



BDS and the church

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Immigrant stories

Piotr Gawek on growing up Jewish in Poland **P12**



Hamilton Jewish News

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Photo by Wendy Schneider

What's your Chanukah menorah story?

The Hamilton Jewish News is calling on our readers to tell us the story behind your Chanukah menorah. Above, Isaac Shenker contemplates his family's three favourite Chanukah menorahs, whose significance is related by his mother, Celia Rothenberg. "These are three of my favourite menorahs in our family. On the far left is one my husband and I were given when we got married. On the right is the menorah Isaac made this past summer at Camp George. In the middle is a menorah that we were given when we had our first child. Looking at these menorahs makes me marvel at the miracle of our growing family!" Send your Chanukah photo and story to wschneider@jewishhamilton.org before Dec. 24 and we'll publish them in the digital version of the HJN Chanukah issue.

On their way to Israel



After an extended stay at a Copetown farm, the 119 Jacob sheep who arrived in the area from Abbotsford, B.C. last summer, are finally being transported to Israel, 10 at a time, on a series of Air Canada flights that began on Nov. 29. Read more on page 5.

The keeper of Poland's Jewish heritage

THE CANADIAN WOMAN BEHIND AWARD WINNING POLISH JEWISH MUSEUM 2017 GOLDBLATT SPEAKER



Above: Interior and exterior views of the award-winning POLIN Museum of the History of Polish Jews and its Canadian curator Barbara Kirshenblatt-Gimblett. Photos courtesy of Barbara Kirshenblatt-Gimblett

Growing up in downtown Toronto, Barbara Kirshenblatt-Gimblett would spend her Saturdays exploring the six floors of the Royal Ontario Museum. Who could have foretold that, years later, she would be at the helm of a museum that has redefined the way the world sees the legacy of Polish and Eastern European Jewry.

Kirshenblatt-Gimblett, the Chief Curator of the Core Exhibition of POLIN Museum of the History of Polish Jews will be the featured speaker at the 2017 Marvin and Lillian Goldblatt lecture in Jewish Studies at McMaster University on Thursday, January 12 at 7 p.m. In her talk, Kirshenblatt-Gimblett will discuss the challenges that face Jewish museums in Europe today and reveal how her team at the POLIN Museum succeeded in recovering a thousand-year history of Jewish life in the very places where millions of Jews perished.

"The point of the museum is that not only did we lose three million Polish Jews to the Holocaust," Kirshenblatt-Gimblett told the HJN, "we also lost a world that they created

... and we have a moral obligation to recover the memory of that world and to transmit it to future generations."

In 2016 POLIN museum became the first Polish museum ever to be awarded the European Museum of the Year Award. Within a month of that announcement it was awarded the prestigious European Museum Academy Prize for being "a state of the art cultural institution which reaches diverse publics all over the world."

Kirshenblatt-Gimblett discusses her indefatigable efforts to reanimate a vanished Jewish world she has spent a lifetime exploring in an interview on page 4.



On behalf of the Board and Staff of the Hamilton Jewish Federation we wish you a

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REFLECTIONS

BARB BABIJ,
CEO, HAMILTON JEWISH FEDERATION



Shared Values Unite Us

Recently I had the privilege of bearing witness to the stories that two Holocaust survivors told to high school and university students. Recently, Federation participated as a community partner with the Art Gallery of Hamilton, through its publicizing the photo exhibit, “Last Folio”. Recently, Federation screened the film “Denial” as our Kristallnacht commemoration. Why were we involved in all these events and what do they have in common?

These events preserve the cultural memories that identify us as Jews and they help to cement our Jewish identities. By participating, Federation successfully fulfilled one of our primary mandates: to bring us together and create community experiences that enrich our Jewish lives in Hamilton and help to cement our Jewish identities.

It was shared Jewish values, purpose and experiences that built the foundation and community that is Jewish Hamilton today. It is through shared Jewish values, purpose and experiences that we will continue to build Jewish Hamilton for the future, even as the face of Jewish Hamilton changes, demographically, geographically, economically, and even technologically.

Changes in Jewish Hamilton

We are beginning to see an increase in young families moving to Hamilton from Toronto because the cost of housing is still relatively less expensive, and outlying areas of Hamilton such as Brantford and Stoney Creek are attracting the newcomers. Family diversity is becoming the new norm perhaps reshaping the meaning of Jewish identity, the influx of professionals is outpacing new Jewish businesses, and the bricks and mortar of synagogues are perhaps becoming less important as hubs of Jewish life as people are finding Jewish meaning in new ways. We need a new model.

We have talked in the past of a campus concept; what this will look like, whether geographical or virtual, is still uncertain. What we do know, based on community conversations in the past, is that we need to become fiscally sustainable, develop community, and build capacity.

In broad strokes, a more fiscally sustainable Federation requires a multi-faceted approach: compressing the infrastructure which is Jewish Hamilton, allocating differently, and raising more money.

With the sale of the JCC, we have an opportunity unprecedented in recent years. We have the possibility of going beyond merely programming more events at each organization. We can work together where we have shared interests to plan community-wide cultural events. If we can compress the infrastructure that is Jewish Hamilton, we will have taken the first steps toward a campus concept. We must take a leap of faith and focus on the community and not just individual organizations.

The key to sustainability and future growth


One of my favourite experiential exercises is called “Our Cups Runeth Over”. It is designed to demonstrate the power of working together by sharing limited resources. As stewards of community funds, we are positioned to care for the present and build for the future. We must be transparent without being divisive, and we must be accountable to our donors. By doing so, we can magnify our impact, remain sustainable, and grow.

Through our annual campaign, we feed the hungry, provide temporary financial aid to those in need, support those with developmental challenges, build community, strengthen ties to Israel, and through Jewish education, instill Jewish values in our children. No single gift touches more lives. By increasing the dollars raised in the annual campaign, we can increase the impact of our dollars, locally, in Israel and in the world. It is only by being fiscally sustainable in the long run that we can maintain our community and continue to build for future generations.

Not only must we continue to raise money, we must move toward a more sustainable Jewish Hamilton.



What this looks like will depend on you. The Board of Trustees of the Hamilton Jewish Federation is developing a strategic plan which will be unveiled at the AGM in May. This initial phase is based on conversations that have happened over the past four years. We are inviting you, our community, to contact our office to provide your input, both before and after the AGM.



In the meantime, in order to maintain and continue to build, we need your help. Please give generously to the annual Community Campaign by calling 905-648-0605 or donating online at jewishhamilton.org.




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WOMEN OF INSPIRATION

Pictured above are the four women honoured at the 2016 Na'amat Women of Inspiration evening. From left to right (clockwise, top row) they are Temple Playhouse founder, Celia Berlin, Hamilton Hebrew Academy pre-school educator, Joy Zians, Israeli-Canadian philanthropist Batia Phillips and Sandy Morris, a stalwart volunteer for numerous Hamilton Jewish community organizations. More than 200 friends, family and community members attended the event, held at Beth Jacob Synagogue on Nov. 2, to pay tribute to the women for their devotion to the causes that are close to their hearts. Photo by Wendy Schneider

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COMING UP

PASSOVER ISSUE

- Deadline for booking ad space Feb. 21, 2017
- Deadline for receiving editorial copy Feb. 28, 2017
- Deadline for receiving ad copy March 8, 2017
- Estimated Date of Arrival March 28, 2017

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POLIN museum curator on bringing Poland's Jewish past to life

If there is anyone who can dispel the notion that a life in academia is limited to the ivory tower, it is Professor Barbara Kirshenblatt-Gimblett, whose intellectual and academic career has been marked by her passion and dedication to her chosen fields of Jewish studies, museum studies, and Yiddish. In the following interview, she traces the fascinating connections that brought her to curate the world's most unique Jewish museum.

Q: How would you describe your background?

K-G: I grew up in Toronto during the war and in the immediate post-war years in the downtown area, at the time a very diverse, very Jewish neighbourhood. I feel I was formed by really unique experiences that have to do with my parents being born and raised in Poland, with being surrounded by people who were Yiddish speakers, and going to a Zionist summer camp. That was very formative.

Q: How did you come to develop an academic interest in Polish Jewry?

K-G: My first foray into this whole area was during the fall of 1967 when I was introduced to the YIVO Institute for Jewish Research in New York. YIVO was established in Vilna in 1925 and was dedicated to preserving and studying the cultures that Jews had created in the places that they lived and in the languages that they spoke. Many of the people who worked there in the 1960s had worked in the Vilna YIVO. Their conviction that the culture of Jews who had lived in Poland, Ukraine, Belarus, the Baltics, and Russia not only had value, but could be studied at a very high scholarly level in its own language, was really a revelation to me. Once I was involved with YIVO, I had the opportunity to curate exhibitions and that evolved into being interested from an academic point of view in the history of how Jews

have been exhibited and in theoretical approaches to museums and exhibitions.

Q: Where did the idea for a museum of Polish Jewry come from?

K-G: The museum, as an idea, arose in 1993, just four years after the fall of communism. It was initiated by the Association of the Jewish Historical Institute of Poland, which is the oldest philanthropic organization in Poland. By 1996 they had decided to make it a project and in 2005 they went to the city of Warsaw and the Ministry of Culture and National Heritage with a master plan for the Core Exhibition and said to them, "Join us." The agreement was signed in 2005, and the result is a unique private public partnership for a major cultural institution in Poland. That year the association organized an international architectural competition for the building. There were around

250 submissions. The winner was the Finnish architect Rainer Mahlamäki. The Association had been raising money just to keep the project going, but now they could raise money in earnest.

Q: How did you come on board?

K-G: In 2000 I heard a rumour about a museum that was being created on the history of Polish Jews in Warsaw. To me, that just sounded like a pipe dream because I never heard another sentence. Not who, not where, not when, not what, so I just figured some lunatic had an idea. But then in 2002, a colleague of mine, Michael Steinlauf, who was working closely with Jerzy Halbersztadt, the director of the project, suggested that he talk to me. Jerzy called and said he'd be in New York, and he'd like to show me the project. That's when I saw that this was no lunatic. This was a very smart visionary person, and this was an enormously interesting, very ambitious, very real project. A few weeks later he asked if I would spend a week in Warsaw reviewing the project. That's when I really understood what they were trying to do and it was extraordinary. They had created an outline of the historical program and a database, and they were completing the master plan. And so I reviewed the material, wrote a report and continued to support them in various ways, until April 2006 when Jerzy asked if I would lead the development of the museum's permanent exhibition. I said yes.

Q: What makes this museum so special?

K-G: It's standing on the site of the former Warsaw Ghetto, the place where the largest Jewish community in the world once lived and where they died. It's also unusual because it completes a memorial complex that includes the Monument to the Ghetto Heroes, so visitors can go to the monument to honour those who died and come to the museum to remember how they lived for 1,000 years. This is a story that touches maybe 70 per cent of the Jews living in the world today, whose ancestors lived in a territory that encompassed what is now Poland, Lithuania, Ukraine, Belarus, the Baltics, and part of Russia. We think that there's a huge opportunity to reconnect Jews in the world to this thousand-year story, because the story has not only been overshadowed by the Holocaust. It's been redefined by it.

Q: Can you give our readers an overview of the exhibit.

K-G: There are seven historical galleries, with the Holocaust being the single largest gallery. We don't stop at the Holocaust, however, but come all the way forward to the present, which includes the post war years. This exhibition multi media narrative exhibition is a theatre of history and it is really beautiful. It offers a continuous visual narrative, and there are a lot of things you can do – some digital, some manual – and it's intended to appeal a wide variety

of visitors with different styles of visiting.

Q: What kind of reception has the museum received?

K-G: In the whole course of this project, every president of Poland, every minister of culture, and every mayor of the city of Warsaw has supported this project. It didn't matter what the political party was. There's been a sense that this project was important not only for Jews but also for Poland and that is remarkable. We've had more than a million and a half visitors, 65 per cent of whom, on average, are from Poland. I think it's a credit to the Polish visitors and to us that they can recognize the history of Polish Jews as their history. That's astonishing. Now of course, they're the ones that are coming. We have a museum on wheels that goes out to small communities across Poland and activates interest locally in the Jewish past of their towns. So we're reaching a much wider audience. The Jewish population in Poland today may be very small, but Jewish presence in Polish consciousness is enormous.

Q: What is Jewish life in Poland like today?

K-G: Before the war, 30 and 40 per cent of the population of the Second Polish Republic was not ethnically Polish. They were Ukrainian, Belarusian, Lithuanian, German, and Jewish, among others, whereas in Poland today, less than four per cent are not ethnically Polish. Poland went from being one of the most diverse countries in Europe to one of the most homogeneous and from being home to the largest Jewish community in Europe to being home to one of the smallest. What's really fascinating is the renewal of Jewish life that's taking place in Poland today – albeit on a small scale. It began in the late '70s under communism as a kind of counter-cultural aspect of the opposition, and nobody knew whether anything would come of it. Today in Warsaw, Kraków, Wrocław, and other cities in Poland, there's a lot happening in terms of artistic and cultural life, and there are many Jewish organizations.

Polish shtetl Ozarow remembered in JGSH talk by Moishe Gold



Moishe Gold holds the Torah scroll his father brought out from Ozarow, the only Torah to have escaped destruction.

Photo by Wendy Schneider

STEVEN BROCK

The Jewish Genealogical Society of Hamilton and Area (JGSH) charter member Moishe Gold opened a new season by giving an informative session about Ozarow, his ancestral shtetl in Poland. Gold's presentation was punctuated with a multimedia presentation about the history of the town, its fate during the war and highlighted with clips of a video interview of one of its inhabitants. Until the onset of the Second World War, the town of Ozarow, located about 200 miles south of Warsaw, was a hub of Jewish activity. Established in the 1500s, the vast majority of Ozarow's inhabitants were Jewish. By the start of the war in September 1939, Jews made up almost 70 per cent of its 6,100 inhabitants. After the war, survivors from the Ozarow Jewish community created a disproportionately large number of Landsmanshaften (immigrant benevolent organizations) to assist refugees in rebuilding their lives. Toronto, with its vibrant Ozarower society, holds memorial services for the town each autumn. It was during one of these services that Gold met Helen Klaiman, an Ozarow refugee who settled in Toronto in the late 1940s. Gold showed a number of clips from his August 2001 interview with Klaiman, interspersed with photos, maps and charts to create a comprehensive history of the town along with an account of how she and her husband rebuilt their lives in Canada after the war. Many of the founding members of Hamilton's Adas Israel synagogue were from Ozarow, including Gold's father Berish Goldblum, who ferried out the only surviving Torah from the town and donated it to the synagogue.

The JGSH is dedicated to fostering interest in Jewish family history and genealogy, the sharing of genealogical information, and providing instruction in accepted, effective research tools and techniques. To attend one of our meetings, held monthly at Temple Anshe Sholom, please check our website www.jgsh.org or contact society president Hazel Boon at 905-524-3345 or email jgshamilton@gmail.com.

Need to know

WHAT

Lillian and Marvin Goldblatt Lecture at McMaster University by Barbara Kirshenblatt-Gimblett on "Curating between Hope and Despair: Creating POLIN Museum of the History of Polish Jews."

WHEN

Thursday, Jan. 12, 7 to 9 p.m.

WHERE

Great Hall, University Club, McMaster University

CONTACT

Professor Celia Rothenberg, rothenb@mcmaster.ca; 905-525-9140, ext 24383.

Jacob sheep fly home at last

Local volunteers played critical role in transporting sheep to Israel

by GERALD FISHER, Special to the Hamilton Jewish News

Two thousand years of exile is finally coming to an end for a flock of 119 Jacob sheep. The flock, which was quarantined by the Canadian government for six weeks in a barn in Copetown was recently determined to be in perfect health and fit for travel to Israel.

Jacob sheep are a very rare and ancient breed, believed to be descended from the sheep described in the book of Genesis. These are the spotted and speckled sheep that the patriarch Jacob was paid for his many years of work for his father-in-law Laban. References to the sheep appear repeatedly in the biblical narrative as well as in several prophetic writings. Following the destruction of the Judean state by the Romans during the first and second century C.E. the sheep followed the Judean refugees into this long and difficult exile.

These will be the first Jacob sheep to graze the hills of Israel in several millennia. The idea to bring the sheep home to Israel was the brainchild of Gil and Jenna Lewinsky. Living in rural Abbotsford, B.C. at the time, they spotted a small flock of sheep in a field and immediately recognized them as the sheep described in Genesis. They checked with the farmer who owned them and he affirmed that they were, in fact, Jacob Sheep—and that they were destined for the slaughterhouse.

One thing led to another. They bought the sheep, bred them and bought others until the flock numbered 119.

The Jacob sheep arrived in Copetown during the last week in August. Exporting and importing livestock is not a simple matter. Making flight arrangements, overcoming endless restrictions regulating transportation of live animals across international boundaries, getting veterinarians on both sides of the ocean to agree on establishing new protocols, finding appropriate facilities to receive the sheep in Israel, one might think this would turn out to be impossible.

The Lewinskys were faced with a myriad of challenges to overcome in dealing with complex bureaucratic obstacles both in Canada and in Israel. As well, they were faced with raising the funds required to pay for local barn rental, food for the sheep, medical costs related to the quarantine and the truck and air transportation costs to fly the sheep, the dogs and the people to their destination in Israel. Additional costs in Israel such as customs duty, Israeli quarantines, transportation costs, fencing etc. only added to the number of hurdles to be overcome in bringing these precious animals home.

Thankfully, a group of volunteers came forward to assist them in all of these matters. The dollars were raised from Jewish donors



Left: Jewish community member Gerald Fisher gives a heartfelt benediction to Jenna and Gil Lewinsky on the eve of their departure to Israel at a farewell havdalah ceremony organized in their honour. Looking on is Anna Rae Fishman and David Loewith. Photo by Wendy Schneider

Below: The first group of Jacob sheep shortly after their arrival in Israel. Photo by Gil Lewinsky

as well as from many Christian friends. Local farmers stepped up to help with the feeding, watering and other animal maintenance matters. A local physician, who was a real hero to the project, stepped up and volunteered to perform or supervise all of the required medical interventions including inoculations for every sheep, to meet quarantine and export regulations.

Luckily, the project is fully endorsed by the government of Israel. The Israeli ambassador to Canada, Rafael Barak, who attended a reception in the sheep's honour on Labor Day at the barn where the sheep were being kept, has proven to be extremely helpful in dealing with much of the bureaucratic red tape on the Israeli side.

With most of the challenges behind them, Gil and Jenna left for Israel on Nov. 8 to ensure that all the arrangements were in place to provide the sheep with a "soft landing" in Israel. A group of Jewish and Christian supporters came together on Nov. 6 to perform a Havdalah service together and to wish a "nesyiah tovah" to the two shepherds. It was a very touching



moment for everyone who has been working so hard to make the project a success.

However, the greatest moment of this entire journey took place on November 29th – the day that the first group of sheep left Canada for Israel. There were only a few people at the barn that morning. But they were witnesses to what seemed to many to be a genuine miracle.

These little animals, each with such a quiet dignity, were finally released from their pens and led on to the truck that took them to the airport. Their next step on the ground would be on the soil of Israel – the first time that has happened in many hundreds – if not thousands of years.

For our Christian friends, this moment was filled with profound

meaning. The return of the sheep is a part of their understanding of the "restoration of Israel", a required pre-cursor to the return of their messiah.

For the Jewish participants, the moment held a different meaning. For some, it was akin to participating in the return of the American Buffalo. For others, there was a deep and shared sense that something was becoming "a little more right – with the world, with Israel, and with ourselves for helping to make this moment happen.

Regardless of how you understood it, if you were there, you had a tear in your eye and a genuine sense of joy in your heart to see these lovely little souls move on to meet their destiny in Israel.

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Curating between hope and despair

Creating POLIN Museum of the History of Polish Jews



Barbara Kirshenblatt-Gimblett

Are Jewish museums in Europe today Holocaust museums by another name?

Is it possible to recover a thousand-year history of Jewish life in the very places where millions of Jews perished? This is the challenge for Jewish museums in Europe today. This talk will explore these questions through the unique perspective of the newest of them, POLIN Museum of the History of Polish Jews in Warsaw*, which opened its multimedia narrative exhibition, a journey of a thousand years, in October 2014.

Join **Barbara Kirshenblatt-Gimblett**, Chief Curator of the Core Exhibition at POLIN Museum and University Professor Emerita of Performance Studies at New York University, as she presents her talk.

Barbara's books include: *Destination Culture: Tourism, Museums, and Heritage*; *Image before My Eyes: A Photographic History of Jewish Life in Poland, 1864–1939* (with Lucjan Dobroszycki); *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland Before the Holocaust* (with Mayer Kirshenblatt), *The Art of Being Jewish in Modern Times* (with Jonathan Karp), and *Anne Frank Unbound: Media, Imagination, Memory* (with Jeffrey Shandler), among others.

*POLIN Museum is at the site of the former Warsaw ghetto and won the European Museum of the Year Award in 2016.

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AGH's Shelley Falconer no stranger to Hamilton

New CEO's fascinating ties to our city

by PHYLLIS SHRAGGE, Special to the Hamilton Jewish News

As president and CEO of the Art Gallery of Hamilton, Shelley Falconer's connection to the city melds the professional and the personal. In her professional role, she strives to foster an appreciation of art and culture in this community, while steering the gallery towards fiscal stability. Her personal tie to Hamilton stems from her mother and grandmother's flight from the Holocaust.



Most of Falconer's family, including her grandfather, perished at the hands of the Nazis. But before he was killed, her grandfather managed to ensure the safety of his wife and child by sewing diamonds in the linings of their coats so his wife could pay anyone who might be able to steer them towards freedom. The child, Falconer's mother, masked her Jewish identity and assumed the role of a Catholic Polish child. She was taken under the wing of two professors at the University of Poland, and apparently, she fit into her new environment with ease.

"She was so bright, that the professors wanted to keep her. My grandmother had to fight to get her back," Falconer said in an interview.

After the war, her mother and grandmother arrived at Pier 21 in Halifax, with Hamilton as their ultimate destination. They were sponsored in Hamilton by cousins, one of whom was a notary who was in jail for his role in helping Jewish refugees escape Europe. Her grandmother, who came from an upper middle class background, was mortified that her cousin was in jail. As well, the relatively gritty ambience of Hamilton didn't suit her. Within a year, she and her daughter had departed for Montreal.

Falconer has another personal connection with Hamilton. Over a period of about 25 years, she came here often to visit her sister, Lydia

Smurlick, brother-in-law Barry, and their son, Adam. Lydia and Adam are now deceased.

Growing up in the Montreal area, Falconer was surrounded by art and books. Her mother emphasized the importance of education. Falconer ultimately obtained undergraduate degrees in art history, museology and arts administration from York University, Sotheby's England, Sorbonne in Paris, Universite de Paris and the University of Toronto.

As a graduate student, she assumed the role as a curatorial intern at the AGH. She couldn't imagine that years later, she would become its president and CEO.

"The gallery here is an important collection," she says. "It's not parochial, not regional, like many institutions outside a major urban centre."

Although the AGH houses nationally and internationally renowned art, and is the largest museum in southwestern Ontario, Falconer notes that it is vital for it to reflect and serve this region and its artists.

Annually, 10,000 elementary and secondary students are bused to the AGH for educational outings. The goal is to expand the number of students to more than 600,000.

Falconer notes that the AGH has created curriculum-based

programming that educates in realms other than the visual arts. One such program is Last Folio, an exhibit of Canadian photographer Yuri Dojc's photographic record of his visit to Slovakia where he discovered the remnants of a small Jewish village that had undergone forced evacuation in 1942. Dojc found a school, locked for over sixty years, with its contents very much intact. The focus of the exhibit is the many decaying books, which Dojc considers to be witnesses to the horrors of history.

Adult educational programs open the door to learning for people of all backgrounds, she says. "You can't be a public institution and only be for the few. You must have a solid, balanced programming mix, both highbrow and lowbrow, (with the common elements of) integrity, rigor and scholarship."

Long-term sustainability is a challenge, partially as a result of what Falconer considers to be underfunding by the city. "Other art institutions at our budget level and size of collection are funded by 33 to 52 per cent. We are currently funded by 17 per cent."

The resurging art scene in Hamilton is not surprising, she says. "There has always been a strong cultural ecosystem in Hamilton, whether it's in art or music. It's a very exciting time and it's an exciting new chapter for the gallery."

Falconer's career history includes national and international experience as a senior administrator, curator, consultant, fundraiser and educator. She helped reshape the public programs during a 13-year stint at the McMichael Canadian Art Collection. She co-founded and was CEO of the consulting firm Cultural Asset Management Group and has taught at both Centennial College and the University of Toronto.

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Dr. Mark Levine and the art of medicine

In the wake of his Order of Canada appointment, Mark Levine looks back on a long and remarkable career

Story and photo by WENDY SCHNEIDER, The Hamilton Jewish News

Empathy for his patients has always gone hand in hand with Dr. Mark Levine's competitive nature. As a keen young medical resident working under Hamilton's legendary internists Dr. Bill Goldberg and Dr. Jack Sibley, it was their emphasis on paying close attention to patients rather than relying too heavily on medical tests, that left the deepest impression. The great 19th century Canadian physician Sir William Osler famously wrote that "the good physician treats the disease; the great physician treats the patient who has the disease." Just as they were for his mentors, these words became a guiding principle behind Levine's illustrious career as clinical oncologist, researcher and teacher.

Until Levine received word from the Governor General's office late last June that he had been named to the Order of Canada, he was completely unaware that his name was even in the running. That his peers at McMaster University had undertaken the arduous process of providing documentation supporting Levine's nomination both humbled and delighted him, but it should not have surprised him. The Order of Canada recognition was "for his contributions as an oncologist, researcher and clinician who has developed a number of new treatment regimens that have become the Canadian standard in

clinical practice". An internationally recognized cancer clinician and researcher, Levine's 35-year career has been devoted to improving the lives of breast and other cancer patients. His clinical research in the areas of chemotherapy for breast cancer, radiation after lumpectomy, quality of life and decision-making in breast cancer have changed how cancer is treated both in Canada and beyond, and achieved both better patient outcomes and improved quality of life. The clinical trials he led on the treatment of patients with venous thrombosis are landmark have and impacted patients around the world. At the age of 39, Levine was appointed CEO of the new Hamilton Regional Cancer Centre (now Juravinski), growing its staff from 70 to 350 and overseeing its transformation into a state-of-the-art academic regional cancer centre. In 2007 he became the first chair of the new McMaster Department of Oncology.

Levine's office, tucked away on the first floor of the G Wing of the Juravinski Hospital, is a warm and cluttered space dominated by an impressive display of Inuit art. The atmosphere is relaxed and informal as Levine pondered a question about what attributes have made him the man that he is.

"All my life I've been in pursuit of excellence. I like to be the best," he said, explaining how, as



Dr. Mark Levine strikes a contemplative pose in a Juravinski Cancer Centre board room.

a first-generation Canadian growing up in Montreal, his father, an engineer by profession, and his mother, a nurse, encouraged him to excel in both academic and physical pursuits. Those formative years in which he played hockey and served as captain of the senior high school football team are likely responsible for another of Levine's character traits: an affinity for working collaboratively. "We believe that breakthroughs and innovations come from taking a collaborative, co-ordinated approach that optimizes the combined skills and talents of a multidisciplinary team," Levine was quoted as saying at the opening of the Escarpment Cancer Research Institute that he founded in 2011, repeating the sentiment that day in his office when he attributed his research success to being "part of a large group ... of investigators who feed off each other." In that kind of collaborative environment said Levine modestly, "you don't have to be smart," he said. You have to be prepared to work

hard and make sacrifices."

The self-deprecation is not feigned. In the wake of the Order of Canada announcement, Levine repeatedly paid homage to the "colleagues, teachers and mentors," who have helped him along the way. He was fortunate, he insisted to the HJN, to have come to Hamilton when he did and be exposed to "brilliant people" who saw in Levine "this young man has some fire in him" that could be nurtured.

With his career approaching its natural end, it's the silver-haired Levine who has accepted the responsibility of wearing the mantle of mentor from his predecessors and training a new generation of oncology residents, who "know a whole lot more than me about the basic science, the molecular biology but need to learn the basics of taking a good history and listening to the patient." Just as Jack Sibley would have his residents stand quietly at a patient's bedside to see what they discern about their condition and emotional state,

Levine teaches his residents how to talk to a patient with breast cancer, to note her emotions and how they cope.

"Medicine has changed. It's a lost art," he said wistfully. "It's a different way of doing things today – all high tech ... and they don't teach them enough about the compassionate side, the Osler side."

That side was on full display in Levine himself during the closing moments of the interview, in when he invoked the image of a 35-year-old patient with breast cancer, "still running a household, still picking up her kids from school." It's people like her, he said, who should get the Order of Canada "for their bravery, for their steadfastness."

Ambition driven by compassion, a love of collaboration – these qualities may have fueled Mark Levine's long and remarkable career, but they have not defined him, but rather his desire to make a positive difference in the lives of his patients, and his deep sense of gratitude for his family, his colleagues and for doing what he loves.

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The BDS movement and Jewish-Christian dialogue

Former Hamiltonian resident and Christianity scholar Faydra Shapiro on what Christian BDS activists miss

by LAZAR BERMAN, Reprinted with permission of the Times of Israel

The Times of Israel blog, “The Truth Between Us” is an ongoing dialogue between Murray Watson, a Canadian Roman Catholic theologian and biblical scholar and Times of Israel news editor Lazar Berman, in which the two explore a wide range of issues surrounding Jewish-Christian relations. Below, Watson interviews former Hamilton resident Professor Faydra Shapiro, the founding director of the Galilee Centre for Studies in Jewish-Christian Relations at Yezreel Valley College, located just outside of Nazareth (www.csjcr.com). Her most recent book tackled the subject of Christian Zionism and was published in 2015.

MW: Many of the Christian groups voting for BDS distinguish between legitimate efforts to critique or influence Israeli government policies, and positions that are essentially anti-Semitic, because they seek to delegitimize or undermine the State of Israel. In your view, when does that line get crossed—and does it seem to you that some of these BDS campaigns may actually be anti-Semitic or anti-Jewish at their core, although cloaked in more sympathetic language?

FS: I don’t think that BDS campaigns usually come from a consciously anti-Semitic or anti-Jewish source. I believe that many good people around the world are simply appalled at what they see on the news. They believe they understand its cause, and they are desperate for a simple and strong solution. People are eager for the ongoing violence to be the result of a problem (“the Occupation”) that we can fix (with a negotiated two state solution) and then it will go away and everyone will get to live in peace and security. I’m not so optimistic.

Despite my belief that this impulse to find a solution isn’t consciously anti-Semitic, it’s important to understand that Christian BDS campaigns take place in a historical context of Jewish-Christian relations. When some Christians communicate to Jews who have their first crack at independent, sovereign rule in 2,000 years that—in essence—they Christians know better than Jews do, that Jews are basically being stubborn and too worried about their (our) own survival, that we should be more willing to risk and to trust and on top of that, that if we don’t “behave” properly, well, they will have nothing to do with us, frankly, it all rings a little hollow.

It’s very reminiscent of older Christian tropes about Jewish ethnocentrism (versus Christian universalism) and error (rather than Christian enlightenment). And the idea of our taking more risks and being less intensely focused on our own survival is a little rich coming from the Christian world that served as the single greatest threat to Jewish survival for 2,000 years.

MW: Many of these churches and church groups have been involved in Jewish-Christian relations for many years—even many decades, and have published significant documents emphasizing the importance of strong, healthy Jewish-Christian relations. Do you see church-sponsored BDS campaigns as effectively contradicting or neutering those documents? Do those statements still have credibility for you when a denomination or inter-church group espouses BDS as their corporate policy?

FS: This issue troubles me deeply, as someone committed personally and professionally to building better Jewish-Christian relations. One of the basic requirements of inter-faith dialogue is to try to understand the Other from within



Faydra Shapiro heads up the Galilee Centre for Studies in Jewish-Christian Relations.

“I think Christian BDS activists miss how absolutely central Israel is for contemporary Jewish identity.”

Faydra Shapiro
Founding director, Galilee Center for Studies in Jewish-Christian Relations

their own system of beliefs, priorities and culture. That can be a real challenge—to commit to understanding and trying to maintain the plausibility of beliefs and practices you don’t share.

And at its base it requires three fundamental skills or investments: education, engagement and empathy. Obviously “agreement” is not one of the requirements. Jewish-Christian relations presumes a degree of disagreement, otherwise, well, there wouldn’t be much to talk about.

Disagreement is fine. But the BDS movement, by putting a blanket ban on Israel, effectively violates each of the criteria I’ve proposed above for interfaith understanding. And when it does so about Israel, which is one of the very few things that, arguably, almost all contemporary Jews agree on, that creates a real problem for Jewish-Christian relations.

One of the most serious consequences of Christian BDS campaigns is that they confirm some basic Jewish anxieties about Christians vis a vis Jews, and thereby threaten a great deal of good, hard work that has been done in Jewish-Christian relations since the Second Vatican Council.

MW: In my homeland of Canada, approval of a BDS resolution by a major Canadian Protestant church led to the suspension of Canada’s national Jewish-Christian dialogue, which has now been unable to meet for more than three years. Of course, the most important work of dialogue occurs precisely when there are this type of serious disagreements or disputes between the parties. How is it possible to maintain a meaningful dialogue when the positions of the Christian and Jewish partners often seem so far apart? How do you manage to keep the lines of communication open in the face of radically opposed visions? What contributions can interreligious dialogue make to resolving such an apparent impasse?

FS: It’s really quite remarkable. You would think that people engaged in Jewish-Christian relations should be well-versed in the art of two things: respecting red lines, and dialoguing despite disagreement. We should be able to talk about Israel and our different commitments, visions, fears and hopes in the same way that we manage to engage the other basic topics about which we often passionately disagree.

Goodness, if we can manage to disagree about Jesus and still talk, you’d think we’d be able to disagree about Israel and still talk.

But we also need to come to Jewish-Christian relations with an ability to understand the issue of red lines. That is, with respect for the commitments that are constitutive of who we are. Like Jesus, for Christians. Like Israel, for Jews. So to better answer your question, our experience of inter-religious dialogue should be itself the argument against BDS, and against the kind of thinking that shuts down engagement in the face of disagreement. Interreligious dialogue, and its successes, is precisely the contradiction to BDS.


MW: As an Israeli interfaith activist, what part of the “equation” do you think Christian BDS advocates are missing in their analysis? If you could speak directly to them, what one point would you want them to hear and understand accurately?

FS: I think Christian BDS activists miss how absolutely central Israel is for contemporary Jewish identity. And I don’t mean a particular political party or orientation. But simply the fact that Israel is considered a non-negotiable, critical element in the survival of the Jewish people and culture. It’s not optional, it’s not right-wing or left-wing. It’s our past and it’s our future.

Christian BDS activists, in condemning and outright banning any engagement with Israel, are effectively condemning and banning engagement with the Jewish world. That’s not good for Jewish-Christian relations. That’s not good for the Israel that needs to reckon with critical voices both internal and external. It’s not good for Jews, Christians, Muslims and others in Israel who are all harmed by BDS. It’s not good for Christians around the world who vitally need to know far more deeply and in a more nuanced way about the political, social, ethnic and religious aspects of contemporary Israel and the Middle East.

The Christian world needs more engagement and more education when it comes to Israel and the Jews. Not less. The BDS movement sadly, enshrines ignorance and isolation.

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When so many other Jewish women's groups have gone by the wayside, why does Na'amat Hamilton continue to thrive and grow? The answer, according to its members, can be found in the group's extraordinary commitment to each other, to their community and to the women and children of Israel. That's why we think that Na'amat Hamilton represents ...



the best of JEWISH HAMILTON

by WENDY SCHNEIDER, special to The Hamilton Jewish News

First a disclaimer. The writer of this piece is a longtime Na'amat member who feels the heavy weight of responsibility of getting the story right. The following is her best effort.

How it started

Na'amat Hamilton's official history begins in the early 1980s but its roots go back five decades earlier to the day an emissary from pre-State Palestine by the name of Golda Meyerson came to town. Meyerson, who would one day become Israel's Prime Minister Golda Meir, was on a North American speaking tour to promote the Zionist cause. An electrifying speaker, her Hamilton appearance would inspire a group of women to form a chapter of the Pioneer Women, an organization steeped in the values of socialism, feminism and labour Zionism. In the early 1980s, the group adopted the name of its Israeli counterpart—Na'amat, a Hebrew acronym which stands for "Movement of Working Women and Volunteers."

The founders

Hamilton's Nitsan chapter was founded in 1981 by a group of women who were asked to form a local chapter by a very persistent recruiter from Na'amat Canada. Among the founding members was Agi Meinhard, who, as a professor of organizational behaviour at Ryerson University, brings both a personal and academic understanding of the chapter's trajectory. "In the beginning, the group was made up mostly of women who were new to Hamilton, many of them ex-Montrealers," said Meinhard. The women had in common "good Zionist backgrounds" who had spent a significant amount of time living in Israel and the fact that their children attended the Hamilton Hebrew Academy. Slowly, the group began to attract both other newcomers to the city and native Hamiltonians, the sense of commonality and shared values a major draw.

The Author Luncheon

Early on in Nitsan's history, the chapter was invited to set up a table at Na'amat Toronto's annual bazaar as a way of meeting its fundraising obligations. The idea, according to Meinhard, had little appeal. "Very soon we decided that this wasn't for us and so we struck out on a new path," she said. That path would turn out to be the Celebrity Author Luncheon, the group's signature fundraiser, now in its 33rd year. Canadian luminaries Robertson Davies, Margaret Atwood, Mordecai Richler, Anne Michaels and Kim Thuy are among the many outstanding authors to have been featured at what has become one of Hamilton's most anticipated literary events. Meinhard credits the author luncheon for giving the group its unique sense of identity. "There was this sense of absolute euphoria" she said about those first author luncheons held at the Hamilton YWCA, that saw every member of the still relatively small group serving up boxed lunches to attendees.

"After the author luncheon we realized that we're really something different," said Meinhard. "There was this group dynamism that created a fantastic sense of cohesion and unity ... a sense of pure accomplishment that we could actually get authors and make money." Thirty years later, the high that comes from people coming together with a unity of purpose remains undiminished. "The author luncheon epitomizes for me what I really love about Na'amat," said Susan Joanis, one of the chapter's newer members. "It gives me a lot of respect for the group the way that people come together and just roll up their sleeves and start working together in a very lovely camaraderie and in a very organic kind of a way ... it's very special."

Innovative programs

Although best known for its author luncheons, Na'amat has undertaken other endeavours that reflect its membership's desire to bring creative programming to Hamilton's Jewish cultural scene. The 1990s, for instance, saw the

group organize a day-long Jewish women's conference, and its hosting of an art exhibit that showcased works by Israeli and Palestinian artists at an event that brought together members of Hamilton's Jewish and Palestinian communities at a time when peace in the Middle East still seemed like a real possibility. More recently, the group has organized women's seders, wellness days and its bi-annual Women of Inspiration event.

Investment in each other

At various times in its history, group dynamics have arisen in Na'amat that has had newer members complain of feeling excluded from a perceived "in" group. Whenever these issues come up, the group has addressed it head-on by organizing weekend retreats that have been remarkably successful at breaking down barriers. Meinhard remembers the soul-searching that took place among veteran members the first time the issue came up. "As part of the old guard, we had no idea that people were feeling this way," she said. Talking it out had the immediate effect of dissipating tension and the group was stronger for it. Years later a new "old guard" faced a similar situation by organizing a retreat at a member's cottage. For Susan Roth, who was president at the time, that weekend remains one of her favourite Na'amat memories. "It really helped the group to bond and we learned a lot about each other in that easy-going environment," she said.

The Israel connection

Just as its retreats have been critical in building cohesion and unity among Na'amat membership at large, so too has the national organization's annual leadership seminar in Israel cultivated knowledge, passion and commitment among its leaders. All the Nitsan members who have participated in the seminar—and there are several—describe the week-long experience of visiting Na'amat daycare facilities, schools and women's shelters as

NA'AMAT NITSAN CHAPTER



deepening their understanding of the critical role the organization plays in the fabric of Israel's social services. Gilda Ennis said she was most impressed by the professionalism she witnessed at Na'amat daycare centres. "I've never in my life met a group of women who are so dedicated. I've never seen such commitment," she said. Sandi Seigel waxed enthusiastic about everything she saw of the program. "There's so much about what Na'amat does that resonates with me," she said. "There's nothing that can replace seeing things first-hand."

Leadership

There's a running joke in the chapter that just showing up at your first meeting is enough to have yourself recruited to a committee. The joke has more than a grain of truth. At Jan Hastie's first meeting, to which she came along with her husband who was the guest speaker that night, she got a job selling author luncheon tickets. Before too long she found herself in charge of everything ticket-related, that, despite its ordeal by fire quality, ultimately served her well. "I had to set up tickets on the computer and master a mail merge ... just because it had to be done," she said. "I've learned a lot at Na'amat ... having the bravery to convene an author's luncheon and to take on the presidency at one point. All these things have been growth experiences."

There for each other

Helen Metz joined Na'amat not long after immigrating here from South Africa in the 1980s. To this day, her most cherished memory is the support she received after losing her brother and mother in 1994. "The Na'amat people were fantastic and I'll never forget that," she said. Anna Shkolnik had a similar experience with the sudden passing of her husband seven

years ago. "I've never experienced anything like it," she said, of the four Na'amat women who showed up at her door, wearing aprons and bringing a beautifully prepared Shabbat dinner. "To bring the food, supply it for the whole shiva period and come on Shabbat evening wanting to help us to go through this — all the support that I got from Na'amat members through this difficult time was just unbelievable."

Growth spurt

The common wisdom 20 years ago was that the best way to ensure Na'amat's long-term sustainability in Hamilton was through setting up a second chapter made up of younger women. When attempts to do so ultimately failed, some felt disheartened by the prospect of an aging membership that lacked the energy to take on leadership roles and initiate new endeavours. They needn't have worried. Attendance at Na'amat monthly meetings has gotten so high of late that the group now meets at the Jewish Social Services office in Dundas rather than at individual homes. Members attribute this unexpected growth spurt to the recruitment efforts of their energetic co-presidents, Ronit Mesterman and Anna Shkolnik, as well as to the speaking schedule put together by a reenergized and enthusiastic programming committee. Meinhard, who has maintained her affiliation with the Hamilton group despite having moved to Toronto years ago, offers another explanation for Nitsan's growth. "I really attribute it to the fact that there's some kind of recognition in Hamilton that this is a special group," she said, "and I think it's special because of how we program for the community, not just for ourselves."

Anyone interested in attending a Na'amat meeting or hearing more about the group, call Ronit Mesterman co-president at 905-869-6346 or email hamilton.info@naamat.com.



This is an exceptional group of women. As an immigrant to Canada who came without any family or friends, to see how the organization helped these women build such strong ties is very important.

*Anna Shkolnik
Member since 2004*

It's a wonderful organization. It fulfils a lot for me.

*Shelley Brown
Member since the 1980s*

It's a cause that speaks to a lot of people. There's a lot of work that needs to be done but it's very rewarding. There's a sense of accomplishment.

*Sandi Seigel
Member since the mid -1990s*

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Immigrant stories

The HJN series on Jewish immigration to Hamilton continues with a featured interview with Piotr Gawek conducted by his wife, Miriam Wallbridge. Born in Poland, Gawek, a professional violinist, immigrated to Canada in 1988. The two met in Timmins in 2000 and were married the same year. The couple and their three children have been living in Hamilton since 2014. Gawek's story and the stories of other Jewish immigrants to Hamilton will be featured in an upcoming exhibit at the Rose and Phil Rovenshein Museum at Beth Jacob Synagogue, scheduled to open in September, 2017.

PROMISES LOST AND FORGOTTEN

by MIRIAM WALLBRIDGE, Special to the Hamilton Jewish News

MW: Piotr, you were born in Poland. Can you tell me about the history of your hometown? I understand that among Polish cities, it has a rather unique history.

PG: Yes, I was born in Zamosc, in the southeastern part of Poland. Zamosc is a UNESCO world heritage site. A fortified city built in the 1580's, Zamosc is often referred to as the "Pearl of the Renaissance," or as the "Padua of the North". The town's plan was the product of a unique partnership between its founder, Jan Zamoyski, then chancellor of the multi-ethnic Polish-Lithuanian Commonwealth, and the celebrated Italian architect, Bernardo Morandi of Padua. Zamoyski, a wealthy nobleman, patron of culture and the arts, and a champion of religious tolerance, commissioned the planning and construction of the town on his private estate on the basis of Italian Renaissance principles regarding the "ideal town". His aim was to make Zamosc one of the most beautiful and cosmopolitan cities of the Commonwealth, one that lived up to certain Renaissance ideals. The result was a beautiful, multi-cultural city that became a safe-haven for ethnic Poles, Sephardic Jews, Greeks, Italians, Germans, Scots, Armenians, Turks and others.

MW: One might expect that Renaissance aesthetic ideals would have informed the city's architecture, but did the founder's commitment to multiculturalism also find expression in the city's design?

PG: Yes, it did. So deep was Zamoyski's commitment to

cosmopolitanism that Zamosc's original town square—its main public space—was framed with beautiful Renaissance "tenement" buildings, the facades and ornamentation of which reflected the town's diversity. There were Italian arcades, Greek columns, Armenian geometrical motifs. As of 1618, a beautiful synagogue in the Italian Renaissance style took its place near the centre of the town. The central square was meant to foster a civil space for diversity and co-existence. Even street names like Ul. Ormienska (Armenian Street), Ul. Zydowska (Jewish Street), Ul. Grecka (Greek Street), Ul. Radziecka (Russian Street), celebrated difference.

MW: How far back into Zamosc's history did Jewish settlement actually trace?

PG: Almost to the beginning. Zamoyski invited Sephardic Jews to settle, and a large number of Sephardim from Italy, Portugal, Spain and Turkey arrived in or around 1588. I have reason to believe that my own maternal ancestors were part of this original wave of Sephardic immigration, as on my mother's side of the family, one finds surnames such as "Perec/Peres," "Graca/Grace" and "Juda/Jude." Importantly, these original settlement rights were re-confirmed by every subsequent leader of Zamosc, with the result that the Jewish population grew, and institutions key to Jewish life proliferated. There was an influx of Ashkenazim during the 17th century and again during the Russian Revolution, resulting in a historically unique blending of Sephardim and Ashkenazim.



Miriam Wallbridge and Piotr Gawek at home, with their youngest child, Mischa.

Photo by Wendy Schneider

MW: How robust was Jewish life in Zamosc throughout the town's pre-World War Two history?

PG: Extremely robust. Zamosc had a vibrant Jewish quarter in the centre of the old city. Its suburbs were populated by large numbers of chassidim. On the eve of the Second World War, there were two synagogues, three mikvahs, several Jewish schools, two Jewish cemeteries, a number of kosher slaughterhouses, a market, a credit union, a hospital, charitable institutions, and several theatres and newspapers. As of 1939, Zamosc had one of the largest Jewish communities in Poland—12,000 or more people—with its Jewish population slightly outnumbering its non-Jewish population.

MW: I understand that Zamosc also figured quite prominently in the Haskalah (the Enlightenment, an 18th to 19th-century movement designed to make Jews and Judaism more cosmopolitan in character.)

PG: Yes, a large number of artists

and intellectuals associated with the Haskalah came from Zamosc: the journalist Aleksander Zederbaum, the playwright Salomon Ettinger, the author and playwright, Isaac Lejb Perec, the violinist Bronislaw Huberman, Abraham Luxembourg (father of the political theorist, Rosa Luxembourg), and others.

MW: What became of Zamosc during the war and the Holocaust?

PG: Roughly two thirds of Zamosc's Jewish population were murdered, many at Belzec, some in the Zamosc ghetto, some in the Zamosc Rotunda. The latter, originally part of the town's fortress structure, transformed by the SS into an execution site. Zamosc itself remained in tact during the war, spared from shelling because of its beauty. In a perverse twist, it was selected for German colonization and was to be renamed after Heinrich Himmler. However, the Germans were pushed out of Zamosc by the Red Army before this came to pass. Zamosc was

also famous for having had up to several thousand of its children—Jewish, non-Jewish, children of a particular age and physical stature—kidnapped during the war and adopted into German families.

MW: How was your family impacted by the Holocaust and war?

PG: My father and his sister were child survivors of the Holocaust and were deeply traumatized by their experience. My grandfather, who had a farm in nearby Ostraleka, kept the family hidden in the floor of the house and personally escaped Nazi capture twice. My mother spent the war hiding in an underground storage cellar. She recalls having been chased, together with her sisters, by the SS. She lost young siblings during the war. One of her first cousins, Lucjan Schnajder, was murdered in the Zamosc Rotunda. Frankly, I have not come to terms with the full impact of the Holocaust and war on my family and likely never will.

MW: In the post-Second World War Zamosc in which you grew up, what traces of Jewish life remained?

PG: I was born not even 20 years after the war came to an end. I grew up in what had been Zamosc's Jewish Quarter, on Percec Street, approximately 100 metres from what had been the main synagogue, the mikveh, the market, etc. Under Communism, the main shul had been converted into the municipal library. Zydowska Street was renamed "Zamenhoffa Street". There were very few material artifacts left to testify to the robustness of Jewish life during the 350 or so years that preceded the war. The walls of the main shul, once adorned with elaborate paintings and Hebrew script, no longer bore traces of this. One could see where the Torah ark and upper galleries had been but they were now in use by the library for displaying books. Frankly, one had to be a Jew to understand the sacred function they once served. The bimah and candelabra were gone. The building that housed the mikveh, which I could see from my window, was in disuse, eventually becoming a social club. The market and other key buildings were used by the town at large. The building I lived in, once the home of Izaak Leib Percec—also once owned by my mother's family—had been turned into an apartment block. All buildings formerly owned and occupied by members of the Jewish community had been re-purposed.

MW: What became of Zamosc's survivors?

PG: The vast majority of those who survived escaped from the ghetto into the Ukraine and from there, made their way to Israel. Those remaining behind became "hidden Jews", unable to live an overtly Jewish life, and unwilling or unable to talk about their experience. If one survived the war as a Jew, one was alone and living in fear. Very likely, one's parents, one's family, and most of one's friends had been murdered, or had left. One was on one's own with no institutional or community support. Connections were destroyed, ties were obscured, identities became submerged, language was lost. There was a near total collapse of what once had been a civil space for the expression of difference and of Yiddishkeit. And it is fair to say that I am a product of that. Zamosc stands as a testament to the precariousness of Jewish life without infrastructure and supporting institutions.

MW: Did Zamosc retain any of its beauty?

PG: Zamosc also provides evidence of the precariousness of beauty, absent the tolerance of difference. Zamosc is beautiful in some ways, but the city is empty, more or less devoid of Jewish life, although this may be changing.



The Rynek Wielki ("Great Square") in Zamosc, Poland, as it is today.

For me, self-discovery has been a process of return, of "teshuvah." That process has been advanced by my immigration experience and experiences I've had since moving to Canada.

But without the diversity that the city's Renaissance architecture was meant to reflect and to edify, Zamosc has a kind of abstract beauty.

MW: You have told me that you attended both a specialized art school and a specialized music academy both in the former Jewish Quarter. How aware were your peers of the robust Jewish life, the rich Yiddishkeit that once animated that area?

PG: It is very hard to say. No one spoke of the Jewish community that once infused the central part of town with life. Ironically, when I attended art school, I restored some of the architectural details of the Renaissance tenement buildings framing the town square. But the history we read in school was a revisionist history—one revised, in fact, not once but several times during the course of my own schooling, and it made no mention of pre-war Jewish life. The older generation who had survived the war certainly knew. My mother, who grew up in the Jewish quarter, was an eyewitness to the ubiquity of Jewish life in Zamosc before the war—and through her, I came to understand certain things.

MW: Did you ever feel as though you were "on hold", growing up in Communist Poland, as a curious and creative person whose roots are what they are?

PG: I think that at the height of Solidarity's resistance to Communism, when the Church began to assist the movement, the average Pole probably had hope for moving forward in some way. I think that the sense of limbo may have been slightly

different for those of us who could not yet find ourselves in the "space" that was opened up in the alliance of Solidarnosc and the Church against the Communist State. As I reflect on it now, I see that my sense of being on hold, under Communism, had a different spiritual hue.

MW: How did you cope with your own sense of being in limbo?

PG: I never allowed myself to be motionless. I was immersed in my art and violin studies. I also wanted to move forward and to deepen my understanding of myself, the world and my place in it. I grabbed a hold of what I could in my place of birth, this city founded on Renaissance ideals that became the site of so much inhumanity, darkness and destruction. I had to work through murkiness and submerged connections in order to find a way forward that aligned to my innermost sensibilities. I was guided by discoveries—the discovery of my grandfather's tallit, his ring inscribed in Hebrew, his sacred texts, various details concerning the city's history, my family's history and origins, etc.

MW: You defected shortly before Communism collapsed, while in the midst of your violin studies at the renowned Krakow Academy of Music. To me, this seems like quite a radical and courageous move. Has your immigration experience helped you in your quest for self-discovery?

PG: For me, self-discovery has been, in some ways, a process of rediscovery and return, of "teshuvah." While it may seem ironic, that process has been advanced by my immigration experience and by experiences I have had since coming to Canada. It has been fuelled by insights I formed while completing my education in this country and developing as a professional violinist—by discoveries I have made and continue to make in being a husband to you and a father to Yehudi, Jascha and Mischa—and by my discovery of the possibility of life lived in community here, against a backdrop of the acceptance of diversity. I hope this process will never stop. Zamosc may not have lived up to its original promise, but I remain determined to live up to my own.

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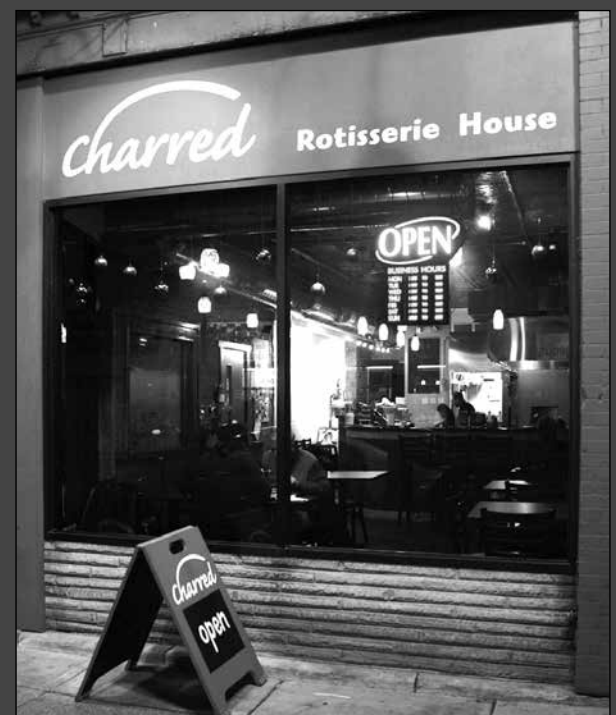
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When I was young



Ben Shragge

“How old are you, Max?” my brother-in-law asked my then-three-year-old nephew. “Old,” he replied, and I know how he felt.

At thirty-one, I make no claim to agedness, but I do distinctly feel no longer young.

Strange new compound words like WhatsApp, dubstep, and Snapchat are now meaningful. Wi-Fi is available inside volcanoes and at the bottom of the sea. Pokémon are real and living in public parks. This is the augmented-disruptive-Internet-of-Things WikiReality we inhabit, and it is far from my early memories of a closet-like “computer

room” where such witchery was only available in primitive pixels via phone lines and floppy disks.

Of course I enjoy the convenience of using my phone as a boarding pass; of finding the nearest available pho through Yelp; of maps literally telling me how to get places. Actually, more than that, I think it’s stupid and unimaginable that life ever proceeded otherwise. What kind of totalitarian society would force you to watch a TV show on a certain network in a certain sequence at a certain time on a certain device, rather than however and whenever you felt like it? What kind of crude dark ages would deny the ability to Google every known fact in human history, requiring you to sign up for a library card instead?

So I’m not some reactionary moaning that the world has turned and left me here. I’m grateful for the many conveniences of our hyper-modern reality. I cite passages from Facebook. I get daily commandments/reminders

from the tablet (“Feed thy fish and water thy plant”). I give monthly alms to the Cloud. I subscribe to the tenets of Netflix. I’m a loyal citizen of our portable homeland, the iPhone, to which I pledge app-legiance.

And yet, I fondly remember the days of looking up dreadnought in an encyclopedia—because I heard the word somewhere, it sounded cool, and encyclopedias had the answers. And I equally fondly remember staying up until 2 a.m. to watch obscure British comedies like *Young Ones* and *Bottom*—because that was the only time you could ever possibly see them, so staying awake in class the next morning be damned. And I feel like I earned those useless encyclopedic facts and intermittent late-night laughs in a way that kids these days, because they can access anything at any time, can’t appreciate.

“Kids these days”: I said it. There begins a downward/backward spiral that ends in reminiscing about the good old days

when Bill Clinton was the flawed but competent President, grunge spoke to the teenage soul, the economic forecast was endless growth, liberal democracy reigned unchallenged, and peace in the Middle East was just a treaty away.

I’ll restrain myself from waxing nostalgic about the nineties. It probably only seems like a gentler era because that was when my family went to Disney World. I’m sure everyone thinks whatever decade housed their innocence is the best. And as much as I’d like to daydream about Mario Kart tournaments and VHS collections and mass hysteria over pogs (or milk caps, if you will), I don’t have time for that now. I have responsibilities and bills and worries to worry about. (“Feed thy fish and water thy plant,” as the tablet commands/reminds me.) I’m old, after all.

Ben Shragge, currently living in Boston, is the digital editor of the Hamilton Jewish News

Jewish meditation is as old as the Torah



Lester Krames

The origin of Jewish meditation is found in the Torah and forms the basis of our three daily prayers. Jewish prayer has always had a reflective component from the time of the patriarchs. Abraham established Shacharit, the morning service as a way of communing with God in the morning, Isaac established the Mincha service in the afternoon, and Jacob, the Ma’ariv service in the evening. The actual description of a reflective, meditative practice occurs in Genesis 24:63, when

Isaac went out into the fields “to meditate.” Jewish meditative practice developed into different forms. Torah study, for example, can involve chanting and sitting in a meditation swaying posture

Meditation has many meanings. One view is that meditation is a means of relaxation. However, actual Jewish meditation appears to be far from relaxing. Jewish prayer is known as tefilah in Hebrew. The root of the word is derived from l’hitpalel, “to judge oneself.” Tefilah is meant to connect us both outwards and inwards. Prayer has at least two purposes. First, to help us connect with God and second to take a long deep look inside ourselves.

Jewish meditation is not limited only to times of prayer. Rabbi Kaplan describes different levels of meditation of increasing complexity. The simplest levels deal with

common rational thoughts that reflect and focus on any task, no matter how mundane.

For example, when planning to redecorate your living room, you might spend time concentrating on rearranging the furniture and deciding what new colours to introduce. You can do this while seated, walking, or even in the shower. Planning a birthday party or writing a shopping list are also examples of focusing and reflecting on a particular task.

The next level of meditation Kaplan describes involves taking the time to rearrange the furniture in your life. This process involves thinking about what is important, what you want to hold on to and what you would give up. The “how” is not as important as the process and can be done sitting or walking, while taking the time to focus and reflect.

The third level involves Jewish mystical techniques that help us see who we most truly are. By becoming aware of our consciousness and thought processes, we can guide ourselves toward becoming the people we most intend to be.

Jewish meditative practices are tools designed to deepen our engagement with all aspects of Judaism promoting a greater closeness to God. They can heighten our understanding of Torah, ritual, and religious observances. They can give direction to our prayers and increase our awareness of others’ needs.

Lester Krames is a clinical psychologist, whose work has been influenced by his exploration into mindfulness and self-compassion.

May your hearts and home be filled with light and joy.

Happy Chanukah!



Jeffrey Manishen

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Barry Yellin

Joshua Perell

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Lawyers in your Corner



Highlights from the 2016 Morris Black Public Speaking Contest, held at the Hamilton Hebrew Academy

JCC'S 2016 MORRIS BLACK

HINDY EHRENTREU

On Sunday, Nov. 6, the JCC hosted the annual Morris Black Public Speaking Contest. With more than 45 children registered from across the community, the contest was a booming success. The speeches were well-written and beautifully presented, creating an educational and entertaining afternoon. Thank you to all those who contributed and helped out with the event, as well as all those who attended in support of community.

WINNERS: Grade 3: First place – Hannah Kopyto; Second Place – Joshua Brown; Third Place – Gila Zians. **Grade 4:** First Place – Yali Levgooren and Dylan Ginsberg; Second Place – Sydney Snajdman and Daniel Kurgaunker; Third place – Aharon Tsaidi and Ma'ayan Kirat. **Grade 5:** First Place – Naomi Gervais; Second Place – Shalev Simyahov; Third Place – Yonah Shapiro. **Grade 6:** First Place – Elle Ohayon; Second Place – Mendel Zaltzman; Third Place – Rachel Arnold. **Grade 7:** First Place – Eden Cheifetz; Second Place – Raz Amsily; Third Place – Matthew Gershkovich. **Grade 8:** First Place – Duniel Shapiro; Second Place – Tidhar Gabizon; Third Place – Addi Arnold.

HHA milestone reached



This past summer Sofie Waxman was enrolled by her parents, Jason and Stefanie in Hamilton Hebrew Academy's toddler program, making her the first 3rd generation student at the HHA. Sofie follows in the footsteps of her father, Jason (class of '00, pictured right) and grandfather Michael Waxman (class of '70, pictured left). This fall, Harrison Farber became the second child to reach that milestone, following the path of his mother Arielle (Strub) Farber and grandfather Marty Strub. These new additions make up a new cohort of children with long family histories at the HHA, together with new arrivals from Toronto and other locations.

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JCC future remains to be told

by LOWELL RICHTER
JCC President

This year saw an end to a chapter of the JCC in Hamilton as we made the decision to extricate ourselves from the building we were in which had become unmanageable. At this year's AGM which, unfortunately, was disappointingly attended, we presented the 2016 JCC financials, presented and approved our upcoming board and opened discussions about the direction we need to take. The good news is that all bank indebtedness has been satisfied, a surplus maintained for future endeavors, and reliable, highly qualified staff are engaged in community programming. Our programming since the closure of the building in May has included the Yom Ha'shoah, Yom Ha'atzmaut and Max Rotman events as well as Camp Kadimah. We continue to add new programming in different venues in Hamilton as well as these traditional events. The JCC is vital to the fabric of Jewish Hamilton. What it looks like in the future will depend on viability, sustainability and input from the community. During the next few months we will seek out opinions as to the direction of the future JCC. Virtual or physical? Yes one chapter is finished – but the rest of the story is still to be written.



Photo by Dora-Ann Cohen Ellison

TORAH PORTION ART PROJECT

RINA RODAK

Beth Jacob B'nai Mitzvah students are taking part in a joint project with Temple Anshe Sholom's B'nai Mitzvah cohort led by local artist Tracey Kornblum. The program, designed to help students gain a deeper understanding of their Torah portion through creative exploration, culminates with students creating self-portraits that reflect their relationships with each other, their Torah portion and the Bar/Bat Mitzvah experience. Beth Jacob students will also be working with Federation CEO Barb Babij, who will teach them about creative leadership. Using a real life shul-situation, students will brainstorm, research, organize and present their recommendations to Beth Jacob's executive.

TAS Religious School

DORA-ANN COHEN ELLISON

Temple Anshe Sholom students have been exploring the concepts of "Jewish Time", "Holiness", and "Holy Days." They have performed skits and songs while exploring the themes and events of various parashot. Along with students at Beth Jacob, we have embarked on a new unit of study called The Uniquely Hamilton Project (UHP). We are learning about the different areas of the world from which Jews in Hamilton have come. As part of our first UHP unit, we are wrapping up our study of the Jews of Eastern Europe. Activities included learning the song Oifem Pripitchik, cooking potato blintzes, exploring the life and art of Marc Chagall and creating our own version of the Chagall windows. Our next unit will explore the culture of Jews from South Africa. We look forward to sharing our learning with the larger community at an event in May. Stay tuned for details!

Throughout November, we collected toiletries and kosher food that will be distributed, along with student-created holiday cards, to the Good Shepherd Centre and the Kosher Food Bank. These activities provided students with a hands-on experience of the values of g'milut chasadim (kindness) and tikkun olam (repairing the world.) Students are also learning the values of caring for parents and visiting the sick by visiting Shalom Village, where they will lead prayers and provide entertainment during dinner.



Temple JK student Evelyn W. explores Hebrew words at Tot Shabbat. Photo by Dora-Ann Cohen Ellison

Come say hello and check out our activity-based learning experiences. We offer a parent-tot drop-in for children up to age 4 on Saturdays from 11 a.m. to 12:10 p.m. Activities include circle time with songs and games, hands-on learning centres, and a Shabbat service for young families. Our school hours for JK-Grade 7 are Wednesdays from 4:30 to 6:00 p.m. and Saturdays from 9 a.m. to 12:15 noon. Students in Grades 8 through 10 explore topics in current Jewish affairs and Jewish values on Wednesday from 4:30 to 6 p.m. For more information about our programs, email dacellison@anshesholom.ca.

Employment Opportunity

A 96-year-old gentleman residing at CareOne Assisted Living in Hamilton requires someone to take him out to lunch, to Temple, or for walks. Compensation will be offered for this service. Contact Jessica Schafer at 609-577-7989.

Our Jewish community has a secret ...

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- JSS provides a nutritious kosher brunch for 25 seniors a day, four days a week, 50 weeks a year. This comes to 5,000 meals a year.
- JSS has a volunteer who delivers food on a regular basis to people who, for various reasons, cannot leave their homes.
- The Kosher Food Bank stocks kosher chickens, ground beef and hot dogs provided by Hamilton Kosher Food Market.

You can make a difference by joining the JSS Chicken Club

For a minimum donation of \$25 per month you will be providing meals for our community's most vulnerable

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All donations are tax receiptable.



WEAVING KINDNESS AND LEADERSHIP

With refugees fleeing war and hurricane tragedies constantly in the news, what can be done to help? Kehila students have found an answer in the everyday milk bag. They've built looms and are weaving the plastic into thick mats that will be sent to crisis zones across the world. For those without a bed, milk bag mats are a durable and waterproof alternative to sleeping on damp or cold ground. They've also been used as operating beds in makeshift hospitals and seating in pop-up schools. Grade 5 and 6 teacher Matt Szpirglas heard about the Canada-wide project from Cantor Paula Baruch at Temple Anshe Sholom. "Our students are really keen about this tzedakah project," he said. "It builds on our social justice mandate and fits perfectly with our programs that encourage leadership in our own and wider community." The idea has spread and neighbouring public school, Cootes Paradise Elementary, has already invited Kehila Students over to teach their kids how to get started. Find out more about Kehila at kehilaschool.ca or call 905.529.7725.

Hamilton Hebrew High off to a great start



Aside from the innovative accredited classes offered by our new young and dynamic teachers, Hamilton's teens are enjoying fun and meaningful programming at the Hamilton Hebrew High Midrasha after school high school! Shabbat dinners are a highlight and this year's Sukkah party with Rabbi Hillel at the Beth Jacob was a great time had by all! We look forward to continued successful programs coming up soon for all Jewish teens in the Greater Hamilton area. To stay in the loop visit our website at www.hcubed.ca or e-mail info@hhmidrasha.ca to join our mailing list.

MAC HILLEL



McMaster Hillel joined Guelph Hillel in their wildly popular apple picking event at Frootogo Orchards in Waterdown to get ready for Rosh Hashana. A beautiful day helped make the event a great success with more than 40 students picking apples to mark the new year. Apples and honey graced our tables in the following weeks at bagel lunches and Shabbat dinners. Pictured above: Max Lightstone, 4th year Engineering. Photo by Judith Moses Dworkin, Hillel director, McMaster University



TREASURES FROM THE JEWISH HAMILTON PROJECT

On Sunday, January 22, 2017 the Rosenshein Museum at Beth Jacob presents the second of a four-part series offering the community a window onto the archive of Jewish Hamilton's oral history.

Some of us know that Dr. William Goldberg, longtime Chief of Medicine at St. Joseph's Hospital in Toronto, started the Firestone Respiratory Unit and the Behavioural Medicine Unit, pioneered kidney dialysis in Canada, and contributed enormously to the quality of medical care in the region and the country. But how many of us are aware that as a young med school graduate, Bill was rejected for an internship at St Michael's Hospital in Toronto, due to anti-Semitism? Some of us know that he and his wife Gerri belong to Temple Anshe Sholom, but how many of us know that Bill's father was first boy to have a Bar Mitzvah at Beth Jacob, in 1890?

Join us on at the Rosenshein Museum at Beth Jacob Synagogue on Sunday, January 22, to watch the Jewish Hamilton Project video interview and hear Bill Goldberg's recollections of a life that spanned two worlds. Video footage will be followed by discussion. Breakfast will be served (\$5 cover) at 9:30 a.m. and the program will run from 10 to 11:30 a.m.





Monday, January 30, 2017
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TAS's Day of Dedication



Dr. Irving and Joyce Dain and family with Rabbi Cohen for the dedication of the Dain Family Memorial Garden at Temple Anshe Sholom. Photo credit: Robert Murdoch

RABBI JORDAN COHEN

Temple Anshe Sholom marked the conclusion of its 165th Anniversary celebrations by honouring its dedicated members and their generosity to the synagogue. Dr. Irving and Joyce Dain and their family were recognized for the establishment of the Dain Family Memorial Garden, which was dedicated in memory of their son, Dr. Robert Dain, who passed away last year. Their gift allowed for the complete landscaping of the Temple lawn, including an expanded gathering area and pergola.

A plaque was also unveiled to honour the memory of Joseph Singer, the iconic architect whose buildings are found throughout Hamilton. Singer designed the downstairs Chapel at Anshe Sholom. His name will now be eternally associated with the Temple through the Joseph Singer Building Fund, established through the generosity of his wife, Emmy, and their family.

Next, the striking new Margaret and Arthur Weisz Jewish Learning Centre was consecrated. This beautiful addition includes the renovation of the school wing occupied by the Kehila Jewish Community Day School and the Temple's religious school, as well as the lower foyer, washrooms, and the well loved new Kiddush lounge. This project was generously supported by the Weisz, Asa and Horwood families in memory of their parents and grandparents, Margaret and Arthur Weisz.

The Day of Dedication culminated with the rededication of the Rabbi Bernard Baskin Sanctuary. Rabbi Baskin occupied the pulpit at Anshe Sholom for 40 years, continuing as rabbi emeritus for an additional 27 years. The Temple building on Cline Avenue is literally the "House that Baskin built" and now the largest and most important space in the building will bear his name.

Beth Jacob's Israeli Film Festival examines the immigrant experience

BENSON HONIG

Beth Jacob is delighted to announce the return of its popular Israeli Film and Cultural Festival on the weekend of March 4 and 5, 2017. The theme of this year's festival is the immigrant experience and its effect on identity. This theme occurred to us because of growing global issues regarding refugees, as well as Beth Jacob's own refugee sponsorship endeavour.

The festival opens on Saturday, March 4 at 8:15 p.m. with the film "Igor and The Cranes' Journey," a story that gets to the core of the immigrant experience by focusing on the adjustment difficulties faced by an 11-year-old boy who moves from Russia to Israel. On Sunday, March 5 at 10:30 a.m. we will screen "The Journey of Vaan Nguyen", a documentary about an Israeli poet whose father was one of the "boat people" who fled Vietnam in 1975 and found asylum in Israel. A parable on the loss of identity and the fate of refugees, the film follows Nguyen on a painful journey to Vietnam with her father. On Sunday at 2 p.m. we will screen the iconic Israeli film "Turn Left at the End of the World", the tale of a cultural clash between a group of new immigrants from India and the Moroccan

Jewish inhabitants of the development town in which they settle.

Each of the three films presents a portrait of an immigrant journey in which protagonists question who they are in a country whose culture is so different from their place of birth. The universality and relevance of this question will be among the issues raised during moderated discussions following each film.

The weekend also includes an art exhibit by Alice Zilberberg, an award-winning photographer and visual artist, born in Estonia, raised in Israel, and now based in Toronto. Zilberberg's landscapes explore Enshrining Ignorance and Isolation: BDS's effect on Jewish-Christian dialogue themes of identity, displacement and belonging by fusing images of the two places she's called home. The artist will be on hand to give a presentation about her work at 1:30 p.m., following a delicious Israeli lunch served at 12:45 p.m.

The festival's \$30 admission includes all three films and lunch on Sunday. One day only ticket price is \$20. To order tickets please call 905.522.1351 or email office@bethjacobsynagogue.ca

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Shalom Village receives Ontario Trillium Fund grant to grow The Club

Across the Ages program benefits Shalom Village residents and the community

Mary Goad came to the Shalom Village Fitness Centre after falling three times. She was weak and her confidence in her abilities was very low. The trainers at the Club Fitness Centre at Shalom Village worked closely with Goad to identify the best exercise and fitness program so she could fully enjoy her life at home. Today Goad is full of life and laughter. She loves coming to Shalom Village twice a week to maintain her activity and fitness levels.

Thanks to the generous support of the Ontario Trillium Foundation (OTF), more people like Mary Goad will benefit from the expertise and resources of The Club.

"The investment by the Ontario Trillium Foundation to grow The Club through the Active Across the Ages Program is great news for so many in our community," said Jeanette O'Leary, CEO, Shalom Village. "We are thrilled to be able to open our program to more older adults and help them achieve their goals around active living and independence for as long as they can."

Active Across the Ages

Shalom Village's new Active Across the Ages project aims to grow The Club's capacity and formalize our programs by increasing age-appropriate activity

levels and socialization opportunities for current club members.

"Funds provided by the OTF will allow us to purchase additional equipment and hire more staff. This support will ensure The Club is well positioned to grow its membership and continue to build and deliver customized exercise plans and age-appropriate training for Shalom Village residents and seniors in the Hamilton community," says Mike Nielsen, head coach of The Club.

Shalom Village residents and the community love 'The Club'

Current members value and appreciate the programs and support that The Club provides. One participant noted that the program focuses on her strengths rather than deficits and that she is doing things she didn't realize she could do. Another participant reported that the programs at The Club have made him feel more confident. Several reported that it's a great place to socialize.

Greg Almas, who is leading the Active Across the Ages program said, "This grant from the OTF will allow us to deliver an exemplary project that builds on the success of The Club and the programs we already have. If results



"I look forward to coming to The Club every week, my posture, balance, and overall health has improved since I started," says Mary Goad (right), seen here with Club trainer Shannon Terry. Photo by Deanna Levy

demonstrate that the Active Across the Ages program has made participants healthier, more socially engaged, and more confident, it is important to share our findings; we hope to be able to support the development of these kinds of fitness-based programs in other community settings."

More Information

For more information about The Club Fitness Centre or the Active Across the Ages Program, please contact Greg Almas at 905-529-1613 ext. 305 or email greg@shalomvillage.ca. An agency of the Government of Ontario, the Ontario Trillium Foundation (OTF) is one of Canada's largest granting foundations.

Happy Chanukah from Shalom Village!



May the lights of Chanukah shine brightly on you and your family. Wishing you a healthy, happy, and joyous holiday!
Chag Sameach from Shalom Village.

Celebrate Chanukah with Tribute Cards from Shalom Village

Tribute Cards support Possibilities!

Let Shalom Village brighten your Holiday! You can send Chanukah greetings to your family and friends and help support Shalom Village Possibilities at the same time!

Contact Nadine in our Foundation Office for more information at 905-529-1613 ext 356.

Shalom Village Hustle for Health

On November 13, 2016 Shalom Village held the Hustle for Health, our annual celebration of Active Living. "It's inspiring to see seniors of all ages and stages and runners coming together at the Hustle," says Jeanette O'Leary, CEO, "Thank you to all who supported our residents and The Club at the Hustle this year."

The Hustle for Health has raised thousands of dollars in support of The Club and the programs for seniors of all abilities that want to improve their lives through Active Living.



Thank You

Grateful thanks to the family of **Les Mitchnick** for requesting donations to Shalom Village in lieu of flowers.

Memorial donations support the *Possibilities Fund* at Shalom Village, making many special programs and services possible for our residents.

AT HOME for the Holidays

Give the gift of a warm hug on a cold winter's night this holiday season by showing our residents you care by supporting one of the Possibilities Funds at Shalom Village. These funds go a long way to improve the lives of our residents every day!

Ruth Levy came to Shalom Village because she required assistance and was alone and needed help. Shalom Village was able to give her that.

"My husband stayed in the nursing home at Shalom Village for two years, and I wouldn't have wanted him to be anywhere else," said Levy. "The staff were so kind and compassionate and they took amazing care of him."

She feels the same way about her own care. "The care here is so loving and compassionate and there's always something to do. I would like to express my sincere appreciation to all of the very loving and caring staff, caregivers, and volunteers at Shalom Village. I am so lucky that I can live here."

Levy can often be found at any of the Shalom Village music programs. She is especially fond of the visits from Cantor Eyal Bitton from the Beth Jacob Synagogue.

Ruth Levy is just one example of the residents we care for each and every day at Shalom Village. Your generous support enables us to continue to provide the best quality care and services over the holidays and year round.




Ruth enjoying the Music Memories program at Shalom Village. Photo by Deanna Levy

At Shalom Village, our residents get more than just health care; they get a family who cares. When you donate to Shalom Village, you become a part of that family.

This year you can lift the spirits of a Shalom Village resident by making a donation to those who are AT HOME for the holidays.

Your generosity helps us to continue to make possibilities possible! Donations received by Dec. 31 will receive a 2016 tax receipt. For more information, please contact Kathleen Thomas at 905-529-1613 ext 264.





Shalom Village

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The return of the JNF Blue Box



The Pochaev Family



First Place Winners: Team Paling with Blue Box Bob



Third Place Winners: The Simhayov Children



The Shapiro family getting their challenges.



Second Place Winners: The Cohen Ellison-Wolfson team

Story and Photos by SUZY POLGAR

Many people who grew up in Hamilton's Jewish community fondly remember the annual JNF Blue Box collection day, driving around town with their friends and families collecting blue boxes from people's homes. Numbers have dwindled in recent years as other activities competed for people's time. To mark the 115th birthday of the Jewish National Fund, JNF Hamilton decided that it's time to ramp up the excitement and make it a fun event once again.

On Sunday, Oct 30, the bigger, better, zanier Amazing JNF Blue Box Race and Scavenger Hunt took place to great acclaim. More than 50 people on 13 teams followed assigned routes to collect blue boxes, while meeting entertaining challenges along the way to compete for valuable gift cards. First prize went to the Paling Team (Robert, Beatrice, Ruthie, and Gitti Weiser), 2nd prize was awarded to the Wolfson-Ellison

Team (Laura, Hannah, Dora-Ann, and Evelyn) and 3rd prize was won by the Simyahov-Bernholtz Team (Ruby, Aviv, Romi, Shalev, Michael and Rachel). Every participant who came that day had been entered into a raffle for the Grand Prize of a new tablet, later won by David Naftali.

Kudos to the incredible volunteers Rhonda Dahan, Rebecca and Noah Katz, Geoff Rose, Susan Anderson and Barb Babij, the participating teams and, of course, to the whole community for continuing to make Israel and JNF a priority!

If your Blue Box was not collected this year, call our office at 905-527-5516, ext 1, to arrange pick-up of your old Blue Box and to receive a new one. Boxes returned to our office before Dec. 31 are eligible for 2016 tax receipts, but make sure you have your name on the box – otherwise, we won't know to whom it belongs!

ANSWER THE CALL

WE NEED YOUR HELP!

Every Tu Bi'Shevat, the Jewish National Fund holds an annual telethon to help raise funds for essential projects in Israel. We are looking for volunteers to assist us for our **Tu Bi'Shevat telethon** during the month of February. We will give you training and a script. These are easy calls to make! Even snowbirds can make calls! And if you can't help by making calls, when you ARE called by one of our volunteers, please answer the call to help Israel!



@jnfhamilton



@jnfhamilton



CONTACT OUR OFFICE AT 905-527-5516 X 1
OR EMAIL US AT HAMILTON@JNF.CA



Children
Healthcare
Women

Thank you for your continued generosity that Spreads the Light of Hanukkah at CHW's projects for Children, Healthcare, and Women, in Israel and Canada.

Canadian Hadassah-WIZO (CHW) wishes our members and friends a very happy Hanukkah!



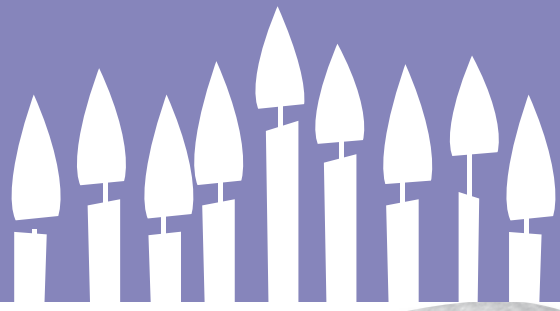
Debbie Eisenberg
CHW National President

Alina Ianson
CHW National Executive Director

CHW Board of Directors

CHW passionately supports programs and services for Children, Healthcare and Women in Israel and Canada.

Web www.chw.ca | E-mail info@chw.ca | Tel 1-855-477-5965



CHANUKAH

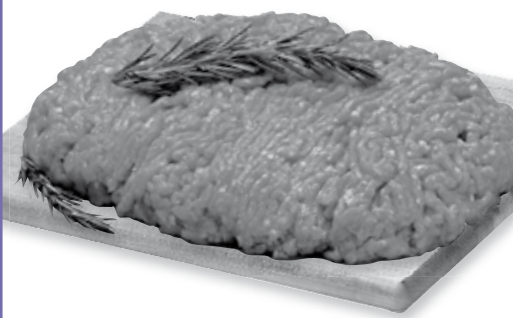
FESTIVAL OF LIGHTS

חג שמחה CHAG SAMEACH



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6.59/kg

save \$1/lb **2.99** /lb



save 1.20/lb **7.99** /lb
Lazar medium ground beef
fresh kosher
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Ungar's gefilte fish
all varieties, frozen
623 g



save at least \$2 **4.99**
Foodfest sole or cod fillets
frozen
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save .70 **1.79**
Miki spread
selected varieties
200 g



save .50 **2.49**
Montreal kosher bread
selected varieties
567-682 g



save \$8 **13.99**
Natural & Kosher shredded cheese
mozzarella, Mexican, pizza or muenster
907 g



4.99
Les Petites Fermieres sliced cheese
selected varieties
168-170 g



9.99 /lb
raw cashews
22.02/kg



3.99
Kedem juice
all varieties
750 mL



1.79
Lipton matzo ball mix or matzo ball and soup mix
122/128 g



save .98 **3.99**
Manischewitz Tam Tams crackers
selected varieties
272 g



save \$3 **5.99**
Kedem juice
selected varieties
1.89 L



save 2.80 **1.99**
Manischewitz potato pancake mix
selected varieties
170 g

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Prices effective at 1579 Main St. W. and 50 Dundurn St. S., Hamilton locations only until Thursday, December 29th, 2016

All references to any savings claims (ie. "Save", "was", "1/2 price", etc.) is in comparison to our regular retail. We reserve the right to limit quantities. Product selection may vary and may not be available at all stores. Image prevails when text does not correspond to the description of advertised product. ©/TM trademarks of Loblaw's Inc. © 2016 Loblaw's Inc.