

JEWISH LIFE AT SHALOM VILLAGE

A guide to understanding Jewish customs and traditions

The mission of Shalom Village is to “honor our fathers and our mothers” within the context of Jewish customs and Kashruth. We seek to care for and preserve each resident’s dignity and comfort as well as to provide social, emotional and spiritual support. Our primary goal is to provide a comfortable, home-like setting in which residents feel honored, respected, safe and acknowledged. Home at Shalom Village is not only a place, but also a feeling. Staff are committed to nurturing and fostering feelings of privacy, trust, respect and comfort in order for each resident to view life at Shalom Village as life at home. This booklet serves as a guide to assist staff in understanding the cultural and spiritual background of many residents at Shalom Village. Please use it to help you in your conversations with residents and families and to deepen your understanding about life and living at Shalom Village.

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1. DAY TO DAY TRADITIONS

Minyan

A Minyan (from the Hebrew word meaning to number or count) refers to the quorum necessary to recite certain prayers and consisting of 10 adults over the age of 13, usually Jewish men. A complete prayer service cannot be conducted without a quorum of 10 adults who are obligated to fulfill the commandment to recite prayers. In an Orthodox synagogue, a minyan can only be made up of men. However, in some Conservative and Reform congregations, women have been accepted into the minyan, so that the quorum can be made up of 10 people, including men and women.

When speaking to someone about synagogue, it would not be unusual to say “Are you going to the minyan this morning?”

Hand Shaking

An Orthodox man may not wish to shake hands with a woman. Why?

This is a religious practice stemming from religious laws of modesty and proper behaviour between the sexes. Likewise, an Orthodox woman may not want to shake hands with a man. When you encounter an Orthodox person, take your cue from his or her behaviour.

Mode of Dress

Yarmulka (Kippah)

A Yarmulka (kippah or skullcap) is a religious head covering. It can be made of any fabric in any colour and may have a design. To cover one’s head with a skullcap as a sign of humility, respect or reverence is not only a widespread custom among many people, but is required according to Jewish law for both men and women. Jews who follow tradition are careful to cover their heads at all times. Some men have more than one yarmulka, preferring to wear a different one for the Sabbath or the Holy Days. Some Jews wear a yarmulka or hat all the time; others wear yarmulkas only for prayer or religious services. Married women are required to cover their heads at all times, wearing either a hat or a wig (called a sheitel). Women may also dress modestly making sure that their arms are covered and skirts are well below the knee. Clothing that exposes the body such as short sleeves, sleeveless, and shorts is discouraged.

Tallit (Prayer Shawl)

A Tallit is a religious prayer shawl, made of linen, wool, or silk, white with blue or black stripes, with knotted fringes (Tzitzit) suspended from each of the four corners to serve as a visible reminder to observe faithfully all the 613 Commandments of the Torah.

The shawl is worn wrapped around the shoulders during morning prayers and on special occasions (such as all-day prayer service in synagogue on Yom Kippur). Some Reform congregations have dispensed with Tallit altogether except for the Rabbi and Cantor who continue to wear them.

At Shalom Village, there is a cabinet in the synagogue with many prayer shawls. If you are bringing a male resident down for a Saturday or holiday service, please assist them to put on a prayer shawl.

Tefillin

Tefillin, like the Sabbath, dietary laws and tzitzit, are a prominent symbol of the Jewish religion. The tefillin are two small cube-like boxes with narrow black leather straps. The boxes contain parchment on which verses from the Torah are written. Tefillin are worn to bear the name of G-d upon one's being.

They are worn during week-day morning prayers. If a resident cannot attend morning prayers he may request to put on tefillin in his own room.

Tefillin are worn in a specific manner: one box is worn above the forehead with the attached strap worn around the head; the other box is attached to the upper left arm with the strap wound around in a spiral down the arm seven times and over the palm and fingers.

The arrangement for the wearing of tefillin is such that one box rests next to the brain; the other one, on the left arm, rests in a position closest to the heart. This signifies that when a Jew worships, he does so with all his heart and with all his thoughts.

2. CARE OF THE DECEASED

The primary goal is respect and maintenance of dignity for all residents.

Calling the family (if not already there) – RN can do this; if our Rabbi is there already he can help you to call family members.

Calling the physician – RN can do this; MD must come to pronounce death and fill out the Death Certificate before the person can be moved by the funeral home.

Paper work to be done – Institutional Death Record form is kept in a binder in Executive Coach LTC offices; at the 10th death, the Coroner's Office is called by the person completing the Death Record; also, the Death Certificate should be prepared for the physician to fill out. The body cannot be moved without the completion of all this paperwork, and permission of the coroner for every 10th.

Communicating with the funeral home – for a Jewish resident: staff can call United Hebrew Memorial Chapel (905-527-4351) and leave a message. Someone will return the call. *Please note that the resident cannot be moved during Sabbath – sundown Friday evening to sundown Saturday evening.*

What type of care is allowed to be done/What should be done to prepare the body?

The body should be laid out in bed with arms straight by the side. No cleaning has to be done; leave on brief if wearing; leave in false teeth. *Please cover the body including the face.*

Who is able to touch the body – RN/HCA staff can touch the body to carry out care as indicated above.

Care of invasive equipment, dressings etc. – Butterfly, IV should be removed but nothing else as we do not want to cause blood to flow after death. Leave on all bandages, tape, or tegaderm.

Non-Jewish residents - ask family to contact the funeral home.

Yahrzeit

Yahrzeit (meaning 'year time' or anniversary) is a commemoration of the death of a Jewish person by a mourner (child, sibling, spouse, or parent of the deceased). The date of the Yahrzeit is the anniversary of the person's death, a solemn day honouring the memory of the deceased. The main expressions of the Yahrzeit are reciting the Mourner's Prayer and lighting a Yahrzeit candle. The candle is lit before dark on the evening before the anniversary and burns for 24 hours. Many synagogues will send out Yahrzeit notices to members of the congregation. If you know that a resident has an up-coming Yahrzeit, or if a family member asks, please remember that there is an electric Yahrzeit candle at each of the nursing stations and our Rabbi has extra in his office. It should be plugged in the evening before the anniversary date and unplugged at sundown on the day of the anniversary. If you have any questions, please ask our Rabbi at Ext. 239.

Yizkor

Yizkor literally means "may He remember". In the Yizkor prayer we ask G-d to remember and grant a 'proper resting place' to our loved ones who have died. These prayers are the Yizkor, ("May He Remember") and El Malei Rachamim, ("G-d full of mercy"). They are recited in synagogue four times a year – Yom Kippur, Shemini Atzeret, the last day of Passover, and the second day of Shavuot. Prayers are for parents and other relatives who have died as well as those who perished in the Holocaust and those who died fighting for the State of Israel. A Yahrzeit candle is lit on these days.

Shiva

Shiva is a 7 day period of mourning following the death of a close relative. Shiva is observed by parents, children, spouses and siblings of the deceased, preferably all together in the deceased's home. Shiva begins on the day of burial and continues until the morning of the seventh day after burial. Mourners sit on low stools or the floor instead of chairs, do not wear leather shoes, do not shave or cut their hair, do not wear cosmetics, do not work, and do not do things for comfort or pleasure, such as put on fresh clothing or watch TV. Mirrors in the house are covered. Prayer services are often held where the shiva is held.

When visiting a house of mourning, it is customary to walk in without knocking or ringing the doorbell. One would not want to cause the mourner to get up to attend to everyday matters. The guest should allow the mourner to initiate conversations. One should not divert the conversation from talking about the deceased; to do so would limit the mourner's ability to fully express grief, which is the purpose of the mourning period. On the contrary, the caller should encourage conversation about the deceased.

When leaving a house of mourning, it is traditional for the guest to say, "May the Lord comfort you with all the mourners of Zion and Jerusalem."

At Shalom Village, some families may sit shiva in one of the rooms on our ground floor, either the Boardroom or the Family Dining Room, or in the resident's apartment. Whether at home or at Shalom Village, families value and appreciate a visit from staff that have been closely involved in the care of their loved one.

Mourner's Kaddish

The Kaddish is said as part of the mourning rituals in Judaism in all prayer services as well as at funerals and memorials. The central theme is the magnification and sanctification of G-d's name.

Transliteration:

Yitgadal v'yitkadash sh'mei raba, b'alma di'v'ra chirutei, v'yamlich malchutei, b'chayeichon
Uv'yo'meichon uvchayei d'chol beit Yisrael, ba'agala uvisman kariv, v'im'ru: amen.

Y'hei sh'mei raba m'varach l'aylam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh, v'yit'hadar v'yit'aleh v'yit'halal sh'mei
d'kud'sha, b'rich hu,

L'eila min'kol'birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma, v'im'ru: amen

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-Yisrael, v'im'ru: amen

Oseh shalom bim'ro'mav, hu ya'aseh shalom aleinu v'al kol-Yisrael, v'imru: amen

For Any Other Questions Please Ask Our Rabbi, Ext. 239

3. HOLIDAYS, TRADITIONS & OBSERVANCES

Shabbat (The Sabbath)

Shabbat is the most important ritual observance in Judaism. It is the only ritual observance instituted in the Ten Commandments. Shabbat is primarily a day of rest and spiritual enrichment. The word "Shabbat" comes from a Hebrew word meaning "to cease" or "to end" and Jews are commanded to OBSERVE (refrain from activity) and REMEMBER (with words, thoughts, and actions) the Shabbat. It is a day of family and of community; a day of spiritual and of physical well-being; a day of prayer and of study, of synagogue and home. Shabbat begins on Friday evening at sunset and the two actions of observing and remembering are symbolized by lighting candles Friday evening before sunset and reciting KIDDUSH or blessing over a cup of wine at the start of the Friday evening meal, emphasizing the holiness of the day.

Shabbat is a time when weekday concerns can be put aside and therefore certain activities are not permitted. These activities are usually those that refer to acts of creation including turning on lights, cooking, driving and shopping. Therefore many tasks must be completed before Friday at sundown.

At Shalom Village the Friday evening meal is special. There are white tablecloths on the tables and traditional foods may be served at the evening meal. Candles are set up in the dining room and lit, with a special blessing, at the beginning of the meal. These candles should not be blown out and should be allowed to go out on their own. Candle lighting will be followed by blessings over wine and bread. At Shalom Village, Saturday (Shabbat) is a quiet day. All cooking is completed before sundown on Friday and activities are not planned for Saturday until after sundown.

Blessing over the candles:

Boruch ato Adonoy
Elohaynu melach ho-olom,
Asher kid'shonu b' mitzvovov
V'tzivonu l'hadlik ner Shel Shabbat.

Blessing over the wine:

Boruch ato Adonoy
Elohaynu melach ho-olom,
Boray p'ri hagofen.

Blessing over the bread:

Boruch ato Adonoy
Elohaynu melach ho-olom,
Ha'motzi lechem min ha'aretz.

Tu B'Shevat (Shevat 15)

On Tu B'Shevat we celebrate a New Year for the Trees, rejoicing in the fruit of the tree and the fruit of the vine, celebrating the splendid, abundant gifts of the natural world which give our senses delight and our bodies life.

Tu B'Shevat marks the beginning of spring in Israel. Sustaining rains are at the peak of their power and the world responds, brimming with buds of fragrant life. To mark this moment, school children plant trees. Often these trees have been provided by the contributions of Jewish students abroad through the good offices of the Jewish National Fund.

For Jews outside of Israel, Tu B'Shevat is a celebration of the renewal of vision and awareness, a celebration of connections and connectedness - to our own inner selves, to the social world of human beings, and to the natural world and its Source.

At Shalom Village, we may have a Tu B'Shevat seder where we celebrate the fruits and trees through eating many kinds of fruits and nuts and drinking grape juice.

Purim (Adar 14)

The word Purim means "lots" and refers to a lottery that was to choose the date for the massacre of the Jews in Persia, 2500 years ago. It is one of the most joyous and fun holidays on the Jewish calendar because the Jews were saved from this fate.

The story of Purim is told in the Book of Esther. Esther was a Jewish woman living in Persia who was chosen by the King to become queen. In her court there was a villain, Haman, who plotted to destroy the Jewish people and convinced the king to follow his plan. Esther spoke to the king on behalf of her people and told him of the plot. Haman was hung on the gallows and the people were saved.

The main commandment for observing Purim is to hear the reading of the Book of Esther, commonly known as a Megillah, which means scroll. It is customary to boo and rattle noisemakers whenever the name of Haman is mentioned in the service. We are also commanded

to eat, drink, and be merry and to send out gifts of food or charity. It is customary to eat triangular fruit-filled cookies, called hamentaschen, which represent Haman's three-cornered hat, and to hold carnivals.

At Shalom Village, residents enjoy making and eating hamentaschen. We go to the synagogue for a service which includes hearing the Book of Esther. Staff and residents dress up in costume and there is a parade.

Passover (Nissan 15)

Passover, like all Jewish holidays, begins at sundown. The first day of Passover is on the 15th day of the Jewish month of Nissan, and lasts for eight days. The first two and last two days are days on which no work is permitted. This holiday commemorates the departure of the nation of Israel from Egypt led by Moses over 3000 years ago and is a celebration of spiritual freedom as well as physical liberation from slavery. This story is told in the biblical book of Exodus. The name Passover comes from a Hebrew word meaning to pass through or to pass over. It refers to the fact that G-d passed over the houses of the Israelites when He was slaying the firstborn of Egypt. The holiday is also referred to as the Spring Festival and the Time of our Freedom.

The most significant observance related to Passover involves the removal of all leaven (chametz) from our homes for the eight days of the holiday. Leavening gives bread, cake, cookies the ability to rise and increase in volume. During Passover, Jews are not supposed to eat or own any leavened products. Therefore the home must be cleaned entirely in preparation for the holiday. As well, all dishes and utensils that have come in contact with leavened products must be changed for the eight days. The grain product we eat during Passover is called matzah, or unleavened bread, made simply from flour and water and baked very quickly so it does not have the opportunity to rise.

Passover is celebrated in homes by having a seder, or a special meal where the story of Passover is retold through the reading of a book called the Haggadah. With its special foods, songs, and customs, the Seder is the high point of the Passover celebration.

At Shalom Village our kitchens and dining rooms are cleaned and prepared with Passover dishes and utensils. Matzah and matzah products are substituted for bread products. The residents and their families enjoy a seder on the first night of Passover in our dining rooms beginning with candelighting, reading the haggadah (Passover story), and then enjoying a traditional dinner.

Lag B'omer

Lag B'Omer is a day observed on the 18th day of the Hebrew month of Iyar. According to the Bible, we are obligated to count the days from the second night of Passover until the day before the holiday of Shavuot, or seven weeks. This period is known as the counting of the Omer. These 49 days represent the days of preparation from leaving Egypt, to the giving of the Torah. Through the years, many sad events occurred during the Omer period, including massacres during the period of the Romans and during the Crusades. It is said that in the days of the Roman Emperor Hadrian, there was a rabbi named Rabbi Akiva who had many students. Many of these students died during this seven week period. Only on one day, Lag B'Omer, or the 33rd day of counting the Omer, none of the students died, so this day was made into a festival in the middle of the days of mourning.

During this seven week period, weddings are not held, hair is not cut, and music is not heard. However, on Lag B'Omer, the day is celebrated with picnics, games, singing and dancing.

At Shalom Village, we have an intergenerational program with children from the Kehila School.

Shavuot (Sivan 6)

The holiday of Shavuot is the second of three major festivals, the other two being Passover and Sukkot. The word Shavuot means 'weeks', and refers to the timing of this festival which is held exactly 7 weeks after Passover. This holiday is known as the Festival of the Giving of the Torah as it celebrates the giving of the Ten Commandments at Mount Sinai. Agriculturally, this holiday is also known as the Festival of the First Fruits as it also celebrates the time when the first fruits were harvested and brought to the Temple in Jerusalem.

Counting the days between Passover and Shavuot, the counting of the Omer, reminds us of the important connection between Passover and Shavuot. Passover freed us physically from bondage but the giving of the Torah redeemed us spiritually.

It is customary to stay up the entire first night of Shavuot and study Torah. It is also customary to read the Book of Ruth and to eat a dairy meal at least once during Shavuot.

At Shalom Village, residents light candles at dinner on the first and second nights of the holiday. During the day residents have readings and discussions of the Book of Ruth and then enjoy cheesecake together. On the second day of Shavuot there is a Yizkor Service (Service of Remembrance) at 3:45 p.m. in the chapel.

Tisha B'av

The ninth day of Av is the saddest day in the Jewish calendar. Tisha B'Av is a day of mourning for the destruction of the First Temple in the year 586 B.C.E. by the Babylonians and the Second Temple in the year 70 C.E. by the Romans.

Tisha B'Av marks the final day of a three week period of intense national mourning for the events that led to the loss of Jewish Independence. Later traditions connect Tisha B'Av with subsequent tragic events in Jewish History.

Next to Yom Kippur, Tisha B'Av is the most important fast day in the Jewish Calendar. The fast begins at sunset and ends the next evening with the appearance of the three stars.

At Shalom Village, we observe the fast day of Tisha B'Av beginning at sunset.

Rosh Hashanah (Tishri 1 & 2) and Yom Kippur (Tishri 10)

The Jewish New Year is a time to begin introspection, looking back at the past year and planning the changes to make in the new year. One of the ongoing themes of the days between Rosh Hashanah and Yom Kippur is the concept that God has 'books' in which will be written the course of our lives for the next year. Although these 'books' are written on Rosh Hashanah and sealed on Yom Kippur, our actions can alter God's decree, and through repentance, prayer, and good deeds, we can change the judgment for a good one. This concept of writing in books is

the source of a common greeting during this time which is, “May you be inscribed and sealed for a good year”.

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. Yom Kippur, the holiest of days, and a day of fasting, gives us the opportunity to atone for sins between ourselves and God. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. One of the most important observances of this holiday is to hear the sounding of the shofar. A shofar is a ram’s horn which is blown like a trumpet, and it is blown in the synagogue twice a day during this time. At Shalom Village, one of the community rabbis will come to blow the shofar for the residents.

At Shalom Village, we celebrate Rosh Hashanah with sweet foods – apples dipped in honey and honey cake, as a wish for a sweet year, round Challah (egg bread) which is sweetened with honey and raisins. On Rosh Hashanah and Yom Kippur there are services in our synagogue.

Sukkot (Tishri 15)

The word “Sukkot” means booths, commemorating the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. It is also a harvest festival, and is sometimes referred to as the Festival of Ingathering.

In honour of the holiday’s historical significance, we are commanded to dwell in temporary shelters, as our ancestors did in the wilderness. The commandment to “dwell” in a sukkah can be fulfilled by eating meals in the sukkah.

A sukkah must have at least three walls covered with a material that will not blow away in the wind. It can be any size as long as you can live or eat in it. The roof must be made of something that grew from the ground, such as tree branches, corn stalks, or bamboo reeds and should be placed sparsely enough so that the rain can get in and stars can be seen, but not so sparsely that there is more light than shade. It is common practice to decorate the sukkah especially with fruit and vegetables as this holiday commemorates the harvest.

Another custom at Sukkot is to bring together in a small bunch four species of trees and citrus fruits, called the lulav (the unopened branch of a palm tree) and the etrog (a yellow citrus fruit, similar to a lemon). The lulav is surrounded by three small leafy branches of the myrtle tree and two small branches of the willow tree. These four species symbolize different parts of a person (eyes: myrtle, lips: willow, etrog: heart, lulav: spine) and just as these branches and fruit are bound together on Sukkot, so every part of a person should be used to serve G-d.

At Shalom Village, our residents spend time in the sukkah (we have three at Shalom Village) during the day, having snacks and sharing stories, and residents have an opportunity to bless the lulav and etrog. Before dinner our residents light candles and say blessings over the wine and bread.

Sukkot ends with the holidays of Shemini Atzeret and Simchat Torah. On Simchat Torah we will sing and dance with our Torahs at Shalom Village.

Shemini Atzeret (Tishri 22)

After the week long celebration called “Sukkot” an extra day is added called the “Eighth Day of Assembly” or Shemini Atzeret. Imagine G-d is like a host, who invites us as visitors for a limited time, but when the time comes for us to leave, He has enjoyed himself so much that He asks us to stay another day. We therefore take an extra day to devote ourselves to spiritual concerns before we return to our daily routines. It is a day on which we recite the Yizkor, or remembrance service and remember those whom we have lost. It is a day that is a mixture of joy and sorrow and reminds us that life is a constant mixture of good and bad, joys and disappointments.

Simchat Torah (Tishri 23)

Simchat Torah means rejoicing with the Torah (Bible) and this holiday is accompanied by singing, dancing and celebration. Every year the Torah is read in its entirety and as we read the final section we immediately start to read it again, beginning with the first chapter of Genesis. The completion of the reading is a time of great celebration. There are processions around the synagogue carrying Torahs and as many people as possible are given the honour of carrying a Torah scroll in these processions.

At Shalom Village, on Shemini Atzeret residents will gather in the synagogue at 3:45 p.m. for a service of remembrance and on Simchat Torah the residents will celebrate during the day with processions and singing throughout the buildings carrying the Torahs.

Chanukkah (Kislev 25)

The story of Chanukkah starts with the reign of Alexander the Great, a king who was kind to the Jewish people and allowed them to practice their religion. His successor, 100 years later, was King Antiochus who oppressed the Jews severely, not allowing them to practice their traditions, placing a Greek priest in the Temple in Jerusalem and also violating the Temple. Two Jewish groups opposed King Antiochus and joined forces in a revolt which was successful. After their victory, the Temple was rededicated. According to tradition, the candelabrum (menorah) in the Temple was to be re-lit but there was only enough oil to burn for one day. Miraculously, the oil burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle.

The only religious observance related to this holiday is the lighting of candles in a candelabrum called a chanukiah.

At Shalom Village, there is a chanukiah on each table in the dining room. Each night before dinner the residents place a candle in the chanukiah, starting at the far right, and light it using the servant candle. Blessings are said at this time. Each night one more candle is added to the chanukiah until the eighth night, when there are eight candles in the chanukiah.

Blessing over the Chanukiah:

Boruch ato Adonoy
Elohaynu melach ho-olom,
Asher kid'shonu b'mitzvosov
V'tzivonu l'hadlik ner Shel Channukah.

On the first night, add this prayer:

Boruch ato Adonoy

Elohaynu melach ho-olom.

She-hechianu ve-ki-emanu ve-hegianu laz-man ha-zeh.

It is also traditional to eat fried foods on Chanukkah because of the significance of oil to the holiday. At Shalom we make and serve Latkes (potato pancakes) at meals and also at our Chanukkah party. You can be sure that there are no calories in this delicious treat!

Yom Ha'Atzmaut

Yom Ha'atzmaut, Israeli Independence Day, takes place on the 5th of the Hebrew month of Iyar. This holiday marks May 14, 1948 when the modern State of Israel was established, as declared by Israel's first Prime Minister, David Ben-Gurion. This day is a national holiday in Israel and businesses and schools are closed. Most people relax, go on picnics, or trips and there is great celebration. Extra prayers are often added into the synagogue services. Communities around the world mark the day with dancing, singing, and Israeli food.

At Shalom Village, we celebrate with a luncheon, songs and speakers.

Yom Ha'shoah

Yom Ha'Shoah is Holocaust Remembrance Day on the Jewish calendar - the 27th of the Jewish month of Nissan. It is the day when we remember the Holocaust (know as the "Shoah" in Hebrew). It commemorates the death and destruction of six million Jewish lives and countless millions of others - gypsies, Catholics, political opponents, homosexuals and the disabled - at the hands of the Nazis in World War II. We also remember the righteous Gentiles - non-Jews who saved the lives of Jews, often putting themselves and their families in peril.

It's a time to remember the deaths and honour their memory by doing everything in our power to ensure it never happens again. Racism, discrimination, fear and hate were the roots of the Holocaust. We remember so we'll learn and act. This is a day to reflect on and educate about the enduring lessons of the Holocaust and to reaffirm a commitment to uphold human rights.

In Israel, Yom Ha'Shoah was made a national public holiday in 1959. It was formally recognized in 1998 in the Ontario Holocaust Memorial Day Act. It's marked in communities around the world with services which include speakers, singing, readings, usually the lighting of six candles, each representing one million Jewish souls who perished, and reciting the Mourners' Kaddish (prayer of remembrance).

At Shalom Village, there is a service in the Chapel starting at 11 a.m. Residents light candles and share in readings and prayers.

Holiday Greetings

As with any holiday, there is usually an appropriate greeting depending on the holiday. For the festivals of Passover, Shavuot, Rosh Hashana, Yom Kippur and Sukkot the greeting is:

“Gut Yontif” (Yiddish for ‘good holiday’) or “Hag Sameach” (Hebrew for ‘good holiday’)

For Rosh Hashana you can add:
“May you have a sweet year”

For Yom Kippur you can add:
“Have an easy fast” or “May you be inscribed for a happy, healthy and sweet year”

On the Sabbath, on Friday night you can say:
“Gut Shabbos” (Yiddish for Good Sabbath)

4. HATIKVAH

The words to Israel's national anthem Hatikvah (The Hope) were written in 1886 by Naphtali Herz Imber, an English poet originally from Bohemia. The melody was written by Samuel Cohen, an immigrant from Moldavia. Cohen actually based the melody on a musical theme found in Bedrich Smetana's folk melody "Moldau."

Translation:

As long as the Jewish spirit is yearning deep in the heart
With eyes turned toward the East, looking toward Zion,
Then our hope-the two thousand year old hope-will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

Transliteration:

Kol-od ba-le-vav p'nimah
Nefesh Yehu-di homi-yah
Ulfa-atey miz-rach ka-dimah
Ayin l'tzion tso-fi-yah.
Od lo av-dah tik-va-te-nu
Ha-tik-vah bat sh'not al-pa-yim:
Li-yot am chof-shi b'-artzenu
Eretz Tzion v'Yerushalayim
Li-yot am chof-shi b'-artzenu
Eretz Tzion v'Yerushalayim

5. THE HOLOCAUST

The Holocaust was the systematic persecution and annihilation of six million Jews by the Nazi regime and its collaborators. Holocaust is a word of Greek origin meaning ‘sacrifice by fire’. During the time of the Holocaust, the Nazis also identified other groups who they thought were ‘inferior’, including people of other religions and those who were mentally or physically challenged. However, even though not all victims of the Holocaust were Jewish, certainly all Jews were victims.

Some of our residents and their families are Holocaust survivors who spent years in concentration camps, enduring Nazi torture during World War II. Some of these residents' illnesses and disabilities may be associated with this history of physical and mental torture and the losses they experienced. Some survivors may envision parallels between institutional life and their life in the concentration camp. Adult children of survivors may seek to protect their parents from further pain and act as their parent's parent. Our awareness and sensitivity can help reduce some of the painful effects of Holocaust-related traumas.

6. JEWISH CALENDAR

Judaism uses a lunar calendar consisting of months that begin at the new moon. Each year has 12 or 13 months, to keep it in sync with the solar year. According to tradition, years are counted from the date of Creation.

Holidays are celebrated on the same date of the Jewish calendar every year (see holidays on previous pages), but the Jewish year is not the same length as a solar year on the Gregorian calendar used by most of the western world, so the date shifts on the Gregorian calendar.

The Gregorian calendar used by most of the world has abandoned any correlation between the moon cycles and the month, arbitrarily setting the length of months to 28, 30 or 31 days. On the Jewish calendar, however, months are either 29 or 30 days, corresponding to the 29½-day lunar cycle. Years are either 12 or 13 months, corresponding to the 12.4 month solar cycle.

Hebrew Month

Nissan	March - April
Iyar	April - May
Sivan	May - June
Tammuz	June - July
Av	July - August
Elul	August - September
Tishri	September - October
Cheshvan	October - November
Kislev	November - December
Tevet	December - January
Shevat	January - February
Adar	February – March

7. KOSHER FOOD AND KASHRUTH

Food is important to most of us. Taking meals is often a social act, and food is often used as an expression of love and caring. Many Jews will only eat food prepared according to Kashruth -- Jewish dietary laws. Each meal provides an opportunity to observe biblical commandments. Although not all of our clients observe the dietary laws, Shalom Village serves only Kosher food in all of its dining rooms and follows the laws of Kashruth.

Kosher

“Permitted according to Jewish law”

Food is Kosher only when it is permitted by Jewish law and is prepared according to the law. Food is not rendered Kosher by a blessing, nor is Kosher a style of food. Whether or not food is Kosher depends on what it is and how it was prepared and served.

Kashruth

These are the Jewish dietary laws and practices which govern how Kosher food should be prepared, cooked and served.

Why You Need To Know About Kashruth:

Although our kitchen observes the Kashruth dietary laws in the preparation of food, the cooperation of staff, residents and families is crucial and appreciated to ensure that Kashruth laws continue to be observed after food leaves the kitchen.

General Principles Of Kashruth:

Meat and dairy products (and the equipment used to prepare and serve them) may never be mixed. Meat and dairy are stored, prepared, served, eaten and cleaned **SEPARATELY**. Therefore, either meat or dairy will be served at a meal, never both. Residents will receive either a meat meal or a dairy meal.

Foods that are neither meat nor dairy are called pareve (neutral). Fruit, vegetables, grains, cereals, nuts, fish, eggs, black tea or black coffee and water are considered pareve. These foods may be eaten with either meat or dairy foods. But once they are placed or cooked with either, they are classified that way. For example, once cereal is combined with milk, the cereal is classified as ‘dairy’.

Foods from animals such as pigs, shellfish and birds of prey are not permitted.

Permitted animals must be ritually slaughtered. Even permitted meat such as beef is not Kosher unless the animal was slaughtered according to Jewish law in a special manner to minimize the pain the animal experiences. All blood must then be removed from the meat. Kashering is a process of soaking and salting meat to remove blood, or the process whereby utensils which become “unfit” are rendered Kosher and proper for use again.

The Mashgiah works to oversee all areas of food preparation and service to ensure that the laws of Kashruth are correctly observed. The Mashgiah has knowledge and understanding of the Kashruth laws and can answer any Kashruth-related questions or issues.

Meats

Laws of Kashruth state that in order for an animal to be Kosher it must have two characteristics. It must chew its cud and it must have split hooves. Slaughtering of Kosher meat is done under the auspices of a Rabbi in the most humane way.

The meat group is the most strictly observed group of foods. Animals are divided into classifications of "acceptable" and "forbidden". The very state of the animal (alive, healthy, etc.) also determines if the meat is acceptable or not. And lastly, the preparing of the meat is important to its acceptability. The animals which are acceptable include the cow and calf, sheep and lamb, as well as the goat and kid. The fowl that are scavengers or birds of prey are not acceptable for use. The following characteristics are designated as acceptable for kosher food. The birds are: a. not birds of prey, (b) do not have a front toe (used for tearing flesh as in the vulture), (c) have a craw, and finally, (d) catch food thrown into the air, then drop it on the ground to tear it up before consuming it. The following are acceptable: turkey, chicken, duck, quail, Cornish rock hen. After slaughter the meat is still not Kosher until it is soaked in cold water for half an hour; it is salted with a heavy coarse salt on a slanted drain board for one hour; and it is rinsed in cold water three times. Liver must be koshered differently. It is salted, burnt over a fire and rinsed in cold water. The meat is then ready for use.

FISH that have fins and scales are acceptable. Shellfish are forbidden. Fish are considered PAREVE or neutral, therefore, fish can be eaten with either dairy or meat products. It can be eaten on either the dairy or meat plates. However, it cannot be mixed with the meat.

Milk Group

The law prohibits using meat and milk at the same meal. The length of time between eating meat and milk varies, with many individuals now using a shorter time period. ("Thou shalt not see the a kid in his mother's milk"). Kosher non- dairy cream substitutes can be used in coffee or tea with a meat meal.

Jewish law allows for the sick to be exempted from certain dietary laws. Therefore, at Shalom Village, nutrients needed by our residents to be given in between meals which contain milk or milk products, are allowed.

In order to generally conform with Jewish law, at Shalom Village breakfast and lunch are dairy meals, and the evening meal is a meat meal, even though at times it may be fish.

Separate dishes and utensils are used for milk and meat dishes. Therefore, dairy dishes for breakfast and lunch will be stored and washed in equipment and cupboards specifically designated.

All cooking areas and utensils will be used, washed and stored in separate areas in the main kitchen.

Milk dishes stored in a refrigerator with meat dishes are allowed if the dishes are tightly covered so there is no seepage.

At Shalom Village our kitchen has two separate coolers. Totally separate shelves for meat, dairy and Pareve divide the walk-in fridge. However, the refrigerators in each house will be kept for dairy products. Residents may keep food (dairy) brought by families in these refrigerators if it is clearly wrapped and marked by the family with the resident's name and date and is Kosher with a Hechsher.

At mealtime (as noted), meat and milk are not mixed. Cheese, sour cream, and butter are not to be used in the making of a meat dish eg. cheeseburgers are not Kosher, and ice cream will not be served with meat meals. Non-dairy creamer is used in tea and coffee at meat meals.

At *Shalom Village*, we bake with a milk substitute; therefore, our cakes can be used with either a meat or milk meal. The pans and utensils are kept separate and are considered **pareve** (neutral).

Vegetables & Fruit; Eggs

This is the most open group. In practical terms, all fruits and vegetables can be used without restriction, except during Passover, when most legumes are not eaten. Butter on a vegetable served with a chicken entree is not permissible, because you cannot mix dairy products with meat. Eggs that come from Kosher fowl are also pareve.

Dried fruits, such as prunes, apples, apricots and raisins are enjoyed as dessert or as a snack. They are Pareve.

Bread & Cereal Group

This group is again fairly open, except during Passover. Breads not made with animal fat or milk are considered PAREVE and can be eaten with all types of meat.

Matzoh is used throughout the year because it is liked, but it is the only type of bread allowed during Passover. Matzoh is the flat unleavened bread that was consumed because there was no time for bread to rise during the Exodus from Egypt.

How Kashruth Affects Staff, Residents And Visitors

Kosher food, utensils and dishes may not come in contact with non-Kosher. Since it is impossible to supervise the Kashruth of food being brought into *Shalom Village*, these restrictions apply to food being brought in by families and staff. Food brought in from outside *Shalom Village* can be eaten in the residents' rooms, the Family Dining Room in the Levy Building and the First Floor Potting Shed in Gould Long Term Care building. Dishes and cutlery from our dining rooms cannot be used to serve or eat foods from any kitchen other than those at *Shalom Village*.

8. MEZUZAH

“It is a Divine Command to affix a mezuzah to every door of the house”

The mezuzah is a tubular case made of wood, glass, metal or ceramic usually three or four inches in length. The mezuzah is attached diagonally to the upper third of a doorpost on the right side of the door as you enter. Within the case is a rolled-up, handwritten parchment in Hebrew. The words on the parchment are derived from Deuteronomy 6:4-9, a passage known as the Shema in which G-d commands us to keep His words constantly in our minds and in our hearts, by writing them on the doorposts of our house. The words of the Shema are written on the parchment, along with words of a companion passage, Deuteronomy 11:13-21. On the back of the scroll, a name of G-d is written. The scroll is then rolled up and placed in the case (mezuzah), so that the first letter of the Name (the letter Shin) is visible, or more commonly, the letter Shin is written on the outside of the case.

As Jews enter and leave their homes, the mezuzah is a reminder of G-d's presence and G-d's mitzvot (commandments). Every time you pass through a door with a mezuzah on it, you touch the mezuzah and then kiss the fingers that touched it, expressing love and respect for G-d and reminding yourself of the mitzvot contained within the mezuzah.

9. SYNAGOGUE

The synagogue is the traditional place of worship which is also the centre of religious study for youth and adults, as well as a centre for community affairs. There are several types of synagogues: Orthodox, Conservative, Reform and Reconstructionist.

At Shalom Village, the synagogue is located on the Ground Level of the Sherman Building. Shabbat synagogue services are held monthly. Services are also held on Mondays at 10:30 a.m. and 2:30 p.m.

Here is what you can expect to see in the synagogue:

The Torah Scrolls are kept inside a cabinet known as the Ark. The Torah refers to the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, also called the Old Testament. A lamp, called the Eternal Light, hangs above the Ark and burns continuously.

In Orthodox synagogues there are separate sections to seat men and women, often with a divider between the two sections. In Conservative and Reform synagogues, men and women are seated together. At Shalom Village services, men and women are seated together.

If you are not Jewish and attend synagogue, men are asked to wear a skullcap (also called a yarmulka or kippah) as a sign of respect. At Shalom Village extra skullcaps are available in the synagogue. Women may choose, but are not required, to cover their head with a scarf or hat.

10. TZEDAKAH ('RIGHTEOUSNESS')

One of the fundamental values of Judaism is the responsibility and obligation of Jews to provide for the needs of those who are less fortunate. These have included the hungry, the sick and the old. This practice is known as tzedakah.

Tzedakah means giving of oneself in addition to giving money or possessions.

Although tzedakah is often translated as "charity", the meaning is actually quite different and includes the concepts of justice and obligation to the needy.

As we carry this tradition forward, we appreciate and recognize that the support of our community – past, present and future – is a cornerstone of our achievements.

At Shalom Village we provide opportunities to give Tzedakah through our Charitable Foundation. Supporters of Shalom Village give by ordering our Tribute Cards for all occasions, by collecting pledges for the Hannukah Hustle, by joining the Chai Club, by supporting the annual Ladies Auxiliary tea etc. Tzedakah is also given through volunteering.

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- Himmelstein, Rabbi Dr. S. (1990). *The Jewish Primer: Questions and Answers on Jewish Faith & Culture*. New York: Simon & Schuster.

USEFUL WEBSITES:

- www.jewfaq.org
www.holidays.net/holocaust
www.myjewishlearning.com/index
www.jafi.org.il/education/festivals/index.html

PEOPLE WILLING TO ANSWER YOUR QUESTIONS OR REFER YOU TO THOSE WHO CAN

Pat Morden, CEO, Ext. 229

For general information or questions:

Joan Ulrich, Ext. 231

For consultation with individual family and staff pastoral care needs:

Rabbi Aaron Selevan, Ext. 239

For information on activities and programs:

Brigitte Bonas, Ext. 237 or Amber Trefiak, Ext. 364

For information on resident care:

Pat Ostapchuk, Ext. 353 or Michelle Draper, Ext. 243

For information on volunteering:

Cathy McDowell, Ext. 236

For information on giving opportunities:

Kathleen Thomas, Ext. 265

Visit us on our website: www.shalomvillage.on.ca