

THE CLANTON PARK HERALD

A monthly newsletter, intended to provide timely and pertinent information to shul members
Volume 1, Issue 2, Rosh Chodesh Elul 5764

From the Rabbi...

A REASON FOR RESPECT

Rabbi Yehoshua Weber

Courts and court rulings, leaders and judges; these are the social arbiters that create our social structure. The necessity of social arbiters of this sort is a matter that we all agree upon. That these social arbiters need empowerment to actualize their mandates is another matter that we all agree upon. It is only the degree of their empowerment that is up for debate. How much power? How much authority? These debates are not fully resolvable. But we can examine some of the primary sources that address this matter. The perspective that emerges might surprise you.

Let us begin by quoting the *Sifre's* development of the following statement about courts and about court rulings: *lo sasur min ha-davar asher yagidu lecha yomin u-semol*, "Do not depart from that which the court commands you neither to the right nor to the left (*Devorim* 17, 11)". The *Sifre* notes that the statement *yomin u-semol*, "not to veer to the right nor to the left," is really a reiteration of the earlier statement about fidelity to court rulings. This reiteration is the Torah's way of raising the expected fidelity to the court to yet a higher level: *afilo omer lecha al yomin shehu semol, ve'al semol shehu yomin*, "Even when they tell you that right is left and that left is right".

At first glance, most of us would probably read the *Sifre* conservatively. We would understand the *Sifre* to mean that court rulings are binding even in situations in which the court **seems** to be in error; that is, even in situations in which the court **seems** to be confusing right and left. But, in a situation where the court is truly (not just seemingly) in error, where it really is confusing right with left, and blatantly going against *halakha*; in this situation, the truth carries. Then, of course, you follow real *halakha*, not the court's mistaken ruling.

And yes, that is precisely how some read the *Sifre*. The *Sefer ha-Chinukh*, though, is not among them. The *Sefer ha-Chinukh*, reads the *Sifre* to mean that court rulings are binding not only when courts **seem** to be in error, but, also, and more so, when the courts are **actually** in error, even when they permit that which should

have been forbidden. Following the court, even down the wrong garden path, even towards a misguided leniency is an *halakhic obligation*.

Does following a misguided ruling seem strange? Not as strange as you might think, at least not after you have read the *Sefer ha-Chinukh's* rationale. The *Chinukh* writes, "Let us follow their error ... it is good to abide by one error and to retain proper guidance ... and let it not be that each person does as he sees fit ... for they will thereby revoke the law and fragment the people". Yes, by following this mistaken ruling, you'll lose a detail; you'll lose a tree. But you'll keep the big picture; you'll keep the forest; you'll retain the social structure. And for that, sacrificing the occasional tree is well worth it. (Of course, upholding social structure is only appropriate when a moral court makes the occasional mistake. Following the evil orders of an immoral court can, of course, create the horror of a Nazi Germany where people "followed orders".)

Is this *Chinukh* the standard of contemporary *pesak*? No. Should the *Chinukh's* idea resonate in the other arenas of our daily lives? Yes. The *Chinukh's* emphasis on communal responsibility and on the greater good is especially pertinent in a democratic society with its emphasis on individual rights. The emphasis on the individual has created a society that is oblivious, all too frequently, to the greater good, to the social construct, to the bigger forest. This ignorance manifests itself in school, in the family and in shul. It manifests itself in school when parents search for typos in a teacher's worksheet, oblivious to the fact that their negation of the teacher is also a negation of their child's educational construct. It manifests itself in the family or in the community when family or community members take issue with a particular parental or communal tradition, thereby invalidating the entire *mesora*. Again and again, I meet people so focused on the "trees" of a specific issue that they fail to see the "forest" of the social construct.

Next time you take issue with some aspect of the social structure, even if there is some basis to your issue, ask yourself: How will my "tree" affect the "forest"? Will raising this specific issue damage the entire social structure? If the structure is damaged, if the social structure does topple, will victims be trapped in the ruins of the destruction? Will those victims perhaps be the inner characters of our children?

The President's Report

MUSINGS FROM GARY

Gary Kopstick

Ani l'Dodi v'Dodi li. Elul is the month that we make every effort to draw closer to Hashem. It should also be the month that we make every effort to draw closer to our shul.

As such, we have recently mailed out statements of account to each of our members, as well as the schedule for Slichos and the Yamim Noraim. Tickets for High Holiday seats are available for purchase, beginning Tuesday evening, September 7th. Please see your mailing for the full schedule of ticket committee sittings, or phone Mendy Goldman for more details. If you did not receive a mailing, please see me, or Gershon Kaplan, and we will have one sent out to you immediately.

Milestones

[Reprinted from last issue, with corrections and additions. Please email bulletin@clantonpark.com or phone Ken Stollon (416) 493-9560 x 2102, with further changes or corrections. Errors are unintentional.]

Mazel Tovs

Bernie and Yaffa Moskoff	Birth of daughter
Alex and Esther Grodzinski	Birth of daughter
Avi and Ayala Orner	Birth of daughter
Omri and Nancy Farajun	Birth of son
Ben and Michaela Rapaport	Birth of son
Paul and Chavi Jacobs	Marriage of daughter
Jerry and Miriam Faivish	Marriage of daughter
Dr. and Mrs. David Rosenthal	Marriage of daughter
Prof. and Mrs. Paul Socken	Marriage of daughter
Tibor and Susy Klein	Marriage of daughter
Norm and Arlene Weisbart	Marriage of son
Gary and Helen Muzin	Marriage of son
Dr. and Mrs. Allan Seidenfeld	Marriage of son
Tommy and Linda Sandel	Engagement of son
Leslie and Annette Rosenthal	Engagement of son
Arthur Herzig	Bar mitzvah of son
Mr. and Mrs. M. Lax	Bar mitzvah of son
Jack and Marla Samuel	Bar Mitzvah of son
Dr. and Mrs. L. Warner	Bar mitzvah of son
Robbie and RoseAnne Karoly	Bar mitzvah of son
Dr. and Mrs. Neil Hahn	Bar mitzvah of son
Kenny and Faye Stollon	Bar mitzvah of son
Yudi and Sorah Plonka	Bar mitzvah of son
Rabbi and Mrs. Kubayov	Bar mitzvah of son
Jeff and Marcia Shumacher	Bar mitzvah of son
Josh and Brunya Levi	Bar mitzvah of son
Gershon and Faigie Kaplan	Birth of granddaughter
Kenny and Miriam Goldstein	Birth of granddaughter
Chuck and Agie Nagel	Birth of granddaughter
Murray and Clara Shore	Birth of granddaughter
David and Esther Taub	Birth of granddaughter
Dr. and Mrs.G. Rothenstein	Birth of granddaughter
Dr. and Mrs. Allan Seidenfeld	Birth of granddaughter
David and Ruthie Segal	Birth of granddaughter

Eli and Yaffa Adler	Birth of granddaughter
Magda Orner	Birth of granddaughter
Paul and Chavi Jacobs	Birth of granddaughter
Harry and Sally Weitz	Birth of granddaughter
Mr. George Isaac	Birth of granddaughter
Mrs. Perl Isaac	Birth of granddaughter
Daniel and Rona Grodzinski	Birth of granddaughter
Irwin and Ruthie Diamond	Birth of grandson
Norm and Arlene Weisbart	Birth of grandson
Anshel and Judy Lebowitz	Birth of grandson
Ernie and Susan Greenwald	Birth of grandson
Jerry & Madeline Greenberg	Birth of grandson
Mr.and Mrs. M. Mandelbaum	Birth of grandson
Jerry and Miriam Faivish	Birth of grandson
Mrs. Malka Hahn	Bar mitzvah of grandson
David and Lola Herzig	Bar mitzvah of grandson
Mrs. Carmen Fraenkel	Marriage: granddaughter
Mrs. Carmen Fraenkel	Birth of great-grandson
Paul and Roberta Tobias	Birth of great-grandson
Moishe and Gertie Weiss	Birth of great-grandson
Naftali and Mozelle Kanner	Birth of great-grandson
Naftali and Mozelle Kanner	Great-granddaughter
Sidney and Pearl Woolf	Great-granddaughter
Mr. and Mrs. I. Green	Great-granddaughter
Mrs. Sarah Grosz	Great-granddaughter
Mr. and Mrs. L. Hochman	Great-granddaughter

And a special mazel tov to our beloved Rabbi Yehoshua Weber on the celebration of his 40th birthday! Ad meah v'esrim!

Condolences

Agie Nagel	Loss of father
Vera Edell	Loss of father
Sherri Nussbaum	Loss of father
Barbara Abrams	Loss of father
Arlene Weisbart	Loss of father
Joel Tencer	Loss of father
Bobbie Silverstein	Loss of father
Chayim Rubin	Loss of father
Mrs. Leibowitz	Loss of mother
Mrs. S. Hillel	Loss of mother
Mrs. Nathan Katz	Loss of husband
Mrs. S. Janowski	Loss of husband
Sandy Hofstedter	Loss of wife



Website/Email

Have you checked out our website yet?
www.clantonpark.com.

Would you like this newsletter emailed to you?
Any other feedback or comments? Our email address is: bulletin@clantonpark.com

Small joke No. 1: Even a bris can now be performed on-line. It's called e-mohel!

Small Joke No. 2: "Washington Irving"
Answer to question: "Who was the first president, Max?"

Shul News and Rules

Youth Minyan Ruling... The Board of Directors of Clanton Park Synagogue has unanimously resolved the following in connection with the Youth Program at the Shul:

- The purpose of the Clanton Park Youth Minyan is to encourage the youth of the Shul to actively participate in the running of the Youth Minyan, including conducting all services. Adults are not permitted to conduct any of the services at any time nor be the recipient of any aliyah. The only exception is the involvement of the youth director and youth chair in managing the Youth Minyan, in addition to all other Youth activities.
- The sponsorship of any Youth kiddush shall be acknowledged as being sponsored by one of the attending youth and not their parent(s). Under no circumstance is alcohol to be served at any youth function or youth-sponsored kiddush. As well, no alcohol will be served to a minor at an adult kiddush.

Parking in front of the fire hydrant on Lowesmoor Avenue is illegal and unsafe. Please do not park in front of the fire hydrant.

Satellite hook-up to shiurim... The satellite dish that we reported on in our last issue is now fully installed. The first pilot is scheduled for August 19th at 9:00 PM. A full schedule will be published in our next issue. Thanks again to Dr. Allan and Susan Seidenfeld for sponsoring this project.

Businesses interested in advertising... in our Rosh Hashana edition of the newsletter – at incredibly low rates -- please email bulletin@clantonpark.com or call Ken Stollon (416) 493-9560 ext. 2102.

Zemanin

Selichos - Motzei Shabbos, September 11, 1 AM
- Monday, September 13, 6:20/6:55 AM
- Tuesday, September 14, 6:30/7:05 AM
Erev R"H- Wednesday, September 15, 6:00 AM
- Sunday, September 19, 7:15/8:00 AM
- Monday, September 20, 6:20/6:55 AM
- Tuesday, September 21, 6:30/6:55 AM
- Wednesday, September 22, 6:30/6:55
- Thursday, September 23, 6:15 AM
Erev Y"K - Friday, September 24, 6:45/7:10 AM

Shabbos Shuva Droscha, September 18, 6:15 PM

Youth News



As the summer comes to a close, the youth programming is back for another year full of excitement and fun. Our regular Youth Minyan, for boys age 12 and up, which takes place downstairs in the main Bais Medrish, will begin again, starting Parshas Ki Teitzei, Aug. 28th at 9:10 AM sharp. As usual, there will be a Kiddush every week following Musaf. We urge everyone to participate in the minyan, whether it is by volunteering as bal tefilah, bal koreh, or just participating as one of the mispalelim.

Our Jr. Minyan will also start the Shabbos of August 28, 2004, for boys ages 6-11 years old, in the library. There will be davening, Parsha learning, raffles, and much more. It will begin at 9:45 AM and will finish at 11:00 AM. We hope that all parents support this minyan so we can ensure that it will be a huge success.

We are currently working on ideas for Shabbos programming for girls. Please stay tuned for further announcements in this regard.

The nursery, which has been running all summer long, will continue as usual. We want to thank all of the young women who helped participate in running the nursery during the summer months. If anyone has any games and toys in good condition that they wish to donate to the nursery please contact Yitzchak Kaplan or Aitan Lerner.

Please keep posted for our upcoming Bain Hazmanim learning program as well as the Sukkos Chol Hamoed trip. The trip we are currently planning targets the older boys and the likely destination will be paint ball. We hope to arrange a trip for the younger children and older girls as well.

All parents are encouraged to help out in any way possible. We are looking for ideas, homes for the Oneg Shabbosim, trips, etc. If we all work together, we will surely have another successful and tremendous year full of fun.

Kids! If you would like to contribute an article, a story, or a poem to the next issue of our bulletin, simply email to: bulletin@clantonpark.com, or submit to Yitzchak Kaplan or Aitan Lerner.

Small (funny?) poem:



*Time flies like an arrow.
Fruit flies like a banana.*

Guest contributor...

WALKING AMONG GHOSTS

Professor Paul Socken

The majesty of Eastern Europe! The unique buildings of Prague under renovation after forty years of communism, the magnificent opulence of imperial Vienna, the breathtaking view of Budapest from the Citadel. And, almost everywhere, a graveyard for Jews.

Our Jewish heritage tour of Prague, Vienna and Budapest was deeply meaningful as it revealed to me two Europes, a dual reality, such as I never have read about or imagined.

It is impossible to visit Prague Castle or the Golden Lane and not be in awe. Prague Castle is one of the great castles of Europe, and the Golden Lane is a street that dates back to the Middle Ages and which once had Franz Kafka as a resident. Yet, minutes away, Theresienstadt inspires a feeling of numbness and a deadening of the soul. A transit camp for Jews destined for the ovens, Theresienstadt also had its own ovens for the 150 a day who died there as a result of the forced labour and inhuman living conditions.

Vienna's Kunsthistorisches Museum is an architectural wonder and surely one of the great museums of the world. Schonbrunn Castle is perhaps greater than anything one can see in France. However, one is painfully aware that only a single synagogue in this city that once was home to over 200,000 Jews survived Kristallnacht. And now, in 2004, police with machine guns stand guard outside, while Shabbat services are conducted. The only consolation is that the synagogue is still in use. Outside Vienna, in a town called Eisenstadt, there stands a hauntingly empty synagogue, memorial to a vanished community.

In Budapest, the parliament building is imposing in size and ornate in its décor. The historic city's Opera House is legendary and the majestic Danube an inspiring sight. There, a Jewish community does survive and thrive, with a population of 80,000 and 22 synagogues. But the visitor is all too aware that the Nazi machine worked with terrifying efficiency in Hungary and, in one short year, brutally destroyed 40 percent of Hungarian Jewry.

Where can one find the words to express the feelings? Conflicted? Divided? One is elated in the morning and in the depths of despair in the afternoon. An ordinary tourist at one site and then a witness to tragedy and unspeakable loss at another.

As children from local schools mingled with us in the Holocaust museum in Prague, I wanted to say: "Not all Jewish life is under glass in display cases or under ground represented by Holocaust memorials". Yet I felt like a relic in one of those Jewish museums. A remnant, out of place in that world.

Jews have always been accused of having dual loyalties, but it is the countries of Eastern Europe that have parallel societies: one for the general population and one for the Jews. We betrayed no one; they betrayed us. Out lost brothers and sisters once drank coffee at those sidewalk cafes and took boxes at the opera. Now, we have no real place there. We are only tourists, passing through to the new Jewish reality elsewhere.

The truth strikes home in moments of shocking revelation. Do you know why the tombstones in the Jewish graveyards in those places are so close together, almost on top of one another? Jews lived in defined ghettos with no possibility of expansion. When there was no more place in the graveyard, they had to pile one layer of the dead on another, and the tombstones accumulated on top as gruesome testimony to the awful truth: in Eastern Europe, there was no room, not even for the Jewish dead.

We did participate in a small, heart-warming Yom Ha'atzmaut celebration in a square in Prague. Davening in Vienna was awe-inspiring and the community was welcoming. The Dohany synagogue of Budapest is truly spectacular, and the cantor who gave us the history of the building was engaging and justifiably proud of his shul.

I have no regrets about our trip. It was an important one, and I am truly satisfied to have gone. If more people went on such a personal journey in search of our lost Jewish past, there would be a redoubled commitment to the Jewish life we now enjoy in North America and Israel. Our existence here and in Israel may be threatened as never before, but it is all we have.

The remnants we found in Eastern Europe simply cannot compare to the vibrancy, creative life numbers and resources of Israel and North America. There is no going back. There is no other place. The past instructs us. The ghosts stand guard to remind us.

Ghosts do not lie.

(Reprinted from Canadian Jewish News, June 2002)