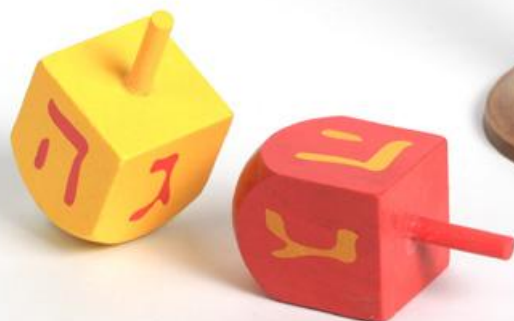


The Clanton Park Bulletin

Chanukah 5771 Edition



MARKY'S
RESTAURANT & DELI
COR SINCE '69



OPEN TIL 1:00 A.M.
280 Wilson Ave.
(At Bathurst
Just minutes away!)
(416) 638-1081



From the Editor's Desk

First things first: I would like to thank the Rav and President for their regular columns, as well as Paul Socken and Itamar Zolberg, both veteran bulletin contributors, who grace our pages with thought-provoking articles for this edition. All our readers are encouraged to submit material, either in person or by e-mail to bulletin@clantonpark.com.

Also, as always, I would like to apologize in advance to anyone for any mistakes in names, announcements, or accounts. To ensure your announcement makes it accurately to the bulletin, please send it to webmaster@clantonpark.com for inclusion in the shul's weekly e-mail posts, or speak to me in person.

As in the last bulletin, special thanks to my son Ezer for his assistance.

You can enjoy the full-colour version of the bulletin on the shul website at www.clantonpark.com.

Zeev Diena

The Annual Clanton Park Royal Chanukah Family Talent Fair (and Live Animal Show)

Who: Talent Fair: We need YOU to volunteer
Live Animal Show: Kids 10 and under

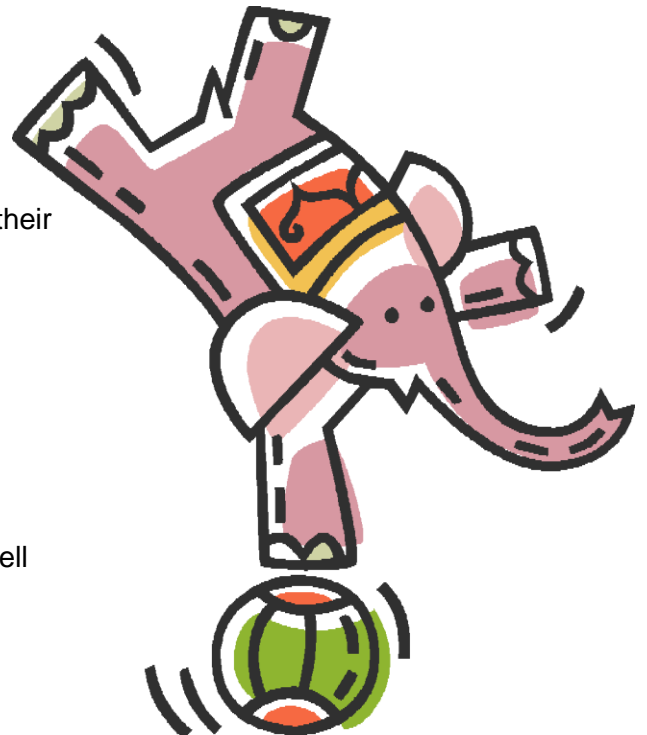
When: Motzei Shabbos, December 4, 2010
Talent Fair: 7:30 and on
Live Animal Show 7:30 – 8:45 (Children are asked to join their parents upstairs afterwards)

Where: Talent Fair in the Meyer Pik Social Hall
Live Animal Show in the Downstairs Beis Midrash

Cost: \$10 per person (including kids). Family maximum of \$35

Great food, prizes and lots of fun!

Please RSVP to Manuel Kanner (kandev@hotmail.com) or Eli Edell (e.edell@gmail.com), so that we can order appropriately.





Message from the Rav

NER CHANUKA:

A Means to an End or an End unto Themselves

Look into the windows of our members' homes this Chanuka and you will see Chanuka *lecht* sparkling from a range of *menoros*. There will be large *menoros* lit, in all probability, by adults. There will be small *menoros*, some with a youthful motif, lit by the children. Look further, though, and you will realize that this range of *menoros* is not found in all homes. Sephardim follow the *Shulchan Aruch* in *Orach Chaim* 671:2 and have only one member of the family light for the entire family. Sephardic children therefore, do not, generally, light their own *menoros*. And such a paring down of Chanuka *lecht* to an individual lighting is not a Sephardi issue per se. Ashkenazim can, if need be, have multiple members of one household, both children and adults, rely on one person's *menorah* lighting. To understand this paring down of candle *lecht*, to understand why we are comfortable allowing one individual to do the *mitzvah* for all the members of a household, let us first learn to differentiate between two very different *mitzvos*; *mitzvos* of "act" and *mitzvos* of "fact."

"Act" *mitzvos* are *mitzvos* whose focal point is the "act" through which the *mitzvah* is performed. Eating matzah on Pesach is an "act" *mitzvah*. The *mitzvah* is to eat matzah. What happens to the matzah after you eat it, how it is digested, is inconsequential; the *mitzvah* has already happened. But there are also "fact" *mitzvos*. "Fact" *mitzvos* are defined by their end result. *Ner Chanuka* might be a "fact" *mitzva*. This perception of *ner Chanuka* as a "fact" *mitzvah* might be the underpinning of the *Sefas Emes* who notes that Chanuka *lecht* are a "house" rather than a personal *mitzvah*. The *Sefas Emes* reads such a perception into the Gemara in *Shabbos* 21B that notes that Chanuka *lecht* are *ner ish u-beiso*, i.e., an individual fulfills his *ner Chanuka* obligation through the home. If *ner Chanuka* is, indeed, a "house" *mitzvah* then the objective of Chanuka *lecht* is about candles burning rather than about the act of lighting those candles. How these candles are lit, whether through the actions of every member of the household or through the actions of one member of the household is not all that important. The end result has been achieved; the home has candles burning. It is a *mitzvah* of "fact" rather than one of "act." And so, even if only one person lights *ner Chanuka*, the lights burn; "facts" have been achieved. If this is the case, if *ner Chanuka* is a *mitzvah* of "fact", then we understand *Shulchan Aruch* in *Orach Chaim* 673:3 who tells us that Chanuka *lecht* can be lit by a child on behalf of all of a home's residents, even if those residents are fully obligated adults. The end result has been achieved; the fact that it has been achieved through a child who cannot normally exempt others is inconsequential.

This idea, the idea that *ner Chanuka* is about the candles' enduring facts, not about the moment in which the candles are lit, is, in all probability, one of Chanuka's most overlooked aspects. So much effort is put into the act of lighting and into that which follows in the lighting's immediate wake. The Chanuka parties. The *latkes*. And that is, of course, wonderful. But what about the enduring facts? What about Chanuka's messages of commitment, of warmth and of passion, messages that are meant to define our lives year round. How much effort is given to these arenas? This year, let the focus shift away from the act and on to the enduring fact of year round commitment. Our lives will only be enriched by these "facts."

A Freileche Chanuka

Mazel Tov!

*Zemer Orchestra
(416) 633-5936
"Toronto's Freilich
Orchestra"*



*Wayne Kurtz Digital Studios
(416) 633-4941
"May we only meet b'simcha"*

- ♦ Mazel Tov to Gill Ginsburg and Dovid Cofnas on their wedding. Mazel Tov to their parents Haron & Sarah Hillel, and Rabbi & Mrs. Mordechai Leib Cofnas of Liverpool, England, and to Yossi and Miri Ginsburg.
- ♦ Mazel Tov to Jackie & Bruria Siegel on the birth and Bris of their son Moshe (Max) in Los Angeles. Mazel Tov to grandparents Rabbi Yaakov & Peshi Neuburger and Yitzchak & Barbie Siegel, and to great-grandparents Rabbi Zevulun Charlop, Mrs. Anne Lehman and Mrs. Ruth Neuburger.
- ♦ Mazel Tov to Tibor & Susie Klein on the birth of their granddaughter, born to Chesky & Chanie Silberstein in Israel.
- ♦ Mazel Tov to Yaacov Zeliger and Elana Vodianoï on their engagement. Mazel Tov to their parents, David & Shari Vodianoï and Stan & Janet Zeliger.
- ♦ Mazel Tov to Terri & Jack Sandler on the birth and Bris of their grandson Yisrael Shalom, in Miami Beach, born to Jonathan & Blimie Levy. Mazel Tov to great-grandparents David & Lola Herzig, great-uncle and aunt Arthur & Bev Herzig, and Uncles Michael, Daniel and Ari Levy.
- ♦ Mazel Tov to James Pasternack on his recent election to Toronto City Council.
- ♦ Mazel Tov to Chaim & Devorah Marmer on the birth of their granddaughter Hadassah Esther, born to Yaakov & Elisheva Tropper. Mazel Tov to great-grandparents, Moshe & Bessie Marmer, and to Dr. David & Miriam Rosenthal and Family.
- ♦ Mazel Tov to Zeldie & Wayne Kurtz on the birth of their granddaughter Nediva Ayelet, born to Rebecca & Yossi Salmon. Mazel Tov to grandparents Roslyn & Peter Salmon, and all of the great grandparents – Dr. Yehudi & Ruth Shields, Moshe & Margaret Perl, Joseph & Ida Kurtz, and Mrs. Estera Salmon. Mazel Tov as well to all of her aunts, uncles and cousins.
- ♦ Mazel Tov to Arthur & Suzanne Birenbaum on the Bar Mitzvah on their son Avraham. Mazel Tov to grandparents Lola & Leon Rotter and Judy & Morris Birenbaum.
- ♦ Mazel Tov to Paul & Roberta Tobias on the marriage of their granddaughter, Esther Henig, to Sam Sandel. Mazel Tov to Esther's mother Debby Henig, and to Sam's parents, Mr. & Mrs. Shulem Sandel of Monroe, New York.

- ♦ Mazel Tov to Bev & Arthur Herzig on the birth of a granddaughter, born to Shira & Noah Turk. Mazel Tov also to grandparents Elizabeth & Jonah Turk of Thornhill and to great-grandparents Lola & David Herzig, Mrs. Sara Frankel, Penina & Harry Turk, and Rose & Irving Bravman. Special Mazel Tov to great, great grandmother Mrs. Fajga Rusinek, and to all the aunts and uncles.
- ♦ Mazel Tov to Yonah & Yonit Rothenstein on the birth and Bris of their son. Mazel Tov to grandparents Dr. George & Esther Rothenstein and Dr. Elliott & Alice Dickman, and to great-grandparents Mr. Israel Green and Mrs. Moskowitz.

Condolences to the families of:

- ♦ Mr. Simon Schreiber a"h, father of Renee Shields.
- ♦ Mr. Joseph Lambert a"h, husband of Myrna Lambert and father of Michael and Brian Lambert.
- ♦ Mr. Sam Nussbaum a"h, husband of Gilda Nussbaum and father of David, Yehuda, and Effie Nussbaum.
- ♦ Mr. Larry Levenstein a"h, father of Carol Lesser .
- ♦ Mr. Oscar Reichner a"h, husband of Magda Reichner, and father of Renee Rubinstein and Chani Braunstein.
- ♦ Mrs. Lily Farkas a"h mother of George Farkas.
- ♦ Mr. Leibi Mandel a"h, father of Mrs. Chana Klein.
- ♦ Mr. Henry (Henyek) Mandelbaum a"h, father of Penny Zimmerman and Mordechai Mandelbaum.
- ♦ Condolences to Yehuda Rosenblatt on the loss of his father a"h.

May the families merit to celebrate simchas in the future!

Shul Notices

Sponsorships (Updated)

Sponsorship opportunities are available for members to recognize an accomplishment, celebrate a simcha, or commemorate the memory of loved one or dear friend. Sponsorships are available in the following ways:

Shalosh Seudos

The Levy Family has generously donated a Shalosh Seudos nameplate board in memory of Dr. Mark Levy z"l. Dr. Levy was President of our shul from September 1992 through Pesach 1996. Shalosh Seudos sponsorship starts from \$150. Two or more partners may split the cost, but each party must pay a minimum of \$75. The menu may be upgraded, with cost to be determined on an individual basis (depending on options available at that time). Please contact David Segal to indicate which Shabbos you wish reserved so that we can pre-order the nameplates, and contact Moshe Shields regarding menus.

Shabbos Kiddush

Anyone wishing to sponsor Kiddush on Shabbos should contact Mendy Goldman. The price for co-sponsorship is \$300. Partners **may not** split sponsorship costs, but the menu is significantly upgraded for each additional sponsor.

Morning Tikun

Anyone wishing to sponsor a morning tikun must arrange this with Norm Weisbart. **Sponsors are asked not to bring their own food into the shul.** Sponsorship is \$75 for danishes, and \$140 for additional kichel, orange juice and herring (three kinds!). The price **does not** include liquor or (mandatory) gratuity for preparation.

Kibbudim Update

The Gabbaim would like to take this opportunity to remind members of the following guidelines regarding kibbudim for a Simcha.

- ♦ Bar Mitzva or Aufruf: The ba'alei simcha are entitled to two aliyos minimum, plus Maftir for the chassan or bar mitzvah boy. The chassan or bar mitzvah boy may daven any or all tefillos. The ba'alei simcha may also request a ba'al tefilla of their choice to daven **one tefilla only**, subject to the approval of the Rabbi and Gabbaim (well in advance of the simcha).
- ♦ Birth of a baby boy or girl: Only the father is entitled to an aliyah.

In all cases, other relatives may receive aliyos, subject to availability.

Please contact Sruli Ochs for further details.

Youth Programming

The Clanton Park Youth Department is pleased to announce the return of Shabbos youth programming! Programming is available for boys and girls from Nursery through Grade 4, and will run from 10:00 am until approximately 11:15 am. The programs will include davening, parsha, games, prizes and snacks. Locations for the various age groups are as follows:

- ♦ Nursery through Senior Kindergarten in the nursery room.
- ♦ Grades 1-4 Boys in the library.
- ♦ Grades 1-4 Girls in the social hall.

Parents are encouraged to take advantage of the available programs as they will be re-evaluated over the next few weeks/months and will be contingent on attendance. Additional programming is in the planning stages and will be rolled out over the next few weeks. Please contact Eli Edell if you have any questions.

Chofetz Chaim Sefarim

Dave Gordon is distributing, free of charge, a new translation of the Chofetz Chaim's sefer "Laws of Ishut". A limited number have been made available at no cost for the Toronto Jewish community, so if you'd like your free copy, please contact Dave at ds_gordon@yahoo.com by December 11th.

Shul Events

Candidates Meet-and-Greet

A candidates meet-and-greet evening was hosted by our shul Wednesday evening, October 13, 2010. Shul members and others took advantage of this opportunity to meet many of the candidates for Ward 10 councillor, and chat one-to-one about local concerns. Yasher Koach to all the civically responsible individuals who attended, and congratulations to James Pasternak on his subsequent election as city councillor.

Snakes and Lattes

November 13th was the evening for Sisterhood entertainment at the Shul. Women from their twenties through their seventies enjoyed a warm and entertaining evening playing a variety of board games. Sounds of laughter and encouragement were heard as women from all walks of life learned new games or played old favourites. Jokes were exchanged, and friendships enriched. And of course, the pizza, salad, veggies and dips were enjoyed by all. Yasher Koach to Rebbetzin Weber (and crew) for organizing the evening, and to Ilana Ginz for delivering the Dvar Torah.



Pirkei Avos Siyum

During Seuda Shlishis on Shabbos Shuva (September 11th), the shul held a siyum of Pirkei Avos, having completed it after 6 years. Special thanks to Michael Frohwein for organizing the event, and to Rabbi Weber for putting his heart and soul into this shiur each summer.

Shabbos Mevorchim

The high school boys' Shabbos Mevorchim with the Rav program kicked off November 5th for Chodesh Kislev. Yasher Kochachem to Zack and Yael Rosen for hosting, and for going the extra mile by providing cholent for the boys. Hopefully this tradition will catch on!

Recent Shalosh Seudos Lectures

Due to recent numerous visits to Clanton Park by prominent Rabbanim (many arriving on behalf of out-of-town institutions), our Shalosh Seudos-goers have been treated to a series of guest lectures over the past weeks. Speakers included Rav Dovid Lau of Modi'in on the topic of "Rachel and Lot agree- what does Hashem ask of us"; Rav Yerachmiel Basner of Yerushalaim, who spoke about Esav, Yitzchak and unconditional love; Rav Shimon Krasner of Baltimore, who discussed what the role of Esav was meant to be; and Effie Kleinberg, who contrasted different approaches of the Avos to the world around them.

While the guest speakers were enjoyed by all, fans of Rabbi Weber's Shalosh Seudos Torah will be happy to hear that we will be eventually be returning to our regularly scheduled program.

Community Events

Hafrashas Challah

A Hafrashas Challah gathering was held at the home of Arthur and Suzanne Birenbaum on September 6th, one of several throughout the city organized by Project Inspire Toronto. Women from our community joined together to bake challahs and share them with less affiliated Jews for the Yamim Tovim. Words of chizuk were offered by Rebbetzin Weber.

Book Launch: An Italian Renaissance – Choosing Life in Canada

On November 7th at Shaarei Shomayim congregation, Clanton Park member and author Eli Rubinstein discussed his fascinating and deeply moving account of how his Holocaust survivor parents succeeded in reconstructing their shattered lives in Italy, and later, in Toronto. Eli read two excerpts from his book, and answered participants' questions on the subject material. (For more, see the book review later in the bulletin).

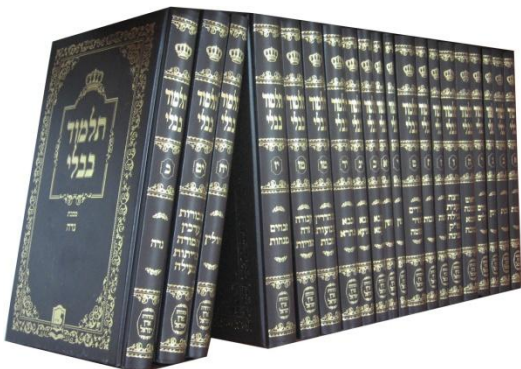
Belev Echad Shiur

Clanton Park proudly joined Belev Echad in hosting a shiur by Rabbi Zev Leff Shlit" a, on the topic of "The Foundations of Chinuch". Rabbi Leff stressed the importance of engaging the heart, and not just the mind, of the child. He also emphasized that parents be active mechanchim, and not leave Chinuch just to the teacher or school.

Belev Echad was founded twelve years ago by Rabbi Nosson Kohn, with the idea of taking the many religious Jews settling in Bet Shemesh and turning them into Torah educators, advisors, and social workers for the inhabitants of the surrounding kibbutzim and moshavim. Their Rabbinical advisors include Rabbi Leff, as well as Rabbi Avishai David, the former Rosh Yeshiva of Or Chaim.

Sasson V'Simcha: Meet the Shadchans

Sasson V'Simcha held a "Meet the Shadchans" event at Clanton Park on November 21st, for singles of all ages. Over 300 individuals from Toronto, Montreal, New York, Cleveland and Detroit attended, and took advantage of the opportunity to network with a variety of shadchanim.



FOR ALL YOUR BOOK BINDING NEEDS CALL

YONI ENGEL

416-398-2398

130 Laurelcrest Avenue

See Yoni's work in the Clanton Park Library

Clanton Park Synagogue - Kislav/Teves/Shvat (part 1) 5771 Schedule

Date	Candle Lighting	Mincha (Fri)	Shlach	Shacharis	End time for Krias Shema	Mincha (Shabbos)	Motzo'ei Shabbos	Mincha Week Following	Maariv (Weekdays)
November 12 Yavetz	4:37	4:35	4:55	8:00/9:00	9:00/9:36	4:30	5:44	4:45	5:10/8:20
November 19 Yavshlach	4:31	4:30	4:49	8:00/9:00	9:05/9:41	4:25	5:38	4:40	5:05/8:20
November 26 Yavesher	4:26	4:25	4:44	8:00/9:00	9:09/9:45	4:20	5:34	4:35	5:00*/8:20
December 3 Miketz	4:23	4:25	4:41	8:00/9:00	9:15/9:51	4:20	5:31	4:35	5:00*/8:20
December 10 Yavgasl	4:23	4:25	4:41	8:00/9:00	9:20/9:56	4:20	5:31	4:35	5:00/8:20
December 17 Yavechi	4:24	4:15	4:42	8:00/9:00	9:24/10:00	4:20	5:32	4:40	5:05/8:20
December 24 Shemos	4:27	4:25	4:45	8:00/9:00	9:28/10:04	4:20	5:36	4:40	5:05/8:20
December 31 Yaera	4:32	4:30	4:50	8:00/9:00	9:30/10:06	4:25	5:41	4:45	5:10/8:20
January 7 Bo	4:39	4:40	4:57	8:00/9:00	9:32/10:08	4:35	5:48	4:55	5:20/8:20
January 14 Beshalch/Shira	4:47	4:45	5:05	8:00/9:00	9:32/10:08	4:40	5:56	5:05	5:30/8:20

Rosh Chodesh:

Kislav:
Sun., Nov. 7
Mon., Nov. 8

Asarah B'Teves
Friday, Dec. 17

Chanukah Shacharis

Teves:
Tue., Dec. 7
Wed., Dec. 8

Fast Begins	6:33 AM
Shacharis	6:40/6:55/8:00 AM
Earliest Tallis/Tefilin	6:42 AM
Chatzos	12:13 PM
Mincha	4:15 PM
Candle Lighting	4:24 PM
Shlach	4:42 PM

Thursday, Dec. 2	6:50/7:15/8:00 AM
Friday, Dec. 3	6:50/7:15/8:00 AM
Sunday, Dec. 5	7:30/8:15/9:00 AM
Monday, Dec. 6	6:50/7:15/8:00 AM
Tuesday, Dec. 7	6:45/7:05/8:00 AM
Wednesday, Dec. 8	6:45/7:05/8:00 AM
Thursday, Dec. 9	6:50/7:15/8:00 AM

Shvat:
Thu., Jan. 6

Shacharis
7:30/8:15/9:00 AM (Sun.)
6:45/7:05/8:00 AM (others)

Y'sein Tal U'Matar
Maariv, Motzo'ei Shabbos,
December 4th

To accommodate the Torah High program, Mincha will be held in the main shul upstairs on most Wednesdays.

*During Chanukah, Maariv will immediately follow menorah lighting.



Shiurim Updates

All of our shiurim are back in full swing, and any time is a great time to join! Everyone is encouraged to attend one or more of the following, recently restarted by Rabbi Weber:

- 📖 Halacha – 6:40 am Monday to Friday
- 📖 Halacha – 15 minutes before second minyan Monday to Friday
- 📖 Gemara be'Iyun – 8:30 pm Tuesdays and Thursdays
- 📖 Hilchos Shabbos – Sundays 9:00 am
- 📖 **Women's** Parshas Hashavua-in-depth – Mondays 8:30 pm
- 📖 **Women's** Parshas Hashavua-in-depth – Tuesday 10:00 am
- 📖 Parshas Hashavua – Fridays after second shacharis
- 📖 As well, the Wednesday night "Responsa of the Great Poskim" shiur continues at 8:30 pm with the all-new topic: "Attitudes towards Eretz Yisrael, from Rav Kook to the Satmar Rebbe"



YESHIVA UNIVERSITY
TORAH MITZION
BEIT MIDRASH

Schedule of Neighbourhood Shiurim

(Schedule is subject to change. Consult www.torontotorah.com frequently for updates)

- 📖 Mondays after 8:20 Ma'ariv – Rambam Hilchot Talmud Torah with R' Azarya Berzon, Clanton Park Shul
- 📖 Mondays after above shiur – Ramban Al HaTorah with R' Azarya Berzon, 12 Midvale Road
- 📖 Tuesdays after 8:20 Ma'ariv – Minchat Chinuch with R' Mordechai Torczyner, Clanton Park Shul
- 📖 Thursdays after 8:20 Ma'ariv – Halachic Issues with R' Azarya Berzon, Clanton Park Shul
- 📖 Thursdays 9:15 pm – Philosophy of the Rav with R' Azarya Berzon, Clanton Park Shul (Cholent following!)
- 📖 Shabbos 7:45 am – Ramban al HaTorah with R' Azarya Berzon, Yeshivat Or Chaim
- 📖 Shabbos after Hashkama Minyan – Shiur with R' Azarya Berzon, Clanton Park Shul
- 📖 Shabbos one hour before mincha – Shiur with R' Azarya Berzon, Mizrachi Bayit

Daily Kollel Schedule:

Morning Seder	8:30 am– 12:00 noon at Clanton Park Shul
Afternoon Seder	2:00 pm– 5:00 pm at Yeshivat Or Chaim
Night Seder	8:00 pm– 10:00 pm at Clanton Park Shul

Torah Conferencing Network 2010-2011 Season



The Torah Conferencing Network (TCN) is a state-of-the-art system which allows Jews in Toronto to view and hear *shiurim*, given in real-time, from all over the world. All *shiurim* can be heard in the Clanton Park Shul, in the main sanctuary. Recommended donation is \$10 per shiur (\$5 for members).

Alternatively, consider an annual membership for access to over 100 *shiurim*.

- ♦ Members of Clanton Park: Single -- \$118; Family -- \$180
- ♦ Non Members: Single -- \$180; Family -- \$250

For a receipt make out cheques to: Clanton Park Synagogue and mail to: 40 Palm Drive, Toronto, M3H 2B6. Membership cards can be picked up at *shiurim*.

Shira Smiles
Sunday 10:00 AM

December 5, 2010
December 12, 2010
December 19, 2010
December 26, 2010
January 2, 2011
January 9, 2011
January 16, 2011
January 23, 2011
January 30, 2011
February 6, 2011
February 13, 2011
February 20, 2011
February 27, 2011
March 6, 2011
March 13, 2011
March 27, 2011
April 3, 2011
April 10, 2011
May 8, 2011
May 15, 2011
May 22, 2011
May 29, 2011
June 5, 2011

Rabbi Yissocher Frand
Thursday 9 PM

December 2, 2010
December 9, 2010
December 16, 2010
December 23, 2010
December 30, 2010
January 6, 2011
January 13, 2011
January 20, 2011
January 27, 2011
February 3, 2011
February 10, 2011
February 17, 2011
February 24, 2011
March 3, 2011
March 10, 2011
March 24, 2011
April 7, 2011
April 14, 2011
April 28, 2011
May 5, 2011
May 12, 2011
May 19, 2011
May 26, 2011
June 2, 2011
June 16, 2011
June 23, 2011
June 30, 2011
July 7, 2011
July 14, 2011

Rabbi Yisroel Reisman
Motzei Shabbos

December 4, 2010 7:30 PM
December 11, 2010 7:30 PM
December 18, 2010 7:30 PM
December 25, 2010 7:30 PM
January 1, 2011 7:30 PM
January 8, 2011 7:30 PM
January 15, 2011 7:30 PM
January 22, 2010 7:30 PM
January 29, 2011 7:30 PM
February 5, 2011 8:00 PM
February 12, 2011 8:00 PM
February 19, 2011 8:00 PM
February 26, 2011 8:00 PM
March 5, 2011 8:30 PM
March 12, 2011 8:30 PM
March 26, 2011 9:30 PM
April 2, 2011 10:00 PM
April 9, 2011 10:00 PM
April 16, 2011 10:00 PM
April 23, 2011 10:15 PM
April 30, 2011 10:15 PM
May 7, 2011 10:30 PM
May 14, 2011 10:30 PM
May 21, 2011 10:30 PM
May 28, 2011 10:30 PM
June 4, 2011 10:30 PM

Member Contributions



Fathers and Sons

By: Professor Paul Socken

I always had difficulty with the statement in the Torah that Hashem recalls the iniquity of parents upon children and grandchildren, to the third and fourth generations (Exodus 34 verse 7). Why is that warning there? It is harsh and punitive and uncharacteristic of a religion that emphasizes personal responsibility and individual repentance.

One day, I was listening to an interview on CBC radio of the son of a Nazi who discovered, only after the death of his father, that his father had been a heartless part of the murderous Nazi machine. The young man had written a book about the subject and that was why he was being interviewed. He was clearly bewildered, anguished and grief-stricken. He needed to write and talk about it as some public act of repentance even though he had done nothing except love a father he thought he knew and obviously did not. He was distraught at the deception by his father, the lie at the heart of their relationship and at the very thought that his father could have done what he now knew he had done. The man was inconsolable. It was clear to any listener that day that the man would go to his grave unable to make peace with his father and with himself.

Turning off the radio, I finally understood the Torah passage. It does not mean that Hashem Himself would necessarily strike down the children and grandchildren of sinners. Rather, it means the infamy of evil people does not die with them. Their machinations become known, live on, and haunt the lives of their descendants. It is the opposite of yichus.

The Torah passage constitutes a warning to people behaving badly that their actions will have consequences even if they themselves should somehow escape punishment in this world. The Torah is saying that Hashem exists and that the world does have a moral order. Even evil people love their own families and would probably not wish them harm. So the Torah puts them on notice that their actions will necessarily and inevitably cause grievous injury to their own loved ones just as they are the source of suffering to their victims.

Hearing this young man's confessional brought me no consolation or satisfaction. However, it did reveal to me the timeless truth of Torah, including its psychological insight. We are being shown that actions really do matter, more than we realize.

Book Review

An Italian Renaissance: Choosing Life in Canada by Robert Eli Rubinstein

(Reviewed by: Zeev Diena)

Let me begin by guiltily confessing that I generally shy away from Holocaust literature. I recognize how important it is, but I simply find the accounts so emotionally painful that I am often overwhelmed. Nevertheless, I was immediately attracted to Eli Rubinstein's book about his family's experiences in an Italian refugee camp. The events being chronicled took place a mere 150 kilometres from where my father and his mother spent the war, and where my grandfather later worked with countless refugees in DP camps as a Jewish Community Official. Stories of wartime and post-war Northern Italy were the stuff of my upbringing, and, tempted by the possibility of catching a glimpse of the cast of characters I knew so well, my curiosity got the better of my reticence.

An Italian Renaissance: Choosing Life in Canada disguises itself, at first glance, as a biographical account of the Rubinstein family's lives from pre-World War II Europe to present day Canada. However, the book's narrative and thematic focus from the outset is the UN refugee camp in Grugliasco near Torino (Turin) Italy, where the author's family begins the process of healing and spiritual rebuilding after the war. Rubinstein richly weaves the original experiences of his family members in the camp with the story of his own return to Grugliasco as an adult, and the efforts of himself and others to faithfully reconstruct the history of the refugee experience there. The book centres on post-war rebirth and rehabilitation, areas that in Rubinstein's words have "received scant attention despite [their] clear importance."

The historical narration is reason enough in its own right to recommend the book. Rubinstein seems to find just the right balance of moods and tone. He tells his parents' story with the proper respect and sobriety, but never becomes too heavy-handed or depressing. The events depicted range from the tragic deaths of family members, to the heroic accounts of those who saved the lives of others, to the humorous descriptions of his newly-Canadian family's early attempts at earning a living in unfamiliar trades.

What makes the book even more compelling, however, is that the story is as much about the author's own self-discovery as it is about his family. Rubinstein's visits to Hungary and Italy, and his considerable research into Grugliasco's history (particularly where the history diverges from his mother's recollections) grant him considerable insight into the world of his parents, and ultimately into himself. By sharing his own spiritual journey, Rubinstein makes the account intensely touching and personal. Equally poignant is the author's obvious devotion to his parents that informs the entire narrative. While Rubinstein confesses that his thinking style is very cerebral and introspective, we cannot help but be emotionally engaged by his deep affection and respect for his parents and their story.

I would recommend *An Italian Renaissance: Choosing Life in Canada* both to the reader with an interest in Holocaust literature, and to the general reader alike.

רבים ביד מעטים או פך אחד של שמן?

איתמר זולברג

מאי חנוכה? דתנו רבנן: בכ"ה בכסליו יומי חנוכה תמניא אינון, דלא למספד בהון ודלא להתענות בהון. שכשנכנסו יוונים להיכל טמאו כל השמנים שבהיכל, וכשגברה מלכות בית חשמונאי ונצחום, בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד, נעשה בו נס והדליקו ממנו שמונה ימים. לשנה אחרת קבעום ועשאום ימים טובים בהלל והודאה. (שבת כא, ב)

כאשר אנו מסתכלים במקורות השונים על נס חנוכה אנו רואים שישנם שני ניסים: נס פך השמן ונס הניצחון במלחמה. הגמרא במסכת שבת מתארת את ההתרחשות באותם הימים ומציינת שהנס היה שמצאו את פך השמן שעל פי הטבע מספיק ליום אחד ואף על פי כן הוא דלק שמונה ימים. במבט שני על הגמרא אפשר לראות כי שהדגש הוא על נס פך השמן ולא על נס המלחמה. לעומת זאת, במגילת מלכות בית חשמונאי. בסוף תקופת מלכות בית חשמונאי, בגלל סכסוכים פנימיים, הרומאים השתלטו על ארץ ישראל ובסופו של דבר החריבו את בית המקדש. בעקבות זאת, טוענים המבקרים, חז"ל המציאו את סיפור נס פך השמן ודחקו את סיפורי הגבורה של החשמונאים.

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה מלכות יון הרשעה על עמך ישאל להשפיתם תורתך ולהעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת להם בעת צרתם רבת את ריבם דנת את דינם נקמת את נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורתך לך עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית תשועה גדולה ופרקן פהיום הזה ואחר כן באו בניך לדבר בידך ופנו את היקלך וטהרו את מקדשך והדליקו נרות בחצרות קדשך וקבעו שמונת ימי חנוכה אלו להודות ולהלל לשמך הגדול.

אנו אומרים "על הניסים" בתפילת שמונה-עשרה ובברכת המזון. בנוסח זה לא מופיע דבר על נס פך השמן. אותם חכמים שיצאו נגד בית חשמונאי משבחים את הנס של ניצחונם במלחמה וזונחים את נס פך השמן. אם כן מהו היחס של חכמים כלפי הניסים שהתרחשו לאבותינו בימי החשמונאים?

איבעיא להו: מהו להזכיר של חנוכה בברכת המזון? כיון דמדרבנן הוא - לא מדכרינן, או דילמא: משום פרסומי ניסא מדכרינן? - אמר רבא אמר רב סחורה אמר רב הונא: אינו מזכיר, ואם בא להזכיר - מזכיר בהודאה. רב הונא בר יהודה איקלע לבי רבא, סבר לאדכורי בבונה ירושלים. אמר להו רב ששת: כתפלה, מה תפלה - בהודאה, אף ברכת המזון - בהודאה. (שבת כד, א)

אנו רואים מתוך הגמרא כי יש קשר בין הזכרת חנוכה ("על הניסים") בהודאה בתפילת שמונה עשרה ובין הזכרתה בברכת המזון בברכת הודאה ("נודה לך").

ימים של הלל והודאה, אילו ימים שחז"ל תיקנו לנו בלוח השנה לזכר הצלה שהיתה לעם ישראל. כאשר הגמרא שואלת מדוע אין אמירת הלל בפורים כפי שיש בחנוכה, התשובה היא "קרייתא זו הלילא", קריאת המגילה היא אמירת ההלל. קריאת המגילה שתפקידה הוא פירסומי ניסא היא בעצם אמירת ההלל ולכן כאשר קוראים את המגילה גם ביום וגם בלילה. בחנוכה אנו קוראים את ההלל ביום, אך בלילה אין אנו קוראים את ההלל, מדוע? אם נעיין בהלכות מגילה וחנוכה לרמב"ם נראה דבר מעניין, הרמב"ם הכניס את דיני הלל דווקא בהלכות אלו. דבר נוסף שאפשר לראות, שהרמב"ם לא מזכיר כלל את הדין של "על הניסים" בהלכות אלו. נראה מכך שהרמב"ם הבין כי הדלקת הנרות מדין פירסומי ניסא, היא כקריאת ההלל.

מדוע ישנן שתי מחלקות שונות כל כך בחנוכה, אמירת ההלל והדלקת נרות לעומת "על הניסים"? ננסה להבין את ההבדל שבין הלל להודאה ואת האופי המיוחד של כל אחד מהניסים שקרו בחנוכה. הודאה באה לאחר שנתמלא איזה חיסרון. אדם שחוה דברים קשים וניצל, מכין סעודת הודיה גדולה או כמו שהיו עושים בזמן שבית המקדש קיים, יבנה במהרה בימינו, קורבן תודה. לעומת זאת, הלל הוא שבח לה' והוא נאמר כאשר ישנם ניסים שאינם הכרחיים לאדם. אפשר לומר שהדגש בהלל הוא ה' ואילו הדגש בהודאה הוא האדם.

נס ההצלה במלחמה היה נצרך ביותר. אמנם המלחמה היתה על גזרות רוחניות אך המלחמה היתה מאד פיזית וגופנית, חיי אדם היו תלויים במלחמה זו. נס פך השמן לא היה נצרך כל כך, וישנם סיבות רבות המובאות בראשונים והאחרונים לכך. הנס בא לחזק את רוחנו ולהגדיל את שם ה' בעולם. על כן אפשר לומר שהחלוקה שבין הנס של הצלת המלחמה שייך באמת להודאה ולכן מקומו בהודאה ב"על הניסים" בתפילה ובברכת המזון, ואילו נס פך השמן מקומו הוא בהלל ועל כן תיקנו לומר הלל ואף יותר מזה, להדליק נרות שמונת ימים.

Yeshiva University Torah miTzion Beit Midrash Zichron Dov presents

The Light of Chanukah

Sunday December 5, 4th day of Chanukah
at Clanton Park Synagogue
11 Lowesmoor Ave.

9:30 AM Light Refreshments

9:45 AM

The Miracle of the Oil or the Miracle of the Battle?

Rabbi Yehoshua Weber

Mara d'Asra, Clanton Park Synagogue

10:15 AM

The Failures and Fantasies of Leadership "BaYamim haHeim baZman haZeh"

Rabbi Yaakov Neuburger

Rosh Yeshiva, RIETS / Yeshiva University

Mara d'Asra, Congregation Beth Abraham, Bergenfield, New Jersey

Shacharit minyanim at 7:30, 8:15 and 9:00 AM

This program is for men and women

For more information: 416-781-1777 or info@torontotorah.com



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