

SHALOM! שלום

Spring 2010 Vol 35 No. 1

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Happy Passover



Lynn Rotin

Golden Bowl - encaustic (beeswax on panel)

Background Image - Babel #1 - encaustic (beeswax on canvas)

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We're going again in 2010!!!

[October 28, 2010 - November 4, 2010]

All Maritimers, former Maritimers and Newfoundlanders are invited to participate in the 2010 UIA-AJC Leadership Mission to Israel

(note - minimum gift to local UJA campaign \$1,000 per person or \$1,800 per couple)

Mission Co-Chairs:

Stanley & Sharon Jacobson, Jamie & Doreen Levitz,
Martin & Gail Chernin, and Howard & Karen Conter

Don't miss this wonderful opportunity!
for further information, please contact:



2010 UIA-AJC Leadership Mission to Israel Coordinators:

Atlantic Canada - Jon Goldberg – 902-422-7491 x 222, jgoldberg@theajc.ns.ca
or

Toronto - Perry Romberg – 416-416 636-7655 x 5518, promberg@uiafed.org



United Jewish Appeal of Atlantic Canada
המגבית היהודית המאוחדת באטלנטיק קנדה

SHALOM! שלום

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Cover Artist: Lynn Rotin

Lynn Rotin paints and draws from a studio attached to her fisherman's cottage in West Pennant, a small community near Sambro and Crystal Crescent Beach. She holds a BA from York University, a BFA from NSCAD University and a graphic design diploma from George Brown College in Toronto. Her work can be found at Second Gallery, Art Sales and Rental at the AGNS as well as her own home studio. Several pieces are in the collection of the Art Bank of Nova Scotia, many others are in private collections in Canada, the United States and Mexico.

שלום!

President: Howard Conter

The Atlantic Jewish Council

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President's Message

by Howard Conter

Once again we find ourselves in a very interesting time in our calendar. In our Jewish calendar we are approaching the holiday of Passover in our National calendar we are completing Israel Apartheid Week. These different occasions present a very interesting contrast. The holiday of Passover represents the Exodus of the Israelites from Egypt and the beginning of their forty year journey to the land of Israel. Israel apartheid week represents the ongoing battle we all face as Jews against prejudice and misinformation that has followed us for the last five thousand years.

What do we take from this contrast? The Jewish people are resilient, strong and are survivors. Unfortunately, we can never relax; we consistently have to fight against stupidity and those who would work to discredit us as a people. The Jewish people worldwide and those of Atlantic Canada must continue to be strong and diligent in our defense of our homeland and our responsibilities to combat all of the negative information that we continue to face.

This is what all of us need to focus on in our dealings within the Jewish community and the greater non Jewish world in which we live. The triple play of supporting "local needs", "national collective responsibility" and the State of Israel is absolutely vital to the survival of Judaism in every community around the world and even more important in our small town environment featured in the Atlantic Provinces.

This means very simply that each community has to work for the good of the whole and not for the individual parts. We as a region must strongly support Israel and we also must continue to make our voices heard in our individual cities and provinces. The job of the AJC is to represent the needs of the region



and to present programs that can be of value to multiple partners. These have to be our first priorities and will continue to be more important than individual community needs.

As we approach Passover please think about how strong we are together and that if we remain strong, informed and diligent our Atlantic Jewish family will continue to prosper as a region to provide

a future to us and our next generation.

The support of Israel starts with an ongoing understanding of what is actually happening on the ground. To this end the AJC is supporting another Atlantic Canadian mission this October/November. The date is Oct 27th until Nov 4th and is open to all Atlantic Canadians, past and present. It promises once again to be an amazing opportunity to visit the land of Israel and build even stronger bonds in our region. Please contact the AJC and Jon Goldberg for more information. The initial itinerary looks great and there are more surprises to come.

From Karen and myself have a great Passover holiday and please enjoy your family and friends. At the same time reflect on the ongoing issues that we face as a Jewish people such as apartheid week and understand that we are only strong if we stick together as a family, a region and a people.

All the best and I hope to see as many as possible on our mission 2010.

PARTNERSHIP 2000 ... GET INVOLVED WITH ISRAEL!

Coast to Coast - Upper Galilee Partnership **Be a part of a fantastic organization!**

The AJC has been a key member of this partnership for the last 12 years.

Through this partnership we have:

- Brought numerous young Israelis to Camp Kadimah
- Kadimah campers participate in mifgashim in the Upper Galilee
- Funded many projects in the north with our Canadian partners – these projects deal with formal and informal education, leadership training and other regional programs.

This year for the first time the Joint Steering Committee will hold its Canadian meeting in Halifax.

On June 20-21st, 2010 Israeli lay leaders and community leaders from our partnership region in the Galilee will join Canadian lay and professional leaders from coast to coast in Halifax.

Kathy Zilbert will finish her 3 year term as Canadian chair of this committee at this June meeting. Karen Conter is presently the Atlantic chair of partnership and along with their husbands, Kathy and Karen have been actively involved with this committee for a number of years. We have made tremendous friends in Israel and Canada, learned a lot and are now in the process of revamping Atlantic Canada's participation in the partnership to better serve our community.

Involvement in this partnership adds so much to one's Jewish life.

Contact Jon Goldberg, jgoldberg@theajc.ns.ca or (902) 422-7491 x222, the Conters or the Zilberts to learn more about it and join us in the great Coast to Coast - Galilee adventure.

From the Desk of Jon Goldberg, Executive Director

Welcome to our Passover edition of Shalom. By the time you open these pages, I trust our readers will be enjoying the wonders of the Seder and all of the magical mystery and symbolism that have meant so much to our people over the thousands of years of our history.

This is the first issue of 2010 and I want to thank all of those who have renewed their subscriptions and remind those of you that haven't that this publication relies not only on your interest, but also on your support every two years. We believe that Shalom is a wonderful vehicle for being in touch and staying in touch with Jewish life here in Atlantic Canada. Our hope is to provide our readers with a small window into the ongoing life and personalities that make up the mosaic of our Jewish communities. Some of our readers no longer live in our region, but we hope to be in some small way part of the tie that binds us all to the Jewish communities where we live, or from whence we came.

I, like many of you I'm sure, spent a large part of February enthralled with the Winter Olympics in Vancouver. We watched with some pride as the Israeli team marched in the opening ceremonies, and were told that the skaters trained at the Canada Centre



in Metulla, which is in the North of Israel. Metulla has the only ice skating rink in Israel and was built largely through the donations

from Canadian Jewry. I was very proud of our Canadian showing, and like 80% of the country I was watching and delighted as Canada won the hockey gold. Of course, here even more so as the winner was scored by a native of Cole Harbour, Nova Scotia. I was struck by the continuing statements on T.V. and in the press, that these Olympics have played a key role in finally developing our so called "Canadian Identity." Funny, but I disagree. Maybe it's just me or my generation, but I for one have felt very secure about our country, our people, and our way of life for many years. I have been proud to be a Canadian, to wear the maple leaf when I travel, and always when I return home felt so lucky to live in a country such as ours.

Many of us have traveled throughout the world, and seen the glow in people's eyes and heard in many words and languages statements of respect and admiration

for our country. Holding the Olympic Games, allows us a platform to show off our country to the rest of the world. This is great PR, but we are certainly not all hockey players, Mounties, or living in a winter wonderland, we are a country of different people, regions, dialects, climates, time zones, cultures, races, and politics. As Jewish citizens of Canada, we are part of the difference. We are part of what has made this country successful for its own citizens and for the world. Our history over the last 120 years, since the first great Jewish immigration, has been one of overcoming prejudice and antisemitism, to reaching the pinnacle of contribution in all areas to our country. We are part of the cultural mosaic that makes Canada in many ways unique among nations. The freedom that we have to practice our faith, the Judaic-Christian values that constitute the basic laws that govern us, and the democracy, which we continue to strive to make even more inclusive for all of our citizens. This is what Canada is. This is why so many people around the world want to live here, and this is why I identify as a proud Canadian.

My best wishes to all of our readers for a happy and kosher Pesach and looking forward to seeing many of you at Camp Kadimah this summer.

Congratulations to the 2010 Asper Foundation Human Rights and Holocaust Studies Program participants and their families:

from Halifax: Max Fineberg, Jacques Wolff, Aaron Smythe, Shael Brown, Hannah Novack, Zachary Novack, Alanna Pink, Anna Sadofsky, Hyla Silburt, Rebecca David, Robyn Budovitch and Jacinda Renee Solomon

from Fredericton: Jasmine Kranat, Michelle Chippin and Amanda Brown

and with thanks and appreciation to their teachers: Judith Goldberg, Halifax & Rabbi Yosef Goldman, Fredericton and lay chairperson Dawn Frail, Halifax

From the Desk of Edna LeVine, Director of Community Engagement

What surprised me this winter was the continuous requests for Holocaust survivors to educate students to make the complicated clear. Their stories of survival offer sharper insights into human behaviour, inspire change and bring hope. Among the Nova Scotia Human Rights Award recipients were Holocaust survivors Helena Jockel and Philip Riteman for their contribution to the education of human rights by recounting their painful past. The awards were presented at the International Human Rights Day event held at Indian Brook House of Learning, Indian Brook. The event also included Benjamin Mendleson presenting his film *From Auschwitz to Freedom*. This film was also part of the Film Festival for International Day for the Elimination of Racial Discrimination. Both events were organized by Partners for Human Rights of which I am the AJC representative.

This year to commemorate International Holocaust Remembrance day of the 65th anniversary of the liberation of Auschwitz, I worked in partnership with the Nova Scotia Community College Adult Learning Program to organize an event which



Edna LeVine with Mufaro, Executive Director, Maritime Centre for African Dance, who energized the audience during International Human Rights Day with her African dance and drumming performance.

highlighted the appreciation expressed by all those who have heard the first hand testimony of Holocaust survivors. Brigadier General Tony Stack introduced the program and provided the historical framework for understanding this part of our history and Philip Riteman related his personal story to a large crowd anxious to hear his story.

This winter was busy for Holocaust survivors, Helena Jockel, Philip Riteman and David Korn as they educated students in Nova Scotia and will continue



Mila Voihanski, Executive Director, JIAS Canada, 2nd from left, meets with Edna LeVine, left, and Ella Itzhakov, Margarita Fainshtein and Pauline MacAdam to discuss the newcomer's program.

speaking into the spring. Holocaust survivors Francis Weil and Israel Unger will also be educating and sharing their personal story in New Brunswick this spring and summer.

The Museum of the History of Polish Jews is presently under construction in Warsaw. This winter I worked closely with Dorota Glowacka to organize an event to inform the Halifax community of this tribute to the long history of Polish Jews including their vibrant cultural communities prior to the Holocaust. Please see Dorota's article on this project on page 6.

This year 15 students from Halifax and



Edna LeVine, Philip Riteman & Dorota Glowacka at the Polish Museum reception

Fredericton are participating in the Asper Foundation Human Rights and Holocaust Studies Program, April 25 -28th. We were fortunate to have Rabbi Yosef Goldman in Fredericton and Judith Goldberg in Halifax to teach the program along with Dawn Frail as lay chairperson. The increasing popularity of this program has resulted in three trips this year with over 1000 Canadian students participating.

Once again we were fortunate to have Mila Voihanski, Executive Director, JIAS Canada visit Halifax for a few days to provide her expertise in guiding our settlement of newcomers to our community. She held a productive meeting with some of the newcomers to discuss pertinent issues and concerns. To answer questions regarding the immigration of family members, Lee Cohen, Halifax Immigration lawyer, conducted an information session for newcomers. Creating and maintaining community partnerships provides a range of resources for newcomers while feedback from newcomers provides the direction for services and programs to further expand or initiate.

The Halifax Newcomers Program committee is working to organize lively community programs and this winter close to 100 people participated on the trip to Hatfield farm, and this event is featured on page 27.

From the Desk of Mark David, UJA Campaign Administrator

When I last reported on my activities for the Chanukah edition of Shalom, I was quite busy finalizing the annual United Jewish Appeal campaign. Thanks to Howard Conter, our extremely dedicated and active Campaign Chairman, and to various volunteers, we make sure that we canvass as many people throughout Atlantic Canada as possible. While singling out people for special acknowledgement is always a risky thing to do, I want to express my personal thanks to Howard Conter, Jon Goldberg, Arnold & Judy Budovitch in Fredericton, Joseph Arditti in Saint John, and "The Team" in Cape Breton, as well as to the many dedicated canvassers in the Halifax area. Finally, Perry Romberg in Toronto is always a helpful and accommodating resource. Without the efforts of these people, the campaign would simply not happen, and the entire Atlantic Region would be poorer (monetarily and otherwise) as a result.

While the needs of the Campaign never really go away, things do slow down markedly in January. I then shift some of my focus to my other responsibilities regarding Israel advocacy and antisemitism, which (unfortunately) are truly issues that are always present.

Regarding Israel, it is good to take the time to learn some of the basic facts so that when you see stories in the media or hear friends or colleague talking, you will be informed. A very useful primer can be found at the website of the Canada-Israel Committee - <http://www.cicweb.ca/publications/backgrounder/backgrounder.cfm>, though there are certainly other good resources available such as the numerous links from the web site for the Israeli Ministry of Foreign Affairs - <http://www.mfa.gov.il/MFA>. Similarly, with respect to antisemitism, I would refer people to the following link at the Canadian Jewish Congress website - <http://www.cjc.ca/what-is-antisemitism/>, as well as to this link at the Israeli Ministry of Foreign Affairs site - <http://www.mfa.gov.il/mfa/anti-semitism> and the holocaust/anti-semitismtoday/



The reason that these two areas have to be considered together is that in many ways, "modern" antisemitism is different than that which existed in the past, and much of it has to do with the existence of the modern State of Israel. I am often asked, and I often ask myself - is a certain criticism of Israel fair comment or is it antisemitic? I find that an extremely useful resource is the so-called "3D Test" advanced by

Natan Sharansky - look at the following questions - demonization, double standards and delegitimization (the full article can be found here - <http://www.jcpa.org/phas/phas-sharansky-f04.htm>). Look at the test and then consider - to take two current examples - the Goldstone Report or the current flap resulting from the announcement of the approval of new

apartment units in East Jerusalem.

We all need to be advocates for Israel and against antisemitism because not many others are willing to take up that challenge. In fact, many of the harshest critics of Israel are our fellow Jews. In any event, in order to be effective advocates, we must know the facts. In my opinion, it is the very least we can do for ourselves, our fellow Jews and for Israel.

On a separate note, in January, in the absence of Judith Goldberg, I had the distinct pleasure of teaching one session to the local students who are participating on the 2010 Asper Trip to Washington. I was able to share my experiences as a chaperone on the 2004 Asper Trip, as well as a participant on the 2005 March of the Living. Much more importantly, the students and myself were very privileged to hear direct testimony from Helena Jockel, about the terrible things she experienced during the Shoah. I reminded the students that they are now witnesses themselves, and that they have the duty to repeat the testimony to their friends and acquaintances.

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"Let Us Not Forget Their Faces": A Thousand Years of Jewish Life in Poland

by Dr. Dorota Glowacka, Associate Professor & Director,
Contemporary Studies Program, University of Kings College



Lusja Bronstein from Tarnów.

Source: album "And I Still See Their Faces" by
Warsaw's Shalom Foundation.

When Mr. Philip Riteman first came to Newfoundland in 1946, he only had the memories and a few pictures of his family: his mother, father, sisters, and brothers, all of whom had died in the Holocaust. They were murdered by the Nazis, together with three and a half million Jews who were Polish citizens. In 1939, that number constituted almost eleven percent of the Polish population, while in the urban centers such as Warsaw, Kraków or Łódź, about thirty percent of the inhabitants were Jewish. Before the war, the Jewish Diaspora in Poland was the largest in the world, and many eminent Polish scientists, writers, poets and musicians were Jewish, their lives and work tightly woven into the fabric of Polish history and culture. Many Jews also lived in the shtetls of the country they called "Polin," which meant "here we shall stay," the first records of their

settlements dating back to the 10th century.

As Mr. Riteman reminisces, the synagogue in his home town of Szereszów, near the Russian border, was a short distance away from the Catholic church. He went to both a Hebrew and a Polish school; with his Polish and Russian friends, he skated on the river in the winter, and played soccer and rode horses in the summer. The Polish priest often came over his house – he really liked his mother's cooking, and he bought kosher meat from his father. Toward the end of the 1930's, with the rise of nationalism in Poland, anti-Semitism reared its ugly head, and even some of Mr. Riteman's good friends began to shout anti-Semitic taunts.

Yet I cannot bring myself to say that, on the eve of World War II, the millennial history of Polish Jews and the centuries of Polish-Jewish co-existence came to a definitive end. The loss of Jewish life in Poland is irreparable, and the absence of Jews in the Polish post-war landscape has left a gaping hole, a wound that will never heal. But the rich heritage and traditions of Polish Jews, their achievements in every area of culture, science and political life, their names, now only to be found in the archives or on the tombstones in the remnants of Jewish cemeteries, must be preserved, honoured and celebrated. If it is only a fraction of what once was, this legacy must be brought back to life.

This is the message that Peter Jassem, the Canadian representative of the Museum



A family of Holocaust survivors in Kraków, 1946. From the right are Arnold (Aaron) Jassem, Felicja Jassem, Wiktor Jassem (my father) and Marek Jassem (Peter Jassem's father).

of the History of Polish Jews in Warsaw, brought to Halifax on February 14, in a presentation at the University of King's College. The Museum, slated to open in 2012, is being constructed on the site of the former Warsaw ghetto under the auspices of the Presidents of Poland and Israel. Its façade faces Nathan Rapaport's Monument of the Warsaw Ghetto Uprising, as if in a symbolic homage. Through the multimedia, state-of-the-art displays, the Museum's seven galleries will narrate the history of Jews in Poland, starting with the first settlements, through the Golden Age of Jewish culture and economic expansion in the 16th and 17th century, the subsequent flourishing of both Hassidism and Haskala (the Jewish Enlightenment), Jewish political emancipation in the 19th and early 20th century, and finally the dark era of the Shoah, followed by the post-war exodus of survivors in the wake of anti-Semitic violence in Poland and the imposition of the communist rule. The final gallery, however, documents the recent rebirth of Jewish culture in Poland and emphasizes the Museum's goal to educate and promote dialogue.

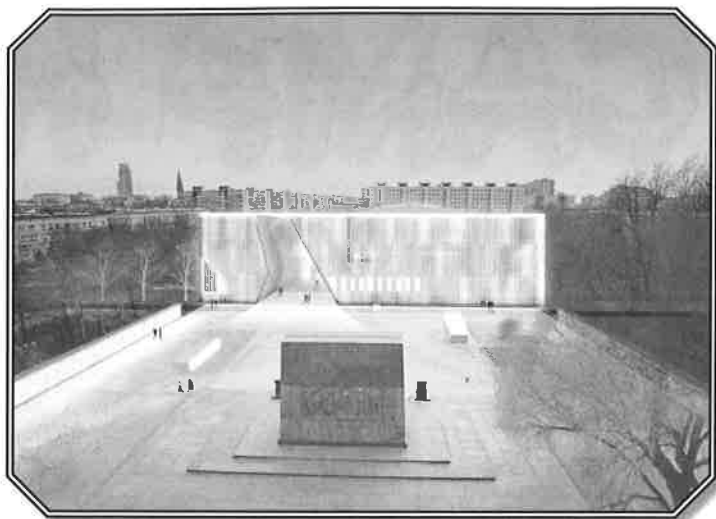
Peter Jassem, an architect from Toronto, discovered his Jewish roots about seventeen years ago when, out of curiosity

(and, as he says, on a long-standing "suspicion"), he contacted several families living in New York, whose last name was also Jassem. Those who responded had two things in common: they all came from Poland, and they were all Jewish. Over the years, Jassem, with the help of his father, who was relieved to break the long decades of silence, has reconstructed a family tree with many branches, and reunited with relatives dispersed in many corners of the world. In 2009, he was awarded the Knight's Cross of the Order of Merit by the President of Poland for advancing the dialogue and reconciliation between Poles and Jews, and for his efforts in preserving the Jewish heritage in Poland. Jassem's journey of self-discovery is typical of the life stories of thousands of Poles today. In the difficult years after the war, many survivors who decided to stay in Poland chose not to tell their children about their Jewish roots in order to protect them from anti-Semitism (as my father later told me, "just in case"), while children rescued during the Holocaust by righteous gentiles were raised as Catholics. The communist government's systematic policy of forgetting and falsifying the past did the rest: as if the Jews of Poland had never existed. Growing up in Poland and always an avid reader, I had no idea that my favourite poet Julian Tuwim and my most beloved writer Bruno Schulz were

both Jewish.

When the statues of Lenin finally toppled in Poland in 1989, the gates of memory opened wide and the process of restoring the Jewish heritage to its rightful place in Polish history began. Today, an estimated twenty to forty thousand Jews live in Poland, and although it is a minute fraction of Poland's former Jewish population, their presence is strongly felt and their numbers are growing. Once again, bar mitzvahs and weddings are being held in the restored synagogues. Hundreds of books on Jewish themes are published every year, and the knowledge of Jewish culture and history is disseminated through research, cultural festivals, and school curricula. Polish Jews, however, are not the ones mainly responsible for what has been dubbed "the Renaissance of Jewish culture" in Poland. It is mostly younger generations of Poles, less burdened with the dark legacy of hostility, harmful stereotypes and mutual distrust between Poles and Jews, who have discovered how incomplete and impoverished the history and culture of their country is without their Jewish neighbours.

On February 14, we all sat together in the packed, second-floor auditorium at King's, among us many members of the Halifax Jewish community and of the Halifax Polish community, as well as quite a few, such as myself, who belong to both, and we listened to Peter Jassem's moving presentation, to Mr. Riteman's recollections, and to beautiful music from Viktoria Brunets' violin. Jon Goldberg, the Executive Director of the Atlantic Jewish Council, reminded us that the map of Poland changed many times over the centuries, and Tadeusz yli ski, Consul General of the Republic of Poland in Montreal, recalled that Poland was first put on the map of Europe by a



Museum of the History of Polish Jews, Warsaw

Sephardic Jew from Cordova, Ibrâhim ibn Ya'qûb (Abraham ben Jacob), a merchant and adventurer, who left a record of his travels in the 10th century. After the presentations, in the reception room, where we looked at the photographs of Polish Jews, listened to Igor Naymark's guitar, and ate poppy-seed cake, several people from the Jewish community came up to me and said that their parents or grandparents were from Poland. They also asked if perhaps I knew the name of the town their relatives were from. Although, unfortunately, I am not aware of the names of the many shtetls that used to dot the map of Poland, what I do know, and so do many people in Poland today, is that the millennial presence of Jews in that country cannot and will not be erased from that map.

The lives of millions of Polish Jews were brutally extinguished, but their legacy, dispersed throughout the world, lives on. Their faces -- the shape of the eyebrows, the curve of a mouth or a cheek, immortalized in family photographs -- also peek from the faces of their descendants, from Peter Jassem's face and from my face. These are the faces that we must not forget.



Igor Naymark provided musical entertainment during the reception

For more information about the Museum, see
www.jewishmuseum.org.pl.
 For sponsorship opportunities in Canada, write to
support.jewish.museum@gmail.com

CAMP HADIMAH

Yesterday, Today and Tomorrow



Bow to Stern: Bernice Jacobson, Marni Shore, Lois Lubetsky, Harold Medjuck, Rita Mac Zelikovitz, Sharon Kachinsky, Marsha Cohen, Karla Zatzman 1956



Sports Staff. 1975 L-R Irwin Simon, Beth Smilestone, Marcus Burnstein, Brian Medjuck, Howard Conter, Matthew Burnstein, Pam Medjuck, Ian Zatzman



Sixty-Seven Years of One Family's Kadimah Experience

By Joel Jacobson

As Camp Kadimah celebrates its 67th year in 2010, a look back shows several families who were there at the start in 1943 and still have connections.

There were the Abramskys who became the Conters; the Wolmans who branched into the Goldfarb family; and Gordons and the Davids and other names familiar to Maritimers for the last almost 70 years.

Yet one of the most prolific families in terms of Kadimah attendance is the Medjuck family of Halifax, a member of which has attended every year since Kadimah opened.

Actually, the 1943 roster shows an Arron from Halifax who, many years later, became a Medjuck.

Picture that Monday morning, July 12, 1943, when little Shirlee Arron, with her older sister Gitta, stepped on a train in Halifax for the two hour trip to Port Mouton, on Nova Scotia's south shore. A



few months earlier, a group of foresighted Halifax men, led by Eli Zebberman, had arranged for 47 youngsters to spend either two or three weeks, at \$12 a week, at summer camp.

A few children came from Saint John, Glace Bay and New Glasgow, but the majority were Haligonians.

"The (Atlantic) ocean water was too cold so we swam in a large warm creek," Shirlee recalled. "There were only a few cabins and a dining hall. There was no indoor plumbing and we used outhouses and bathed in the creek."

The following year, the camp committee, then headed by Ben Katz, rented a camp site for \$500 on Lake William near Barss Corner in Lunenburg County. Two years later, the committee purchased the property on which Camp Kadimah has since stood.

In 1944, the camp population had grown to 75, including Ralph Medjuck of Halifax.

"I was 11 years old. Camp activity was heavily focused on water sports with

mandatory swimming instruction for all, canoe trips to Indian Falls and a heavy Zionist program highlighted by Hebrew songs and dances, stories of Palestine, and religious Friday nights and Saturday mornings of various degrees."

"I was addicted to the waterfront," says Ralph. "I idolized the waterfront director, Hans Hoffman, an Olympic athlete from Germany."

Shirlee recalls Ralph being the "wake-up" call for camp for many years, from when he was age 12 to 17, blowing Reveille, with a bugle, from the middle of the bridge that divided the lake into boys' and girls' sides.



1954 first cousins: Mina Hoffnan, David Silverman, Marsha Newman, Alan Silverman, Marlene Newman, Harold and Frank Medjuck and Danny Newman after Shabbat services



Ralph Medjuck and Shirlee Arron last day at camp. 1950.

Ralph says it was a miracle he'd awaken each morning at 6:55 "to be on deck at 7 without an alarm clock or anyone waking me. If I was a few minutes late, everyone adjusted their clocks because the bugle always sounded at 7 a.m. sharp."

He adds, "The solidarity, equality, mutual respect and affection, combined with a healthy dose of camping and community spirit, all in facilities that were somewhat

CAMP KADIMAH: YESTERDAY, TODAY AND TOMORROW

primitive, like no hot water in the cabins, really made a lasting contribution to my happiness and sense of responsibility to family and friends."

Ralph's enthusiasm and love of summers at Kadimah led him to become chairman of the Camp Committee for 10 years, from 1969 through 1979. A new dining hall, new cabins, refurbished bridge, and improved sewage disposal system were all completed during his term.

"It was not all fun," he recalls, "but it was so important to many of us to continually improve the camp for the children. No child in Atlantic Canada was ever refused to go to Kadimah for financial reasons."

Ralph's younger brother, Harold, began at camp in 1949 and finished his Kadimah relationship in 1960. He was a mischievous young fellow but absolutely adored camp – and despite being a prankster, camp and his fellow campers loved him.

He looks back at some of the people who made his experience memorable.

"Mr. (Ezra) Eisner (camp custodian) had an indelible mark on camp for so many years. He was a character, a presence, and had such camaraderie with everyone," recalls Harold of a man whose sun-worn appearance and wiry, thin, yet strong body, made him always seem 80 years old.

"Then there was Gershon Yuval, a former Israeli military man who was program director and then director during my time. Louis Greenspan was a great story teller and always led Shabbat services. Bill Warren was the first scouting director I remember and I always enjoyed the overnight hikes."

Harold continues. "There were so many outstanding personalities. It's hard to speak of camp as an entity without mentioning the people."

He remembers the joyous fall day when the annual film of Camp would be shown



Gibs 1977 L-R: Maxelle Yablon, Tracey Share, Alana Ruben, Beth Medjuck

at the Halifax Hostel. "They shot movies from around 1947 to 1957 and no one can find them now. I don't know what happened but if anyone knows where they might be, they should call the AJC office."

By 1952, the next Medjuck arrived at Lake William. Frank, the youngest of the three sons of Blanche and Irving, became a fixture at Kadimah for much longer than his brothers, spending 14 years there, from a junior camper to head staff member.

As years progressed, Ralph and Shirlee's children – Brian, Pam, Linda and Beth – and Frank's daughter Bena and son Jacob were Kadimahites. In fact, Jacob, now a film maker in Vancouver, produced a feature length film called Summerhood, based on his experiences at Kadimah, that has won several awards at major film festivals around the world.

Bena started at Kadimah in 1980 in the Giborim section and eventually became a staff member. One of her fondest memories was helping paint her red team Maccabia banner which still hangs in the dining hall, above a banner painted by her younger brother, Jacob.

Her year at Biluim Canada was an eye-opener as she met youth from other Young Judea camps across Canada and grew independent through hard work, learning and adventure.

"When I came back (from Biluim Canada) on staff, which I had been looking forward to since being a Gibby 11 years earlier,

I was finally able to give back to Kadimah a share of my (Biluim) memories and experiences as part of a greater perspective, a connection to something beyond our small corner of the world."

Jacob spent from 1983 to 1991 at Kadimah, always reflecting on the "brotherhood" of camp friends he made.

In fact, the young men (and women) in his film, Summerhood, reflect the genuine relationships kids develop through the camping experience.

Jacob says, "We hope that camp continues for a long time to come, so that more kids can have the opportunity to meet the rest of their family, because that's what camp is – one big family."

Read what Pam wrote in Camp Kadimah The First Fifty Years, produced mostly by her Uncle Frank for the camp's 50th anniversary celebration in 1993.

"When I think that Kadimah was only six weeks long, it's funny that the majority of my dearest childhood and teenage memories centre around those annual six week blocks of time. I do, of course, have other memories, but, in all honesty, they only come to light if I consciously block out Kadimah."

Pam began her camp years at age seven in 1965. She wrapped them up 12 years later as a member of Head Staff.

Lynda was a seven-year-old camper in 1969 and finally ended her Kadimah years



Lynda Medjuck and Tema Conter 1982



1988 Back: Cindy Pink, Leslie Gaun, Maxelle Yablon, Beth Medjuck
Front: Naomi Brown, Sandy Fischel

in 1982 as program director.

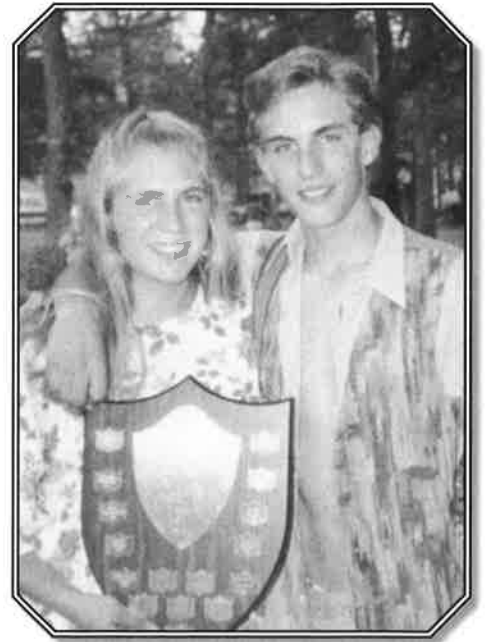
Lynda expresses her feelings this way:

"While the summer of 1982 (as program director) was filled with good times, I realized then that the very best times were being a camper. As campers, we looked up to the head table (in the dining hall) and thought it would so great to be on the Head Staff, and during Maccabia we always thought it would so great to be a Judge. In the end, it was good experience,

but nothing like the wonderful experience of growing up as a camper at Kadimah."

The Medjuck clan at Kadimah has expanded to include Ralph and Shirlee's many grandchildren, some of whom are still attending today. Some have finished their time at Kadimah, others are still attending.

Included are: Brian's children Andrew, 15, and Amanda, 13; Pam Stein's children Jason, 20, Matthew, 18, Liane, 16, and



Lyle Isaacs Award 1991: Winner Jacob Medjuck with proud sister Bena

Eva, 12; Lynda's children Abby, 16, and Jacob, 12; and the late Beth's children Isaac, 12, and Hallie, 8. They have all built memories and some continue to do so.

Someday soon, there will be fourth generation Medjucks joining the Kadimah brotherhood, sisterhood and Summerhood.

Goldlust Brings Golden Experience to Kadimah Toronto Office

By Joel Jacobson

Jared Goldlust's decision to attend Camp Kadimah in 1998 changed his life forever.

Now completing a two-year fellowship in Jewish Camping at Brandeis University in Waltham, MA, Jared will become director of Kadimah in 2011 (he'll be assistant director this summer) but will fill an equally-important role starting in Fall 2010.

"Jared has been hired, full-time, to staff a Toronto office of Camp Kadimah," says Camp Committee co-chair Michael Pink. "With closer to 80 per cent of our campers from Ontario, it only makes sense to have someone there through the year to meet with potential campers and parents and to retain the direct contact with those who

will be returning."

Jared, speaking by phone from Waltham, first came to Kadimah at the urging of his best friend whose brother had been there before.

"I had attended Camp B'nai Brith in Ontario but those two summers weren't so great," he recalls. "I decided to give Kadimah a go and it changed my direction. I eventually came to Dalhousie University, earned a Bachelor of Management and Bachelor of Science and Recreation, and the combination of management and recreation has brought me to where I am today."

Kadimah has tried a part-time model of staffing Toronto for recruiting campers but

it's more necessary now to have that full-time person on board. Jared, with seven years of Kadimah staff experience (he's been a counsellor, program director and assistant director), was in the right place at the right time with the right credentials.

"I understand what Kadimah means to Atlantic Canada specifically, and now to the rest of the country generally," he says. "It is so important for us to have someone on the ground in Toronto."

Camp Kadimah has been drawing youngsters from Israel in recent years, too, through many cooperative programs, and that will continue as well, Jared says.

"That's so important for our Canadian kids. They interact with the Israelis, get to know

CAMP KADIMAH: YESTERDAY, TODAY AND TOMORROW

them, and learn directly from another culture. I want to ensure that Kadimah is the camp of choice for the Israeli youth as well."

Jared stressed there will still be a camp office at the Atlantic Jewish Council's Halifax headquarters. "There will still be

someone there doing administration and working with local parents and children. And I plan to be in Halifax and the region a couple of times through the year, too.

When asked if he, with Kadimah now so engrained in his being, wants to be "director for life", similar to Sheldon Cohen

who was a much-loved camp director for more than two decades, Jared laughs.

"Kadimah is something I love," he admits. "Why not make it a career and create meaningful experiences for people. It's my long-term project to make Camp Kadimah the best Jewish camp in Canada."

Camp Kadimah Update

by Joanna Mirsky Wexler, Director, Camp Kadimah

The clocks move forward and we burst into spring, expecting only a snow storm or two before summer! We are already getting ready for camp, arranging all the details that make camp so special every year.

I am happy to tell you that Camp Kadimah is active all year long in Toronto and in Atlantic Canada, and urge you to get the kids that you know involved with our programs to keep them connected with their Kadimah family. This winter we all enjoyed a "Winter Wonderland at Camp" where a large group of us bussed to Camp to go skating on the lake, and snowshoeing around camp. We had a terrific barbecue at camp and sang songs on the bus just like it was the first of July! Thank you so much to all the excellent staff who volunteered their time to make it super fun- Samantha April, Zach Bordman, Josh David, Lauren Della Vedova, Rachael Goldberg, Roni Gorets, Casper Macaulay, Hannah Nathanson and Stephanie Strug.

As the Shalom Magazine goes to print, we are holding a camp party in Toronto for parents, campers, staff and alumni to reconnect and celebrate the camp spirit! We will be hosting games and crafts, and look forward to an amazing time together! Campers new and returning will have an opportunity to ask questions, meet staff and see friends.

We have launched our new CK10 Bunk Report- a terrific e-newsletter with the buzz on camp, prizes and news.

If you would like to be added to our distribution list, please email the Halifax office at info@campkadimah.com!

I am pleased to announce our senior complement for this year- Jillian Zuckerman will be returning as Assistant Director. This will be her fourth year in this position, and she brings invaluable experience both from her years at camp as well as her teaching experience at United Synagogue Day School (USDS) in Toronto. Jared Goldlust will also be returning to camp as Associate Director this summer, taking on the full time directorship with Kadimah from Toronto in September. He is currently enrolled in the MA/MBA program at Brandeis, focussing in Jewish Studies with emphasis on Jewish Camping. We will make a terrific team and I look forward to working with such strong dynamic people to ensure a fabulous camping season!

I will be returning for my fifth and final year as camp director. I have loved being part of Kadimah as a senior staff member for the last 15 years, and leaving camp in good hands, am stepping down after this summer to spend more time with my young family. I would like to thank the camp committee for all their time, effort and support over the years, particularly Victor Goldberg, Jim Spatz, Michael Pink, Andrew Wolfson and Mark Rosen



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CAMP KADIMAH: YESTERDAY, TODAY AND TOMORROW



Director Joanna Wexler enjoys kosher hamburgers with Lior Erlich at camp this winter!

and Jon Goldberg. As a mother, as well as camp director, I believe it is essential to our community that we continue to invest in Kadimah, support it by sending our children there, and help the community leaders of the next generation build their Jewish identity and pride. This is truly the place where kids can connect while they have amazing summers year after year. It is a proven statistic that kids who attend Jewish summer camp are more involved with Jewish Community as they grow up. It is easy to stay connected with your best friends as you reminisce on the best summers of your life.

For 6 weeks every summer, we gather again to sail, water-ski, play softball,

that shape us. The close friendships we make at camp support us throughout our lives.

There are still spots available for the 2010 season! Apply now by calling the Halifax office at 902-422-7491 ext 225 or email us at atinfo@campkadimah.com for more information. With the support of The AJC, alumni, staff and camp families,



march through Maccabia, learn to swim, to sing, to dance and most importantly, to be young leaders. Camp gives us lessons of independence and leadership camp

Camp Kadimah is able to be a part of many communities across Canada year round. Events are happening in Ontario, Nova Scotia and New Brunswick- please visit the website for up to date information about events in your area, www.campkadimah.com.

The countdown for Summer 2010 is underway, with many campers and staff alike anxiously waiting July 1st, 2010, when everyone will be back at their second home.

See you at Camp!



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Campus News

By Bill Chernin, Director of Campus Services, Atlantic Provinces

We're coming to the close of a very good term and a very good year. This year saw some challenges. A lot of our regular students graduated last year, and we had the sense that we were not engaging enough newer students. This caused us to put a special focus on reaching those newer students, and we've done this in a variety of ways.



here, and that we have a lot to offer. We also created a standardized poster, which matches our website and our cards. All of this is to reinforce our brand and raise our profile.

This seems to be working. We have had a large percentage of first and second year students at our events, and good numbers of students visiting us for the first time.

Our new programs from the last few years are proving to be our best ones for engaging new students. Because of budget cuts we were tempted to cancel smoked meat dinners and similar programs in favor of Friday night dinners. However we decided to keep them in the mix this term and they've proven themselves again. We've even added a "Hangover Brunch", for Sundays at noon. There is very good buzz about it. We're also trying to engage students through their specific social networks, rather than on mass across campus. The

logic is this: It can be intimidating to come to a JSA event if a student doesn't know anyone. Therefore we aim to eliminate the intimidation by engaging them on their own turf, where they're comfortable. We get to know each other and the major hurdle to participation is overcome. Our first

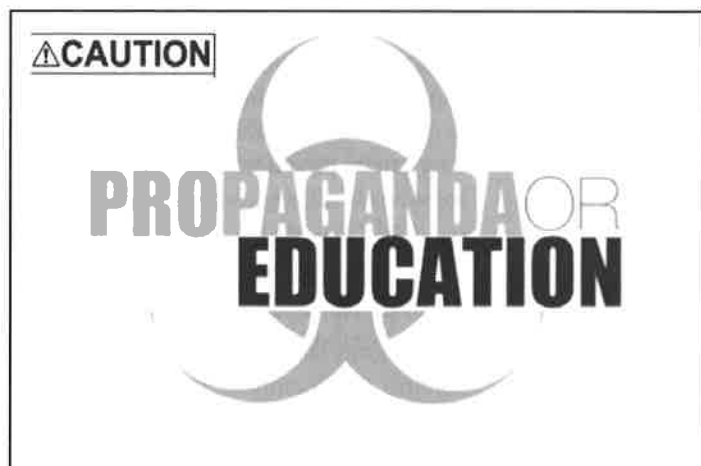
such program was very successful.

Our new organization ROW (Repair Our World) is off to a wonderful start. They will have done two events this term, the first selling candy-grams for the local Charity LOVE (Leave Out Violence), and the second recruiting volunteers for a Bone Marrow Donor Data base (this is in the planning stages). ROW's leadership is in place for next year, and

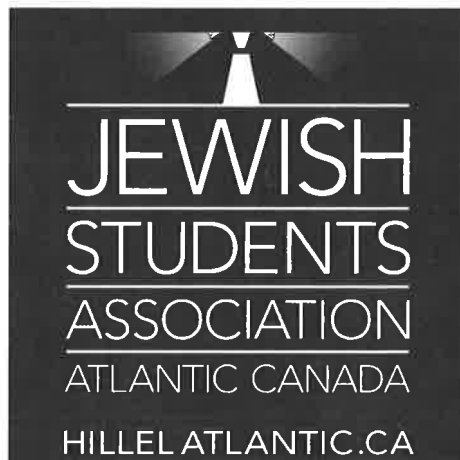
these programs will be a foundation upon which they build. The foundation for next year's leadership of the JSA and the Israel Affairs Committee (IAC) are also in place, and we expect new students will join them as well.

Our annual Regional Shabbaton had our best programming yet, with Rabbi Miriam Margles from Toronto joining us as our facilitator (for more on that go to <http://hillelatlantic.ca/shabbaton.php>). Our small campuses had good years and they are completing our third consecutive year of operations, and it looks like we'll be ready to begin our fourth in the fall.

On the Israel front, our students participated in the national Size Doesn't Matter and we're making use of our Propaganda or Education cards again. We have an Israeli Bedouin man speaking at Dalhousie about his positive life experiences as an Israeli citizen. Unfortunately, our Israel speaker - regional campus tour was derailed when our speaker had to cancel. We'll be working through the summer to arrange another for the fall. Once again, we've been very lucky for our excellent student leaders this year and we thank them for their hard work. To paraphrase Lloyd Robinson from CTV: That's the kind of term it's been. Hope you have a great summer.



them (below), we left these in common study areas to be seen and picked up. We printed our programming info on the back, and we made a different version for the residences, with all the info on one side for posting on walls. We also listed a month's worth of programs on these cards; In the past we advertised one event at a time with flyers. We wanted to make sure new students know we were



Dal Student Excited about Community Involvement

by Joel Jacobson

Aaron Vomberg came from Waterloo, ON to attend Dalhousie University - and study.

Little did he know that, when he graduates in May, he'd have been as involved as he's been in non-academic activities - both in the Jewish milieu and the wider community.

Aaron served as a board member and then president of the Jewish Students Association at Dal where he led more than 600 young men and women.

Maybe more importantly, he's had a major effect on the lives of the less fortunate as the founder and coordinator of a home-building program in Louisiana, resulting from Hurricane Katrina several years ago.

Yes, Aaron's Jewishness is vital to who he is. The 22-year-old soon-to-be-graduate in urban planning and design from Dal's School of Architecture and Planning, was a Young Judean from the time he was six. He attended Camp Shalom in Gravenhurst as a youngster but then heard of Camp Kadimah and made his first sojourn to eastern Canada.

He arrived as a Machar (14-15 year-old group) camper and finished as head of Giborim (the youngest group). His choice to study at Dal was heavily weighted by the number of Kadimah friends he had made and the visit he made to Dal's campus.

"Never a regret, even though I had applied to 10 or 11 schools," he says, sitting in a Halifax coffee shop. "But I truly never thought I'd be as involved."

In his first year, just after Katrina hit, he and friends rented three mini-vans during Spring Break, drove to Alabama (also hard hit by the storm) and built houses. For the last four years, he has co-organized what has mushroomed into a community-wide, and country-wide, re-building program.

"This year, from Dal alone, we had four buses go, including one from the Law



School. There were off-school buses from Saint Mary's and Nova Scotia Community College (in which Aaron had a hand in organizing), plus hundreds (many Jewish) from across Canada. We work for Habitat For Humanity and, yes, that's a Christian organization, but that doesn't matter. We're doing good work and helping people in need."

As the conversation moved to Jewish student activities, Aaron traces his first involvement with JSA to making posters in first year.

"I didn't want to be exclusively in a Jewish organization," he smiles. "I wanted to meet a lot of people," something he's done with ease in the last five years.

By third year, though, he was president of JSA, after serving on the board the previous year.

He proudly says his executive team "put on some great programs, with record turnouts of 150-200 people at several (from about 500 Jewish students on campus at that time). We tried to be innovative and partnered with other Dal clubs, such as the wine society, and helped in charitable fund-raisers such as the heart drive. We also hosted a successful Shabbaton that year."

He continues. "Word spread across the country, through the Canadian Federation of Jewish Students (CFJS) that Halifax was having a great time. I'm sure that had an effect drawing students from away, as did the fact we met with Jewish students, and their parents, when they'd come for a campus visit, and do some heavy recruiting."

Today, Aaron is vice-president of CFJS after serving on its board, a starting point for drawing other Jewish students from across Canada to the Habitat program.

He is passionate about JSA which is funded by Atlantic Jewish Council and United Israel Appeal.

"We need to continue investing in JSA and the Jewish student community in Atlantic Canada, no matter how small that community is."

"We need a mechanism for keeping people in this region, maybe an internship program where local business people give students a chance to work during their time at university, first to show the community cares about them, but also to give the students a chance to prove they can be productive members of the community after graduation."

He admitted most students leave the area soon after graduation but "the community has to find a way to capture the potential."

Aaron never lacked enthusiasm for helping. His grandparents are Holocaust survivors so he became involved with the AJC's Holocaust Education Week. He jumped into social action-based activities on campus and in Dal's residences. He helped the AJC with youth programming.

"One of my legacies as JSA president, as a student at Dal, and as just a member of the greater Halifax community has been building bridges. I've seen it happen while I've been here and just hope I've been able to spark interest."

Mount Allison JSA Head Counteracts Stereotypes

by Joel Jacobson

Stephanie Globus-Hoenich presides over a small group of Jewish students on Mount Allison University's campus in Sackville, N.B.

The dozen young men and women in the Jewish Student Association are a definite minority on campus, and that number doesn't comprise all the Jewish students there. Even a few members are non-Jews.

"We've been very active, though," says the 21-year-old fourth-year sociology honours student. "One of our roles is to debunk stereotyping and I think we're doing that. We've had several functions, too, such as a Chanukah party at my apartment that the Moncton rabbi and rebbitzin helped us with, with a menorah, candles, latkes, dreidels and all the things that go with it."

Being overtly Jewish has come late to Stephanie. The daughter of a classical musician father and writer-editor mother, she's originally from Montreal but spent many of her school years in the Boston-area, and now calls Ottawa home.

"I didn't have a strong Jewish background at home," the dual (Canadian American) citizen admits. "My older brothers were both bar-mitzvahed but I didn't have a bat mitzvah. I've never been to a Jewish summer camp, had some basic Hebrew school, but that was it."

Stephanie says the members of JSA at Mt. A know the traditions of Judaism. "I know the basic stuff," she notes.

She says Judaism has become more relevant to her at university, despite the small Jewish population (a total of 25 students on campus).

"I've grown immensely since I came to university. Shabbaton each year has been important to me, to ensure I don't forget my culture."

Stephanie chose Mount A after visiting several New England schools. Her parents had read Macleans Magazine's report on Canadian universities and thought they should look at highly-rated Mount Allison.



"When we came to Sackville, we stopped a man on the street to ask directions and he suggested we have coffee and we spoke with him for 45 minutes about the school, the town and the people. I didn't find out until later, when I saw him on campus, that he was the university president. Only at Mt. A would it happen that a man of that status would take time to speak with total strangers."

Making her choice was easy. "I fell in love with Mt. A."

She also jumped into extra-curricular activities, such as intramural sports and a role in The Vagina Monologues in first year (she's directed it since), Jewish Students Association and the varsity rugby team in second year (now


president of the team), and has since been a tutor, gymnastics coach, on the executive of Mounties in Motion, a program that connects varsity athletes with elementary school students, and Team Fox, a fundraising organization for Parkinson's Disease. This year, Stephanie is a teaching assistant.

"I can see why Mount A is number one on Macleans' list," she says. "Coming here is the best decision I ever made."

She intends to go on the Birthright program (to Israel) right after graduation. "I've heard how life changing the experience is."

Then, Stephanie wants to travel "but I also want to do things when I travel. Africa is number one on my list. I love what sociology has taught me about the haves and have-nots. I grew up with food, shelter and clothing. I believe it should be a norm for people to give back. That's what I want to do, help third world people. I've read of Africa and its needs.

"Eventually maybe I'll go to law school or get a degree in public policy, but for now travel with a purpose is my goal."



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Developing Family Values

by Yana Gidalevich

Editor's Note: Yana Gidelevich arrived in Halifax in the summer of 2009 and is one of 30 families who have chosen to make a new life here in our community.

A family is like a small business that always requires maintenance, treatment and control, where the members influence the development and behavior of the each other. Family values are based mainly on love, support, warmth, joy and safety. However, the foundations of a strong family are unity, trust and respect; here each family develops the biggest values.

One of the most important factors in developing family values is unity. The families, whose concept is to be united, have an understanding about how to spend time together and to organize family activities. Such activities cause a positive effect for both parents and children, too. Moreover, it's a fun time for all family members, which provides a solid ground and unity to family relationships, in the future as well. Different activities, such as family trips, visits to museums or cinemas, are also important. These events give the family a chance not only to spend time together but also to interact and to discuss various issues and matters with each other. Furthermore, family meetings are useful for all family members. These meetings are also enjoyable, exciting and pleasant events. Actually, any common family meeting, where all family members get together in a nice and a pleasant atmosphere, demonstrate a unity and a stability of the family. In addition, families who give their children an equal part in common decisions and cooperation build with their children not only good relationships, but also a fundamental



Igor & Yana with their children; Guy, Ben and Sigal

stability. As a result, in these families the children have the ability to affect the family's concepts and ideas. This fact allows the children to have a significant role in the family relationship. All events provide the families a right way in developing a unity value.

The next important factor in developing family values is trust, which is an emotional feeling that exists between all family members. The parents, who project on to their children feelings of support, create strong trust between themselves and their children. Actually, if children do not trust their parents, the parents won't be able to teach them all of their experience and values they have. Furthermore, when parents show their children respect and affection, and find encouraging words and right suggestions in difficult situations, they also develop the children's trust. The result of this process is a pure and strong trust between parents and children. In addition, through the trust, parents receive an opportunity to develop interpersonal and intimate relations with their children. For example, parents share with their children job events, friendships, and even confidential matters. At the same time, it makes children feel more comfortable with their parents. Children like to share with their parents their daily events, relationships with their friends, even their intimate

secrets. After all, both parents and children benefit from this relationship; it's a two-sided trust.

As a final point, one must consider respect, which is important in developing family value. Respect and understanding in each family is based on love and reciprocity. In other words, when parents provide to their children their love and reciprocities, it should lead to family respect. Respect is something that must

be earned by the family members. It's something that families should develop and maintain from the beginning. It means that both parents and children should have an understanding that not only the parents deserve their children's respect, but also the children are eligible for it. For example, when parents and children plan different activities at the same time, the families that have a mutual respect usually reorganize their plans in order to reach a compromise. In essence, they give credit to each other. When respect is expressed through conversations, family relationships are open and flexible. Thoughtful families develop motivating conversation by thinking how to help each other. To summarize, families need respect based on both love and reciprocity, as well as open conversations. Moreover, the main aspect of developing the respect is to develop it as mutual, for both parents and children.

It is not so easy to develop family values but it is an important process in relationship of the family members that helps them learn to live with other people, learn to share things, and learn to show consideration for someone else. In the final analysis, the biggest values that each family develops are unity, trust and respect; the foundation of a strong family.

Gimelshtein Brings Newcomer's Enthusiasm to Fredericton

by Joel Jacobson

Leonid Gimelshtein and his family arrived in Fredericton three years ago.

An immigrant family from Israel, the Gimelshteins have received only warm feelings and a strong sense of acceptance from the New Brunswick capital's Jewish community, such that Leonid and wife, Inna, are now giving back as much as, and probably more than, they've received.

Leonid is a member of the community's Immigration Committee, formed there, and in other Atlantic Canadian centres to which Jewish immigrants from Israel are flocking.

"We have nine families here now," he says in a telephone interview with Shalom, "with one more arriving in April. People find us on the web site, contact us, express an interest, fill out an application, are screened

and then, if at all possible, accepted. We are looking for young people, with children and capable of working as soon as possible.

Leonid, one of three immigrant newcomers on the Immigration committee, is 32, and a technical architect with Bell Canada. His English is heavily accented but he laughs as he admits, "being in the technical side, I don't have to communicate a lot. My wife, on the other hand, is in customer



service with a bank and her English is quite good."

The Gimelshteins have two children, Aron, *Continued on page 20*

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Continued from page 19

5, and Michelle, 3, who, like their parents, are trilingual. "They speak English all day at school, and we speak Hebrew and Russian with them at home," says Leonid. "We think it's important they learn and retain Hebrew and Russian, too."

Leonid stresses the Immigration Committee's role is to attract newcomers,

but "we do whatever we can to help them network, to find work, apartments, and do the things they need to settle in a new country. They're also able to contact multi-cultural associations if they want, but we help them in whatever way possible."

Leonid, Inna and their children were the first to settle in Fredericton under the Immigrant program fostered by government and strongly supported by the Atlantic

Jewish Council.

"We found it difficult for a while but we had great support from the Jewish community. We've been invited to homes in the community, and have made friends, some very close friends now," says Leonid.

He says being in a small community certainly has its advantages. "It's definitely beneficial for meeting people and for getting involved."



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Throughout their lives, Noa and Sarah Heinish devoted themselves to the betterment of their community, their house of worship and the State of Israel.

Passover of 1943 found Noa and Sarah assisting in the preparation of a Seder for hundreds of young Jewish servicemen stationed in Halifax before shipping out to Europe.

At the end of WW II, Noa was one of a group of interpreters who met the ships which brought Holocaust survivors from Europe to the shores of Halifax. Speaking in Yiddish, he helped them transfer to the trains which took them to family members awaiting their arrival in upper Canada.

Noa Heinish was one of the founders of Shaar Shalom Congregation and served as its first president. Together with Sarah they lent their support to every arm of the congregation.

Sarah Heinish was an active member of Women's League, Hadassah, Neptune Theatre, the Soroptomists and the Nova Scotia Institute for the Blind. Both Noa and Sarah gave generously of their time and resources in the support of Israel Bond drives, United Jewish Appeal, Camp Kadimah and other groups and were leaders in the Canadian Jewish Congress. For many years they operated a successful clothing business on Gottingen Street in downtown Halifax which closed in 1972.

To carry on their good works, the Heinish family established **The Noa and Sarah Heinish Foundation**. This charitable foundation has provided endowments supporting Jewish educational and health care institutions in Canada and Israel. A portion of the funds has been allocated to the Atlantic Jewish Council Foundation to provide an annual merit scholarship for a student from the Maritime Jewish community to study in Israel. Dependent on the vagaries of the market, the scholarship should provide a stipend of several thousand dollars to the successful recipient. ***Application deadline: April 30, 2010***

The Miasnik-Rein Trust

A limited number of scholarships of \$2,000 each are available to worthy students, one or both of whose parents profess the Jewish faith. The scholarship is open to students of the Atlantic Region for the purpose of establishing or continuing exposure to their Jewish heritage by means of study, travel, community service or other suitable means. ***Application deadline: April 30, 2010***

Halifax Endowment Fund (Jayson Greenblatt Bursary)

A \$500 bursary awarded to a Jewish student from Atlantic Canada to further Jewish studies in Israel or in the Diaspora. ***Application deadline: April 30, 2010***

For further information and applications please contact the Atlantic Jewish Foundation (scholarships and bursaries)

in c/o Jon Goldberg,
jgoldberg@theajc.ns.ca

422-7491 x222

PHOTOS FROM AROUND OUR REGION



Heather Wineberg's prepared lots of goodies for a wonderful Purim party in Bear River, NS



Enjoying games night in Fredericton with Rabbi Goldman, Ayten Kranat, Ellen Lupu and Mark Kranat.



Viktoria Brunets who performed on violin, and Molly Rechnitzner, attended an awareness event for the Polish Museum in Warsaw in Halifax



A joyous celebration at Chabad Lubavitch Purim Bash in Halifax!



Krista Daley, CEO NS Human Rights Commission, presented the Nova Scotia Human Rights Award to Holocaust survivors Philip Riteman and Helena Jockel for their willingness to educate students and the public on the WWII atrocity.



Benjamin Mendleson presented his film From Auschwitz to Freedom during International Human Right Day held at Indian Brook First Nations Dorothy Riteman was among the attendees.



Newcomers to Halifax celebrated a joyous Purim party for adults and children. The Erlich family- Sergey and Eugenia, and Eugenia's grandfather, revelled in the children's enthusiasm.



Ines Gutman and her girls, Yuval and Yarin, enjoyed dressing up for Purim.



AJC President Howard Conter (on the right) and his son Adam do the Blues Brothers in support of the Nova Scotia Mental Health Foundation!



Ruth Chippin at the Fredericton community Purim celebration!



Jewish Student Association executive members spread the word at the Dalhousie Student Union building. Effie Anolik (JSA and Israel Advocacy Committee member), Rachel Handlesman (JSA president), Naomi Cooperman, (JSA exec), introduce the Size Doesn't Matter program stressing Israel's strength despite its small physical size



Cindy Cormier Arnold with her two boys Isaac & Angus enjoy Purim at Rabbi Ari Sherbill's home, Halifax.



Hannah Moscovitch, author of theatrical drama East of Berlin chats with Mark Rosen at an AJC fundraiser for Holocaust Education in Halifax.

The Yiddles of Nova Scotia and the Titanic

By Judith Fein

Editor's note: Judith Fein is an award-winning travel journalist, speaker and filmmaker. Her website is www.GlobalAdventure.us and she also helms the very popular blog www.YourLifeisaTrip.com. One of her specialties is finding and writing about little-known Jewish communities around the world.

In the late 1860's and early 1870's, enterprising Jewish peddlers from Europe were passing through the town of Yarmouth, Nova Scotia, plying their wares. Little is known about them except that they were always looking for a Jewish home where they could have a good Shabbat dinner, and there was at least one resident Jewish couple in Yarmouth: Ketty and Louis Lieberman.



Photo by Paul Ross

As time went on, permanent Jewish settlers arrived, and one of them was an Orthodox Jewish haberdasher named Joseph Whitehouse. His clothing store was closed on Saturdays and his gentile customers waited in line when he re-opened his shop on Saturday night.

More Jewish families arrived and some of them settled in Wellington, which is about six miles from Yarmouth. There were part-time farmers and even a Hebrew teacher, but they all had to supplement their meager earnings with peddling shmatas or whatever else they could find to sell. The Hebrew teacher got fed up and returned to Europe.

Louis B. Mayer passed through as a junk peddler, didn't succeed very well, and went to the United States, where he eventually founded Metro Goldwyn Meyer. George Fox also sold junk in Nova Scotia until he went to Boston and founded the Fox Fur Company. Once the first shochet or kosher slaughterer arrived, in the early 20th century, a small, stable Jewish community began to live and thrive as merchants in Yarmouth.

There are wonderful stories about the early settlers. Joseph Nelson was a very

pious Jew. He once sold one of his horses to a gentile and, on the Sabbath, the horse refused to work. In 1904, a child died and had to be buried in a Christian cemetery. The Jews acquired their own burial grounds, dug up the coffin of the Jewish child and reburied him in the new cemetery.

Today, almost all of the Jews of Yarmouth have migrated to the U.S. and Israel or to larger Canadian cities where they can get a suitable education and find spouses. The "Cohen apartments," once the nicest apartments in town and owned by the Cohen family, still provide housing, but without the flash or the Cohens. The Jewish cemetery still exists inside the Yarmouth Mountain cemetery, and there was a burial as recently as 2007, but most of the descendents of the deceased—the Shapiros, Shanes, Pinks, Webbers, Lubins, Garsons, Cohens, Margolians, Smofskies, Rubins and Slovitcs—have moved away.

I went to visit Victor Indig and Rosalie Cohen in their comfortable, spacious, impeccably clean Yarmouth house. They told me that the synagogue closed in 2006 because there weren't enough people

to support it. "No gelt," said Victor, who owned a local motel for 31 years, with a laugh. "The shul was sold and today it has been replaced by apartments. They still have the original wood from underneath the ark and the bimah."

They spoke fondly about their Yarmouth ancestors and the Jewish stores that once lined Main Street. There was Lynch's Men's Wear, Margolian's Department Store, William Star and Sons Men's Wear, HFS Discount Store. Dick Shapiro, especially, is mourned by the locals of all religions. He presided at Louie Shapiro's Men's wear shop and, I was told, folks counted on him for excellent quality and customer service. He remembered everyone's inseam and their sartorial preferences. Today, there are two gift stores on Main Street owned by the Strug family, but the rest have reincarnated as gentile shops.

I made an impromptu call on Sharon and Byron Sachs. She was a native Yarmouthian who grew up eating kosher (except for local lobster, which they ate on wax paper, so it wouldn't touch the silverware and plates) until the age of 18. Her father, who had a dry cleaning store, died at age 42

and her mother took it over. "We had help in the house," Sharon reminisced. "They mixed the dishes and we stopped keeping kosher." When her grandmother, who was kosher, came to the house, "we quickly put the traif—the ham sandwiches—away. At Christmas time, our piano teacher taught us carols. When I saw my grandmother coming, I'd quickly hide the Christmas music."

Sharon's mother remarried "the only Jewish guy around, Maurice Attis, the kosher butcher."

After her nurse's training in Montreal, Sharon went to Los Angeles and met Byron. They live in the City of Angeles, but Sharon says she has two homes: "One here in Yarmouth and one in California." When her mother wasn't well, in her later years, Sharon flew from L.A. to Yarmouth to visit her. When she died, Sharon returned to visit Maurice Attis. Now she still comes to Yarmouth because she has roots there. And friends. "Every five years we do a rock 'n roll reunion for anyone who graduated from school in the '50's. The Jews were integrated into the general population and my two best friends weren't Jewish."

Sharon thinks there are fewer than 10 Jews left in Yarmouth.

They get together for holidays, and at least one of them, Ruth Pink, brings in kosher food from Toronto.

After leaving the friendly duo, I drove to the sprawling IMO Foods Ltd building, where kippers are smoked, cooked and canned. A rabbi goes there several times a year to supervise the production and make sure everything is kosher before the fish is shipped and exported.

If the Jewish community in Yarmouth is dying, the one in Halifax, Nova Scotia is thriving. Mendel Feldman, the young, affable, open-hearted Chabad rabbi, has been there for 15 years. "When I first came, I ran around on Shabbos morning in my talis knocking on doors, pulling people out of bed, sweating to get a minyan," the Rabbi recalled.

"A few years ago, there were a handful of Jewish students in Halifax," he continued. "Then a trend began for Jews from Toronto to come to study here. Dalhousie University—where they went—wasn't

near our house. On Friday nights, we had dinners for 50 to 70 students and it was very difficult for my wife Bassie. She had to pack up all the food for a four-course meal and we had to check into a hotel. Then she had to pack it all up and schlepp it home. Over the last seven or eight years, the Jewish student population at Dalhousie has grown to between 500 and 600. We felt it would be great for us to service the Jews on campus."

The Feldmans looked for a house for several years, and finally found a dilapidated abode on an ample lot near the downtown university. They tore the house down and began to build. When I was visiting the Feldmans a few weeks ago, they had just opened the Chabad house. Their community already has a minyan once a month, welcomed more than 100 people for a seder, and is looking forward to more growth. There is a small kosher section in the supermarket and about 50 families order kosher meat. "Fifty years or so ago," the Rabbi said, "Jews in Halifax could not own property or go into clubs. Now a Jewish lady, Myra Freeman, was the first female Lieutenant Governor of Nova Scotia. And the President of Dalhousie University is a Jewish man."

Rabbi Feldman spoke about the Baron de Hirsch—popularly called Beth Israel—orthodox synagogue. He estimates there are about 180 member families and a second synagogue, the Conservative Shar Shalom, has about 300 members.

At the end of the day, I felt so comfortable

with the Rabbi that I asked him to do me a favor. I had heard that there was a grave site for the Jews who had perished in the wreck of the Titanic. Apparently, they were buried in Halifax when their bodies were found in the ocean.

"I've heard about the grave site being in the Baron de Hirsch cemetery, and I have performed funerals there, but I have never seen the site," the Rabbi said. "It's Sunday, and the cemetery is closed. The man who has the key is out of town." He paused for a moment and looked at me, "would you be willing to jump the wall?"

Half an hour later, the Rabbi went first, and I followed him. He held onto his black hat as he jumped down into the cemetery. There—in a special area—we found a panel which told the story of the Jews from the Titanic. Nearby were 10 identical headstones, about 18 inches high. Each one bore the date April 15, 1912—the day the Titanic went under. There were no names on the stones, but, rather, numbers, which were used to identify the deceased after the shipwreck. The Jewish cemetery plots hold the remains of numbers 264, 144, 248, 291, 136. Only two names were subsequently found out and, oddly, neither of them were Jewish.

"So that means eight Jews from the Titanic were buried here," I murmured to the Rabbi. "How did they know the deceased were Jewish?"

He shrugged. I shrugged. It's all part of the intriguing story of the Jewish presence in Nova Scotia.



Photo by Paul Ross

Halifax Mayor Hosts Massada at Tea

by Joel Jacobson

Peter Kelly flits about the room, serving cheese and crackers and chatting with Jewish seniors.

The greetings are informal as the mayor of Halifax Regional Municipality chooses to make events such as these "very non-political."

"I've been doing this for a few years, meeting with seniors groups throughout

the municipality, just to meet and greet, get to know people a little better and hear concerns of there are any. Usually, it's just general chit chat."

He says seniors have told city

elected officials they only see them when there is an election.

"These teas give me a chance to learn from them."

He smiles. "Plus it's a good opportunity to get out of the office."

But he adds, in a serious tone, "It's a chance to connect with seniors as it's important for politicians to understand all their constituents."

As he moves easily about Shirley Burnstein Hall at Northwood Centre, where Massada holds most of its monthly meetings, the mayor takes time to chat with Philip Riteman, Massada president Barb Alberstat and almost each of the 30 men and women attending the function.

"It's prestigious for the mayor to honour Jewish seniors like this," says Alberstat. "Our members certainly appreciate it." The mayor's office provided the refresh-



Mayor Peter Kelly shares a laugh with Shirley Burnstein at a tea he hosted for Massada members at Northwood Centre. Massada president Barb Alberstat looks on.



Halifax Regional Municipality Mayor Peter Kelly serves refreshments to Bette and Barrie Ross at the Mayors Tea held for Massada members at Northwood.



Peter Kelly caters to Massada member Edgar Wolman at a seniors' tea in Halifax.

ments and also music and setup. Marjorie Kirby plays oldies on the piano and her husband, Jim, helps serve food and tea. Both assist in food layout.

"It's the first time we've done this at Massada," says Brendy Murphy-Jollymore, community liaison coordinator in the mayor's office. "We've been all over the municipality. The mayor sets aside time most Thursday afternoons for the senior's teas. It's not at all political, just an opportunity to connect on a personal level."

Barrie Ross, attending with wife Bette, remarks with tongue-in-cheek, as the afternoon event comes to a close, "I've witnessed how the mayor serves his people - and he serves them well."



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News from JNF Atlantic

by Lea McKnight

Since taking on the role as JNF Coordinator for the Atlantic Provinces in January it has been my pleasure to be in contact with many of you who enjoy planting trees in Israel and supporting JNF.

On January 31st we held a very successful Tu B'Shevat Telethon. A special thank you to Jim Spatz and Southwest Properties for providing us with their offices for the day and to our team of hard working volunteers: Jane Alexander, Nancy Cieplinski, Karen Conter, Jamie Ferguson, Marianne Ferguson, Rachel Handlesman, Eric MacKenzie, Hedda Medjuck, Beverly Parsons, Rita Pink, Linda Raskin, Molly Rechnitzer, Bette Ross, Corey Sheppard, Michael Shugar, Laura Tsinman, Leo Weniger, Myrna Yazer and Michael Zatzman. A big thank you as well to everyone who supported this annual fund raising campaign and gave so generously when you were called.

Now more than ever the important



Michael Zatzman during a busy JNF Telethon!

environmental projects of JNF are critical to Israel. Since its inception in 1901 JNF has planted over 240 million trees and transformed the land, but JNF also has many other projects involving community development, education, security and water. Finding new sources of water at a time when Israel's lack of water resources is facing its biggest crisis in almost a century is a challenge that JNF has embraced with innovative planning and solutions. It is your contributions that are

making all of this possible.

You have the opportunity to see some of the JNF projects that will be showcased during a JNF Spring Mission to Israel in April 22-May 2. To become part of this experience and to find out more about the work of JNF go to www.jnf.ca.

Please contact me at any time to plant trees in Israel in honour of, or in memory of special people in your lives. Do you have a JNF Blue Box? It has been a proud fixture in many homes and offices for many years collecting your spare change and I would be pleased to provide one for you. Here is my contact information: phone 902 444-4563, email atlantic@jnf.ca.

In closing I would like to thank Laura Tsinman for all of her hard work and dedication as the outgoing JNF Coordinator for the Atlantic Provinces and wish her and her husband Boris good luck in Toronto.

Best wishes for a Happy Passover.

Hatfield Farm

by Jaclyn Tanz

Editor's Note: This event was made possible, in part, by a grant received from the Dorothea Gould Foundation for Immigrant youth projects in Halifax.

Howdy Partner!

The Atlantic Jewish Council and Shalom Halifax Newcomer Youth invited the community to participate in a fun-filled afternoon at Hatfield Farm. The day started out with a horse and buggy ride, was followed by playtime in the rubber rodeo and delicious kosher hot dogs! It was an amazing opportunity for individuals to interact with each other in a relaxed, casual

environment.

Peter Svidler and Alex Ratchinski, two fifteen-year old boys, recall their Hatfield experience: "After we arrived at Hatfield Farm, we walked through the farm, looking at the different kinds of farm animals, like horses and bulls. There were two big horses with a wagon strapped to their backs. After a short explanation about the farm and the two horses, we left for a five minute wagon ride through a beautiful forest in really good weather. After the five-minute ride, we arrived to a small 'farm', designed and decorated with old farm objects, like axes and wooden wheels. We entered to a small building, with all kinds of awesome activities like a mechanical bull, a Box & Bounce ring



Ilan Liberman & Julia Naymark eating delicious Kosher hotdogs!

and a 'Gladiator Combat' ring, which we all really enjoyed. After about thirty minutes of fun, we went to a restaurant-kind of building, where we all enjoyed lots of kosher

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AROUND OUR REGION

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hotdogs, French fries and bunch of different kinds of drinks, like cola, lemonade, coffee, and orange juice. After this very enjoyable



Alex Ratchinski and Peter Svidler

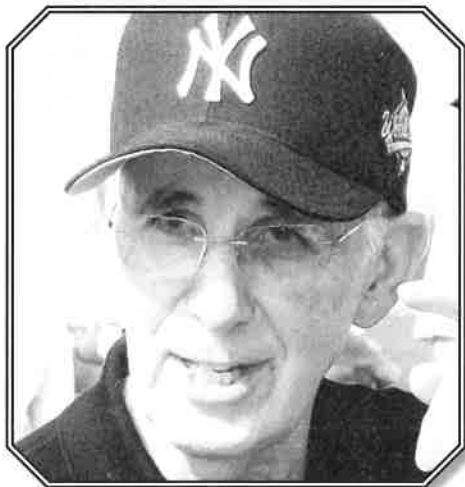
afternoon, we left, again riding on a wagon, back to the main farm, with a beautiful sunset covering our heads. We all left the farm tired from enjoyment, and with a lot of memories to share!"

The enthusiasm and spirit of the Jewish community was exemplified at Hatfield Farm through their participation, attendance, and enjoyment of the program. As 87 community members grouped together at Hatfield Farm, it was a wonderful opportunity for them to bond and grow into an even stronger community.



Leonid Leshchinsky, son Itai (on the right) & Aviv Erlich driving the tractor!

Sydney & Area Chamber of Commerce Recognizes Mr. Irving Schwartz by Jaclyn Tanz



Mr. Irving Schwartz's achievements are living proof of the successes a motivated, intellectual, and determined individual can accomplish. Born in New Waterford, Cape Breton, Irving at a young age took the business world by storm, becoming the President and General Manager of Schwartz and Company at only 26. Over the course of his career, he has achieved a lifetime of successful endeavors, not to mention his involvement in three dozen businesses.

Aside from his outstanding career success, Irving is a philanthropist. His volunteer record is inspiring. From being a member at the New Waterford Volunteer Fire Department

and organizing blood donation drives, to being the President of the Cape Breton Children's Aid Society, he has truly impacted society for the greater good. Irving is a devoted husband of over 50 years to his wife Diana, and is a loving father and grand-father.

In 1990, Irving co-founded the Canadian International Demining Corps, a charitable non-government organization supportive of an international ban on the production, stockpiling, and deployment of anti-personnel landmines. On Thursday, February 18th 2010, an evening of appreciation and recognition was sponsored by the Sydney and Area Chamber of Commerce, at which time Irving Schwartz was recognized for his work in co-funding the Canadian International Demining Corp. He was honored by the Honourable Peter McKay and proceeds of this tribute dinner were added to the Military Family Fund. "The Canadian International Demining Corp has been financially draining and



The Honourable Peter McKay acknowledges the lifetime achievements of Irving Schwartz

emotionally rewarding. I was too young to enlist in World War II and I came to think of unexploded mines as a scourge around the world. I said that if the opportunity ever came to do something about it, I would, said Irving."



Diana and Irving Schwartz

A Revised Glace Bay Community History

by Joel Jacobson

A history of the Glace Bay Jewish community appeared in the 2008-09 AJC Jewish Directory. Glace Bay resident Raymond Goldman submitted revisions and corrections recently.

Glace Bay may be considered the oldest organized community on Cape Breton. Arriving in the 1890s, there were initially 12 Jewish families, including the first settler, Mr. H. Brody.

The Cape Breton Coal Company, headquartered in Glace Bay, issued posters to all European countries, including Germany, Ukraine, Russia, Slavic countries, Hungary, Bulgaria, Greece and the Baltics. They advertised "Free passage to sign up and work in the coal fields of Cape Breton."

Many did sign up and came to work in Cape Breton. However, very few Jews signed up to accept this offer.

The first Jews were sponsored by local residents. When the newcomers "Gathered up a few dollars", they sent for the rest of their families. Most arrived in the port of Quebec City. Some came to the port of Halifax and Saint John, N.B. and arrived in Sydney via CN Rail & then to Glace Bay and area by the Cape Breton Tram Company.

While a few young secular Jews took advantage of this free pass and worked in the mines, most became peddlers and then moved into the retail business near the mines where they competed against company stores.



Norman Shore and Harold Davia

One solid example of successful retail was the Blackmans, grandparents of the late Ben Prossin, who built a good grocery business, in the pre-convenience store days. It was open almost 24 hours a day, except for Shabbos morning. When the family returned from synagogue service, they re-opened for business.

Old Mr. Blackman could only read Yiddish newspapers, published in New York or Montreal. One day, as he was reading his paper, he laid it down to wait on a customer and an immigrant customer picked it up and began to read it.

Mr. Blackman was surprised and asked how he could read Yiddish, as he had not yet mixed with the Jewish congregation. The man explained to Mr. Blackman that he was from the Ukraine and saw the ad on the bulletin board.



Evy Druker, Adam Conter and Avie Druker

He was not religious, but obtained a Yiddish upbringing, Bar Mitzvah and all. He obtained a job in the underground mine, married a gentile girl and raised a family in Glace Bay. How many more were like him in that era about 100 years ago? Among others of note arriving in the early 1900s were Joe King's father-in-law, as well as Beinush Lipkus and his friend, Yehoshua Medjuck.

The community met in the home of Mr. S. Fine, who soon became the unofficial president and organizer of the community. With others, the congregation in 1900 decided to build a synagogue. In the spring of 1901,



Diana & Harold Schwartz, Shirley Chermin the Sons of Israel Society of Glace Bay was incorporated with seven members overseeing a congregation of 140. The synagogue itself was completed at a cost of \$5,000 in 1902, making it the first synagogue built in the Maritimes (built as a synagogue, not church then consecrated as a synagogue, which was the case in almost every early Maritime Jewish Community).

With a schochet and a Hebrew Ladies Aid Society (1904), a school in the basement, the community thrived and grew. Contributions to the early Zionist movement in Canada were strongest from Cape Breton (especially Glace Bay) than any other community east of Montreal. By 1928, the Talmud Torah moved to a newly built neighbouring structure. This building served community activities for the coming decades.

The Jewish community of Glace Bay appeared to move from strength to strength until a declining population predetermined the future end of the community. Until the mid-1970's a Hebrew school for the young people of the community was maintained but at present there are too few children in the community to continue a separate school. The few children that are Hebrew school-age are now taken to Sydney. The Jewish population continues to decline and it does not appear that there will be any turnaround in this trend in the near future.

Jerri's Hanukkah Story

by Jerri Costa, Annapolis Royal

Thirty-eight years ago, in September 1971 Jerri, Mindy and Caryn emigrated from Manhattan, NYC to Bear River, Nova Scotia, Canada.

Overnight we changed our lives from urbanites to country "back to the landers". It was a trip we still talk about and, now upon reflection, laugh like the dickens whenever we are all together. Canadian life changed us all for the better.

Jews were rare in Bear River (and still are) with ourselves the only declared Jewish family. Herbie Margolian, Mr. Rosenthal, an antique dealer and a wine and beer bottle collector were the Digby Jews.

Living amongst 900 non-Jews was an identity crisis of un-paralleled anxiety. Instead of burying my head and the religion I grew up with I decided to share our culture with my neighbours by first trying latkes with them. After all, every European culture has some sort of potato pancake recipe. Slowly but surely the girls and I invited people to our home for

Hanukkah candle lighting and small gifts. Hanukkah became a tradition with a few friends and soon everyone shared in the latke making.

We are secular Jews but celebrate the High Holy days with friends and neighbours in and around Digby and Annapolis area and for the past 35 years have shared Hanukkah with many area schools during the Christmas holidays.

Rosh Hashonah is celebrated with mostly non-Jews but we have managed to find about six other Jewish families. The Rosh Hashonah group has now grown to about 26 regulars, a combination of non-Jews and Jews, for a traditional Jewish pot-luck dinner.

We feel very lucky to have discovered that stereotypical ideas of Judaism and Jews can be changed by sharing what is the same and take joy in what is different.

Thanks to Jon Goldberg we have met Heather Wineberg from Bridgetown. She added so much to our Hanukkah party on December 12th. Heather and I now have set two dates to meet and hope to



maintain our heritage together for a long time to come.

Many thanks to Atlantic Jewish Council for sending driedels, flag of Israel, a pull out dreidel and a Hanukkah hanging. The children all took the dreidels home - they loved playing, singing, dancing, colouring and most especially the Hanukkah candy and presents.

I found a wonderful short and funny book about Hanukkah and Christmas at Chapter's which I read at the community Christmas Crackers evening this past Saturday. It was a hit that incited great gales of laughter and much applause from the audience.

PEI News

by Rosalie Simeone and Joseph Naylor

Our annual Chanukah party was hosted by Mitch and Jan Zelman and was very well attended.

Rabbi Yitzchok Yagod and Rebbetzin Frimet Yagod from Tiferes Israel, Moncton, accompanied by two of their children, daughter Chani and son Pinni, visited the Island for the first time on January 5, 2010, in order to meet with members of the Community. The meeting was at the home of Leslee Sack. Unfortunately the Yagod's arrival was delayed by car trouble, but most members stayed on into the

evening awaiting their arrival and were rewarded by a very pleasant time with the delightful and sociable Yagods. Everyone had a good chance to speak individually with The Rabbi and Rebbetzin and their children about matters of interest, such as impending Bar Mitzvahs. We were charmed and amazed by the knowledgeable and friendly Yagod children. The Epshteins and the Choumans were delighted to have the Rabbi bless their new babies. We greatly appreciated the generosity and concern of the Yagods and are looking forward to their next visit.



Pablo Szerman, Heather Evans-Szerman, Joseph Naylor, Miriam Rhodes, Leslee Sack, Isabella Epshtein with baby Lana. Taken on Jan. 5th during the visit of Rabbi Yagod.

The Purim party was held on Sunday Feb. 28th. We had a small but enthusiastic group retelling the Purim story, and making lots of noise at the appropriate times. I believe the Canada - U.S. Hockey game had something to do with the lower than

average turnout. Thanks to Jean Leigh for hosting this event at the Prince Edward Home where she lives. We are now looking forward to our annual Community Passover Seder to be held at the York Community Hall on March 29th.

Chag Sameach Pesach to all our friends around the region, and if you happen to be in PEI, come visit.

Report from Saint John, NB

by Katherine Biggs-Craft, Curator, Saint John Jewish Historical Museum

The museum welcomed more than 80 members of the Shaarei Zedek Congregation and the general public for its Chanukah celebrations on Sunday, December 13. The lighting ceremony was led by Daniel Elman, Gabbai Rishon for the Shaarei Zedek Synagogue. Dr. Joseph Arditti, president of the Saint John Jewish Historical Society kindled

the shammas light. David Elman and Elijah and Sophie Wilcott lit the first three lights on the menorah in front of the building. All were then invited inside to mingle in the museum's exhibit rooms talking with friends old and new.

Work is underway to prepare for new exhibits for

2010. The main exhibit will explore where the Saint John Jewish community lived and worked in decades past. The early arrivals from England and New York lived and worked in the city centre for many decades. The immigrants from Eastern Europe

settled on the streets that bordered on their arrival point - many of them side streets off Main St in the city's North End. These streets included Acadia, Ann, High, Lombard, Harrison, Chapel, and Brooks. Over time they moved to Spring, Summer and Winter Streets and Paradise Row, quiet residential streets nearby. Many of their businesses welcomed customers along Main, Mill and Dock Streets, although some were also uptown along Union and Charlotte Streets. Major changes in residence and business came with urban renewal along Main Street in the

Continued on page 32



Photo by Gary Davis

Mark Stein

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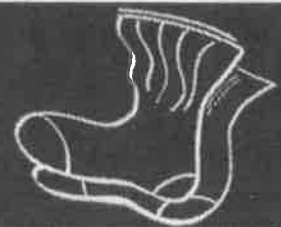
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Continued from page 31

late 1960s which eliminated many of the side streets and cut into the quieter residential areas. Many moved to the western parts of the city into new residential suburbs under construction in the 1960s and early 1970s. Businesses relocated into the city centre and the west side or closed as their premises were demolished to make way for new buildings, highways and bridges. The changes were profound and were exacerbated by the increasing professionalization of the community as the immigrants' grandchildren left the

city for university. The new reality for the Jewish community was that most would not return after completing their education.

The exhibit will revisit those lost places and rekindle memories of times past. We encourage anyone with photographs of families and businesses or memories of these areas to send them to the Museum by mail or email before the middle of April.

The Museum will open its doors for a new tourism season soon after the Victoria Day weekend and will

remain open for visitors until the end of October. The coming season will bring nearly 80 cruise ships to Saint John and we hope to carry on with our popular Jewish Heritage Bus Tour and add a new walking tour of the uptown to focus on the former sites of Jewish homes and businesses. It will be a new opportunity to share the stories of the our community with visitors from all over the world.

We look forward to greeting many of you over the coming months as well.

Fredericton News

by Rabbi Yosef Goldman

This winter was very warm in Fredericton. Our wonderful community warmed up with several get-togethers that truly warmed our hearts.

The Hanukkah party was celebrated on December 13th, the third night of Hanukkah. Around 75 people came together to light the candles and play the Dreidel game. The children of the Cheder put on a short play and it was played out well and everyone liked it.

For my birthday party on January 17th, not a round number, we came together in the synagogue downstairs hall for our first, but not last Game Night. The kids just didn't want to leave, so we stayed until 10:30 pm, playing several games for young and old.

On the following Shabbat, we joined all the Jewish communities in Canada in

discussing the Genocide in Darfur from a Jewish point of view and what we can do about it.

For Parashat Mishpatim-Shqalim, February 13th, we celebrated the first bar mitzvah since I arrived in Fredericton in October. Jonathan



Goldman Louis Edye Albina and Sydelle at Jonathan's Tefillin service



Shelley watching children - Game night at Sgoalai Israel Synagogue



Children enjoying the Purim party

Lazarev, who came to Fredericton from Israel about a year ago, read the Parasha beautifully and with self-confidence that I have never experienced with any other bar mitzvah boy. People came from near and far for the bar mitzvah, and it was followed by a well-prepared kiddush. It was a very joyous occasion, and again was very well attended.

I cannot conclude this article without talking about three more exciting occasions, like I said, this was a warm and busy winter.

On February 21st we had the Cheder kids prepare the hammentaschen in the morning for the Purim party, and in the afternoon we had our traditional sleigh ride followed by hot chocolate.

The following Shabbat, I was so proud and happy to present the "Religion in Life" emblem to Joseph and Lily Samuel. This badge is given through the Cubs and Brownies youth groups, to kids who have completed a long term of studying their own religion and practising several tasks through the synagogue and at home. These wonderful kids, who attend Cheder regularly, were looking forward to achieving this, since they studied



A joyous winter sleigh ride!

for it under three different rabbis, and completed their requirements with me. Last, but not least, Purim was celebrated on Saturday night, February 27th, with the Megillah reading and a costume competition and a play that the kids

and adults put on – telling the story of the Megillah in a humorous way. The next morning we returned to hear the reading of the Megillah, followed by a kiddush/seudah sponsored by the sisterhood.

On behalf of the Sgoolai Israel congregation, President Louis Budovitch, Sisterhood President Shelley Stephens, and Rabbi Yosef Goldman send Passover greetings and best wishes to the Atlantic Canadian Jewish Community.

Moncton News

by Nancy Cohen, AJC community representative

The Moncton community is very pleased to announce that we have a new Jewish youth group. Under the leadership of Rabbi and Rebbetzin Yagod this group of children ages 6 to 13 have been getting together for camaraderie and lots of fun activities. The group has already met three times for a pre Purim program, a Purim seudah, and a trip to Crystal Palace Amusement Park.

The Rabbi and Rebbetzin were so pleased with how well the children did during their first semester of Cheder that they decided to reward them by having an end of semester celebration with home made pizza and a movie. Special thanks are due to the parents who helped make this event possible; Victoria Volkanova, Shawna Rinzler, Jack Haller and Hannah and Jordan Davidson.

The Purim brunch was a big success and was attended by 85 people. A highlight

of the event was a special presentation made by the Cheder students who dressed up as different characters from the megillah and spoke about the character he or she represented.

On February 7 the shul hosted a special guest speaker – Bob Rae who gave a very interesting talk about Israel. There was a good turnout of people from both the Jewish and non Jewish communities. Many thanks to Audrey Lampert for organizing this event.

On February 24 a new family joined our community. We are very excited to welcome immigrants Inna and Vlademir



Gershkowitz and their children Ronit, who is 9 1/2 and Shawn who is 6.

Sadly, the community has lost another member – Ruby Ruch. Our sincere condolences to her family.

Best wishes to all for a happy, healthy and kosher Passover.

Report from The Rock

by Claire Frankel-Salama

Ican't believe that Pesach is almost upon us! (Actually, I can, as Purim reminds us that Pesach is precisely one month away.) As we rush around trying to get our orders in and the Community Seder organized, we can look back proudly at the events of the preceding months.

Our Chanukah party was a great success. After a great dairy meal (during which ALL the freshly-made Latkes disappeared), we played Chanukah games and lit the candles. One of the highlights of the party was a Chanukah song sung by Ayla and Sophia Rouah (see photo).

January on the Avalon Peninsula was much milder than usual. As we celebrated Tu B'Shvat by eating several of the Shivat HaMinim (figs, grapes, pomegranates, dates and olives), it was almost possible

to visualise the planting of trees and the first shoots of spring. Warm thanks to the JNF volunteers who contacted members of the community to remind them of the Mitzvah of planting trees in Israel. We tend to think of the JNF to remember the newly deceased, but the campaign gives us a great opportunity to plant trees "just because". In fact, someone in our community DID have the chance



Ayla and Sophia Rouah singing at the Chanukah party



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Dr. David Mercer, winner of prize for best costume

is a real pleasure to receive such enthusiastic visitors. As usual, the chocolate-covered Matzas were a great hit.

On Saturday the 27th we held our annual Purim party. After Ernie Mauskopf's spirited reading of the Megillah (see photo) and our equally spirited drowning out of Haman's name, we went into the Social Hall for a light supper and costume contest.



Ernie Mauskopf reading the Megillah on Purim

Dominion supermarkets. As in the past



Daniel Salama in Israel

to actually plant a tree in Israel. Daniel Salama participated in a Taglit/Birthright trip together with other young people from Montreal (where he is studying) and Toronto (see photo). We have also received news from Ann Gregory, now teaching in Bulgaria, who just spent some time in Israel as well.

During February we were pleased to have several opportunities for outreach and education. I had the privilege of addressing the "History of the Holocaust" students at Memorial University. This course, first offered by Dr. Gerhard Bassler, is now given by Dr. Edita Bosak, a specialist in Czech and Slovak studies. Dr. Bassler, who was given an award for Holocaust education by the Newfoundland Holocaust Memorial Committee several years ago, will be the guest speaker at this year's commemoration.

Later on in the month we welcomed two grade 4 classes from Vanier Elementary school, one from the English and the other from the French Immersion stream. It



Daniel Salama (top right) with soldiers on Birthright trip, January 2010



French Immersion class from Vanier Elementary

This year's prize goes to Dr. David Mercer, who came as the "Cat in the Hat" (see photo). Special thanks to Shimon and Lin Wilansky for their generous gifts of Mishloach Manot for the children. Thanks also to Bonnie Leyton for her yummy Hamantaschen. It was a great pleasure to meet Dr. Csaba and Andrea Nicolenyi from Concordia University. Csaba also joined us on Sunday morning to lay Tfilin and hear the Megillat Esther again.

This brings us back to the Pesach rush. We are again thankful to Shimon who is coordinating the order with one of the



Children lighting the menorah at the Chanukah party

few years, we are planning to hold the first Seder in the Synagogue for the Community and any "wandering Jews" who happen to find themselves in Newfoundland at this time. Should you be planning a trip here during Pesach, please get in touch and we'll be pleased to have you join us.

Jewish Community Havura, NL

By Ruth Noel and Nancy Bennett

There is an old saying that if the mountain ash (dogberry) trees are full of berries we'll have a cold snowy winter. Well our trees were loaded with red berries but we've been spared most of the

service and then scrumptious food made by our members. We continued the evening with the



Cathia, Sharon and Gil kibitzing at the Purim party



Dancing the to klezmer band

storms the rest of Atlantic Canada has been getting. Our reprieve in the weather has made it easier to participate in events outside the home and the Havura has been active.

Our Hanukkah party was again a great success with lots of food and music. The week before, we made our latkes and finished just as the snow started to fall. Nancy and Arnold Bennett opened their home to potatoes, grease and our dedicated latke making group. Our Chanukah party started with the lighting of candles combined with a

Newfoundland
Klezmer Kitchen
Party band. Old and

young danced and sang Yiddish songs, Israeli songs and a few Newfoundland jigs, too! Elizabeth-Anne Malischewski organized the food, and Inbal Bahar organized children's activities. And everyone else pitched in to decorate, contribute food, set up and clean up. It was a great evening for all.

Our Hebrew School is continuing with all parents actively participating by taking turns preparing the lessons. Andrea Monro is hosting the school in her home.

Our members continue to speak in schools and with church groups about

Judaism, Jewish holidays and the Holocaust. Our presentations have been very well received.

The events in Haiti horrified us all and Havura members, and in fact, most Newfoundlanders and Labradorians gave generously to organizations helping this stricken country. In addition, a horror of another type is happening in Darfur and our community participated in the Darfur Shabbat which was spearheaded by the CJC and AJC. Ruth Noel wrote and presented a talk on this topic on the Darfur Shabbat. It is important to all Jews not to forget this stricken region.

Climate change has been a topic of much discussion and this year the topic for the annual Jewish-Christian-Muslim Dialogue was Three Perspectives on Global Climate Change. Arnold Bennett gave a well researched talk on the uniquely Jewish Talmudic perspective and Angelique Myles was a superb moderator. Not only did she introduce the topic and speakers but she kept participants to their allotted time and managed the question period very professionally. Refreshments were served and Christians, Muslims, Jews and others mingled amicably together.



Lighting the candles Jewish Community Havura



Arnold Bennett, Sister Mary Tee, Angelique Myles, Dr. Mahmoud Haddara

If only the rest of the world could follow our lead.

The Religious Social Action Coalition held a seminar for opinion-makers and policymakers about the growing gap between rich and poor in Canada. One MP, the chief of staff of another MP and the head of the Provincial Poverty Reduction Task Force were among the two dozen participants. Memorial University historian Robert Sweeny delivered a powerful lecture documenting the economics of this moral crisis. The Jewish Community Havura is a part of the Coalition, along with the Roman Catholic Archdiocese, the Anglican Diocese, the Muslim Association, the Hindu Temple, the Salvation Army, the United Church and other religious leaders and laypeople.

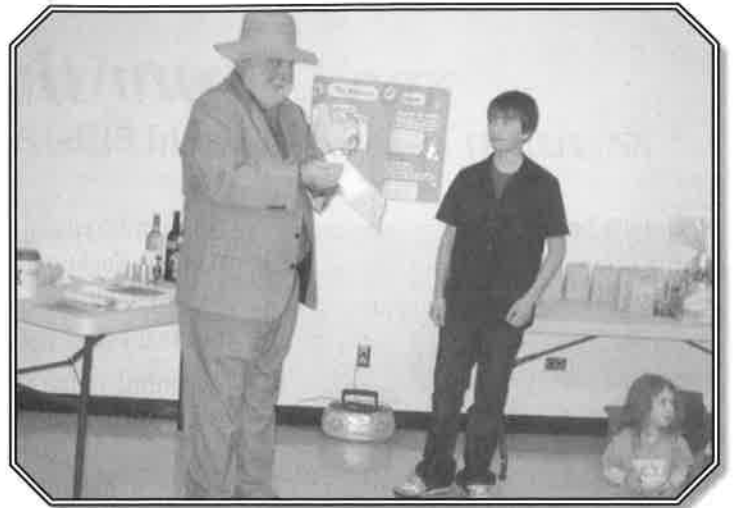
Although the Havura usually holds only Friday night services, in preparation for two July Bar Mitzvahs, we held the first of several Saturday morning services. Elizabeth Siegel prepared and led the service which was followed by a luncheon kiddush furnished by the Bendzsa and Brown families.

A visitor from away contacted us requesting an early morning service as he was saying kaddish. This was quickly arranged for two mornings and the Havura was honoured to provide this mitzvah. If you are ever in the

city and require a minyon, please contact us and we'll be happy to assist.

The week before Purim, Hebrew School and the hamatashen making party was held at Andrea Monro's. The children made their own hamatashen and learned about the holiday, while the adults made lots of cookies for Purim. How nice to have Purim eve on Saturday. We started with a meal, followed by a havdalah service, the Purim service and a rhyming reading of the megilla. Finally we had dessert, exchanged misloach manot, and danced to music by the newly renamed Newish Klezmer Ensemble. Paul Bendzsa on clarinet and Robert Sweeny on guitar joined the band on several numbers. Our youngest members did a great job in drowning out Haman's name and they got very excited when the music began. They love to dance. Elizabeth-Anne Malischewski organized the food and made beautiful origami gift baskets for all the children. Arnold

Bennett amused everyone with a d'var Torah about the importance of drinking on Purim and Elizabeth Siegel did a



Arnold and Seamus introduce Purim

beautiful job of leading the services and lots of singing. We welcomed a number of guests, including Heather MacDonald's mother who was visiting from Vancouver.

Mazel Tov to Kari Brown and Paddy Mackey on their marriage. Mazel Tov to Heather MacDonald and Lorne Sulsky on their marriage. Mazel tov to Steve Wolinetz and Karen Lipppold on the birth of their first grandchild, Maia Danica. Proud parents are Michael Wolinetz and Lucie Lhotak. Mazel Tov to Jillian Gould and Jeremy Citrome on the birth of their daughter, Sally Rose. Mazel tov to Susanne Gulliver and Dennis Conway on the birth of their son Lloyd Paul Conway. Condolences to Stephen Bornstein on the passing of his mother Sadie.

When you are in our fair province, be sure to let us know. You can email us at info@havura.org or call us at 709-834-7866.



Singing Ma'ot Tzur - Jewish Community Havura at the party. The order in the picture is Ruth Elizabeth, Nancy, Seamus, Tom

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From the Desk of Rabbi David Ellis, AJC Regional Chaplain

Nachum's Last Laugh

(Based on remarks given at the dedication of the new synagogue and museum in Saint John, New Brunswick)

Everything was perfect. The Saint John Jewish community had moved into their beautiful new building. The old one had been sold and vacated. They had been using it effectively and dynamically for nearly a year. Community morale was noticeably on the upswing.

But it was perfection above perfection. They unwittingly picked the absolutely right day to dedicate it, the weekend when we read in the synagogue the parashah of Noah.

Noah built an ark; the Saint John community had built a new building. But that was only the beginning.

At the end of the parashah was the reading about the tower of Babel. The text says the building done there was "to make us a name" (Genesis 11).

Obviously that is not a good reason to build a Jewish building, even though we know it has been done. The building should serve only purposes of community, holiness and fellowship. "If they have not built it for my sake, the builders have laboured in vane . . ." (Psalm 127).

But it was clear that they had done things for the right motives. More people were coming. Those who were were dedicated to improving their Hebrew, their Jewish knowledge.

But the comparison does not stop. The same person responsible for the ark was also head of the Saint John project!

Noah's name came from the comfort he was going to bring the people--y-nachmenu (Genesis 5).

The president of the Saint John synagogue and leader of the project is

Norman Hamburg. Norman's Hebrew name is Nachum, from the same root as Noah's name.

But that still is not all!

According to the Midrash, the people of Noah's generation ridiculed him. Why are you building this ark? G-d is bringing a flood to destroy the world. They got a great laugh out of it.

When Norman Hamburg announced his project, many people also laughed (mea culpa--I was among them!). A new building in Saint John? For a dying community? It just cannot be.

But just like in the flood story, Norman/Nachum/Noah is having the last laugh.

The right building was found. The funds were raised. Great effort was put into it. Despite the demographic challenges, the Saint John community now has a beautiful, efficient building which should serve them and the city as a whole for many years.

I mention Norman/Noah Hamburg and his leadership. But it is quite clear that at least a dozen other persons from the community played a major role in the new building. I deliberately omit them here, because if I failed to mention someone or put names in a certain order, that might lead to a misunderstanding. Just know that it was a whole community effort, not a one-man show.

So Norman has the last laugh on everyone. Not really, he is a great person and would never be malicious. He quietly walks into shul, point's things out the new features and looks forward to new community directions. He and the Saint John community are silently and humbly proud of this marvelous example of leadership and accomplishment.

Smilin' Sam, The Pontiac Man

The standard joke is "Would you buy a used car from this man?"

With the late Sammy Mendleson from Sydney, the answer was, for a generation of Cape Bretoners--yes, without any question.

"Smilin' Sam" knew and was known by probably at least half the people in Cape Breton for his absolutely honest business sense. I know this because when I visited him in the hospital, he had with him two thick address books, each full of numbers.

But the Pontiac schtick was a late development--he had been successful in retail for many years.

Had Sammy been an upright citizen--dayenu--that would have been fine. But he was also an integral part of the Cape Breton community for his many years, serving in the leadership, as a chazzan, as a haftorah reader, and a solid friend to all.

Sammy was the uncle of Irwin and Gerry Mendleson in Halifax and brother-in-law to Helen Selick of Saint John. May they, and all of Sammy's good friends, be comforted among the mourners for Zion and Jerusalem.

Correction: In the last Shalom, I mentioned that the late Archie Shore was the last Jewish war veteran from Glace Bay. I obviously neglected to mention my good friend, Sollie Goldman, who holds that distinction and is still with us.

Rabbi David Ellis is available for introducing persons looking for Jewish mates in the region. All inquiries and discussions are strictly confidential.

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Nissan: The Real New Year

by Cantor Ari Isenberg, Spiritual Leader Shaar Shalom Synagogue, Halifax, NS

Here we are, in the middle of the month of Nissan. With leftover boxes of matzah in our cupboards and the aftertaste still perceptible on our palates, our kitchens have been converted back to normal and yet, there is something refreshing in the air. One prominent position is that this is the real beginning – this is creation. After all, look outside: it's Spring. There is regeneration, blooming, blossoming – the renewal of life. Historically it also makes sense: the festival calendar begins with Passover and ends with Sukkot. The Torah does clearly state that Passover occurs "ba'chodesh ha'rishon, b'chamesh esrei la'chodesh" (in the first month, on the fifteenth day of that month).

There is yet another position that helps fortify the premise that we are now at the beginning of our year.

Emerging from the holidays that we celebrate, we can see that our calendar balances the tension between the Particular (being us, the Jews) and the Universal (humankind), as well as between the Individual and the Community. The Yamim Noraim, the High Holidays, is a time for the individual, where we stand, alone, vis-à-vis God. By contrast, the shalosh regalim – the three harvest festivals, namely, Pesach, Shavuot and Sukkot – are times for the community to gather together, for

the People of Israel – the nation.

Within the shalosh regalim, we move from the particular to the universal.

We start off with Pesach, which is very particular: it is about the birth of one People, one nation. Yet, it has become a model universally – the idea of a seder has grasped universal appeal. Christians are now holding seders. But it is OUR national history.

By the time we get to Sukkot, we're in a universal mode – it is a festival of harvest for all the nations. Allow me to explain why.

We sometimes associate Pesach with redemption, but in reality, it is only a model for redemption – for we were not fully redeemed on Pesach. Pesach is better described as creation: the creation of a Peoplehood. Sukkot is the ultimate redemption.

On Pesach we enter the past by saying "bchol dor va'dor chayav adam lirot et atzmo k'ilu hu yatzah mi'mitzrayim" – in every generation a person is obligated to see himself as having himself come out of Egypt. On Sukkot we invite the past to join us in the present – we invite our forefathers into our sukkot.

On Pesach we dwell in our outer luxury – we recline on pillows, we eat like the aristocrat, and yet we find ourselves eating the food of slaves – lechem oni. Matzah. Yes, we were released from slavery, but internally we are still impoverished.

On Sukkot, we dwell in poor exteriors – huts. But we eat rich foods. We no longer need the external wealth, for we have the inner richness – our Torah. Pesach is when we were born as a People, and we work the entire year to find



that internal freedom, that internal redemption. By Sukkot we have found it. The fundamental notion of Exodus and our redemption is that things need not be the way they are – reality can change. Think about it: the entire social order in Egypt was turned upside down – it was, in many ways, chaos! The plagues, a slow de-creation story, culminating in darkness and death. What we find here is a sense of order that permits chaos and disorder. There is a breakdown that leads to a breakthrough.

Indeed, this is the first month of our year. This is the beginning. I leave you with a final thought: Is the obligation to see ourselves as if we, too, were slaves in Egypt or are already redeemed? The truth is that it is relative. It depends upon where each of us is today. If you feel like a slave, see yourself as redeemed. If you believe to be redeemed, look at yourself as a slave.

The ketzer rebbe suggested that the phrasing of the verse should be different. He said it shouldn't be that one should see him/herself as if he/she was redeemed from Egypt. He suggested that it read: In every generation, one should, simply, see him/herself; openly, honestly.

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TRAVELSAVERS

Freedom of VS Freedom From

By Rabbi Yosef Goldman, Sgoolai Israel Synagogue, Fredericton, NB

The Holiday of Passover is called in our Amida Service: "Zman Cherutainu" - the time of our freedom. In English we use the word freedom in two conflicting ways.

We speak of "freedom of" assembly, "freedom of" speech; but we speak of "freedom from" hunger, "freedom from" fear.

The "freedom of" and the "freedom from" are two different types of freedom.

"Freedom of" speaks of freedom as an absolute. It says that freedom, in itself, is a goal and not a means to achieve other goals. It says that, if I am free, then I have no obligations, that the happiest person is one who has no restraints.

"Freedom from", on the other hand, speaks about freedom as a means and not a goal. It says that if I am free from hunger, I can do good. If I am free from fear, I can choose right.

In my Yeshiva high school, my Rabbi always quoted the verse from Psalms: "Bametim chofshi" - when you are dead, that's when you are free (Psalms 88, 6). Of course, as a young student, I resented this quote, because it meant that we will not be getting any free time to do as we



please, but as an educator now I see the wisdom of these words. Freedom of any restraints is not a positive thing.

The Vilna Gaon (Rabbi Eliyahu of Vilnius), was a

genius who lived about 300 years ago and he researched every letter in our Holy Bible. He notes that when the Torah first commands the Jewish people to eat Matza on the Passover Holiday, it first says: "for seven days you (in the singular form) shall eat Matzos" and then: "for seven days Matzos shall be eaten" (Exodus 13, 6-7). In the first verse the word Matzos is also missing the letter Vav, why is this? He asks.

The answer he gives is beautiful. When you are baking Matzah for yourself, you can make a small amount (minimizing the cost and effort - this is why the Vav is missing); but when the community (the poor specifically) have to eat Matzah

you must make extra so each and every person of our community may enjoy the "freedom from" hunger.

The Hagaddah begins with "kol dichfin yeytei veyaychol" anyone who is hungry shall come and eat with us. This declaration was said in the common language at the time which was Aramaic, but we must sound it through our community in the spoken language of our time and place.

When we were redeemed from the bounding of Egypt, it was to accept upon us the yoke of worshipping God. This sounds like a heavy obligation, but it is not so. Hillel taught us that the essence of the whole Torah is "Ve'ahavta Lere'acha Kamocha" - "love your neighbour as thyself". Rabbi Akiva said that: "whatever you wouldn't like someone else to do to you - you shall not do" - this, according to Rabbi Akiva is the whole Torah. Maimonides ascertains that the most important commandment is to do/give charity. All three opinions are truly the same, and by making it possible for everyone to have freedom from hunger and fear and loneliness etc. We are fulfilling the true message of FREEDOM on Passover.

A Passover Story

by Rabbi Yagod, Congregation Tiferes Israel, Moncton

Here is a great story that I heard from Rabbi Baruch Lederman, an Orthodox rabbi in San-Diego, California who heard it from his uncle, Seymour Lederman.

In 1942, Seymour Lederman was stationed in Biloxi Mississippi for basic training. America had just entered World War II, and young men from all over the country were preparing to

serve their country overseas.

The small Jewish community in Biloxi arranged for a special Pesach Seder for the Jewish soldiers. Word was sent to the base that any Jewish soldier wishing to attend was welcome. Since they didn't know how many would show up and not wanting to be caught short, they prepared a hundred places for the Seder. To their shock, a thousand Jewish soldiers showed up.

After sorting out the confusion (and there was plenty of it), they got under way. During the evening, the local Rabbi thanked a certain woman in the crowd and announced that the seder could not have been arranged without her help. This woman was the local parson's wife. She had worked tirelessly, using all the resources and connections she had.

At the end of the evening, Seymour

made his way over to the parson's wife and thanked her for her part in this wonderful event. She told him it was no bother and it was her pleasure, then she added sweetly, with a big southern smile, "I love Jews."

She continued to explain, "When I was a young woman, straight out of school, I got a job working as an office manager for a hospital. The head doctor told me that there was a widowed Jewish woman on the 3rd floor, who had run up quite an unpaid bill. He asked me to go up and collect whatever I could from her. I told him that I was sure that there wouldn't be any problem, as I knew that her husband had been a wealthy man and had surely provided for her."

"After speaking to her, she broke down in tears, and revealed that although her husband had left her well provided, the mounting medical bills had eaten up all her savings. She

had no money and no hope. I was shaken because I didn't know what would become of this woman. I didn't know how much longer my boss would give her a 'free ride.'"

"I remembered hearing of a prominent Jewish businessman in the region. He lived in a different city, but maybe he would have some idea of what could be done - any ideas or

suggestions would have been most welcome. I called him and gave him the details. We hung up."

"The next day, a man arrived in town. He made his way to the hospital and located the woman. He spoke to her with great kindness and respect. He had an understated compassion. He paid up her entire bill and instructed my office to send the future hospital bills to him - which he always paid on time. Before he left, he gave her some extra money for anything else she might need, all the while, giving her words of assurance and encouragement."

"I was dumbstruck. This man traveled several hundred miles for the sake of a woman whom he had never met. She was a perfect stranger, yet he took care of her like she was a

queen. When I saw how Jews take care of each other, I knew that this was a truly special and blessed people. I love Jews."

My uncle Seymour always adds with heartfelt pride and emotion, "I love telling this story."

The Passover seder teaches the power of family traditions and ties going back through the generations. Indeed, since that magical moment at the banks of the Red Sea where we had our first great escape (so many would follow!) from large intimidating forces that were arrayed against us, we the entire house of Israel are forever considered one large family and the ties that bind us and the love that we all have for each other is eternal. The words of kabbalah found in the Zohar about Passover are especially encouraging. A small excerpt: "On this night G-d takes special 'pride' in the seder that Israel does..." May you all have an uplifting, warm and delicious Passover!

Rabbi Yagod, Moncton:

Since I work in professional kashruth I have access to a great article about a real interesting Kosher for Passover product. Our thanks to the author of this article for sharing it with us: Rabbi Tzvi Rosen, Star-K Kashrus Administrator; Editor, Kashrus Kurrents. Enjoy!

Quinoa: The Grain That's Not

Tired of potatoes, potatoes, potatoes for Pesach? Try quinoa ("Keen-Wa"), a sesame-seed-sized kernel first brought to the United States from Chile nineteen years ago, according to Rebecca Theurer Wood. Quinoa has been cultivated in the Andes Mountains for thousands of years, growing three to six feet tall despite high altitudes, intense heat, freezing temperatures, and as little as



four inches of annual rainfall. Peru and Bolivia maintain seed banks with 1,800 types of quinoa.

Quinoa was first grown outside of South America fifteen years ago, says Wood: Steve Gorad and Don McKinley, wishing to market quinoa in the United States, had commissioned a farmer to see if quinoa would grow in the Colorado Rockies. It did.

Seeds range in color from pink and orange to blue-black, purple, and red. However, once their natural saponin coating is washed off, the seeds are pale yellow.

Kosher for Passover Status: Quinoa was determined to be Kosher L'Pesach. It is not related to the chameishes minei dagan-five types of grain products, nor to millet or rice. Quinoa is a member of the "goose foot" family, which includes sugar beets and beet root. The Star-K tested quinoa to see if it would rise. The result was as Chazal termed, sirchon; the quinoa decayed - it did not rise. Furthermore, quinoa does not grow in the vicinity of chometz, nor does its growth resemble kitniyos (see Igros Moshe O.C. Vol. 3, 63). Therefore, quinoa is 100% Kosher L'Pesach. It is recommended to purchase from manufacturers that do not process Chometz grains. Consumers are urged to carefully check grains before Pesach for extraneous matter.

Quinoa Preparation: To avoid burning the delicate kernels, pour the quinoa into boiling water (twice as much water as quinoa), turn off the flame, and cover the pot. The quinoa will continue to cook itself, is ready in ten minutes or less, and can be served like rice. Quinoa is a translucent dish with more calcium, iron, and protein than wheat, and is gluten free.

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Woodstock, the Grateful Dead and Passover

by Rabbi Ari Sherbill, Rabbi, Beth Israel Synagogue, Halifax

Recently there has been a historic revolution in how people come together and listen to music. Once upon a time to listen a live show of music there was a single performance in an evening. Perhaps there were several performers, but all in a single evening and everyone went home. In the 60's however, all that changed.

Woodstock was amidst the beginnings of the festival of music. It wasn't an evening or a single performance, but a series of performances over several days. The Grateful Dead went on for decades performing concerts in the form of festivals as many other bands. Even in Canada, in 1970 there was a group of bands that traveled together in a series of performances through Toronto, Winnipeg and Calgary. Among them were the Grateful Dead, Janis Joplin and The Band.

What was unique about these new developments was that it was not merely listening to the music but rather it was the coming together. Not for an evening, not for a day, but for almost a week for some festivals. In fact, "Deadheads" were devoted fans who saved up their money to live from concert to concert, traveling wherever the Dead traveled, toured and played. More than music, it was a culture of togetherness, openness and oneness.



Rabbi Ari Sherbill welcomes Daniel Kleiman during his Purim Open House!

What is most interesting though, is that like all powerful true experiences, this idea is from the Torah.

The Torah tells us that 3 times a year the entire Jewish nation should come together to Jerusalem to experience the "festivals" together. Not one day, but over many days for Pesach, Shavuot and Sukot the entire Jewish people gathered from all over the country to celebrate with music, special foods and more to experience the togetherness, the openness and the oneness.



Rabbi Ari Sherbill during his Purim Open House

We are now amidst the time of the Jewish year where we are all deeply focused on our kitchens, cleaning, meals and whatever Kosher foods for Passover we can attain. We are all concerned over the amount of cleaning that needs to be done, the cooking, the shopping, etc. And in truth, this is all good. But the Torah stresses not worrying about all these things but rather two things: Freedom & coming together. To be free is to realize and internalize that we are part of a plan and God is running the show. That anything is possible when we allow God into our lives, into our kitchens and into our hearts.

The other essential element of Pesach is that coming together. When all the Jewish people were in the land of Israel that expressed itself as everyone going to Jerusalem, so nowadays we have



Rabbi Ari Sherbill enjoyed music with Mark Goldhar & Ezra Wexler

to come together in different ways, in deeper ways. The Chofetz Chaim, Rabbi Yisrael Meir HaKohen who lived in the last century said that if ten Jews were to love each other truly and whole heartedly, the redemption of the world would immediately come. More important than cleaning our kitchens is cleaning our hearts, and with both we can bring about great things.

Redemptive times are upon us as the world is becoming smaller, closer and more in contact with one another. I deeply feel that the concerts of Woodstock, the Grateful Dead and more were things to open us up to a greater reality, to feel part of something almost infinite. It is rooted in the Torah, it is part of the Torah and it happens when we truly are open and loving to our fellow Jews and human beings. May this Pesach be the final and true redemption in each and everyone of our own lives and for the entire world. Rock on.



Rabbi Ari Sherbill with Karen Conter

Redemption Then and Now

by Rabbi Mendel Feldman, Chabad Lubavitch of the Maritimes

We are a Believing People. We believe that we will, please G-d, very soon be redeemed from our current exile. The Hebrew word for redemption is Geulah, and we mention this term as a pivotal theme in our daily prayers, when we declare G-d as 'Goail Yisroel' - the Redeemer of the Jewish People. When we conclude our Shabbos Service and sing 'Ein k'E-lokeinu', we conclude each of the five phrases with an expressive conviction about our redemption. And, on Seder night, we conclude the (first part of the) Hagodoh with a blessing that confirms our belief in our redemption.

Our faith in G-d's promise to redeem us has sustained us through our darkest moments. But surely we must be inclined to ask 'nu?' How long does it have to take?

We would not be the first to ask this question. The Prophet Yirmiyohu (Jeremiah) stated this as a paradox, and the Talmudic sage Rav repeated it as a question in the Talmud. The Talmud concludes that it is up to us to bring about Redemption. In fact the Talmud relates a fascinating episode in which Rabbi Yehoshua, challenged 'Moshiach' and asked him when will you come and bring about the final redemption. Moshiach replied 'today' if you hearken to His voice.

So, what does this mean? How can one person's obedience be so influential that it brings about the redemption for all?

Chassidic literature explains that the difference between the Hebrew word for exile 'Golah' and the Hebrew word for redemption 'Geulah' is one letter, the letter 'Alef'. The letter 'Alef' is similar to the word 'aluf' which means 'chief'. G-d is 'Alufoi shel Olam' (the Chief of the World), and it is incumbent upon us to introduce the Alef (G-dliness) of Gulah into our exile and our mundane life.

Golus (exile) is a state of darkness, in



which falsehood can flourish. Rabbi Schneur Zalman of Liadi declares 'a

small amount of light can dispel much darkness'. Each and every good deed that we do serves as a small light, and dispels much darkness, causing the lies and falsehood of exile to melt away. Every positive deed that we commit, each 'tiny' act of goodness that we perform, generates a new light that has the potential to undo the intense darkness around us.

Just before Yom Kippur this year, Prime Minister Netanyahu recounted a meeting that he had with the Lubavitcher Rebbe of saintly memory, twenty five years

earlier on Simchas Torah. He was then the Ambassador for the State of Israel to the United Nations. The Rebbe told him: 'You are going into a 'House of Lies' and your task is to bring truth. You will enter a 'Hall of Intense Darkness' and you will light a small candle of truth, but the tiny light of your candle will already break that darkness and allow the light to dominate.'

Each and every one of us is given the opportunity to introduce the 'alef', the smallest bit of light, into the darkness of Golus, thereby changing it and transforming it into Geuloh - Redemption. May we succeed very soon. With best wishes for a Kosher and enjoyable Pesach



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Sole Jewish Monument on Crete Being Revived

by Joel Jacobson

During World War II, the Jewish community on the Island of Crete was obliterated after 2,300 years of Jewish life there.



Bill Johnstone, Victoria, BC, visits Etz Hayyim synagogue in Crete

Etz Hayyim was a desecrated house of prayer that remained the sole Jewish monument on the Island of Crete. From 1996, until the year of its rededication in 1999, the structure was painstakingly restored. The philosophy that directed its work was "Am Israel Chai." It is very sad that this synagogue, which emphasizes interfaith dialogue and unity, should suffer such devastation.

When Penny Tennenhouse of Victoria, B.C., pennyt@shaw.ca and her partner Bill Johnstone visited this special synagogue in Chania, Crete, in

November, 2007, they had a beautiful time, attended services and enjoyed the warm hospitality of Director Nicholas Stavroulakis, Lorenzo Garcia and other members.

Penny, retired from the government, is actively involved in volunteer work in the Jewish community among other pursuits. She sent an e-mail to her friend, Penny Margolis, with whom she attended Peretz School in Winnipeg years ago, and who now lives in Tantallon, N.S. The e-mail found its way to Jon Goldberg, executive director of the AJC, via Ari Isenberg, spiritual leader of Shaar Shalom Synagogue in Halifax.

Lorenzo informed Penny that two separate arson attacks devastated the 600-year-old synagogue and left its extensive library and archives in ruins.

"Two Americans, two Britons, and a Greek citizen have been arrested. The Yiddish Book Center has offered to help replace some of the books that were destroyed - and we in turn are calling on our members and friends. You'll find a current list of needed titles on our website at: www.yiddishbookcenter.org/crete. Most of these books are in English, Hebrew and Greek (there are no Yiddish readers in Crete). Could I ask you to look through the list and check your shelves at home? Any of these titles you can spare will be enormously appreciated. To save time and money, books may be transshipped at domestic rates through an American APO address."

Please send any books directly to:

Lorenzo Garcia
PSC 814 Box 36
FPO AE 09865-0036

Aaron Lansky, president of the National Yiddish Book Centre asks Shalom readers, and others, to please "email us or use our website to let us know which books you send, so we can update our online list and avoid duplication."



Penny Tennenhouse, Victoria, BC, stands in front of Etz Hayyim synagogue in Crete.

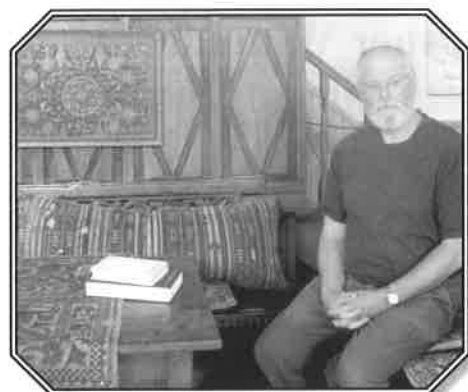
Penny continues her e-mail: "According to David Webber, a Canadian in Crete, the Jews there 'continue to pray in a burned and gutted sacred structure one has known to be blessed, beautiful and gracious.'"

"When I emailed Nicholas Stavroulakis, a leader of the Crete community, to tell him I would be writing to our members, he sent this reply: 'Thank you so much for your help - books are of course the heart of our lives, and the loss of so many has really been very hard to handle. Be well, my friend.'"

In a February 2010 e-mail to Penny, Nicholas wrote: "In the fires we lost all our archives including photographs of what it was like before. So it's always exciting when people send us their photos."

"The arson was quite terrible, but since then we have received a lot of support from within Greece and internationally, which has helped lift our spirits. The Ezrat Nashim (woman's section) that was burned in the first fire, as well as the damage done to the Synagogue proper has been replaced, and work on the office and library are progressing."

"Soon we will be ready for visitors once more."



Synagogue, administrative secretary, Alexander Phourndoulakis, sitting near the Bimah

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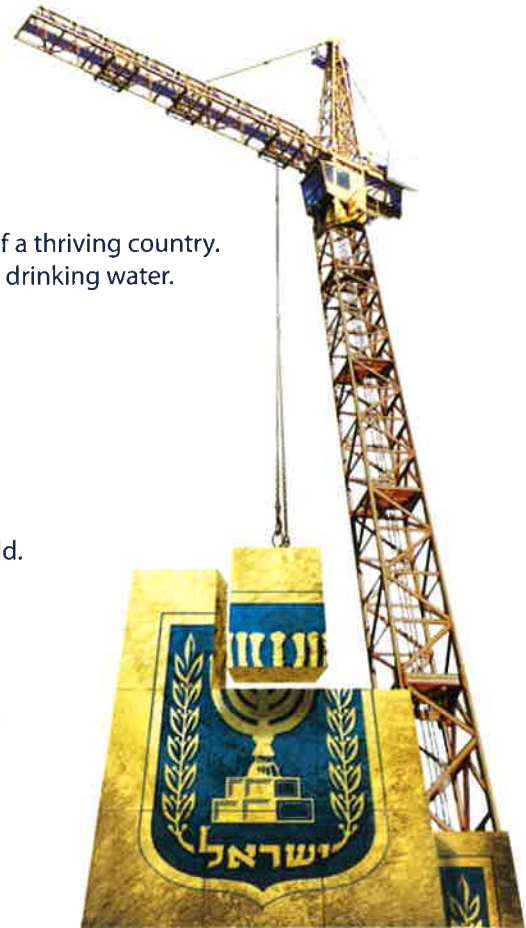
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