

The Clanton Park Bulletin

Chanukah 5772 Edition



Editor's Message

First things first: I would like to thank the Rav and President for their regular columns, as well as Paul Socken, David Weitzner, Dan Shalom Valter, and an anonymous contributor, who graced our pages with thought-provoking articles for this edition. The more of these contributions that we receive, the better our shul bulletin can look. Hence, please take some time to think about if you can add something to the bulletin, whether it is an article or even a suggestion! Feedback on the new layout/style is also welcome. Articles can be submitted in person or by e-mail (bulletin@clantonpark.com).

You can enjoy the full-colour version of the bulletin on the shul website at www.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, as the Mazel Tov information I use is taken directly from the shul website/e-mail list. Of course, announcements can be given to me directly as well.

I would also like to take this opportunity to wish a whole-hearted Mazel Tov to my brother Nafti on his upcoming Bar Mitzvah. Nafti has helped me put together the bulletin on previous occasions, and I am sure he will continue to do so.

As in the last bulletin, special thanks to my father for his abundant assistance.

Happy Chanukah, and enjoy reading!

Ezer Diena

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Rabbi's Message – We Have to Take the First Step

We all know the Chanuka story. We know that after the Beis HaMikdash's rededication, only a minute amount of appropriate menorah oil was found. That minute amount lasted, miraculously, for eight days, time enough for new oil to be processed. Chanuka is, of course, our eight-day commemoration of that oil miracle.

And we know the Beis Yosef's classic Chanuka question: Why an eight-day celebration? The miracle was, after all, only a seven-day miracle. There had been enough oil for the first night; the miracle was that the one-day oil supply extended for an additional seven days.

The Beis Yosef, in an attempt to explain that this was really an eight-day miracle, offers a variety of approaches. One theory is that the Kohanim addressed the oil shortage by dividing the oil into eight equal parts, allotting one, albeit inadequate, portion of oil for each night. This division extended the miracle to the first night as well, for on that night, as on the other nights, an inadequate amount of oil lasted for an inordinate amount of time.

According to the Beis Yosef, our ancestors must have known that a miracle was in the making. Otherwise, dividing the oil into eight parts, spreading the wealth and allocating an insufficient amount for each night, would have only compounded the problem by ruining the first night's lighting too. If the stage was set for a miracle, why bother dividing the oil? Wouldn't it have been simpler and more halachically sound to use all the oil on the first night and wait for Hashem to provide oil for each of the following nights?

Our forefathers, it seems, knowledgeable as they were of the upcoming miracle, were still reluctant to use all the oil on the first night. They insisted, it seems, on not depleting the oil supply so that they would have a bit of oil for each of the following nights. This, the Taz explains, is because our ancestors realized that miracles do not occur in a vacuum. Divine intervention happens, but only in response to human participation. We must first make a small demonstration of belief in the possibility of that miracle unfolding by providing a little oil ourselves.

For many of us, the Mikdash Me'at of our personal tefillos, like the Beis HaMikdash of yore, is in need of divine assistance. Davening, for all too many, is an act of rote. Our minds wander, we are distracted, we talk, the flame does not burn. We want that to change. We want to, once again, feel Hashem in our hearts; we want to feel Hashem talking to us. And it can happen. There can be a reawakening, but it is we who have to take that first step. We have to provide a modicum of oil. We need to be more punctual. We need to think about the words that we are saying. We have to do everything humanly possible to ensure quiet and decorum. We have to remind ourselves, and we have to remind our neighbours, that talking can take place in the foyer, on the stairs, in the social hall, anywhere but in the Mikdash Me'at. And if we do that, if we play our part, if we provide that little bit of dignity and decorum, Hashem will respond. Our little bit of oil will ensure that feelings of Kedusha permeate our davening and then travel on to so many other aspects of our lives.

Let us provide that little bit of effort. We will only be better off because of it.

A Freiliche Chanuka.

Rabbi Yehoshua Weber

President's Message – TRANSPARENCY

A few years ago, I was approached by the then-sitting executive to assist in cleaning up the Shul's accounts. I accepted the responsibility offered, including a specific mandate to ensure absolute transparency. Following my success in managing the books, I was asked to formally take on the Treasurer position under the same mandate.

The task was daunting, as I had to create a completely new set of books, analyze our operational activities, review our supply chain, and essentially leave no stone unturned. In the course of my review, certain suppliers took offence as I began to ask questions and demand accountability. I was not prepared to accept mediocre responses, and naturally this approach was not something that everyone was accustomed to.

I soon realized that for an agenda of transparency to move forward, some changes were required, and I took on the challenge of the Shul Presidency. I knew that I would not receive the full support of the board, but I decided to work with those prepared to put in the time; I decided to work with a small group of more dedicated board members more or less akin to the way other NPOs run their operations.

Transparency means that the full membership has the means to know how their elected board members are discharging their duties. I feel that board attendance in itself does not garner any point. In my opinion, despite the adage that 20% of the people do 80% of the work, I am unprepared to tolerate any board members who are not ready to volunteer their time.

Transparency means that there are a good number of dedicated members who work hard for the benefit of the Shul, day in and day out. As a result, I would like to recommend to the "constitution committee", a new, long-overdue, governance model for the Shul, which reflects the above reality. I propose that the President, along with a small group of volunteers, form the "managing executive" of the Shul, reporting to the board on a periodic basis. The present system (including the bureaucracy surrounding board discussions) is not conducive to implementing new ideas that promote the growth of our Shul. Our Shul is benefitting from a growing group of new young members and we need to ensure that their needs are looked after and they become fully integrated into the community.

Transparency means that I will apprise you all of the progress of the proposed renovations of our Shul, of which I can now only say that we are making excellent progress in fine tuning the plans. The Shul building committee is working very hard to balance the needs of all our members. As the President, I can assure you that once we get the green light from the city planners, no shovel will be put in the ground before the membership is fully apprised of the plans and their estimated cost. On your behalf, I will ensure you that the budgeted cost will be very closely scrutinized so that we learn from the past, and that any surprises are all in line with accepted industry standards. And that is TRANSPARENCY.

George Farkas, President

Treasurer's Message

In my professional life, I've been thinking a lot about corporate governance lately, so it should not be surprising that this thinking has migrated to implications for bettering volunteerism at our shul. Chanukah for me has always signified a celebration of Jewish activism in the face of an oppressive governance regime. It is a holiday of lights - a time for embracing the spiritual benefits that come from spreading light into the darkness and resisting its encroachment into our sacred spaces. As such, I would like to share eight small thoughts on governance that may spur some stakeholder activism, broaden efforts by existing volunteers, and light a fire in the spirit of potential new volunteers to join us in the continuing quest to better our shul:

- 1) Board structure is *not* an indicator of board quality. We spend so much time debating how many board positions there should be, differentiating chair positions from board positions, board positions from executive positions and arguing over hierarchy and power. Yet, have we spent enough time collectively as a community trying to figure out what exactly the right characteristics required to effectively run our shul actually are?
- 2) Those of us taking on shul responsibilities are regular folks, and a frailty of human nature is that we tend to be driven by the potential benefits that arise from the success of the activities we helm. Yet these pay-offs, be they financial, spiritual or emotional, discourage deep thinking about the long-term impacts of today's decisions, specifically the potential harm that may arise down the road.
- 3) Those in power tend to focus on the potential benefits emerging from their decisions and underestimate the risks. Why? Well, we tend to ignore things that are unlikely, even if the magnitude of consequences is severe. And our perceptions tend to be asymmetrical, as the possibilities for gain, particularly noble spiritual gains, are usually the primary variables we use to assess the attractiveness of competing alternatives.
- 4) Shuls face another unique hurdle. The acceptability of a risky alternative depends on the relation between the dangers and opportunities, as well as some critical aspiration levels for the decision-maker. When we believe we are working in the name of the greatest good, spreading Torah and *chessed* and building a Jewish future, we tend to ignore or underappreciate some of the negative potential outcomes to our noble-minded activities. This phenomenon has been recognized in rabbinic circles with the adage that when we are *machmir* in one area, it might mean that we end up being *meikel* somewhere else due to the holistic nature of Torah permeating every aspect of the human experience. We limit the scope of our assessment to the variables which we are most comfortable in dealing with, and often fail to grasp the big-picture implications.
- 5) Forecasts are often rooted in scenarios of success rather than past results and therefore have a tendency to be overly optimistic. We tend not to differentiate between crises born of our own decisions and those arising from wholly unforeseen external events unrelated to our actions. We thus tend to reject efforts to temper our ambitious efforts by dismissing them as cynical or counterproductive.
- 6) What is the role of a treasurer, president or vice-president? Should we be limited to exercising financial control, or should strategic control be considered as an integral part of

our mandate as well? Do we tend to view the executive as monitors and auditors, and not sources of advice or good sounding boards for exploring potential dilemmas?

- 7) Troubles arise when the focus of our activities is on the pursuit of goods external to the mission of our shul, like personal gain, at the expense of internal goods that allow the activities of our shul to better our community. All of our activities need to be accompanied by an explicit good internal to the mandate of the shul, rooted in the creation of new shared value, and not the external goods of individual privilege.
- 8) The solution to all of these problems? Greater and broader community involvement. Boards are proxies for their stakeholders – the more active our community is in asking questions, sharing insights and resources, the better we off we all will be.

Happy Chanukah!
David Weitzner, Treasurer

Gabbai Tzedakah's Message – Meshulachim Fund

The distribution of funds (in the form of vouchers) to meshulachim by a Gabbai Tzedakah has now been in place in our shul since April 2008. It has proven to be extremely successful in enhancing the decorum during davening by eliminating the distraction of meshulachim circulating among the mispallelim.

The generosity of our kehillah in donating to the “meshulachim fund” has allowed this method of distribution to be effective for the past 3½ years. **However, we have now reached the point where additional donations are required to sustain the fund.** Although donations are voluntary, it is suggested that members consider a donation equal to or greater than an amount that they would give over the course of the year to the meshulachim if they were circulating among the mispallelim during minyanim.

Let's uphold the Shul's reputation of being a kehillah of ba'alei tzedakah by giving generously to individuals or mosdos seeking financial help. Donations can be given in the form of cash, cheques, Zichron Binyomin charity vouchers, or use of a credit card (VISA or Mastercard). Automatic Withdrawal Forms can be obtained from the Shul office or from the Shul website for those who prefer to have the funds withdrawn monthly from a credit card.

Donations can be given to me, or by contacting the Shul office. All donations (except Zichron Binyomin vouchers) will receive tax receipts from the Shul.

Yasher Koach to everyone who has donated to this fund already!

Be part of the mitzvah of giving tzedakah by participating in this endeavour.

Chag Chanukah Sameach!
Dan Shalom Valter (Gabbai Tzedakah)

Mazel Tov Announcements

Sponsored by:

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 Mrs. Miriam Frankel on the birth of a great-grandson. Mazel Tov to the parents, Yonatan and Michal Frankel of Boston, MA, and to the grandparents, Judy and Mark Frankel.

Mazel Tov to Paul & Roberta Tobias on the birth of a great-grandson, Mazel Tov to the parents, Baruch and Shoshana Taub of Cleveland, Ohio. Mazel Tov also to the grandmothers, Debby Henig and Sarah Taub of Cleveland.

Mazel Tov to George and Freda Farkas on the birth of a grandson. Mazel Tov to the parents, David and Sara Farkas of Cleveland, and Dr. and Mrs. Mark Berkowitz. Mazel Tov also to the great-grandmother Mrs. Regina Wolowitz of Cleveland.

Mazel Tov to Eli and Judy Magder on the birth of a grandson. Mazel Tov to the parents, Daniel and Elana Magder, and to the other grandparents Ellen and Danny Gordon. Mazel Tov to the great-grandparents Mrs. Sue Magder, Eugene and Honey Goodman and Mrs. Miriam Kantrowitz.

Mazel Tov to Rabbi Leo and Faigie Davids and Yechiel and Esther Erez on the birth of a grandson. Mazel Tov to the parents Elli and Leora Davids of Bet Shemesh.

Mazel Tov to Murray and Clara Shore on the birth of a granddaughter. Mazel Tov to the parents, Nachum and Chana Shore of Jerusalem, and to the other grandparents Drs. Robert and Esther Libman of Thornhill.

Mazel Tov to Robbie and Rose Anne Karoly on the birth of a granddaughter. Mazel Tov to the parents Adam and Dayna Westreich, and to the other grandparents Leslie and Shira Westreich. Mazel Tov also to the great-grandmother, Ida Karoly.

Mazel Tov to Gillit and Yair Manas on the birth of a baby girl.

Mazel Tov to Janet and Stan Zeliger on the birth of a granddaughter. Mazel Tov to the parents, Elana and Yaakov Zeliger of Jerusalem, and to the other grandparents, Sheri and David Vodiano.

Mazol Tov to Nafti Diena on his Bar Mitzvah. Mazel Tov to his parents, Zeev and Haviva Diena, and to the grandparents, Rabbi Leo and Faigie Davids, and Joel and Rachel Diena.

Mazol Tov to Avi Ochs on his Bar Mitzvah. Mazel Tov to his parents, Sruli and Nurit Ochs, and to the grandparents, Rabbi and Mrs. Mordechai Ochs Shlit"a.

Mazel Tov to Dovi Tessler on his Bar Mitzvah. Mazel Tov to his parents Magalie Tessler and Shloimy Tessler, and to Dassie, Naftali, Binyamin, and Yossi Tessler. Mazel Tov also to the grandparents Shimon & Cecile Bitton and Pinchas & Miriam Tessler.

Mazel Tov to Mrs. Clara Krakovits on the engagement of her grandson, Avi Rubner, to Leora Abish of Toronto. Mazel Tov to parents, Moshe and Audrey Rubner and Avromi and Aviva Abish.

Mazel Tov to Naftali Silberstein on his marriage to Shira Nussbaum of Monsey, NY. Mazel Tov to the parents, Sharon and Bobby Silberstein and Zvee and Ruthie Nussbaum, and to the grandparents Lili Silberstein, Dr. Aaron and Esther Nussbaum, Mrs. Friedman and Mrs. Nussbaum.

Mazel Tov to Yoni Mann on his marriage to Tami Bruh. Mazel Tov to the parents, Ruthie Mann and Mechel Mann, and Saul and Millie Bruh of Hewlett, New York. Mazel Tov also to Yoni's grandparents, Chana Mann and Judy and Anshel Lebowitz.

Mazel Tov to Shua Markovic on his marriage to Yitty Konigsberg of Montreal. Mazel Tov to the parents, David and Zeldy Markovic and Dr. Sidney and Breindy Konigsberg. Mazel Tov also to the Chosson's grandparents Beryl and Frimchu Werzberger and Hindy Markovic.

Mazel Tov to Mrs. Rebecca Lambert who received Aish Hatorah Toronto's "Women Who Impact Our World" award.

Mazel Tov to George and Freda Farkas on their son Yoni's acceptance to dental school.

Condolences to...

Mr. Jack Erez on the passing of his mother, Mrs. Judith Gemeiner a"h.

Mr. Mendy Maierovitz and Mrs. Faigy Goldstein on the passing of their mother, Mrs. Helen Maierovitz a"h.

May the families merit to celebrate simchas in the future!

Recent Shul Events

Project Inspire

On November 5th, Motza'ei Shabbos Parshas Lech Lecha, Project Inspire presented their celebrated "Kommon Kiruv Blunder" videos. About 60 men and women participated in a viewing and discussion session, hosted by actors / writers / producers / famed Kiruv personalities Rabbi Ya'akov Solomon and Rabbi Yerachmiel Millstein. The participants learned much about "Grassroots Kiruv" in an enjoyable, informal environment.

Guest Speakers

Over the past few weeks, Shul attendees have had the z'chus to hear shiurim and Divrei Torah from visiting Rabbanim, both at Seuda Shlishis, and before Shabbos Mincha. The speakers included:

- Rabbi Efraim Grinfeld, who discussed "Making Torah & Davening Meaningful for Young People" and "Ya'akov Avinu as a Model for Parents, Teachers & Leaders".
- Rabbi Shimon Krasner, who spoke about the Halachos and Minhagim of Rosh Chodesh.
- Dayan Chanoch Ehrentreu, who gave a shiur on Shabbos Chol Hamoed, during which he shared his perspectives on seeing the good in everything G-d does.
- Rav Boaz Genut, who shared his thoughts about "Kaf-Tet B'November".
- Rabbi Menachem Gold, who talked about the "Kiruv Boom" being experienced in Afula.

All the shiurim were well-attended, and well-received. Yasher Koach to all of the speakers, for enhancing our Shabbosos with their words of Torah.

Additionally, the Clanton Park Sisterhood recently presented an inspirational talk by Sharon Goldberg for the women of our community. The title of the talk was Emunah and Chizuk from Life's Challenges: A Personal Journey. The talk took place at Clanton Park Synagogue on Motza'ei Shabbos Dec. 10 at 8:00 pm.

While on the topic of guest-speakers, the Shul will I"YH be hosting Rabbi Azarya Berzon as a Scholar-In-Residence over Shabbos Parshas Zachor, March 2nd and 3rd. Rabbi Berzon is the former co-Rosh Kollel of the Yeshiva University-Torah MiTzion Beit Midrash Zichron Dov. Sponsorship opportunities for the weekend are available. Please contact Mark Ross or Bobby Silberstein in this regard.

B'nos

The Shul's Youth Director is proud to announce the start of a B'nos program in the shul. It is aimed at girls in JK through Grade 3, and takes place on Shabbos afternoon in the social hall from 2:30 - 4:00 pm. Be sure to send your daughters in this age group, as the program includes games, stories, treats and much more!

Upcoming Programs / Notices

Imminent Shiurim and Shiur News

Rabbi Weber is about to conclude his series of shiurim on Ner Chanukah to both men and women. The last shiur for men will take place this Shabbos, Parshas Mikeitz at 3:30, while the women's series finale will take place at 10:00 on Tuesday, December 27.

Rabbi Weber also has just completed a 3-part series for women on the subject of "Torah Sources for Meaningful Relationships". Thank you very much to the Grunwald and Lidsky families who hosted this series.

Rabbi Weintraub of the YU Kollel has also started a new shiur, given on Sunday nights after Ma'ariv. The shiur is about Halachic considerations of contemporary issues in Israel, and is given in Hebrew. Some previous topics include the Halachic legitimacy of the Israeli doctors' strike and Halchically binding contracts for workers in Israel.

Shabbos Mevarchim

The monthly "Shabbos Mevarchim with the Rav" program for high-school boys will be I'YH held this Shabbos (Mevarchim Teves) at the home of Zack and Yael Rosen, 53 De Quincy Boulevard. Thank you to the Birenbaum family for opening their home to the Shul's youth (and for the doughnuts), for the first Shabbos Mevarchim program this school year.

Parking Notice

It has become clear that the City is conducting a parking enforcement blitz against those who choose to park illegally along the east and west sides of Lowesmoor Avenue. Parking enforcement officials have been and will continue to ticket violators. Members are urged not to park on the east side of Lowesmoor Avenue between 8:30 am and 6:00 pm, Monday to Friday and never to park along the west side of Lowesmoor Avenue which is designated as no-parking zone at all times (unless you have a valid handicapped parking permit).

Please use the shul parking lot and the permitted curbsides of Clanton Park Road, Almore Avenue, and Midvale Avenue.

Our application for site plan approval is currently under review by the City and your cooperation is necessary to ensure a positive outcome.

Many thanks for your anticipated cooperation.

Member Contributions

Subversive – by Paul Socken

The role of stories in the Talmud is, to be charitable, greatly misunderstood. It is common to hear the stories (narratives or Aggadah) called “an interlude” or “an entertaining break”, presumably from the heavy lifting of the law (Halachah).

To take such a position is to conveniently forget that the same Rabbis who composed the law, composed the stories. In fact, our Sages were sophisticated story tellers who understood that stories are bearers of meaning. Mostly, the stories are illustrative: they give examples of issues of the law under discussion or explain nuances that expand on the Halachah.

In a fascinating article (“At the Threshold of Forgiveness: A Study of Law and Narrative in the Talmud”), Moshe Halbertal of Hebrew University examines three pithy stories near the end of tractate Yoma. The issue concerns obtaining forgiveness of someone you have wronged before Yom Kippur. It is firmly established that Hashem will not forgive unless the injured party has forgiven.

The stories demonstrate a profound principle: law is one thing; applying the law is extremely complex and requires great subtlety and wisdom.

The first story concerns R. Jeremiah who injured (insulted or hurt in some way) R. Abba. R. Jeremiah sits on R. Abba’s doorstep, when the maid throws out the wastewater and some of it falls on him. It is R. Abba, then, who comes out and ends up apologizing to the one who had formerly injured him!

The second story states simply that “when a certain person injured R. Zera, he (R. Zera) would repeatedly pass before him and invite himself into his presence so that the injurer would come and appease him.

Finally, there is the story of a butcher who injured Rav and did not seek forgiveness. The day before Yom Kippur, Rav sets out to give the butcher an opportunity to apologize. A disciple asks where Rav is going. When Rav tells him, the disciple thinks to himself that Rav is going to be responsible for the butcher’s death! In fact, Rav appears before the butcher who angrily dismisses Rav and a bone from an animal he was cleaning shoots out and kills the butcher.

What were our Sages trying to tell us with these stories? The first story shows the difficulty in applying the law. By sitting on the step outside R. Abba’s house, R. Jeremiah may have been unsure of how to go about seeking forgiveness. Then, a completely unforeseen event turns the tables and the injured party seeks forgiveness of the original injurer. The story demonstrates the unpredictable nature of human events in spite of our best efforts to establish laws to govern human conduct.

The second story constitutes a possible solution. The one-line story suggests that the injured party should discretely give the injurer the opportunity to seek forgiveness. Of course, there is nothing legal or required here but it does what stories do best – it sets up a model to be considered and perhaps emulated.

Finally, the third story demonstrates that, ultimately, affairs of the heart cannot be governed by law. As great as he was, Rav did not understand that the butcher would see his appearance before him on the eve of Yom Kippur as a provocation. The disciple did foresee this but did not dare tell his master. (The story begs the question: Should he have tried?)

The three stories are hugely important. Indeed, the formulation of the law of forgiveness would be incomplete without them. They illustrate (1) the difficulty of seeking forgiveness even in one who is remorseful; (2) one possible avenue to pursue in encouraging someone to apologize, and (3) the great sensitivity and understanding of human nature required in encouraging an apology, so great that even a renowned Sage may stumble.

Moshe Halbertal calls these stories “subversive”, not because they undermine the law, but because they demonstrate its limitations. In the final analysis, it is up to the individual to understand what is required and to act appropriately. This requires sound judgment, common sense, tact, and sensitivity, none of which can be legislated. By adding these stories, the Sages make us understand that Jewish law is ultimately a question of the head and the heart, reason and emotion, joined in the pursuit of a sacred goal. Far from an adornment, they are integral and indispensable.

Shul Kedusha – by Anonymous

(Editor’s Note: The opinions expressed are those of the author, and do not necessarily reflect those of the Shul or Editors.)

The Building Committee should be congratulated for their long hours and mesiras nefesh, for their work behind the scenes with architects and city by-law officials. It would, however, be wrong to deal with only the physical building of the Shul without contending with its Kedusha as well. One of the important values stressed on Chanukah is that “ma’alim b’kodesh”. Therefore, it’s a great time to cancel the “Kiddush Club” and “Coffee Club”.

Since the Shul is sponsoring free coffee, milk, sugar, and cups, perhaps an announcement should be made prior to the reading of the Torah, that everyone is invited downstairs. In fact, why don’t we end the services there altogether? This might work, if not for the fact that the Shulchan Aruch, unlike City Hall building code variances, does not have gaping loopholes. There is therefore no excuse for people who want to miss the Haftorah. The Halachos of Kiddush do not appear before the Halachos of Haftorah. There is a reason for this!

Additionally, the executive decided that there should be a Kiddush every Shabbos, which usually begins at approximately 11:15. The question is: Is it so difficult to wait another 45 minutes for food and drink? If you have a coffee at 9:00, why can’t you wait until 11:15? At the end of the day it would not cost the Shul anything to discontinue this program. On the contrary, they would be saving money.

There is a story of an 8 year old girl driving with her parents to New York on the freeway. She sweetly asked her mother if she could take a drink. The mother responded that she certainly could, and then asked her daughter why she felt the need to ask. The little girl innocently answered “because the sign said ‘no drinking and driving’”. We don’t know what a negative effect Kiddush clubs have on ourselves and others around us, regardless of age. It is embarrassing that a shul like ours should need to have this issue addressed.