

THE CLANTON PARK HERALD

A monthly newsletter, intended to provide timely and pertinent information to shul members

Vol 2, Issue 1, Rosh HaShana 5765

website: www.clantonpark.com

email: bulletin@clantonpark.com

From the Rabbi...

THE WELL THAT WAS ALWAYS THERE

Of the many *Yomim Nora'im* Torah readings, one of the most unexplored passages might very well be the reading of Rosh Hashanah's first day.

No, I am not referring to the first part of that day's reading, the *Akeida*, the story of how Avraham offered up his son as an offering to Hashem. The *Akeida* story is both well known and well explored. It is the second part of the Torah reading, the less renowned, less developed story of Hagar's wanderings that needs exploration. This second part of the Torah reading will be the focal point of this article.

Let us recapitulate the story. Hagar, who had until that point in time, had been Avraham's Avinu's wife, and her ill child, Yishmael, were wandering in the desert of Be'er Sheva. Their water supplies exhausted themselves. Realizing her predicament, Hagar, "cast the thirsty boy beneath one of the trees... and she sat at a distance and wept." The denouement follows, "An angel of Hashem then called to Hagar and said, '... fear not, for Hashem has heeded the voice of the child.' Then Hashem opened Hagar's eyes and she perceived a well of water. She then went and refilled the skin bottle, and gave the youth to drink." (Bireishis, 21: 14-19).

At first glance, this is a classic "wonder story". Hashem steps in, so to speak, and miraculously provides a source of water for the dying boy. And yes, there are certainly those who read the story in precisely that manner. The Sforno and the Radak, though, are not among them. Before we offer their perspective, come with me and let us examine the story once more.

"Then Hashem opened Hagar's eyes and she perceived a well of water. Hagar went and refilled the skin bottle, and gave the youth to drink." (Bireishis, 21: 14-19). The Torah does not say that Hashem **created** a well to soothe Yishmael's thirst. The Torah only says that Hashem opened Hagar's eyes and allowed her to see a well. The well, according to the simple reading of the *possuk*, had, unbeknownst to Hagar, been there all along. All that happened is that Hagar's eyes were opened. All that

happened is that Hagar took note of a pre-existing situation.

Hashem was giving a message to Hagar. Never let yourself become beaten down by your difficulties. Never surrender to your sorrow. No matter how desolate the desert, keep looking beyond the next corner; keep searching past the next tree. The well of your dreams might be waiting for you to find it.

It's our story, isn't it? The story of you and I and the deserts of our day-to-day lives. No life is without its deserts, without its share of moments in which we collapse into ourselves and convince ourselves that there is nothing we can do. We persuade ourselves that the situation is irreversible, that what was, is, and what is, will continue to be. We surrender. And, meanwhile, just around the corner, the well of our solutions lies beckoning.

We surrender to loneliness. We might have been in the community for years and yet, somehow, we still don't feel connected. We surrender and we fail to take advantage of the host of programming that is meant to turn the members of the community into a united *kehilla*. We surrender to the ennui of retirement. In our earlier years we might have been busy supporting and raising a family. The chicks have left the parental nests. The mother hens among us, so used to giving, now lack the outlet that allows such acts of goodness. We surrender and we fail to see the plethora of activity, both religious and social, that needs doing, without realizing that our communities need us just the way our chicks did. We surrender to an inability to learn. We tell ourselves that just because we didn't, we won't, just because we couldn't, we can't. We surrender and we forget to take advantage of the varied forms of education that our shul offers in abundance.

This year, let the story of Hagar speak to us. Let us come to understand that Hashem's help is also about opening our eyes to the unseen opportunities that have been there all along. Let us merit finding the wells that have been there all along. May the life waters of those wells banish whatever desert we may encounter.

A kesiva ve-chasima tova to all.

The President's Report

MUSINGS FROM GARY

Gary Kopstick

On behalf of my family and myself, I want to extend best wishes to everyone for a *shana tova u'metukah* (a good and sweet year). May all of the prayers that we offer be readily accepted by the Almighty. May we only experience *bracha* and *simcha* in the coming year, see peace in *Eretz Yisrael*, and may we all participate in the building of the third *beis hamikdash*.

As well, may we all strive together to maintain our shul as the source of spiritual growth that we all yearn for.

Milestones

[Reprinted from last issue, with corrections and additions in bold. Errors are unintentional. Next issue, we will begin a new list of current milestones.]

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
Murray and Clara Shore	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
Jeff and Pauline Dorfman	Bar mitzvah of son
Joe and Yocheved Zeifman	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
George and Freda Farkas	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
Moishe and Gertie Weiss	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
Sherry Nussbaum	Loss of father
Barbara Abrams	Loss of father
Arlene Weisbart	Loss of father
Joel Tencer	Loss of father
Bobby Silberstein	Loss of father
Chayim Rubin	Loss of father
Sam Figdor and family	Loss of father
Mrs. Leibowitz	Loss of mother
Mrs. S. Hillel	Loss of mother
Mrs. Nathan Katz	Loss of husband
Mrs. Blanche Janowski	Loss of husband
Sandy Hofstedter	Loss of wife

Bikur Cholim List

May they all have a speedy *refuah shelaima*.
In all cases, please phone before visiting.
For more information, call Irwin Diamond 416-630-2833

Yossel Hirshman
Convalescing at: Daughter's home

Larry Hochman
Convalescing at: 17 Brett Ave. (416) 633-6590

Baruch Javasky
Convalescing at: 15 Gladiola Ct. (416) 636-6968

Anshel Lebowitz
Convalescing at: 1 Gladiola Ct. (416) 636-1141

Mrs. Strolti
Convalescing at: 66 Danby Ave. (416) 638-3733

Dovid Tward
Convalescing at: 86 DeQuincy Blvd. (416) 635-8129

Rabbi Irwin Witty
Convalescing at: 144 Clanton Park Rd (416) 630-9299

Shul News and Rules

Important Notice... If you have sponsored, but have not yet paid for, a *yahrtzeit tikkun*, *kiddush*, or other event, the shul is requesting that you pay your pledge immediately. Unfortunately, the total owing to the shul is over \$7,500! The shul will not and cannot finance privately sponsored functions.

The Shul Executive respectfully requests that, in the future, anyone who sponsors such an event must pay for the event in advance, or, at the very least, within one week of the event. If the Executive determines that this request is not being honoured, alternative procedures will be instituted.

Decorum... Thanks to Rabbi Weber's initiative, the weekly intervention of Leo Davids and Aaron Weinstock, and the cooperation of members, it is now actually possible for all of us to hear the mourners as they say *kaddish* and to answer "*omen*" at the appropriate places. Our responses to the *kaddish* are an integral part of the *kaddish* ritual and the improved decorum allows us to participate with the mourners, *bekovod*, in validating their *kaddish*.

You may also have noticed fewer interruptions during the Rov's *drosha* from members and their children walking in and out while he speaks. Our thanks to Martin Hoffmitz and his team for manning the doors and discouraging entry and exit during the *drosha*. If you need to leave, please leave before the *drosha* starts and return only when it is finished. Courtesy to the Rov demands no less.

Finally, communal singing at the end of *davening* has resulted in a more orderly and respectful end to the service. There are now fewer participants in the race to be first to divest the tallis.

Satellite Update... Come to Clanton Park Synagogue to see and hear live satellite broadcasts of shiurim from around the world!

Rav Jacob J. Schacter of Brookline, Mass.
Motzei Shabbos, Sept 18, 9:30 PM
Rav Herschel Schachter of New York, NY
Monday, Sept 20, 8:15 PM
Rav Asher Weiss, Av Bais Din Jerusalem
Wednesday, Sept 22, 9:00 PM
Rav Yissochar Frand of Baltimore, MD
Thursday, Sept 23, 9:00 PM

Website/Email

New Year? New leaf? ... The shul website has a complete list of shiurim given by Rabbi Weber and by other eminent members of the congregation. It's www.clantonpark.com.

A *full schedule*...of zemanim for the High Holidays is also on the website!

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

Zemanin

Erev Rosh Hashana- Wednesday, Sept 15
- Eruv Tavshilin
- Candle lighting 7:09 PM
- Mincha 7:10 PM
Rosh Hashana – Thursday, Sept 16
- Mincha/Tashlich 6:30 PM
- Maariv 8:10 PM
- Candle lighting, no earlier than 8:19PM
Rosh Hashana – Friday, Sept 17
- Candle lighting 7:05 PM
- Mincha 7:05 PM
Shabbos Shuva Drosha, Sept. 18, 6:15 PM
Tzom Gedaliah, Sunday, Sept. 19
- Fast begins 5:50 AM
- Slichos/Shachris 7:15/8:00
- Chatzos 1:11 PM
- Mincha 7:10 PM
- Maariv 7:55 PM
- Fast ends 8:02 PM
Yom Kippur, Shabbos, Sept 25
- Maariv/Fast ends 7:59 PM

Youth News

We will restart the *davening* programs shortly after Succos. Each program will include time for *davening*, stories, snacks and games.

Preschool program: 9:00 to 11:15 AM
Boys' program: 10:00 to 11:15 AM
Girls' program: TBD

In addition to these *davening* programs, we are introducing a reward system based on the distribution of tickets. Each ticket given out will be divided in half. Half will be placed in a raffle box and the other half will be given to a child. Each Motzei Shabbos, there will be a raffle with prizes. Even if a child's ticket is not selected in the raffle, he/she will still have an opportunity to redeem his/her half of the ticket at a later date for other prizes.

Preschoolers – will receive smaller prizes within their program and will not participate in the larger program.

Boys in grades 1 to 4 – who arrive on time and stay for the entire program, will receive 2 tickets. Those who arrive late (after 10:00) or leave during the program will receive only 1 ticket.

Girls in grades 1 to 4 – who *daven* in shul for 30 minutes will receive 1 ticket. Girls *davening* for an additional half hour will receive a second ticket.

Boys and girls in grades 5 to 6 – will receive 1 ticket for *davening* in shul for an hour and a second ticket for *davening* in shul for 2 hours.

In all cases, we will rely on parents to tell us how long their child *davened*.

Any parents who can assist in sourcing prizes for the children should contact Yitzchak Kaplan, Aitan Lerner or Zeev and Chaviva Diena.

We thank the many parents who have been involved in revising these programs for their ideas and suggestions. We hope to make these programs meaningful and enjoyable for all the children.

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.

Also, kids! It's not cool to throw candy wrappers on the floor in shul (or anywhere for that matter). It is very cool to pick up a candy wrapper that you might see, and throw it in the nearest garbage.

The Meaning of the Shofar

Adapted from Eliyahu Kitov

Rav Sa'adia HaGaon recounts **ten** symbolic meanings in the sounding of the shofar on Rosh Hashana:

1. The day marks the beginning of Creation; thereon, Hashem created the world and became its Sovereign. At the beginning of a reign, it is customary to sound trumpets for the newly crowned king. 2. Rosh Hashana is the first day of the *asara yemei tshuva*. The shofar is sounded as a signal to repent. 3. To remind us of Har Sinai: "And the sound of the shofar was exceedingly strong," so that we, too, will accept upon ourselves "*na'aseh v'nishma*". 4. To remind us of the *Nevi'im*, who are compared to the sounding of the shofar. 5. To remind us of the destruction of the *Beis Hamikdash*, and the trumpet blasting of the enemy attack, and to inspire us to pray for the speedy rebuilding of the *Beis Hamikdash*. 6. To remind us of the *Akeida*. Likewise, we should also be willing to offer ourselves *al kiddushat Hashem*. 7. To arouse fear and trembling within us, so that we may humble ourselves before the Creator. 8. To recall the forthcoming great Day of Judgment, a "day of shofar and shouting" (Zephania 1) 9. To awaken our yearning for the ingathering of the exiles, which will be heralded by the sounding of "a great shofar". (Yeshayahu 72) 10. To recall our faith in the future resurrection of the dead. As the *Navi* says: "... when the shofar is sounded, you shall hear". (Yeshayahu 18)

Comic relief... As you prepare to do tshuva, take heart! Even Moshe Rabbeinu started as a basket case!

Guest contributor...

The Significance of the Changes to the Yom Tov Amidah

Professor Leo Davids

During the *asara yemei tshuva*, we make changes to the *amidah* prayer. Every "*Ha-Kel Hakodesh*" is switched to "*Ha-Melech Hakodosh*," and we insert the lines "*zochreinu l'chaim*," "*mi chamocho*," and so on. The additions ask HaKodesh Boruch Hu to grant us health and good life, for at least the coming year! Perhaps these insertions also help us focus on the entire *davening*, since we pay more attention in order not to miss these "seasonal" changes.

One may ask: are all these special wordings of equal importance? If one does neglect them – or even if one is uncertain whether one has said them – is one required to go back and start over, in order to complete the *amidah* with the special "seasonal" wording? The *halacha* instructs that if one has neglected to say "*Ha-Melech Hakodosh*" (or is in doubt, or can't remember), one is required to start again, and recite the whole *amidah* from the beginning. However, if one has skipped, or forgotten, the "life" inserts (e.g., *zochreinu l'chaim*), one is not required to repeat the *amidah* from the beginning. *Why?*

The "life" inserts can be compared to our own shopping list or wish list; we beseech G-d to grant us a year of health and life. As Hillel taught: "*Im ain ani li, mi li?*" If I do not pray for my own health, who will? Thus, if we miss these self-serving requests, no repetition is required.

When we consider the replacement of "*Ha-Kel*" with "*Ha-Melech*," this is not about our desires or personal benefit, but, rather, about our obligation to honour *HaKodosh Boruch Hu* as the King of the Universe. We are His loyal subjects, ready to fulfill all of the royal decrees (i.e., *mitzvos*); those decrees that we have forgotten about, or have been performing poorly, we are going to try to restore to their proper level henceforth.

This "pledge of allegiance" is a central motif in Rosh Hashana. One meaning of the shofar is to remind us of a royal coronation, when loud trumpets signal the new reign has been initiated. Such an essential message, as expressed by the special change from "*Ha-Kel*" to "*Ha-Melech*," is too important to miss. So, if it is inadvertently omitted or forgotten, we are required to return for a new run, in which the *malchus shamayim* is properly acknowledged.

When suitably recognized and honoured, we may trust that *Avinu Malkeinu* will grant grant us life and health, *parnassa*, and *nachas*, in the coming year, and for the future. To all, a *kesiva ve-chasima tova*.