

# THE BAYIT הבית

Newsletter of Congregation Beth Tefilah, April 2016  
Nisan 5776

## Gates of Spring שערי אביב

### Our Mission

Congregation Beth Tefilah is a dynamic Orthodox Shul that serves the Jews of London, Ontario and area. We are an integral part of the London Jewish Community and participate fully in the ongoing life of Clal Yisrael. We are a home of prayer, a place of Torah learning, a community of chessed, and a cultural and social centre. We are an inclusive family that celebrates the traditional Jewish way of life together in a warm and non-judgmental atmosphere.

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### Passover: A personal Spark

#### Let My People Go

Did you know that everything in your possession was intended for you before the world was created? As G-d created each specific object (or the properties from which these objects would be made), He determined it's owner. Your couch, wallet, furniture and car were designed by G-d for you. He invested your personal spark in it so you could redeem it and, in the process, you redeem yourself too.

G-d asked Moses to instruct the Jews to borrow gold, silver and apparel from their Egyptian

neighbors before leaving Egypt. The Talmud tells us that the Jews were appalled. "Let's just grab our belongings and go, why waste time gathering gold; who cares for possessions at a time like this?"

Yet G-d insisted, because He had promised Abraham that his children would leave Egypt with great treasure and He didn't want Abraham to hold it against Him.<sup>1</sup> Of course this only deflects the question to Abraham. Why would Abraham want the Jews to suffer in Egypt for even one moment longer than necessary? Why would this loving father place treasure above freedom at a critical time like this?

The mystics explained that Jews were afraid that (they might not be redeemed) if they remained in Egypt for even one more moment. Jews in Egypt had sunk to unprecedented spiritual lows. They were at the very brink. One more moment and they would have slipped into a spiritual pit from which there could be no extraction. This only exacerbates our question. Why would Abraham want his children to risk everything for monetary treasure?

#### Personal Spark

This is where we return to the personal spark. The mystics taught that when G-d created the

world He embedded sparks of Divinity in it. When a Jew uses a physical object for holy purpose, the spark (within that object) is released from captivity. Jews descended to Egypt for a mystical reason. Egypt had some of the most deeply embedded sparks in the world and releasing them would be difficult. Jews spent more than two centuries there and risked their very spirituality to redeem those sparks. Before leaving, they endeavored to extract every last spark embedded there.

The items that the Jews carried with them are the very items in which these sparks were embedded. And, the mystics teach us, that each Jew walked out with the very item that he or she was meant to redeem. You see, these sparks can't be released by just any Jewish person who uses them for a mitzvah. These sparks are highly individualized and can only be released from captivity by the Jew assigned to it.

Each Jewish soul descends to the world with pre-assigned sparks to redeem. Since the beginning of time, these sparks sat patiently awaiting this soul's arrival. When we purchase a cup, a dish, a car or a bar of soap, it was intended to belong to us. We think we picked a random phone off the shelf or that the company sent us a

random pair of shoes that we bought online, but that is not the case. Each item that we own contains our personal sparks. Just as each Jew left Egypt with his personal spark, so do we receive the items that contain our personal sparks.

We can now understand why Abraham was concerned for the physical treasure that his children would haul out of Egypt. It wasn't the monetary value; it was the sparks. If they left Egypt without these sparks, their entire suffering and spiritual gamble would have been for naught. This was the purpose of it all. He would hardly want them to flee with their lives and then need to return for those items.

### **Purpose of Creation**

Yet we are left wondering. If the Jews had remained in Egypt for just one more moment, they would have sunk into a spiritual abyss from which there could be no return. Was it worthwhile to risk all that?

The answer is that redeeming a spark is not just for the sake of the spark, but for the sake of the soul. The soul descends from on high to spend seven to ten decades on earth. While it is here, it plays with fire. Surrounded by pitfalls and temptations, any pure soul can succumb and be sullied. Is it worthwhile?

The answer is yes because releasing these sparks fulfills the very purpose of the soul. Not just

the purpose of its descent to the world, but the purpose of its creation. G-d created the soul for one purpose – to redeem the personal sparks it would encounter in this life. He then created sparks that are perfectly suited to this. The soul suits the sparks and the sparks suit the soul.

Can you imagine making this entire journey, but then failing to redeem our personal sparks? Not only would the journey be a waste, its entire existence would be a waste. The soul has waited from the dawn of history to redeem these sparks and when the opportunity finally presents itself, it should avoid its meeting with destiny? Of course the soul would risk everything for the chance to fulfill its destiny. It was for this that it was created.

### **A Heavy Load**

This idea is reflected in an interesting contradiction. The Talmud posits that Jews did not want to take along these possessions because it would increase their load, yet at the Red Sea we learn that Jews collected even more booty than they confiscated on their way out of Egypt. If they were worried about the load, why did they increase it many-fold at the Red Sea?

The answer is that their real concern was their need for rapid mobility in case the Egyptians would attack. After the Egyptian army was drowned there was no further need for rapid mobility

and they did not mind weighing themselves down.<sup>2</sup>

The Spiritual parallel here is fascinating. So long as Egypt was present and Jews could be lured into their sinful ways, Jews were wary of remaining in Egypt for even one more moment. The load of lifting the sparks filled them with dread of risking their souls. Yet, once they took these items and fulfilled the purpose of their souls, the spiritual gamble of association with Egypt was no longer a factor. They were so strong that Egypt no longer posed a threat. Thus the load was not too heavy.<sup>3</sup>

### **A Long Journey**

You might wonder why some items come and go from your possession. The answer is that a single item can have multiple sparks. You need to own it for the time that it takes for you to redeem your personal spark, but when you complete your task, G-d arranges for the item's transfer to the person responsible for redeeming the next spark in the item. Sometimes it comes to the next person directly and sometimes it travels a circuitous route, but one thing is certain. It always goes where it is meant to go.

### **Footnotes**

- 1 Babylonian Talmud Brachos 9a.
- 2 Iyun Yaakov Ibid.
- 3 See likutei Sichos v. p. 823.

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*The following is a brief synopsis of the laws pertaining to the preparation for the Pesach holiday. This article is meant as a cursory overview only, for more detailed information please contact the rabbi.*

## **Cleaning for Pesach**

The Torah tells us that we may not possess Chametz during Pesach no matter on whose property it is stored. Neither may we store Chametz on behalf of others on our property. Our sages instituted the obligation of Bedikas Chametz, search for Chametz, on the evening of the fourteenth of Nissan, the eve of Erev Pesach.

Since we are also responsible for disposing of Chametz that belongs to us, but is not in our home, we should take careful inventory of our Chametz possessions no matter the location. An effort should be made to contact someone who can dispose of the Chametz on your behalf or at least sell or gift it to a non-Jew so that it no longer belongs to you during Pesach.

To lighten the load that is sure to fall upon the shoulders of the searchers on the day before Pesach, it is customary to clean the house of Chametz thoroughly several weeks before Pesach.

Many people like to clean all the nooks and crannies in preparation for Pesach. There are two reasons for this (a) one can never know where a piece of Chametz may lie

hidden and (b) it is an opportunity to beautify the home in honour of the holiday.

Nevertheless, from a purely obligatory point of view, one is only required to clean the rooms in which Chametz is occasionally present. For example the kitchen and dining area, cabinets, pantry, hallways, play rooms, bedrooms, etc. Note that even if one has a no food rule in certain areas of the home we can not be certain that food was not brought into those rooms throughout the year if young children live with us at home.

Unfurnished basements and attics that are used for storage purposes only and are not used on a regular basis may be considered Chametz free. One should also clean pockets, especially those of children. Books should be cleaned if they are left on the table together with food.

However, Chametz under or behind heavy furniture that does not move easily is considered inaccessible and can be dismissed.

Though the biblical prohibition pertains only to Chametz which has the volume of an olive, our sages mandated that we remove even little crumbs. This is because it is difficult to measure the precise size of a crumb. In the words of the Shulchan Aruch, the children of Israel are holy and undertook additional stringencies to clean walls, chairs and tables to ensure that even a crumb of Chametz is not present in the home during Pesach.

It is not possible to guard against every possible crumb in the home. It is our obligation to do our best and to rely on the fact that we abandon and nullify in our hearts all remaining Chametz that is unknown to us.

## **Kashering the kitchen**

Many families have a separate set of pots and cutlery for Pesach. However, should you need to Kasher your pots for Pesach, the Shul kitchen will be open on the afternoon of **Sunday, April 17, from 1:15 – 3:15 pm** for this purpose. Rabbi Gurkow will be on hand to facilitate the kashering and help with any questions that arise. Year-round appliances that cannot be brought to the Shul for Kashering such as sinks, ovens, stoves and microwaves can be made kosher for Pesach. This procedure is rather complicated and a competent Rabbi must be consulted.

## **Sale of Chametz**

Items that one does not wish to clean or dispose of may be sold to a non-Jew for the duration of Pesach.

These items should be stored in separate closets or rooms that are locked or at least taped shut for the duration of Pesach. These closets or rooms are "leased" to the non-Jew at the time of sale. It is also possible to sell the Chametz of an entire building such as an office building that will not be used for Pesach or a home

if the family will be away for the entire holiday.

Since there are many legal intricacies regarding the laws of this sale, one should entrust a competent rabbi with its execution. The rabbi acts as your agent both to sell the Chametz before Pesach and to buy it back after Pesach.

Once sold, one may not make use of these items since they don't belong to us. However, if you require occasional access to these areas during Pesach for non chametz related purposes, you may enter. An assumption can be made that the rabbi did not sell the Chametz before the deadline and that he has repurchased the Chametz about thirty minutes after Yom Tov.

Please look for the sale of Chametz form as an insert in this newsletter and send it in by **Thursday, April 21.**

### **Kosher for Pesach foods**

All food items used in the home during Pesach must be Kosher for Pesach. There are many items that we do not usually associate with Chametz but that contain starch or other manner of Chametz. It is important to look for the Kosher for Pesach sign on the products that we purchase during this time.

There are also many products that are not listed as Kosher for Pesach but have particular brands that are in fact kosher for Pesach. The list includes hand soap, dish and

laundry detergent, plastic plates and cutlery, paper towels, etc. Consult the Rabbi for a list of these kosher items. The Pesach COR magazine available at the Shul carries a list of Kosher for Pesach items.

### **Shabbat Hagadol**

After Minchah on the Shabbos before Pesach a portion of the Haggadah is recited.

### **Bedikat Chametz**

The mitzvah of searching for Chametz begins on the evening of the fourteenth of Nissan, **Thursday night, April 21, 9:00 PM.** Please note that all evening halachic times are later than usual this year because Pesach falls later than usual in the secular calendar. This is because this year is a Jewish leap year.

The search for Chametz begins with chanting the appropriate blessing, found in the Siddur. The search should begin immediately upon the conclusion of the blessing. One should avoid unnecessary interruptions throughout the course of the search.

It is important to search for Chametz in all the places described above in the section for cleaning Chametz, especially the corners and carpet lines where Chametz is often left unnoticed.

At the conclusion of the search, we place all the Chametz that has been found into a bag and place

the bag out of reach of small children and pets. The "Kol Chamira" declaration, found in the Siddur, is recited immediately following the search for Chametz.

The obligation to search, for Chametz begins at nightfall. It is important to refrain from engaging in preoccupying activities for the last thirty minutes before nightfall for the concern that we may forget to perform the Mitzvah.

### **Disposal of Chametz**

The prohibition against harboring and eating Chametz begins at midday of Erev Pesach, **Friday, April 22.** For precautionary purposes our sages ordained that we refrain from eating Chametz roughly two hours before midday (this year at **10:42 AM**) and that we dispose of Chametz roughly one hour before midday (this year at **12:03 PM**).

These hours are determined in the following manner. The total number of daylight minutes in a given day are divided into twelve equal segments with the resulting number comprising the length of each hour. In this way each day of the year is divided into twelve daylight segments.

Disposal of Chametz is traditionally done by fire. The second "Kol Chamira" declaration is recited during the disposal of the Chametz. It is important to understand the meaning of this declaration. If one doesn't understand the Aramaic text one

should recite it in English. It is also important to chant the second “Kol Chamira”. One who chants the first one has not nullified all the Chametz in the home. The first one is the one we chant the night before, after searching for Chametz, the second one is the one we chant while we dispose of the Chametz. These declarations are clearly marked in the Siddur. The “Kol Chamira” declaration must be made before the deadline. One who intends to gift Chametz to a Non-Jewish neighbor or friend must also do so before the deadline.

### **Fast of the First Born**

It is a tradition for all firstborn males beyond the age of bar Mitzvah to fast on the day before Pesach to commemorate the miracle of being passed over during the plague of the firstborn. (Fathers fast for firstborn children under the age of Bar mitzvah.) Since Erev Pesach is a festive day, it is customary to avoid fasting on this day through participating in a meal associated with a Mitzvah such as a Bris or a Siyum (conclusion of study) of a tractate of Talmud. Having broken the fast for the purpose of this meal we may now continue the day without fasting.

A modest Siyum breakfast will be offered at the Shul on Erev Pesach, Friday morning, **April 22**. The breakfast will follow Shacharit, which will begin at **7:00 AM**.

### **Chametz Found During Pesach**

If Chametz is found in the home during Pesach, the following procedure is followed. If it is during the week, care should be taken to burn it immediately. If the Chametz is in liquid form it is sufficient to flush it down the toilet.

Chametz during Chag or Shabbat is Muktzah (forbidden to handle). Chametz that has been found during Chag or Shabbat must be immediately covered with a large pot and then burned or flushed immediately after the conclusion of Chag or Shabbat.

This is where the importance of reciting the Kol Chamirah prayer (mentioned earlier) comes in. If the Kol Chamirah prayer was recited on Erev Pesach, the finder of Chametz is not in violation of a biblical prohibition because the Chametz has already been nullified. It is still a rabbinical imperative to dispose of the Chametz preferably through fire as soon as it is permissible to do so. It is not sufficient to give the Chametz away; it must be destroyed.

If someone unknowingly offers you a gift of Chametz during Pesach it is important to state openly that you cannot accept it. Ask this person to remove it from your home and if this person is Jewish explain about Chametz and suggest that he/she consider destroying it in the prescribed manner. Similarly, if someone enters your home with Chametz in

hand during Pesach, it is suggested that you ask them to leave the Chametz out of your home. If this is uncomfortable, it is permissible to allow the Chametz in the home, but we must make certain that all of the Chametz is removed from the home upon their departure.

### **YakNaHaZ**

Since the first day of Pesach falls on Shabbos this year it is important to remember to incorporate a Havdalah for Shabbos into the Amidah and Kiddush of the second night. These inserts are clearly marked in the Siddur. The merging of Kiddush and Havdalah can be complicated. Follow the order indicated in the Siddur. It is called YakNaHaZ, an acronym for Yayin, Ner, Kiddush, Havdalah and Zman.

First we chant Hagafen over the wine. Then the bracha over the fire. We do not kindle a Havdalah candle tonight. We simply gaze upon the Yom Tov candles. Then we chant the Kiddush, then the Havdalah and finally the Shehechyanu, described as Zman in the acronym for its ending, Bazman HazeH. Note that the Havdalah blessing is longer than usual and might seem a little complicated.

### **Eruv Tavshilin**

Preparing the Eruv Tavshilin allows one to cook, wash and prepare on Friday for Shabbat even when Chag falls on Friday.

The Eruv must be set aside on Thursday, **April 28**, Erev Yom Tov and requires one cooked food and one baked food (A Matzah can suffice). Instruction on precisely how to perform the Eruv ritual can be found in the Siddur. The Eruv foods must be set aside to be eaten on Shabbat, preferably at the third meal.

This year the Eruv is only required for the second part of Chag since the first part of Chag begins on Shabbat, when cooking is forbidden even with an Eruv. The second part of Chag begins on Thursday night, which is why we set aside the Eruv.

### **Shmurah Matzah**

The Shumrah Matzah will be available for purchase from Rabbi Gurkow. The price this year is \$28 per pound. There are roughly six matzahs per pound. The price is significantly higher than last year because of the disparity in the Canadian and US dollars.

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### **What's Happening at Beth Tefilah**

Purim was an exciting time at Beth Tefilah. With nearly a hundred people filling the Shul on the first night for live music, a masquerade contest, megilah reading and refreshments, there was a festive spirit in the air. Once again we thank the wonderful members of the Klezmer band for the cheerful

music that provided a joyous atmosphere of song.

The next night was as original as it was fun. The Purim dinner this year came with a theme from Down Under. A large Australian flag greeted the seventy-five participants that joined us for dinner. A true Aussie menu highlighted by sausages, Pavlova and Australian beer, along with a rowdy drum circle for the children and a Purim themed Waltzing Matilda written especially for the occasion. It was a memorable evening – that is for those that remember...

Just before Purim, we concluded the Jewish Course Of Why - our JLI winter semester. We tackled fifty questions about Judaism that people always wonder about and often forget to ask. Why does the Torah condone slavery, why is the name of Moses omitted from the Haggadah, why is there so much antisemitism and why don't Jews proselytize, were some of the questions with which we grappled.

Looking forward to after Pesach, we have several events to announce for all ages and levels of interest. The Spring JLI Semester, **Strength and Struggle**, begins on May 17 and runs on six consecutive Tuesday nights. This will be a foray into our biblical history with an eye toward learning ageless lessons that enhance our family and social life. We will delve into the story of Yiftach and discover how often our perspective of reality is

skewed. We will explore the story of David with an eye toward learning when and how to give those, who betray us, a second chance. We will delve into the story of Ruth and learn that selflessness is the secret to success.

On Friday May 13, Beth Tefilah will hold a communal Shabbat Dinner. We were unable to hold our Shabbat dinner in the Fall due to insufficient registration so please register early for this event to ensure that we can hold it. We will begin with services at 6:45 PM, followed by a delicious dinner, lovely camaraderie and a special program for children. While the children enjoy their program, Rabbi Lazer will offer a lecture on the subject of marriage titled, Just Who is the Better half? Harmony and Respect in a Loving Relationship.

The last two Chai Five events of the year will be held respectively on Monday May 9 and Monday June 6. Chai Five – Kids in the Kitchen is a popular program for children ages 5 – 11. Children learn how to make a special dish for the Shabbat table and hear a fascinating story that they can later share at their Shabbat table. By the time the year concludes, the children will have learned to make an entire Shabbat meal. It is held at Beth Tefilah once a month on Monday afternoon from 4:00 – 5:30 PM. Admission is \$10 for non members and \$8.00 for members.

Shavuot this year falls on Sunday and Monday, June 12 and 13. As usual we will have an all night learning event beginning early Sunday morning at 12:30 AM and concluding at 3:30 AM. This will be followed on Sunday mid morning by **Sundae on Sunday** – our annual **Shavuot Ice Cream Party**. Everyone is invited to join us for services beginning at 9:30 AM. The children’s program with games and songs will begin at 10:30 AM. The children will join us on the Bimah for the chanting of the Ten Commandments and then return to the Children’s room for an Ice Cream Party. Those adults that don’t join the party . . . will remain in Shul for the remainder of the service. The entire congregation is then invited to a festive dairy lunch.

This will conclude our programming for the year 5776 and we wish everyone a lovely and productive summer.

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**Our Lives**

**Congratulations – Mazal Tov:**

Mazal Tov Rabbi Tzvi and Linda Berman on their newest granddaughter, Rivkah Leah, daughter of Yisroel and Chava Shlessler and sister to Chana Ita. Rivka was born on the 22nd of Tevet, 5776 (Jan. 3/16).

**Condolences:**

Marnie Richmond and Jesse on the loss of father/grandfather, Aaron Richmond. The funeral was held on Monday, November 30, 2016.

Legia (Leah) Lasman, and her family, who lost her father on Wednesday, 8, Adar I, February 17, 2016.

Borris and Genady Svershinsky, along with their wives and children, on the loss of their mother Bella on Shabbat 11 Adar 1, 20 February, 2016.

Jack and Jean Classic on the loss of their sister-in-law, Sylvia (Shisra) Classic, beloved wife of the late Max Classic and mother to Sherry and David Classic, on Wednesday, 15 Adar A, February 24, 2016.

**Unveiling:**

The unveiling for Norman Sherman took place on Sunday, October 18, 2015 at Or Shalom Cemetery.

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**Friends of Congregation Beth Tefilah**

We appreciate the support given to us by our Friends. A minimum donation of \$18.00 per year will

put you on our Friends list. This donation is used to help offset the cost of compiling and mailing this newsletter as well as other programs undertaken by the Shul. All donations are eligible for tax receipts. Call the Shul office at 519-433-7081 if you need more information.

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**Building Maintenance Fund**

In the letter mailed out February 10, 2016 it was mentioned that the Board had approved to request from each member family a \$100 contribution to the Building Maintenance Fund in February, 2016 to cover the increasing expenses on the Rabbi’s House, the rental house and the synagogue. In order for our Synagogue to continue to maintain the same level of programming, we must have solid buildings!

If you haven't already done so, please send in your contribution to the Building Maintenance Fund as soon as possible.

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## **DONATIONS – August 15, 2015– March 31, 2016**

### **Yahrzeit and Yizkor:**

- Sandy Levin, general donation to Yizkor.
- Avraham and Pearl Santopinto, in honour of the Yahrzeit for Pearl's father, Bertold Sklenar.
- Anatoly and Nella Sverzhinsky, in honour of the Yahrzeits for Anatoly's father, Shimon Sverzhinsky, and Nella's father, Effim Rubinchik.
- Rabbi Tzvi and Linda Berman, in memory of Linda's father, Bert Foudin.
- Lisa Klinger, in honour of the Yahrzeit of her father-in-law, Aurel Klinger.
- Gerald and Janet Fridman, in honour of the Yahrzeit of Janet's sister, Susan Mass.

### **Kiddush and Seuda:**

- Contributors to the Potluck Kiddush September 19, 2015, were the Berman, Gurkow, Klinger, Richards, Sharon Richman, Mazer, Caplan and Fridman families.
- Avraham and Pearl Santopinto, Kiddush on October 17, 2016 in honour of the Yahrzeit for Pearl's mother, Frances Sklenar.
- Goose Family, Kiddush on November 14, 2016 in honour of Mr. Jerry Goose OBM, a founding and long-time member of Beth Tefilah for the renovations of the lobby.
- LCHDS Kiddush contributors to the November 21, 2015, were the Frydman, Gurkow, Goldberg-Vanlerberghe, Lasman, Mazer, Shapiro and the Bottner families.
- Jack and Michelle Bottner, Kiddush on November 21, 2015, to celebrate the birthdays of their children, Aaron, Daniel and Leah.
- George and Miriam Lazarovits, Kiddush on December 12, 2015, in honour of the yahrzeit for Miriam's father, Shmuel ben Moishe (Sam Greenbaum), and her mother, Nichala Greenbaum bat Elimelech.
- Contributors to the Potluck Kiddush on December 19, 2015, were the Gurkow, Levin, Berman, Richmond and Gordon families.
- Maish and Maxine Levin, Kiddush on February 13, 2016, to celebrate Maish's birthday and in memory of the yahrzeit for Maish's mother, Sheila Bunty.
- Chabad of Waterloo Kiddush on February 20, 2016, in appreciation for Beth Tefilah's loan to them of a Sefer Torah.
- Rabbi Tzvi and Linda Berman, Kiddush on February 27, 2016, in thanks to Hashem for their daughter, Bracha Necham, kept safe during a terrorist attack and in honour of their newest granddaughter, Rivkah Leah.
- Sharon Richman, Kiddush on February 27, 2016, honouring the Yahrzeits of her parents, Percy Cwitco (Pinchus ben Gershon) and Myrle Cwitco (Mirel bat hersh Yankel).
- Jack and Michelle, a general donation to Kiddush.
- William and Rachelle Frydman, a general donation to November 25, 2015 Kiddush.
- Gerald and Janet Fridman, a general donation to Kiddush.
- Derek and Naomi Mazer, general donation to Kiddush.

**High Holiday Honors:**

- Fabian and Janice Gorodzinsky
- George and Miriam Lazarovits
- David McLean
- Ligia Lasman
- Avraham and Pearl Santopinto
- Jim and Stephanie McLean
- Jacob and Leslie Peretz
- Jack and Michelle Bottner
- Brian and Stacey Ublansky
- Monty and Roslyn Caplan
- Derek and Naomi Mazer
- John and Kayla Molnar
- Manny and Hazel Friedman
- Phil and Judy Weinstein
- Jeremy Benderoff
- Maish and Maxine Levin
- Jeffrey and Lisa Flesher
- William and Rachelle Frydman
- Isaac and Jessica Shapiro
- Lorne and Marjorie Gula
- Stephen and Sondy Taran
- Danny Bell and Elly Freund-Bell
- Jerry and Susan Ublansky

**General Donations:**

- Irwin and Sabina Finestone
- Leonard Litman
- Nathan Schiff
- Bernie and Bev Zaifman
- Lisa Klinger
- John and Kayla Molnar
- Marvin and Hannah Sherebrin
- Jack and Jean Classic
- Tamara Volokhov
- Danny Bell and Elly Freund-Bell
- Avraham and Pearl Santopinto
- Sydney and Sharon Newman
- Letty Stork
- Jim and Stephanie McLean
- Edward Medzon
- Adela Gorodzinsky
- Chana Richards
- D'vorah Elias
- Jeff and Lisa Flesher
- Genady and Svetlana Sverginsky
- Boris and Jane Sverzhinsky
- Anatoly and Nella Sverzhinsky
- Michael and Adalia Schweitzer
- Michael and Barbara Lefcoe
- Devorah Gordon
- George and Miriam Lazarovits
- Phil and Judy Weinstein
- Shahnaz Keypour
- Fannie, Martin, and Steve (Garrison) Goose
- Leonid and Tatiana Lachterman
- Westdale Optical Boutique (J. McLean)
- Sam and Mina Sussman
- Harvey and Jessie Goldberg
- Shmuel and Nava Pundaky
- Sandy Levin
- Manny and Hazel Friedman
- Jack and Michelle Bottner
- Moshe and Joan Yatziv
- Maish and Maxine Levin
- Brian and Stacey Ublansky
- Isaac and Jessica Shapiro
- Octavian and Maria Tetelbaum
- Gerald and Janet Fridman
- Lorne and Marjorie Gula
- Gertrude Luxenburg
- Mary Adams
- Monty and Roslyn Caplan
- William and Rachelle Frydman
- Judy Palansky
- Jacob and Leslie Peretz

- George Iszakovits
- Isaac and Raisa Rubinchik
- Fabian and Janice Gorodzinsky
- Rhoda Kulman
- Tracey Kaiman
- Debi Medzon
- Alon and Efrat Gurman
- Carl Ehrman
- Rabbi Tzvi and Linda Berman
- Rabbi Gurkow and Basie Gurkow
- Orly Tennant
- Stephen and Sindy Taran
- Robert and Beverly Anderson
- Effim and Esfir Korobko
- Patricia Lawrence
- Katz Family Foundation
- Sheilah Rose
- Harold and Fredelle Frief
- Jason Goldberg
- Sharon Richman
- Ligia Lasman
- Shalom and Nicki Ishai
- Stephen Antony
- Ruth Antony
- Donna Stoppard
- Jack and Becky Malkin
- A. Kaplansky
- Tracy Shuster
- M. Silverman
- Nitzan Holzberg and Illanit Ben-Nachum

If we have inadvertently omitted anyone who donated between August 15, 2015, and March 31, 2016, please call the office at 519-433-7081. We will be happy to include you in our next newsletter.