vaccinated are members of minority cultural and ethnic groups who have deep seated mistrust of public institutions. Their distrust is destructive, of course, but understanding it and being sensitive to it can be among our most powerful tools to combat it. Others are part of the majority culture, but feel threatened for other reasons, and still others find support, friendship, and solidarity in the community of their fellow mask and vaccine resisters. For them, such support, friendship, and solidarity are gifts more precious than gold. Some people suffer from skewed thinking, prioritizing freedom and autonomy over our obligations to ourselves and one another. For them, patient and respectful dialogue will be key.

It's difficult, of course, because, if you're like me, your initial reaction is sometimes to scream at these people or to wring these people's necks rather than engage in patient dialogue. Those responses might feel good for a moment, but they're not likely to do much good.

Instead, let's take the lead from the Talmud as to how to conduct what it called a "*machloket l'shem shamayim*," a disagreement for the sake of heaven. The Talmud's model for this was the School of Hillel, the ancient sage whose students always argued with their arch-rivals, the School of Shammai. In almost every case, the final decisions about Jewish law went with Hillel's arguments, not Shammai's. Why? Because Hillel's students were kind and gracious, and because they always made sure to understand Shammai's views completely, even going so far as to teach those opposing views before their own.

In other words, they were gentle; they listened – carefully; they argued to learn, not to preach. And in so doing, they were disagreeable, but disagreeable in a holy manner, disagreeable in just the way that God wanted.

This doesn't mean, of course, that we need to become doormats. Arguing against and opposing bad ideas is a matter that is nothing short of life and death these days. And it's imperative that we advocate for safety on behalf of all of our public institutions.

SCHEDULE "B"

But with individuals, we need a kinder strategy. Let's approach these people gently, and with open ears, minds, and hearts. Let's approach them with love. It's unlikely to bring sudden change, it might not bring change at all, and whatever impact you do have will likely take a lot of time and energy. But they too are children of God, they too have much to teach, and even though they are mistaken, demonizing them won't achieve a thing – only humanizing them will.

It has been a hell of a year. And just when we thought things were about to get better, they got worse again. We can fix this, my friends – the virus is strong, but we can be stronger, and overcoming it will demand that we all do our parts. It is a herculean task, but I have faith that we can succeed. **To do so, let's cover our faces and get those shots**, let's resist the exploitation of God's name for unholy purposes. Let's thank our health care workers rather than make their lives more difficult, and let's argue with love and respect.

On this day of awe and turning, we dare not abdicate these sacred responsibilities.

Shanah Tovah

SCHEDULE "C"



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TEMPLE B'NAI TIKVVAH

October 2020 • Tishrei / Cheshvan 5781

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RABBI'S MESSAGE — The Times They are A-Changin'



Rabbi Mark Glickman

As I write these words, schools in Calgary are back in session, and our community is concerned about some virus outbreaks that seem to have come in the wake of that re-opening. Scientists are working furiously on vaccines to inoculate us against COVID 19, and our local mask ordinance remains in place. Here at Temple, we are busily preparing for the Days of Awe, which will have happened by the time you read these words.

In the words of Bob Dylan, the times they are a-changin'. And how! Even a year ago, if any of us would have suggested that we wouldn't gather in

person for our Days of Awe services this year, that most of our Temple meetings would be taking place online, and that any of the host of changes we've seen take place recently would have happened, we likely would have laughed in their faces. And yet, here we are. The world is a different place than it was a year ago, and much of it we never could have predicted.

God willing, we'll soon have a vaccine, and thus we'll soon be able to travel, dine out, attend worship services, and do much of what we used to do safely and in person. Nevertheless, I think it's a pretty safe assumption that the world will remain different for us even after this Coronavirus crisis passes. This is particularly true in the Jewish world.

For one thing, even before COVID, we had been working on putting our livestreaming capabilities into place. Now, after we begin gathering in person for worship again, you will also be able to watch services from home. That means that when you travel, you'll still be able to join us for services here at Temple. Out of town family members will be able to join us for Bat Mitzvahs and funerals, families will be able to record special services, and, in general, the world

will be able to more easily see the wonderful things going on here in our sanctuary every week.

Overall, the new technologies that so many of us have learned during recent months will continue to open things up here at Temple. Some meetings may continue online; distance learning may continue in many of our classes; we will continue to connect even when we're not in one another's physical presence.

Also, it's safe to assume that in the future Temple B'nai Tikvah, as well as most other synagogues, will be far cleaner places than they have been in the past. It's not that our building has been particularly dirty in the past, but rather that this virus has reminded us of our vulnerability, and of how important physical cleanliness is to the health of our community. We will continue to bear this in mind as we develop our cleaning protocols moving ahead.

After we hear the shofar on Rosh Hashanah, we chant the words, "Hayom harat olam- this is the day when the world is conceived." Indeed, we live in a world that is both very old and utterly new. With all of our help, its new directions can continue leading us to very good places.

SCHEDULE "C" LOOKING FOR DOUBLE-CHAI

LIFE & LEGACY is searching for a very special individual or family. It might be you.

There are now 35 families who have signed a Letter of Intent (LOI), thus becoming members of the Temple Legacy Circle. There are many others who have told us they *plan* to leave a legacy gift but have not yet submitted an LOI. Would you consider being our double-chai (number 36)?

We have encountered 2 obstacles to achieving a higher number of LOIs:

1. The biggest obstacle we encounter is that people mistakenly believe they should wait to sign an LOI until they have actually made arrangements for a legacy gift. **WRONG!** Submitting an LOI just means that you plan to make those arrangements in the next year or so.
2. People refuse to even learn about the program. Yet learning does not incur any obligation to participate! We want everyone to spend 30 min with us to learn about it, because those who have done so have always thanked us and said that they learned new information to consider for their future planning. So please contact one of us, or if one of us contacts you, please return our calls and let us meet with you.

And whoever is ready to grab this special double-chai spot by signing an LOI, please let us know.

Download the fillable form at the Temple website under Temple Life/Life and Legacy --- OR please contact one of us today: Ron Bing, Mark Paidra, Cheryl Shore, Gertrude Cohos, Bonnie Kaplan (403-245-0568; bonniejoykaplan@gmail.com).

The Temple Legacy Circle

- | | | |
|-------------------------------------|-------------------------------------|---------------------------------------|
| 1. Anonymous (3) | 14. Alex A. Osten | 25. Nadine & David Drexler |
| 4. Judy & Ron Bing | 15. Larry & Tina Stanleigh | 26. Sid Horovitz |
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| 6. Gertrude Cohos | 17. Betsy Jameson | 28. Sara Hastings-Simon |
| 7. Shauna L. Switzer | 18. Jack & Donna Newton | 29. Jennifer Eiserman |
| 8. Cheryl & Morley Shore | 19. Lisa Welikovitch & Mark Paidra | 30. Ashley Runka Owens |
| 9. Peta Glezerson | 20. Josh Hesslein | 31. Michael Tavel Clarke |
| 10. Susan Light | 21. Annie Brodsky | 32. Hartley & Nadine Waldman |
| 11. Jane Paterson | 22. Norman & Kathy Schachar | 33. Jonathan Zyto & Susan Klassen |
| 12. Daniel & Roslyn Oppenheim | 23. Roz Mendelson & David Hodgins | 34. Ron Plucer |
| 13. Tibor Kaldor & Megan MacFarland | 24. Naomi Johansen | 35. Marc Ereshefsky & Ayala Roudstein |

LIFE CYCLE EVENTS

Mazel Tov

- Rebecca Green, on her marriage to David Heit
- Debbie & Steve Baylin, on the marriage of their daughter Melissa to Bruno Rizzuto

Condolences

- Jonathan Zyto and Susan Klassen on the death of Jonathan's mother Françoise (Frenchie) Marguerite Zyto
- Larry and Tina Stanleigh on the death of their niece, Lisa Hirsh Wax
- Ron and Judy Bing on the death of their nephew, Neil Uditsky
- Katherine and Tyler Pickering on the death of Tyler's stepfather, Tim Moore

Healing Prayers

David Adelman, Diane Arnold, Harvey Balakofsky, Allan Banbury, Eleanor Bannister, Steve Baylin, Harold Beaumander, Marsha Carnat, Sarabeth Carnat, Bart Carswell, Ryan Carswell, Yael bat Chava, Murray Cornberg, Bob Dudder, Debbie Dudder, Louis Frimet, Darren Ginter, Nancy Green, Carole Kert, Kathy Harrison, Celine Ibsen, Jason McKinney, Valerie Murphy, Hadassah Amy O'Reilly, Carla Pasternak, Ruthie Rubin, Hineini bat Ruth, Beverly Sheckter, Elijah Waverman, Miriam Bat Yael

SCHEDULE "C"

SHABBAT SCHOOL

Our wonderful Shabbat School team welcomed students at a meet and greet on September 12, a brisk fall morning. Students who are participating online were able to pick up their materials and others enjoyed a chance to say hello to their teachers as we get ready for the year ahead. We are looking forward to starting classes after the Days of Awe with small groups learning and sharing together.

—Deborah Book and Josh Orzech

YAHREZEITS

TO BE READ ON OCT 1-8

Minnie Kahanoff
Clara Fromson

Trudy Malais
Archie Eisenstadt

Jim Gordon
Stanley Tannenbaum

Ralph Switzer
Louis Binder

TO BE READ ON OCT 9-15

Abie Marks
Edith Rosenberg
Nathan Wachnow
Max Zabrodski

Harry Waterman
Ronald Calman
Dave Greber
Stanley Gotlieb

Samuel K. Asbell
Esther Krygier
Harry Eisenstadt

Nathan Kornberg
Margaret Orpen
Celia Stein

TO BE READ ON OCT 16-22

Harold Gelman
David Dworkin
Rose Diamond
Eva Karlinsky
Harvey Vinson

Phillips Francien
Arnold Philipson
Olga Haas
Alan Laing
Zeasel Wener

Doris Handy
Jack Winograd
Faye Leonoff
Rose Schacter
Richard Wroot

Mandy Helper
Sarah Bleviss
Max Miller
Hyman Sheinin

TO BE READ ON OCT 25-29

Brenda Wroot
Tony Stern
Joseph Tucker
Ernestine Roll
Isaac Hardin
Hetty Waterman

Mary Goorevitch
Natalie Stirling
Lou Kalb
Etta Sheckter
Jeanne Goldstein Hyman
Jack Daiter

Joel Klein
Avis Vinson
Matthew Karlinsky
Irv Stein
Jack Shore
Jeanette Mitchell-Ostolosky

Abe Shecter
Kathleen Millard
Anne Maister
Sally Bernbaum
Jenny Smolensky
William Mattison

TO BE READ ON OCT 30 - NOV 5

Cecil Kline
Joan Lee
Irving Mayer

Emma Flint
James Foyle

Ruth Oppenheim
Rifka Switzer

Anne Tulchinsky
Frances Binder