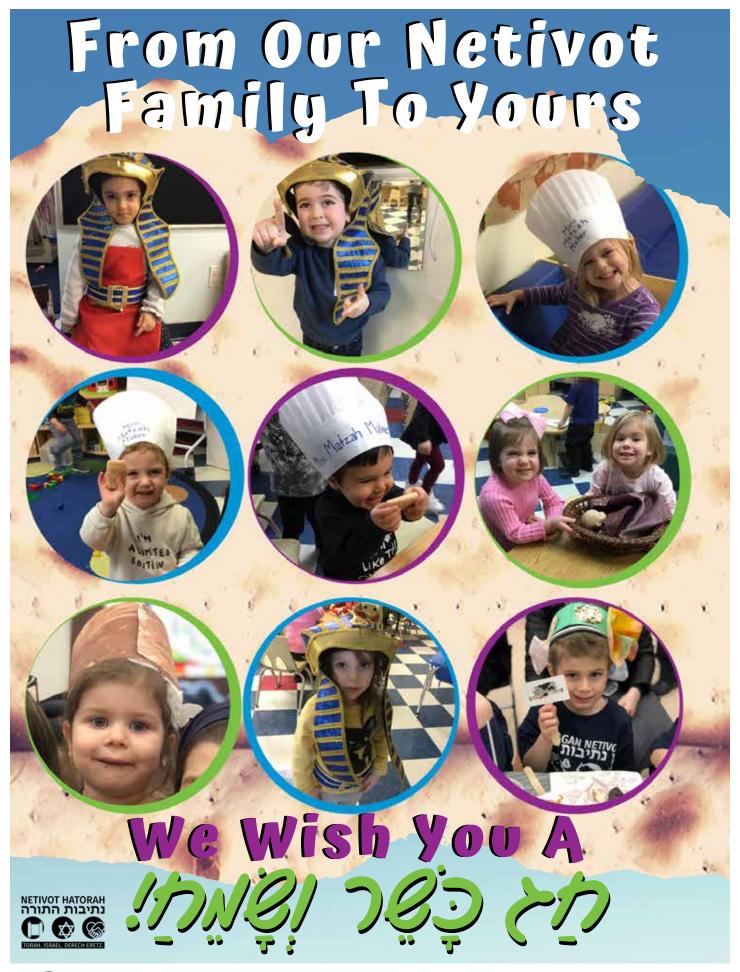


KEEP CALM AND CARE ON

WHAT'S INSIDE

ONLINE AND DIAL-IN PROGRAMS 4-5	YOUTH MATTERS	16
RABBI CHAIM STRAUCHLER7	NETIVOT HATORAH DAY SCHOOL	24
RANDALL CRAIG, PRESIDENT9	CALENDARS	28
RABBI JESSE SHORE11	PHOTO GALLERY	38
RABBI ELLIOTT DIAMOND13	YIZKOR MEMORIAL BOOK	44
NICOLE TOLEDANO, EXECUTIVE DIRECTOR15	MEMBER NEWS	55



שנרי שמים ו SHAAREI SHOMAYIM

On March 16, Shaarei Shomayim stopped all communal prayer and programming. We closed to public gathering with tremendous sadness.

However, Shaarei Shomayim did not close. Shaarei Shomayim is more than a building. Shaarei Shomayim is a community, which allows us to do things together that we cannot do alone. Our identity as a community is now more important than ever.

As we face so much anxiety, we can and must help one another. It is now that we call upon our faith in Hashem to give us the strength to be our best selves. It is now that our actions best educate our children about what truly matters. Pesach is all about education. In so many ways, this is the ultimate Pesach; our children and grandchildren will talk about it decades from now.

In doing all we can to stop the spread of COVID-19, we fulfill the mitzvah of *pikuach nefesh*. The Talmud (Ketubot 19a) teaches that nothing stands before saving a life. We encourage all members of our community to abide by the directions given to us by Toronto Public Health and to look in on our neighbours (and check in with our contacts) to make sure that they are OK.

We have a virtual (online and over the phone) daily *Tehillim* prayer gathering at 8:15 PM. We are maintaining the early morning *Gemara* Shiur, Rabbi Strauchler's *Yirmiyahu* Shiur, Rabbi Diamond's *Parshat Hashavua* Shiur and Rabbi Shore's *Thinking Torah* Shiur. We have a special virtual pre-Shabbat *Kabbalat Shabbat* and post-Shabbat *Havdallah* with Rabbi Shore and Chazzan Freund. Please see our website and weekly shul communication for a full program schedule.

We prepared this Pesach bulletin during the month before COVID-19 hit Toronto. In the pages of this bulletin, we have retained upcoming programming that we maintain online and over the phone. We have removed all Shabbat program notices until May 15; the programs after this date are contingent upon us receiving instructions from health officials that we can reopen.

As they were written before the onset of the virus in Canada, the articles and pictures contained within this bulletin reflect a more carefree time. We hope that they bring back joyous memories that we will create again together, soon.

SHOMAYIM ZOOMERS

AN INTRO TO CONNECTING WITH OUR ONLINE PROGRAMMING AND COMMUNITY

With many of our programs and services now being delivered over the internet, you may be unsure as to how to participate. Generally speaking, most of our programming is being delivered using a program called Zoom. (Some of the programming may be delivered using YouTube, while other connections may be delivered on Facebook.)

A Zoom meeting is one where you either dial in (you don't need a computer for this), or you log in with your computer. The screenshot below shows what a Zoom meeting looks like (in *Gallery View*): you can see everyone who has chosen to turn on their camera.

To join a meeting on your computer, look for a Zoom web link for the shiur or program you wish to join. This may prompt you to download the Zoom app first, and then it will connect you with your Shaarei Shomayim program. (You can pre-download the app on your computer, iPad, or mobile phone.) You do not need to sign up for a Zoom account in order to be a participant. If you do sign up for a free account, then you can be a "host", and have meetings of up to 40 minutes – great for committee meetings or long-distance family connections.

There are just a few controls you need to know to get started. In the bottom left corner, there is a *Mute* button, which turns off your microphone,



and a *Start Video* button, which turns on your camera (this changes to *Stop Video* if your video is already on.) And in the top right corner, clicking the *Gallery View* button will show you a screen with all of the attendees. (Note that anyone who has dialled in or has their video turned off will appear as a black box.) If you are already in *Gallery View*, the button changes to *Speaker View*, which focusses the display on the speaker. If you are using an iPad or a smartphone to log in, the buttons are the same, but they can be found in different places on the screen.

Along the bottom there is a *Chat* button, which allows you to send messages to others. Remember that the presenter may not be able to read your message and respond at the same time as they are presenting.

Attendee Etiquette

There are many things that are exactly like an in-person class, and a few that are different. Some suggestions:

- It's always a good idea to show up 5-10 minutes early, just in case of technical glitches. When you are early, you can socialize with the others who also are in the Zoom room.
- Unless the presenter says otherwise, please mute your microphone, so that your background noise doesn't disturb others.
- If you feel comfortable turning on your video camera, please do so. It is always easier for the presenter to present when they see their audience. Make sure you are comfortable with your clothing, and your location.
- If there is source material or other downloads, prepare these beforehand.
- If the presenter asks for questions, don't forget to unmute your microphone before speaking. They may also facilitate a discussion; please wait for the presenter to recognize you before speaking it is hard to hear when everyone speaks at the same time.
- At the end of the presentation, thank the presenter, either verbally, via chat, or email afterwards.



ONLINE SERVICES, SHIURIM AND PROGRAMS

Many of our services, shiurim and programs are now offered online and over the phone. Unless otherwise indicated, all shul online programs can be accessed on Zoom with the following coordinates:

https://zoom.us/j/8568596785, or call +1 647 558 0588, Meeting ID: 856 859 6785 a few minutes before the start time of each of the following:

- Fridays, approximately 45 minutes before candle lighting –
 Pre-Shabbat Kabbalat Shabbat Service, to conclude with candle lighting.
- Motzei Shabbatot, approximately 15 minutes after Shabbat ends *Havdallah* Service.
- Sunday, 7:30 am and Monday-Friday, 6:30 am –
 Rabbi Strauchler's daily Gemara Shiur: Masechet Ketubot.
- Sunday-Thursday, 7:45 pm Mincha and Maariv.
- Sunday-Thursday, 8:15 pm daily *Tehillim* and **Dvar Torah**.
- Sundays, 10:30 am *Tot Davening* with **Rabbi Shore**.
- Mondays, 9:30 am Rabbi Strauchler's Yirmiyahu Shiur.
- Tuesdays, 1:30 pm Rabbi Torczyner's Yeshayah Shiur.
 (For this class please log into Zoom at: https://us04web.zoom.us/j/623591771.)
- Tuesdays, 8:30 pm Rabbi Diamond's Parshat Hashavua Shiur.
 (For this class please log into Zoom at: https://zoom.us/j/9748654546 or call +1 647-558-0588, Meeting ID 9748654546.)
- Wednesdays, 10:20-11:15 am *Walkie-Talkies* with **Rabbi Shore**.
- Wednesdays, 4:00 pm Rabbi Shore's *Thinking Torah* Shiur.
- Wednesdays, 7:15 pm *Night Seder* with Rabbi Bergman.
- Thursdays 8:45-9:30 am **Coffee with Rabbi Strauchler** (a chance to schmooze, kvetch and kibbutz with our rabbi).
- Thursdays 8:15 pm, starting April 23 *Chumash-Rashi* Shiur with Melech Halberstadt. (For this class please log into Zoom at: https://zoom.us/j/4511812488 or call +1 647-558-0588, Meeting ID 451 181 2488.)

For up-to-date information please go to our website shomayim.org, or see your *Shabbat Matters*, available online at shomayim.org/shabbatmatters.





Slavery, Morality, and Baseball

he phone rang. It was just before six on a dark February morning. I picked up the phone quickly, to prevent it from waking the entire house. After a moment of silence, an automated voice informed me that Visa was calling. A suspicious \$1,400 charge for gift cards had appeared on my account. The automated voice instructed me to push one, if I had authorized the purchase and two if I did not. I pushed two and the automated voice asked me to wait for a fraud specialist. An accented female voice asked me for my name. I explained that I was not making the call and would therefore not be sharing any personal information.

The voice said that I had pushed two and should therefore share my name if I wanted the company's help in reversing the charges. Upon my asking that the "company" say my name, the line went dead. The fraud specialist was a real fraud specialist; that day, a scammer had attempted to exploit my first wakeful moments.

Fraud has a long history among the human species. From the outset of our people's history, God has called upon us to stand against such injustice. God informs Avraham of Sodom's imminent destruction, "For I have singled him out, that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right..." (Bereshit 18:19). Yet, the story of Jewish ethics becomes more muddled as the Jewish people prepared for the first Pesach in Egypt. God instructed us to borrow items from our Egyptian neighbours without any intention of returning them, "Tell the people to borrow, each man from his neighbour and each woman from hers, objects of silver and gold" (Shemot 11:2). Did God ask us to engage in fraud? Why does this mundane detail receive so much attention, appearing two additional times in the Yetziat Mitzrayim story (3:21-22; 12:35-36)?

The classic commentators (11:2) address this problem. Rashbam argues that the Jews did not borrow from their neighbours, rather they asked for outright gifts. Chizkuni explains that the Jews upon leaving Egypt traded these borrowed items for the property they had owned (and left behind) in Egypt, "It was no more than a fair exchange, seeing that the Israelites left behind their houses and their fields, for which they received no compensation."

Rabbenu Chananel makes a broader argument about the ethics behind this subterfuge. He justifies the obtaining of these materials from the Egyptians as a form of restitution, "This did not involve any misrepresentation on the part of God, the Egyptians being perfectly aware that nothing they would give their Israelite neighbours could even remotely compensate them for the wages these people had never received during all these years. In that connection, consider that a Jewish servant (for whose services his master paid six years' wages in advance to the servant's creditor) at the end of his 6 years of service - must be given an ex gratia payment by his master so that he can establish himself economically (Devarim 15,13-14). How much more so would the Israelites be entitled at this time to a small installment of all the money owed them for 210 years of slave labour!" The Jews were not violating any moral principle; they were asserting their just claims thereby righting a long-standing injustice.

Why do people cheat? They rarely do so to repair an injustice, as Rabbenu Chananel argues the Jews did in Egypt. Rather, such fraud emerges from a system like that of Egyptian slavery, which normalizes injustice. People "wring their bread from the sweat of other men's faces" (to quote from Lincoln's second inaugural); because they

Slavery, Morality, and Baseball

believe it is (in some way) just how the world works.

Since November of last year, a major cheating scandal has overwhelmed Major League Baseball. The Houston Astros engaged in sign stealing, communicating to their batters when the upcoming pitch would be an offspeed pitch by banging on a garbage can from just within the dugout.

Craig Calcaterra wrote of the fraud, "The Astros' cheating... affected the outcome of baseball games. It affected the outcome of series. It affected the outcome of postseasons. It affected the individual statistics of players which, in turn affected, positively and negatively, their incomes. It struck a blow to the very basis of competitive sports, which is the notion that the competitions are inherently fair ones."

Cheating compromises the integrity of baseball. It is from the integrity of the game that all players and team officials derive their income. On some level, the cheaters are ultimately stealing from themselves and harming their own long-term interests. Why would they do so? Cheaters imagine themselves to be invulnerable; they see short-term incentives with little or no long-term accountability. Yet, accountability does inevitably come.

Cheating compromises the integrity of society. Fraud (including Egyptian slavery) is not merely a crime against its victims; it is a crime against the place of justice in God's world. If allowed to continue, fraud strikes a blow against the very basis of markets and the social cohesion upon which society rests. If enough cheating goes on in the playground, children eventually take their marbles and themselves out of the game.

The Yetziat Mitzrayim story is not only evidence to God's enduring love of the Jewish people; it is also proof of God's commitment to the justice upon which society stands. As the Torah says, "Against all gods of Egypt, I will execute judgments" (12:12). While the arguments of Chizkuni and Rabbenu Chananel hold much weight from the perspective of the Jewish people, the individual Egyptian (defrauded of his or her gold and silver) probably felt differently. "Borrowing" these materials allows accountability to trickle down from Pharaoh to the average Egyptian for the fraud that is slavery. The price of slavery descended upon all who benefited from its existence. In executing what to the Egyptian eyes was certainly an injustice, the Jewish

"Rabbis speak a lot about how we live our private lives - asking us to act honestly in our personal conduct and charitably in our care for our neighbour."

people were asserting a different system of right and wrong. They privileged God's moral perspective. In laying claim to these items, the Jew asserted independence not just from the master's whip but also from his law book. For this reason, the story of borrowed materials is an essential part of the Yetziat Mitzrayim story.

I wonder about the self-justifications that the woman, who sought to steal my personal information, makes. What does the workspace, from which she made that call, look like? Who are the other people in that room making similar calls? Do they see their "work" as a job like any other job, "offshoring" any moral responsibility onto their

employers or the business culture that they inhabit? Do they ever think about how their work affects the lives on the other end of the line?

These questions are not only for "them;" they are also for us. Rabbis speak a lot about how we live our private lives – asking us to act honestly in our personal conduct and charitably in our care for our neighbour. Rarely, if ever, do they speak about the effects of our work on society, and the outcomes of our corporate lives upon the marketplace. When we subscribe to Milton Freedom's maxim, "The social responsibility of business is to increase profits," what other responsibilities, to God and to man, are we laying aside? These issues are worth pursuing especially when we celebrate the moral independence, that God gave us when freeing us from Egyptian bondage.

Alasdair Macintyre, in his magnum opus After Virtue, speaks of managerial culture and its expulsion of moral thinking: "The manager represents in his character the obliteration of the distinction between manipulative and non-manipulative social relations.... The manager treats ends as given, as outside his scope; his concern is with technique, with effectiveness in transforming raw material into final products, unskilled labor into skilled labor, investment into profits. Managers, [in their role as managers, do not and are not able] to engage in moral debate" (30). We inhabit this managerial culture. Rabbis and synagogues are not exempt. It behooves us to remove these managerial blinders and engage in moral debate. We must ask ourselves about morality in all aspects of our lives. What do our lifeactivities really do to our world? If we are unsatisfied with the answer, may we readjust our lives to more fully live the Torah's morality and freedom.

RANDALL CRAIG



Rhythm, Habit, and Gratitude in a COVID-19 World

hese last weeks have been very difficult, filled with difficult decisions and difficult change. We owe a huge debt of gratitude to all of the people who have given us their expertise and their time, as well as the many people who have shared resources via email, text, and over the phone.

In a certain sense, there is a silver lining to this entire terrible episode, and that is that we are being forced to rethink so many things as we "double down" on our mission. We also know that despite seeing a glass half-empty, it is also half full. We know the power of prayer, so we are saying Tehillim as a community over Zoom each evening. We know the power of our sages, so we are using the "remote" nature of Zoom to make it convenient for many more of our members to learn. And we know the power of the telephone/Skype/ Facetime/WhatsApp, so we are using these tools (and others) for chessed.

I thought that it would be worthwhile, given the many changes we are now experiencing, to consider the rhythms and habits we have been accustomed to. And perhaps think of how each of us might incorporate new rhythms and habits into our lives until the threat of COVID-19 subsides.

Our shul has a unique rhythm. Or rather, it has many.

One rhythm can be found at the daily minyanim, or more accurately, at 6:15 in the morning before the first Shacharit, where Rabbi Strauchler meets with a group to study the Gemara. Then the two Shacharit services: there is an air of expectation until the tenth person shows up. It is here where those who are saying Kaddish find their first line of support. And where so many of our members jump-start their day. After each Shacharit there is a quick breakfast, and then out the door, while the young students from Netivot begin arriving. Much of this has now gone online: the venue has changed, but there is still the daily rhythm of Tefillah at home, and daily Gemara via Zoom. This is another day at Shaarei Shomayim.

Probably the most familiar rhythm is that of Shabbat. The number of programs and services that take place each Shabbat are incredible, starting Friday night with a beautiful Kabbalat Shabbat. If you haven't attended recently, this is one of the most beautiful services each week, with a room filled with people singing, often in harmony, welcoming the Shabbat Queen. And then on Shabbat morning, from the Hashkama Minyan, to Melech Halberstadt's Chumash-Rashi Shiur, to the Downstairs and Main Minyanim, to the Teen Minyan, to ALL of the Youth Programs, to the pre-Mincha Shiurim, to Mincha, Seudah Shlishit, Maariy, and then Parent-Child Learning in the evening. For many of us, the change from an in-building Shabbat to one that is done at home is very disappointing. But bringing Shabbat into the home can also mean more dedicated time for davening, learning, and your immediate family. This is another Shabbat at Shaarei Shomayim.

There are other weekly rhythms that you may not be aware of: each week, there are multiple opportunities to learn with Rabbi Strauchler, as well as Rabbi Diamond, Rabbi Shore, Rabbi Bergman, Rabbi Torczyner, and Dr. Shoshana Zolty. Some of these are in a traditional setting, such as Rabbi Strauchler's Yirmiyahu Shiur in the Beit Midrash each Monday, while others are in a very different format, such as Walkie Talkies with Rabbi Shore, each Wednesday in Yorkdale or on the Beltline. Many of these are also online. Another week at Shaarei Shomayim.

A strong rhythm follows the year. At one level, we say goodbye to many of our members as they migrate to warmer climes (Florida and Israel) for several months each year. We miss them, but do appreciate when they return. At another level, each year brings the cycle of holidays. There is a lot of preparation that is done by Rabbi Strauchler, Avital, and all of our clergy, the office, the maintenance staff, and all of our wonderful volunteers to get the shul ready, spiritually and physically. I also wanted to point out how lucky we are to have so many engaged youth and teens: this doesn't happen by accident, and I wanted to thank the Youth and Teen Leaders for doing so much. (Thankfully, much of their connection also happens through WhatsApp and other digital tools!) But probably most importantly, I wanted to acknowledge the parents for being such great role models.

One of the more interesting things that happens each year is the booking of dates on the calendar. Our shul is bursting

Rhythm, Habit, and Gratitude, in a COVID-19 World

at the seams with events, and we sometimes struggle to fit everything in: March of the Living Shabbat, Graduation Shabbat, several Scholars in Residence, Pray and Learn, and of course, the Yamim Tovim. We are still thinking through how these might play out in our COVID-19 world, but we will find a way.

Another annual rhythm I really only understood this year, as I am saying Kaddish for my late father. This is the cycle of men and women who come through our daily minyanim on the Yahrzeit of their loved ones. What a beautiful way to remember them, in the context of a supporting community. While many of us have substituted Torah study for Kaddish, this too is another year at Shaarei Shomayim.

Stretching out a bit longer is the rhythm of our life. Looking at the last few pages of this bulletin - or any of the bulletins we've ever published - you will find our Shaarei Shomayim story. Births, Brit Milah, Simchat Bat, Bar and Bat Mitzvahs, weddings, and sadly, condolences. To be able to celebrate and commemorate so many of these important life milestones together is what builds our community. (And to rely on our "extended family" in our time of need, also strengthens us.) Another lifetime at Shaarei Shomayim.

Finally, there is a rhythm that spans generations. Earlier this year we celebrated our 90th anniversary with a Night of Celebration. The entertainment was great, the decor was great, the food was great, and the event was filled with spirit and warmth. But from my perspective, the entertainment, decor, and food didn't make the event – it was each of us that "made" it. Thank you to the hard work of the 90th organizing committee, headed by Lori Disenhouse and Benny Osher, for capturing the spirit of Shaarei Shomayim and helping us celebrate together. This is another generation at Shaarei Shomayim.

I'm sure that there are a few more rhythms that I am not aware of, but there are two suggestions that I would like to make.

1) Habit: When we speak of habit, we see it in terms of doing something on a repetitive basis, perhaps even by rote. We are in the habit of living within the rhythms of our comfort: why not experience the beauty of some of the other rhythms that we have available to us? For me, over the last year I have attend the monthly *Musical Lunch and Learn*.

One thing is for certain: with all of the changes brought about by COVID-19, many of our habits will need to change. It may be uncomfortable at first, but maybe there is opportunity. I also pulled together a group of six and committed to doing the Daf Yomi every day, via podcast. Never did podcasts before, and never did Daf Yomi before either.

Whatever you might decide to try, I would suggest bringing a friend or member of your family along for the experience – it's far more powerful to experience something together than by yourself. You might be surprised, as I was, to find something that you hadn't realized you were missing.

Another habit: We so often think of Shaarei Shomayim as a building, but the rhythm of the shul – and the shul itself – is not housed at 470 Glencairn, but in the people and the connections we have between us. Over the next period of time, we have an opportunity to strengthen our community in ways (and with technology) that might be new to you. Give it a try! If you need a bit of help with the tech, there are many who can easily set you up – please reach out by phone or email, and we'll do our best to make it happen.

2) Gratitude: Whichever rhythm we look at, we owe a debt of gratitude to all who made it happen. Of course, I am referring to Rabbi Strauchler and Avital, Rabbi Shore, Rabbi Diamond, Ralph Levine, Rabbi Bergman, Chazzan Freund, and our Executive Director Toledano and her team. But I am also referring to the members of our Board, the Executive, all of our committee co-chairs, and all of our volunteers. So much of our community's energy and success comes from the time that is spent planning, organizing, promoting, attending, and following-up at each event.

We also need to recognize all of our donors, big and small. Think of the impact of Shai Abramson over the holidays, or our 90th Night of Celebration, or our beautiful (and restored) Torahs, just to name a few. We still have a mortgage to pay down, and we still need to finish some renovations (the conversion of the apartment into a multi-use space being one), but we have positive momentum.

As president, I often recognize those who make things happen at Shaarei Shomayim on behalf of the congregation as a whole. But how much more powerful would it be if we each expressed our gratitude, one-to-one? Especially in today's times, we need to reach out to our friends and family to make sure they are all right. The next time you see someone who has figuratively rolled up their sleeves, or has made a difference to you, give them the gift of your gratitude – a few words of thanks goes so very far. This is another great experience at Shaarei Shomayim – and a great habit.

ASSISTANT RABBI



Prioritizing God, Your Well Being, and the Torah Over Cultural Expectations

et's revisit a famous story in the Haggadah. Several rabbinic sages gather together to discuss the Exodus from Egypt. They talk all night long until their students remind them that they must break in time to recite the morning Shema. This story may be interpreted as an ideal to which we may aspire. "How late did your Seder go?" is a common question that we may ask one another at shul. Some of us may aspire to share divrei Torah throughout the Seder night, and to have conversations that extend until dawn.

However, there is another interpretation to the story. The 19th century Hasidic Rebbe, Yirachmiel Danziger, in his Haggadah commentary Yismach Yisrael, suggests that our Sages were swept away in the spiritual and intellectual pursuits of the Seder. Without their students interrupting them, they had almost neglected their more concrete and fundamental duties. Moreover, their students had likely retired to bed, and were thus able to recite the Shema with a renewed kavanah that their teachers may have lacked.

The different interpretations of the story are not contradictory. The second interpretation simply counters a potential misuse and abuse of the first. The Haggadah presents us with models of wisdom and devotion, but it also cautions us; the Torah cannot be properly upheld when our devotions – no matter how pure – threaten to distort our priorities. When these distortions

become cultural norms, they may be all the more difficult to withstand.

Here are five examples in which Torah values may become unintentionally distorted.

- (1) Cleaning for Pesach is a crucial element to being prepared for the chag. In addition to the prohibition of owning or eating leavened bread - chametz, the act of ridding our houses of chametz is accompanied by kabbalistic and psychological symbolism. Nonetheless, the first two mishnayot of Pesachim outline the degree to which cleaning for Pesach is reasonable. Despite the concern to remove chametz from our homes, our cleaning efforts can certainly become unreasonable. Preparation for Pesach is not equivalent to spring cleaning, where we may confuse dust for chametz, or where normally unoccupied areas of our house to become spiritually threatening territory, the dust and grime of which we may feel compelled to expunge. If our cleaning makes normal home-life a little too stressful, or if we are too exhausted from our cleaning to enjoy the Seder, it may indicate that we ought to take the intensity of our cleaning down a notch.
- (2) If some Seder participants seem tired, then we must be concerned for *gezel sheina* stealing another's sleep. According to the late posek Rabbi Shmuel Wosner, this may be intuitively understood as disregard for another's wellbeing (Shevet Halevi 7:224). My prolonging the evening's conversations, beyond the halachik deadline to eat the afikoman by midnight makes

me *meshubach*, praiseworthy. If I want to be worthy of the Haggadah's accolades at the expense of another's wellbeing, however, then there are more fundamental issues I have to address first. These issues are not only about being a considerate, caring person, but they are, moreover, issues of a halachik nature. Halacha demands a degree of mindfulness: of our own desires and needs; and to be mindful and understanding of the desires and needs of others.

- Preparing complicated expensive meals is a wonderful way to beautify the mitzvah of seudat yomtov. However, if this threatens to exhaust or overwhelm those involved with the preparations, then it threatens our capacity to fulfil the commandment of simchat yomtov (Devarim 16:14-15). If one has hired assistance with their preparations, even if they are not Jewish, it is our responsibility to ensure that they too are included in the mitzvah. Beautifying the holiday should be kept lower on our priorities than the Rabbinical (or possibly the Biblical) commandment to rest and to enjoy ourselves during chag.
- (4) It is often not easy to discern the line between *simchat yomtov* and *simchat kirso* happiness of the stomach. This is the Rambam's diplomatic reference to the prohibition against gluttony (Hilchot Yom Tov, 6:18). It is also the reason why some people take on the *minhag* to fast after chagim. The *minhag* to fast in a

Prioritizing God, Your Well Being, and the Torah...

sobering recognition of the unflattering implication behind the aphorism, "They tried to kill us, we won, let's eat." As a guest, being asked if you would like more food when you are full is an opportunity to politely decline. As a host, it is an opportunity to fulfil the mitzvah of hospitality, *hachnasat orchim*, in a more subtle way: restraining our desire to satisfy our guests when no more satisfaction is needed. Consider eating smaller or lighter meals throughout chag.

(5) Finally, the enjoyment of the holiday must be tailored to our own peculiar delights, and it must also be in partnership with Hashem. The Talmud (Beitzah, 15b) imparts the motto of Rabbi Yehoshua: Half [of yomtov] is for Hashem, and half [of the joy of yomtov] is for us. The Shulchan Aruch advances and reconstrues this principle in a phenomenal way. He writes that our happiness ought to be elevated into a form of divine service – שמחה שיש בה עבודת היוצר (Orach Chaim, 529).

The Shulchan Aruch intentionally conflates the priorities

of both ourselves and Hashem! One way we might achieve this goal is through learning, *tefillah* or *shira*; without the pressing burden of a workday, we may take advantage of the opportunity to more slowly and deliberately connect with Hashem, either at services or at home. Another way we may fulfill this union of happiness is to go out for walks; we may enjoy Hashem's nature while simultaneously caring for our bodies after fueling up on the calories of a yomtov meal.

I admit that the five examples above are cherry picked. They may not even be relevant to your personal chag experience. Nonetheless, I am hopeful that they may open avenues for thought and conversation that broadens the range of possibilities for how to celebrate chag. I also hope that this discussion increases our awareness of cultural expectations that may distract us from other, more fundamental duties in our relationships between one another and with Hashem.

Lauren, Zachy and I wish you a chag kasher v'sameach!



PRAY AND LEARN WITH DR. ELLIOTT MALAMET LAST SESSION FOR 5780



Shabbat, June 27, 2020 9:30 AM

DOWNSTAIRS MINYAN

The Four Sons Recognize Anyone?



erhaps more than any other distinct cultural group or people, Jews are very sensitive to the dangers of stereotypes. Arguably, our nation has suffered the devastating consequences of discriminatory attitudes more than any other identifiable ethnic group throughout human history. The Torah warns us multiple times against taking advantage of the most vulnerable elements in society, and articulates that our experience as suffering slaves in Egypt - demands of us to become models of ethical and humane treatment of others. There ought to be no social group who fights the fight against the negative and harmful effects of stereotypes with more vigour than the Jews.

How ironic, then, that the very holiday that was established to commemorate the enslavement of our ancestors and their subsequent liberation, seems to engender and promote the inclusion of stereotyping into the very essence of our ritual performance.

Toward the beginning of the Seder, we read from the Haggadah about four children: one wise, one wicked, one simple, and one who does not know how to ask. Each one is described in a manner that clearly distinguishes one child from the other, listing the qualities that clearly set him or her apart from the other children. No one would ever confuse the wise child with the wicked, or the simple child with the one who doesn't know how to ask a question. And more than that, the Haggadah instructs us how to react to each of these four children, almost in a formulaic manner, suggesting that there is only one way to deal with each of these children.

The online Cambridge English dictionary defines "stereotype" as: A set idea that people have about what someone or something is like, especially an idea that

Doesn't it seem odd that our Seder night ritual encourages us to create or at least accept stereotypical images of our children and families? Do all children fall neatly into one of these stereotypes? Don't the unexpected and challenging realities of our modern lives involve so much more nuance than the Haggadah allows for?

In her article entitled "Kids Don't Need to Stay 'On Track' to Succeed" in the February 2020 edition of The Atlantic, San Francisco based writer and psychologist Miriam Levine explores the nature of the path that we and our children follow that leads to success:

I've spent more than 15 years traveling the country talking to large audiences about the intersection of child development, psychology, and education. At the start of my presentation, I pull up two PowerPoint slides: One is simply a straight line on a 45-degree angle. The other is a squiggly line with multiple ups and downs that trends in an upward direction. With the image on-screen, I ask the audience to raise their hands in response to one of these two questions: "How many of you who consider yourself successful have followed the straight path? How many have followed the squiggly path?" I have asked more than 100,000 people these questions. Whatever the composition of my audience - techies from Silicon Valley, cops and teachers from middle-class neighborhoods, the highest levels of management from some of America's biggest companies - the proportion of "straight arrows" and "curious wanderers" is always the same. Straight arrows make up, at most, 10 percent of the people who consider themselves successful. The remaining 90 percent are folks who have taken risks, failed, changed course, recovered, often failed again, but ultimately found their stride.

Even if parents ascended a relatively smooth track from school to career success, it's misguided to assume that what worked for them will be right for their kids, too. (See: the parents who push their kids to apply to their alma mater, for instance.) Encouraging children to follow a linear path makes them cautious and competitive, when what they are most likely to need are curiosity, a willingness to take risks, and a talent for collaboration.

Levine argues that straight line development in life is clearly the exception, not the norm. Our lives are best graphically represented as squiggly lines, not straight ones. Each one of us most probably has a story of how a plan we thought was in place for our life and future, was unexpectedly frustrated or changed last minute.

Instead of representing static stereotypes of children, the portion of the Haggadah portraying the Four Sons, or children, is really about each of us. It describes the squiggly

The Four Sons - Recognize Anyone?

lines of our life as we grow and develop as Jews. Each one of us is a composite of these four children.

Have you ever been the "wise" one who knows more than anyone else in the room about Torah and Judaism? Have you felt that moment of pride when you realized that you understood an aspect of Jewish thought or practice, and you felt accomplished because of it? That's your "wise child" moment.

Haven't we all felt challenged, confused and at a loss because of events in our life that we can't explain or want to accept? It is in that instant when we can't figure out the reason for Hashem's decision, that we harbour questions and perhaps anger about our predicament. It's the "wicked child" within us whose voice we hear.

The world is filled with wonder – if only we want to see it. When we open our hearts and minds to the majesty, greatness and awe that fills our lives, sometimes the only question we are able to formulate from our limited human perspective is pure and simple. There is no shame in being the simple child.

There are moments in our lives when we feel helpless and bereft of control. It seems so hard to pull things together in a coherent and meaningful way. Just then, without our uttering a single word, Hashem sends someone who cares for us and loves us and knows just what needs to be done. We feel relieved, grateful, and comforted that someone else knew what words were in my heart - words that were unable to find their voice. We, indeed, are the child who doesn't even know how to ask a question.

We each are all of that. The Haggadah tells the story of our people. A story that never followed a straight line and probably will never follow a straight line. It's our people's story but it is also our personal stories. There is no stereotyping. The Haggadah encourages us to be aware that we are all complex and nuanced individuals - each yearning for that moment of wholeness we call redemption.

May that moment arrive speedily - hopefully even this Pesach! Pesach kasher v'sameach.



MARK A. GREENBERG MD. FCFP Certified Mohel

CHAG KASHER V'SAMEACH HAPPY PESACH TO THE SHAAREI SHOMAYIM KEHILLAH

For more information visit drgreenberg.ca or on Facebook Greenberg Circumcision Centre

Certified by the Vaad Harabonim of Toronto

416-702-8990 | mark@drgreenberg.ca | drgreenberg.ca

NICOLE TOLEDANO



Lifecycles

rit Milah, upsherin, Bar and Bat Mitzvah, marriage, aging and retirement, bereavement and mourning - from birth to death, our Jewish traditions and practices ensure that each of these milestones are noted in some way. As you grow up, get married and have children, you mark these occasions. You deal with death of a grandparent/parent, the birth of your children, the marriage of your children and then subsequently, the birth of your grandchildren. The cycle of life continues.

B'shaah Tovah - my first newlywed couple will be my first "producer" of grandchildren. In Parshat Noach, as Noach and his sons leave the ark - God tells us to be fruitful and multiply. When that fruitfulness is directly related to your offspring, it becomes very marked. This is what it is all about. You bring up your children the best way that you can. You hopefully provide them with a solid foundation in which to build and grow. At some point, they move on to their own lives – using the foundation that you have given them.

When confronting grandparenthood, you try to assess what it really means. Your child is now part of another - a couple. There are other players in the field - my daughter's husband's family. You already have a fair idea of what they are like while planning a wedding and get-togethers after that. But, how will they take on the mantel of "grandparent"? There is always the negotiations around who gets to have them over (most notably for the out of towners). How involved are they in the new couple's lives?

Being a "mixed" marriage, there are a few things that need to be discussed. Even announcing the pregnancy has its differences. According to some Ashkenazic customs, you don't even announce the pregnancy for at least five months.

Keeping the Ayin Harah (evil eye) away goes a long way in making these announcements. How do they deal with naming their children? Being Sephardic, my daughter is used to naming after the living. Ashkenazim (of which my sonin-law is), definitely do not. I was asked (being Ashkenazi originally) if I wouldn't mind having a granddaughter named after me. It was definitely an interesting question one which I still haven't answered @. Picking a name and what name to pick is unquestionably something that is ingrained throughout your upbringing. If they have a boy, will they place a knife under his mattress the night before the brit (again, keeping away the Ayin Harah)? Will the baby be brought on a silver tray for his brit?

For grandparents, we remain in a state of quiet happiness and prayerful optimism. We can "pooh pooh pooh, chamsa, chamsa, chamsa" (keeping away the Ayin Harah once again), but we need to let our couple make their decisions - the ones that are best for them and their future family.

B'shaah Tovah - all should proceed at the right time: the pregnancy should be smooth, the baby should be healthy, and the birth should be without complication. These are wishes for the future.

CAN YOU BE A GREETER?

We need volunteers for special Shabbatot when we have a Simcha or Scholar-in-Residence. Please contact the office at 416-789-3213.



Youth Matters

hank you to all the youth leaders, volunteers and fantastic kids for creating and participating in Shaarei Shomayim's Youth Program.

We would like to thank our Youth Director, Didi Rosenzweig, for all of her hard work enhancing our Youth Program. Didi has been instrumental in running our Shabbat and chagim programming, as well as organizing our numerous successful events. After Pesach, Didi will be moving out of the

neighbourhood to a new home, and we'd like to take the opportunity to wish her a BIG Mazal Tov on this wonderful milestone.

With that said, we'd like to give a warm welcome to our new Youth Director, Ari Karon!

Ari has worked closely with Didi over the past year in the role of Assistant Youth Director. In this role, he oversees davening and parsha learning every Shabbat. The kids are always eager to participate in Ari's creative games and are energized by his infectious spirit. Ari joined Shaarei Shomayim with extensive experience, including being a Yachad Advisor and former Rosh Eidah at Moshava Ba'ir. We look forward to Ari's continued leadership in our stellar Youth Program.

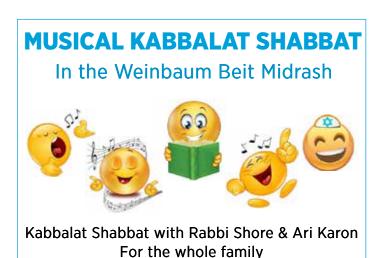
Please see the flyer below for a sneak peek of what we have in store for the spring. Chag Pesach sameach!





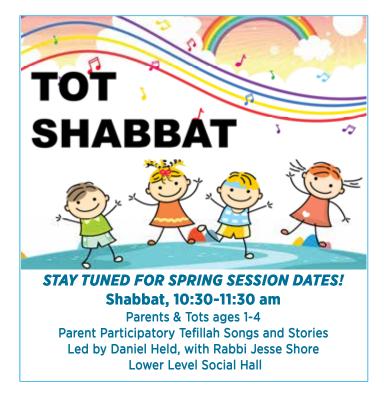
Musical Kabbalat Shabbat

f you like to sing and dance as we welcome Shabbat, then this family-friendly program is for you! The program Lefeatures stories on the parsha and readings of PJ Library® books, a joyous kiddush where all the kids gather around to sing along, and hot chocolate at the end! Our Musical Kabbalat Shabbat team works very hard to infuse our services in the Weinbaum Beit Midrash with excellent energy and heartfelt Torah. Thank you to Ari Karon, Rabbi Shore, Didi Rosenzweig and Avital Strauchler for their support, guidance and enthusiasm.



Tot Shabbat

ur program for parents and tots is booming! The two concentric circles of seats for parents and kids are always filled, though there is certainly room to add more! The program offers the educational scaffolding that our children need to familiarize themselves with the structure, the activities, and the beauty of Shabbat services. We are greatly indebted to Dan Held and to Arielle Berger, who have graciously donated their time, experience and energy to ensure that this program is a huge success!



SHAAREI SHOMAYIM B'NOT MITZVAH

Shabbat Dinner Celebration March 6, 2020 11 of Adar 5780

Trudy Allen
Galit Bell
Sarina Benaich
Ella David
Aliyah Klein
Ora Korman
Danielle Mechaly
Nava Rabinovitch
Naomi Ross
Yael Shear Yashuv
Isabel Silber
Lily Smolack
Lily Spiegel
Danielle Tepperman
Rebecca Tepperman
Naomi Weisbrod

MAY YOU EACH PARTICIPATE AND LEAD IN THE PURSUIT OF TORAH AND MITZVOT















Bat Mitzvah Program

BY AVITAL STRAUCHLER

fter a semester of text study on topics relating to female leadership in Tanach, as well as the theories of advocacy, volunteerism and tzedakah, our Bat Mitzvah program has now moved to the hands-on Chessed opportunities available to our young women. The program's goals and opportunities are the same every year, yet each group brings their unique energy and ideas, allowing for fresh life lessons.

We welcomed a guest speaker from Ve'ahavta and listened to her story of living in her car on the streets of Toronto for six months with her young son in tow. She taught us about working hard to find a way forward when faced with difficult situations. Her story was relatable and eye opening. One important lesson was the value of accepting help: the speaker spoke about opportunities to help others help themselves, and how Ve'ahavta therapy sessions and group sessions provide for those opportunities.

Yakira Begun, Yachad educator, led a fun and informative session on empathy for people who are living with disabilities. Yakira's hands-on activities showed the girls how difficult it could be when people are seen only for their disabilities and not for their capabilities. This session was a great way to prepare for our session at KCC (Kayla's Children Centre).

The girls loved getting to know the students at KCC while engaging in fun art activities. The two groups got along so well that we had a hard time ending the program!

Our Baycrest session is always the highlight of our program, thanks to Brenda Lass. The girls interacted with the residents and brought them joy. Brenda taught us about the artist Frida Kahlo, and together with the residents, we created reproductions of her artwork. The laughter and smiles from both the residents and Bat Mitzvah girls was heartwarming. Here are some quotes by the residents: "This is the best time I ever had;" "It is so nice of you to do this for us;" "The girls were darlings;" "What a treat for me."

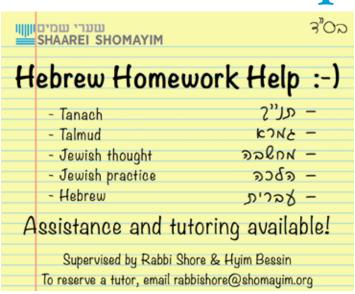
We ended our program with a challah bake with expert chef Chyla Talesnick, and shiur on Shabbat as a gift by Rifka Sonenberg, yoetzet halacha. Our celebratory dinner gave everyone a chance to share reflections in the form of a short speech. Thanks to Jennifer Ritter of Make a Wish Foundation, and Dr. Sherri Wise for their help preparing us to speak publicly. This Bat Mitzvah cohort has been so excited about all they have learned and accomplished. We look forward to celebrating their leadership, scholarship and kindness, as they become an integral part of our community.





Hebrew Homework Help

uggling a dual curriculum can be tough on our kids. It is often a stressful but nonetheless an ambitious lifestyle choice to be dedicated to our unique spiritual heritage, while also dedicating ourselves to the larger world. Therefore, we have taken on an ambitious new project. Our Night Seder on Wednesdays has expanded to offer kids additional support with their Jewish studies, from as early as first grade to as late as high school and even university. We have also gotten requests to accommodate parent-child learning at shul. Whatever opportunities there are to learn about Torah and Judaism with your child, from whatever school your child may attend, these are welcome opportunities in our Beit Midrash. We will also work to set you up with a capable tutor to meet your and your child's needs. Join us for a warm learning experience and for vegetarian, gluten free chulent! Please contact rabbishore@shomayim.org for details.





Teen Minyan

ARI RUBIN

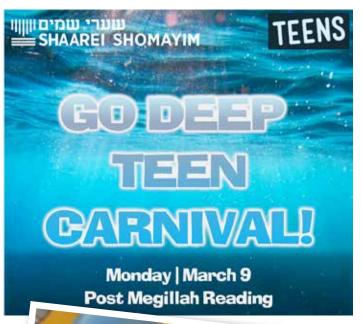


SERENA RUBIN



hank you to the Teen Minyan participants for the beautiful reading of Megillat Esther on Purim. *Yshar Karlanda*







21

COMING SOON TO NIGHT SEDER

Ancient Texts





MODERN DILEMMAS

A new series with Rabbi Sammy Bergman exploring contemporary challenges from a Torah perspective.

Open to men and women.

Wednesdays at 7:30 PM beginning January 8th Shaarei Shomayim 470 Glencairn Avenue













BEIT MIDRASH ZICHRON DOV AND SHAAREI SHOMAYIM CONGREGATION PRESENT AN ON-LINE

YOM HA'ATZMAUT LEARNATHON

ONLY ON ZOOM - https://bit.ly/yomathon SUNDAY MAY 3, 10:00 AM - 12:00 PM

10:00 AM, RABBI SAMMY BERGMAN TANACH: EZRA'S MEDINAH AND THE CHALLENGE OF BUILDING A STATE

10:30 AM, RABBI ALEX HECHT PRAYER: WHY DO WE RECITE HALLEL?

11:00 AM, RABBI MORDECHAI TORCZYNER ZIONISM: RAV KOOK'S POETRY OF REDEMPTION

11:30 AM, EZER DIENA HISTORY: YOM HA'ATZMAUT THROUGH THE LENS OF A 1952 BOOK BAN

OPEN TO ALL, FREE OF CHARGE















Zeifmans LLP, BAYT, Shaarei Shomayim and Beit Midrash Zichron Dov present

A BUSINESS ETHICS **LUNCHTIME SERIES** The Ethical Challenge

12:30 PM Wednesdays ZOOM-only: https://bit.ly/bmlunches

MAY 6, RABBI SAMMY BERGMAN No Good Deed: Liability in Pro Bono Work

May 13, RABBI MORDECHAI TORCZYNER Kosher Fundraising: The Ethics of the Non-Profit Ask

MAY 20, RABBI ALEX HECHT The Selfish Citizen? The Ethics of Aggressive Tax Avoidance

 Topics eligible for CPD Credit -Open to all; No advance registration needed; Bring your own lunch! Information: info@torontotorah.com

שערי שמיםוןן SHAAREI SHOMAYIM

















The Nusbaum Family Medical Ethics Institute of Beit Midrash Zichron Dov presents

MEDICAL ETHIC

DENTAL EMERGENCIES ON SHABBAT

How does Judaism balance Shabbat observance and medical needs?

with Rabbi Mordechai Torczyner 7:00 - 8:30 PM Monday May 11, 2020 Only via ZOOM: https://bit.ly/cmedental

Men and women are welcome / Open to non-physicians No advanced Jewish knowledge required / There is no charge, For information, call 416-783-6960 or email info@torontotorah.com.



This Group Learning program meets the certification criteria of the College of Family Physicians of Canada and has been certified by Continuing Professional Development, Faculty of Medicine, University of Toronto for up to 1.5 Mainpro+ credits.

This event is an Accredited Group Learning Activity (Section 1) as defined by the Maintenance of Certification Program of the Royal College of Physicians and Surgeons of Canada, approved by Continuing Professional Development, Faculty of Medicine, University of Toronto up to a maximum

שערי שמיםווווו SHAAREI SHOMAYIM













The Power of the Question



n the night of the Seder, many of the rituals we perform were designed to pique our children's curiosity. The customs of Karpas (Pesachim 114b), stealing the Afikoman (Pesachim 109a), and frequently lifting the Seder plate (Tosafot Pesachim 114a), were all primarily instituted to encourage children to ask questions. The Mishna (Pesachim 116a) even provides us with "Mah Nishtana," a text of questions for the children to ask.

This approach of formally incorporating perplexing rituals to stimulate our children's curiosity always bothered me. Real questions are engendered by genuine curiosity. Haven't we defeated the entire purpose of questioning by providing our children with a script? Furthermore, the children have often asked the same questions numerous times over previous years. They come to the Seder with prepared materials from school, and have been taught exactly what to say and when to say it. What then is the purpose of these customs?

Finally, the very idea of performing certain rituals solely to encourage the questioning of our children raises another difficulty. What is the true answer to the questions? When we dip the Karpas, and our children ask "why," are we meant to answer: "because I wanted you to ask?!"

Rabbi Yosef Shalom Eliashiv (comments to Pesachim 116a), provides an important approach to this quandary. Rabbi Eliashiv writes that our goal on the Seder night is to get our children to care. Even if they have already been taught the answer, when our children ask - it indicates that they want to be a part of our conversation. Rabbi Eliashiv notes that even two Torah scholars are obligated to ask each other the questions of the Seder night. The purpose of questioning clearly isn't only to get an answer, but also to start a conversation.

The questions of the Seder night connect us to the conversation of our ancestors. Our questions demonstrate that we still have a sincere desire to engage with the issues and problems that our nation has dealt with for centuries. When our children ask "Mah Nishtana" we feel that something powerful is happening. We get the sense that despite the changes in place, time, and circumstance - we are faithfully continuing the tradition of the Jewish People who left Egypt, the protagonists of our Seder night story.

Perhaps, therefore we sing the "Mah Nishtana." Rabbi Yaakov Halevi Molin writes (Maharil on the Haggadah) that "Mah Nishtana" should be recited with "a beautiful tone to praise the master of all." We praise God by showing that we still ask, and that we continue to launch ourselves into conversations about our nation, our exile, and our redemption. May we continue to carry on the discussion which began on a Passover in Egypt thousands of years ago, and ask both because we want to know, and because we want to question.

WE'RE HERE TO SERVE YOU BETTER!

Did you know that you can now make donations, sponsor kiddushim / breakfasts, make a payment on your account, etc. online - right from our website, anytime you want! You can also access your account from our web portal. Please call the office to get this access.

Donate, sponsor, and make a payment on account shomayim.org/payment.php

HEAD OF SCHOOL NETIVOT HATORAH





The Freedom to Change

ost of the literature about developing culture in schools begins with the assumption that the educational leader has inherited an existing culture, and is working to change it. It's rarely about someone founding a new institution, or creating a new culture from scratch. This is not surprising, given that most educational leaders are not founders of institutions, but inherit and build on the hard work of others. And, yet, it means always thinking about future school change with an eye towards how the past created the present moment of one's school, and the vision of where one wants to move toward.

Rav Kook contrasts this idea with a fascinating discussion about why the Jews rushed out of Egypt (בחפזון). We are told that the Jews couldn't wait for the dough to rise because they had to rush out of Egypt, and so just like they did, we eat matzah today. Not only this, but we must mention this rushing (ולא יכלו להתמהמה) in the Haggadah as the reason for eating matzah. Some commentators similarly say the reason the Korban Pesach is roasted is because it's the fastest way of cooking meat. Why, Rav Kooks asks, do we focus so much on how quickly they left? And further – why is this "rushing" something that we, as Jews today, are meant to remember as part of the Exodus? Why does it matter to us if they rushed out or not? Shouldn't the emphasis of remembering that God took them out of Egypt be enough? Why is the rushing out relevant?

Rav Sabato expands on Rav Kook's response and offers the following explanation, which provides deep insight into how

Compliments of

GESMA PRINTING

9O5-764-6O17 gg.print.gg@rogers.com we create culture, and why culture change is so complicated. Rav Sabato notes that most cultural change happens gradually, or in the context of nations, with a new nation influenced by the older nation from which it has emerged. For example, while the United States fought and won a revolution in 1776, its values clearly came from the English tradition from which it emerged. In this sense, it was only a partial revolution (there are many other such historical and political examples – but I only have three paragraphs!). Now, this could have happened to the Jews leaving Egypt as well. They could have taken aspects of Egyptian culture along with them as they made their transition from slavery to freedom; they could have approached culture change as any nations do, and as we do and schools often do - looking forward, with an eye to the present culture, while incorporating change from the past even with its challenges. However, God wanted Bnei Yisrael to create something new and radically different – not an Egyptian cultural derivative. Rav Kook pointedly says, "He (God) took them out in a moment... until all at once they transformed from lowly slaves to a nation with a divine culture and a transcendent set of values. Here was born a nation in one moment. The hand of God did this to establish Israel as a nation... that wouldn't have the influence of any other nation" (Olat Rayah, Commentary on Haggadah). For God's revolution to truly take effect, it needed a completely fresh start. And so, at the very moment of freedom, the Jews had to be rushed out so as not to bring with them any of the traditions and cultural norms from Egypt.

An interesting question that we can ask ourselves is when we seek change, do we make a clean break, as the Jews did in Egypt? Or do we build on the preexisting values that we sometimes inherit? We learn a deep lesson about what a radical experiment the Torah was and is, as Rabbi Jonathan Sacks writes about so eloquently in his book *Radical Then, Radical Now.* This is something we often forget as a religion grounded in so much tradition.

May we all have a *chag kasher v'sameach*, and find an opportunity to embrace the spirit of change that Hashem has given us through our re-telling the story of our leaving Egypt.

Thinking Torah

ur discussion group has grappled with the very difficult topic of why God permits evil and suffering in the world. We discussed two possible approaches: theodicy and anti-theodicy. One of the essays we read to that effect was authored by Prof. Jim Diamond, Chair of Jewish Studies at the University of Waterloo. In the essay, Prof. Diamond analyses a collection of homilies by Kalonymus Kalman Shapira (the Aish Kodesh), whose theology was impacted by the horrors of the 1940s. We were honoured to have Prof. Diamond visit our group to field our questions, and to discuss his analysis in greater detail. We are so grateful to Ralph Wintrob, who connected us with Prof. Diamond.

Team up with Thinking Torah and recommend a topic for study and discussion; email RabbiShore@shomayim.org!



Thinking Torah

Rabbi Shalom Carmy



CHABURAH WITH RABBI SHORE WEDNESDAYS • 4:00-5:00pm WEINBAUM BEIT MIDRASH

Our class uses thought-provoking passages and essays from this erudite and eclectic educator as a springboard for conversation.

To join us, email: RabbiShore@Shomayim.org

שערי שמיםוווווו SHAAREI SHOMAYIM



The Cultural and Entertainment Committee Presents

A SUMMER HISTORY SERIES 2020 Presented by Historian GERALD ZIEDENBERG Wednesdays at 7:30 pm

July 8 | The Capture and Trial of Adolf Eichmann

July 15 & 22 | A Jewish Family's Journey through the 20th Century

One part of the family stays in Eastern Europe, another emigrates to

Palestine, and the third emigrates to the US.

A two-part series

August 5 | The Assassination of Yitzhak Rabin:
A Moment that Changed Israel's History Forever

August 12 | Ehud Barak: The Life Story of Israel's Most Decorated Soldier

August 19 | The Trial of Julius & Ethel Rosenberg

In 1951, Julius and his wife Ethel were tried and convicted of espionage for providing the Soviet Union with classified information.

They were executed in 1953. Their trial remains controversial today.

Special seating available for singles for a post lecture discussion and coffee/tea.

Members: Free with a smile; Non Members: \$3.99 and a smile Coordinators: Sandra & Jerry Genesove

Entertainment & Cultural Committee

BY SANDY AND JERRY GENESOVE. COORDINATORS

his past March, we celebrated Judaism and music in our annual Cavalcade of Stars, which was a great

This summer, we are thrilled to welcome back Gerald





PESACH S	SCHEDI	JLE 2020 - 5780
Tuesday April 7 / 13 Nisan	After 8:22 pm	Search for Chametz
Wednesday April 8 / 14 Nisan	5:41 am	Fast begins
Fast of the First Born	8:00 am	Online Siyum for First Born: Masechet Gittin
Erev Pesach	11:08 am	Chametz may be eaten until this time
First Seder	12:14 pm	Chametz must be burned and nullified by this time
	6:15-7:45 pm	Online Seder Experience (for those who will be alone and unable to participate in a Seder) Eiruv Tavshillin
	7:35 pm	Candle Lighting (earliest 6:32 pm)
	After 8:30 pm	First Seder begins
Thursday April 9 / 15 Nisan First Day Pesach / Tefillat Tal	1:18 am	Afikoman eaten before this time We say <i>mashiv haruach</i> for the last time this season during Shacharit.
Count Omer 1 after Maariv	8:34 pm	Candle lighting after this time
	After 8:34 pm	Second Seder begins
Friday April 10 / 16 Nisan	1:18 am	Afikoman eaten before this time
Second Day Pesach	6:34 pm	Earliest Candle Lighting
Count Omer 2 after dark	7:37 pm	Candle Lighting
Shabbat April 11 / 17 Nisan Shabbat Chol Hamoed / Shir Hashirim Count Omer 3 after Maariv	8:45 pm	Online Havdallah
Sunday April 12 / 18 Nisan	8:30 am	Online Hallel
Chol Hamoed/Count Omer 4 after Maariv	7:45 pm	Online Mincha & Maariv
	8:15 pm	Online <i>Tehillim</i> and Dvar Torah
	8:00 pm	Online Women's Megillah Reading: Shir Hashirim*
Monday April 13 / 19 Nisan	8:30 am	Online Hallel
Chol Hamoed/Count Omer 5 after Maariv	7:45 pm	Online Mincha & Maariv
	8:15 pm	Online <i>Tehillim</i> and Dvar Torah
	8:45-9:30 pm	Online Chol Hamoed <i>Kumzitz</i> with Chazzan Freund
Tuesday April 14 / 20 Nisan	8:30 am	Online Hallel
Chol Hamoed / Erev Chag	6:37 pm	Earliest Candle Lighting
Count Omer 6 after Maariv	7:42 pm	Candle Lighting
Wednesday April 15 / 21 Nisan 7 th Day Pesach/Count Omer 7 after Maariv	8:42 pm	Candle Lighting
Thursday April 16 / 22 Nisan 8 th Day Pesach/Count Omer 8 after Maariv Yizkor	9:00 pm	Online Havdallah

The services and programs above can be accessed online and over the phone.

Please follow the instructions below to join in a few minutes before the start time of each program:

- Logging into Zoom at https://zoom.us/j/8568596785
- Calling +1 647 558 0588, Meeting ID: 856 859 6785

^{*}The Online Women's Megillah Reading: Shir Hashirim can be accessed on Zoom with the following coordinates: https://zoom.us/j/851447295 or call +1 647 558 0588 Meeting ID: 851 447 295.





SHAAREI SHOMAYIM שערי שמים

MAY 2020

בהר-בחוקותי במדבר Suest Speaker Julia Koschitzky 9:38 pm Shabbat/Chag End lyyar/Sivan 5780 Count Omer 45 after Maariv Count Omer 38 after Maariv 11:00 am Yizkor (approx) 9:30 pm Shabbat Ends 9:22 pm Shabbat Ends Shabbat Mevorchim 9:00 am Shacharit 9:00 am Shacharit 8:45 am Shacharit 8:05 pm Mincha 8:20 pm Mincha 8:15 pm Mincha Megillat Ruth II Shavuot 22 29 lyyar Parsha Parsha 29 7 Sivan 7:00 & 7:45 am Shacharit Count Omer 37 after dark Count Omer 44 after dark Yom Yerushalayim Friday 8:18 pm 88 (7:05*) 8:45 am Shacharit 8:32 pm 88 (7:16*) 8:25 pm 88 (7:11*) 7:00 pm Mincha 7:00 pm Mincha 7:15 pm Mincha I Shavuot 21 28 lyyar 21 lyyar 28 6 Sivan Count Omer 43 after Maariv 6:55 & 7:45 am Shacharit 6:55 & 7:45 am Shacharit 8:40 pm Mincha, Shiur & Tikkun Layl Shavuot Thursday 8:31 pm 66 (7:16*) Eiruv Tavshillin Erev Shavuot 27 5 Sivan 20 27 lyyar Count Omer 42 after Maariv 7:00 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit Count Omer 49 after Maariv Wednesday 19 26 lyyar 26 4 Sivan 6:55 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit Count Omer 47 after Maariv Count Omer 48 after Maariv Count Omer 39 after Maariv | Count Omer 40 after Maariv | Count Omer 41 after Maariv 7:00 & 7:45 am Shacharit 12:00 pm Lunch & Learn Tuesday 25 3 Sivan 18 25 lyyar 8:30 am Shacharit Monday Statutory Holiday Sun - Thurs: Mincha 8:25 pm, Maariv 8:50 pm Sun - Wed: Mincha 8:30 pm, Maariv 8:55 pm 17 24 lyyar 24 2 Sivan Count Omer 46 after Maariv Sun Mincha 8:40 pm Maariv 9:05 pm 8:30 am Shacharit 8:30 am Shacharit 8:30 am Shacharit Sunday Rosh Chodesh 23 lyyar 8 Sivan Sivan

*Earliest time for this activity.



Sivan/Tammuz 5780

JUNE 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	9 Sivan	10 Sivan 2	2 11 Sivan 3	3 12 Sivan 4	4 13 Sivan	5 14 Sivan 6
	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit	n Shacharit
						Parsha
						f the Living Shabb
	Mon - Thurs: Mincha 8:40 pm. Maariv 9:05 pm	m. Maariv 9:05 pm			7:15 pm Mincha	8:25 pm Mincha
					8:37 pm 66 (7:21*)	9:44 pm Shabbat Ends
7 5 5 5 5 5 5	7 16 6000	9 17 Chan	01 00 Chan	10 10 chess		12 21 Chann
Chacharit	7.45 am Chacharit	7.45 am Chachauit	7.45 am Chacharit	7.45 am Chacharit	7.45 am Chachaeit	Chacharit
6.50 am shacharit	0.33 & 7.43 am shachafil	7.00 & 7.43 am shacharit	7.00 & 7.45 dm Shacharit	0.33 & 7.43 dm snachdrit	7.00 & 7.45 am shacharit	
						בהעלתך Parsha
						Graduation & Youth
Sun - Thurs: Mincha 8:40 nm Maariv 9:05 nm	m Maariy 0-05 nm				7-15 pm Mincha	8:30 pm Mincha
					8:41 pm 68 (7:24*)	9:48 pm Shabbat Ends
22 Sivan 14	14 23 Sivan 15	15 24 Sivan 16	16 25 Sivan 17	17 26 Sivan 18		19 28 Sivan 20
1 Shacharit	7:45 am Shacharit	7:45 am Shacharil	7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit	t Mevorchim
		12:00 pm Lunch & Learn				9:00 am Shacharit
						שלח
						Culon Decum
						SIN DI. EIIGA BIOWII
Sun - Thurs: Mincha 8:45 pm, Maariv 9:10 pm	m, Maariv 9:10 pm				7:15 pm Mincha	8:30 pm Mincha
					8:44 pm 88 (7:27*)	9:51 pm Shabbat Ends
29 Sivan 21	21 30 Sivan 22	1 Tammuz	23 2 Tammuz 24	24 3 Tammuz 25	25 4 Tammuz 26	26 5 Tammuz 27
8:30 am Shacharit	I Rosh Chodesh	II Rosh Chodesh	7:00 & 7:45 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
	6:45 & 7:45 am Shacharit	6:45 & 7:45 am Shacharit				קרח Parsha
						9:30 am Pray & Learn
					7.00 mm 145 mm	1
Sun - Inurs: Mincha 6:50 pm, Maariv 9:15 pm	m, Maariv 9:15 pm				7:15 pm Mincha	6.55 pm Mincha
					8:45 pm 66 (7:28*)	9:51 pm Shabbat Ends
6 Tammuz 28	28 7 Tammuz 29	29 8 Tammuz 30				
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit				
Sun - Tues: Mincha 8:50 pm, Maariv 9:15 pm	n, Maariv 9:15 pm					

*Earliest time for this activity.

SHAAREI SHOMAYIM

JULY 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			9 Tammuz	10 Tammuz 2	2 11 Tammuz 3	3 12 Tammuz 4
			Canada Day	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
			8:30 am Shacharit			חקת-בלק Parsha
			Wed - Thurs: Mincha 8:50 pm, Maariv 9:15 pm	, Maariv 9:15 pm	7:15 pm Mincha	8:30 pm Mincha
					8:44 pm 88 (7:27*)	9:49 pm Shabbat Ends
13 Tammuz 5	5 14 Tammuz 6	6 15 Tammuz 7	7 16 Tammuz 8	8 17 Tammuz 9	9 18 Tammuz 10	10 19 Tammuz 11
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	Tzom Tammuz	7:00 & 7:45 am Shacharit	9:00 am Shacharit
		12:00 pm Lunch & Learn		4:24 am Fast Begins		Parsha on19
				6:45 & 7:45 am Shacharit/		
				Slichot		
			7:30p Summer History Series	8:25 pm Mincha		
Sun - Wed: Mincha 8:45 pm, Maariv 9:10 pm	n, Maariv 9:10 pm			9:15 pm Maariv	7:15 pm Mincha	8:30 pm Mincha
				9:36 pm Fast Ends	8:41 pm 88 (7:25*)	9:46 pm Shabbat Ends
20 Tammuz 12	21 Tammuz 13	22 Tammuz 14	23 Tammuz		16 25 Tammuz 17	26 Tammuz 18
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	Shabbat Mevorchim
						9:00 am Shacharit
						מטות-מסעי Parsha
			7:30p Summer History Series			
Sun - Thurs: Mincha 8:40 pm, Maariv 9:05 pm	m, Maariv 9:05 pm				7:15 pm Mincha	8:25 pm Mincha
					8:37 pm 88 (7:22*)	9:40 pm Shabbat Ends
27 Tammuz 19	19 28 Tammuz 20	20 29 Tammuz 21	21 1.Av 22	22 2 AV 23	23 3 Av 24	24 4Av 25
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	Rosh Chodesh	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
			6:45 & 7:45 am Shacharit			Shabbat Chazon
						דברים Parsha
			7:30p Summer History Series			
Sun - Thurs: Mincha 8:35 pm, Maariv 9:00 pm	m, Maariv 9:00 pm				7:15 pm Mincha	8:15 pm Mincha
					8:30 pm 88 (7:17*)	9:33 pm Shabbat Ends
5 Av 26	26 6 4 7 27	27 7 AV 28	28 8Av 29	947 30	30 10 Av 31	
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	Tisha B'Av	7:00 & 7:45 am Shacharit	
			Erev Tisha B'Av	7:00 am Shacharit & Kinot		
				2:30 pm Mincha		
			8:43 pm Fast Begins	8:10 pm Mincha		
Sun - Tues: Mincha 8:30 pm, Maariv 8:55 pm	n, Maariv 8:55 pm		8:35pm Mincha followed by	9:05 pm Maariv	7:00 pm Mincha	
			Maariv, Eicha & Kinot	9:23 pm Fast Ends	8:23 pm 66 (7:11*)	

"Earliest time for this activity.

AUGUST 2020

SHAAREI SHOMAYIM

Av/Elul 5780

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						17.42
						9:00 am Shacharit
						Shabbat Nachamu
						ואת barsha
						8:10 pm Mincha
						9:24 pm Shabbat Ends
12 Av 2	2 13 Av 3	3 14 Av 4	4 15 Av 5	5 16 4v 6	6 17 4v 7	18 Av 8
am Shacharit	Holiday	& 7:45 am Shacharit	& 7:45 am Shacharit	& 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
	8:30 am Shacharit					עקב Parsha
			7:30p Summer History Series			
Sun - Thurs: Mincha 8:20 nm Maariy 8:45 nm	m Maariv 8:45 nm				7:00 pm Mincha	8-00 nm Mincha
OTO DIDILLI CIDILLI IIDO					8:14 pm 88 (7:04°)	0:13 pm Shabbat Ende
					(to () o a m	III SIIGNNGC EIIGS
	9 20 4v 10	21.Av II		23 Av		14 25 Av 15
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	Shabbat Mevorchim
		12:00 pm Lunch & Learn				9:00 am Shacharit
						ראני Barsha
			7:30p Summer History Series			
Sun - Thurs: Mincha 8:10 pm, Maariv 8:35 pm	m. Maariv 8:35 pm				7:00 pm Mincha	7:50 pm Mincha
					8:04 pm \$\$ (6:55*)	0:02 nm Chabbat Ends
					(costs) as und costs	and and and and
	16 27 Av 17		29 Av 19	30 Av 20	1 Ehul	21 2 Elui 22
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	I Rosh Chodesh	II Rosh Chodesh	9:00 am Shacharit
				6:45 & 7:45 am Shacharit	6:45 & 7:45 am Shacharit	Parsha DIOSIW
			7:30p Summer History Series			
Sun - Thurs: Mincha 8:00 pm, Maariv 8:25 pm	om, Maariv 8:25 pm			Begin L'David Hashemori	7:00 pm Mincha	7:40 pm Mincha
				v'yishi at Maariv	7:53 pm ôô (6:46*)	8:50 pm Shabbat Ends
3 Elul 23	23 4 Elui 24	24 5 Elui 25	6 Elul 26	7 Elul	27 8 Elui 28	9 Elul 29
8:30 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
						cי תצא Parsha
Sun - Thurs: Mincha 7:45 pm, Maariv 8:10 pm	m, Maariv 8:10 pm				7:00 pm Mincha	7:25 pm Mincha
					7:41 pm ŝŝ (6:37*)	8:37 pm Shabbat Ends
10 Elul 30 8:30 am Shacharit	30 11 Elu/ 6:55 & 7:45 am Shacharit					
Sun - Mon: Mincha 7:35 pm, Maariv 8:00 pm	n, Maariv 8:00 pm					
						carriest time for this activity.





Elul 5780/Tishrei 5781

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
We are planning two Slichot services on Motzei Shabbat &	ervices on Motzei Shabbat &	12 Elui 1	13 Elul 2	2 14 Elui 3	3 15 Elui 4	4 16 Elui 5
early Sunday, September 12 &	early Sunday, September 12 & 13. Their times will be included 7:00 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit 9:00 am Shacharit	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
in the High Holiday bulletin.						cי תבוא Parsha
		Tues - Thurs: Mincha 7:35 pm, Maariv 8:00 pm	m, Maariv 8:00 pm		7:00 pm Mincha	7:15 pm Mincha
					7:29 pm 88 (6:26 pm)*	8:25 pm Shabbat Ends
17 Elul 6	6 18 Elui 7	7 19 Elui 8	8 20 Elui 9	9 21 Elui 10	10 22 Elui 11	11 23 Elui 12
8:30 am Shacharit	Statutory Holiday	7:00 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit 6:55 & 7:45 am Shacharit 7:00 & 7:45 am Shacharit 9:00 am Shacharit	6:55 & 7:45 am Shacharit	7:00 & 7:45 am Shacharit	9:00 am Shacharit
	8:30 am Shacharit					ניצבים-וילך Parsha
						Guest Speaker Robert Wexler
						7:00 pm Mincha
						8:11 pm Shabbat Ends
Sun - Thurs: Mincha 7:20 pm, Maariv 7:45 pm	m, Maariv 7:45 pm				7:00 pm Mincha	Time TBD Earlier Slichot
					7:16 pm 88 (6:16 pm)*	Time TBD Later Slichot
This calendar only displays	This calendar only displays the Zmanim for the partial month, since the remainder will be published in the next bulletin.	nonth, since the remainder	will be published in the next	bulletin.		*Earliest time for this activity.

You can view our full calendar of services and events at

shomayim.org/calendar

Chessed Committee

he volunteers of the Chessed Committee are a dedicated group of people, providing support to our shul members in times of need and in times of *smachot*. We reach out to members who are isolated, have health challenges, or busy with a new addition to their family – many of them appreciating a Shabbat meal, a short visit or a phone call.

This past Purim, a group of volunteers assembled and delivered Mishloach Manot to our members. Our group enjoyed seeing the smiling and appreciative faces of the recipients.

We would like to remind our members of the Chessed Committee's hospitality (*Hachnasat Orchim*) initiative. When contacted by potential visitors to our community, we are asking them for information about themselves so that we can match them with appropriate families in terms of age, eating requirements etc. If you are able to invite guests in need of hospitality, please fill out the form at: shomayim.org/form/providehospitality.

Please contact Dalya Hakimi, Chessed Committee Co-chair at chessedhotline@shomayim.org, if you are able help out by placing guests with potential hosts.

We hope to continue to bring cheer to those who are infirmed in the hospital or at home, offering condolences and sympathy to houses of mourning, and rejoicing in happy occasions.





Walkie Talkies

e've had some cold winter days. Thanks to the climate controlled vastness of Yorkdale Shopping Centre, the weather has not stopped the Walkie Talkies from their weekly walks. Each lap around the perimeter of the mall is approximately one kilometer. And the cafe where we rest and talk community and Torah offers us free ice waters.

We've begun two new initiatives. When we find our tables and gather our chairs together, we first discuss what is happening in the community, from events at Shaarei Shomayim or other shuls, to where we can find Shmurah Matzah at an affordable price, to the next location of the Kosher Pickle food truck! In the remaining time, our talks shift to Torah topics in which we try to link the present discussion with last week's discussion. This creates an organic progression of our thoughts, enabling us to share contributions or questions to the discussion that may have arisen from our last gathering.

To join us for some walking in preparation for spring, and take part in the conversation, please email RabbiShore@shomayim.org!



LET'S MAKE OUR SHUL WARM AND HOSPITABLE

We are looking for members who can host young singles, new members or visitors for Shabbat and Yom Tov meals. We would like to make sure that every person who comes to our shul has a place to go. If you are interested, please fill out the online form at shomayim.org/form/providehospitality, or contact the shul office.



SPRING / SUMMER 2020 **MUSICAL LUNCH & LEARN**



Tuesdays May 19 June 16 July 7 **August 11** 12:00 pm

Celebrate spring and summer with Live Music Songs Food Friends Divrei Torah

\$10/person | To register call the office at 416-789-3213

To request and/or dedicate songs contact Rabbi Shore at RabbiShore@shomayim.org

470 Glencairn Avenue | Toronto, ON M5N 1V8 | Tel 416-789-3213 | Fax 416-789-1728 WWW.SHOMAYIM.ORG

Musical Lunch & Learn

nce a month we come together for pizza and wraps, song and Torah. Our Musical Lunch and Learn is an opportunity for many of us to enjoy music followed by learning, or to focus on a Shabbat Zemer and to better appreciate its poetry. We also sing Israeli, English and Yiddish songs, accompanied by Rabbi Shore on the guitar and Randall Craig on the piano. We are working on special booklets which will be available to participants. The booklets

include Shabbat songs and other Jewish-themed music, with the Hebrew lyrics translated and transliterated in an easy to read presentation. In our next sessions, we plan on focusing on Birkat Hamazon, with a more intimate focus on the text's language, themes and message.

You can register for the next Lunch and Learn by emailing lifecycle@shomayim.org, or by calling the shul office.



YOUR SOURCE FOR PREMIUM QUALITY FRESH & PREPARED PASSOVER FOODS

BEEF • VEAL • LAMB • POULTRY

Let our people take care of your people so you can enjoy your Seder without being a *slave*

WWW.TORONTOKOSHER.COM

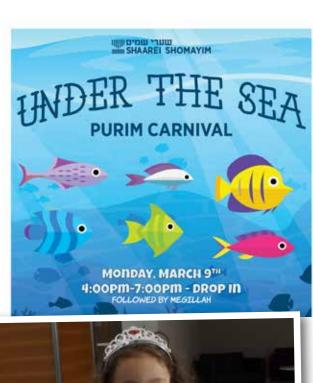


416.789.5333 3459 BATHURST STREET



PURIM KIDS CARNIVAL









PURIM KIDS CARNIVAL

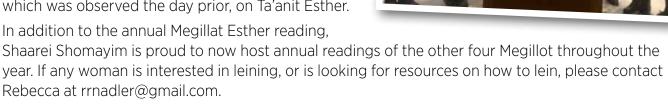




WOMEN'S MEGILLAH READING - PURIM

On Purim morning, 72 women and girls gathered in the Sharp Sanctuary to read from Megillat Esther. A long standing program at Shaarei Shomayim, the event consistently brings new women in as both attendees and readers!

As always, thank you to Rebecca Rotenberg-Nadler for organizing this year's readers, and for speaking with the crowd about International Agunah Day, which was observed the day prior, on Ta'anit Esther.





PURIM SEUDAH

Our Purim Seuda was truly out of this world! It was a sci-fi fan's dream. Who knew that delicious Italian food could be seamlessly represented as food from alien planets with space themed names! The presentation was fun and the party music included obvious must-haves like David Bowie's Space Oddity. Attendees who were less into sci-fi confessed that the space-themed ice breakers and party games were lots of fun and brought tons of laughs. To top it all off, the Purim Shpeil blended themes from Megillat Esther, Star Trek and Star Wars. The audience was in for a surprise, as they were also creatively included in the play!

If you want to join our team of party planners or script writers for next year's Seudah, please email RabbiShore@shomayim.org!





SHABBAT SHIRA

We concluded Shabbat Shira with a soulful and uplifting Melaveh Malka. The singing was purposeful, the stories and insights were inspiring, and the soup, hot chocolate and cakes afterwards were hot and scrumptious. We had over 60 participants, from youth to seniors, and many stayed a while afterwards to nosh and schmooze. Thank you to Rabbi Diamond and Rabbi Bergman for their contributions of divrei Torah and stories. Thank you to our Chazzan Chaim Freund, who enhanced our singing with his musical skills on the keyboard, and for teaching us a delightful *niggun*!

These wholesome events do not have happen only on Shabbat Shira. If you and your friends would like to participate in a Kumzitz, a Melaveh Malka, or a musical Seudah Shlishit, please contact RabbiShore@Shomayim.org. You may also consider dropping in on our monthly Musical Lunch and Learn program!



שערי שמיםוו||||| SHAAREI SHOMAYIM



MOTZEI SHABBAT SHIRA FEBRUARY 8, 2020 AT 8:00 PM

A Soulful Evening of Song & Inspiration

With Rabbis Jesse Shore, Elliott Diamond,
Sammy Bergman; and
Ba'al Tefillah Chaim Freund.

Soup, hot drinks and desserts will be served.

Free for all.









170 Glencairn Avenue | Toronto, ON M5N IV8 | Tel 416-789-3213 | Fax 416-789-1728





PURIM AT BAYCREST

On Purim, Rabbi Strauchler visited Baycrest to read Megillat Esther for shul members.

UNIVERSITY VISITS

On Thursday, January 30, Rabbi Strauchler travelled to visit with Shaarei Shomayim students and their friends at the University of Western Ontario, London, ON and on Tuesday. February 25, at Queen's University, Kingston, ON.

Rabbi Strauchler presented shiurim and discussions at Chabad Western and Queen's, as well as brought dinner from Toronto. Thanks to Rabbi Mordechai and Nechamie Silverberg and Rabbi Sruly and Esti Simon for hosting.







TU B'SHEVAT SEDER

Shaarei Shomayim teamed up with Beth Lida to organize a Tu B'Shevat Seder that was fun and informative. We explored some rational and mystical understandings of humanity's place in nature. We talked about our multifaceted spiritual relationship with the natural world: as inheritors, masters and stewards.

One of the participants, Gale Borison-Soken, drawing from the Midrash, articulated the idea in this way: "If we see our role as masters of the earth as a unique opportunity to truly serve and care for the planet, its creatures, and its resources, then we can reclaim our

status as true stewards of the world, as God intended us to be and raise our new generations in an environment much closer to that of Eden."

Delicious wine and fresh fruit were served. The standard expectation of refreshments that usually accompany a program was elevated into a more mindful experience of partaking in the sensations and blessings of consuming Hashem's gifts. Thank you so much to Rabbi Josh Schwartz, who generously offered Beth Lida's study hall, and facilitated the evening.

שערי שמים וווווו SHAAREI SHOMAYIM SHAREI SHOMAYIM WHERE KIDS MATTER Young Families







CONCERT & CRAFTS WITH RABBI B









YIZKOR MEMORIAL BOOK

Dear Friends,

We are now in the planning stages for our 2020/5780 Yizkor Memorial Book. Shaarei Shomayim's Yizkor Book has been an important part of our community's remembrance of loved ones and observance of the Yizkor prayer for a few decades. Published every Shavuot, the book contains the prayers recited during memorial and remembrance services, and the names of the departed in whose memories we recite Yizkor. This year, the Yizkor Book will be available for use by the congregation at the following services:

> 2nd Day Shavuot May 30, 2020

Yom Kippur September 28, 2020

Shemini Atzeret October 10, 2020

8th Day of Pesach April 4, 2021

On the next page is our Yizkor Book Inclusion Form. If you would like a loved one to be remembered in the Yizkor book, please complete the information and return it to our office.

Should you have any questions, please do not hesitate to contact the office at 416-789-3213 or email: coordinator@shomayim.org. You will also notice various sponsorship opportunities which will, of course, be recognized in the Yizkor Book.

We invite the entire congregation to be part of this important annual project. Your support is vital to the continuation of this very worthy endeavor.

Thank you for your participation.





שערי שמיםוווווו SHAAREI SHOMAYIM



YIZKOR MEMORIAL BOOK INCLUSION FORM 2020

YOUR INFORMATION (please print)		
NameEmail		
AddressPostal Code		
Telephone Number (h) (c)		
SPONSORSHIP OPPORTUNITIES		
□ Page \$360 (up to 28 names) □ ½ page \$188 (up to 14 names) □ Individual names: First name \$26; subsequent names \$18 each		
YOUR ENTRY This is a new entry.		
☐ Please keep my inclusion the same as it was last year. ☐ Please add the following names to my inclusion from last year. Please PRINT clearly.		
Remembered by:		
In Memory of: In Memory of:		
Please attach a separate sheet if necessary.		
PAYMENT		
Total amount of Sponsorships and Donations: \$ \qquad \qquad \text{A cheque is enclosed.}		
Please charge my Usa Image: MasterCard or state or sta		
Name on card		
SUBMISSION		
☐ By email to coordinator@shomayim.org ☐ By regular mail at the address noted below ☐ By fax at 416-789-1728		
DEADLINE APRIL 27, 2020 at 5:00 PM		

470 Glencairn Avenue | Toronto, ON M5N 1V8 | Tel 416-789-3213 | Fax 416-789-1728 | WWW.SHOMAYIM.ORG



YACHAD, THE CANADIAN JEWISH COUNCIL FOR DISABILITIES

15 Gorman Park Road, Toronto, ON M3H 3K3 416.986.1985 • torontoyachad@ou.org • www.yachad.org/toronto

January 21, 2020

On behalf of Yachad Toronto, we'd like to thank Shaarei Shomayim for hosting our Shabbaton this past Shabbat.

We would also like to thank Rabbi Strauchler for welcoming Yachad into the Shul and a special thank you to Rabbi Shore for all his help and assistance in making sure everything ran smoothly.

With much Hakarat Hatov, Devorah Marmer, Sarah Levy and Ari Karon



YACHAD, THE CANADIAN JEWISH COUNCIL FOR DISABILITIES, IS THE ONLY NON PROFIT INTERNATIONAL ORGANIZATION DEDICATED TO PROMOTING INCLUSION FOR ALL JEWISH INDIVIDUALS WITH SPECIAL NEEDS IN THE FULL SPECTRUM OF JEWISH LIFE.



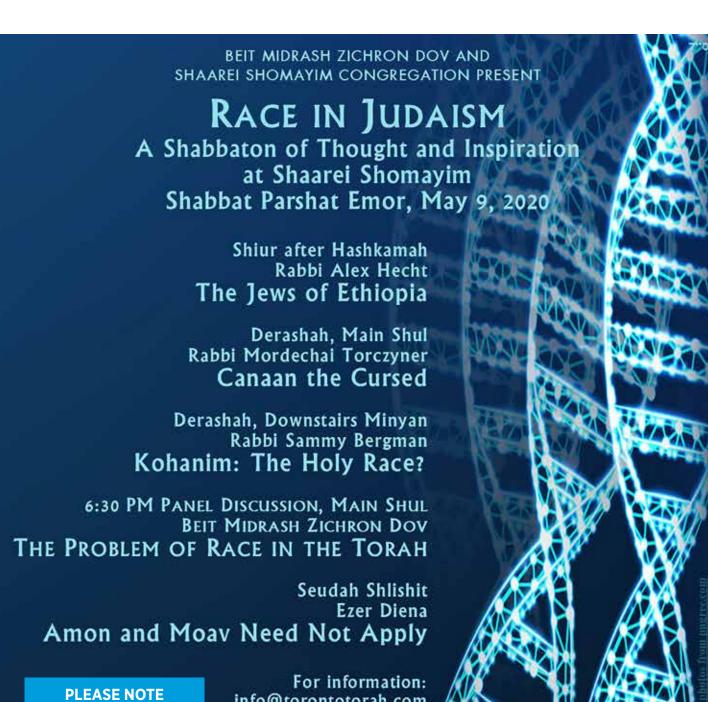




Engagement parties, Weddings, Chuppah, Bar/Bat Mitzvahs, Fresh florals, Backdrops, Fundraisers and Event Design.

Call 905-669-9993 for a free consultation

www.dtfloralanddecor.com | craig@dtfloralanddecor.com



The Shabbaton may be offered online. See your Shabbat Matters and Shomayim.org for updates. info@torontotorah.com 416-630-6772 ext. 243

שערי שמים ווווווו SHAAREI SHOMAYIM







לך אתווה ולורער A BEIT MIDRASH FOR ZIONISM



חנוך למנר על פי דדכו A BEIT MIDRASH FOR STUDENTS



בוות מלכים ביקרותיך A BEIT MIDRASH FOR WOMEN



A BEIT MIDRASH FOR **PROFESSIONALS**

You have the vision. We can help make it happen.

You drive your business forward with your ideas.

With Scotiabank, you get a business banker that supports your vision and brings insight, resources and commitment. Not to mention proactive advice and customized solutions.

For more information on our complete suite of services, contact one of our specialists or visit us at scotiabank.com/commercialbanking

Karina Rondberg, MBA

Senior Client Relationship Manager Commercial Banking | GTA North 437.223.1253 | karina.rondberg@scotiabank.com

* Registered trademark of The Bank of Nova Scotia

Scotiabank_®





We wish our neighbours at Shaarei Shomayim a very happy and healthy Pesach holiday!



2020 marks our 70th anniversary serving the community, providing comprehensive dental care for all patients, from babies to bubbies (and zaidies). We ALWAYS welcome new families!

Feel free to drop in anytime to say hi, or contact us to schedule an appointment.

Dr. Sharon Perlmutter, Dr. Samantha Fialkov Dr. Guy Aboodi

www.perlydental.com reception@perlydental.com 416-783-2272 1-500 Glencairn Avenue, Toronto, M6B1Z1





WE DELIVER TO THE GTA



Paper Products, Soap & Sanitizers



Autoscrubbers & Floor Sweepers



Health & Safety Supplies

















FOOD SERVICE DISPOSABLES | GARBAGE BAGS AIR FRESHENERS | CUSTOM LOGO MATS | VACUUMS CLEANING CHEMICALS | SALT & ICE MELTER HOT & COLD PRESSURE WASHERS | WIPERS & CLOTHS



Your Single Source For Janitorial Products, Cleaning Supplies & More

www.royturk.com

Gary Hyde Office: 416-742-2777 ext. 215 Mobile: 416-275-8936 gary@royturk.com



KOSHER 'N NATURAL FOODS

Largest Assortment Of Candies In Town



3193 Bathurst Street (at Saranac)

> T: 416.789.7173 F: 416.789.7174







Exclusivity at Terrace Banquet Centre Embassy Grand Shaarei Shomayim Congregation Various banquet halls in Toronto

Customized creative menu planning with our artistic team of chefs

Phone: 416.638.8381

Email: naomi@menchens.ca Web: www.menchens.ca

COR





AKIVA SEREBROWSKI

Sales Representative

Direct: 647-205-9803

aserebrowski@gmail.com



Bus: 416-787-1712

2817 Bathurst Street Toronto, ON M6B 3A4 Fax: 416-787-6091 www.eichornrealty.com









If you haven't visited us in the last 18 years, then now is the time. Our larger, brand new store houses a stunning showroom filled with something for everyone.

> We are no longer located at the corner, we invite you to our new location, which is only four doors west.

928 Eglinton Avenue West (one block west of Bathurst) 416-787-9302 info@finejewellerybycolette.com

HAPPY PESACH

to you and your family, from all of us at Cohen & Master!



Spring is here at last - now is the time to make sure your trees are healthy, safe, and beautiful for the growing season.

Call your arborist today for a free consultation!

416-932-0622



info@cmtrees.com

Member News We wish Mazal Tov to the following:

BIRTHS

DR. MARK & MRS. JANINE NUSBAUM on the birth of their great-grandchildren: Yisrael Weinstock, son of Yosef & Sarala Weinstock, in New Jersey; and Zev Pomper, son of Yoni & Chani Pomper, in New York.

ROM DECEMBER 1, 2019 TO MARCH 6, 2020

ALEX NEUMAN & NAOMI ROSKIES on the birth of twin grandchildren, Netanel 'Nati' Shalom and Adi Tzipora, born to Elianne & Yaakov Schiff. Mazal tov to Yaakov's parents, Debbie and David Schiff, to the proud aunts and uncle, Ilana and Noam Safier, Talia Schiff, and Avigail Schiff. Much *nachas* to the great grandparents, Arthur and Josie Roskies, Dr. Ethel Roskies, Ellen and Charles Winetsky, and Judy Schiff.

BATYA & ELAN HAHN on the birth of their son, BENJAMIN. Proud grandparents are David & Sally Berman and Neil & Clarissa Hahn.

CATHERINE & EDWARD BIERSTONE and Faith & Stan Feinberg on the birth of their grandson, Benjamin René, born to Yael & Daniel Bierstone in Ottawa. Delighted sisters are Sarah Rose and Tehilla Paule. Thrilled great-grandparents are Helen Parker and Gloria & Chaim Feinberg.

ADAM & ELLIE SLAVENS on the birth of a son, MAXWELL ASHER SLAVENS. Excited brothers are RYAN and CHARLES. Proud grandparents are JAMES & LINDA SLAVENS and Howie & Barbara Alter. Thrilled greatgrandmother is Sybil Rothschild.

JOEL & REBECCA FRIEDMAN on the birth of their daughter, AVITAL LOLA. Proud grandparents are STEPHEN & BLIMA DREEZER, Aubrey Friedman, and lan & Darlene Cowling. Delighted uncles, aunts and cousins are PAUL & HARRIET, ELIAS, JOSHUA and TALIA GREENWOOD, Charles Dreezer, Andrew, Shannon, Avery and Mirah Cowling, Aaron, Danielle and Sarah Friedman, and Alysha Friedman.

IES & RUTH VAN MESSEL on the birth of a great-grandson, Akiva, in Jerusalem, born to Dovid & Elky Ferguson. Excited brother is Yitschok Shaul. Proud grandparents are Samuel & Nechama van Messel of Monsey, NY, Robert Ferguson and Trudy Farber. Thrilled great-grandmother is Laurie Harkavy.

SHOSHANA KAGEDAN and Arie & Rina Eny on the birth of a grandson, Joshua Raphael, born to Aharon & Karen Kagedan. Excited brothers are Ilan, Yonatan, and Kobi. Thrilled aunts and uncles are Lila, Avi, Talya, Ariel, and Liora.

JOSH & ASHIRA PRIZANT on the birth of their daughter, RENA YAKIRA. Proud grandparents are Ben & Erin Gailor, Rose-Anne & Sidney Goldstein, and Harry & Linda Prizant. Excited uncles and aunts are Raviv & Ashley Gailor and cousin Sienna, Idit & Josh Lowenstein, and Shmuel & Meira Prizant.

BARUCH & YAEL JAKUBOVIC on the birth of a son, DOVI. Excited siblings are GIDON, HADAR and LEAH. Proud grandparents are Henry & Holly Jakubovic and Larry & Lori Wolynetz. Ecstatic great-grandparents are Milton Yudkowitz, Joan Shapiro and Sylvia Wolynetz.

BARBARA STARK on the birth of a greatgrandson, Kaden Ryder, born to Michael & Elyssa Grossman. Proud grandmother is Elsa Stringer. Excited brother is Benny.

BAR / BAT MITZVAH

DAVID FREUDENSTEIN & DR. ANNA UROWITZ-FREUDENSTEIN on the Bat Mitzvah of their daughter, ZOHARA. Excited siblings are SOFIA and ELIYAHU. Proud grandparents are Dr. Murray and Judi Urowitz.

ALAN BURGER and to BETTY CHARNAW on the Bat Mitzvah of their granddaughter, Lia Burger, daughter of Marc & Jill Burger. Ecstatic siblings are Ari and Zoe. Thrilled great-grandmother is Margaret Frolich. Excited uncles and aunts are Lorne Burger & Ashley Faust, Naomi Burger, and ADAM CHARNAW, along with cousins Shael and Noa. Late grandparents are Zelick Ron Charnawz" and Suzanne Burger?".

DAVID & CHANTAL ULMER on the Bar Mitzvah of their son, ADLEY. Excited siblings are JAREN, EMANUELLE and DORIAN. Proud grandparents and great-grandparents are JOHN & LORI ULMER and Meira & Tobie Tugendhaft, Ahuva Tamari and Charlotte Reytan. Excited uncles and aunts are SETH & DANIELLA, Ilan & Stephanie, Eitan & Nava, Raphael & Nurielle, Duvy and Brigitte, and all the cousins.

The participants in this year's Bat Mitzvah Program and their families: Trudy Allen, Galit Bell, Sarina Benaich, Ella David, Aliyah Klein, Ora Korman, Danielle Mechaly, Nava Rabinovitch, Naomi Ross, Yael Shear Yashuv, Isabel Silber, Lily Smolack, Lily Spiegel, Danielle Tepperman, Rebecca Tepperman, and Naomi Weisbrod.

The participants in this year's Bar Mitzvah Program and their families: Adin Begun, Avi Green, Harry Heller, Daniel Roberts, and Jamie Shoub.

ENGAGEMENTS

IES & RUTH VAN MESSEL on the engagement of their grandson Ephraim, son of Samuel & Nechama van Messel, to Esti Weingarten.

KAREN JESIN & GARY LITWACK and Jerry Jesin on the engagement of Karen and Jerry's daughter, Daniela Jesin to Seth Giddens, son of Candy & Lawrie Giddens.

ANNE BURGER on the engagement of her daughter, Toreigh to Chad. Delighted siblings are Adam & Laura and Ethan.

MARRIAGES

DR. MARK & MRS. JANINE NUSBAUM on the marriage of their granddaughter, Elisheva Pomper, daughter of Dr. Mark & Suzy Pomper of Miami, to Mordechai Keslassy, son of Mr. Aaron & Mrs. Evelyne Keslassy of Toronto.

ANITA BIELAK-DADOUCH and ELI DADOUCH on the marriage of their daughter, RACHEL to Blake, son of Fred & Jo-Anne Enzel. Excited siblings are AARON, LESLIE, and MELISSA DADOUCH, and Tamara Enzel. Proud grandparents are Marsha Bielak, MARILYN DADOUCH, and Judy Stevens.

VICKY & RALPH LEVINE on the marriage of their grandson, Ari Levine, to Alana Eisenberger. Proud parents are Yossi & Malkie Levine and Eli & Nechama Eisenberger. Mazal Tov to all the siblings, grandparents and great-grandparents.

ANNIVERSARIES AND BIRTHDAYS

PACEY SUGAR on his special birthday.

GERSHON HURWEN on his special birthday.

JERRY GENESOVE on his 89th birthday.

DANNY SHIFF on his special birthday.

CLIFF & KATY KORMAN on their 40^{th} wedding anniversary.

JASON KLEMENSBERG on his 30th birthday.

SPECIAL ANNOUNCEMENTS

DR. YONATAN MILEVSKY who presented a paper at the *Association for Jewish Studies* in San Diego viewing the disagreement between Maimonides and Nahmanides on qorbanot through the lens of modern theories of sacrifice.

The *Maggidai* Shiur and the participants of the morning *Gemara* Shiur as well as the *messaymim* who have completed the 13th cycle of the *Daf Yomi* of Talmud Bavli.

MARK FREIMAN on being appointed to the *Order of Ontario*, on the merit of being an "innovative, principled and dedicated public servant, former Deputy Attorney General who worked to improve the justice system, reconciling competing and sometimes contradictory positions in the interests and service of the people of Ontario."

RABBI CHAIM & AVITAL STRAUCHLER, ADIR, TEHILLA, and ATARA for receiving their Canadian Citizenship. Proud fellow Canadians are ZVI and FREDA.

CONDOLENCES TO

Yvette and Stephen Gutfreund and family on the loss of their father, grandfather and great-grandfather, FRANK FENYVES^{Z*L}.

Merav & Yair Hershkovitz, Michael & Leora Levenstein, Meir & Yehudit Hershkovitz, LINDA LEVENSTEIN, Connie & Chuck Solomon and families, on the loss of their daughter, granddaughter and greatgranddaughter, Hallel Ruth Hershkovitz^{z"}.

Esther Moldofsky, BRIAN & ROBBIE SCHWARTZ, Shalom & Debbie Schwartz, David & Judy Schwartz, Stuart & Fannie Schwartz and families, on the loss of their sister, mother, mother-in-law, grandmother and great-grandmother, Lyla Schwartz^{z*}l.

Dorothy Klein, Shelly & Sharon Klein, Melanie & Dr. Jeff Ambinder, Dini & Yumi Zlotnick, David & Chani Klein, AJ & Devorah Klein, Rose & Lou Abrams, Rivka Klein and families, on the loss of their husband, father, father-inlaw, brother, brother-in-law, grandfather, and great-grandfather, Chazzan Harold Klein^{z"}.

MICHAEL & AURELIA OSTRO, Elliott & Gail Ostro, Larry & Helen Brown, JONATHAN & TSIONA OSTRO, EITAN OSTRO, Daniel & Reena Ostro and families, on the loss of their mother, mother-in-law, grandmother and great-grandmother, CELIA OSTRO^{Z*L}.

Gerry & Ellen Fialkov and family, Howie & Shririn Fialkov and family, Janet Abramson & Frank Greco and family, BRONIA FIALKOV and family on the loss of their father, brother, brother-in-law, grandfather and great grandfather, Joseph Fialkov^{2"}!.

Sandy, Judy, Susan Klausz and families, on the loss of their mother, mother-in-law, grandmother, great-grandmother and cousin, EDITH HIRSCH^{Z*L}.

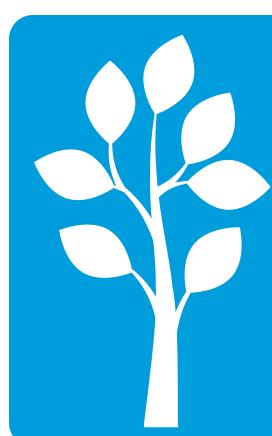
Robert & Su-Yung Ulmer, Julian Ulmer, Claudia Lopez, JOHN & LORI ULMER, FRED & LINDA WAKS and families, on the loss of their son, brother, husband and nephew, Daniel Maurice Ulmer^{2"}.

Marvin Blackstein, JODI GURZA, Ronni & Lyle Muskat, David & Debbie Litz, Suzanne & Jeffery Botnick, Gertie Barath, Sandy Klein, SARA & JORDAN LASS, ADAM GURZA and families, on the loss of their wife, mother, mother-in-law, sister, grandmother and great-grandmother, Esther Litz^{z"}.

HENRY GLATT, Sandy, Jeffrey & Orly, Rick & Manon and families, on the loss of their wife, mother, mother in law, grandmother and great-grandmother, SHIRLEY GLATT^{2"L}.

GINA & STUART LAPOWICH and family on the loss of their grandmother and greatgrandmother, Raisa Ruderman^z".

Susan Bloom, Ruth & Avraham Zimberg, Allan & Gretta Reiss, GAVRIELLA REISS & YAKOV FREEDMAN and families, on the loss of their father, father-in-law, grandfather and great-grandfather, IRVING REISS^{z=L}.



COMMEMORATE YOUR LOVED ONES

HONOUR THE MEMORY OF
YOUR LOVED ONES BY
DEDICATING A MEMORIAL PLAQUE
OR A LEAF ON OUR TREE OF LIFE

FOR DETAILS, PLEASE EMAIL NICOLE AT NICOLE@SHOMAYIM.ORG

IZENBERG GOLDBERG

Monuments

Serving Toronto's Jewish Community for over 90 Years

(416) 787-0319



Direct Importers of Fine Granite Memorials for all Cemeteries

מצבות המפעל

www.izenberggoldberg.com

PROFESSIONALLY WE SERVE

STEELES

MEMORIAL CHAPEL

SPECIALIZING IN PRE-ARRANGEMENTS 905-881-6003 | WWW.STEELES.ORG

PROFESSIONALLY WE CARE

TorahAwake. TorahWoke.

TIKKUN LAYL SHAVUOT Ceaturing:
A LATE NIGHT MEAT MEAL

MAY 28-29, 2020 6 Siyan 5780

featuring: Yael Nitzamim

Yael Nitzanim is a fellow at Ohr Torah Stone's Women's Institute of Halakhic Leadership. She spent two years at the SKA Beit Midrash for Women at Migdal Oz and earned her bachelor's at Princeton University, where she studied Linguistics and Judaic Studies. She was the Rosh Beit Midrash at Camp Stone for three summers as well as Rosh Chinuch at Moshava Ba'ir NJ.

featuring: Matthew Nitzanim

Matthew Nitzanim is a Smicha student at Ohr Torah Stone's Yeshivat Machanaim, and he is pursuing a Master's in Bioethics at Bar-llan University. He is a graduate of Yeshivat Har Etzion and Princeton University (BA in Philosophy), and he worked as a hospital chaplain at Penn Medicine Princeton Health in Plainsboro.

Sponsored by: Naomi Rifkind Mansell & David Mansell and family





470 Glencairn Avenue, Toronto, Ontario M5N 1V8
Telephone: 416-789-3213 • Fax: 416-789-1728
Website: shomayim.org • Email: info@shomayim.org

OFFICE HOURS

Monday - Thursday	8:30ам - 5:00рм
Friday	8:30ам - 2:00рм
Shabbat, Sunday	Closed

WHO'S WHO

Rabbi	Chaim Strauchler
Rebbetzin	Avital Strauchler
Assistant Rabbi	Jesse Shore
Shamash / Baal Koreh	Ralph Levine
Rabbi, Downstairs Minyan	Elliott Diamond
Chazzan	Chaim Freund
President	Randall Craig
Executive Director	Nicole Toledano
Youth Director	Didi Rosenzweig
Bulletin Contributor	Lawrence Savlov

DONATIONS

Capital Fund	\$18 and up
Philip Zucker Torah Fund	\$18 and up
Phillip Wintrob Youth Fund	\$18 and up
Rabbi's Charity Fund	\$18 and up
Volunteer Appreciation Fund	\$18 and up
Beit Medrash Book Fund	^{\$} 36 and up
Chessed Fund	^{\$} 36 and up
Security Fund	\$250 and up
Memorial Plaques	\$450
Tree of Life: Leaf	\$1,800
Tree of Life: Stone	\$5,400

ONLINE SPONSORSHIPS

0.12.112.01.01.101.11.0	
Kabbalat Shabbat	\$360
Havdallah	\$360
Rabbi Strauchler's Gemara Shiur	\$180
Rabbi Strauchler's Yirmiyahu Shiur	\$180
Tot Davening Program	\$180
Shabbat Matters	\$180
Yahrzeits (recognized in Shabbat Ma	tters) starting at \$36
Rabbi Diamond's Parshat Hashavua S	Shiur \$180
Walkie Talkies Program with Rabbi Sl	nore\$180
Rabbi Strauchler's Torah for Your Life	\$180 st
Evening Tehillim	\$180/week or \$36/day

To make a donation or arrange for a sponsorship, please email, call or go to: shomayim.org. Tax receipts will be issued.

ENDOWMENTS

Endowment funds can be set up to suit your individual requirements. For further information, please contact the shul office.

DATES TO REMEMBER

MAY 22	Yom Yerushalayim
MAY 23	Special Kiddush in honour of Yom Yerushalayim
MAY 23	Guest Speaker Julia Koschitzky
MAY 28 - 30	Shavuot
MAY 28 - 29	Tikkun Layl Shavuot
JUN 6	March of the Living Shabbat
JUN 13	Graduation & Youth Leadership Shabbat
JUN 16	Musical Lunch & Learn
JUN 20	Scholar-in-Residence Dr. Erica Brown
JUN 27	Pray & Learn: Dr. Elliott Malamet
JUL 7	Musical Lunch & Learn
JUL 8 - AUG 19	Summer History Series: Gerald Ziedenberg
JUL 9	Tzom Tammuz
JUL 29 - 30	Tisha B'Av
AUG 11	Musical Lunch & Learn
SEPT 12	Guest Speaker Robert Wexler
SEPT 12	Layl Slichot
SEPT 18 - 20	Rosh Hashana
SEPT 27 - 28	Yom Kippur

ONLINE SHUL

All shul online programs, unless otherwise indicated, can be accessed on Zoom with the following coordinates:

https://zoom.us/j/8568596785, or call +1 647 558 0588, Meeting ID: 856 859 6785.

For a list of programs, see page 5.