

THE CLANTON PARK HERALD

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

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From the Rabbi...

WHAT SHOULD CROSS OUR THRESHOLD?

"And you will take the blood and place it on the two doorposts and on the frame above the door in the houses in which you will be eating the Paschal offering." (*Shmos* 12:7)

"Then the blood will serve as a sign on the houses in which you are. I shall see the blood and skip over the house. There will be no blow of destruction upon you when I strike the Land of Egypt." (*Shmos* 12: 13)

The plague of the first-borns and its maelstrom of death were fast approaching. The Egyptians were going to be swept away. The Jews, on the other hand, protected, as they were, by their painted doorposts, were going to be safe. The painted doorposts would be signs to Hashem, who, when striking Egypt, would "see the blood and pass over the house."

It's obvious, is it not, that painting the doorposts was not about identifying the occupants of that home. The all-knowing Hashem knew, with or without all the painted doorposts in the world, which homes were occupied by which inhabitants. Paint on the doorposts was, instead, Rabbi Shimshon Rafael Hirsch claims, about commitment to a Jewish lifestyle. The paint on the doorpost symbolizes that commitment because that paint emphasizes the doorposts as lines of demarcation that separate the world at large from the world of the home. Homes segregated by such lines of demarcation were making the following statement: Access to our homes is to be restricted. The activities and the behaviours that are normative in the world at large are not the activities and the behaviours that will characterize the sanctuary of our homes. The children that are to be raised in these homes are to be shielded from some of the attitudes that circulate just beyond the home's threshold. Those statements of commitment are the signs that Hashem required. Once those statements of commitment were made, the Jews could rest assured that Hashem "shall see the blood and pass over the house. There will be no blow of destruction upon you when I strike the Land of Egypt." (*Shmos* 12:13)

In the modern world, the line of demarcation that restricts entry into our homes is more important

than ever. This is because the values of the world at large now have the uncanny ability to slip past our doorposts and into our homes. How? Through the media, of course. Through the awesome power of modern communications. Indeed, it seems that as the media's portrayal of smut and violence has grown more and more graphic, its capacity for home penetration, through satellite and through the Internet, has grown more and more potent. And most frightening of all, those values and that media are reaching our home's most precious commodity, our children. Many, all too many, children are being exposed to things no adult should see. And the exposure is occurring at earlier and earlier ages.

Do not imagine that all this exposure has no effect. Smut has awesome staying power. Smut can linger in a young mind for a lifetime and affect a child's developing values in ways that we will probably never be able to quantify. More than any other generation, we must remember what Hashem asked of us that fateful Pesach in ancient Egypt. He asked us to guard the thresholds of our homes. Let us make a concerted effort to honour that request. Let us be discerning in what we allow our children to see. Let us paint the thresholds of our homes. Our homes will only be more wholesome for it.



Rabbi Weber and Clanton Park bochorim at the house of Rabbi Shmuel Auerbach

Mazel Tovs

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Sammy and Soryl Nussbaum, on the birth of a grandson, Mordechai Shaul, to their children, Dovi and Sara Nussbaum.

Eisig and Ethel Bergman, on the birth of a grandson, Shmuel Moshe Tzvi, to their children, Adeena and Volvi.

Dr. Ernie and Susan Greenwald, on the birth of a grandson, Eliezer Simcha, to their children, Chaim and Yael Greenwald, of Queens, NY. Mazel tov, as well, to the great-grandparents, Paul and Roberta Tobias, and Lily Greenwald.

Mr. and Mrs. Alter Lebowitz, on the birth of a grandson to their children Bezalel and Yaffa. Mazel tov, as well, to the great-grandmother, Mrs. Grosz.

Sid and Orna Wellman, on the birth of a granddaughter to their children, Rami and Shira. Mazel tov, as well, to the great-grandparents, Menashe and Rebecca Laiman.

David and Toby Tward, on the birth of a great-grandchild.

Daniel and Rona Grodzinski, on the engagement of their daughter, Gabriella, to Eitan Green from Ra'anana, who is the grandson of Phil and Faygie Schwartz. Mazel tov, as well, to the grandparents, Mr. and Mrs. Naftali Kanner.

Tommy and Linda Sandel, on the birth of a granddaughter.

Condolences

Joe and Yocheved Zeifman, and the entire Zeifman and Winter families, on the passing of Boaz Zeifman. The family has established a fund for contributions, in memory of Boaz, to: Beit Haggai Youth Village in Israel. Cheques should be payable to "J Brass of Canada" and sent to Toronto Zionist Council, 788 Marlee Ave, Room 212, Toronto M6B 3K1

Ecker family, on the loss of their mother, Mrs. Elizabeth Ecker. Condolences, as well to the siblings, the Zimmerman and Perl families.

Bikur Cholim List

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

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

Edward Stern
Convalescing at: St. Michaels' Hospital

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

Agnes Sturm
Convalescing at: 29 Timberlane. (416) 635-5609

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

Renovations... The renovations to the men's bathroom on the lower floor are now complete. *Yasher Koach* to Manuel Kanner and the House Committee for overseeing the work. All men are urged to use the new facility!

Shalosh Seudos Plaque... Many opportunities are still available for sponsorship of a *shalosh seudos*, with a minimum contribution of \$75, which includes recognition on our beautiful *shalosh seudos* plaque. Please see Eli Yaffa.

Morning L'Chaims (Tikkunim)... To arrange a Tikkun, please see Eil Yaffa. Costs are as follows:

"Economy" (\$25) – egg kichel and tam tams.

"Basic" (\$60) – assorted pastries.

"Deluxe" (\$125) – the "Basic" + herring and orange juice.

Whisky may be brought by the sponsoring individual, or may be purchased from the *shul* at a cost of \$20 per bottle.

Cheques are payable to Clanton Park Synagogue, and qualify for a full tax receipt. Payment should be made before or -- at the very latest -- on the day of the *Tikkun*. It is customary to give an appropriate gratuity to the *Shammos*, over and above the cost of the *Tikkun*.

Request from Shabbos Junior Minyan The new Junior *Minyan davens* in the library on *Shabbos* morning between 10 and 11 AM. Men are asked to please cooperate in not disturbing the Junior *Minyan* while it is in progress. Please

take your *sforim* from the library prior to 10 AM on *Shabbos* morning. The *minyan* thanks you for your understanding.

Late Weekday Maariv Minyan... For those who find it difficult to make the regular *maariv minyan*, the *shul* now has a late *maariv minyan*, beginning at 8:30 PM (Mondays through Thursdays, only).

Siyum HaShas... On Tuesday evening, March 1, 2005 at 5:00 PM, the Jewish community around the world will be celebrating the 11th *Siyum HaShas of Daf Yomi*. In Toronto, the celebration will take place in the Ricoh Coliseum at Exhibition Place. Clanton Park Synagogue has arranged for reserved seating for all members who would like to attend. Please see Heshy Sturm for details.

Youth News

Girls in grades 5-8 -- Tu B'Shevat art project -- potpourri "trees" -- and *Melave Malka* on *Motzei Shabbos*, January 15th from 7:30-9:30 PM, in the *shul*. There are only a few spots remaining. Call Rebecca at (416) 633-3649 to reserve your spot.

Girls in grades 1-4 -- Tu B'shevat craft --design your own flower pot -- and lunch on Sunday, January 16th from 12:00 - 1:30, in the *shul*. There are only a few more spots! Call Rebecca at 416.633.3649 to reserve your spot.

In addition to our Junior *Minyan* (grades 1 to 3) and nursery programs (ages 3 to 6) which run every *Shabbos* morning from 10:00 - 11:00 AM, there is a now a new junior *minyan* for **boys in grades 3 to 5**, running every *Shabbos* morning from 10:00 -11:00 AM.

Details about the Boys Clanton Park Baseball League will be coming soon!

Tu B'Shevat Quiz

Tu B'Shevat falls on Tuesday, January 25th.

Test your knowledge of fruits with these four questions (answers are on the next page):

- 1.The mishna states that there are four *Rosh Hashanas* in the Jewish calendar. Name them.
- 2.There are five fruits (and two grains) that are mentioned in the Torah with reference to "praise of the Land of Israel". Name them.
- 3.Does one need to say "*borei p'ri ha-eitz*" if one eats a fruit in the middle of a meal, after having said "*ha-motz*"?
4. In the *gemorrah* of *Kesubos* (112), the Land of Israel is compared to a deer. Why?

Special Message from the Israel Bonds Chairman

Israel Bonds and your RRSP – a perfect *shidduch*! We are now entering RRSP season, and when looking for the right investment, please consider Israel Bonds. Most investment advisors agree that your RRSP should contain interest bearing bonds and exposure to foreign content. Most series of Israel Bonds qualify for RRSPs as foreign content. Currently, the top bond yields 5.8%.

When the first Israel bonds were sold in 1951, sales were US \$52 million. It took almost a decade to reach the first billion. Today, sales of Israel Bonds and other securities routinely surpass US \$1 billion per year. Total historical sales have now surpassed US \$25 billion.

Israel looks to Israel Bonds as a vital, "no strings attached" means of raising capital for ongoing economic strength. Israel's infrastructure will double in the next ten years, and as the nation assesses its foreign capital needs, it will rely on Bonds as an essential means of generating bottom-line resources.

So, it is win-win. Let Israel help grow your investment portfolio while you help Israel grow! For more information, call Morris Sosnovitch.

Errata

I think we are generally getting better on the mistakes (i.e., making fewer). You'll let us know if we are mistaken.

Please remember, though: if you want to ensure that your "milestone" is recognized (and not forgotten or mistakenly announced) in the bulletin, email the information to bulletin@clantonpark.com or phone Ken Stollon at 416-493-9560 x 2102.

FEATURE ARTICLE: 50th ANNIVERSARY OF CLANTON PARK SHUL – THE INTERVIEWS – Sam and Gilda Nussbaum

In honour of the 50th anniversary of the *shul*, I will be interviewing the surviving founding members of the *shul* over the coming months. This month, I had the pleasure of interviewing Sam and Gilda Nussbaum.

Sam Nussbaum was born in Germany, but left one week before the war started in 1939. Only sixteen years old, and completely on his own, he settled briefly in Manchester, where he studied

for several months in a *yeshiva* there. The British, though, suspected all German nationals who were living in port towns (like Manchester) of being spies for Germany. Hundreds of such “suspects,” including young Sam, were rounded up by the British army and taken to an internment camp. They were moved to the Isle of Man for about a month, and ultimately shipped off to Canada.

The group was sent to an internment camp in Trois Rivieres, near Quebec City. From there, they were moved to New Brunswick and were put to work as lumberjacks. Of the 750 internees, 250 kept kosher, so kosher food was brought in for them from Fredericton. That *Sukkos*, they built a *sukka* in the New Brunswick woods; every night there would be snow on the benches, but they were still happy to fulfill the mitzvah.

Towards the end of the war, Rabbi Price and Rabbi Kelman (Rabbi Joseph Kelman’s older brother) came up to interview the young men for admittance to Rabbi Price’s *yeshiva* in Toronto. Sam was selected, and moved to Toronto. He studied in Rabbi Price’s *yeshiva*, and as well at Harbord Collegiate. He later completed part of a degree in math and physics at University of Toronto, before going on to start up a manufacturing business in lamps and lighting.

In 1947, he met and married Gilda. Gilda is a native Torontonian. She grew up “way downtown” in the Bay and Dundas area. After they were married, they realized that “they had to come up North to get a good price on a house”. They moved to Sunbeam Avenue, on the same street as their friends, the Neuburgers. Their first year in the neighbourhood, they *davened* at a small *shul* on Bathurst and Edinburgh, that had been built by Yossel Oselky, a man that Mrs. Nussbaum describes as “a bit of an eccentric.” However, when Mr. Oselky died, he bequeathed the *shul* to Lubavitch (and to this day it is still a Lubavitch *shul*). The core of the Oselky minyan moved to the basement of Sam Kadeckel.

It was around then that Sam Nussbaum attended the historic meeting at Sol Edell’s house, where each family pledged \$1000 toward the purchase of land to build a new *shul*. According to Mr. Nussbaum, the municipality originally designated the land on Lowesmoor as parkland, but through some “smooth talking on the part of Mr. Edell,” the land became the property of Clanton Park Synagogue. Construction began shortly thereafter.

The early structure was makeshift. The roof was often leaky, and Sam remembers that sometimes it would rain in on the *minyan* while they were *davening*; still there was “a strong spirit” to the

minyan, and Sam enjoyed the people, even if the building itself was lacking.

Sam recalls that there was heated debate in the early days over whether the *shul* should be Orthodox or Conservative. The Orthodox contingency of course won out, but the *shul* did lose a few members when this decision was made. Another controversy, in the early years, was over the height of the *mechitza*. To “solve the problem”, someone had an idea to make a *mechitza* with plants on top, so that G-d, himself, could “grow” the *mechitza* as tall as He required it to be.

It took quite a while before the *minyan* felt strong enough to hire a Rabbi. Sam remembers the representative from Yeshiva University, who, after listening to the members’ describe their “ideal Rabbi” quipped: “I know what your *shul* needs. You need a *Rambam* in grey flannel pants!”

The Nussbaums have had close relationships with all four of the rabbis that have graced the *shul*, and speak admiringly about all of them. Their closest relationship was with Rabbi Kerzner, who Sam calls “our guiding light for thirty years ... a real *mentsch*”.

Sam served as Gabbai for fifteen years, and was then “demoted to President”. He served two terms as President.

The Nussbaums have three children, thirteen grandchildren and four great-grandchildren. When asked what was the most memorable thing about his fifty years in Clanton Park, Sam responded: “ the development ... the process ... how it has changed and grown over the years, because the early years were not all that easy”.

Answers to Tu B’Shevat Quiz

1. The first of *Nissan* is *Rosh Hashana* for Jewish kings and for festivals; the first of *Elul* is *Rosh Hashana* for the tithing of animals; the first of *Tishrei* is *Rosh Hashana* for the years, for the *Shmittah*, for the *Yovel* and for the judgment of mankind; and, finally, the *Rosh Hashana* for trees is the first of *Shevat* according to *Bais Shammai*, and the fifteenth of *Shevat*, according to *Bais Hillel*.
2. Grapes, figs, pomegranates, olives and dates are the five fruits. Wheat and barley are the two grains.
3. If the fruit is part of the meal, as in the case of apples in a Waldorf salad or a fruit spread on bread, the *motzi* suffices. If the fruit is eaten as dessert, or is eaten as part of a ceremony (for example, an apple on *Rosh Hashana*, or a *shehechyanu* fruit for *Tu B’Shevat*, one says “*borei p’ri ha-eitz*”. Consult Rabbi Weber for more details.
4. To teach you: Just as a deer does not seem to have sufficient skin to contain its flesh, likewise the Land of Israel is unable to contain all its fruit (*Kesubos* 112).