



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

ד מרחשון התשפ"ג
שבת פרשת נח

Shabbat Parshat Noach

October 28 - 29, 2022 / 5783

Please print this bulletin before Shabbat.

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SHABBAT SHALOM • שבת שלום

David Solomon Stein, Bar Mitzvah

Shabbat Parshat Noach

Haftara: Yeshayahu 54:1 - 55:5

Friday, October 28

- 5:15pm Minha et Kabbalat Chabbat
- Minyane Sépharade - Chapel
- 5:30pm Candle Lighting
- 5:35pm Mincha and Kabbalat Shabbat
- Main Sanctuary
- 5:48pm Sh'kiah

Shabbat, October 29 / 4 Marcheshvan

- 8:00am Shacharit - Hashkama Minyan
- **in Library this Shabbat**
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade
- 9:30am Youth Minyan - Youth Chapel
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 10:04am Sof Zman Kriyat Sh'ma
- 4:35pm Daf Yomi
- 5:00pm Minha et Seoudah Shleesheet
- Minyane Sépharade - Chapel
- 5:20pm Mincha, Seoudah Shleesheet and Maariv - Main Sanctuary
- 5:47pm Sh'kiah
- 6:32pm Havdala and Melave Malka

COMMUNITY NEWS

Mazal Tov to **David Solomon Stein** on becoming a Bar Mitzvah. Proud parents are **Lauren & Robert Stein**. Sharing in their simcha are David's grandparents **Sandy Stein**, Sandy Cobrin and Clifford & Marilyn Segal, his siblings Callie and Henry, and many delighted aunts, uncles and cousins. Lovingly remembered at this time is David's grandfather TBDJ President David Stein z"l.

Mazal Tov to **Louise & Mark Eisenberg** and their family on the engagement of their daughter Sarah Leah to Adam Krieger of Los Angeles. Sharing in their simcha are Adam's parents Diane & Eliot Krieger and many delighted siblings, aunts, uncles and cousins in both families.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush is sponsored by **Sandy Stein** in honour of her grandson David Stein becoming a Bar Mitzvah.

Kiddush in the Hashkama Minyan is co-sponsored by **Rhonda & Leslie Gal** "with much appreciation to TBDJ for Leslie being honoured as Chatan Breisheet this year," and in memory of Leslie's beloved father Sandor Gal z"l (Shlomo Yehuda ben Natan - 13 Marcheshvan).

Kiddush in the Hashkama Minyan is co-sponsored by **Roslyn & David Guttman** "with heartfelt thanks to TBDJ for David being honoured as Chatan Torah this year," and in memory of David's beloved father Eliezer Guttman z"l (Eliezer ben David v'Rivka - 4 Marcheshvan).

Seudah Shleesheet is sponsored by **Erica & Zachary Grunstein** and by **Alyssa & Yair Meyers** in memory of Zachary and Alyssa's beloved father Harry Jonathon Grunstein z"l (Tzvi ben Yosef HaKohen v'Rivka - 3 Marcheshvan).

Melave Malka following Havdala is sponsored by **Rachel & Judah Aspler** in memory of their beloved father and father-in-law Jerrold Aspler z"l (Yosef Yehoshua ben Avraham Shalom).

This Shabbat Bulletin is sponsored by **Judi & David Grunbaum** in memory of Judi's beloved parents Blanka & Simon Markovitch z"l (Bracha bat Matis - 23 Marcheshvan and Shimshon ben Yechiel - 21 Marcheshvan).

Rabbi Claman's Shabbat Sermon is sponsored by **Rohna Grunstein** and by **Bonnie & Leo Grunstein** in memory of Rohna's beloved husband and Leo's beloved brother Harry Jonathon Grunstein z"l (Tzvi ben Yosef HaKohen v'Rivka - 3 Marcheshvan).

Rabbi Claman's Morning Parsha Shiur is 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).

The family of the late Sara & David Rinzler z"l offers their sincerest thanks to TBDJ, Yakov Lev and Yair Meyers for their support and partnership in this week's First Annual Rinzler Memorial Blood Drive at TBDJ.

SCHEDULE FOR NEXT WEEK

Mincha/Maariv: 5:25pm Sunday to Thursday

Shacharit

Sunday: 8:00am / Monday and Thursday: 6:50am
Tuesday, Wednesday and Friday: 7:00am

Friday, November 4

Mincha - Minyane Sépharade: 17h05 / Mincha - Main Sanctuary: 5:20pm
Candle Lighting is at 5:19pm

For our full schedule, go to tbdj.org/calendar.



Rising to the Occasion of Righteousness

Parashat Noach opens with the following verse:

אלה תולדות נח איש צדיק תמים היה בדורותיו את האלקים התהלך נח
These are the offspring of Noah, Noah was a righteous man,
perfect in his generations; Noah walked with G-d;
 (Breisheet 6:9)

Rashi offers an interesting commentary on these words, which relates to the interpretation of Noah's righteousness, as he and seven members of his immediate family stood out from among the wicked people of his generation. These evil people would eventually meet their demise in the flood that would destroy the world.

Rashi teaches an opinion shared by various sages: that Noah was righteous even in his corrupt generation, and therefore, how much more righteous would he have been had he lived in a righteous generation with the companionship and inspiration of Avraham? Others are critical and say that this was only in his generation in comparison with his extremely wicked contemporaries, but had Noah lived in the generation of Avraham Avinu he would have been insignificant regarding his righteousness. This commentary is a little unsettling. We were introduced to Noah at the end of last week's Torah portion, Breisheet. The Torah teaches us about Noah's birth in a turbulent and corrupt world of sin, and a few verses later we learn that Noah stood out from among the sinners and found favour in the eyes of Hashem.

Noah was a righteous man who lived alone among wicked generations for hundreds of years. He started building the Ark at the tender young age of 480. Imagine the loneliness, the peer pressure, the difficulty for one righteous person, for one family to live alone, practicing closeness to the Almighty within wicked and ostracizing surroundings. In my opinion, Noah passed the ultimate test of obedience to Hashem in dire circumstances with flying colours. Where is there room for negativity, to suggest that Noah's righteousness would be compromised in Abraham's generation?

The verse describes Noah as an איש צדיק - a righteous man. We find that the word איש is a word of significance in Pirkei Avot (2:6) where we learn about the importance for a person to step up and assume the mantle of leadership in Avodat Hashem where no leaders are present:

ובמקום שאין אנשים, השתדל להיות איש

And in a place where there are no leaders, strive to be a leader

When there is no one who can accept communal and spiritual responsibility and provide leadership, we are to rise to the occasion and fill this role. According to R' Yonah, the leader is someone who directs us in the proper path of the service of Hashem. In the absence of such a person, people must work on themselves to take the lead. Noah was that person during that terrible time of corruption in Hashem's world.

When I shared my thoughts on this Rashi with an esteemed colleague with whom I regularly enjoy discussing Torah, he pointed out that, in the narrative of the opening verse of the portion in the Torah, Hashem Himself has it written that Noah was a righteous person. So why does Rashi bring the comparison of Noah to Avraham?

The Torah provides us with an interesting fact. When he was commanded to build the Ark, Noah was informed by Hashem that only eight worthy people would merit to enter the Ark and be saved from the impending destruction of the world: Noah

and his wife Na'ama, their three sons and their three wives. Noah goes to work building the Ark, beginning at the tender age of 480 and completing the job at the age of 600. When the vessel was completed, the verse in Breisheet informs us:

Noach was six hundred years old when the flood was water upon the earth; Noach with his sons, his wife, and his son's wives with him, went into the Ark because of the waters of the flood. (Breisheet 6:6-7)

In teaching Bnei Mitzvah, where I expound on the history of the world and our nation's beginnings according to the Torah, I enjoy sharing the above statistic with my students. I ask them: *Noach was informed by Hashem that eight people would enter the Ark. He then builds the Ark for one hundred and twenty years and... the same eight people enter the Ark. What is wrong with that number?*

My students learn that Hashem wanted the building of the Ark to take one hundred and twenty years to allow a generous time frame for repentance. The expected answer comes through as my students learn that, for some reason, in one hundred and twenty years Noah couldn't have any positive influence on the people of his generation and that not one person repented from their evil ways in a way that would merit them entering the Ark and be saved from the flood. Was it that Noah didn't have the leadership skills necessary to help the people reconsider their deeds? Was it that the people were too difficult or too far gone to be redeemed? Commentary teaches about the mockery of the people of the generation that observed Noah building the Ark: *Why are you building the Ark out of wood and not iron? The water will destroy the Ark!* Fact is, the same eight people that were destined to enter the Ark indeed entered the Ark one hundred and twenty years later! Nobody new joined them. As far as the people around him in were concerned, Noah was lacking something.

Rabbi David Dov Levanon cites the Maharal of Prague and writes about the differences in the missions of Noah and Avraham: Noah was chosen by Hashem for his sense of private righteousness, while Hashem chose Avraham for a public mission, for the good of our nation, the Jewish people. In his lifetime, Noah relied on Hashem's support for self sustenance amid a troublesome world while Avraham was his own source of strength, a man of outreach who was destined to become the patriarch of our nation.

Rabbi Mordechai Eliyahu wrote that there is positivity in what is perceived as a negative comparison of Noah to Avraham. He wrote that just mentioning Noah and comparing him to Avraham is testament to Noah's status and honor. Rabbi Eliyahu wrote that it is important to understand that even those who see negativity in this comparison realize that Noah was a righteous man though he would have been a person of lesser importance in Avraham's generation.

In our world we tend to use the term Tzaddik to describe special people among us. This term indeed sets these people apart from the norm in their role modeling, their service of Hashem, and positive example and behaviour in many ways. While the comparison of Noah and Avraham is a difficult one in certain ways, Noah's behavior and clinging to Hashem in the face of wickedness is a positive example to be emulated.

Shabbat Shalom,

Rev. Amiel

Dedicated in memory of Cheryl Bender's mother Rachel Gnatt z"l
 (Rachel bat Yaakov - 30 Tishrei)