

בש"ם 29 Elul 5783 - Friday, September 15, 2023



# MOSAIC

ROSH HASHANA 5784 / 2023

Candle Lighting: 6:47 pm

EXPRESS

WISHING YOU A HAPPY HEALTHY AND SWEET NEW YEAR, SHANA TOVA!

## PRE-TASHLICH PRAYERS IN PICTON



Montreal Torah Center Bais Menachem Chabad Lubavitch

Joanne and Jonathan Gurman Community Center • Lou Adler Shul • Marcia Gillman and Michael Flinker Early Childhood Center  
28 Cleve Road, Hampstead Quebec H3X 1A6 • 514.739.0770 Fax 514.739.5925 mtc@themtc.com WWW.THEMTC.COM



## ANNOUNCEMENTS

### ROSH HASHANA CANDLE LIGHTING & PRAYER SERVICE SCHEDULE

#### Friday evening, September 15

Candle lighting.....6:47 pm  
Mincha/Maariv\*.....6:45 pm

#### Shabbat, September 16

Cha'harit\*.....8:30 am  
Shacharit.....8:45 am  
Children's Program.....10:30 am  
**Rabbi's Sermon.....10:30 am**  
Mincha & Maariv\*.....6:40 pm  
Candle Lighting.....after 7:49 pm  
*Light from a pre-existing flame.*

#### Sunday, September 17

Cha'harit\*.....8:30 am  
Shacharit.....8:45 am  
Children's Program.....10:30 am  
**Rabbi's Sermon.....10:30 am**  
Min'ha & Arvit.....6:00 pm  
Mincha/Maariv.....6:15 pm  
Tashlich.....6:40 pm  
Yom Tov ends.....7:47 pm

\* Le Minyan Sefarade est indiqué par un (\*).

### FAST OF GEDALIAH

#### Monday, September 18

Fast begins.....5:19 am  
Shacharit.....7:00 am  
Mincha & Ma'ariv.....6:30 pm  
Fast ends.....7:30 pm

### WEEKDAY PRAYER SCHEDULE

#### SHACHARIT

Mon-Fri .....Chassidus.....6:15 am  
Shacharis.....7:00 am  
*Followed by breakfast*

**MINCHA** Tues-Thurs.....6:50 pm  
**MAARIV** Tues-Thurs.....nightfall

*In cherished memory of  
R' Yeshaya Aryeh ben Menashe Treitel obm*

MTC GRATEFULLY ACKNOWLEDGES THIS WEEK'S SPONSORS OF THE DAY

Lionel, Karen & Tami Dubrofsky in honour of the yartzeit of Frances Dubrofsky obm, Tishrei 2

To become a sponsor of the day, please contact Itchy @ 739.0770 ext 223

### LULAV & ETROG

\$75 per set  
To order, please contact Velvel  
by Thursday September 21  
vm@themtc.com  
514.739.0770 x221



There will be a parking  
tolerance in effect between  
Friday, September 15th, and  
Tuesday, October 10th.



### TASHLICH

Sunday Sept 17  
6:40 pm at MTC



### MIKVAH HOURS for Members with card access

Erev Rosh Hashana:  
4:45 am - 10:30 am  
12:00 pm - 6:30 pm

### MIKVAH HOURS for non-Members

Erev Rosh Hashana:  
1:15 - 6:00 pm

**Adult \$10 Children \$5**



### CALLING ALL LADIES!

Exciting things are happening for the  
women of MTC.

Get ready for events filled with  
meaning, inspiration, and enjoyment.

**SAVE THE DATE:**  
Tues October 3rd, 2023.  
Details to follow.

We'd love to see you there!

### OUR DEEPEST SYMPATHIES TO

Cohen & Attias families on the passing  
of Clothilde Cohen obm

*May the family be spared any further  
sorrow and know only of simchas*

### YASHER KOACH TO OUR KIDDUSH CO-SPONSORS!

#### LAST SHABBOS

Debbie & Lawrence Sculnick  
Mechaly, Schwartz & Bergman families  
Jerry & Roslyn Convoy  
Charles & Leah Dray  
Michael Elkin  
Evan & Osnat Feldman  
Jay Gotteiner  
Eddie & Rissa Mechaly  
Larry & Dorothy Rosenthal  
Rabbi Itchy & Zeldie

**KIDDUSH CO-SPONSORSHIP IS \$136**

## ALIYAH SUMMARY

### ROSH HASHANA

#### DAY ONE OF ROSH HASHANAH (

Genesis 21:1-34; Numbers 29:1-6):

**General Overview:** On the first day of Rosh Hashanah, the Torah reading focuses on our Patriarch Isaac's birth. The reading begins with the words, "And G-d remembered Sarah." According to the Talmud, G-d "remembered" Sarah, and chose to bless her with a child, on Rosh Hashanah. The reading also discusses Ishmael's expulsion from Abraham's household due to the negative influence he posed for Isaac, and the treaty between Abraham and Abimelech, king of the Philistines.

**First Aliyah:** At the age of ninety, previously barren Sarah miraculously gave birth to a son, who, as per G-d's instruction, was named Isaac. Isaac was circumcised when he was eight days old.

**Second Aliyah:** Sarah was overjoyed by the tremendous miracle. "Who would have said to Abraham that Sarah would nurse children," She exclaimed. Abraham made a huge feast on the day that Isaac was weaned. Sarah noticed that Ishmael, Abraham's eldest son born to him from her maid-servant Hagar, was behaving inappropriately. She demanded from Abraham that he expel both Ishmael and Hagar from the household. G-d instructed Abraham to hearken to Sarah's words, for "your progeny will be called [only] after Isaac."

**Third Aliyah:** Nevertheless, G-d promised Abraham that Ishmael's descendants, too, will be made into a nation, for he, too, is Abraham's seed. Abraham expelled Hagar and Ishmael; they wandered in the desert and eventually ran out of water. Ishmael was about to perish from thirst when an angel "opened Hagar's eyes" and showed her a well of water from which to give Ishmael to drink. Ishmael grew up in the desert, became a skilled archer and married an Egyptian woman.

**Fourth Aliyah:** At that point, Abimelech, king of the Philistines, approaches Abraham and requested to enter into a treaty with him, whereby neither party will harm the other for three generations. Abraham agreed, but first reprimanded Abimelech concerning a well of water which he had dug which was stolen by Abimelech's subjects. Abimelech proclaimed his innocence, claiming to have been unaware of the situation. Abraham took sheep and cattle, and gave it to Abimelech as a symbol of their treaty.

**Fifth Aliyah:** Abraham then set apart seven ewes from the flock. Abraham told Abimelech to take those seven ewes as evidence that he, Abraham, dug the well. Abraham planted an orchard and established an inn in Beer Sheba and proclaimed the name of G-d to all passersby.

**Maftir:** The maftir reading details the various sacrifices offered in the Holy Temple on Rosh Hashanah, along with the accompanying wine libations, oil and meal offerings.

#### DAY TWO OF ROSH HASHANAH

(Genesis 22:1-24; Numbers 29:1-6):

**General Overview:** The Torah reading for the second day of Rosh Hashanah discusses the Binding of Isaac. On the day when we are judged by G-d, we invoke the merit of our Patriarchs, and their willingness to sacrifice all for G-d's sake. The reading concludes with the birth of Rebecca, Isaac's destined soulmate.

**First Aliyah:** G-d commanded Abraham to take his son Isaac to the Land of Moriah, and offer him as a sacrifice on a mountain (eventually to become known as the Temple Mount). Abraham rose early in the morning, took along Isaac and necessary provisions, and set out for the Land of Moriah.

(Continued on page 4)

#### THIS WEEK'S CLASS



#### JUDGEMENT DAY?

Understanding what Rosh Hashana is really about.

View this class at  
[www.themtc.com/tapestry](http://www.themtc.com/tapestry)

#### PARENTING POST

By Sarah Chana Radcliffe



**When you want a loved one to stop doing something, you need to stop talking about it...**

"Speeches," lectures and lessons are highly unlikely to change anyone's behavior and can harm your relationship with the "offender." Moreover, they might actually increase the problem behavior through the excessive attention such techniques provide. Change behavior by teaching NEW behaviors rather than by discussing old ones. If a family member is chronically late, for example, encourage promptness. Reward promptness (or even improvements in promptness) with plenty of positive attention. Talk about how much it means to you that your loved one made the effort to be on time - only after that effort was made. Don't ever discuss or attend to lateness again. This approach can be used with many behavioral problems. ♦

**Yes, there are lots of pressures and challenges in life. Nonetheless...**

.Make your home a happy place to be. It's incredibly healthy for you and your children. ♦

## CHANAH'S PRAYER

By Tzvi Freeman, Chabad.org

Some people see the human being as a lonely creature in an indifferent, and even hostile, universe. They need to look deeper, for the two are essentially one: The soul of man is G-dly, and the soul of the universe is G-d. Only in

(Continued from page 3)

**Second Aliyah:** On the third day, Abraham spies the mountain from afar. He leaves behind his two servants and proceeds together with Isaac. In response to Isaac's question, "We have the fire and the wood, but where is the sacrificial lamb?", Abraham responds, "G-d will provide for Himself the lamb..."

**Third Aliyah:** They arrived at the place which G-d had designated. Abraham built the altar, bound Isaac, and placed him on the wood pyre atop the altar. As Abraham stretched out his hand to take the slaughtering knife, an angel appeared and ordered him to desist. "Now I know that you are G-d fearing, since you have not withheld your only son from Me!" Abraham offered a ram which was caught in a nearby thicket in lieu of his son, and named the area "The L-rd Will See."

**Fourth Aliyah:** G-d promised Abraham great blessings as a reward for passing this difficult test. "I will make your descendants as numerous as the stars in heaven!" Abraham and Isaac returned home to Beer Sheba.

**Fifth Aliyah:** After these events, Abraham was notified that his sister-in-law, Milkah, had given birth to children. One of these children, Bethuel, was the father of Rebecca, Isaac's future wife.

**Maftir:** The maftir reading details the various sacrifices offered in the Holy Temple on Rosh Hashanah, along with the accompanying wine libations, oil and meal offerings. ☺

their outward expression does a conflict appear—or even that which may resemble indifference. But within is a love affair, an eternal, inseparable embrace. It is a drama King Solomon entitled "The Song of Songs," for it is what lies at the core of every song, every human expression and all the cosmos: the longing to reunite, to be one, to create a harmony in the outer world that matches the perfect union that lies beneath.

This, too, is the work of prayer: We have our concerns. G-d seems so distant from them.

There is a vast chasm between our world and His. But then He says, "Speak to me about what bothers you. Tell me with all your heart what you desire, and I will listen. For what is important to you is important to me. Speak to me. I wish to dwell within your world."

The chasm merges and seals. Outer and inner, higher and lower, spiritual and physical, holy and mundane, heaven and earth, kiss and become one.

There is a condition, however, to this healing  
(Continued on page 5)

*Shana Tova!*  
**HEAR THE SHOFAR  
HERE IN THE PARK!**

**ROSH HASHANAH 5784**  
**Sunday Sep 17**

Aldred Park - 5:30	Gayton Park - 5:30
Applewood Park - 4:45	Hampstead Park - 5:30
Aumont Park - 5:00	Langhorne Park - 4:45
David Lewis Circle - 4:45	Northcote Park - 4:45
Dufferin Park - 4:00	Wexford Park - 5:30
Ellerdale Park - 4:00	

**EVERYONE WELCOME!  
BRING THE WHOLE FAMILY!**

MONTREAL TORAH CENTER

*(Continued from page 4)*

of lovers' hearts: that first we must find the inner sanctity that lies behind our own desires and strife. For there is nothing of this world that does not contain a divine spark, no movement of the soul without G dly purpose.

Only once we have made this peace within ourselves, between our inner souls and our outer desires, between the sanctuary of our hearts and the words of our lips, only then can we create this cosmic peace between the Essence of All Being and our busy, material world.

This is why prayer is called throughout the Psalms "an outpouring of the soul." That which lies within pours outward, with no dam to obstruct it, no mud to taint it, nothing to change it along the way. The entire world may be ripping apart at the seams, but the beseecher's heart and mouth are at peace as one. And then that peace spreads outward into all things.

There are many things we learn from the prayer of Chanah (recounted in I Samuel, chapter 1, and read as the haftorah for the first day of Rosh Hashanah). We learn that our lips must move in prayer, that we must be able to hear our own prayer but no one else should. We learn that prayer is to be said standing. But most important, we learn how to pour out our soul.

Eli thought Chanah was drunk with wine. He was the high priest, the holiest member of the Jewish nation. The divine spirit rested upon him, and he was able to see within the hearts of men and women. Yet, he saw Chana as a drunkard—drunk with a worldly desire, a desire for a child so that she would no longer suffer the shame and ridicule afforded her by Peninah.

But Chanah answered, "No, it is not wine, but my soul, that pours out to G d. For my desire for a child has purpose and meaning beyond the pursuits and follies of man. My child, the precious jewel of my heart's desire—I have already given him to G d."

So it is with our prayers: we pray for material things, but it is not the material, but the spiritual within them, that our soul desires.

The mission of every human being is to bring the many things of this chaotic world into harmony with their inner purpose and the oneness that underlies them. To do this, each of us must have those things related to our mission: our family, our health, our homes, our income. We pray for these things from our innermost heart; our soul pours out for them—because our soul knows that without them, she cannot fulfill her mission in this world.

And G d listens. Because He wishes to dwell within our mundane world. ●

## Weekday Torah Classes

- **THE MD CHERNACK TORAH CLASS**  
Sunday 8:30-9:15 am,  
on the weekly Parsha
- Monday - Thursday 6:15 am and  
Friday 6:00-6:30, In-depth study of  
Chassidic discourses related to the  
Parsha or approaching Yomtov.  
Followed by a chassidic story.
- Monday-Thursday 6:30-7:00 am.  
The Gate of Trust (Shaar HaBitachon)  
with Chassidic commentary
- Monday - Thursday 8:00-8:30 am,  
Talmud
- Dimanche & Mercredi 19h 30,  
Chiour de Guemara en français
- Monday 8:00 pm, The Class for TFS  
Young Leadership
- Tuesday 11:00am, Women's class
- Wednesday 2:00 pm, Young Ladies  
Tanya Class
- Wednesday 8:30 pm, Chiour en  
français
- Thursday 7:30 pm, Rabbinic Responsa
- Friday 6:30-7:00 am, Parsha Class  
(advanced)
- Shabbos 8:45 am, 'Torah Or' class
- Shabbos 1 hour before Mincha,  
Chassidus class

## THANK YOU TO OUR DEVOTED SHABBAT (& YOM TOV) COUNSELORS

**Toddlers:** Amalya Medina, Sheina Ouknин,  
Jacklyn Howard, Talia Attias  
**Kids:** Abby Howard, Anaelle Puterman  
**Boys:** Estee Dahan, Adina Azoulay  
**Girls:** Neomi Elfassy, Bella Neuwirth  
**Older girls:** Rochel Hirsch



## THE SOUND OF IMPERFECTION

By Mendel Kalmenson, Chabad.org

Rosh Hashanah is referred to in the Torah as "the day of [shofar] blowing." The sounding of the shofar, the ram's horn, plays center stage.

What can we learn from the shofar?

On Rosh Hashanah we use the shofar to produce a sequence of three sounds. This sequence is repeated many times during the course of the days' prayers:

One, long and uninterrupted, is the tekiah. The next one – the teruah – is made up of short spurts of interrupted sounds, while the third, like the first, is continuous—a tekiah again.

The first and third sounds represent perfection, as they continue unhindered, and even grow in power with time. It is the second one that sings a different song.

The song of imperfection, of obstacles, challenges, and inconsistencies.

Of short spurts of energy because that's all that can be mustered.

It tells the painful story of struggle, of many attempts, of an equal amount of failures, of shortness of breath.

It speaks of limited resources, frustration, losses, setbacks, separations, as well as sudden ends; all of which wrench at the heart like the desperate cry of a child.

But it also tells the story of unbeatable determination, of triumphs (small but many), of the strength to move forward, and of beginnings, all of which inspire hope and faith in the hearts of those who listen carefully, unable to help being moved.

According to the mystics, the first sound, pure and unadulterated, reflects the perfect beginning of time in Eden, before there was sin.

The second sound, the teruah, is the mournful tune of exile, sung by us—the Jews of Diaspora. It cries of interrupted and inconsistent service of G d. Of love, awe, and faith that stop short as often as they suddenly ring forth.

It is the mouthpiece for those who know too much pain, leaving them with no energy – or worse, no willpower – to blow on. They are hindered by the trials of life, from without and within.

They have lost their breath.

The perfect world reflected in the sound of the tekiah isn't lost forever – Moshiach is on his way. The third sound, which gains in momentum and concludes with a powerful finale, is even more perfect than the first. It prophesies of Messianic times and the return to Paradise.

"And on that day [of Redemption] a tekiah will be sounded from a great shofar"—Isaiah 27:13.

The teruah will expire, never to return.

Yet the psalmist says, "Ashrei ha'am yod'ei teruah," which translates as "Fortunate is the nation who knows how to blow a teruah."

Perhaps a deeper reading is: "Fortunate is the nation that knows – i.e., fully appreciates – the unique sound of teruah!"

Amid the darkness and hardship, let the teruah be heard!

Let us maximize this once-in-a-world-time opportunity.

Wishing us all a year of tekiah, with the arrival of Moshiach.♦

Rabbi Levi shares words of inspiration and sounds the Shofar for Holocaust Survivors of the Cummings Center, and grade 4 of United Talmud Torah, at the Gelber Center.



## THE CRY OF THE SHOFAR: TWO PARABLES

By Eli Friedman, Chabad.org

*A parable from Rabbi Israel Baal Shem Tov:*

A King had an only son, the apple of his eye. The King wanted his son to master different fields of knowledge and to experience various cultures, so he sent him to a far-off country, supplied with a generous quantity of silver and gold. Far away from home, the son squandered all the money until he was left completely destitute. In his distress he resolved to return to his father's house and after much difficulty, he managed to arrive at the gate of the court-yard to his father's palace.

In the passage of time, he had actually forgotten the language of his native country, and he was unable to identify himself to the guards. In utter despair he began to cry out in a loud voice, and the King, who recognized the voice of his son, went out to him and brought him into the house, kissing him and hugging him.

The meaning of the parable: The King is G d. The prince is the Jewish people, who are called "Children of G d" (Deuteronomy 14:1). The King sends a soul down to this world in order to fulfill the Torah and mitzvot. However, the soul becomes very distant and forgets everything to which it was accustomed to above, and in the long exile it forgets even its own "language." So it utters a simple cry to its Father in Heaven. This is the blowing of the shofar, a cry from deep within, expressing regret for the past and determination for the future. This cry elicits G d's mercies, and He demonstrates His abiding affection for His child and forgives him.

*A parable from Rabbi Levi Yitzchak of Berditchev:*

A king was once traveling in the forest and lost his way, until he met a man who recognized that he was the king and escorted his master out of the forest and back to his palace. The king later rewarded him with many presents, and elevated him to a powerful minister's post.

After a while, however, the man committed an act which was considered rebellious against the king, and he was sentenced to death. Before he was taken out to be executed, the king granted him one last request.

The man said: "I request to wear the clothes I wore when I escorted His Majesty when he was lost in the forest, and that His Majesty should also wear the clothes he wore then."

The king complied, and when they were both dressed in the garments they wore at the time of their meeting, he said, "By your life, you have saved yourself," and called off the execution.

The meaning of the parable is that when G d gave the Torah to Israel, he offered it first to all the nations of the world. They all refused, except the people of Israel, who willingly accepted



cepted the yoke of Heaven and fulfilled the commandments of the Creator.

But now we have transgressed and rebelled, like the man in the parable, and with the arrival of the Day of Judgment we are fearful indeed. So we blow the shofar to recall the shofar blowing that accompanied our original acceptance of the Torah and coronation of G d. This merit stands by us, and G d forgives us all our sins and inscribes us immediately for a year of goodness and life.♦

Rabbi Getzy sounds the shofar for thousands at Federation CJA's Campaign Launch concert at Place des Arts



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## MY WIFE (AND G-D) WANTED ME TO PUT ON TEFILLIN WITH A JEW IN THE AIRPORT

By Yudi Hercenberg, Chabad.org

I frequently travel within the United States for business. To ensure my protection and for her own peace of mind, my wife often sends me with a few dollars to give to charity.

Our Sages teach that "sheluchei mitzvah einan nizakin," someone who is a messenger for a mitzvah will not be harmed. And it has become customary, when a person is traveling, to give them a couple of dollars and appoint them as a messenger to give the money to charity when they arrive at their destination. In this way, they become an emissary to do a mitzvah (in Hebrew: a "shaliach mitzvah"), and they merit this extra level of G-d's protection.

As I said goodbye to my wife before my flight to a conference in California, she expressed a desire to send me with some charity, but she didn't have any money on her. She decided to send me on a different mission instead: "While you're on your trip," she said, "try to find someone to put on tefillin with."

I was hesitant. "I'll be staying at a hotel with 3,000 finance professionals. I'm not a rabbi, nor did I grow up surrounded by Chabad people. I'm unsure if I can fulfill this task. In fact, I think I've only helped one person put on tefillin in my entire life."

My wife, however, was determined and refused to accept my reluctance. "Give it a try," she insisted, "and make a sincere commitment. G-d will guide you and make it easier for you."

Encouraged by her unwavering attitude, I committed.

Less than 20 minutes later, while standing in line to board the flight, I overheard the guy behind me muttering something under his breath. It wasn't clear if he was addressing me, talking about me, or something completely unrelated. He said, "I wish I had

(Continued on page 10)

**TEEN SHABBAT DINNER** Hosted by Mikayla Garfield, David Garfield, Natan Benaroch, Dylan Blatt, Ethan Blatt, Eliav Cohen, Oliver Cytrynbaum, Gabriel Karls, Ethan Levy, Madison Levine, Elijah Rafoul, Tyler Rosen, Isaac Sacks

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one of those." I couldn't figure out whether he was referring to my watch, sunglasses, or something else entirely.

Curiosity got the better of me, and I turned around. Judging by how he was dressed, he appeared to be heading to the same conference as I was. I asked him, "What did you wish you had?"

"That beautiful leather tefillin bag with a nice strap on it," he responded. "If I had a tefillin bag like that, I would bring it with me on every trip."

Never before had anyone commented on my tefillin bag, let alone while standing in an

airport queue. I hadn't even realized he was Jewish!

I asked him, "Have you worn tefillin today?" He replied, "No, I don't wear it every day, only sometimes." Without hesitation, I blurted out, "Well, would you like to wear it right now?"

Excitedly, he agreed. We both stepped out of the line, and I helped Eduardo put on the tefillin. In that moment, I felt like a million bucks. We took a photo, and once he finished saying Shema, we returned to the line to board the plane.

Five minutes after I found my seat, I turned around and discovered that Eduardo was sitting directly behind me. What a remarkable coincidence! If the story had ended at that point, it would have been astounding. But it continues ...

I shared a photo of Eduardo wearing the tefillin on my family chat 30 minutes later. I wanted my wife to see that I had successfully met her challenge, and I hoped that the rest of my family would find inspiration in it as well. Unexpectedly, my brother Ezra chimed in:

Ezra: Who is that?

Me: My wife didn't have cash to give me for shaliach mitzvah, so she sent me on a mission to wrap tefillin with strangers instead. Twenty minutes later, I met this guy.

Ezra: So you're now wrapping people with tefillin for Chabad?

Me: It was not for Chabad. It was for you to see and realize that you can do it too :)

Ezra: Got it, so you're doing it for me and not for Chabad, but you are doing it.

Me: Exactly!!!

Me: Ezra - Go wrap today before the sun goes down, if you didn't already! And if you did, go find someone who didn't and get them to wrap!! Take a picture and send it on the chat ;)

Surprisingly, Ezra then shared a photo of himself and one of his friends wearing tefillin.

Ezra: Can you get another one?

My Wife: Yudi – come on – another one on



the plane!! Or is it too late in the day?

Me: Actually since we are flying west, it's still good. Let me try. I'm not sure who I can get right now since the flight attendants are giving out drinks and snacks.

I showed the family chat to Eduardo to demonstrate how his act of wearing tefillin had inspired others. Eduardo read through the conversation and then suggested that we get the guy behind him to put on tefillin as well.

A few minutes later, I sent a photo of Jay wearing tefillin.

Remarkably, a total of four people ended up putting on the tefillin—all because my wife had urged me to commit, assuring me that Gd would make it easier.

So I challenge each of you: Commit to doing something outside your comfort zone.

Commit to reaching out to another person, even if you're used to saying: "The rabbis, the shluchim, they do that; it's not for me."

You and I can have a tremendous impact on a fellow Jew that others may not reach.

Join me in reaching out and inspiring more people to do a mitzvah, even while you are on a business trip somewhere. Jay, Eduardo, Ezra, and Ezra's friend are all real people who would normally not wear tefillin every day.

As a result of this challenge, Jay, Eduardo and I connected on a personal level, even though we were each on our way to a work conference. We have kept in touch, and who knows what the future brings?

### AND FINALLY...

What did one hat say to the other hat? You stay here, I'll go on ahead!

MEDITATION FROM SINAI  
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# HERE'S *my* STORY

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## CAN'T REFUSE A REFUSENIK

RABBI SHMUEL NOTIK



**B**ack in the Soviet Union, in the city of Samarkand, my parents had run an underground yeshivah. My father taught a group of young men, while my mother cooked for them and hosted them in our home. Those boys were like her own children. There was an underground cellar where they would hide if the secret police showed up, we had a *minyan* for Shabbat, a *mikveh*, and my father also secretly served as a kosher slaughterer. It was like an underground Chabad House.

Before we finally left in 1971, my parents had never seen the Previous Rebbe or the Rebbe — and of course neither had I. In communist Russia, even a picture of the Rebbe was something that had to be kept hidden — I had only ever seen one — but we were raised in the underground with the knowledge that the Rebbe was with us. In that country, we felt anti-Semitism all the time — I was constantly having to escape, fight, or be assaulted by non-Jewish kids — and often, I would feel a sense of despair about our predicament. But in

those moments, the thought that the Rebbe was with me made me feel strong and determined to continue the struggle and continue being the Lubavitcher boy I was raised to be.

After spending seven years as refuseniks, waiting for permission to leave Russia, we emigrated to Israel, and soon began making plans to visit the Rebbe. Just a few months later, in the summer of 1971, Israeli *chasidim* chartered a plane in order to spend the festive month of Tishrei with the Rebbe. People borrowed and collected money to buy a ticket, although afterwards the Rebbe actually reimbursed us Russian emigres for all our travel expenses.

We were due to arrive on the Thursday before Rosh Hashanah when I was fifteen years old. Our flight landed in New York at around 4:30 AM, and we were able to drive into Crown Heights, run to immerse in the *mikveh*, and get ready for the Rebbe to walk into the synagogue for *selichot*, pre-Rosh Hashanah supplications, at seven o'clock.

When the Rebbe arrived and we saw him for the first time, we recited *Shehechiyanu*, the blessing for a momentous occasion in one's life. I heard him answer "Amen," in affirmation, and then the prayers began.

Throughout the month of Tishrei, from Rosh Hashanah until after Simchat Torah, the Rebbe repeatedly showed his affection and esteem for the newly-arrived Russian *chasidim*. At public *farbrengens*, he spoke about the sacrifices we had made in the USSR; he described how we had learned in hiding, prayed with old sets of *tefillin*, and studied from tattered volumes of the Talmud.

continued on reverse

MY ENCOUNTER  
with the REBBE

An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in over 1,700 videotaped interviews conducted to date. While we have done our utmost to authenticate these stories, they reflect the person's recollection and interpretation of the Rebbe's words.



*continued from reverse*

The Rebbe credited Chabad's ability to continue raising and educating Jewish families in Russia to the sacrifices and imprisonment that the Previous Rebbe had undergone years earlier. At one gathering, he asked for anybody who had been imprisoned in Russia to say "I'chaim" — inviting whoever had been in prison longer to make their toast first. And, during breaks in the *farbrengens* — between the Rebbe's talks — he wanted all of us to come up to where he was sitting and to say I'chaim to him in person.

"What is your name?" he asked each of us in turn, in Yiddish. Then, when we answered, he said: "L'chaim v'livracha — to life and to blessing!"

These kinds of gestures were rarely offered in public, although we were all so green at the time that we didn't even know how special they were.

On Rosh Hashanah, the Rebbe requested that all the *chasidim* from Russia stand beside him as he blew the shofar. Packed onto the *bimah*, we could hear the Rebbe cry under his *talit* as he prepared himself for the moment, and I also noticed that he used multiple differently colored *shofars*.

By that year, the Rebbe had stopped holding *farbrengens* during Sukkot. The throngs had outgrown the communal *sukkah* that stood outside and two years earlier there had been an accident due to the crowding. We newcomers were oblivious to this change, but a few people encouraged us to ask the Rebbe to resume the *farbrengens*, thinking that he might acquiesce if the request came from us.

After services on the first day of Sukkot, the Rebbe's secretaries invited us to wait outside his office. As he came up from the synagogue, he did not hide his surprise at seeing us waiting at his door.

"Gut Yom Tov," he greeted us expectantly.

But, when someone explained why we had come, the Rebbe told us that it was too dangerous to have a *farbrengen* in the *sukkah*. And to move the event indoors with no food or drink — one can't eat outside the *sukkah* on Sukkot — would make it a dry affair which would not have the desired effect.

Then my father spoke up and asked the Rebbe whether he could at least deliver a *chasidic* discourse before the morning prayers.

May you be inscribed and sealed in  
the Book of Life for a good and sweet new year!

With love,  
The **Traxler** Family

*You can help us record more testimonies by dedicating future editions of Here's My Story*

The Rebbe looked at all of us and said: "I won't remain indebted to you."

That Friday night, it was announced that the Rebbe would recite a discourse on Shabbat morning before the service. And sure enough, at 9:00 AM, the Rebbe came in and said a discourse for about forty minutes. This was all very rare for the Rebbe to do — people were shocked that he had granted my father's request, but of course they were glad that he did. Since then, my family regularly studies the discourse that the Rebbe delivered on that day; it was delivered by the Rebbe on my father's special request.

*Rabbi Shmuel Notik has been serving as a Chabad emissary to the Russian Jews of Chicago and its suburbs since 1980. He is the director of the four branches of F.R.E.E. (Friends of Refugees of Eastern Europe) serving the city. He was interviewed in the My Encounter studio in October 2021.*

## This week in....

לע"ג ר' ישראלי יעקב וזוגתו מורת קריינא ע"ה לאקשיין  
ע"י בנייהם ר' נחמן ור' אברהם ומשפחתם שחיין

> **5728-1967**, at a *farbrengen* honoring his mother's *yahrzeit*, the Rebbe related that when he initiated the *tefillin* campaign, women complained to him that they could not participate. He said that in the following months, no ideas came to him for how to address this, until that day, when he was studying Mishnah in his mother's memory. There he came across a statement which made him realize that women could participate in this campaign by sponsoring a new pair of *tefillin* for others. So in addition to the annual appeal held on this date for men to sponsor women's Torah study, women can sponsor *tefillin* for men as well.<sup>1</sup>  
6 Tishrei

> **5745-1984**, during a *farbrengen* for Rosh Hashanah, the Rebbe invited a child to come stand next to him and lead the crowd in reciting two verses from the Torah about Rosh Hashanah. The Rebbe opened his prayer book to the page of *Kiddush* and the boy read out loud from there. Then he invited another two boys to lead the crowd in reciting a verse from the week's Torah portion as well as the first verse of the Torah, also from his prayer book.<sup>2</sup>  
2 Tishrei

1. *Torat Menachem* vol. 20 p. 84 2. *Torat Menachem* 5745 vol. 1 p. 31

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אתה תזווה... להעלות נר תמיד

# LA SIDRA DE LA SEMAINE

## VIVRE AVEC LA PARACHA

### ROCH HACHANA : LA FORCE DU RETOUR

La « Techouvah », que l'on traduit couramment par « repentance » mais plus adéquatement par « retour », est un processus qui traverse le calendrier juif depuis le mois d'Elloul jusqu'à Yom Kippour.

Dans la Paracha qui précéde Roch Hachana (Nitsavim), nous avons pu lire : « Et tu reviendras vers l'Eternel, ton Dieu, de tout ton cœur et de toute ton âme. Tu écouteras Sa voix, tout ce que Je te commanderai en ce jour, à toi et à tes enfants. »

L'on peut se demander ce que veut dire la Torah quand elle déclare : « tu écouteras Sa voix ». Si « écouter Sa voix » signifie simplement suivre Ses commandements, cela paraît redondant dans la mesure où écouter les commandements de Dieu a déjà été mentionné (« tout ce que Je commanderai »).

On peut donner une réponse à cette question par une nouvelle approche des mots « écouter la voix de Dieu ». Il ne s'agit pas d'une simple référence au fait d'accomplir les commandements mais aussi d'écouter une Voix divine qui vient du Mont Sinaï, en prélude à l'observance des commandements.

### RETOUR POUR TOUS SAUF POUR A'HÈR

Le Talmud ('Haguiga 15a) relate le récit tragique et plutôt surprenant du grand Sage, Elisha ben Abouya, qui devint un renégat. Il bafouait la loi juive et violait effrontément les enseignements les plus fondamentaux de la Torah. En conséquence de sa transformation en apostat, on le surnomma « A'hèr », « l'Autre ».

Rabbi Méir, l'un de ses loyaux disciples, décida

de ne pas l'abandonner et de continuer à étudier sous sa tutelle. Le Talmud relate que Rabbi Méir savait faire la distinction entre le bien et le mal. Il comparait son étude avec A'hèr à celui qui, mangeant un fruit, le pèle et en jette le noyau.

Le Talmud raconte qu'un Chabbat, alors qu'A'hèr montait son cheval (activité interdite le Chabbat), Rabbi Méir marchait à côté de lui, l'écoutant développer ses enseignements de la Torah. Arrivés à un certain point, A'hèr rappela à Rabbi Méir qu'il avait atteint les limites de la ville (2000 coudées) après lesquelles un Juif ne pouvait plus marcher le Chabbat. Il devait donc s'en retourner. Rabbi Méir prit au mot la suggestion de retour d'A'hèr et le défia de retourner, au sens figuré, et de faire Techouvah.

La réponse d'A'hèr fut la suivante : « Chaque jour, une Voix divine jaillit du mont Sinaï et proclame : « Revenez, enfants errants ! » Quand j'entends cette voix, elle est suivie d'une mise en garde : « Sauf A'hèr ! »

A'hèr était convaincu qu'il était allé si loin dans la transgression que toutes les portes du retour lui étaient fermées.

En réalité, la 'Hassidout nous enseigne que même A'hèr pouvait être sauvé. Quand bien même Dieu déclare que les portes lui sont fermées, cela signifie qu'il est attendu de lui qu'il fasse une Techouvah plus énergique et réussisse ainsi à « briser » les barrières qui ne lui permettent pas de pénétrer dans le domaine de Dieu.

Selon Rabbi Lévi Yits'hak de Berditchev (Kedouchat Lévi - Parachat Tavo), il ne pouvait s'appuyer sur les Voix divines pour faire

Techouvah. Il devait générer son retour par lui-même.

Ce qui ressort de cette discussion talmudique est que Dieu fait jaillir du Sinaï une voix qui nous enjoint de faire Techouvah et de revenir vers Lui.

### QUI ENTEND LA VOIX ?

Le Baal Chem Tov pose une question qui tombe sous le sens.

Si la plupart de ceux qui ont besoin de faire Techouvah n'entendent pas cette voix qui sort du Sinaï, quel est son intérêt ? Par ailleurs, ceux qui sont spirituellement assez avancés pour l'entendre n'en ont pas besoin !

Le Baal Chem Tov répond que s'il est vrai que notre esprit conscient n'entend pas cette voix, la partie de notre âme qui n'est pas emprisonnée dans notre corps l'entend, elle, bel et bien, sortir du Sinaï et relayer son message subliminal à l'esprit conscient. Quand cela se produit, nous nous sentons inspirés, peut-être même seulement quelques secondes, et nous ressentirons des pensées de Techouvah. Ainsi, chaque fois que nous sommes inspirés, et surtout quand cette inspiration naît spontanément, c'est un signe que notre âme vient d'entendre cette Voix divine.

### MUETS

Cependant, parfois, même le son des échos du Sinaï est coupé. Les effets combinés de notre corporalité, de notre âme animale, de nos quêtes et de nos plaisirs matériels, de nos transgressions, ajoutés au fait même que nous sommes asphyxiés par l'exil, peuvent tant étouffer et assourdir les sons du Sinaï que nous

## LE RECIT DE LA SEMAINE

### QUAND ON VEUT, ON PEUT !

J'animais un groupe de jeunes à Düsseldorf et on était au mois d'Elloul. Nous avons joué, raconté des histoires, mangé à satiété mais je voulais m'assurer qu'ils étaient prêts à vivre le mois de Tichri comme il convient : après tout, une nouvelle année est un événement important à aborder avec rigueur et réflexion.

- Les amis ! Dans deux semaines, ce sera Roch Hachana et nous avons tous la Mitsva, l'obligation d'écouter les sonneries du Choffar. Je vous demande donc à tous de venir à la synagogue ce jour-là !

La plupart d'entre eux s'engagèrent à venir sauf Erik qui hochait tristement la tête :

- Je ne serai pas là ; je serai à l'étranger.

- Ce n'est pas grave, répondrai-je. Où que tu sois, fais un effort de trouver une synagogue, un centre communautaire, un Beth 'Habad où tu pourras écouter le son du Choffar !

Il soupira et je sentis que cela lui semblait une initiative insurmontable. Je l'encourageai de mon mieux, en insistant combien il était important de faire descendre sur terre les émanations divines attirées ainsi ici-bas grâce aux sonneries du Choffar. Je lui rappelai combien nos ancêtres avaient fourni des efforts inimaginables pour écouter le Choffar. Je lui rappelai ce chef d'orchestre en Espagne qui, au temps de l'Inquisition, avait eu l'idée de présenter divers anciens instruments de musique un jour de Roch Hachana, permettant ainsi à ses coreligionnaires, l'air de rien, d'écouter ces sonneries traditionnelles. Erik était impressionné mais dubitatif :

- Je pars dans un endroit perdu rejoindre des cousins éloignés, très peu de chances que je puisse écouter le Choffar !

Après Roch Hachana, j'ai reçu un message enthousiaste d'Erik :

- Tu ne me croiras jamais !

- Je t'écoute, je suis prêt à tout entendre de ta part.

- Sais-tu de qui j'ai entendu le Choffar le jour de Roch Hachana ?

- Euh... Tu as trouvé un rabbin ?

- Oui ! Et pas n'importe qui ! Ton frère !

Mon frère s'était récemment installé avec sa femme dans une petite ville perdue de Californie. Nommé Chalia'h, émissaire du Rabbi de Loubavitch, il ne connaissait pas grand monde, ne disposait ni d'une synagogue ni même d'un Minyane (dix hommes nécessaires pour la prière en commun). On lui avait indiqué l'adresse d'un vieil homme juif, à environ deux kilomètres de chez lui et il s'était donc mis en route pour s'enquérir de ses besoins, lui sonner le Choffar et lui souhaiter une bonne et douce année.

Pour le retour, il prit un chemin différent et c'est là qu'il rencontra un jeune homme qui lui demanda, avec un fort accent germanique, où se trouvait la synagogue la plus proche.

- Non, il n'y a pas encore de synagogue ici !

- Oh quel dommage ! J'ai promis à mon rabbin que j'écouterai le Choffar aujourd'hui !

- Si ce n'est que cela, je peux vous aider ! Je suis à votre disposition ! s'exclama mon frère en sortant son Choffar de sa poche. Au fait, d'où venez-vous ? Vous avez un accent que je crois reconnaître...

- Je viens de Düsseldorf, en Allemagne, répondit Erik.

- Mon frère habite là-bas ! Le connaissez-vous ? Il s'appelle Yossef Gruzman !

- Incroyable ! Oui, c'est lui, c'est mon rabbin !

- Quelle Hachga'ha Pratit, providence divine ! Qui aurait pu imaginer qu'au fin fond de la Californie je rencontrerais justement un ami de mon frère ?

- Absolument ! sourit Erik, c'est exactement comme cela que s'exprime tout le temps mon rabbin ! Vous êtes donc bien son frère puisque vous réagissez comme lui !

J'étais sidéré ! Après avoir repris mes esprits, je remarquai :

- Erik ! Sais-tu que nous sommes plus de 5000 émissaires du Rabbi de par le monde ? Statistiquement, combien de chances avais-tu de rencontrer justement mon frère ? Une sur un million peut-être... Oui, Dieu régit Son monde dans tous ses détails !

Avec une telle manifestation de l'attention que le Créateur porte à chacune de Ses créatures, même dans cette ville perdue, je suis persuadé que la nouvelle année sera bonne et douce – pour chacun d'entre nous !

Yossef Gruzman - *COLlive*  
Traduit par Feiga Lubecki

KAPAROT  
POUR ENFANTS

COUCOU LES ENFANTS,  
VENEZ NOUS REJOINDRE!

Pour des kaparots spéciales, juste pour vous.  
Avec une spéciale activité et des snacks.

Jeudi 21 septembre  
17h00 - 17h45 à MTC  
Pluie ou beau temps

Au plaisir de vous  
voir là bas!

## LE COIN DE LA HALACHA

(Continued from page 13)

ne ressentons pas même un fugace sentiment de Techouvah.

Comment surmonter ce processus de désensibilisation ?

La réponse réside dans le préambule du verset cité ci-dessus :

« ...quand toutes ces choses s'abattront sur toi parmi toutes les nations où D.ieu, ton D.ieu t'a banni, la bénédiction et la malédiction que J'ai placées devant toi, tu prendras cela à cœur et tu retourneras à D.ieu, ton D.ieu, avec tout ton cœur et toute ton âme. Et tu écouteras Sa voix... »

Ressentir la douleur et les malédictions de l'exil nous donne la force de briser la résistance que nous avons développée et permet au flux de l'inspiration de notre âme de s'écouler librement dans notre conscience.

Bien sûr que nous ne demandons ni souffrances ni douleurs, pas plus que la prolongation de l'exil, à D.ieu ne plaise ! Bien au contraire, toutes nos prières sont ponctuées de la supplication la plus intense pour que D.ieu mette fin à notre souffrance. Mais pourtant, nous devrions reconnaître, en dernier ressort, que l'aspect positif et la bénédiction cachée des labours passés résident dans le fait qu'ils nous aident à briser notre résistance à entendre les sons du Sinaï.

Il est évidemment préférable que nous expérimentions les bénédicitions qui renvoient sur nous la lumière de D.ieu et qui illuminent notre chemin pour que nous puissions entendre les sons du Sinaï.

C'est ce dont parle la Torah quand elle déclare : « Écouter la voix de D.ieu ». C'est la voix du Sinaï qui nous pousse à la Techouvah.

### UN LIEN PLUS ÉTROIT AVEC ROCH HACHANA

Selon le Rambam (Maimonide), le son du

### QUE FAIT-ON À ROCH HACHANA ?

#### (cette année samedi 16 et dimanche 17 septembre 2023)

Vendredi 15 septembre 2023, après avoir mis des pièces à la Tsedaka (charité), les femmes, les jeunes filles et les petites filles allument les bougies de Roch Hachana (les femmes mariées au moins deux bougies, les filles une seule bougie) ainsi qu'une bougie qui dure au moins 24 heures ou, mieux, 48 heures, avant 18h47 (en Montréal) en récitant les bénédicitions.

Après la prière du soir, on se souhaite mutuellement : « Lechana Tova Tikatev Véter'hâteme » - « Sois inscrit(e) et scellé(e) pour une bonne année ».

Après le Kiddouch, on se lave les mains rituellement et on trempe la 'Halla dans le miel (et ce, jusqu'à Hochana Rabba, vendredi 6 octobre 2023 inclus).

Ensuite on trempe un morceau de pomme douce dans le miel, on dit la bénédiction et on ajoute : « Yehi Ratsone Milfané'ha Chéte'hadèche Alénou Chana Tova Oumetouka » (« Que ce soit Ta volonté de renouveler pour nous une année bonne et douce »). Durant le repas, on s'efforce de manger de la tête d'un poisson, des carottes sucrées ou du gâteau au miel, une grenade et, en général, des aliments doux, pas trop épices, comme signes d'une bonne et douce année.

Samedi soir 16 septembre 2023, après 19h49 (en Montréal) on pose sur la table un fruit nouveau.

Les femmes, les jeunes filles et les petites filles allument les bougies de Roch Hachana à partir de la bougie de 48 heures, en récitant les bénédicitions suivantes :

Dans le Kiddouch, on récite aussi la Havdala, c'est-à-dire qu'on regarde les bougies quand on récite la bénédiction : Boré Méoré Haëch et qu'on prononce aussi la bénédiction : Hamavdil (voir le texte exact dans le Ma'hzor, livre de prières de Roch Hachana).

Après le Kiddouch, on mange d'abord le fruit nouveau puis on se lave les mains rituellement pour manger le repas avec les 'Hallot.

Dimanche 17 septembre 2023, on écoute la sonnerie du Choffar (corne de bœuf). Si on n'a pas pu l'entendre à la synagogue, on peut encore l'écouter toute la journée.

Après la prière de Min'ha, on se rend près d'un cours d'eau et on récite la prière de Tachli'h.

Durant les deux jours de Roch Hachana, on évite les paroles inutiles et on s'efforce de lire de nombreux Tehilim (Psaumes).

Il est permis de porter des objets dans la rue dimanche 17 septembre.

Roch Hachana se termine dimanche 17 septembre 2023 à 19h47 ; on récite la Havdala sur un verre de vin (ou de jus de raisin) - sans épices odorantes et sans la bénédiction « Boré Meoré Haëch » sur la bougie tressée.♦

### NOUS APPARTENONS TOUS

Pour que nous puissions ébranler nos forces pour les faire agir, il y a une condition sine qua non. Nous ne pouvons, en aucun cas, nous considérer comme A'hèr, « un Autre », un outsider.

L'hérétique A'hèr, dont nous avons parlé, ne  
(Continued on page 16)

## EDITORIAL

### PAR LA GRANDE PORTE

Il faut sans doute le dire haut et fort pour le vivre pleinement : c'est une semaine décisive que nous traversons. Elle est ce chemin qui nous conduit à Roch Hachana, comme une voie royale qui nous mène à l'entrée du palais. Car c'est bien de cela qu'il s'agit. Roch Hachana, qui, cette année, s'ouvre par un Chabbat, et cela en souligne encore la grandeur, est beaucoup plus que la célébration rituelle d'un passage d'année. C'est littéralement le début d'un nouveau temps, l'époque où une lumière spirituelle nouvelle descend dans ce monde, d'une élévation telle qu'elle n'y était jamais descendue jusque-là. Et c'est ainsi que nous entrons dans cette succession de moments exceptionnels que constitue le mois de Tichri.

Quand les jours s'avancent vers ce grand rendez-vous, c'est avec une joie profonde, confiants en la bonté de notre Père, que nous nous y rendons. Nous connaissons notre imperfection trop humaine, mais nous savons aussi qu'il nous appartient de nous améliorer et que toutes les forces nous en sont données. Nous sommes conscients aussi que l'appel du Chofar, qui ne retentira que le deuxième jour de fête en cette année particulière, brisera toutes les barrières, y compris celles que nous avons pu nous-

mêmes ériger, sans doute inconsciemment. Puis, glorieusement, nous entrerons dans l'année 5784 et nous en vivrons les premiers jours dans cette fusion avec le Divin qui les caractérise.

C'est tout cela qu'il nous revient de préparer activement. Cela signifie qu'il nous faut mettre dans notre esprit et dans notre cœur la compréhension et l'attente des milliers d'instants qui arrivent vers nous. Pour y parvenir, le judaïsme a un secret : la primauté de l'action. De fait, créatures à double dimension, matérielle et spirituelle, nous avons été créés dans ce monde du concret où agir a un sens, s'inscrit dans l'histoire et a la faculté d'en modifier le cours. Alors que c'est un nouveau champ de l'existence qui va commencer, il nous revient de mettre en œuvre tous les immenses moyens que l'homme détient pour faire de ce monde et de cette année le cadre merveilleux de la vie véritable.

Alors que nous souhaitons à tous, « une bonne écriture et signature » dans le Livre de la Vie, faisons en sorte que ce ne soit pas là un simple souhait traditionnel. Agir est le propre de la créature humaine. Agir en conscience est sa noblesse. C'est l'un et l'autre qui feront de la vie à venir la plus belle et la plus désirable des expériences. Bonne année à tous !

pouvait pas revenir parce qu'il avait entendu une Voix divine déclarer que tout le monde pouvait revenir « excepté A'hèr ». Or, cette voix ne disait pas « excepté Elisha ben Abouya », son véritable nom. Il entendait la voix proclamer A'hèr, « l'Autre ».

Quand un Juif, aussi loin se soit-il éloigné et désensibilisé, reconnaît qu'il continue malgré

tout à appartenir à son Peuple, il est sûr et certain que les portes du retour lui sont ouvertes.

### SE TENIR SUR UN PONT

Nous tenant sur le pont qui réunit les deux années, il nous est également rappelé que nous sommes également sur le pont qui unit près de 2000 ans d'exil et la Rédemption finale avec le

## HORAIRE DES PRIÈRES

### Miniane Sefarade

#### VENDREDI 15 SEPTEMBRE

Min'ha/Arvit.....18h45

#### CHABBAT 16 SEPTEMBRE

Cha'harit.....8h30

Min'ha.....18h40

#### DIMANCHE 17 SEPTEMBRE

Cha'harit.....8h30

Min'ha/Arvit.....18h15

Suivi par Tachli'h et Arvit

## ETINCELLES DE MACHIAH

### UN MACHIA'H DANS LEQUEL TOUT LE MONDE CROIRA

Un seigneur non-Juif interrogea, un jour, un 'Hassid : « Que feras-tu si ton Machia'h arrive et que je ne crois pas en lui ? »

Le 'Hassid répondit sans hésiter : « Si vous ne croyez pas en lui, je n'y croirai pas non plus ! »

Dans cette anecdote, une idée essentielle apparaît : la venue de Machia'h retirera tous les doutes qui peuvent exister et tout homme aura pleine conscience du nouveau temps qui aura commencé. ◉

Machia'h.

Quand nous voyons toute la négativité qui nous entoure, nous devrions exploiter sa force pour nous réveiller à la réalité de la situation.

Que le son du Choffar à Roch Hachana ne soit pas seulement un écho du passé mais annonce également la venue du Machia'h ! ◉