

SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI	CHAZAN SHEINI	PRESIDENT	EXECUTIVE DIRECTOR
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Rosh Chodesh Cheshvan is on Sunday, October 15 and Monday, October 16
Molad is on Shabbat, October 14 at 6:33pm and 1 chelek

COMMUNITY NEWS

Mazal Tov to Marcy Seidman and to Harriet & Alvin Tobman and their families on the birth of granddaughter Eden Sadie (Shira) Tobman on Thursday, September 14 in Ottawa. Proud parents are Gillian & Ian Tobman. Lovingly remembered at this time is Eden's maternal grandfather Ernie Seidman z"l.

Condolences to **Donna Mendelson Cohen** and her family on the loss of her beloved father Saul (Butch) Mendelson z"l who passed away on Sunday, October 8. Funeral took place on Tuesday, October 10. Shiva continues at the home of Donna's brother Brian on Friday, October 13 from 2:00pm to 4:00pm.

Condolences to **David & Barbara Zukor** and **Michael & Leechen Zukor** and their families on the loss of beloved mother, mother-in-law, grandmother and great-grandmother Edith Schwartz Zukor z"l who passed away on Wednesday, October 11. Funeral and burial will take place on Sunday, October 15 in Yerushalayim at the Har Mamenuhot Cemetery. Shiva will be observed in Israel.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet for the Main Sanctuary is sponsored by **Simone & Adrian Grinberg** in memory of Adrian's beloved mother Marica Tuvel Grinberg z"l (Miriam bat Moshe Yisrael v'Rivka Eidl - 29 Tishrei).

This Shabbat Bulletin is sponsored by **Lessy & Earl Kimmel** and their family in memory of their beloved daughter Dr. Tracy A. Kimmel z"l (Toba Yehudit Feiga bat Avraham Yisrael v'Lessy - 29 Tishrei) and "in appreciation to Rabbi Claman for his recent kindness to us." Parshat Breisheet was Tracy's Bat Mitzvah parsha.

Kiddouch pour la Minyane Sépharade est offert par la famille Suissa en l'honneur de la Hiloula du Tsadik Rabbi David OuMoshe et pour la protection de nos frères et soeurs en Israël.

Shabbat Parshat Breisheet
Haftara: *Shmuel Alef 20:18 - 20:42*

Friday, October 13

5:50pm Minha et Kabbalat Chabat -
Minyane Sépharade - Chapel
5:55pm Candle Lighting
6:00pm Mincha and Kabbalat Shabbat
- Main Sanctuary
6:13pm Sh'kiah

Shabbat, October 14 / 29 Tishrei

8:00am Shacharit - Hashkama Minyan
8:40am Parsha Shiur
with Rabbi Claman
9:00am Shacharit - Main Sanctuary
and Minyane Sépharade
9:30am Kef Club Shabbat Programs
for Kids - Lower Level
9:30am Youth Minyan - Youth Lounge
9:55am Sof Zman K'riyat Shma
10:15am *The Zone* for Kids in Grades 1-3
- Library
10:45am *The Zone* for Kids in Grades 4-6
- Library
5:02pm Plag Hamincha
5:25pm Minha, Seudah Shleesheet
et Shiour - Minyane Sépharade
5:50pm Mincha, Seudah Shleesheet
and Maariv - Main Sanctuary
6:11pm Sh'kiah
6:55pm Havdala

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 5:50pm

Shacharit in the Main Sanctuary

Sunday (Rosh Chodesh): 8:00am

Monday (Rosh Chodesh): 6:45am

Tuesday, Wednesday and Friday: 7:00am

Thursday: 6:50am

Friday, October 20

Minha - Minyane Sépharade: 17h40

Candle Lighting is at 5:42pm

Mincha - Main Sanctuary: 5:45pm

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



Weekly camaraderie,
lunch, and Parsha!

Lunch & Learn
with Rabbi Claman

WEDNESDAYS
Lunch at 11:30am
Class from 12:00-12:30pm



To Dance For Hashem - and With Hashem - on Simchat Torah

At the end of this week's Torah portion Breisheet, we read about man's evil nature and Hashem's heartfelt sadness that He created man: *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;* (Breisheet 6:5-6).

While we cannot begin to evaluate our Creator's thoughts, this past week's horrific events have shown us that, sadly and shockingly, there are people in this world that are capable of unthinkable and unimaginable atrocities.

This past Simchat Torah morning will stand out from all other holiday celebrations. The terrible attack in Israel muted the Simchat Torah joy of our world. How were we to enjoy our Simchat Torah with heavy hearts in the face of such pain and sorrow? The answer is... as difficult as it may be to grasp... to dance on Simchat Torah **for** Hashem... to dance on Simchat Torah **with** Hashem. To dance and rejoice, but with limitations.

Last Shabbos, on the morning of Shmini Atzeret, with respect to the grim situation in Israel and the terrible news all too fresh, Moreinu Harav Rabbi Claman spoke about toning down our TBJ Simchat Torah celebration. The Rabbi's suggestion was appropriate for the frame of mind that we were all in. He spoke about the midrash where the angels were singing to Hashem upon the Egyptians drowning in the Red Sea and that Hashem rebuked the angels telling them: *My creations are drowning in the sea, and you are singing?* - *מַעֲשֵׂי יְדֵי טוֹבֵעִים בַּיָּם וְאַתֶּם אוֹמְרִים שִׁירָה*. Rabbi Claman felt that we needed to sing and dance just enough to make sure that the change in the way that we conducted our Simchat Torah festivities was not traumatic to the children. For each of the seven hakafot with the Torah, we sang but one song with limited dancing and proceeded to the next hakafa. Later on in our services, when I completed the annual Torah reading at the end of the book of Devarim, I intoned the traditional concluding words *חֲזַק וְנִתְחַזַּק - be strong, be strong, and may we be strengthened* - loudly and with feeling.

I have had the privilege to call out these words for many years upon concluding reading the five books of our holy Torah. Upon chanting these words, I feel intense and privileged joy, kedusha and honour befitting the special occasion. Last week, on Simchat Torah, these words had a new meaning. The words were wishful words of strength mixed with pain and agony for all our brothers and sisters in Israel who need strength. This time, words didn't come solely from my mouth - the words came from my heart, my heavy heart. The response of the congregants in shul - *חֲזַק וְנִתְחַזַּק* - assured me that I was not alone with my feelings. Still, we danced. We danced on Simchat Torah **for** Hashem, and we danced **with** Hashem.

A Holocaust Simchat Torah story titled *Dancing with G-d* recorded by Yitta Halberstam and Judith Leventhal lends itself to dancing on Simchat Torah under difficult circumstances:

It was the fall of 1944 at Auschwitz, and Hungarian Jews-the last nationality to be transported to the camp-had arrived in massive numbers. The furnaces worked overtime as the inmates were sped to their inexorable fate. Everything about the camp seemed so surreal-the perpetual fog cover of smoke and ash, the barren landscape of barbed wire and slime-that it served to mirror the prisoners' own profound sense of displacement and disorientation. Everything had happened so fast: being crammed into the cattle cars that had disgorged them at Auschwitz; the quick, merciless dismemberment of families as spouses, children, parents, and siblings were torn apart from one another during the selections; being dispassionately stripped of the clothing and personal belongings that made them human, and the freezing-cold showers and assembly-line delousing that had followed. In the course of only minutes, the new inmates had lost everything they owned, everything they loved.

Already, some were engulfed by the horror, so studded by their sudden plunge into hell, so mummified into Muselmann (the walking dead), that they could barely remember their own names.

Never before had the gas chamber's concrete floor shaken under the pounding of fifty pairs of feet stamping in unbridled joy, let alone the religious holidays. But there were those remnants, those few who still cared about observing the Jewish holidays; among them were fifty religious boys who had just been selected for the gas chamber and were now being herded into a bathhouse, ostensibly to take "showers." It was late enough in concentration camp history that they boys knew the truth. Gas would pour through the pipes, not water. It was a ruse that the Nazis used to disarm the inmates, to ensure their cooperation. But these spiritual heroes made a conscious decision not to give in to them, choosing defiance instead.

Amid the tumult in the bathhouse, one boy sprang up and shouted: "Brothers! Today is the holiday of Simchat Torah, when the Jewish world rejoices, having concluded the reading of the Torah over the past year, followed directly with

the commencement of the new cycle of the Torah reading. During our short lives, we have tried to uphold the Torah to the best of our ability, and now we have one last chance to do so. Before we die, let us celebrate Simchat Torah one last time."

"We do not possess anything anymore," the boy continued. "We have nothing. We do not have clothes to cover us, nor a ספר תורה - Torah scroll with which to dance. So let us dance with G-d Himself, who is surely here among us, before we return our souls to Him."

Since it had first been erected and used, the gas chambers had absorbed a cacophony of human sounds-screams, cries, moans, benedictions-that would forever reside within its cold earthen stone walls. But never before had its rafters trembled with the pure, sweet strains of fifty young voices raised in fervent song, never before had its concrete floor shaken under the pounding of fifty pairs of feet stamping in unbridled joy. The boys pierced the heavens with their song: אֲשֶׁרֵינוּ מֵה טוֹב חֲלָקֵנוּ וְמֵה נִעִים גּוֹרְלֵנוּ וְמֵה יִפֶּה יִרְשָׁתֵנוּ - How fortunate are we and how wonderful is our portion and how beautiful is our heritage.

"What is going on in there?" One scowling Nazi guard asked his comrade as they waited outside. "Why hasn't the gas been turned on yet?" "It sounds like they're singing...and dancing. Are they crazy?" another guard said in disbelief. "Go find out what's causing the delay," an officer commanded. "And get the commandant." Summoned to the doors of the gas chamber, the commandant listened with growing fury to the incongruous revelry inside. He had watched Jews marching to their deaths hundreds of times before, some weeping softly, others reciting prayers and he had relished these scenes. But this, this singing and dancing, this was unacceptable. He flung open the gas chamber doors and pulled one boy toward him.

"You!" he shouted. "Tell me why you are singing and dancing now."

"Because leaving a world where Nazi beasts reign is cause for celebration," the boy sneered. "And because we are overjoyed at the prospect of reuniting with our beloved parents, whom you murdered so viciously."

The commandant became enraged at the boy's contemptuous words. Obsequiousness...fear...last-ditch attempts to ingratiate oneself into his favour... those were acceptable modes of behavior. Insolence was not.

"I'll teach you a lesson," he screamed as the boys continued to dance and sing, heedless of his presence. "You thought that the gas chamber would be your last stop. You'll find out otherwise. The gas chamber would have been easy and painless compared to what awaits you now. I will torture each one of you with unbearable suffering. I will slice your flesh till you expire." The commandant ordered the guards to remove the boys from the gas chamber and place them in a holding block overnight. He planned to begin the torture sessions the following day.

But the next morning, his plans again went awry. A high-ranking Nazi officer had traveled to Auschwitz to round up slave labor for a work camp that lacked sufficient help. He needed to find several hundred young, able-bodied men capable of performing gruelling work under barbarous conditions. As he strode through the camp looking for prospects, the Nazi officer just happened to pass by the barracks in which the fifty religious boys had been temporarily housed. Their vitality undiminished by their overnight stay, the boys still radiated strength and good healthy. "Excellent," the Nazi officer smiled in satisfaction. "Exactly the type of boys I need."

The Nazi officer pulled rank on the camp commandant, who revealed nothing about his original plans for the boys' fate. He stood silently as the Nazi officer ordered the boys—and several hundred other inmates—to board the trucks that rolled out of Auschwitz into safer climes. Some say that the boys left the grounds singing.

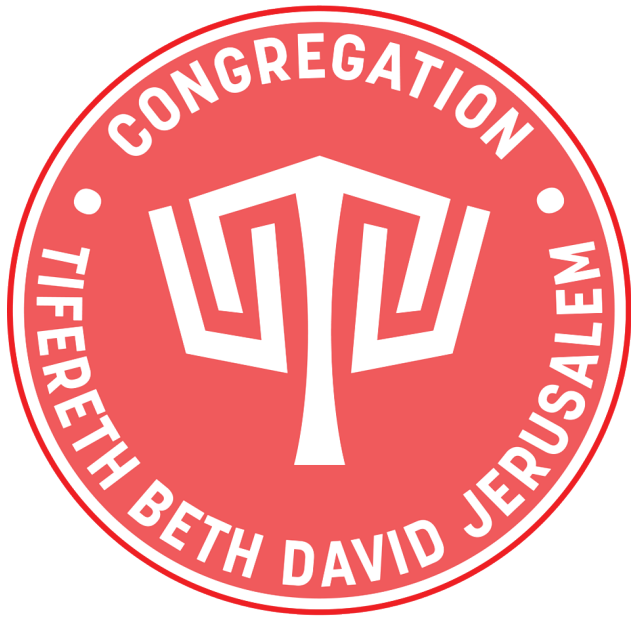
Postscript: survivors of Auschwitz report that all fifty boys survived the war.

חֲזַק וְנִתְחַזַּק - be strong, be strong, and may we be strengthened. This is our hope and our prayer as we nurse our immeasurable pain, cry our bitter tears, walk with heavy hearts, and recognize that, if there is any comfort - and I highly doubt that there ever will be - it is that these holy souls are joined in an eternal dance with Hashem, their hands clasped with the hands of the too-many martyred קְדוּשִׁים - holy souls of Israel throughout the ages, dancing in a world of truth, a world that is much better than the one that they tragically left. They are all now dancing with Hashem.

May Hashem avenge their blood and may their memory be a blessing for all of us.

Wishing all a Shabbat Shalom and strength for Am Yisrael,

Rev. Amiel



WEEKLY BRIDGE AT BAILY

RESUMES

ON MONDAY, OCTOBER 16!!!!

LIGHT BUFFET LUNCH BEGINS AT 11:30AM

GAME BEGINS AT 12:30PM

\$15 ADMISSION FEE

INCLUDES LUNCH

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Dean Mendel et Marnie Zigman Stern | Coprésidents, Voyage de l'espoir 2024