

SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI CHAZAN SHEINI PRESIDENT EXECUTIVE DIRECTOR
Zolly Claman Rev. Amiel Bender Josh Orzech Stephanie Nagus
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Shabbat Parshat Noach
Haftara: Yeshayahu 54:1 - 55:5

Friday, October 20

- 5:35pm Minha et Kabbalat Chabat -
Minyane Sépharade -
Youth Lounge
5:42pm Candle Lighting
5:45pm Mincha and Kabbalat Shabbat
- Main Sanctuary
6:01pm Sh'kiah

Shabbat, October 21 / 6 Cheshvan

- 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 -
Lower Social Hall
9:59am 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
4:30pm Snif Bnei Akiva Walking Group
leaves for HA from TBDJ -
returns to TBDJ at 6:30 with
adult chapterone
4:53pm Plag Hamincha
5:15pm Minha, Seoudah Shleesheet
et Shiur - Minyane Sépharade
5:35pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
5:59pm Sh'kiah
6:44pm Havdala

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 5:40pm

Shacharit in the Main Sanctuary

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Friday, October 27

Mincha - Minyane Sépharade: 17h25

Candle Lighting is at 5:31pm

Mincha - Main Sanctuary: 5:35pm

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



מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את
חילי צבא הגנה לישראל העומדים על משמר ארצנו
וערי אליהנו. מן הלבנון ועד מדבר מצרים ומן הים
הגדול עד לבוא הערבה ביבשה באויר ובמים. יתן
ה' את אויבינו הקמים עלינו נגפים לפניהם. הקדוש
ברוך הוא ישמר ויצייל את חילינו מכל צרה וצוקה
ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה
ידיהם. ידבר שונאינו תחיתיהם ויעטורם בכתר ישועה
ובקטרת נצחון ויקים בהם הכתוב: כי ה' אלהיכם
ההלך עמכם להלחם לכם עם אויביכם להושיע אתכם
ונאמר אמן

COMMUNITY NEWS

Mazal Tov to **Estee & Eric Rossdeutscher** and their family on the birth of a son on Wednesday, October 18. Sharing in their simcha are the baby's grandparents Fagey & Simon Rossdeutscher and Francine & Barry Fagen, his great-grandmothers Shoshana Samuels and Sandra Fagen, his siblings Yoni, Elie, Daniella, Noa and Talia and many delighted aunts, uncles and cousins.

Mazal Tov to **Carolyn & Arnold Steinman** and to **Marla & Peter Veres** and their families on the birth of a great-grandson and grandson on Monday, October 16 in Kfar Saba, Israel. Proud parents are Ali & Zack Isakow. Sharing in their simcha are the baby's paternal grandparents Ellen & Izzy Izakow, his great-grandmother Faigy Isakow, his siblings Coby, Mia, Ayla and Emmie and many delighted aunts, uncles and cousins.

Condolences to **Maurice & Sylvie Sabbah** and their family on the loss of Maurice's beloved sister Denise Sabbah Moyal who passed away on Saturday, October 14 in Toronto. Beloved aunt of **Eddy & Lee Sabbah**. Funeral and burial took place in Toronto on Monday, October 16. Shiva is being observed in Toronto. Mishmara after Shabbat services at Toronto's Sephardic Kehila Centre and at 9:45am on Sunday at the grave site - Pardes Shalom Cemetery in the Magen David Sephardic Congregation Section.

THANK YOU TO THE FOLLOWING SPONSORS

Seoudah Shleesheet for the Main Sanctuary is sponsored by **Fanny & Nathan Rosenshein** in memory of Nathan's beloved father Max Rosenshein z"l (Moishe Eliyahu ben Nossan Notteh - 7 Cheshvan).

Rabbi Claman's Sermon on Shabbat 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 Cheshvan).

This Shabbat Bulletin is sponsored by **Davina & Zachary Steinlauf** in honour of our *Community Security Network* volunteers "with heartfelt gratitude for their service in helping to keep our shul safe."

UNVEILING

A MONUMENT IN MEMORY OF TBDJ MEMBER
REUBEN DUBROFSKY ז"ל
HUSBAND OF THE LATE FRANCES CAPLAN Z"l
WILL BE UNVEILED ON
SUNDAY, OCTOBER 22 AT 10:00AM
IN THE TIFERETH JERUSALEM #1 SECTION (C-26) OF THE
BARON DE HIRSCH CEMETERY ON DE LA SAVANE.



SUPPORTING ISRAEL. SUPPORTING AM YISRAEL.

EMPOWERING OUR COMMUNITY WITH PRACTICAL TAKEAWAYS
TO COPE WITH OUR PERSONAL AND FAMILY ANXIETY
A MOMENT OF INCREMENTAL HEALING FOR US ALL DURING
THIS DIFFICULT PERIOD OF WAR

על ארץ ישראל



PREREGISTRATION REQUIRED
GO TO [TBDJ.ORG/ROSMARIN](https://tbdj.org/rosmarin)
FREE ADMISSION

THE CRISIS IN ISRAEL MANAGING ANXIETY FOR US & OUR CHILDREN



● SUNDAY, OCTOBER 22, 2023
8:00PM @ CONGREGATION TBDJ

AN EVENING WITH DR. DAVID ROSMARIN, PHD
AUTHOR OF THE NEW BOOK
**THRIVING WITH ANXIETY: 9 TOOLS TO
MAKE YOUR ANXIETY WORK FOR YOU** (OCT 2023, HARPERCOLLINS)

David H. Rosmarin PhD is an associate professor at Harvard Medical School, a program director at McLean Hospital, and founder of Center for Anxiety, which provides services to over 1,000 patients each year in multiple states. Dr. Rosmarin is an international expert on spirituality and mental health, whose work has been featured in Scientific American, the Boston Globe, and the Wall Street Journal. He can be reached via his website www.dhrosmarin.com



ADATH אדאת
Judaism for the next generation

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Congregation

TORAH תורה
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מי שברך אבותינו אברהם יצחק ויעקב הוא ברוך את חילי צבא הגנה לישראל



SNIF

BNEI AKIVA

Grades K-6

Join Us On Shabbat Noach

October 21st חשוון "ו

**Hebrew
Academy
5700 Kellert
5-6 pm**

**Walking group will
leave from TBDJ at
4:30 and return at
6:30 (with an adult
present)**



BNEI AKIVA

Hand in hand with



ISRAEL



The Montreal Jewish Communities come together in

Prayer & Unity

for our brethren in Israel

Motzei Shabbat for the duration of the war.

8.00pm sharp: Musical Havdalla

Brief Remarks

Tehillim

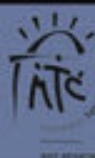
Concluding by 8:40pm

At Kollel Torah MiTzion - The Lieberman Beit Midrash
5700 Kellert

security at entrance



Congregation
Beth Ora



Maintaining Righteousness in the Face of Evil

Noach was a righteous man who walked with Hashem. This is highlighted in the opening verse of this week's Torah portion:

**אלה תולדות נח נח איש צדיק תמים היה בדורותיו את האלקים התהלך נח
These are the generations of Noach, Noach was a righteous man he
was perfect in his generations Noach walked with Hashem
(Breisheet 6:9)**

Rashi interestingly points out that Noach's righteousness may have been a positive trait in his generation but otherwise it is nothing to write home about. His commentary is rather severe:

**בדרתיו. יש מרבתינו דורשים אותו לשבח, כל שכן שאלו היה בדור צדיקים היה
צדיק יותר, ויש שדורשים אותו לגנאי, לפי דורו היה צדיק, ואלו היה בדורו של
אברהם לא היה נחשב לכולם**

**In his generation. There are rabbis who praise him: If he would've
lived in a generation of righteous people, he would've been even
more righteous, and there are those who negatively point out
that he was a righteous man in his generation, but had he lived in
Avraham's generation he would not have been
considered anything of significance...**

Rashi evaluates Noach's righteousness citing two different schools of thought. The last word in his commentary - כלום - evaluating Noach living in Avraham's generation, is a severe word and its definition in modern Hebrew means: nothing. Rashi's commentary on Noah is perplexing. Noach would be considered insignificant in Avraham's generation? A nothing? I discussed this with one of my friends in Torah who commented that *if the Torah contains the words of Hashem and Hashem called Noach a righteous man - it is mentioned twice in the portion - it's good enough for me.* My friend's analysis - Noach is a righteous man under any circumstance, in any generation.

It is important to understand that Noach was living in a world that was progressively declining in its behaviour and morals with the passing of the generations. We learn that it was Hashem's patience, and, if you will, His mercy, that prevented an earlier destruction of the world:

**עשרה דורות מאדם ועד נח להודיע כמה ארך אפים לפניו שכל הדורות היו
מכניסים עד שהביא עליהם את מי המבול
There were ten generations from Adam to Noach, to show the
degree of His patience; for all those generations, angered Him -
Hashem - increasingly, until he brought upon them the waters of the
flood.
(Pirkei Avot 5:2)**

Noach set himself aside from the behaviour of his peers. He was the second person mentioned in the Torah that walked with Hashem. The first was Chanoch, who lived a few generations before Noach and who left the world at the young age of 365 years. The verse reads:

**ויתהלך חנוך את האלקים ואינו כי לקח אותו אלקים
And Chanoch walked with Hashem, then he was no more, for
Hashem had taken him;
(Breisheet 5:24)**

Rashi teaches that Chanoch was a righteous man, but not firm enough in his convictions, and that by prolonging his life he might regress and do evil. Therefore, Hashem acted quickly and removed him from the world. The Midrash has two opinions as to why Chanoch was taken. Rabbi Chama bar Hoshaya said that Chanoch was on the ledger of those who sinned. Rabbi Ivo said that Chanoch was fickle. Sometimes he was righteous and sometimes wicked. Therefore, Hashem took Chanoch while he was still righteous.

The difference between Noach and Chanoch? Noach had the strength to be righteous and to stand alone in the face of a progressively wicked world whereas Hashem decreed that Chanoch didn't have Noach's long-term endurance to be good in the face of evil. Rabbi Eli Reit, in his Dvar Torah about the state of the world in Noach's time, writes that it is easy to stray from good: *People are susceptible to "what everyone else is doing". If that's what's "normal", that's what they want for themselves.* He cites the words of the Rambam with important guidance from the eminent scholar: *It is human nature to be drawn after those around us, therefore, it is always important to surround ourselves with good people.* We see this all the time. There are negative and positive influences in our lives. We are brought up to

to be with and to choose the people who will have a positive effect on our lives and our growth.

I agree with the Rabbis that praise Noach and say that: *If Noach would've lived in a generation of righteous people, he would've been even more righteous.* I conclude this from a look at the two times that our Torah portion mentions Noach as a righteous man. The first occurrence is in Hashem's narration at the beginning of the portion: *These are the generations of Noach; Noach was a righteous man he was perfect in his generations.* (Breisheet 6:9). The second mention is seven days before the flood after Noach has spent 120 years building the ark and it features Hashem's communication to Noach: *Then Hashem said to Noach, "Come to the ark, you and all your household for it is you that I have seen righteous before Me in this generation".*

At the beginning of the portion, the narrative looks at the one person who stood out in his righteousness amidst the evil generation. This narrative is before the building of the ark, before Noach built the large and strong structure that would protect and preserve himself, his family, and the chosen animals that Hashem commanded him to take aboard the ark. At the final call to enter the ark seven days before the beginning of the flood, Hashem communicates in a direct way to Noach that *"...it is you that I have seen righteous before Me in this generation"*. This second mention and the change from a narrative to a direct communication is after 120 years of Noach building the ark and withstanding the temptations of his generation to leave his righteous ways. It is after - as commentary suggests - Noach withstood the mockery of the people of the generation that observed him building the Ark: *Why are you building the Ark out of wood and not iron? The water will destroy the Ark!*

It is true that, for some reason, while toiling on the construction of the Ark and the ridicule of his peers, Noach didn't have any positive influence on the people of his generation and no one repented from their evil ways in a way that would merit them to enter the Ark and be saved from the flood. Why is this? Was it that Noach 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?

Rabbi Shraga Simmons cites a Midrash that points to the negativity of Noach's behaviour. Hashem specifically wanted Noach to undertake a strange and unusual project, to arouse people's curiosity. Hashem accentuated the oddity of it all by having Noach construct this huge boat - not at the seashore - but on a mountain-top! This way people would ask Noah - What are you doing?! Noah could engage them in discussion about the global crisis, and how catastrophe could be avoided if people would change their ways. The Rabbi writes that 120 years is a long time, and you would think that Noach would have convinced a lot of people to get back on track. But alas, instead of reaching out to influence others, Noach saw the Ark as his own ticket to survival - a chance to build a big wall and insulate himself from the evils of society. The same people that Hashem told Noach to take into the ark at the instructional phase of story - Noach's family - were the same people that entered the ark 120 years later. Nobody new joined them.

Judge every person favorably (Pirkei Avot 1:6). I believe that Hashem was giving Noach an appreciative compliment in telling him that *it is you that I have seen righteous before Me in this generation.* In other words, Hashem was telling Noach: *Maybe you didn't manage to save anyone but your family during the long period of building the ark, but you successfully faced the challenge of being committed to who you are in the face of the influences of the evil generation around you. You remained righteous after building the ark in full view and the scorn of the wicked people of your generation and you were capable of standing up to your peers for 120 years and not following in their evil ways.*

Shabbat Shalom and continued strength to our brothers and sisters in Israel and around the world...

Rev. Amiel

SOLIDARITY FUNDRAISING CONCERT

MUSIC FOR ISRAEL

Wednesday, Oct 25



ADAM TAL | AYELET ROSE GOTTLIEB

DAVID PETERMAN | MILÉNA KARTOWSKI-AÏACH

OFER PELZ | STEPHANIE FINKELSTEIN | TEVET SELA

STUDENTS OF SOLOMON SCHECHTER ACADEMY

CANTOR ADAM STOTLAND &
THE SHAARE ZION BETH-EL CHOIR

CANTOR GIDEON ZELERMYER &
THE SHAAR HASHOMAYIM CHOIR

REVEREND HAZAN DANIEL BENLOLO
OF THE SPANISH & PORTUGUESE SYNAGOGUE AND
THE MONTREAL SHIRA CHOIR



ADMISSION WITH MINIMUM DONATION OF \$54 / \$36 STUDENTS

DONATIONS: [BIT.LY/MUSICFORISRAEL](https://bit.ly/musicforisrael)

DOORS 7:30 PM | CONCERT 8:00 PM

Shaare Zion Beth-El Congregation
5575 Côte Saint Luc Rd, Montreal, QC, H3X 2C9

ALL PROCEEDS TO **MAGEN DAVID ADOM ISRAEL**



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Shaare Zion Beth-El
CONGREGATION

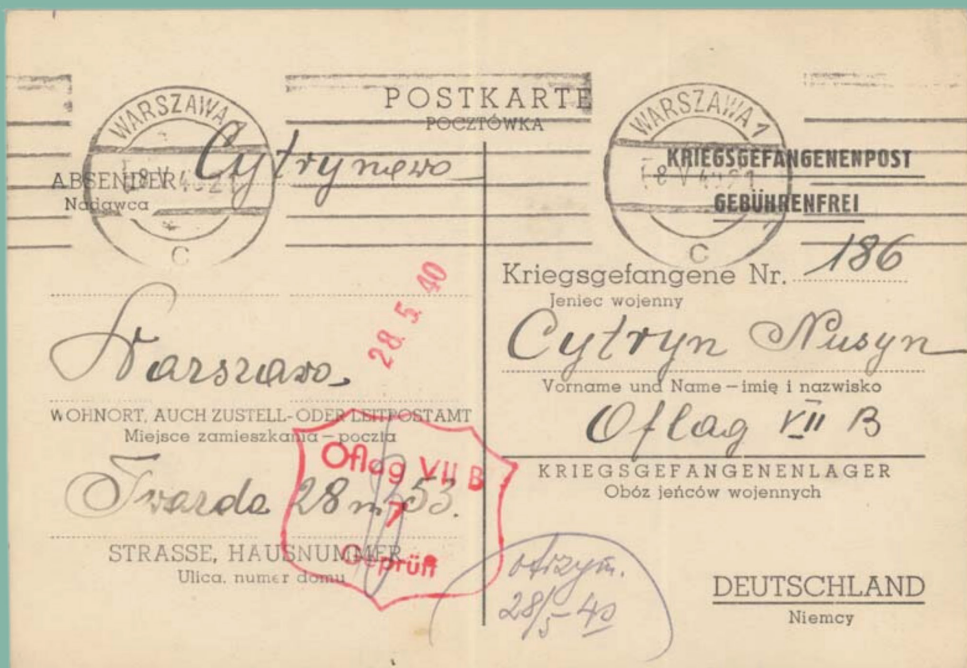
L'HISTOIRE DE LA FAMILLE CYTRYN RACONTÉE À TRAVERS LEURS LETTRES
THE STORY OF THE CYTRYN FAMILY TOLD THROUGH THEIR LETTERS



Musée Holocauste Montréal
Montreal Holocaust Museum

LE 85^e ANNIVERSAIRE DE
THE 85th ANNIVERSARY OF
KRISTALLNACHT

9 NOV | 19H00 | AU MUSÉE
5151 chemin Ste Catherine Rd
NOV 9 | 7 PM | AT THE MUSEUM



WITH ASSISTANCE FROM THE CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY SUPPORTED BY THE FOUNDATION REMEMBRANCE, RESPONSIBILITY AND FUTURE AND BY THE GERMAN FEDERAL MINISTRY OF FINANCE



Weekly camaraderie,
lunch, and Parsha!



Lunch & Learn
with Rabbi Claman

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



RÉSEAU DE
SÉCURITÉ
COMMUNAUTAIRE



COMMUNITY
SECURITY
NETWORK

Community safety has always been a top priority for Federation CJA, but our role has significantly expanded in recent years with the increase of antisemitic incidents and violent hate crimes both worldwide and close to home. **Our Jewish community has prioritized our safety**, ensuring that Jewish life in our institutions, synagogues, and Jewish day schools can continue to operate with a sense of security and normalcy.

The **Community Security Network (CSN)** was created four years ago for these exact reasons. Federation CJA is able to deal effectively with the current rise of antisemitism in our own backyard. Our CSN has served as a **point of contact for critical incident coordination, information and intelligence sharing, as well as safety and security training**. In partnership with experts in the field and over 33 local Jewish institutions, we have developed best practices to enhance the safety, security, and resilience of our schools, synagogues, and agencies.

The **CSN volunteer program** has been training community volunteers to **act as the eyes and ears of our community**. Both the war in Israel and the recent spike in antisemitism has shown just how important community volunteers are in such situations.

We are looking for volunteers to join our Community Security Network!
To become a member, please note the following commitments:

- **8-WEEK MANDATORY TRAINING COURSE THAT MEETS ONCE A WEEK**
- **TRAINING SESSIONS TWICE PER MONTH**
- **SECURITY SHIFTS TWICE PER MONTH**

We understand that this is a big commitment. Especially now with Israel at war, but also in our everyday lives as Jews when things are not as tense. We are grateful to have this dynamic team protecting the Montreal Jewish community and empowering us to be proactive about our own safety. Nobody knows our community institutions better than its members, so who better to secure them than you?

IF YOU ARE INTERESTED IN LEARNING MORE ABOUT JOINING THE CSN, PLEASE LET US KNOW BY RESPONDING TO THIS EMAIL.

Thank you!

For more information, please email Coby Dykler at

coby.dykler@federationcja.org