

שערי שמים SHAAREI SHOMAYIM

SPRING / SUMMER 2017
NISAN-IYAR-SIVAN-TAMUZ-AV-ELUL 5777



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From the Rabbi's Desk

Freedom If We Can Keep It



In January, Shaarei Shomayim hosted a book launch for Rabbi Pinchas Hirschprung's Holocaust memoir *The Vale of Tears* – newly translated into English by the Azrieli Foundation. The book is excellent. It does not simply portray a young rabbi's escape from the Nazis, but it also gives voice to his inner conflicts – among them debates over Chasidism, Communism and faith. In each step of his journey, he is beset with confusion over the proper course of action. As he flees from his town to the neighbouring town, those in the neighbouring town flee to his. The book even tells of those who fled Soviet occupied Poland for Nazi occupied Poland. No one knew what to do.

As I read these passages, I was reminded of a dvar torah that Mr. Philip Zucker²¹ shared with me shortly before his passing. He had been studying the Torah Temimah commentary on the weekly Torah portion. He quoted from the beginning of Parshat B'Shalach which describes the Jewish people's departure from Egypt. The section begins with the words, "It was when Pharaoh sent the people..." The *midrash* explains that Pharaoh sent them off, i.e. he warmly accompanied the Jewish people as they began their journey.

The suggestion is incongruous. Why would Pharaoh do such a thing? After a series of plagues culminating in the death of his own first born, how could Pharaoh blow kisses at the Jewish people as they left Egypt?

The Torah Temimah explains this *midrash* by suggesting that Pharaoh's actions are linked to the end of the verse. פן ינחם העם בראתם מלחמה ושוב מצרימה

God did not send the people on a direct path to Israel lest they return to Egypt upon facing battle. Pharaoh understood what he represented to his former slaves. He was not just their oppressor. He was also their protector and their ultimate provider of stability.

עד שנראו למו כאוהבים נאמנים
הדורשים שלומם וטובתם

Pharaoh and his people postured lovingly towards their former slaves, says the Torah Temimah. Upon achieving freedom, the Jewish people would inevitably face grave risks to life and limb. These challenges would be theirs to face alone. The temptation to return not just to the plenty of Egypt but also to the political security of Egypt would be great. Pharaoh's parting embrace was a signal that they could always come back. He was setting the trap of safety. Left to their own devices, the Jews might have returned to Pharaoh – just as some Jews crossed into Nazi occupied Poland.

From the times of Pharaoh to today, freedom has a competitor. That competitor is certainty and stability. We face it in the arena of politics. We are tempted to sacrifice freedom in favour of protection. We face it in economics on both a macro and micro level. Many of us sacrifice our freedom for jobs of glorified servitude in pursuit of financial security.

In telling the story of Pesach, we often gloss over this basic price of freedom. We pretend that freedom is an unadulterated good. Yet, it is not. Freedom obligates us to take ownership of ourselves. We must assume the risk. If we are not prepared for this ownership, then freedom is very dangerous, indeed.

The Western political tradition has long understood that with real freedom comes awesome responsibility. Our democratic republics are not automatic. A story to illustrate this point:

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cont. from page 3

Freedom If We Can Keep It

The deliberations of the US Constitutional Convention of 1787 were held in strict secrecy. Consequently, anxious citizens gathered outside Independence Hall when the proceedings ended in order to learn what had been produced behind closed doors. A Mrs. Powel of Philadelphia asked Benjamin Franklin, "Well, Doctor, what have we got, a republic or a monarchy?" With no hesitation whatsoever, Franklin responded, "A republic, if you can keep it."

As freedoms have expanded in the Twentieth Century, we have not sufficiently adopted the corresponding responsibility. We have not taught our children the civic values upon which their freedom depends. We have not instilled in ourselves the self-restraint and communal ethos necessary for freedom. We no longer speak of freedom's price. If we are to remain free, we must do so now, and we must do so quickly.


A curious Jewish custom relates to this conception of freedom. On the night of the Seder, after all the stories told, the food eaten, and the songs sung – there is a custom to read the book – *Shir HaShirim* – Song of Songs. Why do we read this book at that moment?

As we leave Egypt, we glance over our shoulders at Pharaoh's loving farewell. We look away from his embrace and turn towards a better relationship. Relationships bind us to another. In forming a relationship we devote our freedom to someone else. We bind ourselves to someone who binds themselves to us. We protect our freedom from Pharaoh by committing ourselves to God.

At the culmination of the Seder and later on Shabbat Chol HaMoed, we sing the Song of Songs – which speaks of our loving relationship with God. At the moment of our

freedom, we declare our love for God and God declares His love for us. We choose a new embrace – a new source of security and responsibility – and ultimately the truest means of "keeping" our freedom.

This year, let us not just celebrate our freedom – let us think deeply about the demands that freedom places upon us. Please consider asking a fifth question of those at your Seder, "What must we do to remain free?"

Avital and I wish you a *Chag Kasher v'Sameach*. 

DO YOU RECEIVE RABBI STRAUCHLER'S WEEKLY TORAH FOR YOUR LIFE EMAILS?

If not, please contact the shul office to be included in the email list. Or you can visit our Shaarei Shomayim website at shomayim.org and click on "join email list". Please visit his regularly updated blog: shomayim.org/blog

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President's Message

With winter finally behind us, I want to update our community on a few of the more significant happenings over the last quarter of the year.

First, I want to share with you the status of the proposed development next to our laneway, to the immediate west of the shul. This continues to be an extremely important file, as it affects the safety of both our members and visitors to our building. Because the matter is before the courts, there is very little I can write here. However, rest assured we are actively involved, including meeting with our city councillor, Christen Carmichael Greb, and maintaining regular communication with her staff and city planning staff. I will keep you posted on any progress I legally can.

We also continue to be interested in the proposed development across the street on the south-east corner of Bathurst and Glencairn. There was an OMB hearing at the beginning of February, attended by several of our members. The shul's main concern in this development is the impact on traffic on Glencairn. A related hearing will be scheduled to further review potential traffic flow in the area affected by this additional development.

Second, we were all saddened by the loss of two of our shul's gedolim this winter. Al G. Brown²¹, who passed away at age 96, was our oldest surviving past president and continued to be a regular shul attendee. He was intelligent, gregarious, and wise, and formed beautiful relationships with not only people in our shul, but also throughout our city, and around the world. Mr. Philip Zucker²¹, our previous

Baal Koreh, passed away at age 99. Mr. Zucker was respected by thousands of bar mitzvah boys and their parents. He taught for over 40 years with love, passion, and respect. Not only was he well known for his incredible skill in reading Torah, but he was also a Torah scholar. Both of their passings leave a deep void in our community – may their memories be for a blessing.

On a different note, the Board has recently passed a policy to address potential incidents of bullying (or worse) in a formal and appropriate manner. It is called the Sexual Misconduct Abuse and Harassment Prevention Policy – A safe Environment for Youth and Vulnerable Adults. Copies are available in the office and on our website.

Separately, as we all know too well, there have been a number of security challenges in our community and across North America over the winter. I want to assure you that we are always in touch with CIJA, which has regular discussions with the security community, and we are remaining vigilant. I ask that if you witness anything suspicious, please inform a security guard or shul officer. For security purposes, we do keep certain doors locked, and we ask that you do not block any doors and areas near the doors with vehicles or strollers.

From a programming perspective, our shul continues to be involved in important social issues. I'd like to wish Rabbi Strauchler a big yasher koach for his leadership of the January community program on substance abuse and behavioural addictions at Beth Tzedec – co-sponsored by

cont. on page 6



cont. from page 5

President's Message

Shaarei Shomayim – and his front-page article in the CJN on this matter.

We continue to enjoy incredible Scholars-in-Residence. Our three most recent scholars were Rabbanit Chana Henkin, founder of NISHMAT and one of today's most acclaimed Jewish educators; our Walerstein Scholar, Shuli Taubes, an accomplished teacher and lecturer; and Rabbi Noam Pratzer, who grew up in our shul, and always brings a learned mix of legal theory and Halacha to his talks.

I'm sure everyone will agree that Purim was wonderful! Over 500 people attended our evening Megilla reading, and the youth "jungle theme" carnival was a huge hit with close to 300 in attendance. Our ever-popular women's Megilla reading welcomed an overflowing crowd in the Beit Midrash. Those attending the Seuda enjoyed great food, comradery, and a fun time with a hands-on drumming percussion performance.

At the end of March, we had a magnificent Shabbat to recognize and

thank our immediate Past President Joyce Eklove for her dedicated work at our shul and for her tremendous contributions to our community. We raised over \$20,000 and dedicated a mezuzah in her honour and, as Shaarei Shomayim does so well, enjoyed a great kiddush. Joyce presided with love, dedication, and wisdom, as per usual!

As summer approaches, the Shul will be once again host the Peace of Mind program, May 7-14, with a community Friday night dinner on May 12; please keep your eyes open for more details. This program invites a unit of Israeli soldiers and specially-trained therapists to enjoy the hospitality of members of our community. They immerse themselves in both therapy and community events during their stay. It truly becomes a magical week as they become aware of the caring, strength and unity of our community. It is indeed an honour to give back to these men and women who have given so much of themselves not only to their country, but to all the

Jews in the Diaspora.

Plans are also in the works for a stimulating Tikun Leil Shavuot program, headlined by the dynamic and acclaimed speaker Rabbi Dovid Bashevkin, and topped off with an evening BBQ. Please watch for details.

As I mentioned in my last message, for those of you planning a trip to Israel, I encourage you to consider the Federation's 100th anniversary mega mission in October 2017. Information can be found at: jewishtoronto.com/centennialjourney.

To end, I want to give a profound thank you to all the volunteers, too numerous to name each one, who help with every aspect of making our shul so vibrant – each one of you brings something special to the table. We could not be the amazing shul that we are without you!

As we approach the meaningful holiday of Pesach, Carole and I want to wish everyone a *Chag Kasher v'Sameach*. 🍷



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RABBI DOVID BASHEVKIN

MAY 30-JUNE 1

Dovid Bashevkin, Director of Education for NCSY, studied in Ner Israel and completed his rabbinic ordination at Yeshiva University (RIETS). He completed a Master's in Polish Hassidut, focused on the thought of Rav Zadok of Lublin. He is currently pursuing a doctorate in Public Policy & Management at The Milano School of International Affairs, focusing on crisis management. He published a rabbinic work entitled B'Rogez Racheim Tizkor (In Anger, Remember Mercy), a discussion of sin and failure in Jewish thought.

שערי שומאים
SHAAREI SHOMAYIM

SHAVUOT

SCHOLAR-IN-RESIDENCE

AT SHAAREI SHOMAYIM

UNEXPECTED TORAH

Tikkun Leil Shavuot Opening Shiur

What To Wear To a Sin:

Prostitution, Free Will, and Communal Policy

Shavuot Shiur

So You Think You Can Tell Heaven From Hell:

Why Isn't The World to Come Written in The Torah?

Shavuot Day II: Pre-Musaf Yizkor Derasha

Artificial Intelligence and the Psychology of the Self

Shavuot Day II: Pre-Mincha Shiur

10 Non-Religious Books that Will Make You Think Differently About Religion

Shavuot Day II: Shiur between Mincha and Motzei Chag

From Carson to Conan: Educational Lessons from Late Night Television

שערי שומאים
SHAAREI SHOMAYIM

4 MAY-JUNE

INSPIRERS-IN-RESIDENCE



JUDY KLITSNER

MAY 6

Judy Klitsner is a senior lecturer at the Pardes Institute of Jewish Studies, where she has been teaching Bible and biblical commentary for more than two decades. Judy weaves together traditional commentary, modern scholarship and her own interpretations. Judy's teaching style is lively, interactive and text based.

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Warren and Ellen Grossman*



RABBI NOAH CHESSES

MAY 13

Rabbi Noah Cheses is the rabbi of the Young Israel of Sharon. He grew up in Boston where he attended Maimonides School. Rabbi Cheses served as the Assistant Rabbi of Shaarei Shomayim Congregation from 2014-2016 and as the OU-JLIC Orthodox Rabbi at Yale University from 2011-2014.

*Shaarei Shomayim welcomes
back our friend and rabbi*



CHAZAN ZEV MULLER

MAY 27

SHABBAT CHAZZANUT

Cantor Zev Müller is the chazzan at the West Side Institutional Synagogue in Manhattan. Cantor Müller studied Chazzanut and voice with acclaimed cantors and opera singers. He is well regarded in the cantorial world and is often invited to perform at concerts, officiate Chuppot and Daven as a guest Chazzan.

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RABBI SHARON SHALOM

JUNE 3

Rabbi Dr. Sharon Zaude Shalom was born Zaude Tesfay in Ethiopia. He emigrated to Israel when he was 8 years old. He struggled with questions of identity and his place in Israeli society, which influences his scholarship and teaching. Today, he is a lecturer at Bar-Ilan and Tel Aviv Universities, and the rabbi of Kedoshei Yisrael in Kiryat Gat.

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Not Just Sour Grapes

Few holidays are as inclusionary as Pesach. As part of the ritual that had to be followed on the night of liberation in Egypt, our ancestors were instructed to gather together in family units as they ate the original Pesach offering. The very first Passover seder was, indeed, a planned family experience and has been repeated throughout history by Jews everywhere. We probably all have stories about the relatives we only see at the seder every year and the time we spend together that night.

It's because of the strong emphasis on family and the importance of inclusion, that the words of the Haggadah sting a little. Which one of us would willingly call one of our children a "Rasha" – an evil person? Who amongst us would consider talking to their own child in a manner that would possibly drive a wedge between parent and child? The Haggadah's decision to label one of the four sons as a "Rasha" and to admonish him / her by stating that the redemption from Egypt would certainly have passed them by had they been there, seems to challenge the notion of an inclusive family that characterized the very first seder in Jewish history. As a father and grandfather, this portion of the Haggadah isn't easy.

As a rabbinic text, the Haggadah was written with the same deliberate and careful choice of phrases and words that characterize other classic works authored by our Sages. As such, one of the most curious phrases in the entire Haggadah is found in the suggested response to the question of the "Rasha":

ואף אתה הקהה את שיניו...

And even you, you shall blunt his teeth ...

This short but important phrase deserves closer scrutiny. The Haggadah seems to be addressing the father and states that even you, Dad, have a responsibility to respond to your child and not leave that task to others. But the phrase "blunt his teeth" is also a carefully chosen turn of phrase. Its likely origin is from the Book of Yimiyahu (Jeremiah 31:28):

בימים ההם--לא-יאמרו עוד,

אבות אכלו בסר ; ושני בנים, תקהינה

"In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge (be blunted).'"

In this verse the prophet describes a time in the future where the actions of the fathers will not have any negative impact on the children. The Haggadah's decision to include this unusual phrase in the response to the "Rasha" surely is not coincidental. Personal accountability and responsibility is a fundamental tenet of our faith. Each of us is responsible for the decisions that we make – parents and children alike. But by invoking the image in the verse in Jeremiah, the Haggadah is telling the father of the wicked son that often things turn out the way that they do for a reason. As parents, we should not be surprised if our children assume and inherit some of our attitudes along with some of our prejudices. Children often hear and see things of which we are not aware. And what they hear and observe can have lasting influence. If we are critical in a non-respectful manner of people, institutions, or even our own faith, the message that our children will pick up (either consciously or not) can play itself out much later in life. The sour grapes that we eat may end up blunting the teeth of our children.

When we try to respond to the "Rasha" – as we must – the Haggadah reminds us to do so with some humility. No one knows the future. Not even parents. But we certainly can try to do whatever we can to bring the redemption for us, all of our children and for our people.

May this Pesach be the holiday of our lasting redemption.
Chag Kasher v'Sameach. 🍷

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From the Executive Director's Desk

Passover – is it the passing over of the cleaning, the passing over of the food, the passing over of the family events or the passing over of another crazy holiday? For my family and me, Pesach brings many things. We use the time for our annual spring cleaning. We methodically start from the basement, move to the bedrooms, and then finally the kitchen. It would seem that our tradition of cleaning has become a seder of sorts. We go in order of events and have the final culmination of the seder.

My upbringing was very traditional, Ashkenazi. I grew up in South Africa, where the concept of Sephardic Jewry was not even on our radar. Sephardi Jews – The word “Sephardi” comes from the word, “*Sefarad*” which is the Hebrew word for Spain. Those whose background is Sephardic trace their roots to the Jews of Spain, Portugal, Italy, Greece, Turkey, Morocco and other parts of the Mediterranean and the Middle East. Jewish South Africans were from Europe, spoke Yiddish and continued their family traditions. Imagine my surprise when I moved to Canada and was introduced to the Sephardic community by friends and then, ultimately, my husband.

Sephardic culture and traditions are much enmeshed in everyday life and most notably on holidays. One of the most different holidays is that of Pesach. Having the last name of Toledano, makes me automatically “Sephardic”. The common statement from people is usually, “You’re lucky, you eat rice.” As a matter of fact, many Moroccan Jews (where my in-laws are from) living in Canada do NOT eat rice on Pesach. We do, however, eat some kitniyot (grains and legumes). It’s quite interesting that for my husband and his family, beans, baby corn and some oils are fine, but definitely NOT rice.

The Haggadah is the same all around the world – no matter what language, we all tell the story of the Jewish people. Where the differences come in are the activities and foods that surround the seder. In our family, the Seder plate is brought to the Seder table with great ceremony. It is covered

with a beautiful scarf which is usually passed down through a generation or two. The leader of the seder (my husband) raises the Seder plate over the heads of all those present while chanting “*Bivhilu yatzanu mimitzrayim*” (In haste we went out of Egypt). For some reason (no one really knows why), the idea is that he needs to circle the table, starting with the *Bivhilu* with me, on his right, and ending with the *mimitzrayim* at the person on his left. In between, each person’s head gets a bump from the seder plate – the singles getting a few extra bumps. When the family was younger, this was meant for the kids. Not only is this a good way to engage everyone, it is a nice way to start the seder.

My favorite “change” is that of the charoset – Sephardi charoset is often made with dates as the staple (in Ashkenazi homes the staple is apple) because the color of the dates is similar to the color of mortar. Other charoset ingredients include a variety of nuts, apricots, cinnamon and wine. There’s nothing like shmeering the matzah with some charoset. It’s a good staple to have around hol hamoed as a nice matzah spread.

Whatever your traditions, whatever your mishugas, use this Pesach as an opportunity to educate yourselves and your children. Enjoy the seder and know that we are continuing our traditions and reminding ourselves of what we as Jews have gone through and continue to thrive as a people.

Chag kasher v'Sameach. 🍷

שערי שומאים
SHAAREI SHOMAYIM

THE SHAAREI SHOMAYIM SISTERHOOD
INVITES YOU TO

BUBBY, Zaidy & me

OR MOTHER OR GREAT AUNT OR COUSIN OR FRIEND...



KATY KORMAN



What's Sisterhood Up To?

When the idea to bring back Sisterhood was first proposed approximately three years ago, some women questioned why we needed it. After all, it was such an “old fashioned idea”. But as I look back at the pictorial history of all our events you can see that sometimes “old fashioned ideas” can be rejuvenated to fit our 21st century lives. Here are just a few examples:

In May of 2014, two hundred women came out to honour our three wonderful Rebbetzins. Proceeds of the dinner refurbished the Bride's Room. In addition to the Bride's Room, Sisterhood supported Rabbi Chesses' Impact trips to Ethiopia and India.

Every Sukkot for the last three years women of all ages came together for our “Pizza In the Hut”. Over the years we had music, games, lots of laughs and of course pizza and wine.

In May of last year Shaarei Shomayim's Sisterhood had our first ever “Taste of Israel”. It was an outstanding success. Monies raised for this event helped sponsor the ShinShinim program and a large donation went to Ilan Israel, a foundation for children with disabilities.

And of course we shouldn't leave out the fun opportunities for children in the shul from the ages of 4 to 10. Our Bubby and Me program, later changed to Bubby, Zaidy and Me, was an outstanding success. I don't know who had more fun, the grandparents doing the art projects with the kids or the kids having fun with Bubby and Zaidy. This program allowed the grandchildren to bond with their grandparents while giving the parents a break.

One of the proudest moments I had as Sisterhood President was our “Seeking Understanding”: Jewish and

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cont. from page 12


What's Sisterhood Up To?

Indigenous Communities in Canada program. This program was in partnership with Beth Tzedec, Holy Blossom, CIJA, and Ve'ahavta. Our own Berl Nadler, co-chair of CIJA's Council in Toronto, moderated the evening. The panelists were The Honourable Carolyn Bennett, Minister of Indigenous and Northern Affairs, Tamara Podemski, Dr. Dawn Laval Harvard and Seymour Epestein. The four speakers drew parallels between the experiences of the Jewish people and the First Nations. Almost 300 people from the community came out for the event. The evening was talked about for months afterwards. I sincerely hope this won't be the shul's last involvement with our indigenous bretheren.

In the last three years, I think we've shown why Sisterhood is so important to the shul and the Community. It is important to keep our shul community going. I am proud of the women who helped me in the last three years, but most of all I am proud of what we accomplished; not only for our shul but also in the Community.

This is my last term as Sisterhood President. For those that supported me I cannot thank you enough. I want to thank Joyce Eklove for having the faith and trust in me to carry out this monumental job.

Most of all I want to thank the members of the shul that came to the events and supported us.

I wish you and your families a very happy and *Kosher Pesach*. 



Chag Kasher v'Sameach to our members, friends and the entire Jewish community.

peace of mind

AT SHAAREI SHOMAYIM

During the week of May 7th – May 14th, Shaarei Shomayim once again has the honour of hosting Peace of Mind, a unique program developed by the Israel Centre for the Treatment of Psycho-Trauma that provides therapy for discharged soldiers who are dealing with the aftermath of their combat experiences.

We invite the community to participate and embrace the discharged soldiers by providing financial support for this important initiative and by attending a very special Friday night dinner.

MAY 12TH, 2017.

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Youth Matters

Shaarei Shomayim's Youth Program has been busy with so many outstanding activities. We are so thankful for all the support from our amazing youth leaders, our youth committee (Emily Hershtal, Avital Strauchler and Chantal Ulmer), and all our families who join us with big smiles every Shabbat. Jewnior Games has been a positive component of our Shabbat morning educational program by teaching our children the values in each parsha with games and fun.

Pre-Chanukah activities included the best weekend of the year – MACCABEATS SHABBAT! Camp Aim added extra spirit and fun. Our Camp Aim weekends are always really special as we make new friends. The Chanukah and Chessed event was a fantastic evening of chessed and fun: from painting cards for the elderly to packaging hot chocolate and muffins for the homeless. Chanukah was not only about our gifts and parties. We picked out toys for children at Emunah homes in Israel, collected toys for JF&CS and baked cookies for Mazon. It was a really memorable evening.

The month of SHVAT was Super! We started the month with Sportball activities along with some Parshat Bo learning. Tu B'Shvat on Shabbat? What could be better? Our shinshinim, Ori and Bitya, created a great game. All the kids were actively involved, and it went on all morning. We decided to have healthy fruit snacks – dipped in chocolate, of course. We also made trees out of pretzels and gummy worms. For Family Weekend, we partnered with Bnei Akiva for a day at the Chuck E.

Cheese arcade – lots of kids and lots of fun.

Amazing Adar came along with a “magical” Shabbat morning, an Adar entertainer. We had a Girls’ Purim Party – don’t worry boys your turn is soon! Our girls learned about clothing in Tanach, comparing the colours in the Megilla to the colours of the clothing of the Kohen Gadol. Then as a Purim treat, the girls had their nails painted and spent some quality time with their Youth leaders.

Purim Jungle was Jungletastic! Just imagine 200 kids in costume bouncing, running, smiling and enjoying Purim! What a wild carnival! I had lots of nachas watching wonderful Purim memories in the making.

The fun didn’t end – our Skating Party brought many families together on a Sunday evening to enjoy dinner and to skate together. Thank you to Alan Burger and family for sponsoring this lovely event in memory of our friend and teacher, Suzanne Burger^{z”l}.

As Nissan arrives, you are thinking about Pesach preparations, but here in the Shaarei Shomayim Youth Department, we are thinking about a Chocolate Seder on April 1 and a Chol Hamoed RINX event on April 13. Mark your calendars and sign up your kids for a RINX morning.

As parents, we place a huge emphasis on making certain that children play an active role in our Seder. As the Director of our youth program at Shaarei Shomayim my goal is to create a similar experience. Shaarei Shomayim has created an environment for youth that ensures constant engagement and

involvement in fun-filled activities, that instill important Jewish values such as tefillah, friendship and chessed.

I am so proud of our youth leaders who arrive each Shabbat morning ready and eager to help our youth shine. On behalf of Shaarei Shomayim, I want to give a shout out and round of applause to our teen youth leaders and our youth program participants! We always appreciate input from our parents. We also want to recognize the support we receive from parents who have contributed to our birthday club, which helps to bring in a special entertainer one Shabbat a month. Todah Rabbah.

Let’s continue to keep our youth excited and engaged in their Judaism on Seder night and beyond!

From the Shaarei Shomayim Youth team and myself, *Chag Kasher v'Sameach!* 🎉

SAVE THE DATES!

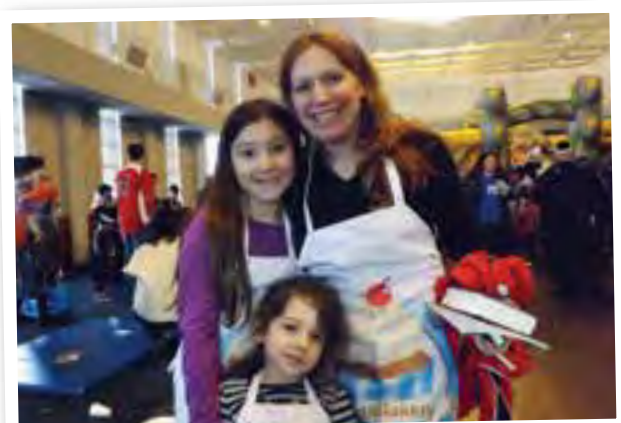
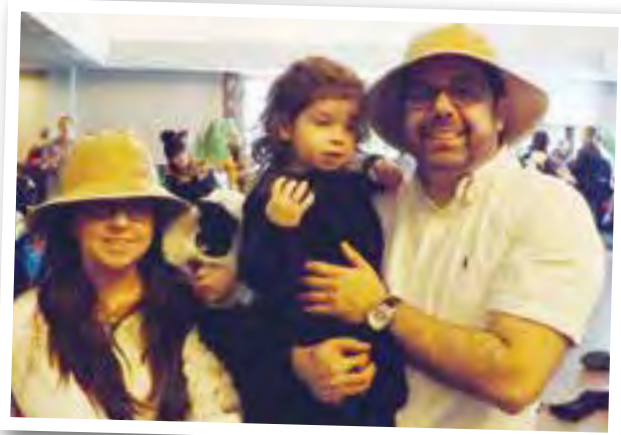
Thursday April 13
Special Chol Hamoed Activity
@ Rinx with Bnei Akiva

Shabbat April 15
Pesach Entertainer

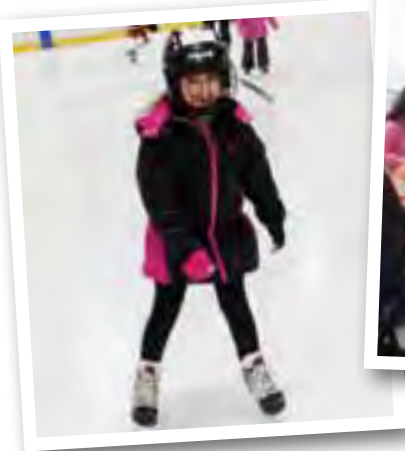
Sunday May 14
Lag B'omer Event

Tuesday May 30
Wednesday May 31
Kids Tikkun and Shavuot Parties

June
Closing Event

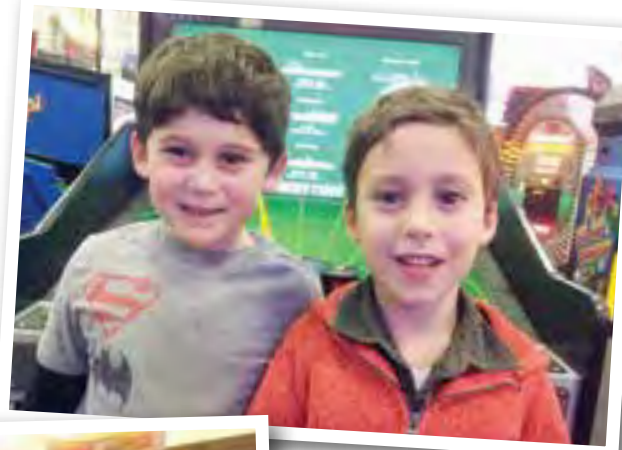






LET'S MAKE OUR SHUL WARM AND HOSPITABLE


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 email or call the shul office.



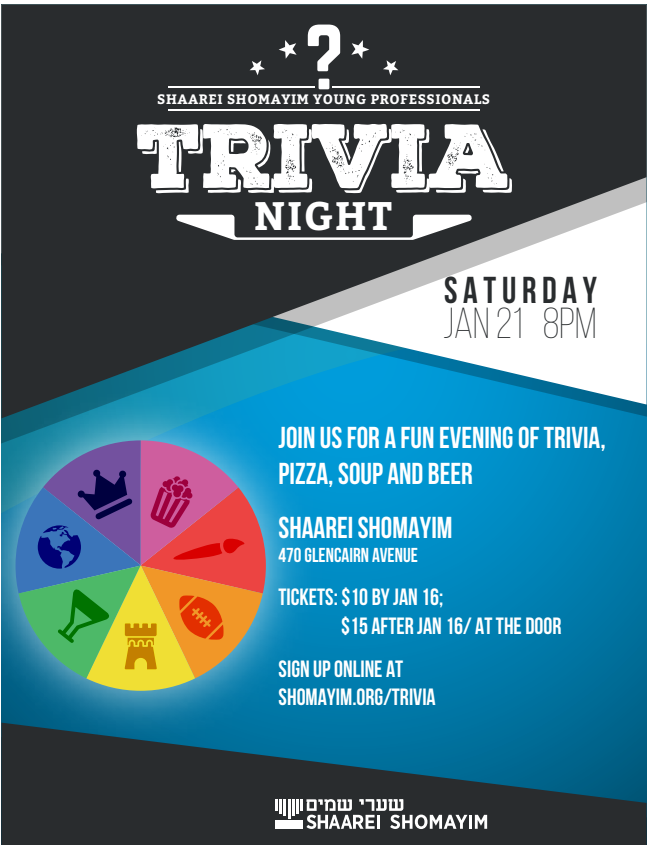
Young Professionals

Shaarei Shomayim's young professionals hosted 100 people for the second annual trivia night. Avi Libman and Adam Zarek created a challenging and engaging panoply that got everyone thinking!

Join the YP mailing list for upcoming events such as special YP meat kiddushes, engaging speakers, living room learning discussion and more.

This year we had a number of great events including: a beer-keg at the shul's welcome BBQ, a great event for Simchat Torah, an evening with Scholar-in-Residence Shuli Taubes, and a meaningful evening with a certified bereavement therapist that gave participants helpful tips on being an empathetic friend during life's challenges. Get in touch with us via email: ssypcommittee@gmail.com. 

Young professionals committee: Jessica Handelman, Sarah Brown, Sara Lass, Rachel Libman, Avital Strauchler, Eli Javasky, Yael Lipson, Danny Rende, Stacie Perlmutter, Elianne Koschitzky, Chani Greenwald, Jackie Silver, Leedan Cohen, and Shane Altbaum



SHAAREI SHOMAYIM YOUNG PROFESSIONALS

TRIVIA NIGHT

SATURDAY
JAN 21 8PM

JOIN US FOR A FUN EVENING OF TRIVIA,
PIZZA, SOUP AND BEER

SHAAREI SHOMAYIM
470 GLENCAIRN AVENUE

TICKETS: \$10 BY JAN 16;
\$15 AFTER JAN 16/ AT THE DOOR

SIGN UP ONLINE AT
SHOMAYIM.ORG/TRIVIA

שַׁעֲרֵי שוֹמַיִם
SHAAREI SHOMAYIM



Bar Mitzvah Program

RABBI DAVID ELY GRUNDLAND

The bar mitzvah program this year was a journey of exploration and growth. We started in the Weinbaum Beit Midrash learning about Jewish prayer, both the process of the prayers, and ways to personally connect to our collective rituals.

We learned about the meaning behind tzitzit and how to tie the knots. Each one of us then proceeded to tie our own set of tzitzit. This was followed by learning about tefillin and meeting a Sofer Sta"m (a Jewish ritual scribe), who taught us all about the implements and process of writing and making a set of tefillin.

Our journey continued to describe and contemplate what it means to be a Jewish leader and how to be involved in healthy competition. We then took the conversation to the next level, learning about different approaches to charitable living and giving, and we went on to make sandwiches to help feed the homeless downtown and at a local shelter.

Being part of this cohort was an absolute privilege, together developing into responsible and aware Jewish adults. It was an inspiring process! 📖





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Sponsor Shomayim.org/sponsor

Make a payment on account Shomayim.org/pay-bills

Bat Mitzvah Program

This year's bat mitzvah program was a great success. Twelve young women got together for text based learning, chess and fun. We spent time at Baycrest in our now famous intergenerational program under the guidance of Brenda Lass, Creative Arts Specialist. We had the opportunity to connect with the residents of Baycrest while painting side by side. Bitya Chemla, shinshinit, helped raise awareness of Israeli heroes including her personal role model, Captain Tamar Arielli.

The bat mitzvah program was instrumental in running the shul-wide (and very successful) Chanukah and Chess event. We studied new ideas about the gift in the obligation of Shabbat, and we baked delicious challot with Chyla Talesnick.

A highlight of the program was our joint Camp Aim event. We learned Talmudic sources about individuality and diversity, and we enjoyed a paint night with Let's Paint Toronto.

Parents joined their daughters for a discussion on becoming a bat mitzvah and a course (by Tammy Parker) on fondant cake decorating. That was serious culinary fun.

The girls prepared a final project and presentation called "L'Isha," our creative recreation of an Israeli magazine. Each participant researched an Israeli female hero chosen by Bitya Chemla. Each prepared a speech and visual presentation about the idea of role models, how to apply the experiences of female Jewish heroes to her own life, and how to connect modern heroes with heroes in Tanach.

The program culminated with a beautiful family Friday night dinner, in which the bat mitzvah program and the bat mitzvah program had the opportunity to come together and celebrate this life milestone together. Thanks to everyone who participated, and a special thank you to Avital Strauchler for creating and running this best-in-city program. 🍷



Shinshinim

BITYA CHEMLA AND ORI LASLO

We find it hard to believe it's been almost seven months since we first arrived here. To be honest, we felt a little awkward in the beginning. Everything was different – the weather, the nuances, the customs – and so many faces and people we didn't know. But how so much has changed – now it is all a part of our lives, YOU are a part of our lives, and nothing feels more normal or natural than this.

We went through a lot in the past six months. We learned something from each and every activity we planned and facilitated, and we would like to share some of our favourite memories with you:

- *Dvar Israel's* posted (almost) every week;
- Weekly activities with youth and / or the Teen Minyan;
- Shtisel movie night discussions;
- An Israel advocacy event for high school students entering university with Aliza Saskin;



- Purim's Teen Minyan "Escape the Shul"; and
- Our Art Café – an evening of Israeli art and discussion.

And many more activities to come; here are just a few:

- Yom Haatzmaut Programming;
- Walk With Israel – Shinshinim Style;
- Lag B'Omer – Master Chumus Chef;
- Shavuot – High School Learning.

Six months ago, Shaarei Shomayim was just the name of a shul for us, whereas today it is something deeper – it's our community, our bigger family. You all give us a real feeling of Am Israel, a feeling of unity, warmth and love despite being far from home.

Thank you for making Toronto our second home and for opening your heart to us. We are looking forward to see you again soon, and wish you a wonderful Passover.

חג שמח! 🥰



*Earliest time for this activity.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	5 Iyar Yom Hazikaron 6:55 & 7:45 am Shacharit	6 Iyar Yom HaAtzma'ut 7:00 & 7:45 am Shacharit	7 Iyar 7:00 & 7:45 am Shacharit	8 Iyar 6:55 & 7:45 am Shacharit	9 Iyar 7:00 & 7:45 am Shacharit	10 Iyar 9:00 am Shacharit Parsha אחר-קדושים
	Mon. - Thurs. Mincha is 8:05 pm Count Omer 21	Count Omer 22	Count Omer 23	Count Omer 24	Count Omer 25	Count Omer 26
11 Iyar 8:30 am Shacharit	8 Iyar 6:55 & 7:45 am Shacharit	9 Iyar 7:00 & 7:45 am Shacharit	10 Iyar Pesach Sheni 7:00 & 7:45 am Shacharit	11 Iyar 6:55 & 7:45 am Shacharit	12 Iyar 7:00 & 7:45 am Shacharit	13 Iyar 9:00 am Shacharit Parsha אמור
Sun. - Thurs. Mincha is 8:10 pm Count Omer 27	Count Omer 28	Count Omer 29	Count Omer 30	Count Omer 31	Count Omer 32	Count Omer 33
18 Iyar Lag B'Omer 8:30 am Shacharit	15 Iyar 6:55 & 7:45 am Shacharit	16 Iyar 7:00 & 7:45 am Shacharit	17 Iyar 7:00 & 7:45 am Shacharit	18 Iyar 6:55 & 7:45 am Shacharit	19 Iyar 7:00 & 7:45 am Shacharit	20 Iyar Shabbat Mevorchim 9:00 am Shacharit Parsha בהר-בחוקותי
Sun. - Thurs. Mincha is 8:20 pm Count Omer 34	Count Omer 35	Count Omer 36	Count Omer 37	Count Omer 38	Count Omer 39	Count Omer 40
25 Iyar 8:30 am Shacharit	22 Iyar Victoria Day 8:30 am Shacharit	23 Iyar 7:00 & 7:45 am Shacharit	24 Iyar Yom Yerushalayim 7:00 & 7:45 am Shacharit	25 Iyar 6:55 & 7:45 am Shacharit	26 Iyar Rosh Chodesh 6:45 & 7:45 am Shacharit	27 Iyar 9:00 am Shacharit Parsha במדבר
Sun. - Thurs. Mincha is 8:30 pm Count Omer 41	Count Omer 42	Count Omer 43	Count Omer 44	Count Omer 45	Count Omer 46	Count Omer 47
3 Sivan 8:30 am Shacharit	29 Sivan 6:55 & 7:45 am Shacharit	30 Sivan Erev Shavuot 7:00 & 7:45 am Shacharit 8:32 pm 8:40 pm Mincha 9:35pm Kiddush*	31 Sivan I Shavuot 8:45 am Shacharit			
Sun. - Mon. Mincha is 8:40 pm Count Omer 48	Count Omer 49		8:40 pm Mincha 9:40 pm*			

שַׁעֲרֵי שׁוֹמַיִם SHAAREI SHOMAYIM

JUNE 2017

Sivan/Tamuz 5777

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10 Sivan 8:30 am Shacharit	4 11 Sivan 6:55 & 7:45 am Shacharit	5 12 Sivan 7:00 & 7:45 am Shacharit	6 13 Sivan 7:00 & 7:45 am Shacharit	7 14 Sivan II Shavuot 8:45 am Shacharit Megillat Ruth 11:30 am (approx) Yizkor 8:40 pm Mincha 9:40 pm Yom Tov Ends	8 Sivan 7:00 & 7:45 am Shacharit 7:15 pm Mincha 8:35 pm אש (7:20 pm)* 8:35 pm אש (7:20 pm)*	9 Sivan 9:00 am Shacharit Parsha 8:25 pm Mincha 9:42 pm Shabbat Ends
Sun. - Thurs. Mincha is 8:40 pm						
17 Sivan 8:30 am Shacharit	11 18 Sivan 6:55 & 7:45 am Shacharit	12 19 Sivan 7:00 & 7:45 am Shacharit	13 20 Sivan 7:00 & 7:45 am Shacharit	14 21 Sivan 7:00 & 7:45 am Shacharit	15 22 Sivan 7:15 pm Mincha 8:39 pm אש (7:24 pm)*	16 23 Sivan Shabbat Mevorchim 9:00 am Shacharit Parsha 8:30 pm Mincha 9:47 pm Shabbat Ends
Sun. - Thurs. Mincha is 8:45 pm						
24 Sivan 8:30 am Shacharit	18 25 Sivan 6:55 & 7:45 am Shacharit	19 26 Sivan 7:00 & 7:45 am Shacharit	20 27 Sivan 7:00 & 7:45 am Shacharit	21 28 Sivan 7:00 & 7:45 am Shacharit	22 29 Sivan 7:15 pm Mincha 8:43 pm אש (7:27 pm)*	23 30 Sivan I Rosh Chodesh 9:00 am Shacharit Parsha 8:30 pm Mincha 9:51 pm Shabbat Ends
Sun. - Thurs. Mincha is 8:45 pm						
1 Tamuz II Rosh Chodesh 8:30 am Shacharit	25 2 Tamuz 6:45 & 7:45 am Shacharit	26 3 Tamuz 7:00 & 7:45 am Shacharit	27 4 Tamuz 7:00 & 7:45 am Shacharit	28 5 Tamuz 7:00 & 7:45 am Shacharit	29 6 Tamuz 7:15 pm Mincha 8:44 pm אש (7:28 pm)*	30 7:15 pm Mincha 8:44 pm אש (7:28 pm)*
Sun. - Thurs. Mincha is 8:50 pm						

*Earliest time for this activity

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
8 Tamuz 8:30 am Shacharit	9 Tamuz 6:55 & 7:45 am Shacharit	10 Tamuz 7:00 & 7:45 am Shacharit	11 Tamuz 7:00 & 7:45 am Shacharit	12 Tamuz 6:55 & 7:45 am Shacharit	13 Tamuz 7:00 & 7:45 am Shacharit	7 Tamuz Canada Day 9:00 am Shacharit Parsha 8:30 pm Mincha 9:52 pm Shabbat Ends חולת
Sun. - Thurs. Mincha is 8:45 pm						14 Tamuz 9:00 am Shacharit Parsha 8:30 pm Mincha 9:49 pm Shabbat Ends בלק
15 Tamuz 8:30 am Shacharit	16 Tamuz 6:55 & 7:45 am Shacharit	17 Tamuz Fast of 17 Tammuz 4:25 am Fast Begins 6:45/7:45 Shachrit/Slichot 8:25 pm Mincha 9:20 pm Maariv 9:36 pm Fast Ends	18 Tamuz 7:00 & 7:45 am Shacharit	19 Tamuz 6:55 & 7:45 am Shacharit	20 Tamuz 7:00 & 7:45 am Shacharit	21 Tamuz 9:00 am Shacharit Parsha 8:25 pm Mincha 9:44 pm Shabbat Ends פונת
Sun. - Mon. Mincha is 8:45 pm			Wed. - Thurs. Mincha is 8:45 pm			22 Tamuz Shabbat Mevorchim 9:00 am Shacharit Parsha 8:20 pm Mincha 9:38 pm Shabbat Ends מטות-מסעי
22 Tamuz 8:30 am Shacharit	23 Tamuz 6:55 & 7:45 am Shacharit	24 Tamuz 7:00 & 7:45 am Shacharit	25 Tamuz 7:00 & 7:45 am Shacharit	26 Tamuz 6:55 & 7:45 am Shacharit	27 Tamuz 7:00 & 7:45 am Shacharit	28 Tamuz 9:00 am Shacharit Parsha 8:15 pm Mincha 9:29 pm Shabbat Ends דברים
Sun. - Thurs. Mincha is 8:40 pm						29 Tamuz 8:30 am Shacharit 9:00 am Shacharit Parsha 8:15 pm Mincha 9:29 pm Shabbat Ends
29 Tamuz 8:30 am Shacharit	30 Tamuz 8:30 am Shacharit	31 Tamuz 8:30 am Shacharit	1 Av 8:30 am Shacharit	2 Av 8:30 am Shacharit	3 Av 8:30 am Shacharit	4 Av 8:30 am Shacharit
Sun. - Thurs. Mincha is 8:30 pm						5 Av 8:30 am Shacharit
7 Av 8:30 am Shacharit	8 Av 8:30 am Shacharit	9 Av 8:30 am Shacharit	10 Av 8:30 am Shacharit	11 Av 8:30 am Shacharit	12 Av 8:30 am Shacharit	13 Av 8:30 am Shacharit
Sun. Mincha is 8:25 pm						14 Av 8:30 am Shacharit

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		9 Av Fast of Tisha B'Av 7:00 am Shacharit & Kinot 2:30 & 8:10 pm Mincha 9:05 pm Maariv Fast Ends 9:22 pm	10 Av 7:00 & 7:45 am Shacharit	11 Av 6:55 & 7:45 am Shacharit	12 Av 7:00 & 7:45 am Shacharit	13 Av Shabbat Nachamu 9:00 am Shacharit Parsha 8:05 pm Mincha 9:19 pm Shabbat Ends
14 Av 8:30 am Shacharit	6 15 Av Tu B'Av Civic Holiday 8:30 am Shacharit	7 16 Av 7:00 & 7:45 am Shacharit	8 17 Av 7:00 & 7:45 am Shacharit	9 18 Av 6:55 & 7:45 am Shacharit	10 19 Av 7:00 & 7:45 am Shacharit	11 20 Av 9:00 am Shacharit Parsha
Sun - Thurs. Mincha is 8:15 pm						
21 Av 8:30 am Shacharit	13 22 Av 6:55 & 7:45 am Shacharit	14 23 Av 7:00 & 7:45 am Shacharit	15 24 Av 7:00 & 7:45 am Shacharit	16 25 Av 6:55 & 7:45 am Shacharit	17 26 Av 7:00 & 7:45 am Shacharit	18 27 Av Shabbat Mevorchim 9:00 am Shacharit Parsha 7:45 pm Mincha 8:56 pm Shabbat Ends
Sun - Thurs. Mincha is 8:00 pm						
28 Av 8:30 am Shacharit	20 29 Av 6:55 & 7:45 am Shacharit	21 30 Av I Rosh Chodesh 6:45 & 7:45 am Shacharit	22 1 Elul II Rosh Chodesh 6:45 & 7:45 am Shacharit	23 2 Elul 6:55 & 7:45 am Shacharit	24 3 Elul 7:00 & 7:45 am Shacharit	25 4 Elul 9:00 am Shacharit Parsha
Sun - Thurs. Mincha is 7:50 pm						
5 Elul 8:30 am Shacharit	27 6 Elul 6:45 & 7:45 am Shacharit	28 7 Elul 7:00 & 7:45 am Shacharit	29 8 Elul 7:00 & 7:45 am Shacharit	30 9 Elul 6:55 & 7:45 am Shacharit	31 10 Elul 7:00 & 7:45 am Shacharit	26 7:30 pm Mincha 8:44 pm Shabbat Ends
Sun - Thurs. Mincha is 7:40 pm						

*Earliest time for this activity.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					10 Elul 7:00 & 7:45 am Shacharit	11 Elul 9:00 am Shacharit Parsha כי תצא
12 Elul 8:30 am Shacharit	4 14 Elul 7:00 & 7:45 am Shacharit	5 15 Elul 7:00 & 7:45 am Shacharit	6 16 Elul 6:55 & 7:45 am Shacharit	7 17 Elul 7:00 & 7:45 am Shacharit	7:00 pm Mincha 7:33 pm מנחה (6:31 pm)*	7:20 pm Mincha 8:31 pm Shabbat Ends
Sun. - Thurs. Mincha is 7:25 pm						
19 Elul 8:30 am Shacharit	11 21 Elul 7:00 & 7:45 am Shacharit	12 22 Elul 7:00 & 7:45 am Shacharit	13 23 Elul 6:55 & 7:45 am Shacharit	14 24 Elul 7:00 & 7:45 am Shacharit	7:00 pm Mincha 7:21 pm מנחה (6:21 pm)*	7:05 pm Mincha 8:18 pm Shabbat Ends
Sun. - Thurs. Mincha is 7:15 pm						
26 Elul Later Slichot Services 8:30 am Shacharit	18 28 Elul 6:55 & 7:45 am Shacharit	19 29 Elul 7:00 & 7:45 am Shacharit	20 1 Tishrei I Rosh HaShanah 8:00 am Shacharit	21 2 Tishrei II Rosh Hashanah 8:00 am Shacharit	7:00 pm Mincha 7:08 pm מנחה (6:10 pm)*	25 Elul 9:00 am Shacharit Parsha נצבים-וילך 6:55 pm Mincha 8:05 pm Shabbat Ends Earlier Slichot Services
Sun. - Tues. Mincha is 7:05 pm						3 Tishrei Shabbat Shuvah 9:00 am Shacharit Parsha האזינו

*Earliest time for this activity.



תנועת בני עקיבא בטורונטו
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Join our Shinshinim, Ori and Bitya
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Chaya Levy

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www.daniellemazin.com

Instagram: ctaublev

To make an appointment and
see the collections call:

647-782-8206



Teen Minyan News

SERENA KAY, KOBY SPIEGEL, NOA BORDAN AND ELI MINKOWITZ

The Teen Minyan has had an incredible year so far! In our weekly programs on Shabbat morning, we've seen our teens engage in amazing learning and growth! We have enjoyed Shabbat dinners and tisches with amazing ruach from both our High School and Middle School contingents!

While we are still experiencing the highs from our most recent Purim event (see pictures!), we're excited for what is to come: more inspirational Shabbat programming, energizing tisches, a motivational Shavuot program and our first ever Team Minyan marathon! (see registration details on left page). We can't wait to continue this awesome year with our teens! 🎉



Netivot HaTorah Day School

RABBI DR. JEFFREY ROTHMAN

אנכי ה' אלקיך אשר הוצאתיך בארץ מצרים מבית עבדים
(שמות כ"ב)

Hashem tells us that He saved us from being slaves to פרעה so that we can become 'עבדי ה', slaves to G-d. Unlike the rest of the world who view not being slaves as the equivalent of freedom; in other words, free to do whatever you want whenever you want to. That is not how Judaism views חירות; we were freed to become slaves, but slaves of G-d. We see this in the beginning of Hashem's appointment of Moshe, when it says,

בהוצאתיך את העם ממצרים תעבדון את האלקים על ההר הזה...
(שמות ג"ב)

Rashi and the Sforno explain that Hashem says that the entire reason for taking the Jews out of Egypt was to bring them to Har Sinai three months later to give them the Torah. We see that Avdut equals Kabbalat HaTorah, acceptance of the Torah. עבדות = קבלת התורה.

How exactly is Avdut about Kabbalat HaTorah? Based on the Sforno you could say that קבלת עול מלכות שמים = עבדות, it is the acceptance of the yoke of heaven. When a person accepts upon himself the entire Torah it is like an עול, a yoke, because I am accepting it whether it is easy for me or not, or whether I perceive it to be good for me or not. Rather, like a slave who does what his master commands, without questioning why. That is what the Jewish people said at Har Sinai, נעשה ונשמע. First we will do and only afterwards will we try and learn the reasons for those commandments.

There is a fascinating Midrash that draws an important, yet unexpected parallel between the exodus from Egypt and the commandment not to charge our fellowman interest.

את כסףך לא תתן לו בנשך... אני ה' אלוהיכם אשר הוצאתי אתכם מארץ מצרים. (ויקרא כה:לז, לח)

From this verse, "we see that whoever accepts the yoke of the mitzvah of Ribis (interest) is accepting מלכות שמים, the yoke of heaven. And whoever rejects the mitzvah of Ribis is rejecting the yoke of heaven. And whoever accepts the mitzvah of Ribis is accepting of the exodus from Egypt,

while those who reject the mitzvah of Ribis are rejecting the exodus from Egypt."

What exactly does this mean? What are we to make of this comparison? Just because a person has issues with money, and he can't forgo on charging his fellow Jew interest, does that mean that he denies the historical fact of the exodus from Egypt?

The Maharal explains that Ribis is an עול on a person because it is against his nature, and it is more of a yoke than any other mitzvah. Why? Because it is beneficial for both parties to charge interest; the lender obviously has to gain, and the borrower would rather pay interest so he can get the loan. Therefore, it is a hard mitzvah, because it is so beneficial to everyone involved. Therefore, when you lend money without charging interest, you are going against your nature and that is why it is compared to עולו של הקב"ה, and it is like you are fulfilling the entire Torah. The opposite is also true. If you reject Ribis, it is as if you reject the yoke of heaven and are denying the entire Torah. This is because the entire Torah is an עול של ה' and when you charge interest you reject the yoke of Hashem, and with that you are considered rejecting the yoke of mitzvot because all mitzvot together = עולו של הקב"ה.

So rejecting Ribis does not mean you reject the historical facts of יציאת מצרים, but that is a rejection of the essence of יציאת מצרים. Because had you felt what יציאת מצרים represents, then you would be prepared to accept the עול in their completion, even mitzvot that you do not understand and that are against your nature.

Rav Yisrael Salanter explains that this means that a man's purpose in the world is to toil in fulfilling mitzvot and learning Torah. It is a lifelong battle of always trying to do what is expected of you. Our responsibility is to toil. The outcome is not always what is important. It is our effort that matters most. Our obligation is to toil, but not just in the areas of mitzvot that are easy for us, but especially in the areas that are harder for us and not in our nature to perform

cont. on page 37

Shaarei Shomayim warmly welcomes the following new members to our Congregation:

Shane and Shelby Altbaum	Ilan Liebner
Jerry and Tammy Balitsky	Ross Linker and Melissa Lass
Avi Benchetrit and Yael Rozenblit	Steven Lipari
Alejandro and Tania Berlin	Sam and Micki Mizrahi
Jenny Bloch	Jonathan and Tsiona Ostro
Josh Disenhouse and Tali Silverman	Ira Povitz
Yaakov and Gavriella Freedman	Brona Rosen
Tzvi Fried and Dahlia Balaban	Dan and Dina Scheiner
Joel and Rebecca Friedman	Elliott Shapiro
David Green and Sarah Halpert	Ian Kessler and Davida Shiff
Samuel Glustein	Naphtali and Ava Silverman
Michael Goldfarb	Allan and Michelle Socken
Yaakov Goldrich and Tamara Elituv	Adam and Yona Solomon
Marcel Jakubovic and Erin Gano	Koby Spiegel
Shoshana Kagedan	Gordon and Joyce Strauss
Effie and Tamar Kleinberg	Elad and Tova Travis
Shira Lass	Ariel Zauderer and Bossmat Gal-Zauderer
Mark Lichtblau and Anita Schmideg Lichtblau	

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Netivot HaTorah Day School

as well. G-d doesn't want our natures to be serving Him, he wants US to serve Him.



כי ישאלך בנך מחר לאמר מה העדות והחוקים והמשפטים אשר צוה ה' אלוקינו אתכם ואמרת לבנך עבדים היינו לפרעה במצרים... (דברים כו:)

At the seder, our children ask us the **מה נשתנה**; four questions of halachic and religious significance. Yet how do we answer them?

We say **עבדים היינו**! That is it. We don't go into details, we just say that we are **עבדי ה'**, servants of Hashem. That is the message to the children, that is what Pesach is all about.

It is about accepting upon ourselves the yoke of mitzvot! Going through Pesach without reaffirming our acceptance to improve in our mitzvah performance is to miss the entire point of the night. It is not an historical night. It is an experience. **חייב אדם להראות את עצמו** as the Rambam says. We have to relive the experience. May we all merit to internalize this message and take the opportunity this Yom Tov to deepen and improve our observance of mitzvot and in that merit we should see the coming of Mashiach quickly and speedily in our days.

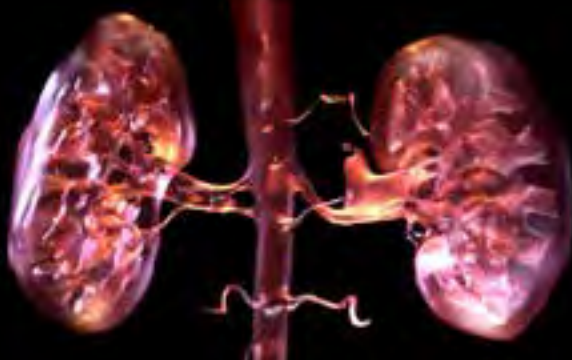
Chag Kasher v'Sameach. 🇮🇱

PRESENT


What I Did With My Spare Kidney

Living kidney donor,
REBBETZIN GAIL MICHALOWICZ
 tells her inspiring story



THURSDAY, MAY 4, 2017
AT 8:15 IN THE EVENING

Introduction by **RABBI CHAIM STRAUCHLER**
 Closing remarks by **JOHN ANHANG**, Renewal Toronto

Renewal Toronto is a non-profit organization working in the Jewish community to help people suffering from irreversible kidney failure. Renewal is endorsed by leading Rabbinic authorities. 416.628.7633 www.renewal.org


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DISQUALIFICATION FOR PERSONAL MISCONDUCT


with Rabbi Mordechai Torczyner











7:00 - 8:30 PM Monday May 15, 2017

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This program has been accredited by the Law Society
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MEDICAL ETHICS

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How does Jewish Law recognize the negative effects of stress, and account for it practically?

with Rabbi Mordechai Torczyner

7:00 - 8:15 PM Monday June 5, 2017

Shaarei Shomayim, 470 Glencairn Ave., Toronto

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The 23rd Annual CAVALCADE of STARS Evening of Jewish Music





Man, 90, never misses a chance to Walk with Israel

Cynthia Gasner
Special to the CJN

For the past 46 years, since the inception of Toronto's annual Walk with Israel, Samuel Hershenhorn has joined thousands of people of all ages to raise funds for the Jewish state.

Hershenhorn, who turned 90 on Feb. 25, plans to walk again in the UJA Federation of Greater Toronto's event this year, on May 29.

"The annual fundraiser has become a family matter for me. My children, grandchildren and great-grandchildren will walk with me to support this worthy cause."

He says that last year he raised \$45,000, "and this year I hope to raise \$60,000. Over the past 45 years, I have raised hundreds of thousands of dollars for Israel."

Hershenhorn has visited Israel 11 times and has also participated in fundraising walks in Israel.

He attributes his ability to participate to the fact that "I have been a relentless walker and I made good choices in my health care. I have a wonderful partner, Gert, who helped me explore my strengths."

Born in Tarnow, Poland, he left with his mother, two brothers and a sister in 1935 to join his father, who escaped the anti-Semitism there a few years earlier. His father had established a career as a tailor in Toronto.

When Hershenhorn was nine years old, he attended Orde Street Public School near the Kensington Market area where many Yiddish-speaking families settled in the 1930s. He was recently a member of the planning committee for an event celebrating the school's 100th anniversary.

After school, he sold newspapers and recalls that he would pay two cents wholesale for a paper and many people would give him a nickel and tell him to keep the change.

He went on to Harbord Collegiate, and after graduation, entered Central Technical School where he graduated as a draftsman.

In 1943, Hershenhorn joined the Air Force and became a radio operator. When he left the services, he joined his family in the women's fashion business. After almost 50 years, he retired from full-time work in 1994, and went to work at Tom's Place, where he continues to work at their large sales.

As a frequent visitor to Israel, he notes that this year's Toronto walk will be supporting projects in Sderot, Bat Yam and Eilat.

"I am looking forward to walking with thousands of Jewish people of all ages waving Israeli flags, and delighted that I am able to help my brethren in Israel. I am truly blessed and grateful to so many people who sponsor me every year, from small donations to thousands of dollars."

A true salesman in every way with a joie de vivre, Hershenhorn notes



that he has established an online donation page inviting members of the community to donate to Team Hershenhorn.

He personally contacts each person who has supported him in the past. He adds that tax receipts will be issued by UJA for all donations. "And I will even pick up your donation."

To donate to the Hershenhorn team, contact samuelex@rogers.com or call 416-481-5988.



Samuel Hershenhorn, pictured with his family, has taken part in the annual event for the past 46 years.

Addiction is undeniably a Jewish problem, too – so how do we confront it?

The CJN recently sat down with a group of experts to discuss five questions related to addiction and dependency in the Jewish community.

The experts:

RABBI CHAIM STRAUCHLER

Spiritual leader, Shaarei Shomayim Congregation, Toronto

DR. MOLYN LESZCZ

Psychiatrist-in-Chief, Mount Sinai Hospital; Professor and Vice-Chair, Clinical, in the Department of Psychiatry at the University of Toronto

DAVID KAUFMAN

Director of Outreach and Education, Jewish Addiction Community Service (JACS)

DR. JAN MALAT

Assistant Professor of Psychiatry, Medical Head of Assessment and Concurrent Disorders within Ambulatory Care and Structured Treatment Program at CAMH

Going back a generation or two, there was an assumption that Jews were less likely to drink excessively than other groups. This stereotype has stuck around, but is it true?

Rabbi Strauchler: Speaking from a position of pastoral leadership, I have learned that chemical and process addictions are real issues within our Jewish community. The foundations of Jewish families, as well as the hopes and dreams of individuals, have been broken upon the rocks of these kinds of dependency.

The relative prevalence of addiction is not as relevant as is the wrongful belief that our community is somehow immune from these risks. What starts as a culture of a few shots of scotch on a Shabbat morning can snowball into

something extremely destructive. I – and almost every other rabbi – have seen it. It behooves us as a community to speak honestly about these threats and to work against these problematic stereotypes.

Leszcz: For decades, many held the belief that addictions were not a concern in Jewish communities. Current evidence would note that this is anachronistic and outdated and that vulnerability to addictions is indeed becoming more and more prominent within the Jewish community.

In fact, a recent Canadian study reported that 20 per cent of those surveyed noted a family history of some form of addiction. Gathering accurate data is not easy, but certainly there is enough evidence to suggest that the experience of mental health professionals and rabbis seeing more and more Jewish people with addictions coming to them for care reflects a growing trend. (Israeli data is also helpful in this regard and suggests a lifetime prevalence of drug use in Israel of around 11 to 13 per cent, very much in line with Canadian normative standards.)

Gathering comprehensive data involves overcoming community denial. If we are to tackle this, we have to remove stigma and our own naiveté.

Kaufman: Working on the front line at JACS, I can testify that there is not a day

that goes by without many phone calls from family members or addicts asking for help and advice. Weekly, more than 800 people walk through the doors of JACS in Toronto to attend one of our many support groups.

No segment of the Jewish community is immunized against addiction. In fact, a JACS support group for Orthodox parents who have children struggling with addiction has grown five times in size in the last year alone. Our weekly Here To Help introductory support group has grown so much that we have moved to larger premises to accommodate it.

Does the spiritual dimension of Alcoholics Anonymous and other 12-step groups pose a barrier to Jews?

Rabbi Strauchler: Tshuvah, or spiritual change, is one of the most fundamental beliefs of Judaism. Maimonides noted that repentance is not just for sins, but for attitudes, habits and character faults. For Jews, spirituality is essential to our total identity and not something to be segmented off into the synagogue.

Calling upon God when we are helpless is extremely Jewish – as the Psalmist says, “From despair did I call upon God; God answered me expansively” (Psalms,

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118:5). Acknowledging our faults and speaking out about our failings – a process Jews call *viddui* – is a core concept of *tshuvah*. And Judaism also stresses the need to respond to our failures in a communal way. We support one another in the process of personal and communal change by coming together in prayer and introspection.

As a community, we can learn from AA that repentance and recovery are lifelong processes. It is not something that can be done once and forgotten. We are all alcoholics in one way or another – the question is only how long we have gone without a drink (or a sin). That's why it behooves every Jew to seek out help when they face mental illness, including addiction issues.

If an AA group that can help in recovery exists in a Jewish environment, it should be utilized. If an AA group that can help in recovery exists in a non-Jewish environment, it should be utilized too.

Leszcz: The resistance to engage in AA or other 12-step groups emerges from many elements.

First, it requires a significant confrontation with one's self in order to be willing to engage in treatment. Not uncommonly, people will resist the 12-step group as a cover for other sources of resistance, claiming that they are opposed to the apparent focus on turning things over to a higher power, which, for some, can feel like a commitment to a belief in God or some form of diminishment of one's personal autonomy.

This is highly unfortunate because study after study shows that 12-step groups are highly valued by participants and are highly effective. Millions of individuals across North America participate in such groups on a weekly basis, and there are nearly one million groups meeting every week.

Indeed, each of the 12 steps can be translated into personal, interpersonal and psychosocial dimensions – with or without an engagement with a higher power or religious focus. It is useful

to think in terms of relinquishing denial and counter-dependence – “I don't have a problem” or “I could stop anytime” – that blocks access to treatment. We can view spirituality as rising above oneself and being concerned for others in one's community, which is part of the spirit of the 12-step groups. Beginning to trust in the value and strength of meaningful interpersonal connection; seeking hope through engagement; trusting in the goodwill of others; owning personal responsibility and trying to repair oneself and one's important relationships; seeking strength from engagement with others to address behaviours that damage relationships – all of these can be understood from various points of view, with or without involving God.

Kaufman: This church concern reflects part of the reason JACS was founded. JACS is partially a response to the Jewish community's need to have a Jewish culturally and spiritually sensitive addiction organization to turn to for help. Still, even with all the Jewish support groups JACS runs weekly for parents, addicts and young adults, the 12-step meetings are a helpful adjunct to our work. Our counsellors often advise that people attend those meetings.

There are many reasons I have heard over the years for not attending 12-step meetings, including, “The meeting is being held in a church, I can't go there.” To which I reply, “I have spoken to numerous senior Orthodox rabbis in Toronto, who all state that as long as meetings are not held in the main sanctuary of the church, you are allowed to attend a 12-step meeting there.”

What should family members do (or not do) if they think their loved one is addicted? Should we be aiming to “change” addicts?

Rabbi Strauchler: Family members often feel shame surrounding mental health issues, of which addiction is but one example. It is so important for them to hear that they are not alone. So many families are struggling with these issues.

What families should not do is be silent. They should not ignore a problem

and just hope for the best. They should seek support from friends and medical professionals who can help guide them in these situations. They should turn to their rabbis for help. I speak for all my colleagues when I say, “We care about you and we want to offer you support.”

Malat: It can be very difficult to witness a family member repeatedly engaging in self-destructive behaviour without intervening. One of the biggest challenges for families is to find the right balance between supporting an addicted family member rather than trying to protect the person from the negative consequences related to the addiction, since allowing people to experience the negative consequences of their addiction often plays an important role in motivating them to change their behaviour and to accept help.

In addition, people often want to hide and minimize their addiction. This leaves families in a difficult position, since they are often feeling guilty and pressured to clean up the “mess” caused by addictive behaviour (i.e., debt, absenteeism, legal problems, harm to property, self and relationships). Families are often promised repeatedly that the behaviour will stop. When things don't change, they often feel betrayed and helpless, which can lead to conflict, criticism and punishment.

It is best to avoid the trap of asking for promises from people with an addiction. Despite their best intentions in the moment, the power of the addiction often overrides any good intentions in the long term. It is an important but very difficult task for a family to set boundaries regarding the ways they are willing to help their loved ones (i.e., supporting the person in getting treatment) and ways they are not willing to be involved (i.e., paying off debts related to the addiction).

Another important challenge for many families is to adopt a more long-term focus, since the journey toward recovery can be a long and difficult one. On the

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one hand, it can be tempting to become prematurely excited by a quick recovery. On the other hand, one can become easily discouraged if there is yet another relapse.

Kaufman: I answer this question with another question: "Have you ever made a very difficult change in your life because someone asked you to?" Recognizing how difficult change is even without an addiction makes it clearer how much more difficult it is for a person being controlled by a powerful mind-altering drug to change. The fact is that no one can make anyone else change, even if it is for their own good, unless they choose to.

Addiction is called a family disease because the addict's life creates havoc for other family members. The other children often feel rage because of the time, expense and family happiness that are utilized dealing with the addict.

Therefore, your job is to heal and help yourself and your family. In addition, while you have no power to force someone into recovery, you might be able to take away some of the blocks that stop them from changing. Using your influence for the good is what working with an addiction counsellor trained in this area is about.

There is a common saying in the rooms of recovery referred to as "The 3 Cs": "I did not cause, I cannot cure and I cannot control the addiction." But there is a fourth C: contribute. The family members, or those who care for the addict, may naively contribute to the addict's continued use by making excuses for his or her behaviour, having low expectations, providing shelter, money or transportation, co-signing for a loan, giving someone a job who is working below expectations – anything from verbal to nonverbal support. Those who support the addict in this manner are often called co-dependents.

The first step for co-dependents and

family members requires that they break the code of silence surrounding the addict's effects upon their and the addict's life. The first three stages of recovery for both the addict and family members are overcoming denial, education and a firm commitment to the plan of recovery.

What are the relative merits of psychological therapies and pharmacological treatments?

Leszcz: Addictions are truly a biopsychosocial-spiritual ailment and we should utilize every tool in our resources, including biological interventions that reduce cravings or interfere with the effect of substances and block pleasure-seeking chemical release. There is no question that addictions are a brain disease, but there is also no question that a range of different interventions can be equally effective – and combining them increases effectiveness even further.



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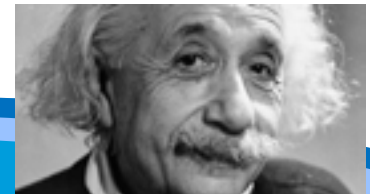
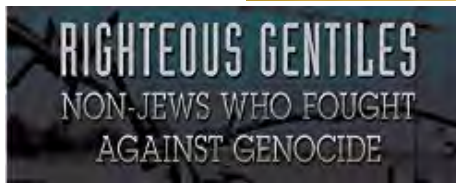
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Militant Radical Islam

Wednesday July 12, 7:30 pm

The story of militant radical Islam and it's world wide effect on terrorism.

John Demanchuk:

The Right Wrong Man

Wednesday July 19, 7:30 pm

The story of John Demanchuk, who was found not guilty of being Ivan the Terrible at Treblinka because his alibi was that he was a guard at the Sobibor Death Camp

Two Poles, A Japanese, A Swede

and an Englishman Walk into a Bar:

Five Non-Jewish Heroes

Wednesday July 26, 7:30 pm

Five non-Jews who were heroes in saving Jewish people from the Holocaust.

Yitzhak Rabin

Wednesday August 2, 7:30 pm

The story of a great military hero and, as Prime Minister of Israel, a great man of peace, and winner of the Nobel Peace Prize. His untimely death may have doomed the peace process.

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YIZKOR MEMORIAL BOOK

Dear Friends,

We are now in the planning stages for our 2017 / 5777 Yizkor Memorial Book. For more than 20 years, Shaarei Shomayim's Yizkor Book has been an important part of our community's remembrance of loved ones and observance of the Yizkor prayer. 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 nd Day Shavuot	June 1, 2017
Yom Kippur	September 30, 2017
Shemini Atzeret	October 12, 2017
8 th Day of Pesach	April 7, 2018

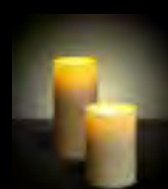
On the next page is our Yizkor Book Inclusion Form. If you would like a loved one to be remembered in the Yizkor book, please complete the information and return it to our office.

Should you have any questions, please do not hesitate to contact Miriam in the office (phone 416-789-3213 or email miriam@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

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☐ By email to miriam@shomayim.org ☐ Visit Miriam in the office to drop off your request

DEADLINE APRIL 28, 2017



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BIRTHS

NOAH AND ARIELLE FARBER on the birth of a daughter, Orly. Excited big brother is Harry. Proud grandparents are Marty and Debbie Strub, and Bernie and Evelyn Farber.

ELLEN AND WARREN GROSSMAN on the birth of a granddaughter, Ariya Leah Rose, born to Lelah Grossman and Avi Miller of New York. Excited aunts and uncles are Kaila, Ezra, and Yeshayahu.

KAYLA AND JOSH BERNICK on the birth of a son, Jackson Ariel. Proud grand-parents are MICHAEL AND FRANCINE GOLDRICH and Mark and Laurie Bernick. Delighted great grand-parents are PEARL GOLDRICH, David Alloul, and Irving Koven. Excited aunts and uncles, Lana and Yechiel Bobrowsky, YAAKOV AND TAMARA GOLDRICH, SHIMON GOLDRICH, and Alana Bernick. Thrilled cousins are Naomi, Ari, and Max Bobrowsky.

MEYER ZEIFMAN on the birth of a great granddaughter, Liora Shayna, daughter of Menachem and Laila Alter. Thrilled grandparents are Ronnie and Chana Rutman, and Ruth Alter.

ARNIE AND PAULA DUBROW on the birth of a great grandson, Elisha Yakir, son of Leah and Yiriel Liss of New York.

LORRAINE HANSER on the birth of her great grandson, Cole Matthew, son of Dale and Falyn Abrams. Proud grandparents are Kim and Jon Abrams, and Elyse and Danny Waltman. Excited aunts and uncles are Jesse and Shani, Lee, Ryan, Ahron and Sarah Abrams, Adam and Samara Waltman, and Eryn and Andrew Sturgel.

GERALD LAZAR AND RACHEL LIBMAN on the birth of a baby girl, Ella Libman-Lazar. Proud grandparents are Jonah and Leila Libman, and Jeff Lazar.

JEFF AND LYDIA GOLDFARB, and Rabbi Meir AND Chaya Leah Brenner on the birth of a granddaughter, Temara Necha Goldfarb, in Lakewood, New Jersey. Proud parents are Jonathan and Rivky Goldfarb. Excited great grandparents are ELFRIEDA VALE, and Stan and Sue Goldfarb.

MINDY GREEN on the birth of a great grandchild, Sarah Faiga, born to Chanie and Baruch Ostrozynski of Baltimore. Happy siblings are Avremi and Mendel.

STEPHEN AND JANICE HALPERN on the birth of a granddaughter, Hallel Nitzan, born to Yoni and Dani Halpern of Sharon, Mass. Excited sibling is Eshel. Proud grandparents are Tuvia and Elana Lent of New York.

STEVEN STRAUSS AND SARAH BROWN on the birth of a daughter, Rose Ruth. Proud grandparents are DAVID WM. AND HELEN BROWN, Renee Strauss and Dr. Michael Robbins and Rudy Strauss. Excited great-grandfather was AL G. BROWN^{z"l}.

IAN AND PAM ROSMARIN and Yossie and Tami Zimmer on the birth of a granddaughter, Ayala Rivka daughter to Leore and Jeremy Rosmarin.

IRWIN AND RUTH TALESNICK on the birth of a great-granddaughter, Yuval, in Tel-Aviv, Israel. Excited parents are Ofri Talesnick and Michael Kuflik. Proud grandparents are Mark and Iris Talesnick.

BARRY AND NELLY ZAGDANSKI, and Stephen and Nancy Weisbrod on the birth of a granddaughter, Mila Eden, born to TAMAR AND MAX WEISBROD. Proud great-grandparents are ERNEST AND HELEN SINGER. Proud aunts, uncles and cousins are Josh, Jennie and Henry, Ari and Maddy, Sarah, Sam, Tamar and Amitai, Mendy and Nate.

LORRAINE HANSER on the birth of her great grandson, Cole Matthew, son of Dale and Falyn Abrams. Proud grandparents are Kim and Jon Abrams, and Elyse and Danny Waltman. Excited aunts and uncles are Jesse and Shani, Lee, Ryan, Ahron and Sarah Abrams, Adam and Samara Waltman, and Eryn and Andrew Sturgel.

AVISHAG AND AARON WEINTRAUB on the birth of their son, Jonah Harold. Excited sister is Maya. Proud grandparents are Terri and Stephen Weintraub, and Esther Cohen-Regev of Montreal.

ZVI AND MICHELLE SHAVIM on the birth of their daughter, Mirelle Sylvie. Thrilled siblings are Cecily and David. Proud grandparents are KEITH^{z"l} AND JANICE LANDY, and STEPHEN AND JANICE HALPERN. Excited great grandmother is Joan Landy.

MICHAEL AND ROSE HEILBRONN on the birth of their first grandchild, a boy, Lev Chaim Osher HaLevi, son of Tovi Heilbronn and Rachel Wortzman. Proud grandparents are Debbie and Howard Wortzman. Elated great grandmother is Anne Togman. Excited aunt is Leora Heilbronn. Proud uncle is Michael Wortzman.

MIRIAM ERLICHMAN AND ELI KLEIN on the birth of their granddaughter Maya Charlotte, born to Jodi Katzeff-Klein and Isaac Klein. Excited sibling is Jonah Dov. Proud grandparents are Diane and Raymond Katzeff. Thrilled great grandmother is Ria Mann.

LOUIS AND RISA VANDERSLUIJ on the birth of their grandson Noah Ethan. Proud parents are Avi and Maddie Vandersluij. Thrilled grandparents are Karen Fox, and Cantor Marshall Loomer and Laura Agensky. Excited great-grandparents are Shirley Jones, Helen Parker, and Esther Vandersluij. Aunts and uncles are Daniel and Stacey, Jonathan, Yona and Adam, and Eli.

BAR / BAT MITZVAH

C. MEYER ZEIFMAN on the Bat Mitzvah in Israel of his great granddaughter, Shlomit Deutsch, daughter of Rabbi Eli and Chana Deutsch. Proud grandparents are Larry and Sue Zeifman, and Bennett and Yocheved Deutsch. Excited siblings are Hadar, Rachel, Yissca, and Dovid Levi.

IRWIN AND ROZ WOODROW on the Bat Mitzvah in Israel of their granddaughter Dina, daughter of Spencer and Sharon Woodrow. Excited siblings are Yaakov, Yonah, Aviva, Shlomo, and Elisheva.

BRYNA AND BRIAN BLOOM, and Perly and Jeff Chad on the Bat Mitzvah of their granddaughter, Maya Ariella Bloom. Proud parents are Drs. Tara and Michael Bloom. Excited siblings are Jonah, Gavi, and Shira. Thrilled great grandparents are Mrs. Sarah Chad and Mr. Ray Pines.

TED SHOUB AND YVETTE ROSENBERG on the Bat Mitzvah of their daughter, LEA. Excited siblings are Jonah, Ella, Lauren, and Jamie. Thrilled grandparents are Susan Rosenberg, and Cyrele and Bernard Shoub. Lovingly remembered at this time is Tibor Rosenberg^{z"l}.

TALI HAREL GOLOMBEK AND JAMIE GOLOMBEK on the Bar Mitzvah of their son, ISAAC. Excited siblings are Sarah and Jake. Thrilled grandparents are Gabi and Hana Harel, and HARVEY AND LISA GOLOMBEK. Proud great grandmother is Mali Hersh.

MICHAEL AND LISA MILLS on the Bar Mitzvah of their son, JOEL. Excited siblings are Aaron and Jonah. Proud grandparents are MELECH AND DOROTHY HALBERSTADT, and Keith AND Louise Mills.

DAN AND DINA SCHEINER on the Bar Mitzvah of their son, YEHUDA. Excited siblings are Michal, Atara, and Naomi. Proud grandparents are Mr. and Mrs. Dov Friedberg, and Mr. and Mrs. Yaakov Scheiner.

MICHAEL AND CAROLE TYLMAN on the Bnai Mitzvah of their sons, SAM and CRAIG. Excited brother is Robbie. Proud grandparents are MIHAL TYLMAN, ANDREW TYLMAN AND JENNIFER SWIMMER, and Helen and Lloyd Freeman.

ARTHUR AND JOYCE EKLOVE on the Bar Mitzvah of their grandson, Erez. Proud parents are Orie and Jennifer Niedzwiecki. Excited siblings are Dov and Talia. Thrilled grandparents are Sam and Nina Niedzwiecki.

LORRAINE HANSER on the Bar Mitzvah of her grandson, Ahron Abrams. Proudparents are Kim and Jon Abrams. Excited siblings are Dale and Faly, Jesse and Shani, Lee and Tali, Ryan and Sarah.

ENGAGEMENTS

LORRAINE HANSER on the engagement of her grandson, Lee Abrams, son of Kim and Jon Abrams, to Avital Moskowitz, daughter of Susan and Shuli Moskowitz of New Jersey. Proud siblings are Dale and Faly, Jesse and Shani, Ryan, Ahron and Sarah Abrams, Arye and Aliza, and Yael Moskowitz.

HAROLD AND GILI ROSEN on the engagement of their daughter AVITAL to JOEY FREEDMAN, son of Richard and Ellen Freedman of Jerusalem, and nephew of MICHAEL AND RENA BUCKSTEIN. Excited grandparents are BRONA ROSEN, Carl Rosen, Lois Buckstein and Amram Meir, and to the many siblings, in-laws and cousins in Toronto and Israel.

AARON AND BERTHA LANG on the engagement of their daughter, AVITAL, to CHARLIE ITCZCOVITZ, son of Joe and Chani Itczovitz of Toronto. Excited siblings are Shana, Josh, Yehuda, and their families.

CYNTHIA GASNER on the engagement of her granddaughter, Micha, daughter of Dr. Jon and Ellise Gasner, to Sean Haber, son of Karen and Mike Haber. Proud grandparents are Dr. Arnie and Roneen Weingarten, Minda Feldman and Seymour Haber. Excited siblings are Rafi, Zev, Avishai, Noah, Nadav, Atara and Yakira Gasner, and Jonah, Jessica and Adam Haber.

CYNTHIA GASNER on the engagement of her grandson, Noah, son of Dr. Jon and Ellise Gasner, to Adi Sheinberg, daughter of Shmulik and Nadine Sheinberg. Proud grandparents are Dr. Arnie and Roneen Weingarten, Monty and Eileen Kobrin, and Yakov and Lilly Sheinberg. Excited siblings are Micha, Rafi, Zev, Avishai, Nadav, Atara and Yakira Gasner, Meirav and Mike Rosen, and Hilla Sheinberg.

REUVEN AND DEBBIE SPIEGEL on the engagement of their son, KOB, to RACHEL SAMUEL, daughter of Jack and Marla Samuel, niece of BERNIE AND ANNA KLEINBERG, and granddaughter of Howard and Nancy Kleinberg. Excited siblings are AKYVA AND GILA SPIEGEL, Miryam and Geoffrey Michael Kiderman, and Yael and Nachum Silverman. Proud grandmother is Beatrice Spiegel.

MELECH AND DOROTHY HALBERSTADT on the engagement of their grandson, JOSHUA to MIRA BLUMENTHAL. Proud parents are Sharri and George Krieser, and Michelle and Larry Blumenthal. Thrilled Grandparents are Lilly and Ruby Katz. Excited siblings are Lauren, Daniel, and Brendon Krieser, and, Jessie and Erin Blumenthal. Proud aunt and uncle are MICHAEL AND LISA MILLS, and FAMILY.

MARRIAGES

ARNIE AND PAULA DUBROW on the marriage of their granddaughter, Rachel Sarah, daughter of Shmarya and Lainie Richler of Efrat, Israel, to Nadav Vitri, son of Shlomo and Nava Vitri of Har Nof, Israel.

MARK AND JANINE NUSBAUM on the marriage of their granddaughter, Rifka Esther Pomper, daughter of Mark and Suzie Pomper (of Miami Beach), to Yair Warner, son of Leibe and Leah Warner. Delighted grandparents and great grandparents are Edith (Ginny) Butzy-Nusbaum^{z"l}, Howard and Barbara Pomper, Julie Sapir and Mark Sapir^{z"l}, Sam Warner and Freda Warner^{z"l}, and Yakov Sapir. Ecstatic siblings are Avi and Ariela Pomper, Yoni and Chani Pomper, Daniel and Bracha Pomper, Elisheva, Ezra, Kobi and Penina Pomper, AJ and Kimmy Warner, Ari and Shoshana Belzberg, and Deena Warner.

SAM AND SHELLEY MOSKOWITZ on the marriage of their daughter, AMANDA, to JASON ROSEN, son of Matt Rosen and Joyce Bennet Rosen. Thrilled siblings are Brian, Natalie, and Josh Moskowitz, and Jessica and Jaclyn Rosen. Excited grandparents are Edward and Gilda Bennett. Proud uncle is Stanley Reisman.

BARRY AND GILDA WALTMAN, and Norman AND Jackie Kahn on the marriage of their children, JORDAN WALTMAN AND DAYNA SIMON. Happy grandparents are Toby Waltman, Ruth Simon, and Bernie Waldman. Excited siblings are JEREMY AND SHAUNA BORNSTEIN, Ari and Laura Levin, BRIAN AND KIM WALTMAN, Matthew and Leah Simon, Aaron and Tali Simon, Melanie, Nikki, and Sara.

ANNIVERSARIES AND BIRTHDAYS

JACK AND MARLENE BRUDNER on their special wedding anniversary.

JERRY GENESOVE on his 86th birthday.

Mazal tov to RENIA BRITSTONE on her 90th birthday.

SPECIAL ANNOUNCEMENTS

DANIEL OSTRO, son of AURELIA AND MICKEY OSTRO, on passing the American Medical Boards in Pediatrics.

PARTICIPANTS in RABBI STRAUHLER's Weekly Tanach Class who completed Divrei Hayamim. They have begun *Isaiah*.

Mazal Tov to the winners in this year's Regional Chidon Hatanach: NOAM EIZICOVICS, ELIYAHU FREUDENSTEIN, ISAAC MANSELL, HAYLEY MONSON, MICHAEL ROBERTS, RACHEL ROBERTS, ISAAC SLAVENS, ADIR STRAUHLER, TEHILLA STRAUHLER and BENJI WALD.



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Bat and Bar Mitzvah girls and boys who are celebrating the completion of their programs with Rebbetzin Avital Strauchler and Rabbi David Ely Grundland: MAYA BERGMAN, DYLAN BLOOM, ADI HELLER, SHAYNA KATZMAN, MAYA KAFRI, HANNAH LIPMAN, AAMY MAISEL, ISABELLA MARTEL, HANNAH OZIEL, SARAH PASZKOWITZ, NAOMI PERLMUTTER, and TEHILLA SSTRACHLER; NOAM BORNSTEIN, AMIEL KATZ, COREY GOTKIN, KOBY PARKER, CRAIG TYLMAN, and SAM TYLMAN.

CONDOLENCES TO

DEBBY AND BARRY GOLDMAN and their family on the passing of Debby's sister, Joelle Chilcott^{z"l}.

ERNEST SCHWARTZ and family on the passing of Ernest's wife, JETTA SCHWARTZ^{z"l}.

Brian Katz and Sandra and Harold Katz on the passing of their mother and mother-in-law, HELEN KATZ^{z"l}.

Sheila and Irwin Lancit, and Gerry and Shelley Richler on the passing of their mother and mother-in-law, RUTH RICHLER^{z"l}.

ERIC GERTNER, Barbara and David Kates, and Laraine and Neil Naft on the passing of their mother and mother-in-law BEULAH WAGMAN^{z"l}.

RUBY EZEKIEL on the passing of her brother, Nissim Solomon^{z"l}.

David Hershenhorn, SAM and GERT HERSHENHORN, and Charles Zimmerman on the passing of their wife, daughter and daughter-in-law, Janine Zimmermann Hershenhorn^{z"l}.

ANDREW (MARLEE) NEUMAN, ALEX (NAOMI) NEUMAN, Rachel (David), Anna (Eric), ELIANNE (fiancé Yaakov), and Aliza on the passing of their mother, mother-in-law, grandmother, and great grandmother, Clara Neuman^{z"l}.

RICK & YVONNE GOLDBERG, Lori Goldberg, Andrea Goldberg and Julie Goldberg on the passing of their brother, son and husband, Fredrick Elliott Goldberg^{z"l}.

Jacob (Mary Beth) Lichaa, TITO AND VIVIANE MASSOUDA, Viviane and Jake Anhang, Hosna and Les Gelfand, Jeanette Massouda, Zachary and Olivia on the passing of their mother, sister, sister-in-law and grandmother, Aimée Lichaa^{z"l}.

Lean, Somer and Starkman Families on the loss of their mother, mother-in-law, sister and sister-in-law, PHYLLIS MOSS^{z"l}.

BRENDA AND MOSHE BESSIN, BEVERLY FROMER, HYIM, MIRIAM, Avi Bessin, Aura and Rabbi Eli Woznica, and Families on the loss of their father, grandfather and great grandfather, RALPH FROMER^{z"l}.

Stephen Stark, BARBARA and the late BENNY STARK^{z"l}, Joshua and Stephanie, Jared, Shane, Mike Fox and Nicki Weiss, Elsa and Ted Stringer, Stan Grossman, and families, on the loss of their wife, daughter-in-law, mother and mother-in-law, sister and sister-in-law, Patty Stark^{z"l}.

GOLDA BROWN AND HARRY KRAKOWSKY, DAVID AND HELEN BROWN, Anna Rachel and Marshall, Yona and Jana, SARAH, STEVEN AND ROSE RUTH, Pnina, Shirley and Rose, on the loss of their father, father-in-law, grandfather and great-grandfather, AL G. BROWN^{z"l}.

HELEN ZUCKER, Faye and Martin Kellerstein, Shirley and Jeffrey Stutz, Bella and Joel Shupac, and families, on the loss of their father, father-in-law and grandfather, PHILIP ZUCKER^{z"l}.

JOSHUA BLINICK, LEO, ELLA and JONAH, Mary Gersht, Doris and Ned Blinick, Adam and Fragile, Jesse and Andrea, David and Eitan, on the loss of their wife, mother, daughter and daughter-in-law, sister and sister-in-law, RAMONA BLINICK^{z"l}.

SAMUEL ARIEH GLUSTEIN, Yitz Glustein, Yossi and Sharon Glustein, DANIELLA AND JEFFERY SILVER, ZVI AND NAOMI GLUSTEIN, and Atara and Gadi Yunger, on the loss of their mother, mother-in-law and grandmother, Mena Glustein^{z"l}.



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 Shamash / Baal KorehRalph Levine
 CantorZvi Katzman
 Rabbi, Downstairs MinyanElliott Diamond
 PresidentBrian Cantor
 Executive DirectorNicole Toledano
 Youth DirectorJacob Posluns
 Bulletin ContributorLawrence Savlov

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 Weekday Breakfast: per week\$250
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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

APR 7-8	Shabbat HaGadol
APR 10	Erev Pesach
APR 11-12	Pesach I & II
APR 13-16	Chol HaMoed Pesach
APR 17-18	Pesach VII & VIII
APR 24	Yom HaShoah
MAY 1	Yom HaZikaron
MAY 2	Yom HaAtzmaut
MAY 6	Scholar-In-Residence Judy Klitsner
MAY 7-14	Peace of Mind Program
MAY 12	Peace of Mind Friday Night Dinner
MAY 13	Scholar-In-Residence Rabbi Noah Cheses
MAY 14	Lag B'Omer
MAY 15	Legal Ethics
MAY 24	Yom Yerushalayim
MAY 27	Shabbat Chazzanut with Chazan Zev Muller
MAY 30-JUN 1	Shavuot
MAY 30-JUN 1	Scholar-In-Residence Dovid Bashevkin
JUN 3	Scholar-In-Residence Rabbi Sharon Shalom
JUN 5	Medical Ethics
JUN 10	Grad Shabbat
JUL 11	17 of Tammuz
AUG 1	Tish'a B'Av
AUG 7	Tu B'Av
SEPT 16	Leil Selichot
SEPT 20	Erev Rosh HaShanah
SEPT 21-22	Rosh HaShanah I & II
SEPT 30	Yom Kippur