



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

ג' מרחשון התשפ"ב  
שבת פרשת נחShabbat Parshat Noach  
October 8 - 9, 2021 / 5782

Please print this bulletin before Shabbat.

Rabbi  
Yechezkel FreundlichChazzan Sheini  
Rev. Amiel BenderPresident  
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

## SHABBAT SHALOM • שבת שלום

### Shabbat Parshat Noach

Haftara: Yeshayahu 54:1 - 55:5

When davening at home, it is preferable to do so  
at the same time as the rest of the community.

#### Friday, October 8

- 5:11pm Plag Hamincha
- 6:04pm Candle Lighting
- 6:05pm Mincha, Kabbalat Shabbat and  
Maariv - Main Sanctuary
- 6:22pm Sh'hkiah

#### Shabbat, October 9 / 3 Marcheshvan 5782

- 8:00am Shacharit - Upper Social Hall  
and Tent
- 9:30am Shacharit - Main Sanctuary
- 9:52am Sof Zman Kriyat Shma
- 10:00am Kef Club for Kids - tent
- 4:30pm Snif Bnei Akiva group leaves for  
BIBA - back at TBDJ by 6:30pm
- 5:05pm Daf Yomi - Upper Social Hall
- 5:10pm Plag Hamincha
- 6:00pm Mincha and Maariv - Sanctuary
- 6:00pm Mincha, Seudah Shleesheet and  
Maariv - Tent
- 6:20pm Sh'hkiah
- 7:04pm Havdala

### SCHEDULE FOR NEXT WEEK

Mincha is at 5:55pm Sunday to Thursday

#### Shacharit

8:00am Sunday to Friday  
and9:00am on Sunday and  
on Monday (Thanksgiving Day)7:00am on Tuesday, Wednesday and Friday  
6:50am on ThursdayCandle Lighting is at 5:51pm  
on Friday, October 15For our full schedule,  
go to [tbdj.org/calendar](http://tbdj.org/calendar).

### COMMUNITY NEWS

Mazal Tov to **Chaviva & Brian Smith** and their families on the birth of granddaughter Sadie Chaya Smith on Thursday, September 30 in Seattle, Washington. Proud parents are Ariel & Danny Smith. Sharing in their simcha are big sister Dalia, maternal grandparents Melinda & Charlie Freda, and many delighted aunts, uncles and cousins.

Mazal Tov to **Joyce Reinblatt** and her family on the occasion of her grandson Corey Walderman becoming a Bar Mitzvah on Monday, October 11 in Toronto. Proud parents are Erin & Bryan Walderman. Sharing in their simcha are Corey's brother Joshua, his paternal grandparents Monica & Mykl Walderman and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Corey's grandfather Neal Reinblatt z"l.

Mazal Tov to **Mike Cohen** on being re-elected by acclamation for his fifth term as the Cote Saint-Luc City Councillor for District 2.

Condolences to **Samuel & Brenda Gewurz** and their families on the loss of Samuel's beloved sister Gisela Gewurz Garmaise z"l who passed away on Tuesday, October 5 in Israel. Funeral and burial took place on Tuesday, October 5 in Israel. For shiva details, please write to Ilan at [igewurz@proment.com](mailto:igewurz@proment.com). Shiva minyanim: 8:00am on Sunday and 7:30am on Monday.

Condolences to **Lessy & A. Earl Kimmel** and their families on the loss of their beloved daughter Dr. Tracy A. Kimmel who passed away on Tuesday, October 5 in Toronto. Funeral is scheduled for Friday, October 8. Shiva in the Upper Social Hall at TBDJ from Sunday through Wednesday; 12:30pm-2:30pm and 6:00pm-8:00pm; Earl will join Mincha at 6:00pm and Lessy will accept visitors until he joins her after its completion.

### THANK YOU TO THE FOLLOWING SPONSORS

Shabbat Drashot by Rabbi Freundlich are sponsored by **Reesa & Ephriam Kandelshein** in memory of Ephriam's beloved mother Muriel Latter Kandelshein z"l (Mania Rochel bat Ezreel v'Faiga - 6 Marcheshvan).

This Shabbat Bulletin is sponsored by **Rohna Sonnenschein Grunstein** and her family in memory of her beloved husband Harry Jonathon Grunstein z"l (Tsvi ben Yosef HaKohen v'Rivka - 3 Marcheshvan).

Rifki Freundlich's *Parsha Shiur for Women* on Thursday, October 14 is sponsored by **Susan & Ron Schondorf** in memory of Susan's beloved mother Zelda Rothbart Fox z"l (Zelda Leah bat Yisrael v'Rachel - 3 Marcheshvan).

### UPCOMING SHIURIM, PROGRAMS AND EVENTS

Tues., Oct. 12, 12:00pm *Lunchtime Halacha Shiur* with the Rabbi (Zoom)

Wed., Oct. 13, 12:15pm *Lunch & Learn Parsha Shiur* with the Rabbi (Zoom)

Thurs., Oct. 14, 12:30pm *Parsha Shiur for Women* with Rifki Freundlich -  
TBDJ Library and on Zoom

## Parshat Noach

As I was installing venetian blinds in our daughter's room a few days ago, my wife asked me if I was okay standing on the step ladder because she was worried that I would fall and hurt myself. Let's face it - these hands usually do music and not handiwork. Yet in Parshat Noach we read about a guy who began a 120 year construction project at the tender age of 480. Noach was eight times my age when he began to build an ark that some say was larger than the size of an NFL football field, according to the specifications he received from HaShem.

Traditional Torah commentaries explain that, according to the smallest estimate of eighteen inches per cubit, the Ark's dimensions were 1,518,750 cubic feet. Each of the three levels measured 33,750 square feet of floor space, totalling 101,250 square feet. The top level was for Noach and his family, the middle for the animals, and the bottom for the waste.

Midrash Tanchuma teaches that Hashem specifically wanted Noach to undertake a strange and unusual project, so that people would be curious and ask: *Noach – what are you doing?* This way Noach could engage them in discussions about the problems facing the world, and explain how catastrophe could be avoided - if people would only change their ways. Noach goes to work on constructing the ark. Commentary advises that he worked alone. No working force, no electric drills or cranes, no problems with medical emergencies, no special tool kits from Home Depot, Rona or Canadian Tire. As mentioned above, Noach begins the job at the age of 480 and completes it 120 years later at the age of 600. Upon completion, he enters the ark with his family - comprised of his wife and sons and daughters-in-law - and then welcomes the members of the animal world to join him on a divine forty-day survival cruise.

Hashem also provides Noach with the ultimate divine guarantee for survival: The Covenant Insurance Plan: *But I will establish my covenant with you* (Breisheet 6:18) - which was either a guarantee that the year's food supply in the ark wouldn't spoil (Rashi) or a referral to the covenant following the flood in which Hashem pledged not to destroy the world again through a flood (Sforno).

No one from Noach's wicked generation joined him on the ark. Noach could have convinced a lot of people to get back on track. The opportunity to help others to repent seemed to be in Noach's hands but alas, Noach failed to turn anyone around. Imagine this older gentleman hacking away and making noise building the world's first cruise liner. I enjoy discussing Noach and his generation with my Bar Mitzvah boys as we discuss the history of the world leading up to the first Jew, Avraham Avinu, during our lessons. We act out an improvisational scene where my student is Noach and I am one of the people of that generation. I ask my student: *What are you building?* The student answers: *I am building a large boat.* I ask: *Why?* *All of this noise out here every day is bothering everyone!* The student answers: *Hashem told me to build it. The people are bad and Hashem will destroy the world with a flood if they don't repent.* I then tell my student that at the beginning of Hashem's communication with Noach, Hashem advises Noach to take his wife, sons and daughters in-law into the ark. I ask the student how many people did Hashem tell Noach to take into the ark - assuming that each son had one wife? The student answers that eight people entered the ark. I tell my student that 120 years later after the completion of the ark, we read in the Torah that Noach enters the ark with his wife, sons and daughters in-law. Again I ask my student: *How many people entered the ark?* He answers: *Eight people.* I ask: *Isn't that the same amount of people that Hashem told Noach to take into the ark 120 years earlier before before Noach started building it?* The student answers: *Yes.* I then ask my student: *What is wrong with that?* The student answers that if the same amount of people are entering the ark it means that in 120 years of building it Noach couldn't convince anyone to return from their evil ways and be worthy of being saved. I then ask my student: *Isn't that amazing?* The student will usually comment on the fact that it is surprising that not even one person of that generation observing the building of the ark for 120 years was ready to repent from his evil ways.

It would seem that he saw the ark as his chance to build a big wall and insulate himself from the evils of society. Noach imagined that the ark was his own ticket to survival, and completely abandoned his mission to influence others.

Similarly to my conversations with my Bar Mitzvah boys, Rabbi Shimshon Chaim Nachmani (the Zera Shimshon) cites the midrash that for 120 years Noach was cutting down trees to build the ark. The people of his generation asked him why he was building an ark and he answered that there will be a flood which will eradicate humanity if they do not repent. The midrash relates that the people actually told Noach that if the flood indeed comes it will destroy him and his family. The Zera Shimshon asks about the words of the wicked. Did they actually think that the righteous Noach would be killed and that they, the wicked, would be spared? What were they thinking? Rabbi Nachmani gives an answer inspired by the teachings of the Zohar: Noach had one sin, which was that he did not pray for the people of his generation, unlike Moshe Rabeinu who did pray for the people following the sin of the golden calf. When Moshe appeased Hashem on Bnei Yisrael's behalf, he was willing to give his soul for them: *And now if You would but forgive their sin – but, if not, erase me now from your book that you have written* (Shmot 32:32).

*continued.....*

Moshe didn't want his people, the generation of the desert, to be wiped out. Hashem listened to Moshe's prayers. Noah did otherwise. He followed Hashem's orders to build the ark but he did not pray for his generation nor did he pray for Hashem to withdraw the flood. The Prophet Isaiah therefore refers to the flood as *the waters of Noah* (54:9), linking his name with the flood for not showing empathy for the people of his generation as Moshe did. Rabbi Amnon Bazak of Yeshivat Gush Etzion cites an interesting Midrash which illustrates the difference between Noah and Moshe Rabeinu: *Noah says to Moshe: "I am greater than you in that I was saved from the generation of the flood!" Moshe says to Noah: "I am on a higher level than you. You saved yourself but you were unable to save your generation. I saved myself and my people from the sin of the golden calf."* The Midrash continues: *What is this like? Two captained ships were at sea. One captain saved himself and not his ship while the other saved himself and his ship. Who earned the praises? Noah only saved himself while Moshe saved himself and his generation.* (Devarim Rabba Vzot Habracha 11).

Rabbi Amnon Bazak writes that there are only two arks - תיבות - mentioned in the Tanach: Noah's ark and the ark that concealed Moshe Rabeinu in the Nile river after he was born. He draws comparisons and he differentiates between the two: Noah's ark was a divinely ordained project which Hashem ordered Noah to build, while Moshe's ark was his mother's initiative. Rabbi Bazak writes that this difference is crucial. The story of the flood symbolises the inability and failure of humanity to deal with wickedness to the point that mankind needed to be wiped out and then recreated through the passive righteous person in the ark. Moshe hidden in the ark on the Nile symbolises the opposite scenario: it shows the ability of people to triumph over the wickedness of the generation through the display of a courageous mission. Though baby Moshe is passive in the story of his rescue, those around him were active: His mother placed him in the ark, his sister watched over him and Pharaoh's daughter also participated in saving the infant.

How do we evaluate Noah's righteousness and his failure to save even one wicked person from the flood? Rashi speaks about Noah's righteousness saying that some sages give him praise. If Noah was able to be righteous in his sinful generation, how much more righteous would he be living in a truly righteous generation? Other sages are critical, saying that only in his generation, living among the wicked, Noah was righteous. Had Noah lived in the generation of Avraham Avinu, he would have been insignificant.

It is a difficult critique. Living in today's world where influence and peer pressure are dominating forces in society which have the capacity to make people vulnerable in the face of difficult challenges, I sometimes find it hard to understand the critical view of Noah and his behaviour over the 120 years of ark construction. In my mind I see an older man with intense belief in the Creator facing serious social and, maybe even life-threatening or violent, advances from the wicked people around him as he worked to fulfill Hashem's command amidst scorn and criticism. The end of our previous portion of Breisheet paints the portrait of man at that time: *Hashem 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; And Hashem reconsidered having made Man on earth and He had heartfelt sadness: And Hashem said, "I will blot out Man whom I created from the face of the earth..."* (Breisheet 6:5-7). Since the creation of man the generations were progressively deteriorating in their behaviour and their moral conduct. It was not a world for righteous people.

In fact, Chanoch - a righteous man who was born three generations before Noah - was taken by Hashem at the "young" age of 365: *And Chanoch walked with Hashem; then he was no more for Hashem had taken him* (Breisheet 5:24). Commentary suggests that even as Chanoch was a righteous man, he was liable to go astray and therefore Hashem cut his life short. With the miserable and depressing portrait of his generation I sometimes think to myself - *how did Noah do it? How did he survive as a righteous man among the wicked? Did Noah really lack the influence and the charisma to bring others back from their evil ways or was the generation so bad that he just couldn't do it and he was powerless in the face of extreme evil?* While I don't have the answers to these questions I do know that there were positive influences within Noah's family from which he must have gained enormous strength. Rashi teaches us that Noah's wife Naama was like Noah in her pleasantness and good deeds and therefore merited to join him on the ark. Noah's son Shem and grandson Ever would establish the first institute for higher learning, teaching among other things the Seven Noahide laws and the straight path of how to come closer to Hashem. Our sages teach that our Patriarchs Yitzchak and Yaakov studied there. It makes sense to assume that a strong family structure helped to keep Noah on the level of righteousness where *...Noah walked with Hashem* (Breisheet 6:9).

As Jews our imperative is to walk with Hashem in the best way that we can, each on our own level, constantly striving to go higher and higher reaching new heights in strengthening our faith and observance. A few days ago our family observed the *yahrzeit* of Cheryl's mother and my mother in law Rachel Gnatt z"l. Mama Ray, as I affectionately called her, was a Holocaust survivor and a role model for our family and those around her in many ways. She walked with Hashem in a special way and was a source of strength for everyone around her throughout her life amidst enormous challenges. Like Noah and his family, Rachel and her husband Isaac z"l emerged from a flood - the terrible flood of the Holocaust - building a wonderful family spanning four generations to date, a family that is proudly walking with Hashem.

Shabbat Shalom,

*Rev. Amiel*





WOMEN'S INITIATIVE  
& YOETZET HALACHA

A NEW CLASS FOR WOMEN

# Thoughts on the Parsha

with Rebbetzin  
Rifki Freundlich

Thursdays

12:30-1:00

TBDJ Library

Or join on zoom in TBDJ Zoom  
Library





**Keren Hashviis**  
שמיטה חש"כ

Together we stand proud among heroes of the field, giants with a steadfast commitment to upholding the Mitzvah of Shmitah. Join them side-by-side ascending above nature to support their sacrifice and share the abundant bracha.

Partner with a farmer and give above your nature.

**בְּאִישׁ אֶחָד, בְּלֵב אֶחָד**

One people. One heart. One mitzvah.

## Introducing a new program for the Year 5782, a year of Shmitah in Israel.

Congregation TBDJ is proud to partner with **Keren Hashviis**, an organization dedicated to furthering the understanding and observance of Shmitah in Israel.

- Contribute to a special Shmitah Fund, aimed at supporting individual farmers and communities during Shmitah.
- Explore the mitzvah of Shmitah through lectures, shiurim, and special sessions. *See opposite side for details.*
- Connect with the farmers of Israel observing Shmitah, to better understand their view of its blessings and challenges.



**Visit <https://TBDJ.org/Shmitah> to participate in the Mitzvah of Shmitah!**

**Do you own agricultural land in Israel? Have you ever observed the mitzvah of Shmitah?**

In all likelihood, the answer is no. Until now!

Our fundraising program will provide you with an opportunity to partner on a piece of agricultural land and the observance of Shmitah together with your farming partner in Israel.

You'll receive a special **shtar** (contract) that confirms your participation.