

Cover image: A collage of our community's Zoom screenshots taken during the past year.

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# The LEAD – Lead! A Great Community's Moment



e exist to serve Hashem. Hashem's Torah is the ultimate and eternal source of meaning. Community is a force multiplier for living and spreading Torah. Relationships are the bricks with which community is built. To live and serve within a beautiful community like this one is a *zechut* and a *mitchayev* – a right and an obligation. Community affords us the opportunity to write great Jewish stories.

Nora Ephron<sup>z</sup>'l liked to tell the following story:

Her high school journalism teacher was teaching how to write a lead – the first sentence of a newspaper story. He dictated the following facts for an article in the school paper: See if you can get it: "The principal announced today that the faculty will travel to Sacramento on Thursday for a course in new teaching methods. Speaking there will be anthropologist Margaret Mead." The students sat and wrote a lead, most inverting the facts, "Anthropologist Margaret Mead will address the faculty Thursday in Sacramento at a program on new teaching methods, the principal announced today." The students turned in their leads. The teacher looked at what they'd done and tossed everything into the trash. He said: "The lead to the story is 'There will be no school Thursday."

As Modern Orthodox Jews, we are writing amazing stories. These stories include wonderful families, beautiful cultures of kindness, hard work which often leads to material success, life long Torah learning, and also – we must admit – serious crises that we must work to resolve. Nevertheless, taken all together, our stories are good stories.

Yet, my message to you is, "We are missing the lead." Allow me to explain: We will soon celebrate the holiday of Pesach. The climax of the Exodus story takes place upon the far bank of the Red Sea, as the Jewish people witness their oppressors overcome by its waves. The Torah describes the close of the episode with the following two pesukim in succession:

ותען להם מרים שירו לה׳ כי־גאה גאה סוס ורכבו רמה בים: (ס) ויסע משה את־ישראל מים־סוף ויצאו אל־מדבר־שור וילכו שלשת־ימים במדבר ולא־מצאו מים:

Miriam called out to [the women], Sing to Hashem... Moshe caused Israel to journey from Yam Suf...

The space between these verses would have been the perfect place to end an Aliyah, to conclude a *perek*, or just to have a *petucha* and not a *setuma*. In fact, it could have been the point – as the Ramban hints – to end the whole book of *Shemot*. Yet, we don't. The story does not end! We are not allowed to take a breath. Why?

I ask this question – this year – because we are all in the midst of a COVID story, that we wish WE could END. We have each composed our unique versions of this story with its silver linings, ups and downs, happy and sad moments. Yet, the narrative refuses to end – it goes ON and ON. Why can't these stories end?

We are not the only ones frustrated by the Torah's unwillingness to take a break at this moment. Rashi quotes the Mekhilta:

ויסע משה. הסיען בעל כרחם ,שעטרו מצרים את סוסיהם בתכשיטי זהב וכסף ואבנים טובות, והיו ישראל מוצאין אותן בים־ וגדולה היתה בזת הים מבזת מצרים ...לפיכך הצרך להסיען בעל כרחם:

ויסע משה AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea... On this account he was compelled to make them journey on against their will.

As we sit at our Seder tables this year, I imagine that many of us may want to take a moment to allow *hallel* to soak in

#### The LEAD - Lead! A Great Community's Moment

- especially this year. We might wish to breathe deliverance in the context of its sweet tune – to savour the end of Yetziat Mitzrayim – to just get a moment's rest from all the stress and struggle. Our ancestors wanted to take a similar pause. Yet, they could not. Moshe would not let them. Question #1 – Why?

Question #2: Avital and I teach brides and grooms – not just *hilchot niddah* – but philosophy of relationships. We discuss communication, family dynamics, money, habit formation, and how to make a wedding day more spiritually meaningful. During these conversations, I ask each bride and groom, the second question that I have for you today: How do you get someone to fall in love with you?

Two questions: Why can't Moshe give us a break? What can you do to create love in someone else's heart? These two questions are connected.

Sefer Shemot's refusal to stop has something to teach us about our lives. Whereas stories all must come to an end, life does not. Jewish life does not. An individual organism may be born, live and die - but the species does not. A generation may pass. But our people is eternal. Hashem decides where our story begins and ends – we do not. The Ramban in his introduction to Sefer

Shemot makes this point.

והנה הגלות איננו נשלם עד יום שובם אל מקומם ואל מעלת אבותם ישובו.

The exile is not completed until the people return to their place and to the level of their forefathers.

וכשיצאו ממצרים אע״פ שיצאו מבית עבדים עדיין יחשבו גולים כי היו בארץ לא להם נבוכים במדבר.

When they left Egypt, even though they had left servitude, they were still in exile, because they were in a land not of their own – bewildered in the wilderness.

וכשבאו אל הר סיני ועשו המשכן ושב הקב״ה והשרה שכינתו ביניהם אז שבו אל מעלות אבותם שהיה סוד אלוה עלי אהליהם והם הם המרכבה ואז נחשבו גאולים. ולכן נשלם הספר הזה בהשלימו ענין המשכן ובהיות כבוד ה׳ מלא אותו

It was only when they came to Har Sinai, built the mishkan, and God returned His presence among them, that they returned to the levels of their ancestors...

We each impose an interpretive frame on our lives. Judaism creates a bigger frame. The life-frame – the "lead" – of the average Jew at Yam Suf might have read – "WE ARE FREE" or "No School Thursday." He or she would have gladly tarried at Yam Suf – enjoying victory. Yet, argues the Ramban, that would have been wrong. Yetziat Mitzrayim

is not about bondage and freedom. It is about spiritual purpose and Torah. Yetziat Mitzrayim is not about one moment in history. It is about creating an ongoing loving relationship with Hashem in which we re-inhabit the spiritual achievements of Avraham, Yitzchak and Yaakov – Sara, Rivka, Rachel and Leah. How do we create that connection?

Two months ago, we lost one of the greatest Torah teachers of our generation. Rabbi Dr. Abraham Twerski was a beloved part of Rinat for many years. Rav Twerski told the following story about what he called Fish Love:

The Kotzker rebbi came across a young man who was clearly enjoying a dish of fish. The rebbi said, "Young man, why are you eating that fish?" The young man says "Because I love fish." The rebbi said "Oh, you love the fish. That's why you took it out of the water and killed it and boiled it. Don't tell me you love the fish, you love yourself. And because the fish tastes good to you – you took it out of the water, killed it and boiled it."

So much of what is love is fish love. A young man and a young woman fall in love, what does that mean? That means that he saw in her someone whom he felt could provide him with all of his physical and emotional needs. And she

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saw in him [the same]... It's not love for the other. The other becomes a vehicle for my gratification.

Too much of what is called love is fish love. Eternal love is not what I'm going to get but what I'm going to give. Rav Eliyahu Dessler said "People make a serious mistake in thinking that you give to those whom you love, when the real answer is you love those to whom you give."

When I share this idea with couples, I emphasize the importance of being needy - of allowing your spouse to give to you - and thereby to love you. Likewise, if you want to feel love within your own heart for someone - then give to them. Answer to Question #2: How do you get someone to fall in love? You teach them to give. But it is more than this. Rav Dessler's idea can help us ask the right questions of life. If I ask, "Am I getting enough from life? Am I getting enough from this relationship?" - I will never have enough. I am saying that I am an empty vessel, which needs to be filled by something outside myself. If - instead - I ask, "Am I giving enough to life? Am I giving enough to this relationship?" - I will find meaning and happiness. By virtue of the question, I am a full vessel able to overflow and help others. How do you make someone fall in love with you? You allow them to give to you. How do you find happiness? You ask the right questions - "Am I giving enough?"

When the Jewish people sat at the Yam Suf – they had received God's love. God loved us, but we did not yet love God. More than we needed to rest at the Yam Suf, we needed to give back. The newly freed slaves likely could not have articulated it, but that was what their souls craved. Answer to Question #1: Why wouldn't Moshe allow us to rest? Because we needed to give.

This is what Yermeyahu meant when describing our relationship with Hashem.

Yermeyahu writes (2:2)

הלך וקראת באזני ירושלם לאמר כה אמר הי זכרתי לך חסד נעוריך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go proclaim to Jerusalem: Thus said the LORD: I accounted to your favor The devotion of your youth, Your love as a bride - How you followed Me in the wilderness, In a land not sown.

Ahavat Kelulotavich... what was our love? We needed to do something for God. We needed to leave the Yam Suf and go off into the desert. We needed to build a mishkan. We needed to reach for the level of the avot.

This lesson applies in every generation of our people's history. We do not seek freedom, alone. We seek to give. We need to give. How do we give to God? We create places of holiness. We build a mikdash - and by doing so we bring Hashem's shekhina into this world. We do this on two levels.

> This lesson applies in every generation of our people's history. We do not seek freedom, alone.

1. We do so as individuals, by bringing Hashem into our lives. Rabbi Elazar Azkari, the author of Yedid Nefesh wrote in one of his poems:

בתוך לבי משכן אבנה לזיוו, קרבן תקריב לו נפשי היחידה.

Within my heart, I will build a tabernacle for His glory. I will sacrifice to Him my one self.

Our words and actions create kedusha every time we take three steps forward in prayer. Over the course of a lifetime, we work to build our inner spiritual worlds. A great shul is a b'toch libi laboratory, where young and old can practice this.

2. We do this on a global level. The mishkan parallels creation. We learn the 39 melachot of Shabbat from the steps by which we created a home for Hashem. In building and resting, we partner in creation.

Building a home for Hashem internally and globally - is our story.

We tell our story best - through the means of community. A tzibur allows us to do together that which we cannot do alone. Through community, we come together transcending our individual selves. We give of ourselves for the good of the whole. This is what a great shul like Shaarei Shomayim enables us to do.

Now - we need to be honest. We are tired. COVID-19 has exacted a real price. We are overwhelmed by the sadness of this past year. We have lost dear family and friends. We have lost jobs. We are weak. There's a voice inside our heads that says, let's stay here at the banks of the Yam Suf. Let's just get by.

We can permit ourselves to breathe - but we must not stop. If we were to do so, we would miss our moment - we would bury our story's lead.

We have something to teach the world. Our moment is teaching all Jews that Shabbat and Halacha do not limit or encumber us – but that they empower and free us. Our moment is teaching modern nation states that family and community are the critical defenders of our individual liberty against the encroachment of bureaucracy and technology. Our moment is cultivating a new North American Zionism that battles anti-Semitism and aligns with our deepest commitment to tzedek and mishpat. Our moment is showing the world that real limmud Torah integrates science and the best that humanity has thought and spoken. Our moment is using our enviable social capital to heal that which divides us. Our moment is cultivating the next generation of great Canadian Jewish leadership, professional and lay. We build mishkanot. We think in centuries and millennia. We reach for the level of the avot. We have what to give. We have to give.

So... what then is our story's lead? The lead to the story is, "We must lead."

Avital and I wish you a Chag Kasher VeSameach.



#### SHAAREI SHOMAYIM STORYTELLING PROJECT

A Four-Part Series | Via Shul's Zoom



Join members of Shaarei Shomayim as they tell us about their connection to our shul, Jewish life, and their personal stories of adventure, success, breaking boundaries and overcoming adversity.



First Session: Isadore (Issy) Sharp

Interviewed by Ian Kessler Sunday, Mar. 7, 8:30 pm



**Second Session: Cynthia Gasner** 

Interviewed by Zahava Stadler Tuesday, Mar. 30, 8:00 pm



**Third Session: Farokh Hakimi** 

Interviewed by Dalia Yunger Monday, Apr. 19, 8:00 pm



**Fourth Session: Randall Craig** 

Interviewer to be announced

**Thursday, May 13, 8:00 pm** 

If you have a story that you wish to tell, please let us know by emailing nicole@shomayim.org.

#### President's Message

## The Power of Stories

**ROBIN GOFINE** 



s I write this article, we are quickly approaching Purim and soon after, Pesach. Each of these chagim tell remarkable stories which we continue to pass on from generation to generation. Megillat Esther relates the story of Queen Esther and how she thwarts the genocide of the Jewish people. During Pesach, we will tell the story of the Exodus of the Jewish people from Egypt. Each of these narratives leaves indelible marks on us as a Jewish people and our identities from generation to generation.

The telling of the story of the Exodus is a fundamental Jewish duty. Rabbi Sacks<sup>z</sup> in *The Chief Rabbi's Haggadah*, notes that *Maggid* comes from the word Haggadah – to relate, recount, declare, or proclaim. It is the beginning of the Seder narrative. The story of the Exodus is known as Haggadah because of the verse: 'And you shall tell your children.' Rabbi Sacks teaches us that the story of the Exodus is more than a recounting (sippur) of things that happened long ago. It binds the present to the past and to the future. It connects one generation to the next. It joins us to our children. Jewish continuity means that each successive generation commits itself to continuing the story. Our past lives on in us.

In an article written in *The Algemeiner* in January 2020, Rabbi Sacks<sup>2</sup> wrote of his belief that we are all part of the Jewish story, each with a chapter to write. He said that to be a Jew is to see yourself as part of that story, to make it live in our time and to do our best to hand it on to those that will come after us.

Shaarei Shomayim and its members have important stories to tell. Our shul has a rich history that includes newcomers and multiple generations of families, all of whom actively attend, enrich and take on leadership roles in our community. These stories need to be told, linking each generation to the next. We are proud to be piloting a new initiative: *The Storytelling* Project to ensure that the stories of the many and varying journeys that have brought us together are told. There are stories of adventure, of success, of breaking boundaries, of overcoming adversity. There are stories to be shared about Jewish experiences in different lands, about memories, about what home was and has become. We hope that sharing these stories will help to create connections in this time when we are distanced - all with a view to linking our past with our future.

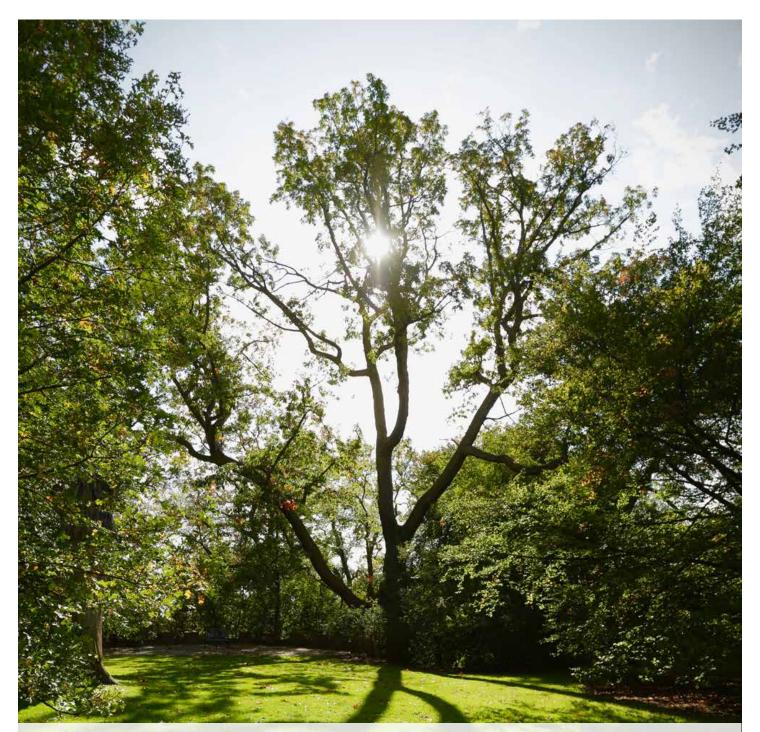
Please help us honour the memory of Rabbi Sacks by sharing your stories. We all have Jewish stories to tell - if you have one that you wish to share, or know someone with a unique one to tell, please reach out – we would love to hear from you. Together we can play our part in writing our community's chapter in the collective story of the Jewish people.

On behalf of the Board of Directors of Shaarei Shomayim, we wish you and your families a Chag Pesach Sameach filled with good health, connection and sharing stories with those around you. We look forward to a time very soon when they can be shared in person.

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DOWNSTAIRS MINYAN



#### A Pesach Bushel

here would you look in the Torah if you wanted to read about the Pesach story? Which Torah portions describe the suffering caused by the slavery, the plagues that were visited upon Egypt, and the long-awaited release of the Jewish people and their journey to their future and destiny? Most likely we would be drawn to the parashot in the beginning of the Book of Shemot, not surprisingly called the Book of Exodus. The first fifteen chapters tell the story that has become so deeply rooted in our collective psyche, and were developed into lasting religious ritual. Pesach in general, and the Seder night in particular, are informed by the verses and rabbinic interpretations of these Torah portions.

But these chapters and verses are surprisingly overlooked in the Haggadah and, instead, five verses that appear in Parshat Ki Tavo in the Book of Devarim (Ch. 26:5-10) are given centre stage. As the Jewish farmer in Israel brings his first crops to the Beit HaMikdash in Jerusalem, he is required to recite these pesukim:

(ה) וענית ואמרת לפני ה׳ א-להיך ארמי אבד אבי וירד מצרימה ויגר שם במתי מעט ויהי שם לגוי גדול עצום ורב.

(ו) וירעו אתנו המצרים ויענונו ויתנו עלינו עבדה קשה. (ז) ונצעק אל ה׳ א-להי אבתינו וישמע יהוה את קלנו וירא את ענינו ואת עמלנו ואת לחצנו.

(ח) ויוצאנו ה׳ ממצרים ביד חזקה ובזרע נטויה ובמרא גדל ובאתות ובמפתים.

(ט) ויבאנו אל המקום הזה ויתן לנו את הארץ הזאת ארץ זבת חלר ודרוע

5 And you shall call out and say before Hashem, your G-d, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation.

6 And the Egyptians treated us cruelly and afflicted us, and they imposed hard labor upon us.

7 So we cried out to Hashem, G-d of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression.

8 And Hashem brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders. 9 And He brought us to this place, and He gave us this land, a land flowing with milk and honey.

These verses seem to offer only a brief bird's eye account of the Pesach story compared to the detailed and richly descriptive narrative in Shemot, yet they comprise the core of the Haggadah's version of the Pesach story.

Why? Why did the authors of the Haggadah bypass the obvious and select a concise formulaic recitation that was connected with the harvest?

The impact of the Exodus from Egypt is central to the Jewish experience. The suffering and slavery that our ancestors endured transformed into an acute ethical sensitivity that continues to guide our moral journey in a complicated and often confusing world. Our liberation from Egypt through Hashem's unmistakeable involvement and intervention in history fuels our belief in Divine Providence. But although this experience is central to our religious identity, there is a clear and present danger associated with the reverence it is paid.

The miracles of "biblical proportion" that animate the Pesach story are undeniably part of our history. Finding G-d in the present, however, can sometimes seem more difficult. Some people wish that they could witness an "over the top" Biblical-style miracle so they could be convinced of the presence of G-d in the world and in their life. An Exodus type of experience would lead them to a life of faith and commitment, they claim.

Intended as an educational tool, the farmer's brief synopsis of the Pesach story as he brings his first crop to the Beit HaMikdash, reminds the worker to see Hashem's hand in the food he has harvested. We are surrounded by the presence of G-d in the small and countless daily episodes that make up the unfolding story of our lives. The Exodus narrative in the Book of Shemot is gripping and detailed, indeed. Hashem's role is unquestionably evident throughout the biblical account. Finding G-d in those verses doesn't seem so hard.

But finding G-d in a bushel of grains or apples might be just as important. Maybe even more so.

Chag Kasher VeSameach!

NICOLE TOLEDANO



#### Transition

ransition – "The process or a period of changing from one state or condition to another." As we grow up and go from year to year, we experience many transitions in our lives.

We go from: Newborn - as we learn to navigate the "outside" world. We learn to crawl.

Toddler - we learn to walk and further expand our navigation of the world. We learn to relate to others.

Nursery – we learn to negotiate with others as we mix with kids our age. We learn to say goodbye to our parents and become independent beings.

Elementary - we learn to be a friend and develop our communal skills.

Junior high - we become more self aware, seeing our place in the world.

Teen/high school - we try to establish our independence and be seen for ourselves and not our parents.

College/university/job - we try to show our independence and individuality. We strive to know it all (or at least show that we know it all). We have to sell ourselves to the "world out there." Now we are living the real life. We support ourselves, and buy what we want with our own money. Possibly be responsible for our own rent, food etc.

Marriage - we now have more than ourselves to think about. We have to consult with our spouse about decision making. We can no longer be selfish, but need to become a bit selfless. We learn how to relate to close relatives, call our spouse's parent "mom" or "dad" - which is still an odd thing, no matter how many years go by.

Then comes children...

It's wonderful to help your children to grow up and become their own independent selves. My husband and I have always tried to allow our children to develop their own thoughts and outlooks on the world. We hope that we have given them a foundation on which to grow, and help make their own decisions along the way.

Then comes... in-laws.

Wow, two sons-in-law that we have gotten to know over the last year. Now we get to be called "mom" and "dad" by people who were introduced into our lives because of their transition into being a spouse to our daughter. For one of them, we really got to know him very well when they came in for Pesach last year and stayed until just a few months ago. There's nothing like getting to know someone as they live with you for such a long time. We were able to see what an amazing husband he is, as well as see the birth of our first grandchild and her first three months of life. As our other son-in-law gets much more comfortable with us and our crazy family, we can see that he is definitely our daughter's bashert. To see the care and attention he pays to our daughter is amazing. This is even more pronounced now as we will, Baruch Hashem, be welcoming our next grandchild into our family around the end of Pesach.

Now - there's grandparenthood.

What a transition. This is when you learn how to bite your lip, and have the kids make their own decisions. You learn how to say things in a way that won't look like you are trying to direct them somehow (they are independent thinkers, of course). How wonderful being a Bobba is. The worst part is that they live so far away (New Jersey). Thanks to technology, I am able to WhatsApp at least two to three times a day. My parents used to say that the best thing about being a grandparent is that the kid goes back to her own parents when you're done with her.

And now we get to transition into being grandparents for the second time - and they live up the road. That will definitely be an interesting transition.

Chag Kasher VeSameach. 😃

### Searching for Freedom During Lockdown



n our liturgy, we refer to Pesach as zman cheirutainu, the time of our freedom. On most years, we feel comfortable considering questions such as: "what does it truly mean to be free?", and "since we have not personally experienced slavery, in what sense do we achieve freedom over the holiday?"

How different this Passover will be than other Passovers! Pesach will mark a year since the national lockdowns began. Confined to our homes, barred from normal access to our places of recreation and worship, anxiously awaiting a dependable vaccine and cure to this horrific disease, we may have trouble getting into the freedom mindset. How can we approach our festival of freedom this year?

I would like to suggest an approach based on the thought of Rabbi Yehuda Loew, the 16th century sage and philosopher known as the Maharal of Prague. The Maharal struggles to understand the reason that we refer to matzah as lechem oni, or the bread of poverty. Unlike some other thinkers, the Maharal rejects the notion that matzah symbolizes both freedom and oppression. Rather, according to the Maharal, the matzah's status as the "bread of poverty" actually represents true freedom.

The Maharal argues that to understand this we need to contrast the "bread of poverty" with the halachic concept of matzah ashirah, or "wealthy matzah," a term the gemara uses to describe matzah with additives other than flour and water such as oil or honey. In contrast, "lechem oni" indicates that matzah includes only the essential flour and water. "For true redemption requires achieving total independence without any adhesion to anything else at all" (Gevurot Hashem Chapter 51). In this sense, "wealthy bread" lacks freedom due to its dependence on the extra ingredients while "bread

of poverty" ironically stands on its own.

How does one achieve redemption in this sense? Clearly, we all need our support systems of friends, family, and community. I believe that the Maharal's conception of freedom requires us to completely accept our true selves. In order to be free, we must unabashedly affirm our own adequacy and importance. We must internalize the idea that regardless of our flaws, our social lives, or our professional lives, Hashem has endowed each of us with a pure soul, a spark of godliness which imbues every moment of our lives with meaning.

Over the course of this pandemic, I believe we have all grappled with the challenge of maintaining our existential independence. When we lose integral aspects of our routines, when we can't accomplish the way we usually strive to, we may begin to ask questions about our own self-worth. However, we need to have the confidence to answer those questions. Perhaps we can glean inspiration from Natan Sharansky, a renowned human rights activist who was imprisoned in Russia for nine years. On May 12, 1986, just a few months out of prison, speaking to a crowd of over 300,000 people, Natan described his experience as follows:

They tried their best to find a place where I was isolated. But all the resources of a superpower cannot isolate the man who hears a voice of freedom, a voice I heard from the very chamber of my soul.

Pesach this year provides us with an opportunity to listen to that voice. As we isolate in our homes and recite how Hashem redeemed us from Egypt as well, we can endeavour to strengthen our sense of inner freedom. As we eat lechem oni, let us experience true independence. 🕎

We would like to welcome Rabbi Sammy Bergman to the role of Assistant Rabbi at Shaarei Shomayim, commencing summer 2021. We look forward to this addition to our vibrant shul and feel very fortunate to have Rabbi Bergman, his wife Dr. Ahuva Bergman and their children, joining us in this new capacity. Mazal Tov!



# WOMEN TEACHING TORAH For Rosh Chodesh

Extending Shaarei Shomayim's *Women's Divrei Torah Program* throughout the year!



Rosh Chodesh Nisan | Motzei Shabbat, Mar. 13
Raquel Goldberg

Rosh Chodesh Iyyar | Monday, April 12
Marcy Ages

Rosh Chodesh Sivan | Wednesday, May 12 Shayna Kravetz

**Summer 2021 | Miriam Bessin** 

Via Shul's Zoom | Women and Men Welcome



HEAD OF SCHOOL NETIVOT HATORAH

# What it Takes to Be Free



hen I was doing my Masters, I read a research paper that on first blush, I found counter-intuitive. The researchers observed the relationship between young monkeys and their mothers. One type stuck very close to their mothers, while the other ventured far and wide, and rarely focused on where their mothers were. My first thought was that the second group were the 'rebellious' monkeys, trying to assert their autonomy, while the first, who stayed close to their mothers, reflected a strong and close relationship. But in fact it was the opposite. The more solid the relationship between the mother and child, the more independent the young monkey felt. When the relationship was strong, the child would venture far and wide, and do so with confidence. The confidence of a strong relationship gave them the feeling that they could be independent. On the other hand, when the relationship was weak, the young monkeys would stay close because they had not developed the solidity in their core relationship that allowed them to explore at a distance, and feel confident in doing so. The independent monkey was not rebelling by leaving his mother, quite the opposite. He was making clear how close the relationship really was, by demonstrating the confidence he had that the relationship made possible.

Rav Amnon Bazak, a Ram at Gush Etzion, asks a very simple but fascinating question. Before leaving Egypt, each Jewish family brought a *korban Pesach*, the elements of which are parallel to many other *korbanot*. Many regular *korbanot*, as well as the *korban Pesach* needed to: be a sheep (12, 3); none of the *korban* could be left over past a limited period of time

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9O5-764-6O17 gg.print.gg@rogers.com (12,10); and it had to be brought with matzot (see Vayikra 2, 4; 7, 12). But one parallel is missing – the *mizbeach*, the altar! The altar is the core place for connecting to Hashem, as the pasuk says (Shemot 20, 21): "An altar of earth you shall make for Me... in every place that you mention My name, I will come to you and bless you." If the *mizbeach* is so important for connecting to Hashem, why didn't they use one?

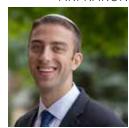
Rav Bazak explains that for the generation that left Egypt, their **home** functioned as the altar. That's why they put the blood on the door, similar to how the kohen would put blood on the *mizbeach*. This also explains why they had to eat the *korban Pesach* in their homes – since the house itself was the *mizbeach*.

But this still begs the question - why was the home important in this context? Why did the home specifically have the same holy function as the altar? Here, I'd like to suggest a slightly different answer than Ray Bazak, in line with the research study I referenced above. The Jews were about to go out into the world as free people, able to make their own decisions, and no longer live in subservience and dependence to anyone else. To make this transition, they needed to be grounded, rooted in place to their Parent (Hashem). Only with this grounding could they fully set out on this journey. By making their home into a place of holiness it became the place they could access Hashem, and therefore the centrepoint of their relationship with Him. Through the korban Pesach, the home became an 'as if' mizbeach, and solid ground for their future freedom by making it the grounding for their relationship with Hashem. With this, they could leave confidently with their freedom.

I have found this principle to be as true in family life as it is at work – the more confidence people have in their core relationships, the more risks they are willing to take, like the monkeys. When people are grounded in a caring, even holy place, they can act with the strength and independence that is the source of a truly wonderful life. This is true whether we are talking about a *Beit (home) HaKneset* like Shaarei Shomayim, and *Beit HaSefer* like Netivot, or simply, a *bayit* – all these are the homes that ground us, that make us stronger and more grounded. And when all of these homes are in place, we are strongest of all.



# Youth Program: By the Numbers!



ello and welcome to my first ever edition of *Youth Program: By the Numbers!* Join me as we take a look at what the Youth Program has been up to! Since November:

- 240 families participated in Parent-Child Learning and over 840 slices of pizza served
- 120 Parsha Packages delivered
- 56 hours spent singing and davening on Zoom during *Music Time!* on Sunday morning
- 25 beautiful paintings made during *Paint Night* with Tanya Zbili
- 170 marshmallows dipped in chocolate during our *Tu Bishvat Celebration*
- Unmeasurable amounts of fun during *Virtual Groups*, *Game Show Night*, *Magic Show* and much more!

Thank you to all the families who joined our programs; it has been an absolute pleasure to stay connected as a shul community during the time away from our brick-and-mortar building. I hope we can continue to serve you and create a fun shul environment in whatever ways we can!

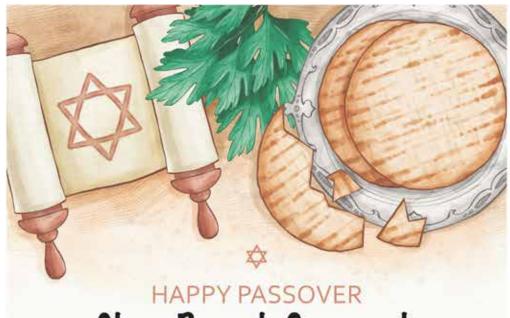
I would like to thank the Youth Committee for their undying support and late-night brainstorm sessions, with a special thank you to co-chairs Dalia Yunger and Rachel Shour. Thank you to Rabbi Sammy Bergman for teaching Parent-Child Learning every Motzei Shabbat. I would also like to recognize our incredible office staff Nicole, Meital, Ellen, Tova and Lejla. Finally, none of the programs would have been possible without the insight and dedication of Avital Strauchler.

Chag Sameach!

# Bar Mitzvah Program

ashar koach to our Bar Mitzvah Program participants who completed the study of the laws of Tefillin with Rabbi Strauchler. This has been a difficult year for everyone – but especially for those who must celebrate special life moments in ways so differently from what they had hoped. Our Bar Mitzvah cohort has been especially resilient

in this regard. Over the course of nine Sunday mornings, they gathered over Zoom for a session that included a "trigger video" followed by discussion, study of the laws of Tefillin, and a concluding Kahoot competitive quiz. We look forward to celebrating our 5781 Bar Mitzvah group as a shul, after the virus declines and COVID restrictions relax.



#### Chag Pesach Sameach

We are open now to serve our community!

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# Shul Politics: The Joy of Loving Your Shul

A POST FROM SHUL POLITICS, SHULPOLITICS.COM | POSTED: FEBURARY 11, 2021 | 2:50pm PST

he Gemara in Taanis (29a) teaches us that Mishenichnas Adar Marbim B'simcha, when Adar begins we increase our happiness. Rashi comments that "Purim and Pesach were days of miracles for Yisrael" and therefore Adar and Nisan are joyous months. Let's take a brief dive into the Torah concept of happiness so that we can maximize our joy during this wondeful time.

The Maharal in his commentary to Mishna 6.1 in Avos teaches that happiness flows from completion just as grief is the result of loss and deficiency. Happiness takes many forms. When we crave a favorite food, attaining it creates a sense of completeness, and generates happiness. Much of our lives

is composed of wanting things, getting them, and achieving a small dose of happiness as a result. When we do the right thing in a difficult situation, we feel more complete in the use of our strengths and capabilities, and this generates happiness. When we feel connected to friends and family through the emotion we call love, we feel more complete and happy. The Chovos HaLevovos, the Mesillas Yesharim and the Rambam teach that love of Hashem generates the highest sense of completion and therefore the greatest pleasure and happiness.

The higher levels of happiness take more time and effort to attain, are deeper, and are high Torah priorities. "Loving Hashem" and "Loving Your Neighbor as Yourself" are two cornerstone mitzvos. When we appreciate the miracles that Hashem did for us on Purim and Pesach, we deepen our connection and love of Him, which increases our sense of completion and our happiness.

With regard to our Shul, we can appreciate that we are bound together in a common history, heritage and mission to bring Hashem's presence into the world. If we consistently focus on this, we can feel the resulting sense of completion and happiness. Initially, it might not generate the same happiness as a Kiddush after davening. However, it we persist, and focus on the thoughts of connection and completion, we can acheive the Joy of Loving our Shul.

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#### **JUDY KLITSNER**



#### Zoom Scholar-in-Residence

#### **SUNDAY, APRIL 11, 2021 | 12:00 PM**

#### ON THE TOPIC

#### Brothers Crying Out from the Ground: The Biblical Origins of Our Divided Society

The pages of Genesis are filled with stories of fraught siblings relations. We will draw a line from these narratives to the Jewish people today, noting the enduring nature of fractiousness and of broken communication among "siblings." In our textual journeys, we will seek signs of hope for repair.



Judy Klitsner is a senior lecturer in Bible at the Pardes Institute of Jewish Studies in Jerusalem. A disciple of the great Torah teacher Nehama Leibowitz, Judy weaves together traditional exegesis, modern scholarship and her own original interpretations that are informed by close readings of the text. Judy lectures internationally, and is the author of Subversive Sequels in the Bible: How Biblical Stories Mine and Undermine Each Other (Jewish Publication Society, paperback by Koren Publishers), which received a 2009 National Jewish book award and which has recently been released in Hebrew.

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# Women Teaching Torah for Rosh Chodesh: Shevat, Adar, and Nisan

he tradition of women-led Torah learning at Shaarei Shomayim has continued over Zoom with monthly, thought-provoking shiurim delivered by shul members for each Rosh Chodesh. Recently, these were delivered by Shayna Kravetz for Shevat and Zahava Stadler for Adar. Shayna spoke about "Why Trees Need Birthdays," explaining how trees, like people, grow both vertically and horizontally, or forward in time. Drawing from many analogies between trees and humans, Shayna concluded that the paradox of life is expressed in trees: like trees, people are grounded, lowering ourselves before God, and we work to raise ourselves up.

In her shiur titled "Virtuous Violence," Zahava Stadler examined the language that describes the reversal of the decree against the Jews in Chapter 9 of Megillat Esther. Through an exploration of several aspects of the battles

described and examinations of power dynamics in the megillah, Zahava shared a few different interpretations to help us understand the nature of the violence.

We look forward to Raquel Kaplan Goldberg's shiur for Rosh Chodesh Nisan entitled "Old Symbols, New Meanings: Reinterpreting the Matzah of Egypt," which will have taken place by the time this goes to print, along with future classes from Marcy Ages, Shayna Kravetz, and Miriam Bessin.

We wholeheartedly encourage other women who would like to lead a shiur to volunteer by contacting the synagogue office. We have heard from formal educators and others less experienced, newer members to our community and those who we look forward to hearing from each year, representing our diversity of membership and ideas. Please learn with us in the coming months - men and women welcome!

# The Storytelling Project

Storytelling Project. A Four Part Series, we hear from our members as they tell us about their connection to our shul, Jewish life, and their personal stories of adventure, success, breaking boundaries and overcoming adversity. We were honoured and privileged to hear from Mr. Isadore (Issy) Sharp, Founder & Chairman of Four Seasons Hotels & Resorts, interviewed by shul member Ian Kessler.

We learned about how Mr. Sharp's parents, Max & Lil Sharp<sup>z"</sup> (whose names adorn our Sanctuary), came to this country from humble beginnings and started Mr. Sharp on his business ventures and ultimate establishment of Four Seasons. Mr. Sharp noted how impressed he was that there were so many young people active and participating in Shaarei Shomayim's communal life, and that the young people are the shul's future.





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n Shacharit Count Omer 23 after Maariv Count Omer 31 after Maariv Count Omer 32 after Maariv Count Omer 32 after Maariv Count Omer 31 after Maariv Count Omer 32 after Maariv Count Omer 31 after Maariv Count Omer 31 after Maariv Count Omer 32 after Maariv Count Omer 31 after Maariv Count Omer 32 after Maariv Count Omer 33 after Maariv Count Omer 34 after dark	nounc Omer 23 after Maariy Count Omer 23 after Maariy Count Omer 31 after Maariy Count Omer 32 after Maariy Count Omer 31 after Maariy Count Omer 32 after Maariy Count Omer 31 after Maariy Count Omer 32 after Maariy Count Omer 32 after Maariy Count Omer 31 after Maariy Count Omer 32 after Maariy Count Omer 32 after Maariy Count Omer 32 after Maariy Count Omer 33 after Maariy Count Omer 34 after dark	The state of the s		County Owner, De La County of the County of	Court Owner of Court Married			
25 14 lyyar 26 15 lyyar 27 16 lyyar 28 17 lyyar 29 18 lyyar 29 18 lyyar 29 18 lyyar 29 18 lyyar 29 after Maariv Count Omer 30 after Maariv Count Omer 31 after Maariv Count Omer 33 after Maariv Count Omer 34 after dark 29 18 lyyar 29 18 lyyar 29 lift of by archarit 7:15 am Shacharit	25 14 lyyar 26 15 lyyar 27:15 am Shacharit n Shacharit 28 17 lyyar 29 18 lyyar 30	mer 22 atter Maari	mer 23 atter Maari	Jmer 24 atter Maari	Jmer 25 atter Maan	mer zb atter maarr	mer 2/ arter dark	_
Pesach Sheni 7:15 am Shacharit	Pesach Sheni       7:15 am Shacharit       7:15 am Shacharit       7:15 am Shacharit         7:15 am Shacharit       7:15 am Shacharit         7:15 am Shacharit       7:15 am Shacharit         7:15 am Shacharit       7:00 pm Mincha         8:01 pm 88 (6:52*)       8:01 pm 88 (6:52*)         Count Omer 30 after Maariv       Count Omer 33 after Maariv       Count Omer 33 after Maariv							
7:15 am Shacharit v 8:00 pm Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 33 after Maariv	7:15 am Shacharit 7:10 pm Mincha 8:01 pm 88 (6:52*)	8:30 am Shacharit	Pesach Sheni	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	Lag B'Omer	
v 8:00 pm    Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 33 after Maariv	v 8:00 pm   Count Omer 30 after Maariv   Count Omer 32 after Maariv   Count Omer 33 after Maariv   Count Omer 34 after dark		7:15 am Shacharit				7:15 am Shacharit	
v 8:00 pm    Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 33 after Maariv	v 8:00 pm  Count Omer 30 after Maariv  Count Omer 33 after Maariv  Count Omer 33 after Maariv  Count Omer 33 after Maariv  Count Omer 34 after dark							
v 8:00 pm   Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 32 after Maariv   Count Omer 33 after Maariv	v 8:00 pm Count Omer 30 after Maariv Count Omer 31 after Maariv Count Omer 32 after Maariv Count Omer 33 after Maariv Count Omer 34 after dark						7:00 pm Mincha	
Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 32 after Maariv   Count Omer 33 after Maariv	Count Omer 30 after Maariv   Count Omer 31 after Maariv   Count Omer 32 after Maariv   Count Omer 33 after Maariv   Count Omer 34 after dark	Sun - Thurs: Mincha/Maariv	8:00 pm				8:01 pm 88 (6:52*)	
	*Earliest time for this activi		Count Omer 30 after Maariv	Count Omer 31 after Maariv	Count Omer 32 after Maariv	Count Omer 33 after Maariv	Count Omer 34 after dark	

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Ş אמור במדבר בהר-בחוקותי בהעלותך \*Earliest time for this activity. lyyar / Sivan 5781 Count Omer 42 after Maariv Count Omer 49 after Maariv Count Omer 35 after Maariv 9:02 pm Shabbat Ends 9:36 pm Shabbat Ends 9:12 pm Shabbat Ends 9:21 pm Shabbat Ends 9:29 pm Shabbat Ends Shabbat Mevorchim 9:00 am Shacharit Saturday 9:00 am Shacharit 9:00 am Shacharit 9:00 am Shacharit 9:00 am Shacharit 8:00 pm Mincha 8:20 pm Mincha 7:50 pm Mincha 8:05 pm Mincha 8:15 pm Mincha Parsha Parsha Parsha Parsha 4 Sivan 21 17 Sivan 28 18 Sivan Count Omer 48 after dark Count Omer 41 after dark Friday 8:09 pm 88 (6:58\*) 7:00 pm Mincha 8:31 pm 88 (7:15\*) 8:17 pm 88 (7:04\*) 8:24 pm 88 (7:10\*) 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:00 pm Mincha 7:00 pm Mincha 7:00 pm Mincha 6 25 lyyar 20 10 Sivan 27 17 Sivan 13 3 Sivan Count Omer 39 after Maariv | Count Omer 40 after Maariv Count Omer 46 after Maariv | Count Omer 47 after Maariv Thursday 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit Wed - Thurs: Mincha/Maariv 8:30 pm 5 24 lyyar 26 76 Sivan 12 2 Sivan 19 Sivan Wednesday 7:00 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit Rosh Chodesh 25 IS Sivan 4 23 lyyar 11 Sivan 18 8 Sivan Count Omer 38 after Maariv Count Omer 45 after Maariv 1:00 am Yizkor (approx) 9:24 pm Yom Tov Ends Tuesday 8:45 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 8:30 pm Mincha Megillat Ruth II Shavuot 10 29 lyyar 24 14 Sivan 3 22 lyyar 17 7 Sivan Count Omer 37 after Maariv 3 Count Omer 44 after Maariv Yom Yerushalayim Monday 8:45 am Shacharit 8:30 am Shacharit 7:15 am Shacharit 7:15 am Shacharit Statutory Holiday 7:15 am Shacharit 8:30 pm Mincha 9:23 pm 88\* I Shavuot Sun - Thurs: Mincha/Maariv 8:30 pm Sun - Thurs: Mincha/Maariv 8:05 pm 9 28 lyyar 30 20 Sivan Sun - Thurs: Mincha/Maariv 8:15 pm 23 13 Sivan 16 6 Sivan 2 21 lyyar Sun - Mon: Mincha/Maariv 8:35 pm Count Omer 36 after Maariv Count Omer 43 after Maariv 8:25 pm Mincha, Shiur & Tikkun Layl Shavuot 8:30 am Shacharit 8:30 am Shacharit 8:19 pm 88 (7:06") 8:30 am Shacharit 8:30 am Shacharit 8:30 am Shacharit Sunday Maariv **MAY 2021 Erev Shavuot** 27 lyyar 12 Sivan 19 Sivan 5 Sivan

# SHAAREI SHOMAYIM

JUNE 2021

Sivan / Tammuz 5781

JUNE 2021						Sivan / Tammuz 5/81
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		21 Sivan	22 Sivan 2	2 23 Sivan 3	3 24 Sivan 4	4 25 Sivan 5
		7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	Shabbat Mevorchim
						9:00 am Shacharit
						שלח Parsha
		Tues - Thurs: Mincha/Maari	Maariv 8:35 pm		7:15 pm Mincha	8:25 pm Mincha
					8:36 pm 88 (7:20*)	9:43 pm Shabbat Ends
26 Sivan 6	6 27 Sivan 7	7 28 Sivan 8	8 29 Sivan 9	9 30 Sivan 10	10 1 Tammuz 11	11 2 Tammuz 12
8:30 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	I Rosh Chodesh	II Rosh Chodesh	9:00 am Shacharit
				7:00 am Shacharit	7:00 am Shacharit	קרח Parsha
Sun - Thurs: Mincha/Maariv 8:40 pm	8:40 pm				7:15 pm Mincha	8:30 pm Mincha
					8:41 pm 88 (7:24*)	9:47 pm Shabbat Ends
3 Tammuz 13	13 4 Tammuz 14	14 5 Tammuz 15	15 6 Tammuz 16	16 7 Tammuz 17		18 9 Tammuz 19
shacharit	hacharit	hacharit	hacharit	hacharit	acharit	Shacharit
						Darcha
Sun - Thurs: Mincha/Maariv 8:45 pm	8:45 pm				7:15 pm Mincha	8:30 pm Mincha
					8:44 pm 88 (7:26*)	9:50 nm Shabbat Ends
					/ 2011	COLL TOGGE
						25 16 Tammuz 26
8:30 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	9:00 am Shacharit
						בלק Parsha
Sun - Thurs: Mincha/Maariv 8:50 pm	8:50 pm				7:15 pm Mincha	8:35 pm Mincha
					8:45 pm 88 (7:28*)	9:51 pm Shabbat Ends
17 Tammuz 27	18 Tammuz	28 19 Tammuz 29	29 20 Tammuz 30			
Tzom 17 <sup>th</sup> of Tammuz	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit			
4:14 am Fast Begins						
8:30 am Shacharit/ Slichot						
8:30 pm Mincha						
9:20 pm Maariv	Mon - Wed: Mincha/Maariv 8:50 pm	8:50 pm				
9:40 pm Fast Ends						
					*	Earliest time for this activity
						College come for college occurry.

# SHAAREI SHOMAYIM שערי שמים

**JULY 2021** 

Sunday

Tuesday

Monday

ואתטנו ecuo דברים מטות-מסעי 8:55pm Tisha B'Av Fast Begins Tammuz / Av 5781 10:05pm Maariv, Eicha & Kinot Shabbat Rosh Chodesh 9:50 pm Shabbat Ends 9:47 pm Shabbat Ends 9:41 pm Shabbat Ends Shabbat Mevorchim Saturday 9:00 am Shacharit 9:00 am Shacharit 9:00 am Shacharit Shabbat Nachamu 9:00 am Shacharit 6:00 pm Mincha 8:30 pm Mincha 8:30 pm Mincha Shabbat Chazon 8:20 pm Mincha 2 23 Tammuz Parsha Parsha Parsha Parsha 23 15 AV 16 8 AV 9 147 Friday 7:00 pm Mincha 8:32 pm 88 (7:18\*) 8:44 pm 88 (7:27\*) 8:42 pm 88 (7:26\*) 8:38 pm 66 (7:23\*) 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit 7:15 pm Mincha 7:15 pm Mincha 7:15 pm Mincha 22 Tammuz 8 29 Tammuz 22 14 AV 15 7 AV Mincha/Maariv 8:50 pm 8:30 am Shacharit Thursday 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit Canada Day 21 Tammuz 7 28 Sivan 21 13 AV 14 6 AV Wednesday 7:15 am Shacharit 7:15 am Shacharit 7:15 am Shacharit

13 5 AV

7:15 am Shacharit

7:15 am Shacharit

8:30 am Shacharit

2 AV

11 3.41

Sun - Thurs: Mincha/Maariv 8:45 pm

12 4 AV

6 27 Tammuz

7:15 am Shacharit

7:15 am Shacharit

8:30 am Shacharit

24 Tammuz

4 25 Tammuz

5 26 Tammuz

9:25 pm Shabbat Ends \*Earliest time for this activity.

8:10 pm Mincha

7:00 pm Mincha 8:24 pm 88 (7:12\*)

קב

9:34 pm Shabbat Ends

9:00 am Shacharit

7:15 am Shacharit

8:30 am Shacharit

16 AV

25 17 Av

9:30 pm Fast Ends

8:25 pm Mincha 9:10 pm Maariv Sun - Thurs: Mincha/Maariv 8:30 pm

26 18 AV

Mon - Thurs: Mincha/Maariv 8:35 pm

27 19 AV

20 12 AV

7:15 am Shacharit

7:15 am Shacharit

8:30 am Shacharit & Kinot 2:30 pm Early Mincha

Tisha B'Av

18 10 AV

Sun - Thurs: Mincha/Maariv 8:40 pm

19 11 AV

28 20 AV

29 21 AV

30 22 AV

Parsha

# 

AUGUST 2021						Av / Elul 5781
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
23 Av 1						6 29 Av 7
8:30 am Shacharit	Civic Holiday	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	Shabbat Mevorchim
	8:30 am Shacharit					n Shacharit
						rarsna - iki
Sun - Thurs: Mincha/Maariv 8:20 pm	3:20 pm				7:00 pm Mincha	8:00 pm Mincha
					8:15 pm 88 (7:05*)	9:15 pm Shabbat Ends
30 Av 8	8 1 Elul 9	9 2 Elui 10	10 3 Elui 11	11 4 Elu/ 12		13 6 Elul 14
I Rosh Chodesh	II Rosh Chodesh	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	9:00 am Shacharit
8:30 am Shacharit	7:00 am Shacharit					Parsha proole
Sun - Thurs: Mincha/Maariv 8:10 pm	3:10 pm				7:00 pm Mincha	7:50 pm Mincha
Begin L'David Hashem at Maariv	,				8:06 pm 88 (6:57*)	9:04 pm Shabbat Ends
7 Elui 15	91 12 8 5101	71 95101 17	10 Elul	18 11 11 19	12 Elul	20 13 Elul 21
8:30 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	7:15 am Shacharit	9:00 am Shacharit
						Cי תצא Parsha
Sun - Thurs: Mincha/Maariv 8:00 nm	3-00 pm				7-00 pm Mincha	7-40 nm Mincha
The state of the s					7:55 pm åå (6:48*)	8:52 pm Shabbat Ends
14 Ehrl	20 15 Eluil 22	76 101 20	26 17 54.11	3C 18 Eluit		27 20 Etul 28
m Chacharit	m Chacharit	m Chacharit	m Chacharit	m Chacharit	m Chacharit	m Chacharit
		A DELIZABLE DE CITA				C. C. C. S.
						7:30 pm Mincha
Sun - Thurs: Mincha/Maariv 7:50 pm	7:50 pm				7:00 pm Mincha	8:40 pm Shabbat Ends
					7:43 pm 88 (6:38*)	Time TBD Earlier Slichot
21 Elul 29	29 22 Elul 30 23 Elul 31 Ilmo TRD Charbarit & Clirbot Timo TRD Charbarit & Clirbot Timo TRD Charbarit & Clirbot	30 23 Elul 31 Shacharit & Slichot	_			
8:30 am Shacharit						
Sun - Tues: Mincha/Maariv 7:35 pm	.35 pm					
This calendar only displ	ays the Zmanim for the	partial month, since th	e remainder will be pub	This calendar only displays the Zmanim for the partial month, since the remainder will be published in the next bulletin.	Ľ.	*Earliest time for this activity.

#### MEDICAL ETHICS

#### END OF LIFE CARE:

#### WITHHOLDING, WITHDRAWING & MAID

What happens when preserving life means extending suffering? What may we do to avoid suffering?

> with Rabbi Mordechai Torczyner 7:00 - 8:30 PM Monday June 21, 2021

> Via ZODM. http://tiny.cc/mtethics

Men and women are welcome / CME-accredited / Open to non-physicians
No advanced Jewish knowledge required / There is no charge.
Advance registration at https://torontotorah.com/cme begins May 1
For information, email info@torontotorah.com.



This Group Learning program needs 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 Mainprocredits.

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 of (1.5 hours).















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

#### Business Ethics Lunchtime Series THE ETHICAL CHALLENGE

12:30 PM Wednesdays on **ZOOM** at http://tiny.cc/bmlunch Bring Your Own Lunch

May 5, Rabbi Mordechai Torczyner The Ethics of Robo-Advising

May 12, Rabbi Alex Hecht Does Insurance Cover Risky Advice?

> May 19, Rabbi Sammy Bergman Working for the Devil: Unscrupulous Clients in Law and Halachah



 Topics eligible for CPD Credit -Open to all, No registration needed Information: info@torontotorah.com

SHAAREI SHOMAYIM

















SAVE THE DATE

#### BEIT MIDRASH ZICHRON DOV

SPRING SHAVUATON on ZOOM

Sunday, April 25 - Friday, April 30, 2021

Stay tuned for more details!

שערי שמים ווווווו SHAAREI SHOMAYIM













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#### MINI-LECTURES

with Rabbi Michael Skobac

Apr 12 Guard Your Tongue: Speech Ethics in Judaism

Apr 26 Holiness: Its Meaning and Relevance Today

May 10 Jesus a High Priest?
Refuting a Christian Claim

May 24 A Third Holy Temple?
What Does Judaism Teach?

Jun 07 Who Were the Nephilim? Unravelling a Mystery

Jun 21 A Divine Messiah?

Debunking a Missionary "Proof"

6 Bi-Weekly Mondays Apr 12 – Jun 21 at 8 PM To attend go to www.jewsforjudaism.ca/minis21 and click on the link for the exact date & time. For info: 416-789-0020 or info@jewsforjudaism.ca



שנרי שמים וווווווו SHAAREI SHOMAYIM jewsfxxrjudaism.ca



#### ZOOM BISHVAT: Tu Bishvat Kumzitz & Tu Bishvat Seder Presented by Shaarei Shomayim, Beth Lida, and Beit Midrash Zichron Dov

Members from the Shaarei Shomayim, Beth Lida, and the GTA Jewish communities gathered for a night of Tu Bishvat Torah and music relating to the themes of nature, trees and the land of Israel. Rabbi Sammy Bergman and Rabbi Joshua Schwartz led with music on their guitars and played "Etz Chayim Hi," "Simcha L'artzecha," and "Shirat Haasabim" among other tunes, while introducing each song with inspiring words of Torah. Rabbi Mordechai Torczyner of Beit Midrash Zichron Dov shared a message about the popular song "Ilan Ilan," and sang a solo with his son providing musical accompaniment. It was an inspiring and enjoyable "Leil Tu Bishvat."

Rabbi Sammy Bergman

The Tu Bishvat Seder was modeled after Passover's Seder, but while the latter takes us on a tour of a foundational moment in our history and its significance for us, the Seder for Tu Bishvat facilitates a journey through the seasons, into nature, its connection to the Kadosh Baruch Hu, and what it means to us. At the joint Beth Lida & Shaarei Shomayim Tu Bishvat Seder, we explored our relationship to the different seasons, to the different kinds of fruits G-d's earth provides, and what kind of Torah we can draw from the earth. We were blessed to hear a teaching from Rabbi Sammy Bergman on language and creativity, and the insights shared by the congregants and participants truly added to the occasion. May we continue to deepen our relationship to the world G-d has put in our care, to its immense pleasures and delights, and to the Divine that inheres within.

Rabbi Joshua Schwartz Spiritual Leader, Beth Lida Forest Hill

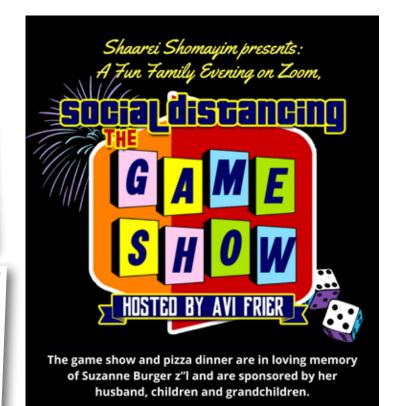
#### YOUTH FAMILY GAME SHOW









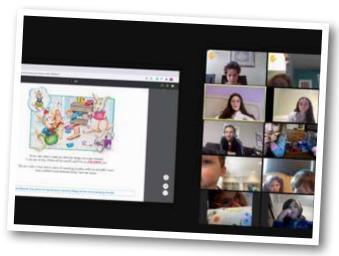






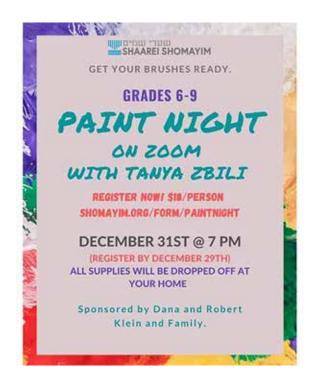
#### YOUTH MUSIC TIME







#### YOUTH PAINT NIGHT





#### YOUTH BEAT LIKE A MACCABEAT









YOUTH PARSHA PACKAGES

#### TU BISHVAT & 🌈 CHOCOLATE FONDUE!

Sunday, Jan. 24th @ 4pm

Join us on Zoom to make fondue, learn and celebrate a delicious Tu Bishvat! Fruit and chocolate will be delivered.

Sign up at www.shomayim.org/form/choctubishvat

Sponsored in honour of Adin's birthday by his family Rina, Jonathan, Amiel and Noam Parker.

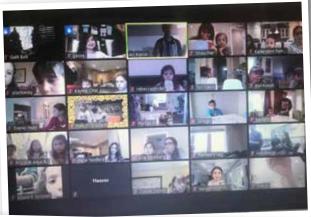






#### YOUTH TU BISHVAT AND **CHOCOLATE FONDUE**









#### YOUTH PURIM MEGILLAH READING & COSTUME CONTEST







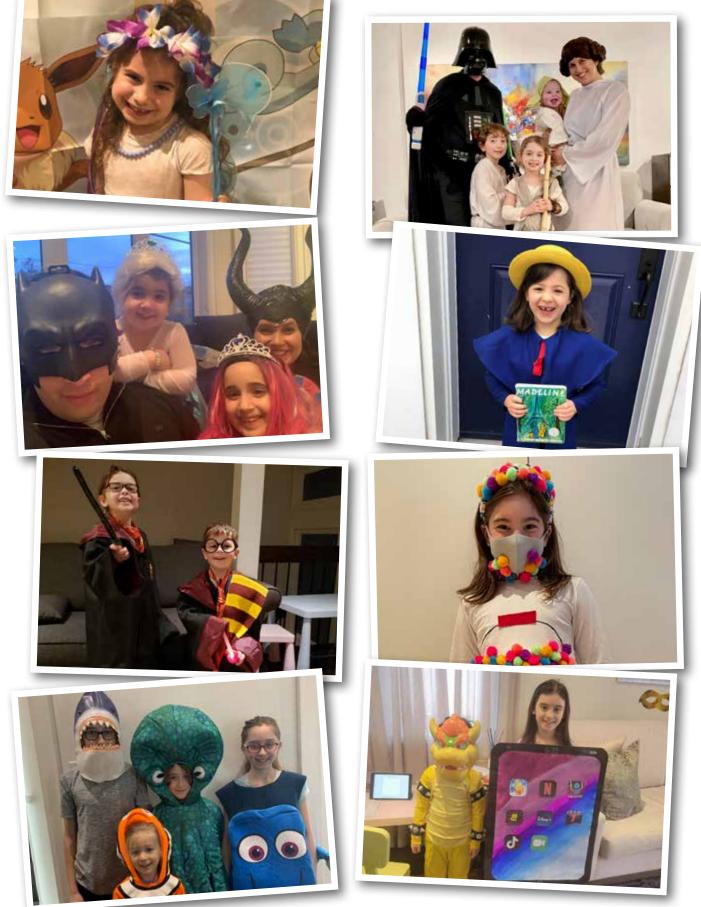








#### YOUTH PURIM MEGILLAH READING & COSTUME CONTEST



#### SHAAREI SHOMAYIM PURIM CELEBRATION





#### SHAAREI SHOMAYIM PURIM CELEBRATION

Saturday Night, February 27, 2021 | 8:00 pm

Via Shul's Zoom

#### Featuring A Special Piano Concert with Mark Eisenman!

Master of Ceremonies: Susan Jackson

#### We want you to:

- · Wear a funny hat or costume, and join us on Zoom!
- · Prepare a toast if you would like to participate in our L'Chaim

#### There will be:

- · Welcome words from Rabbi Strauchler
- · Members sharing Jewish jokes
- · A Piano Concert with Mark Eisenman
- Pictures Slide Show from Shaarei Shomayim past Purim celebrations!
- · A special Purim L'Chaim!



Mark Eisenman is a Jazz Piano Performer, Composer, and Arranger. He is one of the top in-demand jazz pianists in Toronto. He has had numerous radio appearances and is well represented on recordings, the latest of which is Mark's debut recording as a leader, "The Chant."

Jazz Piano Performer, Mark Eisenman, is sponsored by Robin Gofine in honour of her husband Tim, who loves Jazz and Jewish jokes

470 Glencaim Avenue | Toronte, ON MSN 1V8 | Tel 416-789-5213 | Fax 416-789-1728 WWW.SHOMAYIM.ORG





#### SHAAREI SHOMAYIM IS TALKING...

Our shul continues to talk! Look closely it has a special message for you.



#### PARENT CHILD LEARNING





#### YIZKOR MEMORIAL BOOK

Dear Friends,

We are now in the planning stages for our 2021/5781 Yizkor Memorial Book. Shaarei Shomayim's Yizkor Book, whether digital or in print, 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:

> 2<sup>nd</sup> Day Shavuot May 18, 2021

Yom Kippur September 16, 2021 Shemini Atzeret September 28, 2021

8<sup>th</sup> Day of Pesach April 23, 2022

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.







#### YIZKOR MEMORIAL BOOK INCLUSION FORM 2021

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
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SUBMISSION
☐ By email to coordinator@shomayim.org ☐ By fax at 416-789-1728 ☐ By regular mail at the address noted below
DEADLINE APRIL 15, 2021 at 5:00 PM

### Member News We wish Mazal Tov to the following:

FROM NOVEMBER 29, 2020 TO FEBRUARY 27, 2021

#### **BIRTHS**

JANICE & STEPHEN HALPERN and Barbara & Richard Litt of Manhattan on the birth of a granddaughter, Leora Rachel, born to Moshe and Danielle Halpern of Be'er Sheva, on the 8th day of Chanukah. Happy siblings are Aya and Micha-el.

ESTHER DIRENFELD & DANIEL KATZIN on the birth of a baby girl, PERRIE HAZEL (MIRA TZVIAH). Mazal tov to grandparents Judy & Leonard Direnfeld and Lorraine & William Katzin. Excited sister is NAAMA.

VICKY & RALPH LEVINE on the birth of a great-grandson, Shua Bauer, born to their grandchildren Ariella & Heshy Bauer of Far Rockaway, New York. Mazal Tov to the excited big brother Yaakov, and to the grandparents Rabbi Shmuli and Deena Schwebel of Cedarhurst, New York and Goldie & Bentzi Bauer of Brooklyn.

DR. MARK & JANINE NUSBAUM on the birth of a great-grandson, Ahron David, born to their grandchildren Mordechai & Elisheva Keslassy. Mazal Tov to the thrilled grandparents, Dr. Mark & Suzy Pomper and Aharon & Evelyne Keslassy.

ELFRIEDA VALE on the birth of a greatgranddaughter, Rivkah Yehudit Vale, born to Aaron & Abby Vale of Toronto. Proud grandparents are Rabbi Richard & Devorah Vale and Pearl Binson. Thrilled brothers are Naftali Shmuel and Aryeh Leib.

ELFRIEDA VALE on the birth of a greatgranddaughter, Rachel Vale, born to Ariel & Avigail Vale of South Fallsburg, New York. Proud grandparents are Rabbi Richard & Devorah Vale and Rabbi Chaim & Esther Trenk. Thrilled brothers are Noach Leib and Daniel Dov.

BARRY & GILDA WALTMAN and Howard & Riki Lichtman on the birth of their grandson, Micha Charlie (Chanoch Meir), born to Brian & Kim Waltman. Excited brother is Jonah. Mazal Toy to all the aunts, uncles and cousins.

YAFFA & LORNE FACTOR and Lynne & Louis Pillemer on the birth of their granddaughter, Shoshana Daniella, born to Carly & Lorne Pillemer. Ecstatic big sisters are Michal and Chaya. Mazal Tov to the great-grandparents Gloria Halberstadt and Brenda & Raymond Pillemer, and all the uncles, aunts and cousins.

KAYLA & JOSHUA BERNICK on the birth of their son, HENRY GABRIEL. Elated siblings are JACK and SADIE. Proud grandparents are FRANCINE & MICHAEL GOLDRICH and Laurie & Mark Bernick. Honoured greatgrandparents are PEARL GOLDRICH and David Alloul. Excited aunts and uncles are LANA & YECHIEL BOBROWSKY, TAMARA & YAAKOV GOLDRICH, Alana & Chase Westbrook and SHIMON GOLDRICH. Excited cousins are NAOMI, ARI and MAX BOBROWSKY, and NOAH GOLDRICH.

CYNTHIA GASNER on the birth of her great-granddaughter, Lielle Carmel, born to Rafi & Benjy Brandwein, in Israel. Proud grandparents are Jon & Elise Gasner and Aaron & Linda Brandwein. Delighted great-grandparents are Roni & Arnie Weingarten, Fay Brandwein, and Rosalind Schnitzler. Thrilled great-aunts and uncles are MYRA MECHANIC, BRENDA & BRIAN LASS, and Robert & Julea Gasner of Israel.

ELFRIEDA VALE on the birth of a greatgrandson, Simcha Menzelefsky, born to Reuven & Batya Menzelefsky of Thornhill. Mazal Tov to grandparents Rabbi Richard & Devorah Vale and Duvie & Debbie Menzelefsky. Excited brothers are Nechemia, Eliahu and Daniel.

LORRAINE HANSER on the birth of her great-granddaughter, Juliet Aliza, daughter of Jesse & Shani Abrams and sister of Mateo. Proud grandparents are Kim & Jon Abrams and Ilana & Chaim Cohen of Israel. Happy aunts, uncles and families are Dale, Falyn, Lee, Tali, Ryan, Ahron & Sarah Abrams and Edva, Arnaud, Melody, Amichai, Yakov and Adi Cohen of Israel.

JESSE & ALEXA TEPPERMAN on the birth of their son, DEAN PIERCE (SIMCHA YOSEF) TEPPERMAN. Excited brother is BILLY. Proud grandparents are Casey Tepperman and Noel & Andie Solomon. Elated great-grandmother is Rica Solomon.

SARA & JORDAN LASS on the birth of their daughter, ANNIE ESTHER. Excited sister is MIA SUNNY. Ecstatic grandparents are JODI GURZA, HARLEY GURZA, and BRENDA & BRIAN LASS. Elated great-grandparents are Myrna & Mervin Lass, and CYNTHIA GASNER. Thrilled aunts, uncles and cousin are ADAM GURZA & DANI TAVROGES, MELISSA, ROSS & RILEY LINKER, and SHIRA LASS.

#### BAR / BAT MITZVAH

SOL & QUEENIE NAYMAN on the Bat Mitzvah of their granddaughter in New York, Rachel Ava, daughter of Stuart Nayman. Excited brother is Ben.

ZEV & JENNIFER KORMAN on the Bat Mitzvah of their daughter, ORA KAYLA. Excited sister is ARIELLA. Proud grandparents are Ann & Aron Korman and Sabina & Irwin Finestone.

HART & GILA HELLER on the Bar Mitzvah of their son, HARRY. Excited sisters are NOA and YAEL.

ARIEL & LIORA BURTON on the Bar Mitzvah of their son, YOEL. Excited brother is JOSHUA. Other proud family members are Ronnie and Gila Burton, JONATHAN ZION, and IMMANUEL, LILY and NOACH BURTON.

NOAM & TALIA SAMSON on the Bar Mitzvah of their son, JOSEPH. Excited siblings are NINA, ISAAC and MAYA. Proud grandparents are Jules & Ariella Samson and Moishe & Miriam Kesten.

SHLOMIE & DALIA YUNGER on the Bar Mitzvah of their son, EITAN. Excited siblings are ALEXANDER and ELIANA. Proud grandparents are Dov & Sara Kronenberg and Joy & Moti Yunger.

#### **ENGAGEMENTS**

CHARLENE & GEORGE ARJE on the engagement of their daughter DANIELLE to Daniel Rosenfeld, son of Marla & Dr. Allan Rosenfeld. Proud grandparents are Shoshana Samuels, Zelda Rosenfeld and Norman and Frances Goodman. Excited siblings are TAMAR & ELI LECHTMAN, ILANA ARJE-GOLDENTHAL & EVAN GOLDENTHAL, Naomi Rosenfeld and Jeff Greenberg and Eli Rosenfeld. Proud nieces and nephews are AARON, LEAH, NATHAN, LEORE and KOBY.

SANDY FINKELSTEIN & ROBERTA KREMER on the engagement of their daughter, MARA to Jamin, son of Jons & Nadia Hoerni of Zurich, Switzerland. Excited siblings are Emma & Michelle, ADELE, and Noga. Grandparents are Anna & Alexz" Kremer, Miltonz" & Dorothyz" Finkelstein, Maja & Werner Hoenigsberg, and the late Nöelle & Johannes Hoerni of Zurich, Switzerland.

DR. MARK AND JANINE NUSBAUM on the engagement of their grandson, Yehoshua Weiss, to Yael Keslassy. Mazal Tov to thrilled parents, Dr. Leiby & Aviva Weiss and Aharon & Evelyne Keslassy.

DRAISA FRISCHMAN (ARNIE<sup>Z\*L</sup>) on the engagement of her granddaughter, Dana to Moshe Oziel. Proud parents are Mark & Michelle Frischman and David & Paulette Oziel. Excited siblings are Uri Frischman, Layla Frischman and Yehuda Oziel, Chana and David Ouzzan. Thrilled grandparents are Martin & Eleanor Lipson.

VICKY & RALPH LEVINE on the engagement of their grandson Dov Schwebel of Cedarhurst, New York, to Chavi Strauss of Flatbush, New York. Mazal Tov to parents Deena & Rabbi Shmuli Schwebel and Mimi & Mendy Strauss.

ARTHUR & JOYCE EKLOVE on the engagement of their granddaughter, Eliana Eklove to Zack Fox. Mazal Tov to their parents Harley & Susan Eklove of Ra'anana and Allan & Sari Fox of Thornhill, and to all the extended family.

#### **MARRIAGES**

LINDA LEVENSTEIN and Connie & Chuck Solomon on the marriage in Jerusalem of their granddaughter, Atara Simcha to Mickail Hoffman. Mazal tov to parents Leora (Michael²") Levenstein and Orit Hoffman and Gil Hoffman.

#### **ANNIVERSARIES AND BIRTHDAYS**

LOUIS VANDERSLUIS on his birthday.

SANDY FINKELSTEIN & ROBERTA KREMER on their double *chai* (36) wedding anniversary.

JERRY GENESOVE on his 90<sup>th</sup> birthday.

CLIFF KORMAN on his 70th birthday.

#### SPECIAL ANNOUNCEMENTS

Mazal Tov to ZACHARY ZARNETT-KLEIN on the publishing of his article "Complex Yet Critical: Where Does the Jewish Community's Relationship with the Trudeau Government Stand?" in the *Canadian Jewish Record*.

Mazal Tov to DR. MORRIS MOSCOVITCH who was appointed to the *Order of Canada* for his contributions to the fields of clinical neuropsychology and cognitive neuroscience, notably his ground-breaking memory research.

Mazal Tov to ZVI HALPERN-SHAVIM on completing the Learning of Shas.

Mazal Tov to BRIAN & ROBBIE SCHWARTZ on their daughter Shira's recent attainment of a Doctorate of Philosophy in Theatre & Performance Studies.

#### **CONDOLENCES TO**

Shirley Strauss, Marci (Mark) Pearlman, Stephen Albert, BRAD (TERRY) STRAUSS, Jon (Shawna) Strauss, GORDON (JOYCE) STRAUSS, Lou (Duka) Strauss, Rhoda (Bob) and families, on the loss of their husband, father, father-in-law, brother, brother-in-law, grandfather and great-grandfather, Harry Strauss<sup>2"</sup>.

The family of PHYLLIS LEVITTZ"L.

Nancy Kleinberg, BERNIE AND ANNA KLEINBERG, Brian and Simmi Kleinberg, Marla and Jack Samuel, Ariella and Dani Goldstein, Rabbi Effie and Tamar Kleinberg, Talia and Dave Apter, Eliana and Zack Husynni, NATALIE KLEINBERG, JOSH KLEINBERG, Adam and Galit Samuel, ARYEH AND CHANA SAMUEL, KOBY AND RACHELI SPIEGEL and families, on the loss of their husband, father, father-in-law, grandfather and great-grandfather, Howard Kleinberg<sup>z\*1</sup>.

ALAN & HELEN COHEN, Steven & Batya Cohen, Aviad & Yaira, Adira & Netanel, Tamar & Ma'or, Moriya, Kedem, Gefen, and Arbel, on the loss of their mother, mother-in-law, grandmother and great-grandmother, Helen (Dolly) Cohen<sup>2"</sup>.

Evelyn (Maurice), Rene (Flora), Mony (Viviane), Berny, Pat (Bruna), Corinne (Mark), MICHELLE (STEVE) STEINOWICZ and families, on the loss of their mother, mother-in-law, grandmother and great-grandmother, Rachel Amiel<sup>2\*1</sup>.

BONNIE GOODMAN-BLOOM & STEPHEN BLOOM, Mark & Judy Goodman, Wendy Goodman, Cheryl Zale, Lew Ekstein, Helen Kash and families on the loss of their mother, mother-in-law, grandmother, sister and sister-in-law, GRACE GOODMAN<sup>Z\*L</sup>.

IAN & PAM ROSMARIN and family, on the loss of their sister, sister-in-law, mother and grandmother, Sandra Hirschowitz $^{z^{"l}}$ .

Rabbi Dr. Herbert Dobrinsky, Dr. Deborah and Dr. Michael Kramer, Tova and Larry Cohen, Aaron and Dr. Cindy Dobrinsky, SHARON AND LOUIS GOELMAN and families, on the loss of their wife, mother, mother-in-law, sister-in-law, grandmother and great-grandmother, Dina Dobrinsky<sup>z-1</sup>.

Nellie Bernstein, MICHELLE & DR. JEROME EDELSTEIN, Mendy & Debbie Bernstein, Shimmy & Joely Bernstein and families, on the loss of their husband, father, father-in-law and grandfather, Harry Bernstein?".

Sheri Tewel, Phil Kravetsky and families, on the loss of their mother, grandmother and great-grandmother, CAROL SUSAN KRAVETSKY<sup>z</sup>"L.

Ruth Ellen Gertner & Marc Seeman, Mark Gertner, Ahron and Geoffrey Seeman and families, on the loss of their mother, mother-in-law and grandmother, BLUMA GERTNER<sup>z^u</sup>L.

CYNTHIA GREENBERG, Shari & Larry Goldberg, Lisa Greenberg, Jill & Michael Levy and families, on the loss of their husband, father, father-in-law and grandfather, MURRAY GREENBERG<sup>Z"L</sup>.

ROZ WOODROW, Spencer & Sharon Woodrow, Scott & Devorah Woodrow and families, on the loss of their husband, father, father-in-law and grandfather, IRWIN WOODROW<sup>Z\*L</sup>.

Honey Levine, Yitzy Levine, Chaim Levine, Shneur Levine, Rabbi Malcolm & Esther Levine, Avrum & Ester Lea Levine, RALPH & VICKY LEVINE and families, on the loss of their husband, father, father-in-law, brother, brother-in-law and grandfather, Rabbi Aaron Levine<sup>z\*</sup>l.

Ronna Mink (Dan), Allan Hecker, MISSY HECKER (MARK GREENBERG), Ahbra Mink, Davida Solomon, Farah Bouley, Ryan, Max and Jake Greenberg, Marilyn Berger, Donny Hecker, Seymour Hecker and families, on the loss of their mother, mother-in-law, grandmother, sister, and sister-in-law, Deborah Hecker<sup>z-</sup>".

HELEN BROWN, SARAH BROWN & STEVEN STRAUSS, ROSE and ELIJAH STRAUSS, PNINA BROWN, GOLDA BROWN & HARRY KRAKOWSKY, MARSHALL HABER & ANNARACHEL KRAKOWSKY, ALLIE G. and SHIRLEY HABER, YONAH KRAKOWSKY & JANA DANZINGER, JONES and DAX KRAKOWSKY, on the loss of their husband, father, father-in-law, grandfather, brother, brother-in-law, uncle and great-uncle, DAVID WM. BROWN<sup>Z\*L</sup>.

RON & RACHEL WALD, Danny & Audrey Wald, BENJI, ZACHARY, JOSHUA and TAMAR WALD, Avi and David Wald, Talia & Shmuel Grau, Katie Berger and families, on the loss of their mother, mother-in-law, grandmother, sister and sister-in-law, Hadassa Wald<sup>z\*|</sup> and their father, father-in-law, grandfather, brother and brother-in-law, Ted Wald<sup>z\*|</sup>.

#### **CONDOLENCES TO**

Sabina Rosenbloom, Lee & Joseph Minkowitz and families, on the loss of their husband, father and father-in-law, Max Rosenbloom<sup>2"</sup>!

Sid Tenenbaum (Judith Cardozo Tenenbaum), Gary Tenenbaum (Louise), Tamara Tenenbaum-Friedman, Anda Meisels-Rosen and families, on the loss of their mother, mother-in-law, grandmother and sister, Gena Tenenbaum<sup>z"</sup>.

Rabbi Yanky Kerzner, Rabbi Dovid Kerzner, Tzippy Freidler, Rivka Braun, Tova Feinstein, Shani Nadoff, Nechama Munk and families, on the loss of their father, father-in-law, grandfather and great-grandfather, Rabbi Yitzchok Kerzner<sup>z\*tl</sup>.

Pearl Grundland, Batya Grundland & Mark Rottmann, Rabbi David & Shira Rachel Grundland, Yoni & Lauren Grundland, Sam Grundland & Shelly Galler and families, on the loss of their husband, father, father-in-law, grandfather, brother and brother-in-law, Gidon Grundlandz".

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#### OFFICE HOURS

Monday - Thursday	9:00am -	5:00рм
Friday	9:00am -	2:00рм
Shabbat, Sunday		Closed

#### WHO'S WHO

Rabbi	Chaim Strauchler
Rebbetzin	Avital Strauchler
Shamash / Baal Koreh	Ralph Levine
Rabbi, Downstairs Minyan	Elliott Diamond
Chazzan	Chaim Freund
President	Robin Gofine
Executive Director	Nicole Toledano
Bulletin Contributor	Lawrence Savlov

#### **DONATIONS**

COVID Crisis Fundraising Campaign	<sup>\$</sup> 72 and up
Capital Fund	\$18 and up
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Rabbi's Charity Fund	\$18 and up
Volunteer Appreciation Fund	\$18 and up
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Chessed Fund	<sup>\$</sup> 36 and up
Security Fund	\$250 and up
Memorial Plaques	\$450
Tree of Life: Leaf	<sup>\$</sup> 1,800
Tree of Life: Stone	<sup>\$</sup> 5,400

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,	Yahrzeits (recognized in Shabbat Matters) starting	at \$36

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#### **ENDOWMENTS**

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

#### DATES TO REMEMBER

MAR 25	Fast of the Firstborn
MAR 27	Shabbat Hagadol / Erev Pesach
MAR 28	l Pesach
MAR 29	II Pesach
MAR 30	Shaarei Shomayim Storytelling Project: Cynthia Gasner ZOOM
MAR 30 - A	APR 2 Chol Hamoed Pesach
APR 3	VII Pesach
APR 4	VIII Pesach
APR 8	Yom HaShoah
APR 11	Scholar-in-Residence Judy Klitsner ZOOM
APR 12	Women Teaching Torah for Rosh Chodesh: Marcy Ages ZOOM
APR 12	Mini-Lecture with Rabbi Michael Skobac 1/6 ONLINE
APR 14	Yom HaZikaron
APR 15	Yom HaAtzmaut
APR 19	Shaarei Shomayim Storytelling Project: Farokh Hakimi ZOOM
APR 25 - 3	<b>0</b> Beit Midrash Zichron Dov Spring Shavuaton ZOOM
APR 26	Mini-Lecture with Rabbi Michael Skobac 2/6 ONLINE
APR 30	Lag B'Omer
MAY 5	Beit Midrash Zichron Dov Business Ethics Lunchtime Series ZOOM
MAY 10	Yom Yerushalayim
MAY 10	Mini-Lecture with Rabbi Michael Skobac 3/6 ONLINE
MAY 12	Beit Midrash Zichron Dov Business Ethics Lunchtime Series ZOOM
MAY 12	Women Teaching Torah for Rosh Chodesh: Shayna Kravetz ZOOM
MAY 13	Shaarei Shomayim Storytelling Project: Randall Craig ZOOM
MAY 16 - 18	<b>S</b> havuot
MAY 16 - 1	<b>7</b> Tikkun Layl Shavuot
MAY 19	Beit Midrash Zichron Dov Business Ethics Lunchtime Series ZOOM
MAY 24	Mini-Lecture with Rabbi Michael Skobac 4/6 ONLINE
JUN 7	Mini-Lecture with Rabbi Michael Skobac5/6 ONLINE
JUN 21	Mini-Lecture with Rabbi Michael Skobac 6/6 ONLINE
JUN 21	Medical Ethics with Rabbi Mordechai Torczyner ZOOM
JUN 27	Tzom 17 <sup>th</sup> of Tammuz
JUL 17 - 18	Tisha B'Av
AUG 28	Layl Slichot
SEPT 6 - 8	Rosh Hashana
<b>SEPT 15 - 1</b>	6 Yom Kippur