Things to Look Forward to in December!
Channukah begins!
Light candles every night - Dec 2 - 9

Saturday, Dec 8 | 9:30am
Family Shabbat/Chanukah Celebration
Register at www.bethradom.com – no charge

Thursday, December 13, 20, Jan 10, 17
Adult Ed with Cantor Burko:
Heretic! The Lives & Beliefs of Infamous Jewish Thinkers
Register at www.bethradom.com – no charge.

Beth Radom hosts a morning minyan,
Monday to Friday at 7:30am
Sundays & Stat Holidays at 9am
As some members are currently saying Kaddish, we ask that you make every effort to attend morning services as regularly as possible to help achieve a minyan each day. Please attend. It’s a Mitzvah!

Members: Call or email the shul office request a minyan!

A Prayer For Healing
Mi she berach avoleinu
M'kor hab'racha l'amoteinu
May the source of strength, who blessed the ones before us;
Help us find the courage to make our lives a blessing.

Mi she berach imeleinu,
M'kor hab'racha l'imoteinu
Bless those in need of healing with refuah sh’lema
The renewal of body, the renewal of spirit, and let us say: Amen

RABBI: Rabbi Dr. Geoffrey Haber
CANTOR: Jeremy Burko
PRESIDENT: Ronald Linday
GABBAI: Mark Vernon
HEBREW SCHOOL PRINCIPAL: Cindy Joseph
ADMINISTRATOR: Miriam Sharpe

We wish Refuah Sh’lema to:
Howie Meyer  Joe Levitan  Bella Davidson
Joel Zeiger  Dorothy Shessell  Anall Fryman
Rachel Ackerman  Phillip Shaddlesky  Anice Stark
Gerald Robinson  Sam Weisberg  Abe Swimmer
Ilana Matheus  Ruth Leichner  Roesa Weissberg

If you know Beth Radom members who would benefit from Clergy outreach or should be part of our Refuah Sh’lema list, please contact office@bethradom.com. We assure you of confidentiality.

With Reverence, We Honour The Yahrzeits of:
Fay Dancyger  Late Mother of Ruth Bleiwas
Leibvis Vinsky  Late Father of Sam Vinsky
Cecily Bahar  Late Mother of Guy Bahar
Frida Wachtel  Late Mother-In-Law of Linda Wachtel
Yaffa Fortes  Late Mother of Leo Grunberger
Anne Cooper  Late Mother of Larry Cooper
Morris Cohen  Late Father of Gayle Glazier

Happy Birthday Wishes To:
Vladimir Chramow  50th Anniversary
Rosalie Goldberg  35th Anniversary
Michael Ulrich  50th Anniversary
Taylor Nisker  35th Anniversary

Happy Anniversary Wishes To:
Stephen & Marilyn Sinclair  30th Anniversary
Allan & Karen Cohen Fryman  25th Anniversary
Jordan & Susan Caplan  25th Anniversary
Jeffrey & Terri Steinberg  25th Anniversary

DATE CHANGE! Beth Radom 2019
Charity Golf Tournament: Tuesday, June 11

NEW DISPLAYS FOR THE NEW YEAR!
CHECK OUT BETH RADOM’S MUSEUM AND GALLERY
Does your family have things to add to this museum? We would appreciate donations of plaques, photos, paperwork, hand written letters, booklets, flyers, old landing papers – anything related to the once thriving, Jewish, City of Radom. And of course we are looking for funding streams to expand the presentation space. Contact Allan afryman@rogers.com for more information.

THE BLESSING FOR STUDY:
Barukh attah Adonai Eloheinu melekh ha-olam
Kadosh b’vod v’hamelekh
Amen

CANDIDATE LIGHTING & SERVICE TIMES:

Friday, October 12  Light Candles at 6:22pm
Saturday, October 13  Shabbat ends at 7:28pm
Friday, October 19  Light Candles at 6:10pm
Saturday, October 20  Shabbat ends at 7:16pm

Regular Monday-Friday - Daily Minyan begins at 7:30am
Sunday and Monday Stat Holidays – Minyan begins at 9:00am
Shabbat Mornings - Service begins at 9:30am

Holocaust Education Week: November 1 – 8, 2018
Saturday, November 3 @ 9:30am Radomer Memorial Shabbat
Special Kiddush and Guest Speakers
Register at www.bethradom.com – no charge

Monday, November 5 @ 7:30pm Beth Radom Presents
How Japan saved Thousands of Jews
Illuminating The Shadows: Untold Stories of The Holocaust
More information at: https://www.holocaustcentre.com/HEW

We would appreciate donations of plaques, photos, paperwork, hand written letters, booklets, flyers, old landing papers – anything related to the once thriving, Jewish, City of Radom. And of course we are looking for funding streams to expand the presentation space. Contact Allan afryman@rogers.com for more information.
My dog, Libbi, is a rescue dog that I adopted when she was already two years old. She had an amazingly loving personality, but as most rescue dogs, she came with a number of behavioural challenges, not the least annoying of which was her counter-surfing. Curious about what kinds of delicious smelling items I was working with on my kitchen counter, she would jump up on her hind legs to take a look. But, still being slightly too short to see, she would stretch out her front paws and make sweeping motions over the counter surface, randomly attempting to knock something interesting down to the floor for further investigation. When I caught her in the act, I would discipline her, and in time, she stopped... or so I thought. I had finished making a pot roast one day, put the roast in the fridge, and accidentally left a plastic container of the drippings on the kitchen counter while I left the house for an hour. When I returned, the plastic container was gone, with no meat left on the floor. The only evidence of the crime was a little bit of crusted grease on Libbi’s left ear, and the empty plastic container which I eventually found days later underneath a pile of dog toys.

In Parshat Noah, God calls a mutt to creation, a do-over. Fundamentally, however, God can’t make mistakes. So how do we reconcile this idea of a perfect God, with God’s imperfect creation? Let’s not forget, what God created, “He called it very good”. The easy answer is to simply say that it was not God’s fault, but rather our ‘small’ mistakes, that necessitated our flood. God created our physical world in perfect balance, a self-sustaining eco-system in which plants, animals, insects, bacteria, all life cycles into itself; a world which is constantly converting nutrients and energy from one form into another in order to perpetuate life. The easy answer, therefore, is that the spirit of mankind, was not in balance at all. We necessitated our own destruction because we violated the rules of consumption, in that it was not for the perpetuation of life, but selfishly for power and greed. It’s an easy answer, because it places the blame squarely on our own, fallible, human shoulders. But just as it is my responsibility to teach my dog good behaviour, or parents’ responsibility to teach their children good behaviour, so too is it not also God’s responsibility to balance the human the human spirit and set mankind on a path for behaviour that He might also call “very good” as with the rest of creation?

When we do some investigating, the evidence, doesn’t seem to help God’s case for denying culpability. Here is God’s chronological record in guiding the human spirit to discern right from wrong. First, Adam and Eve defy God’s command and eat the apple, and God imposes the severest of punishments: Exile from the Garden of Eden, and the descendants of mankind would be forced to work by the sweat of their brow in order to sustain themselves and endure the pain of childbirth. Some commentator also note that from the usage of the term “punishment,” human mortality is also Adam and Eve’s punishment. The second is Cain who commits fratricide; arguably much more severe than eating the wrong piece of fruit. His punishment is that his harvests will have less yield and that he will cursed with being a wanderer. In response to his strangely forgiving punishment, Cain attempts to push the envelope even further, and complains about his punishment, “I must become a vagrant and a wanderer on earth? Whoever meets me will kill me!” (Gen. 4:14). God responds with even more mercy by placing divine protection on Cain’s life for seven generations. Third, is the rather curious story of Lamech whose entire narrative is two verses long. With interpretive help from the commentary, in a blind Lamech accidentally kills Cain with a bow and arrow, having mistaken him for an animal. While this homicide was clearly accidental, Lamech immediately denies any responsibility at all. God does not indicate that Lamech should have any punishment, and the only apparent consequence is that Lamech’s wives appear not to want to live with him anymore. In a few verses, the Torah describes the generations that have passed until the time of Noah, where the text then says, “God saw that the wickedness of Man was great upon the earth, and that every product of the thoughts of his heart was but evil always” (Gen. 6:5). It seems that with each bad act of mankind, even though more and more severe, God is more and more merciful, and mankind is getting the wrong message each time.

I found an idea on YouTube to help me solve my problem with Libbi’s counter-surfing. I saved up my empty soda cans, and then stacked them high on the edge of the counter. After returning home from work, the cans, of course, would be on the floor. But my plan had worked - Libbi’s face was completely ridden with fear from the noise of the crash, and she had the ‘guilty dog’ look for the mess on the floor that she knew I would find. I only had to stack cans on my counters about four times. The fourth time that I stacked them, they stayed there for days until I eventually took them down myself, and the days of doggy counter-surfing were over. It seemed like such a sensible tactic; the dog would see immediate consequences to her actions, and as a bonus, I wasn’t the ‘bad guy’. In her mind, it wasn’t me punishing her for her bad behaviour, rather, it was a natural consequence of the world reacting to her actions – she, of course, had no idea that I had set her up.

God created human beings with fallibility – that was the point, so that we could learn to overcome our own faults. While it is true that Judaism attributes all moral reward and punishment to God, part of our growth as human beings is to realize that God created the world around us (not always, but often) to exact punishment upon us when we deserve it. Blaming God is easy, particularly when that blame should sometimes be placed on ourselves. Of course, God is responsible for guiding us on paths of morality, as that is God’s nature. With the flood, God demonstrates for the first time that punishment doesn’t always come from God directly, but from the natural world. Quite simply, we learn better that way. Even today, as it did in the days of the flood, the earth continues to teach us the consequence of abusing it, and we continue to learn how to treat it, and each other, better.

Shabbat Shalom.

Annual D4D Symposium for Children of Holocaust Survivors

Sunday, 4 November / 9:00 AM–4:00 PM (tickets required)

The Neuberger is excited to present the 3rd annual Dialogue for Descendants (D4D) Symposium exclusively for children of Holocaust survivors (and/or partners) on Sunday, November 4.

Featuring two keynote speakers and six workshops, participants will consider different perspectives on their role in perpetuating the future of Holocaust memory.

Special guests include: Dr. Eva Fogelman, noted psychotherapist, accomplished author and media personality; Rabbi Dr. Steven Jacobs, author and Professor of History at Alabama University. The program also features informative and timely workshops, including “The Next Generation’s Fight: Antisemitism Still Exists After the Holocaust” by Steve McDonald (CUA) and four closed “Personal Sharing” sessions, moderated by psychotherapists and social workers.

Cost: $54 (includes all program fees).
Register by October 26: www.d4dhew2018.eventbrite.ca

Beth Radom’s 4th Annual Chanukah Extravaganza!

NOVEMBER 25, 2018
4th Annual Beth Radom Chanukah Concert

Cantor Magda Fishman, Chazzan Jeremy Burko and The Yonge Guns Quartet! Tickets: www.bethradom.com