

THE CLANTON PARK HERALD

A monthly newsletter, intended to provide timely and pertinent information to *shul* members

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From the Rabbi...

THE DUALITY OF PURIM

The duality, you've noticed it, haven't you? The fact that almost everything and everyone connected with Purim comes with a doppelganger attached; it has caught your attention, hasn't it? From the *Megilla's* **two** heroes, Mordechai and Esther, to the *Megilla's* **two** villains, Haman and Achashvairosh, to Bigsan and Teresh, the **double** conspirators against the king. From the charitable gifts that are given to at least **two** paupers to the *shalach manos* that must contain at least **two** different foods to the fact that the *Megilla* reading, in variance with other communal readings, occurs **twice**, once at night and once during the day. What is, perhaps, most conspicuous is the duality of celebration, the fact that we celebrate Purim on the 14th of Adar, while others, the residents of cities that were walled in ancient times, celebrate Purim on the 15th of Adar. Here, Purim's division of communities is in stark contrast to the *achdus* or unity that seems to be the *raison d'etre* of the other holidays, days that are called *chagim*, "circlings", moments for a communal circling of wagons, moments in which all the different members of *Klal Yisrael* come together in a display of *achdus* in *Yerushalayim*.

Rav Yitzchak Hutner, in a particularly thoughtful essay in the *Pachad Yitzchak*, develops a perspective on this duality. Purim, Rav Hutner notes, is a celebration of salvation from a primeval genocide, a celebration of the defeat of incipient anti-Semitism. Such anti-Semitism, Rav Hutner also notes, was, and still is, a two-pronged monster. Anti-Semitism involves animosity towards Jews, whenever and wherever we may live. Anti-Semitism is also the abhorrence of a Jewish national destiny. The first form of anti-Semitism involves the persecution of Jewish individuals; the second form of anti-Semitism involves the obstruction of the Jewish national destiny. Achashvairosh, in his quest to harm his Jewish subjects, was expressing an animosity towards Jewish individuals; he was expressing the first form of anti-Semitism. Haman's hatred had a different basis. Haman was the progeny of the Amalek nation that had always felt that they were the rightful heirs to *Eretz Yisrael*, the nation that had, when we left Egypt, obstructed our access to *Eretz Yisrael*. Haman, cognizant of the fact that the Jewish community, recuperating from the

destruction of the first *Bais Ha'mikdash*, was now regrouping for the resettlement of *Eretz Yisrael* and the eventual rebuilding of a second *Bais Ha'mikdash*, was conspiring against the Jews to prevent the reestablishment of the Jewish nation-state, continuing his ancestral vendetta.

Unwalled cities, cities that have no visible defense mechanism, are representative of unprotected Jewish citizens (whatever country they may live in), the potential objects of an Achashvairosh-type anti-Semitism. Walled cities, protected as they are by the walls that surround them, are representative of a Jewish nation-state, united behind the defensive capacity that is provided by a nation-state, reminiscent of a community confronting a Haman-like anti-Semitism.

Purim, then, is a two-fold celebration of the two defeated hatreds and a reminder of the tools with which we can combat the scourges of Jew-hatred and of the obstruction of a Jewish national destiny, a hatred that has, in our time, metamorphosized into the anti-Zionism that is becoming more and more *au courant*. **Twice** we express our concern for the poor through *matanos le'evyonim*, **two** food items are placed in *shalach manos* as demonstrations of friendship, **twice** we read the *Megilla* as expressions of thanks for all that *Hakadosh Baruch Hu* does for us. Let us express a duality of commitment that will allow *Hakadosh Baruch Hu* to negate both forms of anti-Semitism forevermore.

NOTICE

The President, together with the Executive Board of Clanton Park Synagogue, invites the General Membership to its ANNUAL MEETING on Sunday, May 15, 2005 at 8:00 PM to:

- (a)...Review the Synagogue Financial Statement for year-end 2004**
- (b)...Elect officers and directors**
- (c)...Answer any questions from synagogue members.**

Meeting to be held in the Meyer Pik Social Hall.

Mazel Tovs

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ZEMER ORCHESTRA (416) 633-5936

“Toronto's Freilich Orchestra!” and....

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(416) 633-4941 “May we only meet b'simcha”

Shmulie and Chaya-Leah Moller on the birth of a son. Mazel tov, as well, to the grandparents, Ralph and Vicky Levine, and to the great-grandmother, Tina Levine.

Daniel and Tammy Youngerwood on the birth of a son, Adiel Binyamin Youngerwood. Mazel tov as well to the grandparents, Chaim and Maryka Weisz.

Sachee and Reena Allswang on the birth of a son. Mazel tov as well to the grandparents, Ernie and Susan Greenwald, and to the grandparents, Lilly Greenwald, and Paul and Roberta Tobias.

Mr. & Mrs. Robbie Karoly on the *aufruf* this Shabbos and upcoming marriage of their son, Aron, to Danielle Weiss of Detroit.

Joseph and Esty Edell, on the engagement of their son, Daniel, to Miri Bodner of Monsey. Mazel tov as well to the grandparents, Aron and Miriam Frankel.

Mr. and Mrs. Hersch Kanner on birth of a grandson. Mazel tov, as well, to the great-grandparents, Naftali & Mozelle Kanner.

Rabbi and Mrs. Kubayov, on the birth of a grandson.

Harry and Sally Weitz, on the engagement of their granddaughter, Nava, to Tzvi Widowski of Petach Tikva. Mazel tov, as well, to the entire Weitz family.

Mr. and Mrs. Isadore Rubenstein, on the engagement of their grandson.

Mrs. Blanche Janowski, on the birth of a great-grandson and on the marriage of a grandson.

Mr. and Mrs. Grossman, on the birth of a great-grandson.

Condolences

Esther and Yossi Winter and Mrs. Sala Finkelstein, on the loss of their mother, Irene Levine. Condolences to the Winter, Kammer, Zeifman, Klein and Levine families.

Barbara Shour, on the loss of her mother.

Refuah Shleima and Bikur Cholim

Refuah shleima to Mrs. Kravetz and Mrs. Judith Rubinstein.

Bikur cholim is a huge *mitzvah*, and the *shul* has a large number of seniors who are in need of a *refuah shleima*. Organized visiting can be arranged through Irwin Diamond, Sara Plonka or Naomi Levi. Teens and college students are urged to participate.

Shul News and Rules

Megilla Readings...

Purim night: 7:15 PM and 9:00 PM.

Purim morning: Three minyanim, at 6:45 AM, 7:45 AM, and 8:30 AM, each followed by Megilla. The latest Megilla reading begins at 9:15 AM.

Purim Spiel ... The Downsview Shtick Players will present an allegedly entertaining Purim Spiel on Purim night, March 24th. Light dinner will be served at 8:15 PM, followed by the kids' grand costume parade at 8:45 PM, and the Purim Spiel at 9:15 PM. Tickets are going fast! See Gershon Kaplan, Howard Oliver or Norm Weisbart for tickets.

Purim Mishloach Manos Tribute Cards ... are still available for purchase, at a cost of \$3.00 each. All proceeds will go toward the Clanton Park Youth. Call Aviva Steinman (416) 636-2824 or Nurit Ochs (416) 630-6006.

Late Maariv Minyan... March 31st will be the last day for the weekly 8:30 PM minyan. All members who have attended the late maariv minyan are invited to attend the regular maariv minyan. Please see the schedule for minyan times.

Youth News

Purim Party for Youth... After Megillah reading and dinner in the social hall, **all children up to age 12** are invited to the Bais Medrash for Clanton Park Youth's... **BIGGEST and BEST** Purim party ever! Featuring: A Martial Arts Performance! Also Included: costume parade, cotton candy, music & more! For tickets contact: Chaim Oliver, Gershon Kaplan, or Norm Weisbart. Ask about the special family rate. Please note: The cost of this program is included in the admission to the adult's party.

Purim Katan celebration: a great success!... The girls in grades 1 through 8 joined together to celebrate Purim Katan by designing their own masks. All the masks were beautiful and the girls had a great time. We all enjoyed hamentashen at the end of the evening.



Clanton Park Baseball Fever! ...
Who? All boys, from SK to grade 7 (members and non-members)
When? May and June, with each team playing at least once a week. Games take place between 5:30 and 7:30 PM.
Where? Clanton Park, Faywood Field, and Dublin Heights.
What does it include? Team t-shirt, baseball hat, League BBQ and trophy at end of season.
How do I sign up? Registration forms are available in the flyer boxes at *shul*, or go to the *shul's* website.
Cost? Very low! See the registration form.
Contact: Yitzchak Kaplan (416) 738-8032



Daf Yomi participants, celebrating the siyum.

SIYUM HASHAS

In conjunction with the International *Siyum HaShas*, The Clanton Park *Daf Yomi* group made its own *siyum*, pictured below....



Rabbi Reich, one of the *Maggidei Shiur* for the Clanton Park *Daf Yomi*. Rabbi Weber is in the foreground.



Rabbi Ari Braun, *Maggid Shiur* for the *Daf Yomi*.



Shia Sochaczewski, addressing the group.



Daf Yomi participants, celebrating the siyum.

**FEATURE ARTICLE:
50th ANNIVERSARY OF CLANTON
PARK SHUL – THE INTERVIEWS –
Malka Hahn**

Malka Hahn's story is a survivor's story ...

Her parents left Poland when she was a very young and settled in the Sudeten – the German-speaking part of Czechoslovakia. Malka's father, a *talmid chacham*, was instrumental in building up *yiddishkeit* there. With the Germans approaching, the family moved to Prague. Jewish life in Prague at that time was relatively calm and pleasant. Malka attended school and was active in *B'nei Akiva*. The standard of living rapidly degenerated for the Prague Jews, however, after the Nazi occupation. Malka clearly remembers the curfews, and having to wear the yellow star. Jews, including Malka's parents, lined up daily at the various consulates to try to get a visa out of Czechoslovakia, but to no avail. In due course, the Czech Jews, including Malka's family, were sent to the Ghetto Teresienstadt. Unfortunately, Jews did not stay long at Teresienstadt; most were sent to Auschwitz after several months.

Malka and her family were placed in a section of Auschwitz which was considered the "show" camp. For propaganda purposes, families were kept in the same location, and living conditions were somewhat better than they were in the rest of the camp. Malka was trained as a *Madricha* at Auschwitz; her job was to care for a group of young children, and then, ultimately, to lead them, together with herself, to the gas chamber. The Nazis "permitted" any parent, who chose to, to accompany their children into the gas chamber. A mother of one of the children in Malka's group would not leave her child, and Malka was urged by her friends to let this mother replace her as the *Madricha* for the group. Thus, Malka's life was spared. Malka, her mother and her sister managed to survive Auschwitz and Bergen Belsen. Her father did not survive. Many years later, Malka and her husband, Benno, were in Miami, where they happened to meet an elderly man, who started to talk about his experiences in Auschwitz. He described a man who used to *daven* out loud for them every day, did not eat *chometz* on *Pesach*, and held on to his *emunah* and his dignity till the end. Malka nearly fainted when it became clear that he was describing her father, z"l.

After the liberation, Malka and her family were sent to Sweden. She was keen on making *aliya* to Palestine, as part of the *Aliya Bet*, but the family decided to go to America, instead. They settled in New York City, where her sister still lives. Malka went to school at night to learn English, and worked in a yeshiva office on the lower east side, during the day. She loved the idea of working with children. The parents of these children worked in sweatshops, and did not always have the time nor the resources to provide all of the tender loving care that children need. Malka helped fill in the gaps, and enjoyed the work very much.

Malka's husband, Benno, who was *nifter* in 2001, had a different kind of childhood. He was shipped out of

Germany, where he was born, to England, when he was fourteen years old. During the war, the British Government interned Jews of German origin. A group of *frum* German Jews were shipped to Canada, along with German prisoners of war. The Jews were interned in New Brunswick, and were made to work as lumberjacks in the forests. (Sam Nussbaum was also part of this group.) Benno was eventually released to Rabbi Price's yeshiva (along with Sam Nussbaum, and others), and thus made his way to Toronto.

In Toronto, Benno Hahn worked very hard, and later started a successful business in electrical supplies. On one of his business trips to New York, he met Malka, by chance. This chance meeting was the beginning of a marriage that lasted over fifty years.

The couple was married in 1950, and settled in Toronto. At that time, according to Malka, "Lawrence Avenue was the last civilized spot". The idea of moving all the way to Wilson Avenue was daunting, but "there were a number of young couples who were having babies, and we needed a *shul*". They joined the *minyán* in the Kideckels' basement, which provided the "seeds" for the Clanton Park *shul*.

Benno was one of the early leaders of the *shul*, and served as the third president. Malka was active in the sisterhood, and helped to raise money, which was badly needed to build up the *shul*. "It's hard to describe the sense of joy and satisfaction we had in founding the *shul*. The moment we did, people started moving here. They were just waiting for a *shul* to be built."

Malka has many fond memories of the early days of Clanton Park. Rabbi Rabinovitch, who was a strong leader, and greatly admired, insisted on many changes, which raised the level of *yiddishkeit* in the *shul*. Once, with *Sukkos* approaching, Rabbi Rabinovitch ruled that everyone should make an effort to have his own *lulav* and *esrog*, instead of sharing, which had been the norm up till then. Virtually everyone complied. "It was quite a sight to see – all those *lulavim* and *esrogim* – it really added to the *simcha* of the *chag*."

As a survivor of her beloved husband, Benno z"l, Malka tries her best to live with the pain of her loss. She gains solace in her wonderful children and grandchildren. Her son, Neil, and his family, are, of course, long-time Clanton Park members, and her daughter, Brenda, and her family, live in New York.