



KOL CHEVRA

THE VOICE OF CONGREGATION CHEVRA THILIM

April/May 2011 Nissan/Iyar 5771

RABBI'S MESSAGE



"It's all about the children... They are the future... Jewish education is of paramount importance... yadda yadda..." Those of us who actually stay awake during the rabbi's sermon each week know to expect to hear this at a minimum of three times a year. We bear with the repetitiveness only because we recognize the importance of the

message and its inherent truth.

On Passover, however, there is no need to tune in to the rabbi's sermon to hear this message loudly and clearly. The highlight of Passover, the seder, revolves around the children. The entire Haggadah is a response to the questions asked by the children. And the Haggadah is quite specific about the message we are to give our children, providing tailor-made responses for four different types of children. In fact, despite the importance of education, and though we certainly make a point of gathering the children for the menorah lighting, and Purim just wouldn't be the same without the masquerading children, only Passover requires the participation of the youth, and actually makes them the featured center of attention.

While the importance of transmitting the message of Passover to our children is self-understood, why is Passover's message deemed more important for the children than the messages carried by other festivals? Torah, joy, unity, repentance — some of the major themes of the other holidays — are they any less vital for the future of our nation?

Perhaps one of the reasons for this extra attention is because while we are intended to teach our children a certain message on every holiday, on Passover we are supposed to take a message from our children. And perhaps this is because we are trying to reenact the Exodus, a time which symbolized our nation's youth. "So _____ said _____ the L-rd: I remember to you the loving-kindness of your youth, the

love of your nuptials, your following Me [out of Egypt] into the desert."

Adults may have a monopoly on maturity, experience and wisdom, but in the realm of truth they have much to learn from the young. Because adults lead such complex lives, their decisions are inevitably colored by many factors: how will this affect my career, my family, my vacation plans or social status? Youth on the other hand naturally seek truth, and when they find it — or when they think they found it — they will leave all behind and follow their inner compass. There's nothing binding them to any one particular course, so they are ready at the drop of a hat to change course.

On Passover, the Jews exhibited a youthful disposition. They were willing to leave behind their previous lifestyle, homeland and habits, to chase the truth in a barren desert.

In our personal lives we, too, seek liberation. We wish to experience true freedom, to escape the many bonds of habit and nature which limit us. The lesson we learn from Passover is that to experience liberation we must reconnect with our inner child. As long as we refuse to make the big leap, to completely disengage from our past, we will never be truly free.

This is especially true with regard to our pursuit of spirituality. Leading a truly spiritual life demands the courage to make a complete reversal — to follow G-d "into the desert," leaving behind a lifestyle that we may have been comfortable (but not happy) with, and jumping into G-d's embrace through complete dedication to His Torah and Mitzvot.

It's great to be an adult with maturity, wisdom and experience. But it's only worth it if these qualities assist us — instead of impeding us — in our quest for freedom.

As our shul makes this great leap, by forging forward with our building campaign, and increasing our programming within our community, we must reconnect with our inner identity and continue to create worthy of G-d's presence and a community where our people can dwell together. Be a part of this all at Chevra.

Chag Sameach and Happy Passover

Rabbi Shlomo Zarchi and family

LETTER FROM THE PRESIDENT

Dear congregants,

As the new Shul President, I want to take a moment to thank

everyone. To thank each and every one of you for helping to step up and make our synagogue a better place, a better building, a better experience and a better community. We just had an extraordinary effort from a huge volunteer staff to pull off one of the most successful Purim Events in the Shuls' recent history. This was a group effort and we all came through.

With Purim now behind us, Passover is rapidly approaching. As RENEWAL is the theme of spring, we at Chevra are also embracing this theme.

With ongoing efforts to spark community interests, we have instituted a Community Joyous Kabbalat Shabbat and Family Dinner Program. The first two were wildly successful. Much thanks to all of you – and the community. The secret here is to always invite a new friend or family to come and participate, to learn what we are all about, to see our growth, our changes and our family, our Chevra. We are a warm and inviting place, a welcoming and fun place to be. We are planning on a future teen youth program and youth group, tot programs and ongoing adult programs. Please keep your eyes open for up and coming event and programs coming soon.



Chalah board presented to Dr. Philippa Newfield

and looking forward to her many more years helping us grow and accomplish our vision. She may no longer be the President, but she is still a very strong leader in our community, and we are lucky to have her be a part of Chevra.

We welcome the new Board with a RENEWAL of energy and enthusiasm. We are striving to make positive changes across the board, making Chevra a more current place that people want to be a part of by implementing updated committees, a RENEWED enthusiasm for programming and volunteer and community participation, a RENEWAL of Membership and overall community and sharing, and finally a building RENEWAL with plans to break ground on phase one of construction here at the Shul shortly after Passover.

To begin, we welcome the new board of directors, giving much praise and thanks to Dr. Philippa Newfield, for her extraordinary efforts to go above and beyond for so long and providing us with guidance and commitment. We had a wonderful Kiddush to honor and thank Dr. Newfield for her commitment and efforts,

The building permit process has been delayed by the City and we are hoping to get the final piece to our building permit within the next 3-4 weeks.

There have been years of efforts and processes that we have had to endure, and we will soon see this dream become a reality with the guidance of our wonderful architect Geddes Ulinskas and the devotion of the building committee.

The selection process for the General Contractor is also nearing its end and we hope to have this portion wrapped up by mid April 2011 and beginning construction as early as May 2011. We will continue to keep you updated, particularly once the project begins.

We are equally excited that we are utilizing the Chevra website more effectively. Please look at this website for the up to date calendar, posted events, and up to date information on the Building process.

Part of our spiritual RENEWAL is the addition of the Chevra Boys choir, on Shabbat and Holiday Mornings where the next generation of Chevra are learning to participate in the customs and traditions of the synagogue. I must say it is a pleasure to see this happen and it fills me with joy every time I see them participate. Yasher Koach to all who help and participate in this – we are extremely proud of each and every one of you. We thank Michael Samson for his leadership in helping put this together and maintaining this on a weekly basis.

Sunday morning we have a community Religious School lead and taught by Rabbi Shlomo Zarchi, Rebbitzin Chani Zarchi and Morah Jessica Breiter. We are seeing this grow faster than we anticipate and again this RENEWAL of energy brings a special light to our community. The religious school is open to the entire Jewish community and I encourage you to bring new kids and families along to help this program grow and be strengthened.

I encourage all of you to RENEW your involvement with Chevra, and help in any way you can. Encourage others that were once a part of this family community to try us again, to see and be a part of the changes and be involved in our future. This is a wonderful community and we are proud to have you all share and be a part of it. I am looking forward to everyone helping to make this a strong and vibrant place to be involved in. We are where community meets friends and family.

Chag Sameach and Happy Passover

David Kimel

On Behalf of the Board of Directors

RELIGIOUS SCHOOL AT CHEVRA



Our religious school has had a great year this year. Currently we have three classes with the older girls being taught by Chani Zarchi, the boys 9-13 year olds taught by Rabbi Zarchi and the youngest group taught by Jessica Breiter. We have almost thirty children in our program Please feel free to inquire about Religious School as well as refer a friend. All referrals will be rewarded with free ipod shuffle to thank you for your referral. Schedule: Sundays, 10:00 – 11:30am. For more information please call Chani Zarchi at 415.752.2866



DOWNTOWN LUNCH AND LEARN

Chevra Jewish Business Network (CJBN)

Our downtown lunch and learn has gotten off to a great start this year. Meeting at the law offices of Joel Siegal every third Monday of the month from noon-1pm, the class begins with quick intros from all participants and then continues with a class from Rabbi Zarchi. The class is growing each month. Please join us as well as bring a friend.

NEXT CLASS

Monday, April 11 at noon
703 Market, 3rd floor

RSVP

CJBN@sfskul.org



*Bringing Torah teaching
to your downtown work
environment*



FUNDRAISING INITIATIVE COMMITTEE

This year we were fortunate to have been chosen by the Jewish Federation of San Francisco to receive guidance in the way of a federation consultant to assist us in fundraising for our synagogue.

Our committee is chaired by Ruvim Braude and consists of Susan Blank, David Kimel, Arthur Milrod, Maureen Samson and Chani and Rabbi Zarchi. We have been focusing on the mission and strategy plan for our synagogue. Just as we are working on improving our physical building, we are very much focused on improving the infrastructure of our synagogue as well as increasing the number and quality of programs. If you would like to get involved, please contact the synagogue president at davidk@sfskul.org.



PURIM AT CHEVRA WAS AMAZING

Wow, what a great event we had. Over 20 volunteers banded together to produce, cater, create and staff a wonderful Purim event and Mishloach Manot fundraiser at Chevra this Purim. With baseball being this year's theme, we designed our own baseball cards, created baseball centerpieces, custom made hats, water bottles, and coolers and got into the ballpark spirit. From AndyZ the great kids entertainer, moon bounce, teen room, fabulous ballpark food, and most importantly, great friends, Purim was a huge success.



Thanks to the following people for all their great help!

Susan Blank for coordinating all the food and doing all the shopping! The food was amazing and so well coordinated!

Jodi & David Kimel – Thank you for all the help, shopping, shlepping, cooking, setting up, recycling all bottles from party! Thanks for the fries and bread!!

Aleksandra and Rob Fliegler and Rachel for all the unbelievable decorations and the sound system! The room looked amazing, the decorations were beautiful!



Rona & Yehuda Ben Israel – cooking, serving, crowd control

Maureen and Michael Samson – front desk, setting up, organizing, and more

Phillip Gordon and Philippa Newfield - shopping, shopping, shopping!

Susan Wallis – getting prizes and gift cards donated

Talia Abrams, Shira Ozarchuk, Ben Shapiro, Leonid & Yelena Koyfman, Oxana, Loren & Keren Gigi, Susan Wallis – Shalach Manos packaging – they were beautiful

Lara-Miya Milrod – Shalach Manos delivery

Misha Braude for providing the flat screens for our teen room!



Mikalya Kimel, Rachel Rubenstein, Beata Vayngortin, Katie Koyfman - awesome teen room

Thank you all!

It could not have been done without your efforts

A special thank you to the following stores for their generous donations to help make Purim such a great success at Chevra:

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CHEVRA MINYAN TIMES

Sunday 8:30 am
Monday 8:00 am
Thursday 8:00 am
Friday 6:30 pm
Shabbat 9:30 am

2011 Guide to Passover

HOW TO SEARCH FOR CHOMETZ

On the eve before Pesach, Sunday, April 17, 2011, make a formal search of the home for chometz while holding a lit candle. It is customary to distribute ten small, individually wrapped pieces of chometz throughout the home before the search.

THE BLESSING

Recite the following blessing before the search:

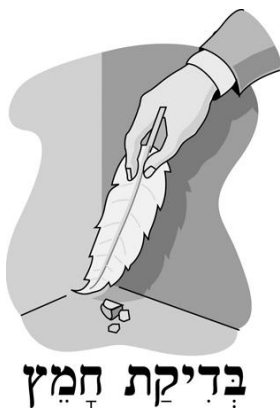
*Bo-ruch A-toh A-do-nai E-lo-hei-nu Me-lech Ha-
o-lam A-sher Ki-de-sha-nu Be-mitz-vo-sav
Vi-tzi-va-nu Al Be-or Cha-maetz.*

[Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us by His commandments, and has commanded us to remove the leaven.]

See Haggaddah for additional blessings to be said after search.

THE SEARCH

Afterwards, hold the lit candle and search for chometz in every room, as well as any other area of the home that may have chometz, such as the basement, attic, car or garage. Then take all the chometz that was found in the search, cover it securely and place it in a conspicuous spot, to be burned in the morning. Food intended to be sold or eaten later should similarly be carefully put aside. The search should also be conducted in one's place of business.



BURNING THE CHOMETZ

On the morning of Pesach, Monday, April 18, 2011, burn the chometz that was found during the search, or that was left over from breakfast and not stored with the chometz which will be sold to the non-Jew.

THE SEDER PLATE

The items on the Seder plate are arranged in a special order (the word "Seder" means order) and there is a reason, or many reasons, for having each item and why it is situated in that particular place on the plate. Here we mention only one or two reasons.

Three matzahs are placed on the table, one on top of the other. They are symbolic of the three types of Jews: Cohen, Levi, Yisroel. They also commemorate the three measures of fine flour which Abraham told Sarah to bake into matzahs when the three angels visited them. And when we later break the middle matzah, we are still left with two whole matzahs for 'lechem mishne', as on all Shabbats and Festivals.



Z'roah – shank bone (the roasted neck of a chicken): The z'roah represents the lamb that was the special Pesach sacrifice on the eve of the exodus from Egypt. In the time of the Holy Temple the Jews (the whole nation!) offered the Pesach (Pascal) sacrifice in the afternoon before Pesach. Nowadays we put the z'roah on our Seder plate on both nights. It is not eaten at the Seder. To prepare, remove most of the meat from the neck of a chicken and roast it on all sides.

Betzah – egg (the hardboiled egg): It is symbolic of the festival sacrifice brought at the Temple, in addition to the pascal lamb. The egg, having no mouth, also symbolizes the hope that the mouths of our enemies and detractors should be closed. Dipping the egg into the salt water reminds us the overthrow of Sodom which occurred on the night of Pesach, when the fertile plain of Sodom became the Dead Sea (and Lot's wife turned into a pillar of salt.)

Morror – bitter herbs: It is symbolic of the bitter suffering of the Jews in Egypt.

Charoset: A mixture of chopped apples, pears, walnuts and a small amount of wine (red if possible). The mixture resembles mortar, symbolic of the mortar used by the Israelites to make bricks while enslaved in Egypt.

2011 Guide to Passover

(continued)

Karpas - non-bitter root vegetable (the cooked potato or raw onion): The Karpas has the same letters as the word pesach-samech. Pesach means back-breaking work ("The Egyptians made the Israelites do back-breaking work,") The letter samach is numerically equivalent to 60, a hint at the 60 myriads (600,000) of Jewish males over twenty who left Egypt.

Chazeret - Romaine and bitter herbs: Though the leaves of the romaine lettuce are not bitter, the stem turns hard and bitter when left to grow in the ground. So it was with our enslavement in Egypt. At first Pharaoh got the Jews to work voluntarily, or even for pay. Gradually it evolved into forced and cruel labor. Used as morror in the 'sandwich' later in the Seder.

ORDER OF THE SEDER

KADESH - THE BENEDICTION

The Seder service begins with the recitation of Kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, and on this evening it is the first of four cups which we all drink, reclining at the Seder.

THE FOUR CUPS OF WINE

Two of the explanations of the four cups: Four expressions of 'freedom' or 'deliverance' are mentioned in the Torah in connection with our liberation from Egypt. The Children of Israel even while in Egyptian exile, had four great merits: (1) they did not change their Hebrew names; (2) they did not change their Hebrew language; (3) they remained highly moral; and (4) they remained loyal to one another. Wine is used because it is a symbol of joy and happiness.

WHY WE RECLINE

When drinking the four cups, as during most of the 'acts' of the Seder, we lean on our left side to accentuate the fact that we are free people. In ancient times only free people were allowed to recline while eating.

UR'CHATZ - PURIFICATION

We wash our hands in the usual prescribed manner of washing before a meal, but without the customary blessing. The next step in the Seder, Karpas, requires dipping food into water. Such an act calls for purification of the hands by washing, beforehand. The observance is one of the first acts designed to arouse the child's curiosity.

KARPAS - THE 'APPETIZER'

A small piece of onion or boiled potato is dipped into salt water and eaten. Before eating, the blessing over vegetables is recited. The dipping of the 'appetizer' in salt water is an act of pleasure and freedom which further arouses the curiosity of the child. The salt water represents the tears of our ancestors in Egypt.

YACHATZ - BREAKING THE MATZAH

The middle matzah of the three placed on the Seder plate is broken in two. The larger part is put aside for use later as the Afikomen. This unusual action not only attracts the child's special attention once again, but also recalls G-d's breaking the Sea asunder, to make a path for the Children of Israel to cross on dry land.

The smaller part of the middle matzah is returned to the Seder plate. This broken middle matzah symbolizes humility and will be eaten later as the 'bread of poverty.'

MAGGID - THE HAGGADAH

At this point the poor are invited to join the Seder; the Seder tray is moved aside; a second cup of wine is poured; and the child, by now bursting with curiosity, asks the time-honored question: 'Mah nishtah-na hah-laila ha-zeh me-kol hah-leilot? - Why is this night different from all other nights? Why only matzah? Why the dipping? Why the bitter herbs? Why are we leaning on cushions as if we were kings?

The child's questioning triggers one of the most significant mitzvot of Pesach and the highlight of the Seder ceremony; the Haggadah, the telling of the story of the Exodus from Egypt.

The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited upon the Egyptians, and an enumeration of the miracles performed by the Al-mighty for the formation and redemption of His people.

ROCHTZOH - WASHING BEFORE THE MEAL

After concluding the first part of the Haggadah with the drinking of the second cup of wine (reclining), the hands are washed - this time with the customary blessings, as usually done before eating bread.

2011 Guide to Passover

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MOTZIE MATZAH - EATING MATZAH

Taking hold of the three matzot, the broken one between the two whole ones, recite the customary blessing before bread. Then, letting the bottom matzah drop back on the plate, and holding the top whole matzah with the broken middle one, recite the special blessing 'Al Ah-che-las Matzah.' Then break at last one ounce from each matzah and eat the two pieces together, reclining.

MORROR - BITTER HERBS

Take at least 3/4 ounce of the bitter herbs. Dip it in the charoset, then shake the latter off and make the blessing "Al Ah-Chelas Morrор'. Eat without reclining.

KORECH - THE 'SANDWICH'

In keeping with the custom instituted by Hillel, a great Talmudic rabbi, a sandwich of matzah and morror is eaten. Break off two pieces of the bottom matzah which together are at least one ounce. Again take at least 3/4 ounce of bitter herbs and dip them in charoset. Place them between the two pieces of matzah, say: "kein-ah-saw Hillel..." and eat the 'sandwich' reclining.

SHULCHAN OREICH - FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water. Note: the chicken neck is not eaten at the Seder.

TZOFUN - 'OUT OF HIDING'

After the meal, the half matzah which had been 'hidden' - set aside for the Afikomen - 'dessert', is taken out and eaten. It symbolizes the pascal lamb which was eaten at the end of the meal. Everyone should at least 1 1/2 ounce of matzah, reclining, before midnight. After the Afikomen, we do not eat or drink anything except for the two remaining cups of wine.

BAIRACH - BLESSINGS AFTER THE MEAL

A third cup of wine is filled and grace is recited. After grace we recite the blessing on wine and drink the third cup while reclining. Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, who is the harbinger of the coming Moshiach, our righteous Messiah.

HALLEL - SONGS OF PRAISE

At this point, having recognized the Almighty, and His unique guidance of His people Israel, we go still further and turn to sing. His praises as L-rd of the entire universe. After reciting the Hallel, we again recite the blessing for wine and drink the fourth cup, reclining.

NIRTZOH - ACCEPTANCE

Having carried out the Seder service properly, we are sure that it has been well received by the Al-mighty. Then we say "Leh-shah-nah Hah-bah Be-ru-sha-law-yim" - Next year in Jerusalem!

HOW TO SELL THE CHOMETZ

Since it is prohibited to possess chometz on Pesach, we need to sell to a non-Jew all chometz that will not be eaten or burned before Pesach and all chometz utensils which will not be thoroughly cleaned by then. These are stored away in rooms or closets while preparing for Pesach. Now we lock or tape the closets or rooms shut, and they are leased to the non-Jew at the time of sale. Since there are many legal intricacies in this sale, only a competent Rabbi should be entrusted with its execution. The Rabbi acts as our agent both to sell the chometz to the non-Jew on the morning before Pesach starts and also to buy it back the evening after Pesach ends.

Please fill out the attached form and mail it to Rabbi Zarchi by April 13, 2011 or fax it to 415.752.2019

Chag Sameach!

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(415) 752-2866

Rabbi
Shlomo Zarchi

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Monday 8:00 am

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**2011 PASSOVER SCHEDULE
SERVICES/SEDER**

Monday, April 18	
Seder First Night	7:00pm
Tuesday, April 19	9:30am
Evening Services	7:00pm
Wednesday, April 20	9:30am
Thursday, April 21	8:00am
Friday, April 22	6:30pm
Sunday, April 24	6:30pm
Monday, April 25	9:30am
Tuesday, April 26	9:30am



April/May 2011 Nissan/Iyar 5771

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Letters to the editor:

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