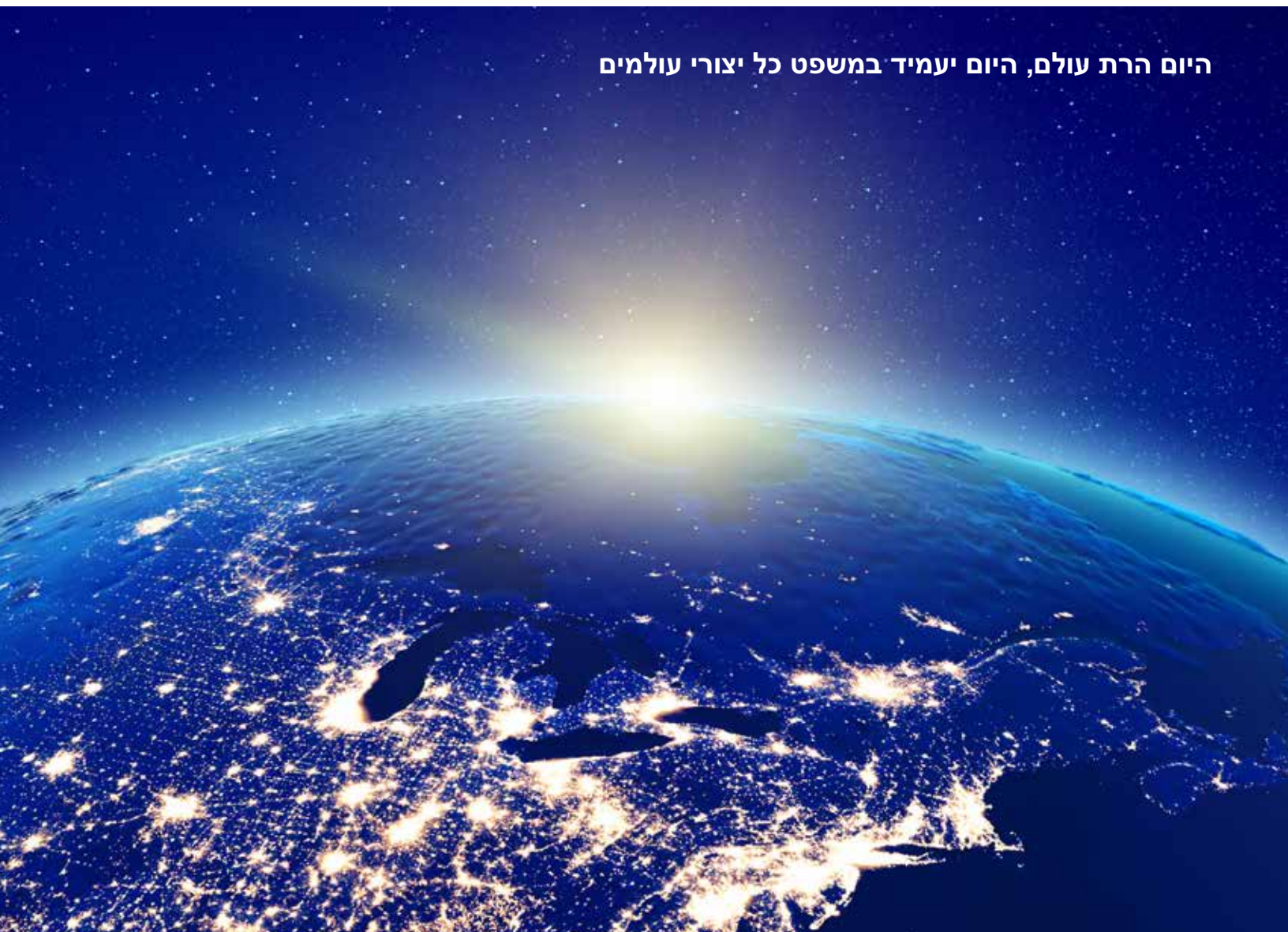


היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים



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Rosh Hashana, Climate Change and Humanism



Today, the average temperature of the Earth's climate is rising. Though earlier epochs also experienced warming, the continuing increase in average air and ocean temperatures since 1900 has rightfully called attention to climate change. Many of the observed changes are unprecedented in the historical temperature record.

The largest human influence has been the modern industrial economy and its emission of greenhouse gases such as carbon dioxide, methane, and nitrous oxide. During the 21st century, the global surface temperature is likely to rise a further 0.3 to 1.7°C (0.5 to 3.1°F) even in moderate scenarios. Effects of global warming include rising sea levels, regional changes in precipitation, more frequent extreme weather events such as heat waves, and the expansion of deserts. Climate change impacts humans by threatening food security from decreasing crop yields, the abandonment of populated areas, and damage to infrastructure due to rising sea levels.

Our leaders appear paralyzed to take meaningful steps to address this problem. Much posturing takes place. Little gets done.

As we pray on Rosh Hashana, we will say the words – *hayom harat olam* – today is the birthday of the world. It is right for us to think about our world on this day. We should consider its future and our part in that future. This has always been the subject of our Rosh Hashana prayers.

Traditionally, we have framed these prayers in terms of the cosmic effects of our decisions, for good and bad. We have the capacity to do *mitzvot* or to do *aveirot* – to act virtuously or sinfully. These decisions affect not only us as individuals but also our world, as a whole. The Talmud (Kiddushin 40b) writes:

ר' אלעזר ברי שמעון אומר לפי שהעולם נידון אחר רובו והיחיד נידון אחר רובו עשה מצוה אחת אשריו שהכריע את עצמו ואת כל העולם לכף זכות עבר עבירה אחת אוי לו שהכריע את עצמו ואת כל העולם לכף חובה שנאמר וחוטא אחד כו' בשביל חטא יחידי שעשה זה אבד ממנו ומכל העולם טובה הרבה

Rabbi Elazar, son of Rabbi Shimon, says: Since the world is judged by its majority, i.e., depending on whether people have performed a majority of mitzvot or a majority of sins, and an individual is likewise judged by his majority, each person must consider that if he performs one mitzva he is praiseworthy, as he tilts the balance of himself and the entire world to the scale of merit. Conversely, if he transgresses one prohibition, woe to him, as he tilts the balance for himself and the entire world to the scale of liability, as it is stated: "But one sin destroys much good," i.e., due to one sin that this individual commits, he squanders much goodness from himself and from the entire world.

Discussions around climate change imbue human action with similar momentousness. Implicit in this science is the presumption that human actions – past, present and future – determine the earth's climate. Yet, in drawing a parallel between traditional Jewish understandings of human agency and that of climate science, we must underscore a crucial distinction. Judaism argues that humanity can do good. The environmental narrative argues that humanity at its best (and with great difficulty) can only not do bad.

What are environmental "good deeds?" Our children learn in school about recycling. Yet, recycling is nothing but a small corrective to the overall damage that human existence necessitates. We all consume. We all leave refuse from our consumption – be it in the production of what we eat and wear, or be it in the disposal of that which we don't. If the best thing that we can do is to stop polluting, is not the best way to stop polluting to stop living? On an environmental

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Rosh Hashana, Climate Change and Humanism

level, it would be better if each of us had not been born.

The environmental story involves a reverse Messianism. Whereas our belief in the coming of the messiah sees history improving to a point of ultimate redemption, the environmental narrative pictures a perfect aboriginal world slowly transformed into dystopia; our human follies slowly pave over paradise. The environmental story influences how we see one another and ourselves. If people are detrimental to the environment, perhaps we should have less people. Perhaps, we should allow or encourage people who are no longer useful – however that might be defined – to end their lives (by their own choosing, of course). If people are detrimental, perhaps their will and their choices are not so important. The story of democracy is built upon the universal value of all people. Once people are no longer valuable – why should their votes matter?

Rabbi Jonathan Sacks spoke in 2017 at the Chautauqua Institution about Cultural Climate Change. He used environmental science as a metaphor for cultural changes in how society understands itself:

*We're passing through one of humanity's great moments, a cultural climate change. The signs of it are that the weather patterns that existed for so long, the progressive secularisation, the progressive Westernisation, the progressive accommodation of religion to society – those weather patterns no longer hold. We are entering one of the world's great ages of de-secularisation and it is the rise of non-Western cultures that will shape the 21st century. The end result is – as Rabbi Soloveitchik and Alasdair MacIntyre and others warned us decades ago – that if you lose religion from the mainstream of society, you will lose the sanctity of marriage. You will lose the bond of community and you will lose the social covenant that says *e pluribus unum*: we're all in this together.*

The link between culture change and climate change is deeper than the metaphorical link which Rabbi Sacks draws. The climate change story contributes to the culture change that Rabbi Sacks bemoans. The paralysis of our leaders is itself an outgrowth of the devaluation of humanity that lies at

the core of the environmental narrative. If we are all bad for the environment, what point is there to us working together?

The sword by which to cut this Gordian knot is sheathed within the religion that is slowly disappearing from society's mainstream. The Mishna in Sanhedrin (5:4) writes:

לפיכך נברא אדם יחיד, ללמדך, שכל המאבד נפש אחת מישראל, מעלה עליו הכתוב כאילו איבד עולם מלא. וכל המקיים נפש אחת מישראל, מעלה עליו הכתוב כאילו קיים עולם מלא.

Therefore but a single person was created in the world, to teach that if any man has caused a single life to perish from Israel, he is deemed by Scripture as if he had caused a whole world to perish; and anyone who saves a single soul from Israel, he is deemed by Scripture as if he had saved a whole world.

We conceive of the world and its meaning through human eyes – valuing the life of every single person. It was a single person who received the command to work and guard the Earth. If we are to motivate one another to work for the good of our planet, it will be by valuing the human and not degrading it. Humanism emerges from the Torah. It is this humanism, which undergirds our environmentalism. To motivate the human beings who inhabit the planet to work together for the common good, we must value them and value the meaning within their existence. Once we see the ultimate good within one another, we might then work on one another's behalf for the good of our common humanity and the world that we share. It is this common vision that we speak of in *aleyну* at the centre of our Rosh Hashana prayers. We dream that all humanity will together adopt the yoke of heaven – doing together that which was commanded of *adam harishon* – to work and protect God's garden.

As we say these words amid a warming world, their realization seems so far away. Yet, their relevance intensifies, to we who say them and to those who do not. May we work to redeem our world by valuing the humanity whose common effort is necessary to achieve that redemption. Let us work to repair the cultural climate change that might then allow us to together repair the physical climate change.

Avital and I wish you *Shana Tova U'metuka*. 

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The Good Old Days are Today

RANDALL CRAIG



About a decade ago, every Shabbat, this one person would seek me out, and let me know how in his day, everything was better. My wife and I were involved as volunteers, we were growing Jewishly, our kids were involved as youth leaders, and we got to catch up with friends every Shabbat. We were making a difference, and what could be better? After several weeks of this person's complaints, I told him that for me, today is the "good old days." And I still think, that today, "the good old days" are still here. I hope they are for you too.

We sometimes forget that our narrative – the stories we tell – come from the experiences we share. We can tell the story that there was not enough herring at the kiddush. Or we can tell the story that we spent 45 minutes at the kiddush catching up with our friends. We can tell the story that "someone was sitting in my seat," or we can tell the story of inviting that visitor to our Shabbat table. We can tell the story of "I didn't like the speaker," or we can tell the story that some of the greatest Jewish thinkers of our time are speaking at Shaarei Shomayim. We choose, every time we talk to someone, how we see the world. And how they will.

A number of years later, the Rabbi and I were part of the group that worked on rebranding the shul. What people saw at that time was external – a new logo, font, and colour palette. But like all good change processes, the real work was internal. Our real task was about changing our culture – our brand – so that our narrative was one that was attractive to others. We recognized that to be successful doing this, we needed to have the active buy-in and leadership from so many people: the board, presidents, committee members, the office, and so on.

In many ways, we have been incredibly successful. Consider, for example, the number of strollers that come to our shul on Shabbat: not too long ago, I counted 70. In the good old days that I referred to earlier, there were 20 – maybe. Looking at the number of youth at our programs, we have a similar success. Same with the number of women attending (and leading) the Women's Megillah Reading programs. Or the energy from our teens. We have an incredible story to tell, and it's a story we should be proud of.

Of course, we can always speak to the other side: The strollers sometimes muck the lobby. The kids are sometimes noisy. Why don't ALL of the teens engage. We need more opportunities for women. It's not the good old days! Yet, when someone does say something negative, it identifies an area where we can improve. It is only from learning from our mistakes, and considering better ways of doing things, that we will actually get better. We need to make sure that these complaints do not become our narrative.

In the field of management consulting, there was a revolution a number of years ago – something called Appreciative Enquiry. Organizations realized that if they hired a consultant to solve "the problem," everyone's attention went to the problem. People focused on solving that problem, hours and days were spent on it, and at the very end, while the initial issue was addressed, an entire host of additional problems came to the fore. When you look for the bad, you'll find it. Appreciative Enquiry methodology flips it around, and asks how we might do more of the good, to push out the bad. Or in other words, when we focus on the good that we've accomplished, the "bad" becomes less and less important. That's not to say we don't want to improve – it's that we want OUR story to be one that speaks to our impact, and all of the good that we do.

There are two examples of this that come to mind.

Security is clearly on everyone's mind: we need a safe environment to pray, to learn, and to build our community. We can accomplish this easily by building a fortress with concrete walls, topped with a razor wire fence, with police patrolling 24/7. What then follows is a *de facto* narrative of *you'll be safe*; but there is also another, less positive message: *you are not welcome here*. So as we crafted our security plan, our narrative was one of safety, AND you are welcome here.

Another example is that of the davening experience. It's nice that we have such a caring and connected community, but I think everyone recognizes that at some times, we have a problem with noise in the Sharp Sanctuary caused by

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THANK YOU ZVI KATZMAN

FOR SERVING AS CHAZZAN AND
BA'AL TEFILLAH FOR FIVE YEARS WITH
HONOUR, WITH YOUR BEAUTIFUL VOICE,
AND YOUR READY SMILE.

WISHING YOU AND YOUR FAMILY
B'HATZLACHA AND ALL THE VERY BEST!



It has been my honour to serve the Shaarei Shomayim community over the past five years. Being your Chazzan and Ba'al Tefillah has been a fantastic experience, and I am thankful you allowed me to hold this significant position. You welcomed my family and me with open arms and open hearts. As we enter into the New Year and reflect on our past experiences, it is important to recognize all that we have to be thankful for. I have an immense תודה to everyone that helped create the many meaningful and spiritually uplifting moments that we have shared together. I would like to say "thank you" on behalf of Yael, Shayna, Aliya, Meira, Daniella, Ashi, and myself. שנה טובה ומתוקה. Have a happy, healthy and sweet New Year!

Zvi Katzman



Announcing our new major event!

THE VE'AHAVTA PROJECT: ACT TO IMPACT

Sunday, December 8, 2019 • 2:00 pm – 5:00 pm • The Warehouse Venue

Designed to mobilize our community in **ACTIONS** that will **IMPACT** individuals experiencing poverty and homelessness, the Ve'ahavta Project will:

- 1 Bring together our community and clients to participate in a unique afternoon of hands-on volunteering.
- 2 Raise funds to support Ve'ahavta's programs and raise awareness of the issues of homelessness.
- 3 Produce essential supplies to be distributed by Ve'ahavta's outreach van.

If you would like to volunteer or donate, please contact Brandon Lablong at brandon.lablong@veahavta.org

For more information, please visit veahavta.org/acttoimpact

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The Good Old Days are Today

talking. So should our narrative be one of strictly enforcing rules about no talking, or should we strive for a more spiritual davening experience punctuated by singing and meaningful sermons?

The stories we tell define who we are; if they are positive, they attract. If they are negative, they repel.

When I assumed the role as your president last year, I spoke of great promise, but did so with much physical weakness, and frankly, a bit of trepidation. I am happy to report that I am still here, which (for me) is actually quite something. I feel privileged to work with so many sharp people who care deeply about our community. If you are asked to serve as president or in any leadership capacity, it really is a great and fulfilling experience. Since many people ask, and many don't and are wondering, I'm still on medical leave, the prognosis is still quite iffy, but I am making the progress that my medical team expects. My hope and expectation is that my recovery continues and I'll be healthier and stronger next year.

In a certain sense, my job as president has meant remembering that "please and thank you" are some of the most important words in a volunteer-driven organization. On behalf of your leadership team, thank you very much for your support, encouragement, and engagement.

Thank you to all of the Gabbaim, the committee co-chairs, the committee members, the volunteers who help out at events, and all of the members who give generously of their time and money to make things happen. Our great stories only happen because all of you – us – are the stars.

Thank you to Rabbi Strauchler, Avital, and all of our caring and hardworking clergy. And thank you to the youth leaders, the office staff, and the facilities staff. So much happens here, and it isn't a miracle. It is the work that so many do behind the scenes that make things happen. Please, when you have a chance and you see someone making a difference, tell them so, and tell them why. You'll make their day – and they will take your thank you's and share them too. We want Shaarei Shomayim to be a great place to work, a great place to volunteer, and a great place to be a member.

Over the last year, there have been many challenges we faced, ranging from the negotiations over the land at the Shoppers to the west of us, to the focus on security, and more. It is because of our momentum – and our strength – that our challenges have made us better, and certainly more engaged.

I also wanted to thank each of you. Over the last half year, we have been faced with the shocking reality of the violence at shuls in Pittsburgh and Poway. We are all concerned about our safety and security, and as I've written to you in detail

on this topic before, you know that we are taking steps to improve our security – some visible, and many not.

Some of these changes we need your help with: the volunteer security team (thank you!) and new security protocols that are being followed by our new guards are one example. We will be implementing a fob system for access to the building; by the time you are reading this Bulletin, the implementation should be underway. We are installing panic buttons. And remember that on Shabbat and Yamim Tovim, the side doors are emergency exits only, and an alarm will sound if the door is opened. We are working on lockdown and evacuation protocols, and many other initiatives behind the scenes.

As everyone knows, the cost of this is being covered by an infrastructure grant and an additional assessment for each family unit. Thank you for having taken care of this so promptly.

Earlier in the year, my wife Linda and I were in Montreal, and we spent Shabbat with the president of a shul very similar to ours. I shared our "security story" with him, and he shared his "security story" with us. We were remarkably following the same path. Or perhaps, not so remarkably, as we were both following "best practices." We both felt saddened that effort and money must now be spent protecting our communities, but that was only part of our new narrative. We also must recognize that compared to Europe and many other places in the world, in Canada we can live a full Jewish life in safety. And that Shaarei Shomayim remains a welcoming, open shul. And that we are growing, both Jewishly and in our numbers.

When we have a great narrative, it becomes a virtuous circle: we build great momentum, which we share with our friends and family, who then join us and add to that momentum, and so on.

Yes, we have a great history – 90 years of stories. But the good old days, my friends, are here today because of the stories that we make together, today.

Chag Sameach from Linda and I, and may we all have a happy and healthy new year. 🍷

THANK YOU!

To all the volunteers who make our community great! If you want to help, reach out to Randall Craig by email at: president@shomayim.org



Three Principles to Consider for the New Year

I
The Gemara in Rosh Hashana 26a, relates a principle that “a prosecutor cannot become a defender” (אין קטגור נעשה סגור). Were we to try and defend someone, it would be ironic if we brought incriminating evidence against them. Understood in this way, this principle precludes us from practices such as embossing our *shofarot* with gold, and prohibits the Kohen Gadol from wearing a gold tunic into the Holy of Holies. Since gold is evocative of the sin of the Golden Calf, we want to avoid using gold at such a precarious time as the High Holidays.

While the principle informs specific halachot on the Yamim Noraim, it may also serve to illuminate and admonish our behavior during the rest of the year. We may get into the habit of prosecuting others. Our complaints may be expressed out loud, like the cry of the shofar. They may even be politely restrained within the quiet of our minds, like the sacred intimacy of the Holy of Holies. Whether the habit is manifest or concealed, when the time comes for us to assume the role of defender, we’ve forgotten how to defend.

We can spend so much time complaining and condemning, or searching for novel ways to feel indignant or wronged, that when it is time to assume the role of an advocate, we are rusty, slow and unprepared. The more time we invest in the proceedings of prosecution, the better we get at

it. The less time we have to defend, the more incompetent defenders we become. We ask of God during Yom Kippur that He “stay the accuser and receive the defender” (הס קטגור וקח סגור). If we can show that we do this in our own minds and hearts, then we will make that request more compelling before God.

II
The Gemara in Arkhin 5a, relates the position of Rabbi Meir, that “a person does not issue a statement for naught” (אין אדם מוציא דבריו לבטלה). When someone says something that does not appear to make any sense, when we find their words to be unintelligible, then we are bidden to reinterpret their words in the most charitable way. Philosophers call this “the principle of charity.” While the rabbis dispute Rabbi Meir on when it is appropriate to follow this principle, everyone agrees that sometimes we are called on to offer a favourable interpretation of someone else’s words.

The principle does not only apply to statements, but to arguments as well. Thank God, it is not uncommon in a community as diverse as ours to disagree strongly on priorities like Canadian politics, Zionism, communal programming, and how long the rabbi’s Shabbat drasha ought to be. These disagreements can become heated, and sometimes altogether abandoned, because the parties involved feel hopeless about the value of continuing to engage with one another. This is a malady that we can cure.

When we genuinely seek to find the best version of an argument that we ultimately reject, we nonetheless infuse our disputes with a higher level of compassion and an openness towards understanding one another. The dispute becomes refined both on an emotional and intellectual level. It can be tempting to caricature or “strawman” the arguments of others. When we apply the principle of charity, we may more closely emulate a “dispute for the sake of heaven” lauded by Pirkei Avot (5:17). A dispute between strangers or friends, that was once mired by resentment, may yet be salvaged and transformed into a dignified and collaborative search for truth.

III
Finally, the Gemara in Bava Metzia 31a, relates a teaching of Rava that the distinct doubling of the verb in the Torah obliging us to “surely supply feedback for one another” (הוכח תוכיח) teaches us two distinct aspects of the mitzvah. The first is that we must keep striving to talk constructively with one another, even if it takes a hundred conversations. The second is that this imperative is as much on students to admonish their teachers, as it is on teachers to admonish their students.

We may often share a public space where political correctness and polite company are the assumed or desired norms. It can be a shocking experience, then, to walk into the Beit Midrash of

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Three Principles to Consider for the New Year

our Shul during the morning hours. The voices rising over the Talmud are audacious, and may even at times sound aggressive, and the rabbi is just as subject to being challenged and criticized as anyone else.

Additionally, oftentimes the Talmud forces us to confront very crude and unrefined aspects of our lives, of culture, and of the human condition in general. What may be suppressed under the conventions of polite society is freed to be examined and explored, and all for the sake of conjoining a very imperfect and messy human world with the sacred presence of God and the divinity of God's instruction. If we allow our conception of what it means to be a mensch, to be a decent human being, to stifle our drive to audaciously engage with one another through the vehicle of Torah, then perhaps we need to re-evaluate what it means to be a mensch.

I cannot improve myself without your help, and your help begins with your speaking your mind. I resolve to try to speak my mind more clearly as well. Each of us, at different times, occupies the roles of a teacher and a student. As long as we are careful to avoid a shouting-match, and we keep these three principles close to our hearts, then with God's help, we may together lay the foundations for a year of many blessings.

It is good for our minds, it is good for the soul, to strive to (I) stay the adversary, (II) be intellectually and emotionally charitable, all the while (III) refusing to forfeit the challenge of a productive adversarial process. Sounds like a lot? I agree. Let's talk about it.

Lauren, Isaac and I wish you a meaningful and joyful Chag season! 🍷



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SHAAREI SHOMAYIM

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*a podcast

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I May Not Be Able to Fix It...

A radio call-in program that I tuned into asked listeners to describe how climate and environmental concerns affected their personal lives and decision-making. The callers that I heard, revealed that they were thoughtful and sensitive individuals who were animated by genuine idealistic and global concerns. Some people shared that they had made a deliberate decision not to bring children into the world in order not to increase the carbon footprint that a family would surely leave on the earth – an outcome they could not justify. One caller was not willing to go that far, but once his first child was born, he felt a greater responsibility to make the world a better place for his family and decided to become much more involved in environmental issues. The show reassured me that there are people all around who are driven by values and ethical considerations to make the world a better place. We may disagree about which means to use in order to achieve the desired end, and even what the end looks like. But the desire to move toward an end that is better than what we have now – may be a human value and not only a cultural one.

The notion of improving the world is often referred to as a deeply held Jewish value. The Hebrew phrase for this lofty goal is “tikun olam” – “repairing the world.” The original source for this idea derives from one of the oldest prayers that we have – the Aleinu prayer that we recite at the conclusion of every prayer service. Our own sources indicate, however, that this tefillah originally was a central portion of Mussaf for Rosh Hashana and was “adopted” from there to every other prayer service. It is important to note, however, that the complete phrase is not just two words, but rather four:

“לתקן עולם במלכות שדי” – “to repair the world with/in the Kingdom of Hashem.”

What this phrase actually means may not be entirely clear. Does it imply a responsibility to improve the world, which IS the kingdom of God, or does it suggest that we must strive to improve the world using the kingdom of Hashem and His ordinances as the means by which we make these change happen? Does the word “repair” indicate that the world is broken? If it is, can we actually be the ones to fix it? Is this aspiration unrealistic and, therefore, ultimately frustrating? In the centuries that have passed since this phrase was composed the brokenness of the world remains, and these words continue to be unfulfilled and perhaps seem even impotent.

However, another tradition exists that may restore and strengthen our spirits. Maimonides in his version of the siddur, as well as the Yemenite prayer book, have a slightly different version of these four words. Actually it’s only a single letter that is different. The other version reads:

“לתכן עולם במלכות שדי” – “to solidify the world with the Kingdom of Hashem.” The letter “kuf” in the word “le’taken” now reads “le’tachen (with the letter “chaf).” One letter may make a significant difference. I, or even we, may not have fixed or successfully repaired the entire world. That may not be a lofty goal within our purview to achieve. But it is possible, for me or us, to work toward solidifying or establishing Hashem’s presence in the world, and by so doing changing and strengthening the positive values and attitudes that drive individuals and society toward higher goals. The radio program I listened to showed again that people do want to be inspired by meaningful and lasting values that enhance life for ourselves and for the world. Sometimes, however, we may have to lead the way in establishing the right goals that will lead us to the ends that we pray for. As Jews, the Torah is the guide that we rely on to help us navigate through the complicated and challenging world we inhabit.

I don’t have to change or repair the world. But I can make a difference by my being “more solid” in how I bring Hashem’s presence to my small corner of the world.

Our Torah’s teachings are powerful tools that can be used for growth and positive change. We can be examples of that to our community and beyond. Maybe it’s not about repairing the world. Just make it stronger in the first place.

Wishing all of you a *Shana Tova*, from myself, Rochelle, and family. 🍷

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Hashgachah Elyonah

(God's Providential Attention to the World)



Weddings can be nerve racking, inspiring, fulfilling – and over in the blink of an eye. My family recently had the *zechut* to celebrate two weddings: Eve to Yisroel Miller, and Ashley to Jeremy Mammon. It's moments like this that you appreciate family and feel the loss of loved ones more poignantly.

On Tu B'Av (15th of Av – Day of Love and Rebirth), just over one year ago, my mother-in-law, Solange Toledano^z¹ passed away. My husband's *avelut* period ended right before the three weeks this year. Tu B'Av is quite an auspicious date. Chabad.org explains Tu B'Av as follows:

It is no coincidence that Yom Kippur and the 15th of Av served as occasions for matchmaking for the young men and women of Jerusalem: these two days are the respective betrothal and marriage dates of God and Israel. Yom Kippur – the day on which the Second Tablets were given to Moses, marking the fulfillment of the covenant at Mount Sinai – is the day of Israel's betrothal to God. Av 15 – the day that represents the rebirth which follows the great fall of the Holy Temple's destruction on the 9th of Av – celebrates the ultimate consummation of our marriage with the final redemption of Moshiach.

After relating how "the daughters of Jerusalem would go out... and dance in the vineyards" and "whoever did not have a wife would go there" to find himself a bride, the Talmud goes on to describe three different categories of "daughters" and how each would call out to her perspective bridegroom...

Talmud, Taanit 26b

https://www.chabad.org/library/article_cdo/aid/53684/jewish/The-Dancing-Maidens-of-Jerusalem.htm

I believe that everything happens for a reason, whether we can make sense of it or not. My mother-in-law was ready to meet up with her late husband, Charles Toledano^z¹, who

had passed away a few years before. There was no doubt in anyone's mind that when they saw the two of them together, that they had each found their *bashert* and kept it going for over five decades, four children, 11 grandchildren and seven (now eight) great-grandchildren – and counting.

It is no coincidence that within a few months of her death, my two daughters were engaged. With thanks to my mother-in-law, who (I'm sure) was waiting to having a *tête-à-tête* with God, we celebrated the marriage of our daughters within five weeks of each other. I'm sure she was up there, poking away at God, saying, "So, Nu – what's going on?"

When you plan a wedding, you are not only planning for yourself, you are planning with another family. After all, it is their son(s) who is marrying our daughter(s). You learn the art of diplomacy, how to say, "that's just too much" or "don't worry about it, we'll take care of it." Both our *machetonim* were so welcoming and open to making each wedding. We were able to mix our cultures and traditions to have meaningful and fun *smachot*.

All our loved ones are looking down (my mother: Zlatte Beila Brin^z¹, my father-in-law: Shalom Menachem Toledano^z¹, and my mother-in-law) and complimenting God on a job well done. I thank them for their foresight – for doing all they had to do to bring their children and grandchildren to move on to the next part of their lives. 🙏

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.

CELEBRATING
OUR YOUTH

HONOURING:
JACOB POSLUNS
FOR HIS YEARS OF LEADERSHIP

SHABBAT, SEPTEMBER 21, 2019

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SPECIAL KIDDUSH FOR EVERYONE WITH ENTERTAINMENT FOR KIDS @ 11:45 AM

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Join Didi Rosenzweig, Ari Karon and the Youth Leaders
for a year of fun and meaningful programs!

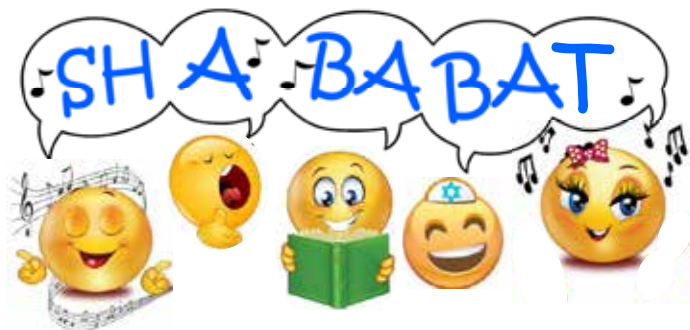


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Youth Matters

Please welcome our new Youth Director:
Didi Rosenzweig



My name is Didi Rosenzweig and I am very excited to be the new Youth Director of such a warm and welcoming community. I am excited to build on the strong program that is already in place, thanks to the previous Youth Directors and staff. I have a lot of experience working with children and teenagers. I have run many youth programs in the past in other establishments around the city. Additionally, for many years I was Head of the Boys Division at Sunday Circle, working with children with disabilities. We have so many great activities planned for this year and I can't wait for everyone to hear about them! I am looking forward to creating a memorable shul experience for all the youth of Shaarei Shomayim.

Please welcome our new Junior Minyan (gr. 3-5) Leader:
Ari Karon



Hi everyone, my name is Ari Karon. I'm originally from Vancouver and moved to Toronto three years ago. Since then, I have been studying biology at York University, working for Yachad, and keeping busy with Torah and mitzvot. You may recognize me – or think you do – from Moshava Ba'ir, or because my twin brother, Jay, is an integral part of Shaarei Shomayim's Teen Minyan. I am excited to be joining the Youth Programs this year! 🇺🇸

Bat Mitzvah Program

5780

OCTOBER 2019 – MARCH 2020

7 TORAH STUDY SATURDAY NIGHTS

4 CHESSED MONDAYS

2 BAT MITZVAH PREP THURSDAYS

EXPLORE JEWISH TEXTS, LEARN NEW
CONCEPTS, SHARE PERSPECTIVES, AND
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October 6, 13, 27 (Sundays)

★ Havdallah & Hockey

November 16, 23, 30 (Saturdays)

★ Chevruta & Chessed

December 10, 17, 24 (Tuesdays)

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Kumzitz Program

Featuring Soulful Stories
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Motzei Shabbat
September 21, 2019

10:45 PM
FIRST SLICHOT
Sharp Sanctuary

11:20 PM
INSTRUMENTAL KUMZITZ
STORIES & DIVREI TORAH BY:
Rabbi Chaim Strauchler,
Rabbi Jesse Shore,
Rabbi Elliott Diamond, and
Rabbi Sammy Bergman
Sisterhood Hall

1:05 AM
SECOND SLICHOT
Weinbaum Beit Midrash

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WHERE **TEENS** MATTER

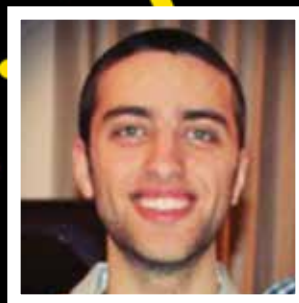
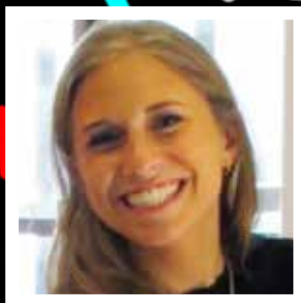
שַׁעְרֵי שׁוֹמַיִם
SHAAREI SHOMAYIM

TEEN MINYAN IS BACK!

Our Teen Leaders:

Ari & Serena Rubin and Jay Karon

Are looking forward to another great year!



Shana Tova U'metuka!

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Save the Date

SHAAREI SHOMAYIM

Gala Celebration

THURSDAY EVENING DECEMBER 5, 2019

KISLEV 8, 5780

MORE DETAILS TO FOLLOW



שערי שמים
SHAAREI SHOMAYIM



Associated Hebrew Schools

From Tradition to Innovation – Thoughts for a New Year

A year has passed, a year is coming. The month of Elul is at the door, and Tishrei will come right after it. This is how it is every year. There is nothing new under the sun – **אין חדש תחת השמש**. This is the way of the world, this has been our Jewish yearly cycle for all time.

The end of the summer hints that a new year will be arriving soon.

And we think about the past years, when we would begin expecting a new year to come already. Years in which curiosity urged us to begin imagining what will happen next. We did this in the name of being responsible.

And here another year is beginning. And despite the fact that it has been anticipated, everything is made new: the year is renewed, the moon is renewed, nature is renewed, and we as humans are invited to renew ourselves. Likewise, at Associated Hebrew Schools, everything is made new, as we prepare for a brand-new school year.

Greeting the month of Tishrei awakens thoughts about **routine and renewal**: in Hebrew, the root of the word for year, *shana*, is used for two different verbs with opposing meanings. One is *lishnot*: to repeat, to go over familiar routines. And the other is *leshanot* – to change, to choose new patterns of behaviour. Every year, on the one hand, something new is beginning (a new year, a new class, a new program of study), while on the other hand, nothing is really new, because everything has already existed: our traditions, our holidays, the yearly cycle that begins with this month, with the start of school, and with the autumn.

The month of Tishrei is a month of opportunities for new beginnings.

This year, more than any year before, our school, Associated, has undergone great changes and we've been reflecting on the school from a new point of view and exploring new perspectives. Our transition to two Education Centres, a new school logo which depicts innovation, tradition and community, and new and engaging educational initiatives has brought us to rethink our role in the lives of our students, families and our community. This is a wonderful time for renewal and for change, while preserving our traditions. Just as this is a time for personal self-reflection, so, too, we have conducted an educational self-reflection.

This year, too, with the many opportunities that accompany it, we want to be responsible and to know that we have made the right decisions, for the school, for the students, and for the amazing families that make up our community. So that every day, we will know that we said a good word to somebody. That we held out our hands, that we did things that caused good results for others – through the years, we have learned that this is what most fills the heart. That once in a while, we will try to make one of our dreams into a reality. That we won't be shy to ask for help, to ask for a favour, to ask for a hug or for words of encouragement, and that we will know that we have with us a warm and welcoming community.

The years pass, and we are beginning to understand that we don't have all the time in the world. So welcome, precious new year. We are preparing to make you really great. 📖

Ora Shulman is the Director of Education at Associated Hebrew Schools and Elaine Osher is the President of the Board of Directors.

CAN YOU BE A GREETER?

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



Netivot HaTorah

I was listening to an interview with someone who is an executive coach for CEOs at Fortune 500 companies. He has a very selective client list, and when asked what he looks for in a client, one of the criteria is someone who is willing to meditate, or engage in mindfulness practices. For a moment this threw me off; it felt like a kind of flaky criteria for people who are running multi-billion dollar businesses, let alone when they'd find the time! But then I came across an idea in Rav Aviner's collection, *טל חרמון*, which gave me some insight and perspective.

There's a famous *pasuk* in Sefer Yeshaya (27:13) that says, "And it will be on that day that the great shofar will sound, and the strayed from the land of Ashur (אשור) and the expelled from the land of Mitzrayim (מצרים) will come to worship Hashem on the holy mountain in Yerushalayim." While the larger context of the *pasuk* is the ultimate redemption that will come through the blowing of the shofar, Chasidim read this *pasuk* metaphorically. Ashur (Assyria) has the same *shoresh* as אושר, happiness (or with an ayin, and pronounced the same way, wealth), and represents a state of comfort and pleasure. Mitzrayim (Egypt) draws on the root צרה, which refers to the pain and suffering in one's life. According to this reading, people become distant from God and need redeeming for both reasons – some have become distant because their life of pleasure and comfort can make them feel either too independent, or too satisfied to work on their

closeness to Hashem. For others, their suffering is simply too much or too stressful to allow them to create the space in which a relationship with God can survive, let alone thrive.

So how does the transformation from distance to closeness come about? Rav Amnon of Mainz, who wrote the famous tefillah of the *Yamim Noraim* ונתנה תוקף, explains, referencing the *pasuk* above: "And when the **great shofar** sounds, and a **still small voice** is heard." The power of the shofar is not that it overwhelms our senses, but that it forces us to turn to our quiet inner voice, our soul's voice, the Divine voice that calls us from a deep, personal place. The sound of the shofar is the medium that helps us listen to this voice. It helps us turn from whatever state of being that has drawn us away from Hashem, and back toward our higher self.

What the executive coach understood is that unless one is willing to go to a quiet, still place within one's self, all the coaching in the world (or the loudest and longest blast of the shofar) won't help. To change this year, to truly become our better selves, we need to find that quiet internal place, listen to it, and allow it to impact how we understand and act in the world. That is the beginning of real change. May we all hear the shofar in this way as we enter this new year!

On behalf of Netivot HaTorah, I want to wish everyone in the Shaarei Shomayim community a *כתיבה וחתימה טובה* and a happy new year! 🇮🇱

WE'RE HERE TO SERVE YOU BETTER!

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

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

WOMEN'S MEGILLAH READING SERIES: KOHELET

**Shabbat Chol Hamoed Sukkot
October 19, 2019 | After Mussaf**

מגילת
קהלת

**Join the women of
Shaarei Shomayim for a
reading of Kohelet!**

The Women's Megillah Reading Series is in its second year, following a very successful start! This is an empowering time for the women of our community to share words of Torah, and to better assist each other in fulfilling mitzvot.

**If you are interested in joining Kohelet, or any other megillah, please contact
Lauren Shore at laurenglassmanshore@gmail.com**

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Women's Megillah Reading

This year has been an exciting and inspirational year for the many women and girls of our community who have participated in the inaugural year of the Women's Megillah Reading Series. Built on the foundational framework of the *Women's Megillat Esther* reading at Shaarei Shomayim, that has been so successful for many years, the Women's Megillah Committee endeavoured to complete a full cycle of the *Chamesh Megillot* – the five megillah readings that are completed in the Jewish Calendar. With the support of the clergy, the hard work of the wonderful volunteers on the committee, and of course the inspiring dedication of the many women and girls who have read megillah for the service, the program has been an incredible success! The service provides a unique opportunity for women and girls to engage with texts in a public forum. It is also a wonderful option for Bat Mitzvah girls to explore as an avenue to expand the religious content of their celebration.

The feedback from participants has been exceptional. There are some women who have read from the megillah for the first time in their 50s or 60s, and describe the feeling of

experiencing a religious ritual they have always wanted to participate in but have never been provided the opportunity. There are those who have celebrated their Bat Mitzvah at the service, warmed by the sense of community and the strength of the women surrounding them on their special day. And there are many who appreciate the space in the shul where women's roles in Modern Orthodoxy, though at times challenging, is being given a space within a halachic framework, to shine.

We are so excited to have this successful, inspirational and positive place for women and girls to grow spiritually in our shul. Please join us this year as we meet to read megillah for Sukkot, Pesach, Purim, Shavuot and Tisha B'Av. Times will be posted and advertised in the Shabbat Matters in the weeks leading up to the holiday. If you are interested in reading or learning to read, please contact Lauren Shore at laurenglassmanshore@gmail.com.

Thank you to all of those who have joined us, either as a reader or as an active listener! 📖

LET'S GET SHAKIN'!

TOM MOOS will again be selling top-of-the line

FULL LULAV AND ETROG SETS

(Arba Minim)

Thursday, October 10, 2019

4:00 - 10:00 pm

Lower Level Social Halls A & B

PRE-ORDERED HOSHANOT

for Hoshana Rabah

Sunday, October 20, 2019

7:30 - 8:00 am*

Upstairs Lobby

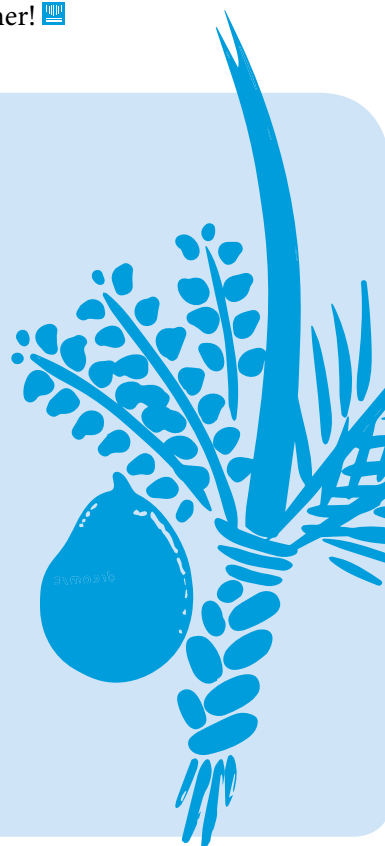
*Pick up NO LATER than 8:00 am
on Sunday, October 20

Please contact Tom Moos for information, pricing, and ordering

Phone: 416-789-3865 or email: tfmmoos@yahoo.ca

Payment by cash or cheque only. Exact change is preferable.

Wishing you a healthy, happy and prosperous New Year!



CATCH THE SPIRIT

Afternoon Program Series | 2:00 pm @ Shaarei Shomayim



Thursday, September 19 - Ralph Wintrob

"A Brief History of Political Cartooning, featuring Two Jewish Canadian Masters of the Art"

Thursday, October 24 - Dr. Larry Gaum

**"We Sang, We Danced, We Performed:
A Musical History of Jewish Entertainers"**

Thursday, November 21 - Alan L. Simons

**"Holocaust and Genocide Survivors: Are We Jews Able to Show Our
Empathy towards Today's Genocide Survivors?"**

Thursday, December 19 - Farokh Hakimi

"Growing Up Jewish in Iran"

**Members - free | Non Members - \$5
Register by calling the office at 416-789-3213
Tea and dainties will be served**

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Entertainment and Cultural Committee



We had a very successful summer, filled with many interesting programs. The Summer History Series with Gerald Ziedenberg was back this year and included the topics: Shimon Peres, The Emigration of Eastern European Jewry to the Lower East Side of NYC and North America; and Bibi Netanyahu. We hosted K. Corey Keeble, Curator Emeritus of the Department of World Culture, Royal Ontario Museum, who took us on a magnificent slideshow tour of the architecture of synagogues from the Middle-Ages to current time, all over the world.

Wishing you and your loved ones a *Shana Tova U'metuka*. 🏠

WE THANK SANDY AND JERRY GENESOVE FOR ANOTHER SUCCESSFUL YEAR OF LECTURES AND EVENTS!

.....

Walkie Talkies

BY RABBI JESSE SHORE

The Walkie Talkies have strolled their way into the hearts of our community. There is a core group of members, and many visitors who join our walks. Due to the extreme summer heat and humidity, and to accommodate walkers of different capabilities, we have used the broad, level and air conditioned corridors of Yorkdale Mall as our home track. We have also gone on excursions to Earl Bales Park and the Beltline. Rain or shine, there is always a place and time to walk and talk. We discuss local and communal affairs, what we each are up to, and connect these with insights from the Torah. We invite young families to try our walks, and are recruiting baby-strollers into our ranks. Please watch and share our cool promotional video: tinyurl.com/y34evlgx and join us on a Wednesday morning to experience it for yourself!

For more details about this group contact Rabbi Shore at RabbiShore@shomayim.org. 🏠





Please Welcome **Rabbi Sammy Bergman**

Sgan Rosh Beit Midrash, Yeshiva University Torah MiTzion Beit Midrash Zichron Dov
Rabbinic Assistant, Shaarei Shomayim

Rabbi Sammy Bergman grew up in Elizabeth, New Jersey where he ran the local Teen Minyan. After finishing high school at Rav Teitz Mesivta Academy in Elizabeth, Rabbi Bergman studied in Yeshivat Sha'alvim for two years. He then attended Yeshiva University, where he was a member of the Masmidim Honors Program, and received a B.A. in Accounting from the Sy Syms School of Business. He received his rabbinic ordination from the Rabbi Isaac Elchanan Theological seminary, where he was a fellow of the Wexner Semichah Honours Program.

Rabbi Bergman has served as a Rabbinic Intern for the Riverdale Jewish Center, the Young Israel of Jamaica Estates, and Congregation Ahavath Torah in Englewood, NJ. After completing ordination, Rabbi Bergman taught at both Rambam Mesivta, and North Shore Hebrew Academy high school.

Rabbi Bergman is married to Dr. Ahuva Bergman, who works as a pediatrician. They have a daughter named Miriam who is four years old and will be starting junior kindergarten at Netivot HaTorah Day School. The Bergmans will be living in the Bathurst-Lawrence area, and are excited to become members of the Shaarei Shomayim community, where Rabbi Bergman will serve as a Rabbinic Assistant. Rabbi Bergman can be reached at sbergman@torontotorah.com.

The Ram of Isaac: Failed New Year's Resolutions

The story of *Akeidat Yitzchak*, the binding of Yitzchak, plays a central role in the Rosh Hashana service. We allude to the *Akeidah* throughout davening: in various *piyyutim* (unique additions to the prayer service recited on the festivals), and in *Zichronot*, the unique blessing in the Mussaf Amidah of Rosh Hashana. On the 2nd day of the holiday, we publicly read Bereishit Chapter 22, which also features the story.

On a simple level, featuring *Akeidat Yitzchak* on the day of Judgement makes perfect sense. On the day Hashem judges us for our actions, and determines our fate for the next year, we mention the incredible devotion of the forefathers. We hope that in their merit, Hashem will be merciful toward us. This idea is expressed in the conclusion of *Zichronot*. At the end of the blessing, we ask Hashem to allow “his compassion to suppress his anger against us,” just as Avraham suppressed his compassion for his son Yitzchak and bound him as a sacrifice.

However, one aspect of the *Akeidah* which we focus on during the service on Rosh Hashana requires further reflection. According to the Talmud (Rosh Hashana 16a), we use a ram's horn to fulfill the commandment of blowing the shofar so that Hashem “remembers the binding of Yitzchak the son of Avraham.” In the story of the *Akeidah* (Bereishit

22:13), after an angel stops Avraham from slaughtering Yitzchak, Avraham “lifts up his eyes” and sees a ram “caught in the thicket by its horns.” Avraham takes the ram and offers it as a sacrifice “instead of his son.” Therefore, by using a ram's horn as the shofar, we remind Hashem of the sacrifice Avraham brought after he was prevented from sacrificing Yitzchak. We also mention this theme during the chazzan's repetition in one of the stanzas recited during the morning Amidah: “O King remember the one who was caught by the horns for those who blow to you today with a horn.”

Why do we focus on the sacrifice Avraham brought after the *Akeidah*? At first glance, Avraham's offering of the ram caught by its horns seems like an afterthought. It's unclear why the sacrifice was even necessary. Furthermore, why does the Torah specify that the ram got “caught in the thicket by its horns?”

The midrash (Bereishit Rabah 56:9) offers an interpretation which I believe provides the key to fully understanding the story of the *Akeidah*. According to the midrash, the ram caught in the thicket symbolizes the Jewish people mired in a state of spiritual stagnation. Avraham's sacrifice represents their ability to emerge from that state, and

cont. on page 25

cont. from page 24

experience redemption. Seen through the midrash's perspective, the Jewish people originally get caught by their sins and stumble through periods of exile and subjugation by the kingdoms which rule over them. However, they eventually are redeemed through the sound of the shofar, both on a yearly basis on Rosh Hashana, and at the end of times during the final redemption.

With the idea of the midrash in mind, we can appreciate the meaning of Avraham's sacrifice. Avraham harnessed incredible courage and devotion to perform the *Akeidah*. Not only did he agree to carry out the unthinkable task of bringing Yitzchak as a sacrifice, but Avraham performed each task with love and dedication. In that final moment, as Avraham lifted his knife to slaughter Yitzchak, he had reached the ultimate level of commitment to God. But in an instant, God abolished the whole initiative! Avraham and Yitzchak were told that they should not perform the sacrifice. Imagine the emotional complexity of that moment! Although obviously relieved he didn't have to slaughter his son, Avraham faced the reality that the courage, resolve, and commitment he had mustered to perform this incredible task – had been for nothing.


Suddenly, a ram miraculously appeared stuck in the thicket. Avraham understood that although he would be

unable to perform the mission he set out to accomplish, Hashem did desire an expression of his devotion. The midrash explains that during each step of the sacrificial process Avraham said: "let God consider it as if I had done this to my son Yitzchak." Avraham saw in his sacrifice his ability to reach his spiritual destination, albeit in a different way than he had intended.

“...we can be confident
that Hashem will provide
us with a way to reach
our destination, even if
the path differs from our
original plan.”

On Rosh Hashana, we look back at the various missions we set out to accomplish in the past year. Inevitably, during this process of introspection, we conclude that although we succeeded in many respects, many of our pursuits have failed. Through the many struggles of life, we can get caught in the thicket; stuck with the knowledge that despite our sincere resolve to achieve our dreams, we continue to come up short.

Therefore, on Rosh Hashana, we blow a ram's horn. We remind ourselves not only of Avraham's unthinkable devotion in originally binding his beloved son to the altar as a sacrifice, but also of Hashem's rejection of that plan, and the ram Avraham offered in its place. As we are encumbered by our own failures, we pray to Hashem that he “remember the one who was caught by the horns for those who blow to you today with a horn.” As we embark on a new journey during the year ahead, we ask Hashem to appreciate our struggles and failures, and provide us with a way to redeem ourselves just as he provided the ram to Avraham.

On Rosh Hashana, we recommit to living as Hashem's devoted servants. It's critical to reassess the ways we can improve. We should identify the areas in which we have been deficient. We should think of strategies we can use to bolster our strengths and address our weaknesses. However, it's equally important to recognize that regardless of our sincere desire to improve, life will always present obstacles which obstruct our path. Nevertheless, as we remember *Akeidat Yitzchak*, we can be confident that Hashem will provide us with a way to reach our destination, even if the path differs from our original plan. May Hashem grant each of us a year of health, happiness, and fulfillment of our dreams. 

ShulCloud Registration / Login

If you have not already done so and have an email registered with us, please login to your account at shomayim.org, set up your password, and look to see if the information that we have for you is correct. You can check birthdates, yahrzeits, children's details, and your account – all the information we have for you and your family. Please call the office for assistance at 416-789-3213.

PRAY AND LEARN
WITH DR. ELLIOTT MALAMET
Rosh Hashana / Yom Kippur 5780



ROSH HASHANA
 SEPTEMBER 30-
 OCTOBER 1

YOM KIPPUR
 OCTOBER 8-
 OCTOBER 9

Rosh Hashana I (September 30)

11:20 am Shofar Blowing
 11:35 am Class: *Remembering Yourself and Others*
 12:30 pm Guided Meditation followed by Amidah

Rosh Hashana II (October 1)

11:20 am Shofar Blowing
 11:30 am Class: *Choose Life*
 12:30 pm Guided Meditation followed by Amidah

Erev Yom Kippur (October 8)

6:15 pm Kol Nidrei in the Sanctuary / Sisterhood
 6:55 pm Class: *The Inner Work*

Yom Kippur (October 9)

10:45 am Class: *The Mitzvah of Mindfulness*
 11:45 am (approx.) Yizkor
 12:05 pm Guided Meditation and Preparation for Amidah
 12:30 pm Amidah
 1:00 pm Class: *Letting Go and Moving Forward*

Question & Answer throughout all services

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SHAAREI SHOMAYIM

SEPTEMBER 2019

Elul 5779/Tishrei 5780

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|---|---|---|---|---|
| 1 Elul II Rosh Chodesh 8:30 am Shacharit | 2 Elul Statutory Holiday 8:30 am Shacharit 4:00 pm Welcome BBQ | 3 Elul 7:00 & 7:45 am Shacharit | 4 Elul 7:00 & 7:45 am Shacharit | 5 Elul 6:55 & 7:45 am Shacharit | 6 Elul 7:00 & 7:45 am Shacharit | 7 Elul 9:00 am Shacharit Parsha שופטים |
| Sun - Thurs: Mincha 7:30 pm | | | | | | |
| 8 Elul 8:30 am Shacharit | 9 Elul 6:55 & 7:45 am Shacharit 9:30a R. Strauchler Shiur Begins | 10 Elul 7:00 & 7:45 am Shacharit 9:30a Dr. Zolty Shiur Begins | 11 Elul 7:00 & 7:45 am Shacharit | 12 Elul 6:55 & 7:45 am Shacharit | 13 Elul 7:00 & 7:45 am Shacharit | 14 Elul 9:00 am Shacharit Parsha כִּי תֵצֵא Guest Speaker Miriam Peretz |
| Sun - Thurs: Mincha 7:20 pm | | | | | | |
| 15 Elul 8:30 am Shacharit | 16 Elul 6:55 & 7:45 am Shacharit | 17 Elul 7:00 & 7:45 am Shacharit 1:30p R. Torczyner Shiur Begins | 18 Elul 7:00 & 7:45 am Shacharit | 19 Elul 6:55 & 7:45 am Shacharit 2:00 pm Catch the Spirit | 20 Elul 7:00 & 7:45 am Shacharit | 21 Elul 9:00 am Shacharit Parsha כִּי תִבּוֹא Celebrating Our Youth Kiddush |
| Sun - Thurs: Mincha 7:05 pm | | | | | | |
| 22 Elul 1:05 am Later Slichot 8:30 am Shacharit | 23 Elul 6:45 am Slichot&Shacharit 7:50 am Slichot&Shacharit | 24 Elul 6:45 am Slichot&Shacharit 7:50 am Slichot&Shacharit 12:30p Musical Lunch & Learn | 25 Elul 6:45 am Slichot&Shacharit 7:50 am Slichot&Shacharit | 26 Elul 6:45 am Slichot&Shacharit 7:50 am Slichot&Shacharit | 27 Elul 6:45 am Slichot&Shacharit 7:50 am Slichot&Shacharit | 28 Elul 9:00 am Shacharit Parsha נִיצַנִים SIRs R. Aaron & Leslie Selevan |
| Sun - Thurs: Mincha 6:55 pm | | | | | | |
| 29 Elul Erev Rosh Hashana 7:30 am Slichot&Shacharit Hatarat Nedarim | 30 Tishrei I Rosh Hashana 8:00 am Shacharit 11:20 Pray & Learn | We are planning two Slichot services on Motzei Shabbat, September 21. The first service will begin at 10:45 pm and the second service at 1:05 am. Please see page 15 and check Shabbat Matters for details of the <i>Kumzitz Program</i> in-between the two services. | | | | |
| 6:44 pm אָב (5:50 pm)* 6:50 pm Mincha | 6:50 pm Mincha 7:39 pm אָב* | | | | | |

*Earliest time for this activity.

OCTOBER 2019

Tishrei/Cheshvan 5780

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|---|---|---|--|
| Rabbi Strauchler's Shabbat Shuva Drasha will take place October 5, in two parts: the first at 11:15 am (post Mussaf) and the second at 5:15 pm. Tom Moos will be selling Lulavim and Etrogim (<i>Arba Minim</i>) as well as <i>Hoshanot</i> for members. Contact to arrange for your purchase: 416-789-3865 or tfmmoos@yahoo.ca, and see page 21 for details. | will take the first at 11:15 am (post Mussaf) and the second at 5:15 pm. Tom Moos will be selling Lulavim and Etrogim (<i>Arba Minim</i>) as well as <i>Hoshanot</i> for members. Contact to arrange for your purchase: 416-789-3865 or tfmmoos@yahoo.ca, and see page 21 for details. | | | | | |
| 7 Tishrei 8:15 am Slichot&Shacharit | 6 Tishrei 6:45 am Slichot&Shacharit 8:00 am Slichot&Shacharit | 9 Tishrei Erev Yom Kippur 6:45 am Slichot&Shacharit 7:45 am Slichot&Shacharit 3:30 pm Early Mincha 5:55 pm Later Mincha 6:15 pm Kol Nidrei 6:28 pm חט (5:36 pm*) 6:55 pm Pray & Learn | 8 Tishrei Yom Kippur 8:30 am Shacharit 10:45 am Pray & Learn 11:15 am Yizkor (approx) 4:15 pm Mincha 5:30 pm Neilah 7:23 pm Chag and Fast Ends | 10 Tishrei 6:55 & 7:45 am Shacharit | 11 Tishrei 7:00 & 7:45 am Shacharit Parsha | 12 Tishrei 9:00 am Shacharit Parsha |
| Sun - Mon: Mincha 6:35 pm, Maariv 7:00 pm | | | | Mincha 6:35 pm, Maariv 7:00 pm | 6:23 pm חט (5:32 pm*) 6:30 pm Mincha | 6:10 pm Mincha 7:18 pm Shabbat Ends |
| 14 Tishrei Erev Sukkot 8:30 am Shacharit 6:20 pm חט (5:29 pm*) 6:30 pm Mincha 7:14 pm Earliest Kiddush | 13 Tishrei I Sukkot Statutory Holiday 8:45 am Shacharit Mincha 6:25 pm 7:15 pm חט* 7:15 pm Earliest Kiddush | 15 Tishrei II Sukkot 8:45 am Shacharit Mincha 6:25 pm Chag Ends 7:13 pm | 16 Tishrei III Sukkot (Chol Hamoed) 6:45 am Shacharit 8:00 am Shacharit Wed - Thurs: Mincha 6:20 pm, Maariv 6:45 pm | 17 Tishrei IV Sukkot (Chol Hamoed) 6:45 am Shacharit 8:00 am Shacharit | 18 Tishrei V Sukkot (Chol Hamoed) 6:45 am Shacharit 8:00 am Shacharit 6:11 pm חט (5:22 pm*) 6:20 pm Mincha | 19 Tishrei Shabbat Chol Hamoed 8:30 am Shacharit Women's Megillah Reading 6:00 pm Mincha 7:07 pm Shabbat Ends |
| 21 Tishrei Hoshana Rabah 8:00 am Shacharit 6:08 pm חט (5:20 pm*) 6:15 pm Mincha | 20 Tishrei Shmini Atzeret 8:45 am Shacharit 11:15 am Yizkor (approx) Tefillat Geshem Mincha 6:15 pm 7:04 pm חט* | 22 Tishrei Simchat Torah 8:30 am Shacharit Women's Dvar Torah Prog. 11:30 am Kol HaN'arim Mincha 6:15 pm Chag Ends 7:02 pm | 23 Tishrei 7:00 & 7:45 am Shacharit Wed - Thurs: Mincha 6:10 pm, Maariv 6:35 pm | 24 Tishrei 6:55 & 7:45 am Shacharit 2:00 pm Catch the Spirit | 25 Tishrei 7:00 & 7:45 am Shacharit 6:00 pm חט (5:14 pm*) 6:10 pm Mincha | 26 Tishrei Shabbat Mevorchim 9:00 am Shacharit Parsha SIR Rabbi Shai Finkelstein 5:45 pm Mincha 6:57 pm Shabbat Ends |
| 27 Tishrei 8:30 am Shacharit | 28 Tishrei 6:55 & 7:45 am Shacharit | 29 Tishrei I Rosh Chodesh 6:45 & 7:45 am Shacharit 12:30p Musical Lunch & Learn | 30 Tishrei II Rosh Chodesh 6:45 & 7:45 am Shacharit | 31 Cheshvan 6:55 & 7:45 am Shacharit | | |
| Sun - Thurs: Mincha 5:55 pm, Maariv 6:20 pm | | | | | | |

*Earliest time for this activity.

NOVEMBER 2019

Cheshvan/Kislev 5780

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|--|---|--|--|---|
| <p>5 Cheshvan</p> <p>2:00 am Turn clocks backwards 1 hour 8:30 am Shacharit</p> | <p>3 6 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>4 7 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>5 8 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>6 9 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>1 4 Cheshvan</p> <p>7:00 & 7:45 am Shacharit Parsha</p> | <p>2 5 Cheshvan</p> <p>9:00 am Shacharit Parsha</p> |
| <p>Sun - Thurs: Mincha 4:45 pm, Maariv 5:10 pm</p> | <p>7 13 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>8 14 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>9 15 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>10 16 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>11 17 Cheshvan</p> <p>7:00 & 7:45 am Shacharit Parsha</p> | <p>12 18 Cheshvan</p> <p>9:00 am Shacharit Parsha</p> |
| <p>Sun - Thurs: Mincha 4:40 pm, Maariv 5:05 pm 7:30 pm Legal Ethics</p> | <p>13 20 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>14 21 Cheshvan</p> <p>7:00 & 7:45 am Shacharit 12:30p Musical Lunch & Learn</p> | <p>15 22 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>16 23 Cheshvan</p> <p>6:55 & 7:45 am Shacharit 2:00 pm Catch the Spirit</p> | <p>17 24 Cheshvan</p> <p>7:00 & 7:45 am Shacharit Shabbat Mevorchim Parsha חיי שרה YU Fall Shabbaton</p> | <p>18 25 Cheshvan</p> <p>9:00 am Shacharit Parsha</p> |
| <p>Sun - Thurs: Mincha 4:35 pm, Maariv 5:00 pm</p> | <p>18 26 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>19 27 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>20 28 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>21 29 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>22 30 Cheshvan</p> <p>7:00 & 7:45 am Shacharit Parsha</p> | <p>23 31 Cheshvan</p> <p>9:00 am Shacharit Parsha</p> |
| <p>24 27 Cheshvan</p> <p>8:30 am Shacharit 10:00 am You & Me: Interactive Art Program</p> | <p>25 28 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>26 29 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>27 30 Cheshvan</p> <p>7:00 & 7:45 am Shacharit</p> | <p>28 31 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>29 1 Kislev</p> <p>9:00 am Shacharit Parsha</p> | <p>30 2 Kislev</p> <p>9:00 am Shacharit Parsha</p> |
| <p>Sun - Thurs: Mincha 4:30 pm, Maariv 4:55 pm</p> | <p>25 31 Cheshvan</p> <p>6:55 & 7:45 am Shacharit</p> | <p>26 1 Kislev</p> <p>7:00 & 7:45 am Shacharit</p> | <p>27 2 Kislev</p> <p>7:00 & 7:45 am Shacharit</p> | <p>28 3 Kislev</p> <p>6:55 & 7:45 am Shacharit</p> | <p>29 4 Kislev</p> <p>9:00 am Shacharit Parsha</p> | <p>30 5 Kislev</p> <p>9:00 am Shacharit Parsha</p> |

*Earliest time for this activity.

DECEMBER 2019

Kislev/Tevet 5780

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|--|---|---|---|
| 3 Kislev 8:30 am Shacharit | 4 Kislev 6:55 & 7:45 am Shacharit | 5 Kislev 7:00 & 7:45 am Shacharit | 6 Kislev 7:00 & 7:45 am Shacharit | 7 Kislev 6:55 & 7:45 am Shacharit Shaarei Shomayim 90th Anniversary Gala | 8 Kislev 7:00 & 7:45 am Shacharit | 9 Kislev 9:00 am Shacharit Parsha ויצא |
| Sun - Thurs: Mincha is 4:25 pm, Maariv 4:50 pm | | | | | | |
| 10 Kislev 8:30 am Shacharit | 11 Kislev 6:55 & 7:45 am Shacharit | 12 Kislev 7:00 & 7:45 am Shacharit | 13 Kislev 7:00 & 7:45 am Shacharit | 14 Kislev 6:55 & 7:45 am Shacharit V'ten Tal U'matar in Maariv | 15 Kislev 7:00 & 7:45 am Shacharit | 16 Kislev 9:00 am Shacharit Parsha וישלח |
| Sun - Thurs: Mincha 4:25 pm; Maariv 4:50 pm | | | | | | |
| 17 Kislev 8:30 am Shacharit | 18 Kislev 6:55 & 7:45 am Shacharit 12:30p Musical Lunch & Learn | 19 Kislev 7:00 & 7:45 am Shacharit | 20 Kislev 7:00 & 7:45 am Shacharit | 21 Kislev 6:55 & 7:45 am Shacharit 2:00 pm Catch the Spirit | 22 Kislev 7:00 & 7:45 am Shacharit | 23 Kislev 9:00 am Shacharit Parsha וישב |
| Sun - Thurs: Mincha 4:25 pm, Maariv 4:50 pm 7:30 pm Medical Ethics | | | | | | |
| 24 Kislev 8:30 am Shacharit | 25 Kislev 1st Day of Chanukah 7:10 am Shacharit | 26 Kislev 2nd Day of Chanukah 7:10 am Shacharit | 27 Kislev 3rd Day of Chanukah 8:30 am Shacharit Statutory Holiday | 28 Kislev 4th Day of Chanukah 8:30 am Shacharit Statutory Holiday | 29 Kislev 5th Day of Chanukah 7:10 am Shacharit | 30 Kislev Shabbat Rosh Chodesh Shabbat Chanukah 9:00 am Shacharit Parsha מקץ |
| Erev Chanukah Sun - Thurs: Mincha 4:35 pm, Maariv 5:00 pm | | | | | | |
| 1st candle after dark 17 Tevet | 29 2 Tevet 8th Day of Chanukah 7:10 am Shacharit | 30 3 Tevet 7:20 am Shacharit | 31 4 candles after dark | 5 candles after dark | 6 candles before Shabbat 4:28 pm חם | 7 candles after Havdallah 4:35 pm Mincha |
| Sun - Tues: Mincha 4:35 pm, Maariv 5:00 pm | | | | | | |
| 8 candles after dark | | | | | | |

*Earliest time for this activity.

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|---|--|---|-------------------------------------|--|
| | | | 4 Tevet Statutory Holiday 8:30 am Shacharit | 5 Tevet 6:55 & 7:45 am Shacharit | 6 Tevet 7:00 & 7:45 am Shacharit | 7 Tevet 9:00 am Shacharit Parsha ויגש |
| | | | Wed - Thurs: Mincha 4:35 pm, Maariv 5:00 pm | | 4:34 pm מו 4:40 pm Mincha | 4:25 pm Mincha 5:36 pm Shabbat Ends |
| 8 Tevet 8:30 am Shacharit | 5 9 Tevet 6:55 & 7:45 am Shacharit | 7 10 Tevet Fast of 10th of Tevet 6:42 am Fast Begins 6:45 am Shacharit & Slichot 7:45 am Shacharit & Slichot 4:20 pm Mincha 5:15 pm Maariv 5:29 pm Fast Ends | 8 11 Tevet 7:00 & 7:45 am Shacharit | 9 12 Tevet 6:55 & 7:45 am Shacharit | | |
| Sun - Mon: Mincha 4:40 pm, Maariv 5:05 pm | | | Wed - Thurs: Mincha 4:45 pm, Maariv 5:10 pm | | | |

*Earliest time for this activity.

You can view our full calendar of services and events at
shomayim.org/calendar



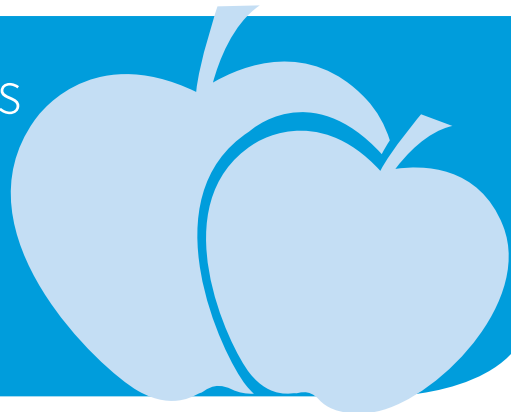
***L'Shana Tova
tekatevu v'techatemu.
May you be inscribed
for a good year.***

Jerry & Tammy Balitsky and Family

**We wish our fellow members a happy
and healthy New Year. Shana Tova!**

Jeffrey, Daniella, Emily, Alisha, Sorelle, and Abie Silver

Shana Tova to our members, friends
and the entire Jewish community,
from the Executive, clergy, and
board members.



PRESENTS

RABBI AARON & LESLIE SELEVAN

SHABBAT PARSHAT NITZAVIM

SEPTEMBER 28, 2019

POST-MUSSAF DRASHA

Rabbi Aaron Selevan:
“Yomim Noraim – Sweeter than Honey?”

PRE-MINCHA SHIUR

Rebbetzin Leslie Selevan:
“Gearing up for the Days of Awe”

SEUDAH SHLISHIT

Rabbi Aaron Selevan:
“The Message of the Shofar”



Rabbi Aaron Selevan has Yoreh Yoreh and Yadin Yadin from Yeshivat Rabbeinu Yitzchak Elchanan (YU) and was a fellow in its Gruss Kollel Elyon. Presently active in various rabbinic duties in Hamilton and Toronto, including as a member of the Hamilton Beit Din, he has previously served as the Rosh Kollel of the Hamilton Kollel Mitzion, Rosh Mesivta and Mashgiach Ruchani of the Yeshiva of Hamilton and Mashgiach Ruchani at YU.



Rebbetzin Leslie Selevan received a Bachelor of Arts in Judaic Studies (Cum Laude) from Yeshiva University and a Master of Arts in Judaic Studies from Touro University. She is an enthusiastic and charismatic educator who has spoken throughout North America, Israel and Europe. Her lectures are engaging and thought provoking. She is able to inspire her audience with her words.

MUSICAL LUNCH & LEARN

Join us
for a lunch hour
filled with live music and Torah!

Tuesdays, 12:30 pm
Main Lobby or Front Patio
(weather permitting)

September 24

October 29

November 19

December 17

\$10/person

Register by calling the office at 416-789-3213

Shaarei Shomayim Congregation
470 Glencairn Avenue | Toronto, ON M5N 1V8 | 416-789-3213 x 200

CHIDON HATANACH

Mazal Tov to the *National Chidon Hatanach* participants: **Benji Wald**, 1st place Winner in the Grade 7-8 division; **Ezra Goldberg**, 3rd place Winner in the Grade 5-6 division; **Isaac Mansell**, Grade 9-12 division Semi-Finalist; **Adir Strauchler**, Grade 7-8 division Semi-Finalist; **Yoel Burton**, **Avi Green** and **Zachary Wald**, Grade 5-6 division Semi-Finalists; **Daniel Roberts** and **Eitan Yunger**, Grade 5-6 division participants. The *National Chidon Hatanach* took place on May 6-7, 2019 in Montreal.



LUNCH & LEARN

Our Lunch & Learn series continues each month, with great food and new and interesting topics to explore. This season, we discussed Jewish humour, humour in the Rabbinic literature, and how we can better appreciate Jewish values and themes in the Torah and Talmud through Jewish comedians like Jon Stewart and Jerry Seinfeld. We also enjoyed the musical talents of Rabbi Shore (guitar) and our President Randall Craig (piano). They played old and new songs by request, and jammed to a selection of music from a musical that President Craig is writing! We look forward to your input on what topics we will cover and what ideas we will entertain next!



YU TORAH MITZION MIDRESHET YOM RISHON AT SHAAREI SHOMAYIM

YU TORAH MITZION BEIT MIDRASH ZICHRON DOV
AND SHAAREI SHOMAYIM CONGREGATION PRESENT

Start the Summer with a YU Torah mitZion

MIDRESHET YOM RISHON

SUNDAY MORNING LEARNING FOR WOMEN
SUNDAY JUNE 23RD 10:00 AM - 11:20 AM
AT SHAAREI SHOMAYIM, 470 GLENCAIRN AVE.

I SPY WITH MY LITTLE EYE...
THE SIN OF THE SPIES
MS. MIRIAM BESSIN
LIMMUDEI KODESH, BNEI AKIVA SCHOOLS

**THE RIGHT TO KNOW,
THE POWER TO CHOOSE:**
ISRAELI LAW AND HALACHAH
YAAKOV RAND
ISRAELI LAWYER, SHALIACH, BNEI AKIVA SCHOOLS

LIGHT REFRESHMENTS SERVED / FREE OF CHARGE
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Free background photos from page 100



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Certified Mohel

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AND GMAR CHATIMA TOVA

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GLOBAL AFFAIRS CANADA AND THE CENTRE FOR ISRAEL AND JEWISH AFFAIRS (CIJA) CELEBRATING THE NEW CANADA-ISRAEL FREE TRADE AGREEMENT (CIFTA)

On Wednesday, June 26, 2019 the shul hosted a celebration of the modernized Canada-Israel Free Trade Agreement (CIFTA) with the Honourable Jim Carr, Minister of International Trade Diversification.

The modernized CIFTA will improve access to the Israeli market for Canadian companies, while reducing tariffs and helping small and medium-sized enterprises grow their business and create jobs in both countries.

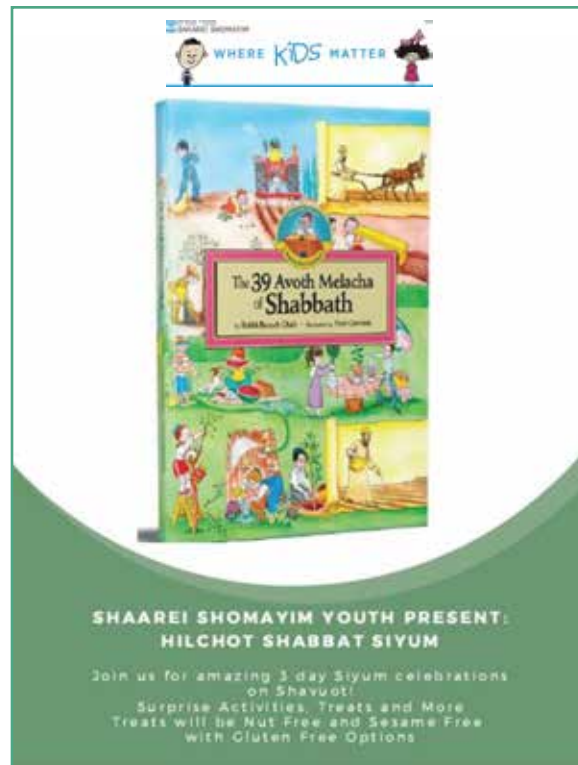
The panel discussed the benefits of the modernized CIFTA and its contributions to Canada's trade diversification agenda. Stanley Gomes, Canada's Senior Trade Commissioner in Israel, provided insight on how to succeed in doing business in Israel.





YOUTH SHAVUOT EVENTS

Shavuot 5779 was amazing! It was packed with activities and learning. We had two late-night learning sessions with all the kids, where we learned *Mishnayot* from all the *Shisha Sidrei Mishna*; *Hilcot Shabbat Siyum Party*; and an Ice Cream Party. We are looking forward to our future learning – thank you to everyone involved!



MARCH OF THE LIVING 2019

Yasher Koach to the March of the Living participants and March of the Living Shabbat speakers this year: **Eva Croitoru, Charley Neinstein, Natan Parker, Jack Price**; Survivor Educator **Sol Nayman**; Adult Participants **Michael and Rena Buckstein, Sari Disenhouse, Draisa Frischman, Ronit Holtzman, Queenie Nayman**; and Young Adult Participant **Jordan Novack**.



THE FIRST ANNUAL ISRA-FEST YOM HAATZMAUT CELEBRATION

Mizrachi Canada and the Schwartz/Reisman JCC commemorated and celebrated Yom Hazikaron and Yom Haatzmaut in an unforgettable night of reflecting, learning, singing and dancing, May 8-9 at the Schwartz/Reisman Centre. The event included a special Yom Hazikaron remembrance ceremony, and a two-day Yom Haatzmaut celebratory fair.



Yom HaShoah V'Hagvurah Community Commemoration, Presented by the Sarah & Chaim Neuberger Holocaust Education Centre of UJA Federation of Greater Toronto

Wednesday, May 1, 2019 at Shaarei Shomayim

To the Shaarei Shomayim Community,

Thank you so much for your time, commitment and support in hosting the **Yom HaShoah V'Hagvurah Community Commemoration**. It was a pleasure and honour to have this community event at Shaarei Shomayim. This year's program drew a standing-room-only crowd that spanned a range of ages and backgrounds - students and families, young adults, Holocaust survivors, community leaders and more. The feedback we received reflects the emotional and educational impact of the program, along with its strength in bringing together many parts of the Jewish community. Thank you for enabling the community to join together to honour and remember the victims of the Shoah.

Together, we demonstrated the continued relevance of Yom HaShoah and offered a forum for people to come together. We could not have achieved this without your support.

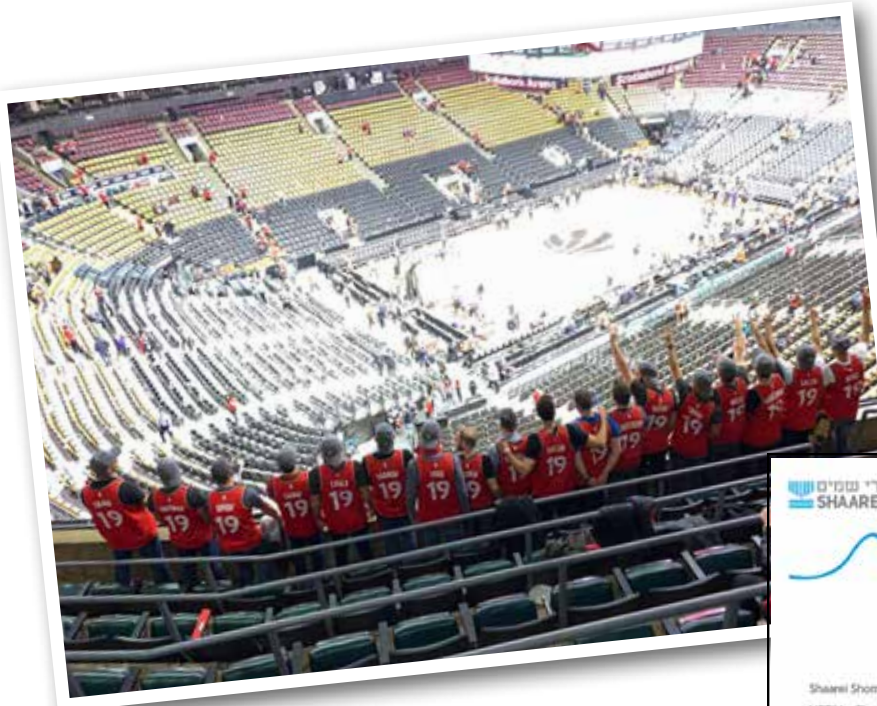
Thank you,

Rachel Libman, Manager, Public Programs
and the Sarah & Chaim Neuberger
Holocaust Education Centre Team



PEACE OF MIND

Akiva Aronson, Aviva Zieleniec and David Ulmer had the pleasure of co-chairing the Peace of Mind program again this year. This critical initiative includes one week of intensive therapy for units of released IDF combat units, bonding with the families who host them and the Jewish community. This year Shaarei Shomayim hosted, for the fifth time, a unit comprised of 15 remarkable young men from a *Givati* unit, accompanied by two therapists. Throughout the week they participated in therapeutic group sessions facilitated by the therapists from METIV, The Israel Centre for the Treatment of Psychotrauma. Each day, after rather challenging sessions, the team returned to their host families' homes where they were welcomed with open arms. The time spent with the host families provides Israel's discharged *chayalim* with unconditional love and support, which make their stay in the Diaspora much more meaningful. Another highlight of the week was the community Shabbat dinner hosted in honour of the soldiers and Peace of Mind. From the singing and the dancing to the beautiful volunteer appreciation ceremony, the night was extraordinary and inspiring. The volunteers and families involved were glowing with pride as they watched the Shaarei Shomayim family embrace the team. It is often hard to say thank you to those who fight for our protection and for the place we all call home, but for one entire week, we got to say thank you in more than just one way.



שַׁעְרֵי שׁוֹמַיִם
SHAAREI SHOMAYIM

peace of mind
AT SHAAREI SHOMAYIM

MAY 19TH – MAY 26TH, 2019

Shaarei Shomayim once again has the honour of hosting Peace of Mind, a unique program developed by METIV – The Israel Psychotrauma Centre 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.

TO SUPPORT THE SHAAREI SHOMAYIM
POM PROGRAM, PLEASE VISIT:
www.pomcanada.com/shaareishomayim

PLEASE SHOW YOUR SUPPORT BY ATTENDING A
SPECIAL FRIDAY NIGHT DINNER ON MAY 24TH, 2019
DETAILS TO FOLLOW

PEACE
OF MIND
CANADA

A soldier in a green uniform and cap is looking out over a field. A large blue Star of David is visible in the foreground, partially obscuring the soldier's view.

FOSTERING BRAIN HEALTH

On Thursday, June 27, 2019, Canadian Friends of Ezrath Nashim Herzog Hospital hosted “Fostering Brain Health: New Frontiers in Coping with Dementia and Emotional Trauma” at Shaarei Shomayim. This community forum offered the audience the opportunity to hear, and engage with, internationally renowned experts in the field of dementia and emotional trauma. Over 250 attendees heard presentations from Dr. Janice Halpern, Ms. Mimi Lowi-Young, and Dr. Joel Sadavoy, all of whom are Board Members of Canadian Friends of Herzog, as well as Dr. Yehezkel Caine, CEO and Director-General of Herzog Hospital in Jerusalem.





Fostering Brain Health

New Frontiers in Coping with Dementia and Emotional Trauma

A Community Forum to engage with internationally renowned experts in the fields of Dementia and Emotional Trauma



Dr. Yehezkel Caine
MD, MSc
CEO and Director-General,
Herzog Hospital (Jerusalem)
Former Surgeon-General,
Israel Air Force
Visiting Scientist and Lecturer,
Harvard University and MIT



Dr. Janice Halpern
MD, FRCPC
Psychiatrist, Mount
Sinai Hospital
Assistant Professor, Department
of Psychiatry, University of
Toronto



Mimi Lowi-Young
BSc, PhysTher., MHA
Senior Fellow Institute of
Health Policy Management and
Evaluation, University of Toronto
Chair of the board of directors
AGE-WELL NCI, Inc
Former CEO, Alzheimer's
Society of Canada



Dr. Joel Sadavoy
MD, FRCPC
Founder Geriatric Psychiatry,
ICPA (Doringshaed),
Professor of Psychiatry,
University of Toronto,
Medical Director, Reissman Centre
for Alzheimer's Support and
Training, Sinai Health System

Dr. Halpern, Ms. Lowi-Young, and Dr. Sadavoy are Members of the Board of Canadian Friends of Herzog Hospital

We are grateful for the kind support of the following participants:












Canadian Friends of Ezrath Nashim Herzog Hospital
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Thursday June 27
7:30 p.m.
Doors open at 7 p.m.
Shaarei Shomayim Synagogue
470 Glencairn Avenue
\$10 in advance; \$20 at the door
Refreshments served

Register at
www.fostering-brain-health.eventbrite.ca
or
call 416-256-4222

*Following the panel discussion,
a question-and-answer period
will be open to the audience*



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PROFESSIONALS

Beit Midrash Zichron Dov
Mekorot and Shaarei Shomayim Congregation present

THE ASSYRIANS ARE MARCHING ON JERUSALEM
THE JEWS OF JUDEA ARE MUTINOUS
KING CHIZKIYAHU IS PIOUS, BUT FRIGHTENED
WHAT WILL BE THE COUNSEL OF THE PROPHET...

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a yearlong text study of the Book of Yeshayah (Isaiah)
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Beginning September 17, 2019
at Shaarei Shomayim Congregation
470 Glencairn Ave. Toronto

To register, email info@mekorot.ca
All are welcome!



Beit Midrash Zichron Dov
Coming to Shaarei Shomayim in 5780...

PROFESSIONAL ETHICS

with Rabbi Mordechai Torczyner

LAW: Avoiding Sharp Practice
7:30 - 9:00 PM Monday November 11, 2019

MEDICINE: Community Spending for Medical Needs
7:30 - 9:00 PM Monday December 16, 2019

MEDICINE: Bereavement and the Physician
7:30 - 9:00 PM Monday February 10, 2020

LAW: Supporting the Emotionally Unstable Client
8:00 - 9:30 PM Monday March 23, 2020

MEDICINE: Dental Emergencies on Shabbat
7:00 - 8:30 PM Monday May 11, 2020

Medical sessions courtesy of the Nusbaum Family Medical Ethics Institute
All topics are tentative, pending Continuing Education accreditation
Men and women are welcome / Open to non-professionals
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For information, call 647-234-7299 or email info@torontotorah.com



SAVE THE DATE

YU Torah MiTzion Beit Midrash Zichron Dov

FALL SHABBATON

Shabbat, November 23, 2019

Parshat Chayei Sarah

At Shaarei Shomayim

NEW: SECURITY FOBS

For several years, the shul's security fobs were used to provide easy but controlled access to the parking lot through the moving gate/arm. As we reviewed the shul's security protocols, we also began to think how we might also use the fobs to improve both the shul's security - and your convenience. Please note that fob usage is tracked, and will be used for administrative purposes at the shul's discretion.

Once programmed, your fob will provide improved access and convenience:

1) Fob Access to the back (parking lot) doors

2) Fob Access to the west (side) doors

On Shabbat/Yom Tovs this door is an alarmed emergency exit only. Once programmed, your fob will provide entry access to the side door in off-hours, with certain restrictions as determined by the shul, such as on Shabbat or religious days.

3) Fob Access to the parking lot itself

Members always had access to the parking lot, and this will not change. Eventually, we will require fob access for entry as well.

Of course, the fobs will not work at certain times (such as during the middle of the night), but using fobs will make access to the shul more convenient, while also improving security.

Each member/member family to have up to two fobs at no charge, with additional fobs (or replacements) available at \$10/fob. Note: if you already have a fob and gave a deposit for this, we would be happy to "convert" the deposit into a donation. Please let us know if you would like to do this.

To get your fobs, please let us know by either:

- 1) Going to: shomayim.org/form/fob
- 2) Calling the office at 416-789-3213.

For those who have requested a fob, we will be distributing them with your High Holiday tickets. If you have a fob already, the programming will be changed for the fob and you don't have to worry about getting a new one.

This is but one of the enhanced security protocols being developed and implemented to try to ensure the safety and security of our members, guests, employees, in our beautiful building.

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SUNDAY, NOVEMBER 24th, 2019
10:00 AM – 1:00 PM

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\$20 PER CHILD FOR NON-MEMBERS

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SHABBAT PARSHAT BERESHIT

OCTOBER 26, 2019

POST-MUSSAF DRASHA

"Human Wisdom: A Gift or a Curse"

PRE-MINCHA SHIUR

"S.W.O.T Analysis for Israel"

SEUDAH SHLISHIT

"The Challenges of the Modern Orthodox Family"



Rabbi Shai Finkelstein was born in Israel, attended Yeshivat Shaalavim, served in the Artillery unit of the IDF and was ordained by the Chief Rabbinate of Israel. He is currently the Rabbi of Kehilat Nitzanim in Baka, Jerusalem and lectures in Pardes, OU Israel center MATAN and Yeshurun. He is the Editor in chief of the Koren *Mikraot Hadorot*. From 2000-2016 he was the Rosh Kollel of Torah Mitzion and the Senior Rabbi of the Baron Hirsch Synagogue in Memphis TN, U.S.A. Rabbi Finkelstein also earned an MBA from the Fogelman School of Business and Economics at the University of Memphis.

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Member News

FROM MARCH 17 TO JULY 27, 2019

We wish Mazal Tov to the following:

BIRTHS

SHAI and BECKY BERLINER on the birth of their daughter, LIBBY PEARL. Excited sister is ORLI. Overjoyed grandparents are LYNNE and ORVIN ZENDEL and Carmela and Dov Berliner. Proud aunts, uncles and cousins are Adam Zendel, Tomer, Shoshana, Shayna, and Yael Berliner, Yaniv, Shirra, Reuben, Sydney, Bella and Sabrina Berliner, Eran, Erin, Yonatan, Noam, Maytal and Eitan Berliner.

RUSSELL and SARA SCHACHAR, Andrew and Cindy Cherlin and Merrill and Jon Witty on the birth of their grandson, Tvi Alexander, born to Annie Schachar and Reid Cherlin of New York. Proud uncles are Samuel Schachar and many more.

SHOLOM and RIFKA EISENSTAT on the birth of their granddaughter, Sadie Me'ira Adira Lieberman, born to Yedida Eisenstat and Phil Lieberman of Nashville, TN. Excited brother is Gabi Lieberman

REBECCA and BERL NADLER and Fawn Chapel and Alan Nemes on the birth of their grandson, Josiah "Shaya" Tzvi Hersh Nemes, born to Ariella Nadler and Hody Nemes. Thrilled uncles and aunts are Batya and Matt, Hillel and Tova, and Tova and Seth. Excited cousins are Yosef, Shoshana, Charlie, Rose and Adira.

Rabbi JESSE and LAUREN SHORE on the birth of their first child, YITZCHAK DAVID. Proud grandparents are Neil and Tzippi Shore and Debra Gelb-Glassman.

CYNTHIA GASNER on the birth of a great-grandson, Ayal, son of Micha and Sean Haber. Proud grandparents are Jon and Ellise Gasner and Mike and Karen Haber. Thrilled great-grandparents are Arnie and Roni Weingarten, Seymour Haber, and Minda Feldman. Excited great-aunts and uncles are MYRA MECHANIC, BRIAN and BRENDA LASS and Rob and Julea Gasner.

JOSH and KAREN STEINBERG on the birth of their daughter, MIA ROSE. Proud grandparents are GORD and LILY STEINBERG and Gaby and Anat Porges. Excited brother is NATHAN. Thrilled aunts and uncle are Shiran and Adam Borer and Liron Porges, and cousins are Maya and Emma Borer.

ELLEN and GEORGE FANTUS and Margorie and Bruce Grime on the birth of a grandson, Elias Finn Grime (Reuven Eliezer), born to Claire Fantus and Michael Grime. Excited brother is Levi Eric.

LILLIAN COOPER on the birth of a great-granddaughter, Talia Gabrielle Meira, born to Noah Kochman and Rebecca Cherniak. Proud grandparents are Robert and Sharon Cherniak and Udi and Frederica Kochman. Thrilled uncles and aunts are Aaron and Sali Cherniak, Robert and Elana Kochman. Thrilled savta is Rivka Kochman

HARVEY and YETTA BRENNAN on the birth of a great-granddaughter, Emery Maya, born to Shayna and Tzvi Grosman. Proud grandparents are Hersh and Pam Brenman and Simmie and Millie Grosman. Thrilled great-grandparents are Elayne Isenberg and Annie Grosman.

NAPHTALI and AVA SILVERMAN on the birth of a son, JOSHUA ALEXANDER. Excited brother is JACOB DOV. Proud grandparents are PETER and ADRIANNE KLEMENSBERG and Murray and Susan Silverman. Thrilled great-grandparents are Edit Galfi and Dr. Harry and Helen Cohen. Delighted aunts, uncles and cousins are Emily, Jason, Avi and Erin, and Isaac, Evan, Ezra, Nachum and Yael, Binyamin and fiancé Leora.

AKYVA and GILA SPIEGEL on the birth of a son, AYAL MAOR. Excited brother is ARLEY. Proud grandparents are REUVEN and DEBBIE SPIEGEL and Cyril and Leighann Brenman. Thrilled great-grandparents are HARVEY and YETTA BRENNAN and Beatrice Spiegel. Delighted aunts and uncles are Miryam and Geoffrey Michael Kiderman, Yael and NACHUM SILVERMAN, KOBAY and RACHEL SPIEGEL, Josh and Dova Suttner and Sarina Brenman.

SHANE and SHELBY ALTBAUM on the birth of a daughter, RONI BAYLA. Excited brother is NOAM SHLOMO. Proud grandparents are STEPHEN and HESHY ALTBAUM and Michael and Debbie Spigelman. Proud great-grandmother is Rose Spigelman. Thrilled uncles and aunts are Peter and Tziporah Altbaum, ROBERT ALTBAUM, and Jon and Jill Ritter.

PAULA and ARNIE DUBROW on the birth of a great-grandson, Assaf Yehuda, born to Rachel and Nadav Vitri in Jerusalem. Proud grandparents are Lainie and Shmarya Richler and Nava and Shlomo Vitri, and thrilled great-grandmother is Erika Richler, all of Israel.

PHILIP and Nanci TURK on the birth of their first great-grandchild, Avraham Joseph, son of Lauren Cherry-Turk and Garrick Fingarson, and first grandchild for Debbie Cherry and Peter Turk.

ALLAN and MICHELLE SOCKEN on the birth of their daughter, ANN SHIRLEY. Proud grandparents are DAVID SOCKEN and GALE BORISON-SOCKEN and Howard Stone and Shelley Zimmerman-Stone.

ELFRIEDA VALE on the birth of a great-grandson, Noach Leib, born to Yehuda and Ariella Vale. Proud grandparents are Rabbi Richard and Devorah Vale. Excited sister is Hindi.

YAAKOV and TAMARA GOLDRICH on the birth of their son, NOAH SHAUL YEHUDA. Proud grandparents are MICHAEL and FRANCINE GOLDRICH and Randi and Nadav Elituv. Thrilled great-grandparents are PEARL GOLDRICH, David Alloul, Norman and Maureen Feder and Esther Goldberg. Excited uncles, aunts and cousins are YECHIEL and LANA, NAOMI, ARI and MAX BOBROWSKY, KAYLA and JOSH, JACKSON and SADIE BERNICK, SHIMON GOLDRICH, Meira and Nick Plante, Uriel and Hayley Elituv, and Noam and Adina Elituv.

SIMHA and NELLY MENDELSON on the birth of a granddaughter, Elisheva Pearl, born to Samuel and Jennifer Mendelsohn. Excited brothers are Nathan and Max.

BEN and ELAINE PLATT on the birth of a granddaughter, Berkley Faith Platt, born to Ilana Platt. Proud uncle and aunt are Michael Platt and Dayna Platt.

LAURA and ALAN WINER and Naomi Mark and Tsvi Blanchard on the birth of twin grandchildren, Meital and Oriel, born to Tamar Blanchard and Adam Winer. Excited siblings are Sam, Jonah and Emily.

MINDY GREEN on the birth of a great-granddaughter, Freida, in New York, born to Rochel and Meir Gurkow. Proud grandparents are Rabbi Baruch and Zahava Green of Baltimore. All siblings are very happy.

ROBBIE and JESSICA HANDELMAN on the birth of a daughter, REBECCA. Proud grandparents are STEPHEN and CAROL HANDELMAN and Albert and Camille Tobianah. Excited great-grandparents are Lionel and Ruth Fisch, Anne Handelman, and Laurice Tobianah.

ELFRIEDA VALE on the birth of a great-grandson, Aryeh Leib in Jerusalem, born to Aaron and Avigail Vale. Proud grandparents are Rabbi Richard and Devorah Vale. Excited brother is Naftali Tzvi.

NELLY and BARRY ZAGDANSKI and Carol Mitchell and Richard Venn on the birth of a granddaughter, Chloe Blake, born to Ari and Madeleine. Excited uncles and aunts are Josh, Jennie, Tamar, Max, Grace and Noah. Thrilled cousins are Henry, Ellis, Mila and Avery. Proud great-grandparents are HELEN and ERNEST SINGER and June Mitchell.

LINDA LEVENSTEIN on the birth of a great-granddaughter, Lev Isla, born to Eli Lesser and Samara Bernstein-Hendry. Thrilled grandparents are Carol and Stewart Lesser and Karen Bernstein and Ian Hendry. Proud great-grandparents are Coleman and Evelyn Bernstein and Mr. and Mrs. Hendry.

BAR / BAT MITZVAH

RACHEL and RON WALD on the Bar Mitzvah of their son, BENJAMIN. Adoring siblings are ZACHARY, TAMAR and JOSHUA. Proud grandparents are Lillian Dayan and Hadassa and Ted Wald.

ANDREW and LAUREN BLOOM on the Bat Mitzvah of their daughter, ZOEY. Excited siblings are JACOB and DYLAN. Proud grandparents are BRIAN and BRYNA BLOOM and Neil and Nancy Shapera.

DAVID and NAOMI MANSELL on the Bat Mitzvah of their daughter, HANNAH. Proud grandparents are AARON and JOYCE RIFKIND and Geoffrey and Glenda Mansell. Excited siblings are ISAAC, CALEB and LEAH.

LEAH SILBER and ADAM LEVY on the Bat Mitzvah of their daughter, CHARLEY. Excited siblings are JUSTIN and SAM. Proud grandparents are ALLAN and HINDA SILBER and Stanley and Janet Levy.

BARBIE COHEN on the Bar Mitzvah of her grandson, Joshua Hauer, son of Sheldon and Shoshana Hauer. Excited sister is Ashley. Late grandparents are Stephen Cohen^{z"l} and Harriet and Carl Hauer^{z"l}, and great-grandparents Rose and Ralph Etigson^{z"l}.

DODO COHEN on the Bar Mitzvah of her great-grandson, Benny Zelig (Binyamin Gavriel), son of Rena and Joshua Zelig of Teaneck, New Jersey, and grandson of Shaindy and Zev Goldstein.

ENGAGEMENTS

HOWARD and NICOLE SCHWARTZ on the engagement of their daughter, ORLI to Dr. Josh Stanley, son of Dr. Bruce Stanley and Dr. Suzan Schneeweiss. Excited siblings are MARC SCHWARTZ and Claire Stanley. Proud grandparents are Esther Attias, Arthur Schneeweiss and Sylvia Stanley.

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

LORNE and YAFFA FACTOR on the engagement of their daughter, MELISSA to Brian Fruchter of New York, son of Steven and Debbie Fruchter. Excited siblings are Carly and Lorne Pillemer, ETHAN FACTOR, and Elizabeth, Emily, Max, Ikey, Sara, Sruli and Sammy Fruchter. Excited nieces are Michal and Chaya Pillemer. Proud grandparents are Gloria Halberstadt and Herbert and Myra Freilich.

MARRIAGES

SHOSHANA ELHARAR on the marriage of her son, Mayer Elharar to Inbal Varsano, daughter of Irit and Ronen Varsano. Excited siblings are DAVID and ELISSA ELHARAR, and Adi and Idan Varsano. Proud grandparents are Laszlo and Miriam Feldman.

ELAN PRATZER and MALKA LEWITTES and Ari and Gitty Wertenteil and families on the upcoming marriage of their children, Rabbi Noam Pratzer to Yael Wertenteil.

JEFF and NICOLE TOLEDANO on the marriage of their daughter, Eve to Yisroel Miller, son of Sam and Anita Miller. Thrilled siblings are Ashley and Jeremy Mammon and Jacob Toledano, Yechiel and Noa, Yitzy and Devorah, Devorah and Leah Miller.

SHOSHANA KAGEDAN on the marriage of her son, ARIEL to Liora Zhrebker, daughter of Itzhak and Leah Zhrebker. Thrilled siblings are Avi Shainhouse and Lila Kagedan, Aharon and Karen Kagedan, Talya Kagedan, Hannah Zhrebker and Devorah Zhrebker.

MENDEL and MILLA TENENBAUM on the marriage of their granddaughter, Rachelle Rubin, daughter of Wolf and Sally Rubin, to Sam Skoblo, son of Dr. Roman and Elvira Skoblo. Proud grandmother is Malwina Brown.

IRVING and RAQUEL BENMERGUI on the marriage of their daughter, NAOMI to Abraham Elmaleh, son of Moses and Mercedes Elmaleh. Proud grandmother is Zitta Milgrom. Delighted siblings are AUDREY and LIORA BENMERGUI, Rabbi David and Miriam Elmaleh, Rabbi Amram and Noemie Elmaleh, Simy and Joseph Bitton, Esther and Daniel Hazan, and Yaakob Elmaleh.

ZION and JOYCE SASSON on the marriage of their daughter, SHIRA to Guy, son of Michael Voichek and Irit Pelman Voichek. Proud grandparents are SAYA VICTOR FEINMAN, Violette Sasson, and Zvi and Sima Pelman. Excited siblings are TOVA SASSON TRAVIS and ELAD TRAVIS, GILA SASSON and BEN PICHETTE, and Matan Voichek.

NICOLE and JEFF TOLEDANO on the marriage of their daughter, Ashley to Jeremy, son of Ruthie and Michael Mammon. Excited siblings are Eve and Yisroel Miller, Jacob Toledano, ZACH and LEEDAN MAMMON, Ariella and Shira Mammon. Proud grandparents are Barry Brin, Shoshana Mammon and Rebecca and Joe Mammon.

ALBERT and SYLVIA BENZAQUEN on the marriage of their daughter, CAMILLA to Ari Eidelstein, son of Eli and Feiga Eidelstein. Excited siblings are ADAM BENZAQUEN, and Miriam, Joshua and Joseph Eidelstein. Proud grandmothers are Chana Eidelstein and Rachel Sivak.

LARRY and JACKIE ZIMMERMAN on the marriage of their son, SAM to Rachel Davis, daughter of Michael Davis and Debby Pollit. Excited siblings are HENRY ZIMMERMAN, Alex Davis, Jordan Davis, and Seth Davis. Proud grandparents are JOYCE and GORDON STRAUSS and Libby Zimmerman.

ANNIVERSARIES AND BIRTHDAYS

ANDREW RAAB on his special birthday.

AVITAL STRAUCHLER on her 40th birthday.

ROBBIE OSHER on his special birthday.

ELLIOTT DALE on his birthday.

BRENDA and BRIAN LASS on their 40th wedding anniversary.

PHILIP TURK on his special birthday.

JERRY and SANDRA GENESOVE on their 45th wedding anniversary

STEPHEN and JANICE HALPERN on their wedding anniversary.

RALPH and VICKY LEVINE on their 50th wedding anniversary.

RALPH and KITTY WINTROB on their 60th wedding anniversary.

ARNIE and PAULA DUBROW on their special wedding anniversary.

SPECIAL ANNOUNCEMENTS

ERIC SLAVENS on the 61st anniversary of his Bar Mitzvah, which took place at Shaarei Shomayim on St. Clair Avenue on May 31, 1958.

ALAN and LAURA WINER on their son and daughter-in-law, Jonah Winer and Emily Goldberg-Winer, each receiving the Wexner Graduate Fellowship for Jewish Communal Leadership.

REBECCA ROTENBERG-NADLER who was given an award at the annual *Emunah Dinner* for her many years of contribution to Emunah and other causes in our community

PROF. DAVID NOVAK who has been given the *James Q. Wilson Award* by Princeton University at a conference in his honour, at Princeton.

DR. PAUL HERBERT on his daughter-in-law, Dr. Orly Linovski, Professor at the University of Manitoba, Department of City Planning, being awarded the *2018 Merit Award* of the University of Manitoba for outstanding teaching, research, scholarly work and creative activities and service.

LAWRENCE SAVLOV who was recognized at the *Eglinton-Lawrence Volunteer Service Awards* for his efforts to make our community a better place to live, work, and raise a family

PROF. DAVID NOVAK who received *The Philippe Pinel Award* from *The International Academy of Law and Mental Health* at their 36th Congress in Rome.

CONDOLENCES TO

Doreen (Dvora) Silver, Sheldon Silver, MINDY GREEN and families, on the loss of their husband, brother, brother-in-law, father and grandfather, Louis D. Silver^{z"l}.

Tamara Pollard and Gabrielle Pollard on the loss of their father, ALAN POLLARD^{z"l}.

RUTH and IRWIN TALESNICK on the loss of their brother and brother-in-law, Joe Sherman^{z"l}.

SAYA VICTOR FEINMAN, Ellen Feinman, JOYCE and ZION SASSON, Rena and David Siegel and families, on the loss of their sister-in-law, step-mother, aunt and grandmother, TRUDY FEINMAN^{z"l}.

Marika Arban and Dana Theodore on the loss of their mother, MAGDA REITMAN^{z"l}.

The family of ERNEST SCHWARTZ^{z"l}.

Gloria Halberstadt, Mindy and Jay Shiel, Sean and Pnina Halberstadt, YAFFA and LORNE FACTOR, Ari and Monica Halberstadt, Sue Magder, Toby and Harvey Riback, MELECH and DOROTHY HALBERSTADT and families, on the loss of their husband, father, father-in-law, brother, brother-in-law, grandfather and great-grandfather, Pesach Halberstadt^{z"l}.

YVONNE and RICHARD GOLDBERG, Margot Manson and families, on the loss of their mother, mother-in-law and grandmother, CATHERINE MANSON^{z"l}.

Our sincere condolences to Allan Phillips and Marion Stendon, Len Phillips, Joni and Wilf Goldlust and families, on the loss of their mother, mother-in-law, grandmother and great-grandmother, MIRIAM PHILLIPS^{z"l}.

Jennifer Hurwitz, Sarah Hurwitz, GERSHON and HEATHER HURWEN and families, on the loss of their husband, father, father-in-law and grandfather, Aubrey Hurwitz^{z"l}.

Lorraine David, CRIS DAVID and SUSAN OSHER, Justine David, Rick and Lauren David, Neal and Marion David and families, on the loss of their husband, father, father-in-law, grandfather and great-grandfather, Bob David^{z"l}.



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ROSH HASHANA AND YOM KIPPUR 5780

Shai Abramson

CHIEF CHAZZAN OF THE IDF AND HIS CHOIR

Shai Abramson was born in Jerusalem, and was exposed early on to the world of cantorial music. In 2008 he was appointed Chief Cantor of the Israel Defense Forces. Abramson serves as the representative cantor of the State of Israel, in Israel and abroad. He has performed as cantor and singer under the auspices of the Knesset, the IDF, the Ministry of Defense, and other government ministries and agencies.

Cantor Abramson performs with prominent cantors, musicians and ensembles, including the Israel Philharmonic Orchestra, the Israel Chamber Orchestra, the Jerusalem Symphony Orchestra, and the IDF Orchestra. His wide repertoire includes cantorial and classical music, Hebrew and Israeli songs, and popular and rock music. He has performed in numerous Jewish communities in the U.S., Canada, South America, Australia and Europe, developing and strengthening Israel's ties with Jewish communities around the world.

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 Friday8:30AM - 2:00PM
 Shabbat, Sunday.....Closed

WHO'S WHO

Rabbi.....Chaim Strauchler
 Rebbetzin.....Avital Strauchler
 Assistant Rabbi.....Jesse Shore
 Shamash / Baal KorehRalph Levine
 Rabbi, Downstairs Minyan.....Elliott Diamond
 PresidentRandall Craig
 Executive Director.....Nicole Toledano
 Youth Director.....Didi Rosenzweig
 Bulletin Contributor.....Lawrence Savlov

DONATIONS

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

SPONSORSHIPS

Regular Shabbat Kiddush\$780*
 Shabbat Mevorchim Kiddush.....\$1,100*
 Downstairs Minyan Kiddush.....\$325
 Hashkama Minyan Kiddush.....\$200
 Seudah Shlishit\$250
 Teen Minyan Kiddush.....\$200
 Chessed Fund Sponsor a Meal\$72
 Flowers for the Sanctuary.....call for more details
 Youth Kiddush.....\$54
 Weekday Breakfast: per day\$72
 Weekday Breakfast: per week.....\$360
 *Partial sponsorships available.....starting at \$195

To make a donation or arrange for a sponsorship, please call the shul office or go to www.shomayim.org. Tax receipts will be issued.

ENDOWMENTS

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

DATES TO REMEMBER

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| SEPT 9 | Rabbi Chaim Strauchler's <i>Yirmiyahu</i> Shiur Begins |
| SEPT 10 | Dr. Shoshana Zolty's <i>The Birth of Moral Selfhood</i> Shiur Begins |
| SEPT 14 | Guest Speaker Miriam Peretz |
| SEPT 17 | Rabbi Mordechai Torczyner's <i>Yeshayah</i> Shiur Begins |
| SEPT 19 | <i>Catch the Spirit:</i> Ralph Wintrob |
| SEPT 21 | <i>Celebrating Our Youth:</i> Honouring Jacob Posluns and Welcoming Didi Rosenzweig |
| SEPT 21 | Layl Slichot / Kumzitz Program |
| SEPT 24 | Musical Lunch & Learn |
| SEPT 28 | Scholars-in-Residence Rabbi Aaron and Leslie Selevan |
| SEPT 29 | Erev Rosh Hashana |
| SEPT 30 - OCT 1 | Rosh Hashana I & II |
| SEPT 30 - OCT 1 | <i>Pray & Learn</i> with Dr. Elliott Malamet |
| OCT 2 | Tzom Gedalia |
| OCT 5 | Shabbat Shuva / Rabbi Strauchler's Drasha |
| OCT 8 | Erev Yom Kippur |
| OCT 9 | Yom Kippur |
| OCT 8 - 9 | <i>Pray & Learn</i> with Dr. Elliott Malamet |
| OCT 13 | Erev Sukkot |
| OCT 14 - 15 | Sukkot I & II |
| OCT 16 - 18 | Chol Hamoed Sukkot |
| OCT 19 | Shabbat Chol Hamoed Sukkot and Women's Megillah Reading: Kohelet |
| OCT 20 | Hoshana Rabah |
| OCT 21 | Shmini Atzeret |
| OCT 22 | Simchat Torah |
| OCT 24 | <i>Catch the Spirit:</i> Dr. Larry Gaum |
| OCT 26 | Scholar-in-Residence Rabbi Shai Finkelstein |
| OCT 29 | Musical Lunch & Learn |
| NOV 11 | <i>Legal Ethics:</i> Rabbi Mordechai Torczyner |
| NOV 19 | Musical Lunch & Learn |
| NOV 21 | <i>Catch the Spirit:</i> Alan L. Simons |
| NOV 23 | YU Torah MiTzion Fall Shabbaton |
| NOV 24 | <i>You & Me</i> Interactive Art Program |
| DEC 5 | Shaarei Shomayim 90 th Anniversary Gala |
| DEC 16 | <i>Medical Ethics:</i> Rabbi Mordechai Torczyner |
| DEC 17 | Musical Lunch & Learn |
| DEC 19 | <i>Catch the Spirit:</i> Farokh Hakimi |
| DEC 22 | Erev Chanukah - First Candle |
| DEC 23 - 30 | Chanukah |
| JAN 7 | Fast of 10 th of Tevet |