

HOLY BLOSSOM TEMPLE



# Bulletin

February 2013



## Seniors' Stories



# PURIM at HBT

**Thursday February 21, 2013 - 7:00 pm**  
**Pack it for Purim!**

*For teens in grades 9-12*

Bring your friends to pack Kinder Kits and Mishloach Manot during this great community service event.

Food and drinks will be served, a great time will be had, and community service hours will be granted!

To RSVP, please email [templemail@holyblossom.org](mailto:templemail@holyblossom.org) or visit Facebook and Like Shammai Hsm

**Saturday February 23, 2013**

**Adult Purim:**

**Megillah Reading - 7:30 pm**

Hors D'Oeuvres and Cocktails on the house during the Reading

**Persian Banquet and Rousing Debate**

*Immediately following the Megillah Reading*

This fabulous evening continues with a Persian feast, live Persian music, and a hilarious academic debate over the original story of Purim.

Banquet and Debate: \$15 per person

RSVP to Elana at 416.789.3291, ext. 532 or [efehler@holyblossom.org](mailto:efehler@holyblossom.org)

**Sunday February 24, 2013 - 11:00 am**

**Family Megillah Reading and Purim Play with costumes**

*For families with children 12 and under*

**Sunday February 24, 2013 - 12:00 pm**

**Purim Carnival for Children**

Games, entertainment, prizes, food and fun for all!

\$5 members \$8 guests

*Pre-teen, teen and adult volunteers welcome*

*Volunteer sign up at [templemail@holyblossom.org](mailto:templemail@holyblossom.org)*

\* To RSVP, please contact  
Elana Fehler, 416.789.3291, ext. 221  
or [efehler@holyblossom.org](mailto:efehler@holyblossom.org)



HOLY BLOSSOM TEMPLE  
ק"ק פרחי קדש

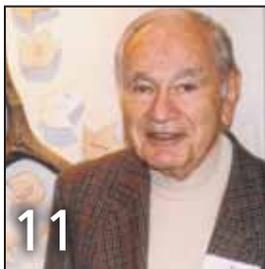
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# HOLY BLOSSOM TEMPLE



# Bulletin



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# Arise before the Aged

Rabbi Yael Splansky  
ysplansky@holyblossom.org



I write to you from Jerusalem, where the Eged buses are marked with stickers, saying “Mipnei Seiva Takum.” Any Israeli would recognize the Biblical Hebrew. “Thou Shalt Rise Up in the Presence of the Aged.” (Leviticus 19:32) In the context of a crowded bus, the slogan serves to remind the able-bodied passengers to surrender their seats to the elderly. And they do. What might this mitzvah mean for us?

Our surrounding secular culture is obsessed with youth. Just look at any ad campaign. We are constantly bombarded with messages that say looking our age is embarrassing and growing old should be feared. Judaism, by contrast, teaches that old age is an accomplishment, deserving of praise.

This core Jewish value is expressed in countless ways at Holy Blossom Temple. Our youngest Pre-School students make regular visits to Baycrest. Our B’nei Mitzvah students are often matched with Temple elders. Our “Mondays at the Temple” program is a weekly destination where the dignity of age is reinforced with real care and joy. Our “Living with Dementia” program provides a trustworthy setting for caregivers and care recipients to express their challenges and draw strength from one another. Many participants tell us there may be a similar

program at a community centre right around the corner from them, but they choose to come to Holy Blossom because they want the Jewish experience that only a synagogue can provide. The volunteers and professionals who run these programs say the same. They choose Holy Blossom as the destination for their precious time, because here is where sacred community comes to life right before our eyes.

“Rise up in the presence of the aged” can be taken literally – offering a seat, serving a meal, etc. But beyond physical instruction, this mitzvah insists upon a certain approach. Rise to the occasion. Show your best selves.

People are living longer. Our society is going to have to become more sophisticated in how we approach the mitzvah of honouring elders. For example, Holy Blossom is now preparing to meet the needs of our new seniors by joining in the UJA’s Boomer Project.

Just as the Torah wears a silver crown and represents wisdom, so too is old age “a crown of splendor.” (Proverbs 25:31) Each time the Torah is taken from the Holy Ark, the congregation rises to its feet – instinctively. Let us cultivate the same good impulse when in the presence of the aged. ☆



# That is what our 'renewal' is all about

Harvey Schipper  
president@holyblossom.org

The remarkable change in our understanding of aging, gained in less than a generation, much influences our thinking about synagogue renewal. Aging is seen much less as an end stage, than as a continuous transition: our individual growth and evolution over a lifetime. The social implications are vast, and the echoes resonate in our synagogue life.

As the child of older parents, my recollection of grandparents and relatives of that generation was of very special people, deeply loving, overjoyed to see my sister and me most anytime, and... frail. Their infirmities had become a major focus of their lives. They were old.

Later as I entered medical school, I learned that the biological understanding of aging implied a kind of precipice at around age 60, beyond which progressive decline was inevitable. At 65 you became a retired 'geriatric'. The health economic mantra of the time was that if we were able to somehow prevent heart attacks and strokes, healthcare costs would go down. We parked our elders in nursing homes which provided some reassurance of safe domicile, while the next generation went about its business in a rather dissociated way.

Other societies had a different construct. The Chinese had a reverence for people of advanced years, and of course much of the world lived in multigenerational arrangements. Our Jewish community built Baycrest, a model that broke the mold of traditional retirement homes by creating a progressively staged environment for those who chose to live there. Scientific knowledge has made it possible to shift the implications of 'aging' from that of precipice to process – a continuum through life. Modern medicine, public health, and the increasing wealth of our societies have brought us to the point where the consensus among the experts is that 50% of those born today will live to age 100, and most remarkably, they will be fully productive into their 10th decades. For the health economist the prospect of

saving money by avoiding strokes in the 60s, has been replaced by the realization that we are replacing our knees in the 60s so that we can play tennis into the 80s. Where we cannot prevent disease, we are much more skilled in managing illness in the context of living a full life. Whether through medications or the accouterments of improved physical access, we have come a long way.

Great fiction articulates great issues, and aging offers an example. Gabriel Garcia Marquez' *Love in the Time of Cholera* has been called "the greatest novel ever written about aging." Marquez uses the brush of magic realism to present a love story that extends, quite precisely, 51 years, 9 months and 4 days. At the beginning of that life's journey the protagonist, Florentino Ariza, meets and falls in love with a beautiful woman much above his station. When under pressure of her family his suit is rejected and she marries a very established physician, he begins a relentless journey through life to consummate the relationship. Along the way he does a lot of strange things, including some 622 "long-term liaisons, apart from... countless fleeting adventures". Finally, finally, after the maiden's husband dies, they come together in the shadow days of their lives. The magic of the story isn't about the transition to old age when romance is consummated. Rather it is following a man driven as he progresses through life, at each stage in a different way, toward a final expression of the feeling that has been there all along. This novel from the pen of a Nobel laureate puts an end to the persistent notion that aging is something for the old. It is life expressed in continually evolving ways.

Whether the evidence and motivation comes from modern science or from extraordinary storytelling, the message is the same. We need to revisit the notion of the family, and our understanding of community. Our places of worship need to be relevant to a much more



long-lived community, with a broad range of interests that cross generations. Our challenge calls for imagination, persistence, and a willingness to experiment. Perhaps one way to articulate Holy Blossom's promise is to suggest that we serve as the place that brings the family together across generations and across distance, using the spiritual thread of our Jewish values. Those values are expressed in observance, the intellectual ferment of study and scholarship, and tikun olam- making a virtuous mark on the broader world.

As this issue of the *Bulletin* goes to press, your board is embarking on a disciplined strategic look at our future possibilities. Closely allied, the transition process chaired by Barry Campbell and Owen Duckman will be setting the

stage for the next generation of our rabbinic leadership. A year from now we will have more clarity, grown from a deep understanding of our roots and values at Temple. We will have heard broadly from you, and had the benefit of wise outside counsel. Our starting point is the extraordinary breadth of activities and programs we already provide, across our generations.

Whether the perspective is that of great science, extraordinary literature, or the study of our sacred documents, our intent is the same. We continue to build Holy Blossom as an enduring structure that is truly resonant with our new understanding of "aging", as the continuous enriching process of life. That is what our "renewal" is all about. ✧

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## A Shared Message from Rabbi Yael Splansky and President Harvey Schipper

### "Find yourself a Rabbi; Acquire yourself a Friend."

"Asei l'cha Rav, u'Knei l'cha Chaveir." (Pirkei Avot 1:6)

In large Reform congregations like ours, the Assistant/Associate Rabbi position has a typical tenure of 2-5 years. Rabbi Karen Thomashow has been a Rabbi of our congregation for almost 6 years and she has recently accepted the position of Associate Rabbi of The Isaac M. Wise Temple in Cincinnati, Ohio. While it is only natural for her to advance her rabbinate at this stage of her career, it is with mixed emotions that we congratulate her on this impressive appointment. Holy Blossom Temple has benefited from her devoted leadership; she has enriched our congregation in countless ways. **On Shabbat morning, May 25, 2013 we will gather to honour her and wish her well as she pursues the next stage in her Rabbinic career. Please mark the date.**

Rabbi Thomashow is very conscious of the timing of her decision. She has indicated sincere regret that the right time for her and her family comes at a time of transition for Holy Blossom. We are grateful that she considered the needs of the congregation and informed us in plenty of time so that we can find an exceptional successor to join us in June or July of this year.

#### Next Steps

The Assistant/Associate Rabbi we seek will have the range of skills to meet the needs of the congregation at large, and will have a special talent for working with youth, young families, and those in their 20's and 30's. He or she will be passionate about education and our Campaign for Youth Engagement, so

that the good work begun by Rabbi Thomashow will continue to flourish.

The process for searching out a rabbi is centralized through the Placement Office of the Central Conference of American Rabbis (CCAR). Seventeen talented and enthusiastic candidates requested interviews for this position at Holy Blossom Temple. This reflects well on how our congregation is admired in the Reform movement and, even in the midst of a time of transition, Holy Blossom is a desirable destination for a new rabbi looking to give and receive opportunities for learning and growth. It was not only delightful to meet them at Hebrew Union College, but truly, an inspiration.

The CCAR Placement Office has also posted the position, so that rabbis in the field may apply and we have already received inquiries. A small Search Committee, dedicated strictly to this search, will conduct on-site "call back" interviews with a short-list of candidates.

As a community, we wish Rabbi Thomashow, her husband, Professor Yonatan Eyal, and their two and half year old daughter, Alma, every blessing for their future. We will gather on May 25th to honour them and Rabbi Thomashow's many contributions to Holy Blossom Temple. Until then, we will treasure the opportunities to pray, learn, and work with her in the coming months. ✧

# Now and Then:

## New Space for a Historic Collection

article by **Sheila Smolkin**  
and **Michael Cole**  
co-chair the Archives Committee  
archives@holyblossom.org

Two of the Archives projects with which I have been involved recently are The Lost and Found Sermons of Rabbi Maurice Eisendrath, and the Oral History Project.

Some years ago, members of Temple Brotherhood, in the course of their cleaning out the tower, discovered a cache of handwritten sermons left behind by Rabbi Eisendrath, covering the years of his rabbinate at Holy Blossom, 1929—1943. Howard Roger and I have been reading these sermons (which, we are told by people who remember, took almost an hour to deliver!) and analyzing them for what they tell us about the rabbi, about Holy Blossom and Reform Judaism of the day, and about the Toronto Jewish community during the tumultuous years of the Great Depression and World War Two. We have recently set up a blog (eisendrathsermons.blogspot.ca) on which, as we read them, our analyses of these sermons is posted. We hope, in due course, to write an article for *The American Jewish Archives*, a scholarly journal.

Walter Seaton, a videographer extraordinary, and I have been interviewing long time Temple members and staff about their memories of Holy Blossom, in some cases going back to our years on Bond Street. These interviews will comprise an oral history library and a very personal testimony of our past that is different from the official documents with which archivists generally deal. We have so far completed seven interviews. We are currently working on a collage of these interviews in order that current members may get an insight into the people and events that make up our history from different points of view.

I really enjoy working with the Temple archives. Does that mean I love living in the past? Perhaps! But I like to think that the more I learn about the history of our synagogue, the more I understand the challenges of being a meaningful Jewish institution in modern, ever-changing times.

Why did our founding members think, in 1856, that it was time to establish a synagogue? What was the Jewish community in Toronto like then? What were their priorities? How did they practice their Judaism? What led us to becoming a Reform synagogue some 65 years later in the early 1920s? Was the transition easy? Why does our current building have a tower? What was the great liquor debate in 1960 all about?

When I think about each of these questions and many, many more, I try to understand the fundamental values of our synagogue, and the relationships that existed between clergy and members, members and members, synagogue and the surrounding community. Thanks to those who came before us, our Temple is fortunate to have an extensive archive collection with minutes of the Board dating back to that first meeting in September 1856. We can research our collection to try to find answers. And perhaps the way decisions were made then will guide us to ways they might be made now.

*Sheila*

*Michael*





# Pine Villa

a wonderful experience for both our students and the home's residents

article by **Elana Paice Lidsky**  
via [templemail@holyblossom.org](mailto:templemail@holyblossom.org)

My name is Elana Paice Lidsky. I am a long time member of Holy Blossom Temple. I am a proud graduate of our Religious School having completed the Confirmation program in 1991. For the last ten years I have been teaching the Confirmation Class at Temple. Of my many roles at Holy Blossom ... committee member, school parent, volunteer, and Camp George faculty member ... this is one of my favorite.

In the (several) years since I was confirmed, the program's curriculum has changed and evolved. However, several aspects have remained cornerstones of the program. Students study with the Temple's clergy, are encouraged to travel to Israel and complete a volunteer program. The volunteer program has a number of components; the students act as student teachers in the lower grades of our Religious School, they complete several hours of a volunteer opportunity of their choice and, for the first time this year, are volunteering as class in the community at local retirement residence, Pine Villa.

Our class trips to Pine Villa, which will continue into the spring, have been a wonderful experience for both the students in the class and the home's residents. The class led an evening of singing in November and in December baked Chanukah cookies and lit the menorah with a number of the residents. It was heart warming to me to see the students quickly make efforts to introduce themselves to residents one on one. Several of the seniors living at Pine Villa commented to me what a pleasure it was to spend time with our students and how much they appreciated that they chose to come to visit and lead programs. Class member Jonny Micay shares the following thoughts, "During the first half of religious school this

year, the Grade 10 Confirmation class volunteered a few times at Pine Villa Senior Home. We hosted singing and cooking events there. Pine Villa is a Jewish-based home, so we as a class got to connect with each other, the members of the home, and the Jewish community as a whole. I know that seniors are often very lonely and often lacking joy in their lives. Volunteering there, I was able to put a smile on their face just from my company. Being a teenager in the Jewish community, I know it is very important to perform tzedakah and to interact within the whole community. Talking to them, I was able to learn about their earlier lives and I was able to tell them about my own life. The sight of them smiling from my help, conversation, and company put a smile on my own face because I knew that I was adding joy to their day and more importantly their lives. I'm so happy I was able to share this opportunity with the Confirmation class and I hope that we will volunteer there many more times together."

Consider the quotation below from Rabbi Marla Freedman found on the URJ website; "It has become axiomatic that to be a Jew is to care about the world around us. To be a Reform Jew is to hear the voice of the prophets in our head; to be engaged in the ongoing work of *tikkun olam*; to strive to improve the world in which we live." Holy Blossom emulates the spirit of this mandate by prioritizing and providing opportunities for our youth to do the mitzvah of improving the world in which they live. ☆

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# Retirement:

## Next Year in Jerusalem

article by **Bambi Katz**

via templemail@holyblossom.org

With retirement came the idea of visiting Jerusalem for an extended length of time. My husband Al and I embarked on an experience that was phenomenal. We rented an apartment in the centre of Jerusalem. We explored the city by foot, public bus and the occasional taxi. We had visited Jerusalem many times but each day in our own apartment was a new adventure. We awoke to the sounds of Israelis rushing to work, kids going to school, Yeshivah students gathering before class. Everyone was in a hurry. We could feel and hear life in Israel.

There was no lavish Israeli hotel style breakfast! Coffee, pita, cereal; check the news of the day, read emails from home and off we went to explore. We never tired of touring the Old City, praying at the Kotel, smelling the foods of Machane Yehudah (the Jewish market), browsing in galleries, remembering at Yad Vashem or drinking coffee in one of the many wonderful cafes. We hobbled over broken pavement while the train track on Jaffa Road was being built. Now we can ride the beautiful, modern train, which we did this past October.

With a good guide book in hand, each day was completely filled. When the weather was bad, the museums and other indoor sites became our destination. We attended lectures and classes offered in English, wonderful Israeli films, musical concerts and performances. Yung Yiddish is a cellar café with musicians who play and sing old and new Yiddish music, and is a place close to my heart.

Shabbat in Jerusalem is unique. On Friday the shops are busy and the restaurants are filled with lunchtime crowds. Then, like

clockwork, at the very moment Shabbat begins, a siren wails through the city. The streets become quieter. There are no buses and few cars; just people walking to shul. Friday night dinner with friends is special. I will always remember Shabbat morning services at Hebrew Union College or Kehilat Har El, with Holy Blossom friends Nancy Ruth and Rabbi and Mrs. Marmur. As soon as Shabbat ends, the streets are once again filled with people and activity. The shops and restaurants reopen and there are cars and buses on the road. A new week begins.

Of all the places in the world I've visited, I think it's safe to say that Jerusalem is my favourite city. When we say Next Year in Jerusalem at our Pesach seder, these are not just words but a genuine and meaningful wish. ☆



# Our Oral History Project

excerpt from the video by **David Hart**

May 15, 2012

## The Bond Street Sukkah Build

On Sukkah every year we would donate food for needy people, not Jewish needy people, needy people... period.

At the service we would all come in all the kids from the Religious School would come in and place our little gift or donation around the pulpit and it became a contest, everyone, not so much the content of the basket, how we decorated the basket. We spent weeks sometimes decorating the baskets getting them ready because we wanted to have the best basket in place. And you would see this gorgeous display of baskets full of food.

The Sukkah itself was out behind the synagogue, it was built just between the synagogue and there was a small home there for our congregational caretaker – Mr. Measures – and he actually came to Bathurst Street with us for a short while before he retired. He built it every year and we kids really had a good time there. We enjoyed it so much.

Another thing that really bound us to the congregation was once a year, the Religious School would take over a Saturday Service. We would do everything but the sermon. One year I found myself leading a responsive prayer...

Our parents would be saying they were so proud...

excerpt from the video by **Marilyn Farber**

October 24, 2012

## Supper at 7:00

When we were young Marries we had a group called Supper at 7:00 and we would arrange for supper at the Temple, but we couldn't serve wine at that time. So those of us on the executive, we would invite people to our homes for wine and cheese and then from there we would go to the Temple for Supper at 7:00 where we would have a speaker and a discussion group.

I remember when we had a General Meeting in the Eisendrath, long before the addition; it was to say whether we should be allowed or not to serve wine at the Temple. Well, Mr. Enkin – a past President of the Temple, and a great influence on the Board – was there when they took the vote. A very hotly debated issue! The place was jammed, standing room only.

And it passed – we were allowed to serve wine at the Temple.

Mr. Enkin said he was going to resign. He was so opposed to serving wine. Such great strong feeling about this! But it did pass... and so did his anger, so he didn't resign, and he did become Honourary President of the Congregation.



David Hart



Marilyn Farber

# Excerpts from the Holy Blossom Temple Archives Oral History Project



## Holy Blossom

excerpt from the video by Leonard Levy

October 31, 2010

How has Holy Blossom changed since the later years to the earlier years? Holy Blossom as I knew it, to start with, on Bond Street, we had a large congregation of under 300 families. And everybody knew everybody else. My grandfather used to say that “Holy Blossom was the greatest equalizer” because no matter whether you had a lot or you had nothing you were just as important a part of Holy Blossom.

Now we are like close to 2000 families and everybody doesn’t know everybody else. And Holy Blossom is no longer the “great equalizer”. Holy Blossom is a very large organization. It does a great deal of good. It, likewise, misses the boat on many spots. Our community activities - our giving of ourselves, is a lot stronger than it was in the early days. But in those days it was important that we help ourselves first. Which we did, and then we became known outside our community. Now we are known for everything that is part and parcel of being a good Jew.

Holy Blossom will never change. We will grow. We will draw people to us. I am very pleased to see so many young people are becoming part of Holy Blossom and are being important in the day to day, year to year, operations. Look at the activities of the community itself, and what we do within it, by our membership. We are also very active in the arts; we are very active in cultural affairs. These were things we were not able to do back then, but we can certainly do them now – and we do them well.

Holy Blossom has grown up. And is recognized and accepted, and even to the point of being desired, and people want to be a part of what Holy Blossom is...

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### **TO WATCH THE LEONARD LEVY VIDEO EXCERPT, PLEASE VISIT [WWW.HOLYBLOSSOM.ORG](http://WWW.HOLYBLOSSOM.ORG).**

Further video excerpts from David Hart, Marilyn Farber, Leonard Levy, Henriette Chesnie, Edith Kirzner, and many other participants in the Holy Blossom Temple Archives Oral History Project will also be made available online over the following months.

Special thanks to Michael Cole and Walter Seaton for leading this project.

# To Hope and to Help

article by **Sandy Atlin**  
via [templemail@holyblossom.org](mailto:templemail@holyblossom.org)

When my husband Gordon and I joined Holy Blossom over 35 years ago, we felt we had come home. We were welcomed and went on to learn with and serve the Congregation in whatever ways we could, participating on many committees and in Gordon's case being, twice, Board vice-president.

Eight years ago, Gordon was diagnosed with Mild Cognitive Impairment. We were told that in most people this was a precursor to Alzheimer's, but I simply didn't believe that. I thought it might happen to others, but not to us. Unfortunately, I thought wrong.

We continued to work in and support Temple activities while Gord's condition was relatively stable, but as he slowly went downhill in the last few years, our activities have had to change to fit his abilities and my time available after caregiving duties.

I began to feel somewhat isolated from Jewish connection and Temple. Eventually I wrote to our Rabbi suggesting Holy Blossom develop something which would keep all members, according to their needs and capacities, in the loop of study and belonging. The Rabbi took up the challenge and we brought together a group of interested people to look at ways of inclusion for caregivers and their loved ones.

I had sought aid in the recent past from a number of community programs, so invited the Director of one such which I found helpful to advise our Temple interest group about how we might give care, solace and practical help to those living with dementia. This led to an offer from Mt. Sinai's Reitman Centre Carers program to train Temple volunteers in how to help this population in our own sacred space.

Many wonderful volunteers, including Gerri Richman and others, came forward as leaders and were trained to present an in-house program, Living

with Dementia, which is now part of the Temple's community services, and with Mount Sinai's Reitman Centre. In the program, a spouse, child or sibling learns by the concrete methods of problem-solving and role-playing, to cope better in handling the challenge of living with dementia. It nurtures loved ones in a uniquely developed structure, a strong creative piece for care recipients which encourages them to see, discuss, reminisce and produce items of interest with the guidance of Registered Art Therapist Esther Zeller Cooper.

With appreciation, I have seen two groups of caregivers and their loved ones take part in Temple's Living with Dementia program through the Spring and Fall 2012 offerings, 2 1/2 hours a week for 10 weeks each. We have been fortunate to have the support of our Rabbis, Cantors and soloists who provide us with a Judaica half-hour of prayer, song and story as we all come together at the end of the sessions to share our common Jewish memories and strengths. We have a small operating budget with financial support from the Al & Dora Track Fund and great support from Temple staff.



Sandy and Gordon Atlin

I am grateful that now Holy Blossom can continue to be a spiritual home for Gordon and me. As he sings the songs and says the prayers in the age-old ways, I know how comfortable and included he feels and am thankful to the good people who have made my dream of belonging forever a reality. At the same time the Jewish community of Toronto is learning that if people need support for living with dementia, Holy Blossom is among the places where they are welcome to come. In the spirit of *tikkun olam* I am proud to know a personal plea has been answered by our Temple creating a service in aid of all. ☆

**If you or someone you know needs help in living with dementia, contact [templemail@holyblossom.org](mailto:templemail@holyblossom.org)**

Holy Blossom Temple



# Rabbi Maurice Eisendrath and the Holy Blossom Bulletin, 1929

article by **Howard Roger**  
via templemail@holyblossom.org

Rabbi Maurice Eisendrath was the rabbi of our congregation from 1929 to 1943. A few of our older members today still retain memories of those years.

From the moment of his arrival in Toronto, Rabbi Eisendrath made efforts to make himself accessible to his new congregation. The Holy Blossom *Bulletin* of October 17, 1929 announced that “Rabbi and Mrs. Eisendrath have taken up permanent residence at 932 Avenue Road, where they will now be pleased to receive their friends of the congregation,” and gave his telephone numbers at home and at his study at the Synagogue. “The rabbi desires to be of utmost service to all the members of the congregation, and he trusts that none will hesitate to inform him of any need which may arise. He will appreciate any information as to occasions of gladness or sorrow which may occur in the community.”

Many Friday evenings, as the *Bulletin* would announce, the rabbi and his wife would hold “athomes”. These were times when members of the congregation could feel free to drop by for a visit.

In addition to his pulpit appearances on Shabbat, holidays and festivals, Rabbi Eisendrath spoke frequently to the community at large. Here is his schedule of addresses listed in the *Bulletin* for one week in 1930:

- Sunday, November 9th – 11 a.m.: Service at Holy Blossom. (Sunday morning services at Holy Blossom featured a lengthy sermon or lecture by the rabbi and were attended by a Jewish and Gentile audience.)  
3:30 p.m.: Discussion Group, Newmarket. 7:00 p.m. Address – Friend’s Church, Newmarket.
- Monday – Fellowship of Reconciliation All Day Peace Conference.
  - Tuesday (Armistice Day) – Service at Cenotaph.
  - Wednesday – Address: “Were I a Christian,” at Zion United Church, Brantford.
  - Thursday – Address: “Must We Have War?” at Ingersoll.
  - Friday – Address: “The Human Family,” at the Kiwanis Club, London.

Rabbi Eisendrath understood that when he spoke to non-Jewish audiences he was regarded as representing not just himself or Holy Blossom, but the Jewish people as a whole. In 1930 he delivered an address to 2,200 members of the York Bible Class

held at the Royal York Hotel. A letter of thanks, published in the *Bulletin*, praised his speech and concluded: “We sincerely thank you for your delightful presence and for your magnificent address. Yes, and further, Rabbi, we thank you not only for coming yourself, but for coming and representing your people in such an outstanding way.”

If you could not be at any of Rabbi Eisendrath’s appearances in person, you might have heard him on the radio. The 1929 Services for Rosh Hashanah morning and Yom Kippur morning were broadcast over station CFCA. (His predecessor, Rabbi Isserman, had also broadcast Rosh Hashanah and Yom Kippur services.) From time to time thereafter, the *Bulletin* would announce the radio broadcast of other services. A Jewish listener from Buffalo New York, who described herself as a semi-invalid unable to go to Temple, wrote in 1931 expressing her gratitude for the broadcast of the Rosh Hashanah services which she was able to follow with her prayer book at home “word for word”.

In February 1931 CFRB began broadcasting “*Rabbi Eisendrath’s Forum of the Air*” as a weekly Sunday feature. He got letters of appreciation (fan mail?) from as far afield as Vermont. When the Rabbi was in Montreal on a speaking engagement in March 1932, the *Bulletin* boasted that his speech was picked up and broadcast from that city “by remote control.”

In 1935, at the invitation of the Canadian Radio Broadcasting Commission (predecessor to the CBC), the program moved to station CRCT. Rabbi Eisendrath did not broadcast during 5698 (1937-38). The congregation was building a new synagogue on Bathurst Street and he was unable to spare the time required. He returned to the air in November 1938 on station CKCL with a Monday program. That may have been his last season; there is no reference to a regular radio program in the *Bulletin* in subsequent years.

His attention to public outreach notwithstanding, Rabbi Eisendrath never ceased being accessible to his congregants. His home address, and for many years his home phone number, was printed prominently in the *Bulletin* every week. ✡



# Transition

Barry Campbell  
transition@holyblossom.org

*On behalf of the Transition Steering Committee, I am pleased to provide you with an update on our congregation's Transition Process. Below you will find a number of frequently asked questions about the Process. More questions and further information are available on the Transition Webpage at [www.holyblossom.org/transition](http://www.holyblossom.org/transition).*

## What is the Transition Process?

The Transition Process is a process recommended by the Union for Reform Judaism ("URJ") for congregations who are going through a change in rabbinic leadership. Holy Blossom Temple has embraced this process and refined it for our congregation's specific purpose. It entails four elements: Coming Together; Looking Forward; Search; Integration of the new rabbinic leader. Committees have been created to take responsibility for each of these elements. They are guided by a Steering Committee (also recommended by the URJ), which reports to the Holy Blossom Board.

## What activities will take place as part of the Transition Process?

- **Coming Together** will help address our feelings and integrate them into Holy Blossom's future thinking.
- **Looking Forward** will incorporate activities and dialogue to help us know who we are and where we want to be as a congregation, in order to develop a shared vision which will be central to shaping our search for a new spiritual leader.
- **Search** will help us select a new spiritual leader who matches the congregational expectations for our future.
- **Integration** will ensure that our new rabbinic leadership is fully-integrated into our congregational life and the Holy Blossom Temple family.

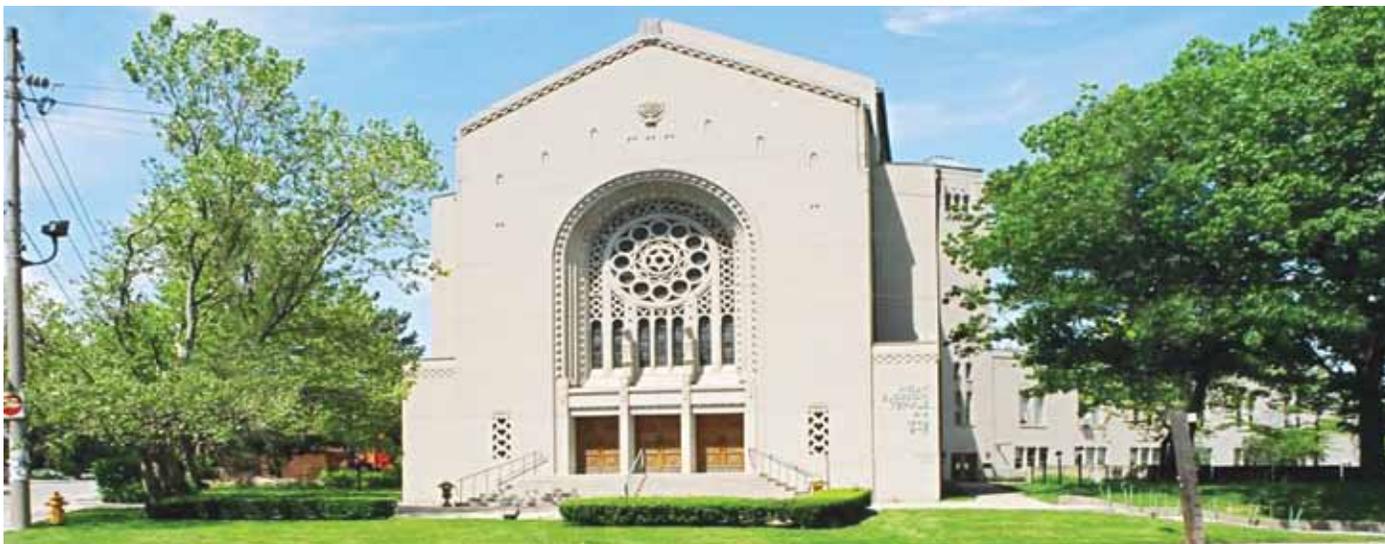
## Who is involved in leading these activities and how were they chosen?

The Board of Directors of Holy Blossom constituted a Search Committee to select members with experience in governance and transition management to be the Chair and Vice Chair the Transition Steering Committee. Barry Campbell was selected as Chair and Owen Duckman the Vice-Chair. Chairs and Vice-Chairs of each of the underlying committees that will lead the Transition activities were selected based upon feedback from Board members, past Presidents, Department chairs, and Holy Blossom's professional staff and clergy. The requirement is that these members have leadership experience, subject-matter expertise and as well represent different demographic and diverse segments of our congregation. In turn, these Chairs and Vice-Chairs have been asked to select additional members for their committees in order to ensure the broadest diversity of interests of our temple members. In some cases, Temple lay leadership will be added as resources to assist with committee work.

## Transition Steering Committee

Barry Campbell, Chair; Owen Duckman, Vice-Chair; Rabbi Arnie Sher; Rabbi Yael Splansky; Benjamin Applebaum; Wendy Eisen; Brian Schnurr; Stephen Tile; Dr. Sharyn Salsberg Ezrin; Hershell Ezrin; Lorraine Loeb; David Ain; Morris Cooper; Joan Garson; Marty Goldberg; Larry Schwartz; Andrew Sheiner; Jascha Jabes; Judy Winberg.

Holy Blossom Temple



**Will the committees properly reflect the makeup of Holy Blossom's congregations?**

When you see the names of those involved, you will realize that our committees consist of members who are representative of the demographics of Holy Blossom and the diversity of our membership.

**Will there be an opportunity to get involved in activities carried out by the committees?**

Yes, there will be a great number of events inviting broad participation.

**How do the roles of these committees differ from the role of the Board and Temple Executive?**

The Transition Steering Committee and the underlying committees consist of a combination of lay leaders, Board members and professional staff and clergy. The sole focus of this committee structure is to carry out the elements of the Transition Process to ensure the successful selection and integration of a new Senior Rabbi at Holy Blossom. The Board and Temple Executive are responsible for broader strategic and oversight functions.

**What is the timing of the process and how long will it take to get a new senior Rabbi?**

It generally takes 12 to 18 months to identify, meet, evaluate, approve and negotiate arrangements with senior rabbinical candidates. This is based not only on the URJ historical experience of senior rabbinic placements over the past several years, but also the reality that rabbinic contracts are tied to working with the Jewish Holy Day calendar. That means Rabbis are confirmed in place by July 1st each year in order to ensure time for a focus on the High Holy Days.

**How we will function during the process without a senior Rabbi?**

We are confident that all our needs will be met during the process by our outstanding rabbinic and cantorial staff led by Rabbi Splansky and Cantor Maissner.

**What has been accomplished to date in the process?**

- The newly elected Board has supported the Transition Process and the Transition Steering Committee has been constituted with Barry Campbell as its Chair.
- The Transition Steering Committee members have been selected.
- The leadership of three of the four underlying committees has been established.
- The Temple has hired Rabbi Teri Appleby for additional rabbinic support.
- Rabbi Arnie Sher, a retired senior pulpit rabbi and former Director of Placement of the CCAR, has been engaged as the Transitional Rabbi to guide us through the multi-year process.
- A Transition webpage has been launched as part of the master Holy Blossom website in order to provide a central point for information.

**We welcome your questions, comments and feedback**

Please contact us at [transition@holyblossom.org](mailto:transition@holyblossom.org) or leave a voice-mail message at 416.789.3291 ext.518



# Welcome to Our Congregational Family

## Welcome

We are delighted to welcome the following new members to Holy Blossom Temple:

- Deborah & Adam Goldenberg
- Minnie Handleman
- Alex & Elizabeth Mandel
- Ana Margolese, and Stefan
- Darlene Margolese

## Mazal Tov

- In October 2012, **Lieutenant-Commander Peter Collins** was awarded the Queen's Diamond Jubilee Medal for his contribution to the Canadian Forces



- In June 2012, **Karen Mock** was awarded the Queen's Diamond Jubilee Medal for service to her community, peers and country. The MPP who presented it cited her work in human rights and race relations, as well as interfaith and intercultural dialogue.



Ruins of antique Caesarea. Israel

## Births

- Linda Bohnen & Robert Cardish on the birth of a granddaughter **Amelia Wendkos**. Proud parents are Sarah & Eli Wendkos. Other proud grandparents are Carol & Philip Wendkos.
- Judith Leranbaum on the birth of a great granddaughter **Rory Fara Mogil**. Proud parents are Marni Banack & Ben Mogil and sister to Zoey. Proud grandparents are Susan & Norman Mogil; Marilyn & Aubey Banack.
- Freda Ariella & Arthur Muscovitch on the birth of a granddaughter, **Chloe Simone Muscovitch**. Proud parents are Neely Davis & Noam Muscovitch and sister to Ella. Other proud grandparents are Ivy & Marc Davis.
- Phyllis Wintraub and Alan Wintraub on the birth of a granddaughter, **Lila Kate Richter**. Proud parents are Karen & Jon Richter and sister to Hannah, Jack, Sara and Esti. Other proud grandparents are Linda & Melvyn Richter of PA.
- Eliane Shore and Jascha Jabes, on the birth of a son, **Jack Edward Jabes**. Proud grandparents are Jak and Vicky Jabes; Lesley Shore; Earl Shore and Brenda Bell. Proud great grandmother is Esti Jabes.

## B'nei Mitzvah



- February 9, 2013  
29 Shevat 5773  
**Joshua Slan**,  
son of Neri & Peter  
Slan



- February 23, 2013  
13 Adar 5773  
**Charles Hacker**,  
son of Linda Hacker  
& Marvin Pludwinski



- March 2, 2013  
20 Adar 5773  
**Benjamin Roher**,  
son of Joanne &  
Jeffrey Roher



- March 14, 2013  
3 Nisan 5773  
**Hannah Goodman**,  
daughter of Avra  
Rosen & Mark  
Goodman  
In Israel

- March 16, 2013  
5 Nisan 5773  
**Rachel Fox**,  
daughter of Rona  
Schwartz & Bradley  
Fox

## Engagements & Weddings

- Karen & Yoel Abells announce the engagement of their daughter **Dara Abells** to **Jordan Rosenbaum**, son of Susan & Sam Rosenbaum. Proud grandparents are Mary Seldon, David & Dafna Abells, and Jules & Annabelle Fine
- **Dorothy Hasinoff** and **Kalle Vaga** were married at Holy Blossom Temple on October 14, 2012.
- Fran Suran and Stephen Malach are pleased to announce the engagement of their daughter **Robin Malach** to **Matthew Urbach**, son of Sharon & Stephen Urbach. Proud grandparents are Rita Suran and Miriam & Percy Urbach.

## In Memoriam

- **Marilyn Cadesky**, mother of Eric Cadesky, Mitchell Cadesky, Craig Cadesky and Perry Cadesky, sister of Sondra Bertoia
- **Lillian Cole**, mother of Ellen Cole, Peter Cole and Susan Cole, sister of Ida Fienberg
- **Norma Reitman Cummings**, mother of Richard Cummings, Steven Cummings and Nancy Gold
- **Harold Emsig**, father of Roz Holden and Karen Emsig, step-father of Susan Weinert, Gabriel Caplan, Lesley Korach and Michelle Lewis
- **Arnold Freedman**, father of Jeffrey Freedman and Cory Freedman
- **Meta Fridson**, wife of Allen Fridson, mother of Luanne Glazel, daughter of Miriam Rotenberg-Bookman, sister of Thea Herman
- **Richard Ingber**, husband of Fay Ingber, father of Eva Ingber, Joyce Ingber and Pauline Ingber, sister of Visha Schabef
- **Florence Landman**, mother of Judy Rautbort, Audrey Levin and Benny Landman, sister of Deenie Stulberg
- **Janice Lavine**, mother of Cary Lavine and Kelli Lavine-Pentzke
- **Sylvia Parker**, mother of Elyse Parkerm Andrea Parker Simhon and Stephen Parker
- **Denny Pollock**, mother of Anthony Solomon, Noah Solomon and Katherine Solomon, sister of Sydney Krelstein
- **Sheila Pollock**, mother of Peter Pollock, Bruce Pollock and Godfrey Pollock, sister of Judith Simmonds and Margaret Altman
- **Lilian Rotstein**, mother of Ann Smutylo, sister of Sara Spiegel and Michael Feldman
- **Dorothy Singer**, mother of Jay Pleasner and Barbara Martin, sister of Anne Moranis and Marilyn Weingarten
- **Anna Stark**, daughter of Lou & Penny Sklar, sister of Peter Sklar, Raymond Sklar and Leslie Warren
- **Paula Summerfield**, mother of Melissa Summerfield-Fogel and Marvyn Summerfieldrother of Sandra Sherman, Ethel Lamster and Molly Moses, father of Fran Bader and Marlene Bader-Higgins

# We thank our generous donors

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**Audrey Shiner**, In Honour: Triumph Asset Management

**Eve Smagala**, In Honour: Matthew Shore and Family

*Bond Street: 1937*



# Life at Holy Blossom For all programs between Feb. 1, - Mar 31, 2013

## Monday

Monday - Feb. 4, 11, 25 and March 4	10:30 a.m.	Mondays @ the Temple (no program on Feb. 18 – Family Day)
February 25-March 18	7:30 p.m.	How To's of Jewish Life, Rabbi Yael Splansky

## Tuesday

February 5	7:30 p.m.	Jewish Genealogy on the Internet, Bill Gladstone
February 25 and March 5	7:30 p.m.	Israeli Artists through the Eyes of our Shinshinim, Gal Baruchand Gefen Chazen

## Wednesday

ongoing	9:30 a.m.	Sisterhood Torah Study – Talmud, Rabbi Teri Appleby
ongoing	7:00 p.m.	Adult B'nei Mitzvah Class

## Thursday

February 7-21	7:30 p.m.	Jewish Art Across Time, Leah Crust
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## Friday

Feb.1, Feb.15, Mar. 1, Mar. 15		Tot Shabbat (For children 5 and under and their families) Hot Shot Shabbat (For children 5 & up and their families)
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## Saturday

Ongoing	9:00 a.m.	Weekly Torah Study, Timely Insights, Timeless Wisdom, Rabbi Yael Splansky
February 9	after Kiddush	Rosh Hodesh Beit Midrash, Marla Powers, facilitator

## Sunday

ongoing	10:00 a.m.	Temple Singers, Cantor Benjamin Maissner
February 10	10:00 a.m.	Jewish Parenting – Resiliency: How To Foster These Skills for You and Your Child, Leanne Matlow
February 24	10:30 a.m.	Sunday Book Club, Sharon Singer, facilitator



## Daily Services

Mon. to Fri.	7:30 a.m.	Shacharit
Mon. to Thur.	6:00 p.m.	Mincha
Sun.	9:00 a.m.	Shacharit

## Shabbat Services

Fri.	6:00 p.m.	Kabbalat Shabbat Services
Sat.	10:30 a.m.	Shabbat Morning Service
Sat.	10:30 a.m.	Family Shabbat Service

## Tot Shabbat

Feb.1	6:00 p.m.	(Service & Pot Luck dinner)
Feb. 15	5:30 p.m.	(Service & Craft)
Mar. 1	6:00 p.m.	(Service & Pot Luck dinner)
Mar. 15	5:30 p.m.	(Service & Craft)

## Shabbat Fusion

Feb. 22, Mar. 9	6:30 pm
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## Shacharit

Feb. 18	9:00 a.m.
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