

HOLY BLOSSOM TEMPLE



Bulletin

June 2013



Faith



The background image shows the interior of a synagogue. It features a large, arched window at the top center, through which light is streaming. Below the window is a decorative wall with intricate patterns. In the foreground, there are rows of wooden pews. The lighting is warm and focused on the central area.

**Don't let the High Holy Days
catch you by surprise!**

**Erev Rosh Hashanah is just two
days after Labour Day this year!**

**Please take a moment to send in your renewal package now,
before your summer vacation. Packages must be received in the Temple office
by Thursday August 15 to ensure delivery of your tickets prior to the Holidays**

**A separate School Registration package has been sent to all congregants
with school-aged children. We are very excited about our new model for the
HBT Religious School. To learn more about it, please call 416.789.3291 ext. 239
or email dspiegel@holyblossom.org.**

HOLY BLOSSOM TEMPLE



Bulletin



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Trading Doubt for Wonder

Rabbi Yael Splansky
ysplansky@holyblossom.org

More than most religious traditions, Judaism embraces skeptics. Judaism does not require faith statements as a sign of legitimacy. On our synagogue membership application, no question is asked about belief. And at the end of the day, what do we call a Jewish atheist? A Jew. And he or she gets a call for a UJA pledge just like everyone else.

When I meet with conversion candidates, I sometimes ask what has attracted them to Judaism. And very often they answer, “I admire Judaism’s tolerance for questioning and doubt.” In Jewish eyes, questioning and doubt are modes of seeking, expressions of longing, drawing nearer to understanding the world, our place in it, and yes, pursuing the One who somehow set it all into motion.

Why is there a sort of unspoken contract that God-talk will remain unspoken?

Our sacred texts presume there is a God. “Bereshit Barah Elohim – In the beginning, God created...” Usually, the fact that God IS, is taken for granted. But how, and when and when not, and why and why not, and “Dear God, why!?” and “Dear God, why not!?” – these questions stack up as high as Mount Sinai itself.

All Jewish learning is, of course, designed to cultivate curiosity. The Talmudic method of discourse is designed to prompt questions. We answer one question with another question. We record all possible answers, even the ones that are rejected. The refuted opinions are given

a place of honour right next to the opinions, which are ultimately triumphant. The expression: “Curiosity killed the cat” has no place in Jewish life. Curiosity, rather, is what leads to revelation, to a greater understanding of The Truth or The Truths, as best we can know them to be true.

Why then, do so many Jews feel alone in their doubt? Why do so many feel judged by their doubt? Why do so many close the book and walk away from the conversation before they ever really get started? As a rabbi, this is a real disappointment – when bright and curious people deprive themselves the opportunity to wonder at loud about God. We talk and read about everything under the sun; why not about what God may or may not have had to do with the creation of that sun? Thoughtful and articulate people are great conversationalists on any topic, in any setting, but there is often a cone of silence around matters of belief. I wonder why that is. Why is there a sort of unspoken contract that God-talk will remain unspoken? Even husbands and wives who have shared everything let decades go by with one never asking the other what he or she believes. Only if they are really brave, one might dare ask when the other is dying. Why should we make ourselves so alone when it comes to matters of faith and doubt?

Rabbi Abraham Joshua Heschel suggests that another word for doubt is wonder. “I wonder...” is a wonderful way to begin a sentence. “I wonder...” is a great way to open up a conversation. “I wonder...” is the finest way to cultivate and nurture a spiritual life. ✧

Shabbat Morning Family Service

- The Best Kept Secret at HBT no more!

Dr. David Greenberg - Chair of Department of Worship
templemail@holyblossom.org

While my association with HBT began with my wedding in 1995, my real involvement began several years later. My 2 older kids were 5&3, and I was looking, on some level, to get them involved in synagogue life in order to reinforce our values at home and the beginnings of their Jewish Day School education. The shul that I grew up in didn't really seem to suit their needs, but I really missed the low key, participatory style of prayer. It was also too far to walk, which was something that I had romantic visions of doing with my kids every Shabbat. Somehow, and I really don't remember how, I found out that there was a Family Service in the youth chapel every Saturday at 10:30. Moreover, I was informed that the service was led musically by David and Judy Gershon, who were among Canada's pre-eminent children's entertainers. I figured it was worth a try. To say that I was immediately hooked would be an understatement. I would accompany the kids to their break-out sessions where they would be both entertained and educated at the same time. In time, as they were able to go by themselves, I was able to stay for the interactive study sessions led by the Rabbi. To this day I'm still amazed weekly by the intellect and insights that the other congregants bring, and I have an archive at home of thoughtful and occasionally provocative discussion pieces provided by the clergy.

So why am I writing this now? As the newly appointed Director of Worship, first, I want to share my enthusiasm with you. The whole Shabbat Morning experience, from the walk with my kids, to the service itself, to the member-sponsored Kiddush-lunch afterwards, is literally the highlight of my week. My kids are a little older now, and they've graduated to creative study sessions with Suzanne Hersh. What adds to the joy is I get to see my kids and the kids that they've grown up with now lead more sophisticated parts of the service, while the next generation begins to take on leadership roles.

There are two recent developments that made me particularly happy. First, we're seeing more multigenerational families. Shabbat is a wonderful way to spend some real quality time with your grandchildren. Second, more teens are coming to give a reprise to the Bar/Bat Mitzvah portion. What an amazing opportunity to revisit one of the great days in a family's life, and to share it not just with family and friends but with a warm group of congregants in an intimate setting.

So now the secret is out. I'd be thrilled if you would join us on a Shabbat morning and see what keeps bringing our families out week after week. I look forward to seeing you there next year, too. ☆



From the Board

Rabbi Edward Goldfarb

Dr. Harvey Schipper, President

I had a favourite uncle. He was a dentist and a very secular, spiritual person who taught me the love of learning for its own sake. He had a vast library about almost anything, and a quiet way of teasing me with an idea or snippet of a book. He spoke Hebrew and adored Yiddish.

Rabbi Eddie Goldfarb reminds me of that uncle. He connects. Learning with him is like sharing a secret, whether it comes from the pulpit or one of his classes. He makes Reform Judaism an intimate experience.

Rabbi Goldfarb retires at the end of June after 13 years with us, at the Golden Age of 75. For those so connected, he'll be around. He has offered to teach occasional courses and perform life cycle events for members of Holy Blossom who so wish.

We wish Rabbi Goldfarb, Fagi and his family continued years of health, happiness and the blessings which come from a life dedicated to teaching, living and guiding the Jewish experience.

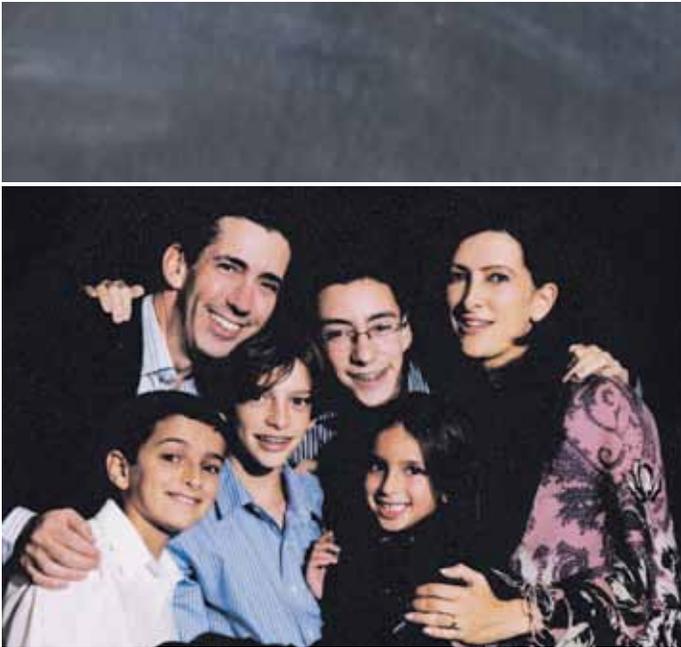


Religious School – A Place for Everyone

New Flexible Options

article by **Sheryl Brodey**

Chair, Religious Education Committee
via templemail@holyblossom.org



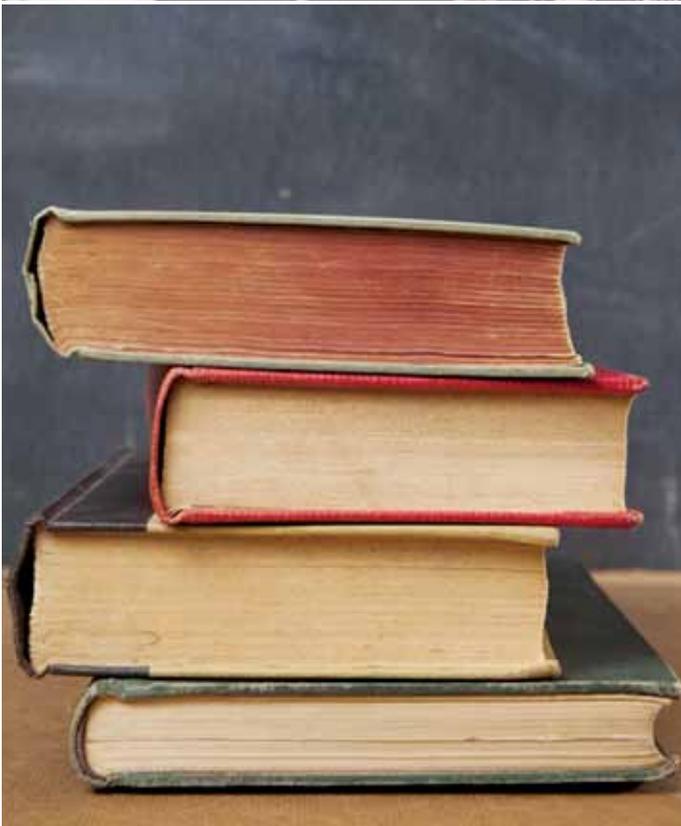
I began attending Religious School here at Holy Blossom when I was five years old. My Consecration photo hangs in a religious school corridor around the corner from my confirmation picture; my father's confirmation picture is nearby (from 1948) and I am also proud to say that my oldest son Daniel's photo graces the walls of Holy Blossom as well. One of the most memorable parts of my Religious School experience was when I went on the Israel trip with my Temple classmates following grade 10. My husband, Richie, has heard my Israel trip stories hundreds of times as it was one of the best trips of my life. Following the trip, I was a Student Teacher for three years, along with many of my Confirmation classmates. Now my four children - who range in age from 7 to 16 - attend Religious School at our Temple. Daniel is just finishing his first year of student teaching!

As an adult, Holy Blossom's Religious School still has a special place in my heart. Our committee has been listening to what parents have to say about Religious School and we have worked together with the Youth Engagement Team, our Rabbis, and educators to make sure that religious education at Holy Blossom continues to be the best program for today's families. We have already begun to make changes, such as moving grade 6 classes to Monday night so the students could enjoy being part of our Senior School. We also introduced a Wednesday class for grade 2 families who wished to free up their weekends. We chose to enrol our daughter in this class, and it has been a wonderful experience.

I am very excited about these changes that we have already implemented and those that are coming. (Please tell your friends about these changes! We want our school to grow!) We also continue to appreciate your feedback.

I am so glad that I have been involved in life at Holy Blossom for so many years; I hope my children will follow suit.

For more information about our Religious School, please visit:
www.holyblossom.org/religious-school.



My Path to Holy Blossom

Faith Through Action



article by **Rabbi Jordan Helfman**
jhelfman@holyblossom.org

Since I first arrived in Toronto, I have felt so welcomed by the Holy Blossom Temple family. Those of you that I have met are warm and caring, and my family (Jemma my wife and Toby our 18 month old son) feels truly blessed to be here.

I look forward to the opportunity to meet all of you. If you would like to take the initiative, feel free to call HBT or e-mail me at jhelfman@holyblossom.org and we will schedule time to talk and get to know each other.

After sending me off to Jewish early childhood programming, religious school, to become a Bar Mitzvah, youth group, and finally confirmation, my father thought it was finally time to pull me aside and come clean.

“Jordan,” he began, “I don’t believe in any of this stuff.”

My experience of family Judaism began to make sense. For instance, I was taught the correct way to hold a siddur is spread open so that one can follow with the community, but always with one finger marking the last page of the service so that one can keep a mental note of the ever-shrinking distance between the open page and that lodged finger.

Bewildered, I asked my father, “Then why do you make me and my siblings go to temple every other week!?”

Shrugging, he replied, “It makes your mother happy.”

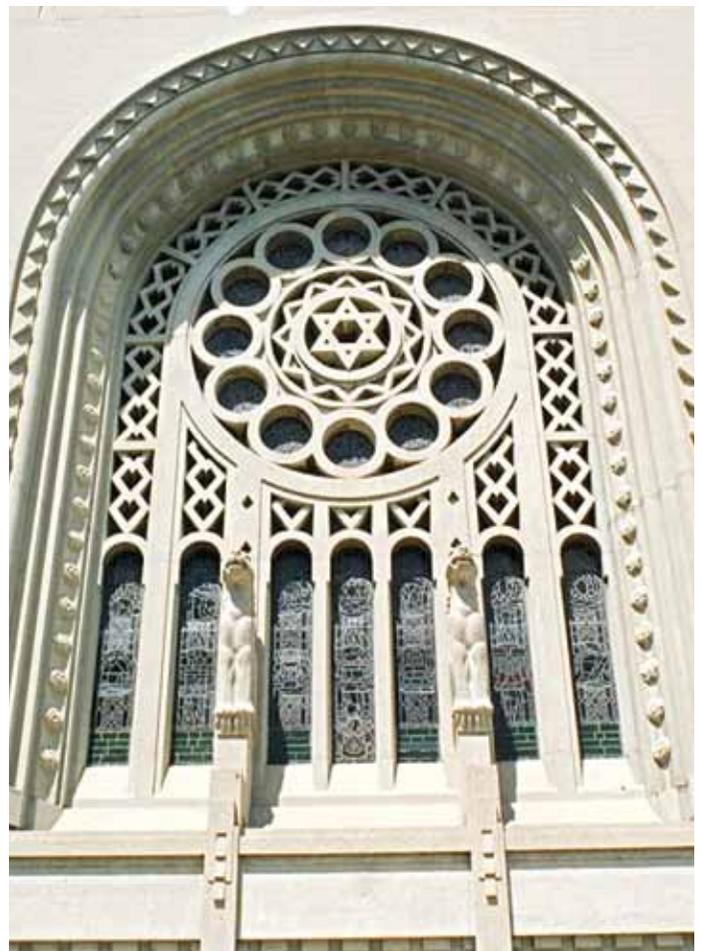
While I continued my Jewish involvement through social action and music, this conversation shook my understanding of why I was doing these things. I felt love and joy through the voices of the community around me when in worship settings, I saw the relief in the eyes of the individuals to whom our Jewish youth group was donating food and clothing. But these aspects of Judaism are not related to God, I thought.

It was Judaism’s call to social justice and to building sacred community, not faith in an old man on a throne which led me to the rabbinate.

It was only in rabbinical school that I was introduced to a view of God beyond a glorified vision of a medieval king. Only then did I realize that action and mitzvot themselves necessarily involve faith. I now know that I have an idea of what a better world would look like only because I have a concept of what is Divine.

To have faith is to be engaged in sacred community, working together to create a world that is truly Godly.

I have faith in all of your visions of Holy Blossom Temple and of a more perfect world, and look forward to joining you on this journey.



Intensity, like faith, clarifies what's important in life

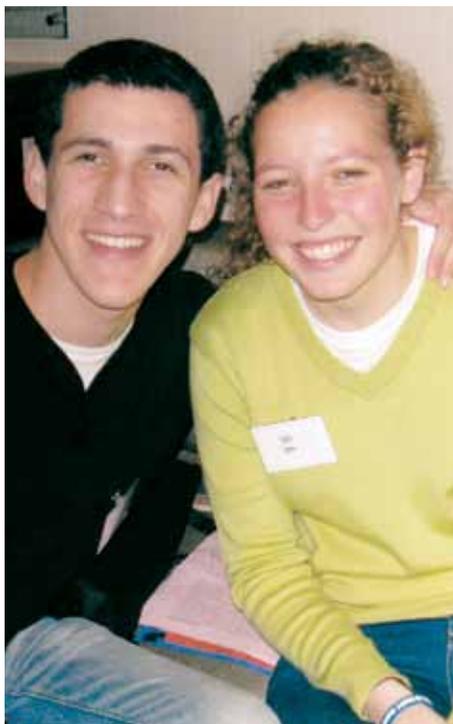
article by **Gal Baruch**
Holy Blossom Temple Shin

via templemail@holyblossom.org

Around the age of four, my friends and I realized that there are two days a year when we have to behave as adults. Those are Israel's Remembrance days: Holocaust Memorial Day (Yom HaShoah) and Remembrance Day for Fallen Soldiers (Yom HaZikaron). We need to stand quietly while the siren is on, refrain from laughing, and think about the dead. Anyone who dares to laugh and fails to honour the dead will be lectured by the teacher, explaining why it's so important to respect those who died because there was no Israel at the time and those who fall in war for Israel.

Every year, a short time after Pesach, those days come. It's a part of our culture.

This life experience goes beyond remembrance days. I lived for four years in fear because my father traveled by public transportation. At the time there had been daily explosions from terrorist attacks. During the second Lebanon war, there were often sirens because of the rockets that fell on Israel. Once I was locked outside a friend's house while the siren was on. I was scared to death. I will never forget that during the second Intifada, I opened the newspaper and on a black background there appeared photographs of the victims that died during the Intifada. And I prayed: "Do not let it happen to me, please, please. Please do not let my parents and my siblings ever become part of this page. I hope we will remain a complete family."



This is part of the Israeli experience. "Live for them" is a philosophy that I strongly uphold and that is shared by many Israelis. We are told to defend our country like many others before us. And we do so willingly with no questions asked. One might judge this lack of questioning as negative, but I believe

this makes us much more sensitive and mature teenagers, and brings us together.

Our country is so divided, and many people disagree with each other. One of our greatest leaders was murdered by one of us. There are many protests, and each one of us has different beliefs which are often due to our different backgrounds. That's why it's important to know when to stand as one nation, at the same hour, the same minute.

We are never that silent. There should be complete silence. We should take a moment from our daily lives. Stand together for those who can't stand, for those who gave their lives so that we can continue to live ours. It is important that we know how to

live and laugh but to remember at the same time.

I don't regret that I dealt with these things at a young age. I'm grateful that I came to the understanding that there are things more important than a television show, a famous singer and video games. I'm thankful to be Israeli. It's not easy to live in Israel, and sometimes it's very challenging. But Israel is amazing, it's meaningful.

And more than that, it's my home, and it's my people.

Confirmation Reflections

article by **Talia Rivers**
via templemail@holyblossom.org

If you could pinpoint one event in your life at Temple, or at a Temple sponsored program, that had the greatest positive effect upon your Jewish identity, what would that be? Please describe the event and its affect upon you.

If I could pinpoint one event in my Temple life, or at a Temple sponsored program, I would pick Camp. Camp George is an adventure that I will surely remember for the rest of my life. Not just because of the activities planned or the friendships made (even though those aspects are big contributors to the amazing experience), but also because I have grown a stronger Jewish identity.

The specific event I have chosen at Camp is Shabbat. This includes the dressing up, services, dinner, and an energy-filled song session. The services are what I wait for all week at Camp. What makes Camp Services more special is that it's away from what I experience daily. This includes the city, school, and my house in Toronto. Camp Shabbat takes place in the outside prayer centre. It's relaxing, calm, and it's with a family that I don't get to be with every other day of the year. It helps strengthen my Jewish identity because I participate more when I'm in a place so relaxing and so distant from my tedious life in the city. I feel truly and totally involved in the service. Then the song session comes along after dinner and I must say that I never feel more alive and happy. We sing, dance, and act crazy, which is what most of us need. It's a stress reliever. After the upbeat Hebrew songs, we gather in a large circle and that is when I feel so rejuvenated with my Jewish identity. Here I am, gathered with young Jews of whom I may not know half of them personally, but I feel connected to every one of them because we all share something in common. We all share the same customs and the same culture and the same religious views. This is what I love. To know that I am a part of a religion that struggled so much in the past but pushed through all of the obstacles. Standing in the circle, with arms around

each other, it really hits me that I love to be who I am – to be Jewish. The Hatikvah is sung and the Israeli flag is taken around the perimeter of the circle. It might sound cliché, but that really is the time that I feel so connected to my Jewish heritage and Israel.

The great thing about Camp Shabbat is that after one week is done, you still have six more Fridays that you can look forward to. Nothing compares to the amazing feeling at Camp where Judaism is taught and your knowledge and understanding about it is enhanced. Not only is your knowledge enhanced, but also love for your Jewish identity. Before I started going to Camp I didn't know what to expect. I knew I was Jewish, but I didn't realize how powerful the feeling of learning in a Jewish style could really feel. Now I understand completely that after all the Fridays at camp, after all the song sessions and prayers sung, I feel truly stronger with my Jewish identity.





Interview with Matilda Bigio

9 May 2013

Jon Leo: First, tell me a little about your life: where were you born and raised and how did you come to Canada?

Matilda Bigio: I was born in Cairo, Egypt – many years ago -- and I lived there about 34 years; then came to Canada. In Egypt, I had a very nice Jewish education at home. I went to Protestant schools, but I still have my own faith, even though a lot of teachers wanted to convert me to Protestantism, to believe in their Jesus, that he would help us and save us. But I was not so easy to push over.

JL: Were you ever able to go to a synagogue with your family in Egypt?

MB: Oh, yes! My parents were very adamant about that. Not every Shabbat, like we do here, but life was different there. But once-twice a year, we went for High Holidays – Rosh HaShanah; Yom Kippur – my father made sure we did this always.

JL: When you were growing up in Egypt, what kind of belief in God did you develop?

MB: I believed in God even when I was a little girl. Although at first, it was just like mumbling words in a book, you know, but with the years, I grew up and I became more intelligent. I opened more my eyes and my ears and I was sure that there is Somebody up there who was finally going to help us. No matter how, no matter how, He is going to help us! And He did! [Matilda is referring to the anti-Semitism after Nasser took power in 1956.]

JL: Has your faith in God ever been tested; have you ever doubted the existence of God?

MB: No. Many times, I have said to God: “You have always been my help...in many ways...but when you took one child, why did you have to take the second one?” I have no answer. He knows best what is best for me....OK? He knows best what is best for me. He knows if one of my children had remained

alive, they might have been worse...only He knows that...and I have to be contented with that. I have to be contented with that. That’s the only thing that keeps me going, Leo!

JL: Frankly, Matilda, I’m extraordinarily impressed and inspired by how well you’ve managed to deal with these profound adversities in your life.

MB: Many people have said to me: “Matilda, you must be a very strong person to go on in the face of these things.” It’s bad enough to lose a brother, a sister, a husband, a wife, or a mother or father, but when you lose a child, there’s nothing worse than that in the whole world! I’ve lived through them all – my mother, my father, my brothers, my husband – but when it came to my children, that was the end. How I’m living, how I’m surviving, it’s so hard; it’s because He’s taking care of me. I know He does! I know He does!

JL: Have you ever argued with God in your mind or your heart?

MB: No, no. The thing I always say is “Don’t say anything about God, because He knows better than you whether or not your children would have been even worse if they hadn’t died.” Who knows? They could have been lame, they could have been blind. I knew in my heart that I had to think like this, because otherwise you can get into a position where you want to kill yourself. OK? I have never done that. I have never done that because I know that God wants you to continue – He wants you to continue with your life. He cares about you. He brought you here! That’s my faith; it’s strong...and nobody’s going to take out my faith in God.

JL: Do you feel that you have a special kind of relationship with God when you sing?

MB: Of course I do. I feel that He’s near me and that He’s happy.

NOTE: Matilda Bigio turned 94 in the middle of March, 2013

Morning Minyan at Holy Blossom

article by Jack Kugelmass

templemail@holyblossom.org

Holy Blossom has both a morning and afternoon minyan. I want to make some comments about the morning minyan.

Most of us who attend the morning minyan are marking a *yahrzeit*, reciting *kaddish* during the *Shloshim* or for 11 months following a death, or perhaps are celebrating a *simcha* such as an *aufruf*, baby naming or *bar / bat mitzvah*. Others come on a regular basis, daily or a few times a week, to be part of worshipping community.

As one who attends on a regular basis, I have noticed that both for myself and many others, the minyan offers worship, community and fellowship, essential and desirable elements of a welcoming synagogue. When I began attending, I expected worship. Community and friendship were unanticipated outcomes. So, how does this happen? Here is what I have observed.

There is nothing more off-putting than to come to a Temple, especially at an emotionally vulnerable time such as when we have had a death in the family, and feel ignored and anonymous. At Holy Blossom's minyan, those who come are invariably greeted, usually by one of the 'regulars'. There is no formal protocol - it is just what we do, or at least try to do at all times. We might even ask about the person(s) they are remembering

and for whom *kaddish* is being recited. That act of welcoming invites participation and inclusion. It's surely better that the old joke about the

Jew who goes to a synagogue in a new city, never to be greeted, and after a few weeks comes home to tell his family excitedly that "someone finally spoke to me! So, what did the person say?," they ask. To which he replies, "someone said you're sitting in my seat!"

Our rabbis and cantors come regularly. We have formal study, usually about the weekly Torah portion. It is no wonder that there is a custom of Torah study when at a house of mourning, or at any other difficult times. The moments that we take to study, is a group activity, with questions, answers, comments, critiques, etc. No one has to be a Torah scholar to fully participate but one does feel the comfort and satisfaction that learning something new brings to ourselves.

In the case of the morning minyan, as it is in many other Jewish and non Jewish pursuits, food is part of the formula to build community. There is a lovely breakfast available. A great deal of imagination is not required to work out what is served. But as in many other settings, when worshippers join in fellowship at a meal, it is invariably a way to promote ongoing discussion, sharing news, and building friendships.

With the help of our cantors and rabbis, the minyan is led by volunteers. All have experienced the special qualities that are evoked when coming to Temple on a regular basis for daily prayer. We who volunteer do so in order maintain and grow its impact on all participants. Like much else at Holy Blossom, activities driven by faith and commitment help to build resilience in the face of difficult moments in our lives.

**Morning Minyan is at 7.30 am weekdays; 9.00 am on Sunday and statutory holidays.
(with free breakfast)**

**Evening Minyan is at 6.00 pm on weekdays and statutory holidays.
No service on Sunday evenings.**



Women of the Wall

A Tipping Point

article by **Mark S. Anshan**
via templemail@holyblossom.org

Rosh Chodesh Sivan could well be the tipping point in the struggle to achieve religious pluralism in Israel. On May 10, 2013 Rosh Chodesh Sivan, the Women of the Wall (WOW) came together to pray at the Kotel as they do each month. Together with many other supporters of WOW, I (once again) had the privilege to be with them as they assembled for shacharit services. This time however, the situation was completely different from all other Rosh Chodesh services.

By the time we arrived at the Kotel plaza, thousands of Haredi, young and old, were assembling, at the direction of their rabbinic leadership, to protest and do what they could to prevent WOW members and supporters from praying. The WOW have always prayed in the women's section. This time they were prevented from doing so as the Haredi women arrived early to pack the section, leaving no room for others to enter the section. WOW assembled just behind the fence at the point where the men's and women's sections meet.

In the past WOW were subject to close scrutiny by the police, who were photographing them and watching closely for any infringement of (at that time) the regulation governing what women could and could not do in worship (i.e. not wearing tallit, tefillin or reading Torah) based on the meaning of "local custom."

In the past year many WOW members have been arrested for contravening the prohibitions then in force. Anat Hoffman, chair of WOW was arrested and held in jail for carrying a Torah and last month Lesley Sachs, director of WOW and others were arrested for wearing tallit. This time, as result of an important court ruling rendered by Judge Moshe Sobel of the Jerusalem District Court, the women were permitted to pray wearing tallit and tefillin. This time instead of watching closely and being ready to make arrests, the police and border police were out in full force to protect the women from the Haredi.

At the moment I arrived in the plaza, I had a hard time moving from the security entrance through the crowd of thousands to get close to where the women were about to begin their prayers. The police formed a human chain around the group to prevent anyone getting near them – they were protecting them from any potential physical violence. Soon after, the police erected barriers that physically separated the Haredi men and women from the rest of us. But the potential for physical violence remained as the men and boys continued to shout, blow whistles and throw objects (coffee, water, garbage) in a vain attempt to interrupt the service. I took photos and watched with interest the expressions on the faces of young Haredi students (male and female) who were standing there in silence as the older Haredi men engaged in shouting and disruptive behavior. I wondered if the younger students understood why they were brought to the Kotel.

Ironically, we – men and women – were praying together as WOW led the shacharit service. The Kotel plaza, a place for prayer and meditation and ceremonies where honour is conveyed on those serving in the defence of Israel and other



like occasions had been turned into a place of protest with the threat of violence. That too was an irony – women coming to pray were prevented from doing so by religious men who came to protest. Not only did they attempt to disrupt the women from praying but their conduct clearly interfered with those who were actually praying at the Kotel in both the men and women's sections.

Following the conclusion of the service, the women were escorted by the police out of the plaza area to buses that the police had arranged for to take the women safely away from the plaza. As they boarded the buses, they were met with violence by Haredi men waiting for them. Rocks were thrown at the buses creating a very dangerous situation that could have resulted in serious personal injury.

Anat Hoffman reminded us that “a poll conducted by the Israel Democracy Institute showed that, for the first time, a majority of Israelis support women's right to pray at the Kotel as they see fit.” While these are significant developments with the full force of jurisprudence in support of open and equal prayer, it

is disheartening to note that the new Diaspora and Religious Services Minister, Naftali Bennett from the Bayit haYehudi party is now planning to impose more regulations against women praying at the Wall.

The issue of prayer at the Western Wall is important on its own merits. But it also serves as the metaphor for the larger issue of religious pluralism in Israel – a Jewish society in which all forms of Jewish religious practice and custom should be recognized and respected. For liberal Jews the very essence of what Israel should be as a Jewish state is what holds our commitment and connection to the land and the state. WOW, led by Anat Hoffman and Lesley Sachs, is to be applauded for creating the tipping point that will change the religious environment in the State of Israel. Hopefully this will be resolved in short time and Israel will avoid the necessity of seeing a March on Jerusalem mounted to force the government to do that which it knows should be done.



Transition

Our Roadmap / Summary



Barry Campbell

Chair: Transition Steering Committee
transition@holyblossom.org

As we head into summer, I wanted to provide a brief summary overview of our recent activities, as well as a road map of Transition activities planned for the future:

Coming Together & Looking Forward Committee:

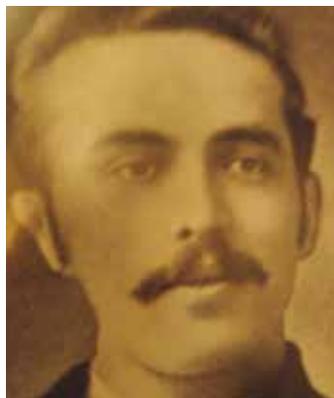
Congregational outreach and feedback: (until the end of June 2013)

- Feedback received from the Coming Together Committee parlour meetings and other activities conducted during Winter 2013 summarized and reviewed by the Transition Steering Committee – May 2013
- Coming Together Committee feedback presented to the Board with any appropriate recommendations – May 2013
- Looking Forward Committee chairs analyze Congregational Survey results and develop priorities to assist the Rabbinic Search Committee to draft the Rabbinic position description – May & June 2013
- Looking Forward volunteers conduct a congregational outreach campaign to gather additional information to assist the Rabbinic Search Committee to draft the Rabbinic position description – May & June 2013

Senior Rabbi Search:

The Recruitment Process (formally commencing July 2013 through to Fall 2014)

- Rabbinic Search Committee reaches out to other URJ congregations and Rabbis who have undertaken recent rabbinic searches to learn from their experience – April & May 2013
- Drafting of rabbinic position description following Looking Forward committee feedback and Congregational Survey review– June 2013
- Board reviews and approves the Rabbinic position description – June 2013
- Rabbinic position description posted through the URJ and internationally – July 2013
- Candidate sourcing process commences – Summer 2013
- Beginning of candidate interview process – Fall 2013
- Final candidate selection period – Spring 2014
- Negotiations for hiring of Senior Rabbi to ensue





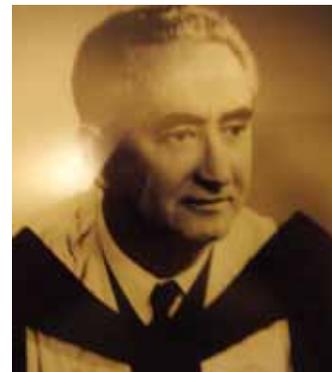
As you know, Holy Blossom Temple through its Transition Steering Committee and guided by the procedures recommended by URJ is in the process of engaging our congregants on our collective goals and desires for the person that will ultimately become our next Senior Rabbi. Many of you will have completed the congregational survey and given us some important feedback already, but the Looking Forward Committee is looking for even more information so that the Rabbinic Search Committee pinpoints the skills, character and personality that we feel we want in that important position.

The following two questions will help us build our collective understanding. **You will see these questions on posters and handouts around the Temple for you to respond through our suggestion box at the Ava Rd. entrance and they are posted on our website for your electronic responses at www.holyblossom.org/looking-forward. They will be made available to various groups for discussion purposes.** Our goal is to engage as many of us as possible over the next number of weeks so that our search matches the aspirations of us as a congregation.

1. In your own words, please describe the ideal characteristics of a Senior Rabbi that you would like to see leading Holy Blossom in the future. For example, what skills would she or he possess? What attributes would you consider to be most important? Where would you like to see him or her lead the congregation?
2. What words or phrases would you use to best describe the type of person the future Senior Rabbi should be? For example, tell us about the personality traits you would value most for this position.

We welcome your questions, comments and feedback

Please contact us at transition@holyblossom.org or leave a voice-mail message at 416.789.3291 ext.518





Welcome to Our Congregational Family

Welcome

We are delighted to welcome the following new members to Holy Blossom Temple:

- Hilary & David Buxbaum, Jaden, Alexa and Ella
- Erin Claman
- Jack & Bleema Climans

Mazal Tov

- Congratulations to **Melville Olsberg**, our Former Executive Director and a retired Justice of the Peace, on his attaining the designation "Professional Manager" from the Canadian Institute of Management in 2012 and on his recent achievement on passing the Examination of the Law Society of Upper Canada and becoming a Paralegal Practitioner. Melville will be practising Law in the areas of the Highway Traffic Act, Landlord & Tenant, Small Claims Court and Province of Ontario Acts.
- Feb. 13 **Anne Freeman** was presented the Queen Elizabeth 11 Diamond Jubilee Medal by Michael Colle MPP. This honour was granted to her for her long timework with B'Nai Brith. She is past president of Raoul Wallenberg Yorkdale Lodge, member of the Board of Governors of B'Nai Brith Canada, member of the Affordable Housing Network and member of the Medical Advisory Board of the B'Nai Brith Alzheimer's Home. In addition, Ms. Freeman is on the Executive Committee of Bikur Cholim at Holy Blossom. And Mizvahi for leading such a successful UJA Walk With Israel. This year we were proud to walk with them as we continue to stand with Israel.
- Mazal Tov to The Honourable **Judge Stephen E. Firestone** on his recent appointment to the Ontario Superior Court of Justice.
- Mazal Tov to **Carole Sterling** on becoming the Senior Vice Chair - World Union for Progressive Judaism

Births

- Lou & Shelly Dale, on the birth of a grandson, **Leo Victor Dale**. Proud parents are Ilana Miller & Joshua Dale. Other proud grandparents are Susie & Jerry Miller. Proud great grandparents are Shirley & Scarlat Albright; Gail & Manny Dombrofsky; Toby & Harry Miller and Rhea Weil.
- Miri & Jesse Davidson on the birth of a daughter, **Lily Grace Davidson** and sister to Ellie. Proud grandparents are Chaya Gurevicht and Ze'ev Belongoff and Terrie & Doug Davidson.
- Melvyn Iscove on the birth of a granddaughter, **Lielle Peled**. Proud parents are Rachel and Chagai Peled (Israel) and sister to Itai and Shalev. Other proud grandparents are Happy Iscove, Silvia & Shaul Polopodin. Proud great grandfather is Seymour Locketz.
- Ronit Ossip & Ben Fine on the birth of a baby girl, **Levi Sage Fine**, and sister to Harper. Proud grandparents are Helena & David Fine, Sandra & Jay Taradash and Elayne & Derek Ossip.
- Holly Goren Laskin & John Laskin, on the birth of a grandson, **Samuel Miles Gluck**. Proud parents are Lauren Laskin Gluck & David Gluck and brother to Romy. Other proud grandparents are Brenda & Sorin Gluck. Proud great grandmothers are Bernice Goren and Ellen Steinhart.
- Shauna & Richard Markowitz on the birth of a son, **Isaac Thomas Markowitz**. Proud grandparents are Julie & Eric Kirsh, Fay & David Markowitz and great grandparents Lila & Murray Kirsh.
- Sheila Smolkin, a granddaughter, **Robyn Isabel Santiago-Smolkin**. Proud parents are Ilana & Carlos Santiago-Smolkin. Other proud grandmother is Alicia Santiago.
- Sara Diament Zeldin & David Zeldin, on the birth of a daughter, **Ruby Blaire Zedon**. Proud grandparents are Marlene & Robert Zeldin and Renee & Joseph Diament. Proud great grandparents Norma Switzman; Noel Zeldin and Mary Leston.
- Freda Ariella & Arthur Muscovitch, on the birth of a granddaughter, **Chloe Simone Muscovitch**. Proud parents are Neely Davis & Noam Muscovitch and sister to Ella. Other proud grandparents are Ivy & Marc Davis.
- Idee & David Mendicino, on the birth of a daughter, **Oriana Haylin Davina Mendicino**. Proud grandparents are Evelyn & Philip Rayson and Esther & Alex Mendicino.

B'nei Mitzvah



■ June 1 2013/23 Sivan 5773
Isaac Kopstein, son of Simone Chambers & Jeffrey Kopstein



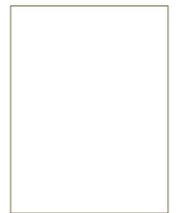
■ June 8 2013/30 Sivan 5773
Matthew Gelgoot, son of Roselyn Angelastro-Krantz & Jeffrey Gelgoot



■ June 8 2013/30 Sivan 5773
Emily Gelgoot, daughter of Roselyn Angelastro-Krantz & Jeffrey Gelgoot



■ June 15 2013/7 Tammuz 5773
Joseph Strauss, son of Ruth Hussman & Barry Strauss



■ July 1 2013/23 Tammuz 5773
– in Israel
Jacob Caplan, son of Leigh & David Caplan



■ August 10 2013/4 Elul 5773
Sasha Fuller, daughter of Stacey Johnson & James Fuller



■ August 22 2013/16 Elul
Hannah Gore, daughter of Ilana Zylberman & David Gore

Engagements & Weddings

- Gail & Barry Silver and Elaine & Mark Atlin, on the upcoming marriage of their children **Stacey Atlin & Joshua Silver**. Mazal Tov to Sandy & Gord Atlin and Myrtle Wise.



In Memoriam

- **Noreen Ambrose**, mother of Michelle Neinstein, Michael Ambrose, Marla Kroft and Ryna Ambrose, sister of Laurie Zon and Marsha Herman, daughter of Sara Krawczyk
- **Daisy Biderman**, mother of Howard Biderman and Marilyn Biderman, sister of Ruth Rosen and Goldie Burstein
- **Barbara Brenzel**
- **Sophie Casselman**, mother of Glenda Mindlin, Stephen Casselman, Bruce Casselman and Richard Casselman
- **Norma Fromer**, mother of Susan Persiko, Lorne Fromer and Nita Wexler, sister of Simmie Beker
- **Charlotte Fullerton**, mother of Mimi Brody, John Fullerton and Kate Irwin
- **Ida Goldberg**, wife of Louis Goldberg, mother of Jeffrey Goldberg, Howard Goldberg and Lawrence Goldberg
- **Mel Goodman**, husband of Yetta Goodman, father of Mark Goodman, Sheldon Goodman and David Goodman, brother of Rose Einstoss, Evelyn Freedland, Sam Goodman and Irving Goodman
- **Sadie Green**, mother of Maurice Green, Adele Schaverien and David Green
- **June Hacker**, mother of Karen Hacker, Linda Hacker, David hacker, Paul Hacker and Jenny Hacker, sister of Barbara Verman
- **Marvin Hollenberg**, father of Vicki Hollenberg, Kenneth Hollenberg and Bruce Hollenberg, brother of Marilyn Hollenberg
- **Edith Howard**, mother of Richard Howard and Henry Howard
- **Sally Jacobson**, wife of Ben Jacobson, mother of Iris Jacobson, Rose Jacobson, and Lynne Gilles
- **Henry Leader**, husband of Fela Leader, father of Rolland Leader and Arthur Leader
- **Joan Lepofsky**, mother of David Lepofsky and Cynthia Amsden
- **Magda Letai**, sister of Agnes Lantos, mother of Peter Letai
- **Beatrice Middlestadt**, mother of Gloria Leibel, and Marty Middlestadt
- **Sylvia Miller**, mother of Mark Miller and Brenda Richter, sister of Eva Woolf
- **Luciano Noriega**, husband of Teresa Peralta, father of Teresa Quiroz, Juanita Noriega and Beatriz Noriega
- **L. David Roebuck**, husband of Anne Hardcastle Roebuck, father of Adam Roebuck, Michael Roebuck, brother of Razelle Roebuck and Jerry Roebuck
- **Ben Saskin**, father of Alan Saskin, David Saskin, Paul Saskin and Ted Saskin
- **Alexander Shapiro**, son of Bill Shapiro & Cheryl Madeira, brother of Charlie.
- **Janice Starr**, wife of Norman Starr, mother of Andrew Starr, Lisa Starr and Michael Starr, sister of Barry Rosen
- **Marion Starr**, mother of Naomi Wittlin and Joseph Starr, sister of Jack Gorvoy
- **Ralph Summerfield**, husband of Elizabeth Summerfield, mother of Helen Summerfield and Robert Summerfield
- **Murray Swartz**, husband of Riva Swartz, father of David Swartz, Leonard Swartz and Deborah Saltzman, brother of Florence Hertzman, Evelyn Bayefsky and Tobie Lipson
- **Rose Wexler**, mother of Marlene Flicht and Allan Wexler
- **Florence Winberg**, wife of Milton Winberg, mother of Susan Winberg, Judy Winberg and Jonathan Winberg, sister of Ethel Sapera

We thank our generous donors

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Cantor Benjamin Z. Maissner, In Appreciation: Diane & Christopher Hassell; Avra Rosen & Mark Goodman

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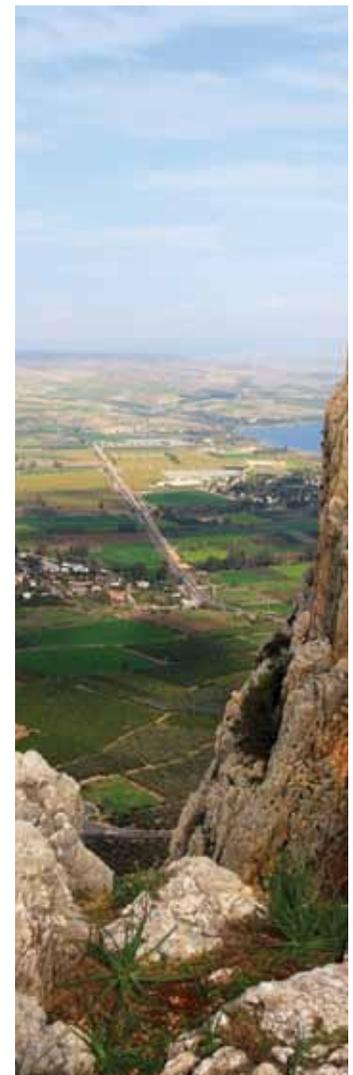
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Holy Blossom Temple

Life at Holy Blossom For all programs between June 15, - Aug. 15, 2013

Monday

Weekly	10:00 a.m.	Mondays @ the Temple
June 18 & 25	7:30 p.m.	Sisterhood Zumba Classes

Tuesday

June 18	11:00 a.m.	Advanced Hebrew Grammar, Rabbi Edward Goldfarb, final session
June 25	6:30 p.m.	Sisterhood AGM and installation. All welcome.

Wednesday

Weekly	9:30 a.m.	Torah Study – Talmud, Rabbi Teri Appleby
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Thursday

June 20	7:30 p.m.	Stratford Comes to Holy Blossom
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Friday

June 21	9:00; 10:00; 11:00 12:00	Little Blossoms (last class of this session)
June 21	5:30 p.m.	Tot Shabbat Service & Craft

Saturday

Weekly	9:00 a.m.	Torah Study, Rabbi Yael Splansky
July 6 & August 10	1:00 p.m.	Rosh Hodesh Beit Midrash, Marla Powers, facilitator

Sunday

Weekly	10:00 a.m.	Temple Singers, Cantor Maissner
June 24	9:00 a.m.	Sisterhood Treasures and Trash



Daily Services

Mon. to Fri.	7:30 a.m.	Shacharit
Mon. to Thur. at	6:00 p.m.	Mincha
Sun. at	9:00 a.m.	Shacharit

Shabbat Services

Fri.	6:00 p.m.	Kabbalat Shabbat Services
Sat.	10:30 a.m.	Shabbat Morning Service
Sat.	10:30 a.m.	Family Shabbat Service

Shabbat Fusion

June 28	6:30 p.m.
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