

תשפ"א / 5781 / 2020-21

Journey



The Gift of Inspiration. The Treasure of Community.

Introduction

I would like to think that publishing *Journey* is akin to producing an important edition of the Washington Post, and that the content related decisions we face are similar to those tackled by executive editor Ben Bradlee back in 1972. A stretch? Definitely, but please indulge me for a few minutes. *All The President's Men*, a book on the Watergate scandal written by journalists Bob Woodward and Carl Bernstein, and an all-time classic film starring Robert Redford and Dustin Hoffman, plays out some of the decisions that took place in the newsroom as the affair broke. In one scene, members of *The Post's* editorial team, each confident their story is "page one stuff", vie for prime positioning on the front page of the morning's paper. They lobby for options that include Japan breaking diplomatic ties with Taiwan; approval of a new ABM treaty; a nation-wide teachers' strike; and thirty-one days of rain in the Philippines. Publishing the Nixon investigation was actually unpopular and its support guarded. Howard Simons, the paper's managing editor, attuned to Bradlee's body language and expression throughout the meeting, made the final call. As it turns out, the two knew what they were doing, and the rest is history.

A few weeks ago, we were faced with a choice. Do we gather another round of worthwhile, but singularly focused articles for *Journey* and risk it turning into the next volume of COVID diaries or pandemic lamentations? Or do we promote our real stories to the front page. I posed the question to Rabbi Freundlich, Jonathan Gal, and Josh Orzech, and gauged each of their reactions. It was clear; I made the final call. "Presidential succession; page one lead. TBDJ Community; eight columns in the front section. COVID; three columns buried somewhere in the back." *Journey* reflects where we're heading and the progress we're making more than what we're trudging through along the way.

Unless this is my "*Dewey Defeats Truman*" moment, Josh Orzech is our new shul president. It is a unique time to be taking office, and there is no doubt that Josh is capable and up to the challenge. With so much discussion around us on the topic, I also feel safe in printing ahead of time that the transfer of power was peaceful. Jonathan Gal has

served as our president for the past three years, or closer to thirteen years if the final six months of his extended term are duly factored in. Many have witnessed first-hand just how much time, effort, and sacrifice he has put into the job. I was fortunate to be one of those people. And everyone who is reading this magazine is fortunate to be one of the beneficiaries. It is troubling that a proper and fitting send-off is not possible right now, although it would be tough to meet those criteria even under normal conditions. Thank you, Jon.

Our second story is also not COVID related, but rather what the pandemic revealed. TBDJ is not a building. TBDJ is the community that uses a building at 6519 Baily Road. Without its physical walls, rooms, and seats available, the TBDJ community not only lived on, but shone. And it was not the tent either. It was the people. This community is strong and focused, facing the correct direction and with the right goals in sight. You will see this theme repeated throughout *Journey*, as it became apparent to nearly everyone in our shul, along with many in the broader Montreal Jewish community. In our *Year In Review* section, Lisa Little does a great job in focusing us, and pointing out where our priorities were and are.

The third story is a derivative of the second one. Many community members contributed to this edition through some incredible writing and editing. These include *Divrei Torah* from graduates learning in Israel, a feature on the Levitt family and its multiple generations of TBDJ involvement, and a fun interview with Lionel Rabinovitch conducted by a junior member of ours. (*Yes, in a sense we are all junior members relative to the inspirational Mr. Rabinovitch.*)

This edition of *Journey* is special. You will receive it at home and read it at home. It is also special in that flipping it over reveals an inaugural *TBDJ Kids Journey*. Who knows? Maybe a pull-out life-sized poster will be next. As you dive in, let *Journey* be your connection to a proud community that strives each day to be its best for one another, and always looks forward to tomorrow. *That* is the real story.

Judah Aspler

JOURN



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VEY

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DEDICATION

Journey 5781 is sponsored by Sharon & Robert Hecht
in memory of their father and father-in-law, TBDJ Past President,

HARRY KARPMAN

צבי הערשל בן אהרון ז"ל
(ב' תשרי)



Today the members of the TBDJ community are looking forward to coming together, inspiring one another and shaping our community. This publication, *Journey*, represents the season we're in. We honour the past, live in the present, and strive for a better future.

Please allow these moments for reflection on the life of my father. My father made three covenants in his lifetime.

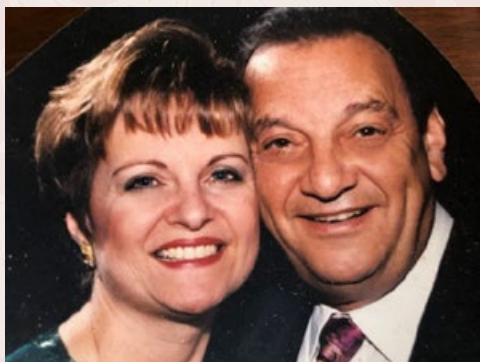
The first covenant was to his family. He was married to Naomi Goodin z"l for 65 years. They had three daughters: Sharon, Joyce and Elaine. The four women were the light of his life. They were fortunate to have eight grandchildren and eight great grandchildren thus far. His face lit up upon seeing each and every one of them. As my grandson Jacob came to shul on Shabbat from an early age, he proudly stood on the bimah enjoying every part of the service. My father would have been overwhelmed at this sight.

The second covenant was to his Tie business, Famous Neckwear. He was proud of his accomplishments. He joyfully made ties with the logo of the shul for the youth of TBDJ. Jacob wears one on Shabbat, after having it presented to him by a member of our community.

The third covenant was with Hashem. He became Shomer Shabbat on becoming president of TBDJ, and until the day he died. He was a major contributor to our community. He became membership chairman upon moving to this area. He knocked on every door and was never turned away. He worked on the building of the Mikvah Israel, as well as the Eruv. He was a supporter of many community projects. He was President of TBDJ for five years, involved in every committee and every aspect of the community. Most important, he was a teacher to all those who came after him.

The funny story is that my father, Hershel, ran away from *cheder* at an early age and became president of the most prestigious Orthodox shul in Montreal. How proud would his parents, Devorah and Aaron Karpman, have been.

As I look up at the *Ner Tamid*, the eternal light in our sanctuary, I am reminded of the opening of Tifereth Beth David Synagogue in 1963. My father was the one who first lit that light. Now, as we are preparing for the coming year, let the light guide our way. May the light lead us to a New Year filled with good health and happiness. May we remember the legacy of Harry Karpman, and his commitment and pride in this wonderful community of TBDJ.



RABBI YECHEZKEL FREUNDLICH

WHAT EXACTLY IS A SHUL?



What exactly is a shul?

This question might have seemed rather simple and straightforward eight months ago. Everyone knows that a shul is first and foremost hosted in a building. Inside the bricks and mortar many events take place on a daily, weekly, or yearly basis. There are, of course, minyanim and shiurim; kiddushes and social events; programs for kids; and life cycle events that are celebrated together.

The pandemic has redefined many things in our lives. Certainly one of them is what the essential nature of a shul is. What happens when you take away access to the building; when you cannot host minyanim or classes

in person; when life cycle events are put on hold; and the idea of a kiddush becomes a distant memory of the way things used to be? What then is left of the shul?

Even as the pandemic shuttered our physical building, paradoxically it brought into clearer focus what a shul really is. A shul is first and foremost all about the people. It is a community. It is what is created when a group of people commit to being part of something together. Having a building is nice. (Okay, in truth, it's more than just "nice." It *is* very important.) But that is not what makes the shul. The building just houses the people.

We can all reflect on this past year with great pride. We entered 5780 last Rosh Hashana having no idea what was in store for us. But now we exit 5780 with more strength and unity than we ever could have imagined.

One of the most powerful passages of the High Holiday liturgy is the *Unetaneh Tokef*, in which we relate the awesome power and holiness of the Day. Based on a Mishna in Tractate Rosh Hashana (17a), the Machzor describes how we each pass before Hashem in judgement one at a time. The language the Mishna uses to describe this individual attention is an unusual one, not found anywhere else in Mishnaic literature: *kivnei maron*.

The phrase is not simple to translate. Most machzorim translate the analogy, based on the first opinion in the Talmud, that we pass before Hashem like sheep passing before a shepherd one at a time to be counted.

But there are two additional interpretations of the phrase in the gemarah. One describes a narrow path on a steep mountain passage. The imagery suggests that even for a group who usually travels together for both safety and protection, there are certain paths that are just too narrow. There are certain times when each individual simply must complete the journey alone. This is our experience on Rosh Hashana, when each of us is judged on our own.

In many ways this describes our situation of the past number of months. Despite the fact that we usually “travel” together, experiencing life in groups of friends and family, there have been certain times where we have needed to continue alone. I think back to Pesach at the height of concern and trepidation. Everyone was alone, even grandparents separated from grandchildren, locked down in their homes.

But there is a final interpretation

in the gemarah. The analogy is a reference to the soldiers of King David. Every soldier is given his specific task, and the general wants to know whether each soldier has succeeded in his given mission. Similarly, on Rosh Hashana, Hashem probes each of us to see if our individualized task has been completed.

To me, this image seems to highlight most accurately what we have been through. Soldiers in an army have multiple identities. On one hand each soldier has a specific job to do. His role is designed precisely for him and he must dedicate himself completely to it. But on the other hand, his overall success will never be measured by his task alone. He is part of a bigger unit that has a single unified goal. Everyone supports each other because everyone’s success is completely tied to the success of every other individual.

This is the beauty of our TBDJ family. Yes, we have been alone and distanced, but I have been astounded at the outpouring of connection these past months. Because the heart and soul of our shul is all of you, our beloved members. Time and time

again you have found creative ways to stay connected. We have had an “army” of volunteers making calls, arranging deliveries, and supporting the shul in so many ways.

The lay leadership has been outstanding. This is the perfect time to acknowledge our outgoing president, Jon Gal, for guiding us through this past year. Not only has he remained at the helm an additional year beyond his original term, but he did so during the most difficult times imaginable. I cannot describe to you the different ways that Jon has invested himself into keeping our shul functional and running smoothly. There is no way he had any idea of what he was signing up for, but we are all the better as a result of his service. Jon, may you and Natalie be blessed with good health, continued strength and much nachat from your family!

Our past president Judah Aspler has similarly logged even more hours than when he was president (which I know I didn’t think was possible. Hats off to our incoming president, Josh Orzech, who has already hit the ground running (and singing). I am very excited to begin working with Josh and our new Board. And I would also like to thank our Chazan Sheini Rev. Amiel who continues to create a warm and welcoming environment in our tent with his song, care for each member, and dedication to ensuring an uplifting and inspiring davening. And Yakov, Brian, and Tatyana have been busy behind the scenes, so that even when the office closed, there was no interruption in tending to our members.

This is our shul. This is our family. It is such an honour for Rifki and me to call TBDJ our home.

We wish you all Shana Tova in good health!



JONATHAN GAL

OUTGOING PRESIDENT'S MESSAGE

The theme of Journey this year is *A Gift of Inspiration. A Treasure of Community.* These past few years have allowed me to really understand just what a precious gift we have all been given.

About a year ago in Journey, I wrote that my mandate as President was in its final year. At that time, I thanked everyone who had provided me with invaluable help, guidance, and inspiration. Then, like for everyone in 2020, nothing went as planned. I remained as president over the past year, trying to navigate uncharted waters, both personally and on a communal level.

In March, we had to close the doors of our beloved shul. The shul, which is the source of so much joy in of our lives, the place where lifecycle events have taken place for hundreds of families spanning multiple generations. For a moment we were lost without something to anchor us to each other. For someone like me, who has grown

up surrounded by a loving community, it was unsettling.

But, then something happened; something remarkable; something extraordinary; and something that brings me to tears when reflecting back. Our mindset shifted. We quickly realized that while we value 6519 Baily Road, the community is truly us, the people. It is our connection to each other, and the bonds that we have formed that make us so strong. We pulled together helping those in need, checking in on those alone and isolated, and running errands for those who couldn't get out. Even now I get chills thinking about the incredible response of our community. I was, and still am, in awe of how selfless so many TBDJ'ers are. I'd never been prouder to say that



I was the President of Congregation TBDJ.

Yes, my time as president of this legendary Montreal Jewish community organization is now at a close. The last Chag we had inside our shul building was Sukkot (that is so difficult to believe!) where we read Megillat Kohelet. The third chapter, paraphrased by The Byrds 55 years ago in the song *Turn! Turn! Turn!*, begins with these words:

לְכָל זְמַן וְלְכָל חַפֵּץ תַּחַת הַשָּׁמַיִם

A season is set for everything, a time for every experience under heaven

It is difficult to describe the vast array of feelings that I feel in passing the torch to my friend, Josh Orzech. Part of me feels melancholy about no longer having the honour of being president. Part of me is proud of the meaningful work that we have accomplished together over the past three years. Part of me is thankful for all the amazing clergy, staff, volunteers, and lay leaders that I have had the pleasure of interacting with and learn-

ing from. But despite the challenges ahead, I think if I had to really hone in on one feeling that I have moving forward, it would be a feeling of hope.

I am tremendously hopeful for the future of TBDJ. My deep involvement has shown me just how unique our shul is. I know that everyone in every shul claims that it is special. But these words are not just lip service; they ring true, loud, and clear in good times and especially in bad times.

As signs seen all over Montreal say: “ça va bien aller / we will get through this”. Indeed we will return to normal, and we will be back in our building. We will dance together at weddings, eat cholent at kiddush, and make l’chaims. Together we will return; stronger than ever. And we will build; build our community as our ties to each other have been strengthened. I am hopeful that vital new projects can be launched and will be successful: an endowment fund project, sanctuary renovation and HVAC replacement; all to the betterment of the TBDJ community.

The reason for my hope is simple, it is you; all of you. The best perk of being president is the access to our members. Having real, frank and sometimes difficult conversations with many of you has deepened my appreciation for this family. The theme of Journey this year is *The Gift of Inspiration. The Treasure of Community*. You have all indeed been a tremendous source of inspiration to me. These past few years have allowed me to really understand just what a precious gift we have all been given. That gift, the gift of this TBDJ community truly is a treasure, and has given me hope for the future. Together may we merit to continue to find inspiration, to see the light through the dark times, and to never take for granted this community.

On behalf of my wife Natalie, my daughters Ella and Abigail, from my family to my extended TBDJ family, we wish you all a happy, healthy, and sweet new year.

Shana Tova and *lehitraot!*



JOSH ORZECH

INCOMING PRESIDENT'S MESSAGE

What a journey this past six months have been. While so much has changed, so much has remained exactly the same. The TBDJ family is as strong as ever. The warmth, care for one another, and desire to help has been truly amazing to watch.

As I write this message, our Annual General Meeting and the start of my term is a few short days away. As a child I remember the Shul President being someone, well, *old*. I don't feel old, but my kids seem to think differently.

What an inspiration it has been over the past several years to watch the past TBDJ presidents pour their hearts into our shul and community. Every detail attended to with care and compassion, putting the community's needs ahead of their own. I am humbled and honoured to have been considered for this position and am excited to be a part of the leadership group who

have accepted this important responsibility to lead TBDJ in this next chapter.

My usual High Holiday preparations are well underway, but as can be expected, just slightly different this year. For example, I have never before worked on the unique singing technique of projecting my voice through a mask. I will also be without my supporting cast of a cappella singers, the beloved Y-Studs. Instead, I will be looking to all of you to fill their voices; please don't be shy. Although some of the familiarity will be missed, this year's High Holidays will be without question memorable. Different, but nonetheless very special. For those who have not had the opportunity to join us yet in our tent, allow me to say how wonderful it is. The fresh air, the sounds of nature - yes, the occasional train too - and most importantly, the familiar voices, songs and faces (albeit behind masks) are just what the doctor



5781 Banner Project

"CELEBRATING COMMUNITY"

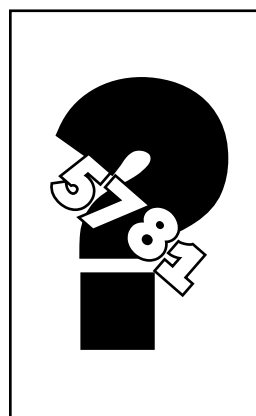
ordered to keep us feeling whole and connected. The service is quick but meaningful, physically distanced but bound together, and most importantly, full of that special feeling of home.

Finding ways to stay connected to TBDJ these past months has been in many ways easier than ever. The online learning, programs, lectures, tours of Israel, and Zoom 'social hall' gatherings have been frequent and fantastic. Yael and I loved joining Thursday night's Gemarah shiur on Zoom with Rabbi Freundlich. Earlier in the year, before all changed before our eyes, Yael would attend the shiur in person at TBDJ while I would stay home with my kids. It was really a treat for the two of us to sit together at a table in our home and enjoy.

As Rabbi Freundlich recently shared on his Elul inspiration WhatsApp group, the month of Elul leading up to Rosh Hashana and Yom Kippur is a time to recalibrate; to think about what's important; to think about how we can improve; to take on a new challenge; and to prepare for the Days of Judgement. If I could suggest one more important 'to do' for the coming year, it would be to invest in our community, support our programs and campaigns, and be an active member of the TBDJ family.

I look forward to an amazing year ahead. A year filled with health for all. A year filled with growth, accomplishment, blessings, success and sweetness.

Wishing you and your families a Shana Tova U'Metuka!



This year's banner needs YOU!

Our display for 5781 will be the greatest celebration of our community yet!

Watch for details on upcoming 'photo shoots' and be ready to pose. Sessions will be held at TBDJ and several remote locations.

Registration will be required. Private slots will be scheduled.

RIFKI FREUNDLICH

As We Seek Remembrance, We Must Also Remember



At some point in the future, there will be studies done to assess the impact of the global pandemic we are living through. Aside from the horrific loss of life and the economic devastation, we will begin to wrap our heads around the psychological and emotional toll as well. One lesson that I think many of us have learned is how vital our social interactions and relationships are to our wellbeing. I noticed that without kiddushes, classes, simchas, fundraisers, and regular trips to the grocery store or the carpool line - I don't see many people. It turns out that I really miss seeing people.

I especially love connecting with people around the *Yamim Noraim*, the High Holidays. We share updates on the past year, both joyous and painful, and we extend wishes for a New Year of good health and happiness. With the thought of a very different Rosh Hashana approaching, I realize that these interactions are much more than quick catch ups. They are the building blocks of relationships. How will

we maintain and continue to grow our relationships with each other when we will likely continue to miss many of our usual points of contact?

One of the many themes in the Rosh Hashana *davening* worthy of exploration is that of Remembrance: *Yom HaZikaron, Zichronot*. The Torah and Haftarah readings reflect this as well. They include the stories of Chana and Sarah, two women who faced years of painful infertility. Chazal tell us they were both remembered by HaShem on Rosh Hashana and were blessed to become mothers. The Gemarah in Rosh Hashana tells us that Rachel, the barren wife of Yaakov, was also remembered on Rosh Hashana and we commemorate her story by reading about Ephraim (Rachel's grandson through Yosef).

When the Torah and Navi record that the Matriarchs of our people were blessed with children, the language used in describing that they became pregnant is always one of



Remembrance. Hashem remembered Sarah, Rachel and Chana, and then they gave birth.

When people are suffering (and the Rosh Hashana davening makes it clear that the epitome of pain is that of infertility), part of the healing and the redemption process is knowing that they have not been forgotten.

One of the side effects of the pandemic has been that has become easier to forget. People had challenges before Covid, no doubt, but at least we saw them somewhat regularly, so we remembered to check in. The distancing, masking, sanitizing and quarantining is challenging for everyone. For people who had financial stress, an issue with a family member, a medical problem, suffered a loss or faced infertility before or while the world was turned upside down, they have an added layer of pain and difficulty. The suffering is compounded by the isolation and lack of support caused by the isolation.

Most of the time, we can offer little by way of solutions to these significant hurdles. What we can offer are two things; we can remember them, and we can pray for them.

On Rosh Hashana, we will be begging Hashem to remember all of us for a year of good health and success but maybe we should do some remembering of our own. Who has been going through a hard time? Who does not have family or a close circle of friends? Who would I make a point of greeting if this were a normal Rosh Hashana? Once we remember, we can reach out; a phone call; a visit; a text that says I'm thinking about you, I remember you, I acknowledge the pain you have experienced, and I'm here for you.

Whether we will be inside the shul building or outside, praying at home or hearing the shofar at the park, this year we will have to work harder to feel connected to each other. One of the ways to foster a stronger relationship with someone is to pray for them. We are entering the *Yemei Ratzon*, days where we know Hashem is close and listening carefully. We will declare Him our King and we will pray that the whole world comes to understand that Hashem is the one true Judge. We will also pour our hearts out during the most emotional parts of davening with specific people in mind for healing, for blessing and for happiness. When we do this, let us try to pray for more than just our inner circles. Let us say tefilot for the people we know who are yearning, those who need healing, and those who are awaiting some kind of personal redemption. This year we will not have our typical, communal tefila but this type of tefila for each other is as elevated and interconnected as tefila b'tzibbur can be. We may not merit to see or know the answers to our prayers, but we will undoubtedly feel closer to each other as a result.

Please do not hesitate to reach out to us during this High Holy Day season or at any time. We sincerely miss seeing all of you and we want to stay connected with you.

May all our efforts to remember, pray and be present for each other help us build stronger relationships in the year to come. May this coming year be one filled with celebration and togetherness. Wishing our community, our people, and our world a year of blessing.

Shana Tova and Much Love,
Rifki



REV. AMIEL BENDER

An Exalted Musical Moment

So sweet, so simple, so beautiful, so deep. Where would we be without this melody, these musical notes which are echoed throughout our Jewish world.

Welcome to the year 5781! The Chazzan begins to sing the familiar, beloved melody of the High Holiday Bar'chu: "Ah...♪...♪...♪...♪...♪...♪..." The melody permeates the atmosphere of the shul and uplifts the hearts of all present. This melody symbolises not only a meaningful musical transition into the High Holiday season, but a significant mind set as we enter the annual season of repentance.

Maimonides teaches us that prayer is the service of the heart. The Bar'chu melody is "what the repentance doctor ordered..." as these simple musical notes penetrate our hearts with an electric charge.

It is a special moment. Our prayer emanates from deep inside us. Halachic authorities strongly teach and advise us not rush into our prayers, rather to prepare for our

prayer with the understanding that we are about to stand before Hashem, the King of Kings! We need to collect our thoughts and to be in the right frame of mind to respectfully and appropriately approach our Creator. This short but simple High Holiday melody will stay with us throughout the season of repentance and it will keep us in that frame of mind.

Alas, when it comes to praying many of us find ourselves in a "59th minute rush". On weekdays, at the early morning service, we run to get our Tefillin on and to start davening in an effort not to fall behind the minyan's prayer pace. Mincha / Maariv services find us "on the run" again. It is the end of the day when we find ourselves jumping up from our family responsibilities and dinner tables, leaving

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These notes are a musical adrenalin charge that comes from deep within us and lend themselves to a spiritual momentum which sets in.

the comfort of our homes as we come to Shul to complete our daily praying cycle. Davening, prayer is important, yet, I find that at times it is exceedingly challenging to prepare for our tefilla in the proper manner.

Along comes Rosh Hashana, the gateway to our season of repentance. These notes are a musical adrenalin charge that comes from deep within us and lend themselves to a spiritual momentum which sets in. We aren't running into Shul, we are joyously entering the awed High Holiday season in devoted song.

So sweet, so simple, so beautiful, so deep... Where would we be without this tune, these musical notes which are echoed throughout our Jewish world, adding tranquillity to our earnest pleas for a good year for us and our beloved families and community? These notes connect us with the past... they were chanted by our parents, grandparents and date back hundreds of years. One can imagine Hashem on His holy throne smiling as the music of generational eternity once again permeates the holy heavens. My children are back.

The Maharil, Rabbi Yaakov HaLevi Möllin, (1356-1427), classified sanctified melodies of our liturgy as “MiSinai” melodies. Bor'chu is a “MiSinai” melody. The MiSinai melodies are recognized in their own sacred category and The Maharil teaches:

ואל ישנה אדם מנהג העיר, אפילו בניגונים או
בפיוטים שאומרים שם

*One may not change the custom of a community,
even as to its customary prayer-melodies*

The “MiSinai” melodies are virtually untouchable.

How and when were the “MiSinai” melodies arranged? The Maharil also served as a Chazzan, which was often the custom of rabbinical leaders since the time of Rabbi Yehudai Gaon of Sura in the 8th century. He took it upon himself to arrange Interestingly, The Maharil was dis-



tressed by the incursion of many “foreign” melodies into the musical liturgy of the synagogues of his time. This is a phenomenon which has repeated itself through our Synagogue history. Over a period of many years the Maharil was able to hear Baalei Tefilla from all over Europe as he travelled from city to city in the Rhineland, and he thereby determined which melodies were the authentic traditions for each community. He then sanctified those melodies with the title “MiSinai,” to emphasize their ancient and immutable quality. In his Sefer HaMaharil, compiled by his student Eliezer Ben Yaakov, he declares categorically that one may not change the traditional melodies (nusach) of a community. Most halachic authorities are of the opinion that this declaration applies all through the calendar year, including the High Holiday liturgy.

There are approximately fifty-two MiSinai melodies that can be identified. Many are “motifs,” musical phrases which are repeated in different texts, but almost all of which are traceable to the time of the Maharil or the Maharam of Rothenberg before him. Most of these melodies are for the High Holidays and some are sanctified in the prayers of the rest of the year. Until the early eighteenth century these melodies were an exclusively oral tradition

because Chazanim were not trained in the art of writing music. These melodies were a closely guarded treasure, and each Baal Tefilla carefully handed down the tradition he had learned from generation to generation with relative accuracy.

Where did the Bar'chu melody originate? Cantor Sherwood Goffin Z"L wrote:

"We know for certain that the Bar'chu melody is more than eleven centuries old, having first appeared in the 8th and 9th century in the Europe of Emperor Charlemagne (742-814). Charlemagne imported the rabbinic leaders of Italy and Babylon, R. Kalonymos and R. Machir who composed prayers and set melodies to them based on their ancient traditions that eventually were sanctified by the Maharil. One of these sanctified melodies is that of the Maariv Yomim Noroim Bar'chu. Its oldest written source is in the music collection of Charlemagne's court musician, Paulus Diaconus (720-799 AD). This unusual source provides us with an actual date, and makes this Bar'chu one of the few ancient Jewish melodies whose age we can actually determine...When this majestic, sacred melody of the High Holidays is sung in shul, you can sing along with confidence that not only has it been sanctified by Jewish tradition, but that it is very likely an authentic, ancient Jewish melody that is well over 1200 years old!"

Cantor Goffin continues:

"The grand majestic manner of this prayer causes us to wonder why we usher in the serious, serene High Holy Days with a melody of praise and exultation. After all, these are the Days of Awe, when G-d sits in judgment. How can we approach Him with a tune whose style is so uplifting and lofty? Cantor Macy Nulman answers that Rabbi Eliezer ben Meshullam of Mainz (12th century) initiated the general rule throughout the year of singing of Bar'chu to an extended melody, "which gives worshippers ample time to gather for the service." He writes that early Chassidim called the first night of Rosh Hashana "Coronation Night". "It proclaims that the kingdom of G-d is one of the major themes of the Rosh Hashana service. It is also possible that this musical theme lessens our fear as we approach the Yom Hadin (Day of Judgment) and gives us hope and courage to continue (praying) for a new year."

I find that these few notes sung before Bar'chu reach the very core of our existence as individuals and as a community at large. In one magically musical moment, the High Holiday season is ushered in. In one magically musical moment we find ourselves being ushered into a new year for which we pray: **הבא עלינו לטובה** a year that will be good.

I like to think that the notes of the Bar'chu melody speak

for themselves: The first few notes go down – the King is in the field, **המלך בשדה**. Hashem is down here among us, seeking our repentance, welcoming us and giving us a chance to repent. The next notes go up – This is symbolic of us uplifting ourselves, in holiness, in repented intent to greet Hashem, perhaps to meet Hashem as high as we can possibly go. The third set of notes has an apex – a note that goes very high... Very often it is difficult to hit that high note. The significance of that note is the task at hand: Repentance and changing our ways. It is difficult, but possible and we have Hashem's help in this endeavour. Finally, the notes come back down, and they stay low, perhaps to remind us that while working on ourselves and changing takes work and commitment, it can be done.

I would like to thank Rabbi Freundlich, Brian Torobin, Tatyana Brovarnik and Yakov Lev for another wonderful year of working together. Mazel Tov to Josh Orzech and the new board and executive recently nominated.

To our outgoing president Jon Gal: Thank you for your meaningful contributions to TBDJ over the past three years. I enjoyed our work together. You handled the pandemic challenges successfully with class, dignity and respect to one and all. Your love for TBDJ is evident in all that you do for our Shul and our community.

I would be remiss without a farewell to Joyce Reinblatt, our outgoing Executive Director. It was a pleasure and privilege to share Joyce's TBDJ workplace. Much of the pleasantness of our office is due to Joyce's friendly demeanour and genuine welcome to one and all. On a personal note, without Joycepedia I don't know how I would've navigated working with a new Shul and membership. Thank you Joyce and a happy and fulfilling retirement!

Cheryl and our family join me in wishing the TBDJ family and Klal Yisrael a year of health, happiness and achievement.



הכרת הטוב | IN RECOGNITION

TBDJ extends its gratitude and sincere appreciation to

DAVID STEINLAUF AND THE VIVIMAR TEAM

for their continued support year after year.

*Their creativity, guidance, and dedication to our special printing projects
help transform TBDJ into a special place!*

THANK YOU!

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VIVIMAR INC.

*TBDJ thanks Shalom Diamond for all of his
generous contributions to our community!*

Best wishes for a
Happy and Healthy
New Year

שנה טובה

Shalom Diamond
VIA PHOTO
VIAPHOTO@VIDEOTRON.CA

Minyan Sepharade

Le 31 juillet dernier nous avons officiellement repris notre minyan sépharade avec la prière pour tisha beAv et le shabbat suivant. Ce fût une expérience incomparable : prier dans une tente située dans le stationnement de TDBJ.

Nous avons voulu offrir à notre minyan une prière sereine en respectant les nouvelles normes de sécurité afin de préserver la santé de chacun d'entre nous. Aujourd'hui tout est différent mais notre ferveur reste inchangée, c'est pour cela que nous nous sommes adaptés. Le port du masque et la distanciation sociale, sont maintenant obligatoire à l'intérieur de la tente. Au risque de me répéter, je vous le dis ceci ne doit frustrer aucun de vous mais au contraire vous mettre à l'aise et surtout pouvoir continuer à prier au sein de notre minyan. Nous avons également intégré un nouvel Hazan / Baal Kore pour nos services de Shabbat.

Nos objectifs restent les mêmes:

1. Une synagogue - une communauté
2. Deux ans pour bien servir notre minyan
3. Trois objectifs durant notre mandat
 - I. Structure - organisation
 - II. Levée de fonds
 - III. Participation de chacun d'entre vous
4. Quatre comités pour mieux servir notre kahal

Roch Hachana et Yom Kippour marque la nouvelle année et également le jour du jugement. Ces deux fêtes ensemble représente un nouveau commencement. Nous nous avons la chance de participer aux belles prières, écouter le shofar et retrouver la chaleur de notre chère minyan ce qui paraissant presque impossible y-a quatre mois.

Je souhaite à toute notre communauté Shanna Tova, une bonne continuation ensemble et en santé. Que cette année soit aussi douce que la pomme trempée dans le miel.

מזל טוב TO YAKOV LEV

Yakov Lev recently celebrated two milestones: a special birthday, and the marriage of his daughter, Chanel.

We wish Yakov and his family a Shana Tov, a year filled with good health and more joyous occasions!



IN RECOGNITION | הכרת הטוב

In addition to our clergy, staff, and lay leadership, there were a number of individuals who stepped up to help us during these challenging months. Some extended professional guidance, others offered generous and timely donations without being asked, and many took from their time to engage fellow members and build support for critical campaigns.

They are all invaluable members of our community.

May their community activism be a merit for them and their families, and may they be blessed with health, happiness, and continued involvement in acts of chesed for many years to come.

Melissa & Michael Assaraf

Joel Barmish

Kenny Corber

Karen & Lionel Dubrofsky

Mayer Diamond

Jack Ditkofsky

Aviva Drazin

Louis Drazin

Reuben Dubrofsky

Billy Finkelstein

Adele Friedman

Brenda & Jeff Friedman

Phil Friedman

Alison & Daniel Gal

Leslie Gal

Alyssa Grunstein

Jessica Hadida

Andrea & Brian Harris

Sharon & Robert Hecht

Naftoli Jacobs

Maxine & Steven Jacobson

Rosanne & Perry Klot

Kathryn & Ira Kroo

Betty Laxer

Karen & Eric Laxer

Mark Levitt

Chaya & Lorne Lieberman

Renee & Marty Lieberman

Susan Lieberman

Alan Marmor

Susan & Alain Matarasso

Pearl & Len Mendel

Joel Milgram

Adina & Manny Moss

Ralph Munk

Zev & Susan Munk

Stan Nattel

Vera & Mark Potechin

Ted Quint

Eva Raby

Nathan Rosenshein

Steven Schachter

Robin & Les Schiller

Harvey Shaffer

Neil Oberman / Spiegel Sohmer

Susan and Ronnie Schondorf

Howie Steinberg

David Steinlauf

Jeff Zigman

Barbara & David Zukor

All Our 'Pillar3' Chesed Volunteers

All Our Daily Tent Sponsors

All Our Virtual Kiddush Sponsors

All Our Baily Road Diner Sponsors

THANK YOU!

A Tribute To Joyce Reinblatt



During this past spring, we wished farewell to Joyce Reinblatt upon her retirement. Joyce grew up at TBDJ, and her serving as Executive Director was just the latest in a long list of roles, functions and contributions to our community. We all miss her smiling face and willingness to help in the office.

Joyce, I wish you a well deserved retirement filled with good health, happiness and continued opportunities to enjoy things that you have set aside to accomplish during this time.

I know you through the many years that our families have been members of TBDJ, but more importantly you have been a friend to me and my dear sister, Linda. You are exceptionally capable, an amazing troubleshooter and you are creative in spearheading many initiatives in our shul. You are a whiz at coordinating special events and have been at the forefront of so many activities, from Bazaar, to bridge, to compiling cookbooks, just to mention a mere few. You have accomplished so much for our beloved TBDJ and I personally thank you for your commitment and dedication.

May you continue to go from strength to strength and keep that beautiful smile and disposition you possess!!

- Iris Levitt

I was one of those privileged to share Joyce's TBDJ workplace. On an ideal work day the sun shines in from the outside on the workers inside, lighting up the office. With Joyce in our office even on the darker days, the sun was shining.

Our office is a pleasant place for workers and members alike and so much of this was due to Joyce's friendly demeanour and genuine welcome to one and all. This is what Joyce brought with her to TBDJ, everyday anew. A reward winning smile, a positive attitude and readiness to give of herself for betterment of the Synagogue that she grew up in - TBDJ.

Joyce's executive directorship of TBDJ coincided with my first five years on the job. Without her, I don't know how I would've navigated working with a new membership, picking up the history of TBDJ and developing and establishing my own working methods within our organization.

I joked with Joyce on occasion, during our annual raffle campaign, that her father, the late Harry Karpman Z'L, past president of the shul, must be smiling down on the success of the campaign and her dedication to the shul.

Best wishes to you, Joyce, on your retirement! A small thank you does not begin to express mine and Cheryl's appreciation for your friendship and dedication... We wish you all the Mazel and Nachas in the world in whatever you do!

- Rev. Amiel Bender

In my 35 years as a member of TBDJ, I have always been involved with the Karpman-Reinblatt families. As a new member of the board and executive in 1990, I was guided by the late Harry z'l (Joyce's father) in how to devote oneself to a community institution, in this case the "Baily" shul. Joyce, obviously, also learned these valuable lessons from her dad. She has always been involved in the shul since I've been a member. She (and her late husband and past president Neil z'l) was one of the driving forces in our yearly bazaar which for many years was an important fundraiser for the shul. She was involved in the shul's sisterhood in projects like our cookbook and bridge games that were also fundraisers. We were fortunate a few years ago to have Joyce join our TBDJ staff as executive director. Her knowledge of how the shul functioned allowed her to step right in and achieve improved efficiencies right from the start. Her personnel knowledge of many of our members allowed her to interact with them and to assure a smooth resolution of any problems that may have arisen. Her presence in the executive director's office will certainly be missed. On a personal note, Joyce has become a close family friend who is always available when in need. Eva and I are fortunate that we have a warm and caring friendship with Joyce that will continue in the years to come. We wish her only the best in the years ahead.

- Alan Katznelson

A Few Words About My Friend Joyce. If one is fortunate in life to meet a good person and then move forward to making that person a good friend, then I would say that is truly something special!

My friend Joyce is a beautiful person, inside and out. She is also a "Jane of all Trades"! These days, Joyce's claim to fame is that she is a wonderful Bubby to all her grandchildren. She revels in speaking to them at any time of day or night. Joyce is their confidante. Secrets are safe with her!

Joyce is an accomplished teacher, artist, calligrapher, bookkeeper, organizer, cook, baker, travel companion and so much more. She attends to details, never forgets a birthday or anniversary. Joyce is devoted to those around her. Joyce is supportive and caring; interested in others and always has a kind word on her tongue. Her warm smile is her claim to fame. I am so proud to call her my friend!

- Linda Saks

As your work as Executive Director at the TBDJ comes to a close, I would like to take this opportunity to thank you for your hard work, your organizational skills and your commitment to TBDJ, a place that you and your family have called home so many years.

Over the last 5 years, your work has been characterized by innovative ideas, and, most valuable to us, your tireless efforts to increase the credibility and visibility of TBDJ. The relationships you have built over the years with members of TBDJ will ensure we will continue to thrive and prosper.

Your energy and devotion to the Executive Director role will be difficult to match, but you leave TBDJ a better organization and on a strong footing for those who follow you.

- Stephanie Steinman

It would take many pages for us to fully describe all the great moments we shared with Joyce while working together in the TBDJ Office. The three of us took pride in developing procedures and establishing systems that could help our synagogue properly provide the wide array of services and programs it offers the community. We learned together, laughed together and achieved together over the years - each of us providing our own unique skills and talents that, in combination, worked really, really well. Joyce's positive energy and smiling spirit helped us get through difficult tasks and daunting challenges. And her ability to juggle a million things at once was always inspiring for us to watch. Her unbelievable memory often came in handy when we were trying to remember "who is related to who?" and "where did that document go?" We could always count on her to lead us in the right direction to get answers to those questions - and to a million others. Most importantly, Joyce's extensive knowledge of the people who make up TBDJ was invaluable, and her devotion to the community her parents once served was always unwavering - always trying to do the "right" thing for our members and guests. More than that, her support and concern for her staff was deeply appreciated by all of us - whether it was celebrating birthdays, offering time off to take care of family emergencies when needed, or just keeping that amazing bowl of mini chocolate bars filled - in case we needed a little something sweet to help us get through a "hard day at the office." Though we will miss having her as our Executive Director and supervisor, we are so happy that she now has the time to focus on her family and just relax and enjoy life - and hopefully travel a lot once this pandemic is over! We'll miss you, Joycie!!!!

- Tatyana Brovarnik & Brian Torobin

ADINA MOSS

The TBDJ Social Network

Like most things this year, the disparity of what we expected to happen and what actually happened could not have been more vast.

We started the year on social media with photos of TBDJ'ers lighting Chanukah candles around the world, links of fabulous programs and classes for those who couldn't attend, and videos of our most magical Purim yet. And then . . . EVERYTHING changed.

Our world was thrown into isolation and we couldn't quite figure out how to respond. But, in true TBDJ style, our leadership and our members proved there was nothing that could keep us apart. If we couldn't be together physically, we would find other ways not only to unite, but to thrive as a community.

And, WOW, did TBDJ pull through!

Starting in March our online presence exploded – it was almost hard to keep up. Here are a few of the highlights from this year's TBDJ COVID Social Network:

- Messages, Updates, and Inspiration from Rabbi Freundlich
- Online Davening, Shiurim, Sermons, Classes, and Lectures
- Virtual Israel Live Tours (we got to travel together to Caesarea, Hebron, Masada, and many more places)
- The 2nd Annual Mental Health Awareness Shabbat
- Parenting Advice from our Rabbi and Rebbetzin
- “Ask Me Anything” with the Rabbi and Rifki, and Rabbi Freundlich joined by Rabbi Steinmetz
- Musical Kabbalat Shabbat with Rev Amiel Bender
- Adorable Baby Pics on Facebook’s “Name That Member”
- Learning about everything from Preparing Your Kitchen for Pesach to Michael Jordan and “The Last Dance”
- Kef Club’s Kabbalat Shabbat and other Fun Kids Programs
- ...and (my personal favourite) TBDJ's Virtual Kiddush!

While it has been busy and fun on our social media pages, we can't wait to see you all again in person. To one day shake your hand, hug our friends as we walk into shul, and see a smile without having to read it in your eyes. But until then, we are sending you all virtual hugs and wishes for a most needed HEALTHY, sweet New Year.

Shana Tova!



CONGREGATION TBDJ PROUDLY PRESENTS

VIRTUAL ISRAEL

SPECIAL YOM HAZIKARON PRESENTATIONS

||| MONDAY, APRIL 27 - 5:00PM EST |||





**JEWISH IDENTITY & EMPOWERMENT:
MY SURVIVAL STORY FROM THE 2ND LEBANON WAR**
WITH DAVID SUSSMAN

Born in Boston, David chose to serve in the IDF and was a combat soldier in the Second Lebanon War. After a near-death experience, he realized the importance of educating people around the world about Israel.

MENTAL HEALTH AWARENESS

MAY 8-10 | 2020
PARSHAT EMOR



SHABBAT



**Featuring Scholar-In-Residence
Dr. Norman Blumenthal**

A licensed clinical psychologist in New York, Dr. Blumenthal heads the trauma team for OHEL and has, for the last 25 years, been at the forefront of addressing the emotional impact of calamitous events and losses particularly in the Jewish community. Most recently, this has included the Pittsburgh shooting, Houston floods, Malibu fires and the assaults in Jersey City and Monsey. At Yeshiva University's rabbinic program, Dr. Blumenthal actively participates in the training of

A VERY SPECIAL EDITION OF
"ASK ME ANYTHING"
Featuring Rabbi Freundlich & Rabbi Steinmetz

SUNDAY, MARCH 29 @ NOON
IN TBDJ'S ZOOM SOCIAL HALL

The TBDJ Kef Club invites
all kids to join



YOM HA'ATZMAUT



BINGO PARTY




JUNIOR TIKKUN

שבועות

SPECIAL EDITION

This year all TBDJ's families are invited to join our Shavuot daily study.

**Beginning on Yom Yerushalaim, May 22
FOR 5 DAYS!**

On Wednesday, May 27 right before Shavuot we will have the biggest
SHAVUOT-ZOOM-RAFFLE




CONGREGATION TBDJ PROUDLY PRESENTS

VIRTUAL ISRAEL















LIVE GUIDED TOURS

||| MONDAYS & THURSDAYS ON ZOOM |||

LED BY PROFESSIONAL ISRAELI TOUR GUIDES

TRIP ITINERARY

TOUR LOCATIONS & DATES SUBJECT TO CHANGE

		THURSDAY, APRIL 23, 5:00PM MASADA / מצדה WITH YONI BERG
		MONDAY, MAY 4, 5:00PM HEBRON / חברון WITH PATRICK AMAR
		THURSDAY, MAY 7, 5:00PM CAESAREA / קיסריה WITH ITAMAR BEN DAVID
		MONDAY, MAY 11, 5:00PM OLD JAFFA / יפו WITH JOSH HARTUV
		THURSDAY, MAY 14, 5:00PM THE JEZREEL VALLEY / עמק יזרעאל WITH PATRICK AMAR
		MONDAY, MAY 18, 5:00PM THE JEWISH QUARTER / הרובע היהודי WITH AMI BRAUN
		MONDAY, MAY 25, 5:00PM QUMRAN & DEAD SEA / קומראן WITH MAYA YECHESKEL

*S*HANA *S*OVA

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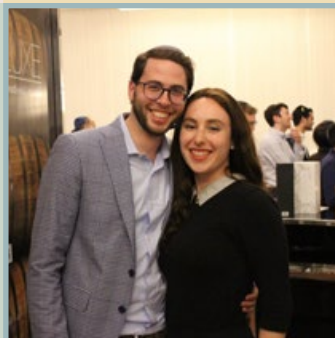
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service and custom-made
solutions to accommodate
your heating and cooling
needs.



Year in
Review

5780 | ה'תשפ"ח



Year in Review

MADA Family Volunteer Days



Annual Scotch Tasting Event





Tikkun Leil Hoshana Rabba & Oktoberfest



"Tanach In Two"

We kicked off our Tanach In Two series in November. Monday nights are for learning at TBDJ, and following the incredible success of the previous year's *Great Jewish Books Course*, we turned our focus to one Book of Tanach each week, with a goal of completing the entire Tanach in two years.

Rabbi Freundlich delivered the weekly lecture, focusing on the major themes, stories, and lessons within each Sefer. We reached Shmuel Bet (Samuel II) before breaking for the winter.

We look forward to resuming the series in the near future.

Tanach In Two is graciously sponsored by the Wainberg family in memory of Dr. Mark Wainberg z'l.



Year in Review



Shabbaton with Sivan Rahav Meir



MiniMed: Orthopedics & TBDJ Raffle



Youth Chanukah Party



Weekend with Graphic Novelist "Gorf"



**SEE SOME OF OUR COMIC BOOK CREATIONS
ON PAGES 34-35!**



Congregation Tifereth Beth David Jerusalem
continues its MiniMed medical education series.
Hear from TBDJ's current and future medical talent.



My Bones and Joints Hurt! What Can I Do About It?

Saturday Night, November 23, 7:30pm
Congregation TBDJ, 6519 Baily Road, Cote St-Luc, Quebec, H4V 1A1



Event Moderator: **Dr. David Zukor**
Chief of Orthopedic Surgery at the Jewish General Hospital,
Associate Professor of Surgery at McGill University



Featuring special guest: **Dr. Ruth Chaytor**
Assistant Professor of Surgery at McGill University,
Chief of Foot and Ankle Surgery for McGill University,
Director of Surgical Services at the Jewish General Hospital



The focus of the presentations will be broken down into two themes:
Hip and knee arthritis and treatment
Common foot problems

Similar to last year's successful MiniMed: Cardiology event, TBDJ medical school students will present and participate:

- Rachel Swimer** (First Year) "Supplements and Other 'Natural' Therapies/Treatments for Arthritis"
- Jack Rudski** (Second Year) "Hinter Facets: The Most Common Cause of Heel Pain"
- Alexandra Cohen** (Third Year) "Injections for Arthritis"

There will be a question and answer period at the conclusion of the event. Les présentations se feront en anglais. Les questions en anglais et en français sont les bienvenues.

Admission is free of charge.

MiniMed: Orthopedics

TBDJ will continue with its medical education series in November. Stay tuned for information on our session, which will focus on timely COVID-19 information from medical professionals and medical students. It will be broadcast live online.

Last year member Dr. David Zukor oversaw an evening on the topic of orthopedics entitled "My Bones and Joints Hurt: What Can I Do About It?"

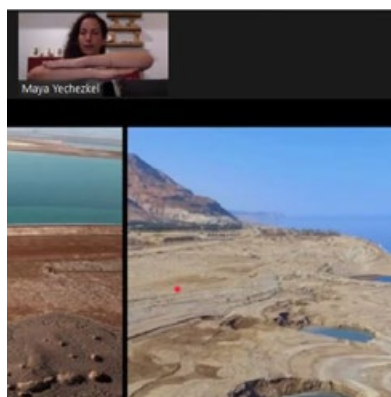
Dr. Zukor is the chief of Orthopedic Surgery at the Jewish General Hospital. His medical career has already spanned more than three decades. His specialization is hip and knee replacement.


Dr. Zukor was joined by Dr. Ruth Chaytor, an assistant professor of surgery at McGill University and the chief of the foot and ankle surgery for McGill University. They were also joined by four medical students.

You can view the lecture at:
<http://TBDJ.org/minimed2019>

Year in Review

Virtual Israel Tours, Mental Health Awareness Weekend & Zoom Galore!






MENTAL HEALTH AWARENESS

MAY 8-10 | 2020
PARSHAT EMOR

SHABBAT



Featuring Scholar-In-Residence
Dr. Norman Blumenthal

A licensed clinical psychologist in New York, Dr. Blumenthal heads the trauma team for OHEL and has, for the last 25 years, been at the forefront of addressing the emotional impact of calamitous events and losses particularly in the Jewish community. Most recently, this has included the Pittsburgh shooting, Houston floods, Malibu fires and the assaults in Jersey City and Monterey. As Yeshiva University's rabbinic program, Dr. Blumenthal actively participates in the training of prospective clergy, particularly in the areas of pastoral counseling, trauma and grief. He maintains a practice in Cedarhurst, New York and serves on the boards of several programs geared towards special education services, mentoring and continuing education and career development for Orthodox mental health professionals.

Sponsored by a new initiative of the Gewurz Family Foundation and Yeshiva University at TBJJ



Baily Road Diner: *Drive-Thru Edition* & Shavuot Gift Package Delivery



The End of the World?

(Spoiler: It's going to be okay)

By Lisa Little



My Bubbe used to say, “*Nothing is the end of the world except the end of the world.*” The problem is, when you look at the headlines on a daily basis, that’s what it reads like; the end of the world. Every day there are headlines on COVID, governmental wrongdoings (pick a country), and natural disasters... I’ve seen articles on all of the above on the same day and on the same page.

I have a vivid imagination, and a love for speculative fiction, and what if I were to imagine the news while the end of the world was happening? It would look a lot like the current headlines. But wait! Don’t turn the page. I promise this article isn’t depressing, nor is it about COVID. It’s about people. Because the thing is, it’s not the end of the world.

Yes, the articles I see on a daily basis are depressing enough that I, someone who believes that people need to keep themselves informed, have actually not looked at the news feed on my phone in over two weeks. I make every effort to stay aware of the news, but I do it in careful segments. I have read more articles on Zoom mishaps and funny animal stories on sites like BoredPanda than serious articles in the past month. The news really has gotten that grim. However, grim news is not the only news there is.

There is a very famous quote (of disputed origins) that says, “*The only thing necessary for the triumph of evil is for good men to do nothing.*” But people haven’t done nothing. People have stepped up. People have donated time, money, effort, and engagement. Everywhere, people have, and continue to help.

Everywhere I look, I see new ways people are stepping up.

Wherever there are stories of governments harming their people, there are stories of people documenting it and protesting it, and standing up for one another. For every story of governmental incompetence, there are stories of ways in which governments have stepped up. There are governmental programs to assist people, delays on paying taxes, and guidelines on how to navigate the current crisis. For every story of a natural disaster, there are stories of people helping each other out, and stories of people donating money, time and energy to assist. And then there’s COVID. There are so many stories about people stepping up with regards to COVID.

There are people who volunteer to gather food and drop it off for those who cannot get it themselves. There is IGA Cote-St-Luc, where the owner not only closed the store for several hours at least once a week so that volunteers could do this safely, but also ordered them pizza. When *Kids Help Phone* put out a call for help because they were overloaded with an influx of calls. There were so many volunteers who rushed to help that they closed their applications. When people have chosen to get married during the shutdown, there are stories of neighbours singing for them in celebration. When I read stories about hospitals not having enough masks, I also read stories about people sewing masks and donating them. I read about fashion designers who tasked their ateliers with making masks at home. I read about people who couldn’t sew who instead purchased masks for hospitals. I was amazed at the companies who, in the early days of the COVID crisis, shut down their physical stores before the government required them to do so to limit the spread of this disease. However, if I want an excellent example of people helping out, I don’t need to look any farther than our community of TBDJ.

Even before our government officially shut things down, Rabbi Freundlich was telling people to stay home and encouraging people to take precautions. I’m not sure I have

ever been prouder of our community. He showed not just by words, but by example, that compassion and caring for others, protecting the vulnerable, mattered more than ceremony; however important that ceremony may be to any of us. He showed that the spirit of Judaism is one of caring for our neighbours.

Within three days of locking down, TBDJ moved everything online. There are daily Mincha minyans, twice daily Daf Yomi gemarah classes, and daily and weekly classes available online. TBDJ started a Chesed Hotline, one that's still active and has fielded over 250 calls.

TBDJ formed the 'Pillar3' group of volunteers. Over 75 members joined to field requests. They made over one thousand calls to members of the community, checking in and seeing how they could help. They took on over two hundred and fifty tasks for shopping and other personal errands.

TBDJ formed a *roving minyan* group of TBDJ members that go to people's backyards or next to their buildings. This way, people who are sitting Shiva or saying Kaddish, can honour our traditions. There have been over forty minyanim run through this group, which is coordinated through WhatsApp by a rotation of younger members.

And then there are the baked goods! TBDJ sent packages for Shabbat and the holidays to all members. They delivered six hundred pounds of cholent to over four hundred houses in April for a *virtual kiddush*. Before Passover volunteers delivered matzah, grape juice, yizkor candles and haggadas. Before Shavuot, a drive-thru version of the annual *Baily Road Diner* was set up. People drove by for a root beer float, an ice cream, a cup of lemonade, and just to say hello. But they also picked up holiday packages to deliver to fellow members. Cheese bagels, flowering plants, and reading material were delivered to over five hundred houses for Shavuot. For Shabbat Nachamu cookies were delivered to over five hundred houses.

TBDJ not only delivered holiday packages and baked goods, but also facilitated online ordering and delivery services for local merchants. There have been over \$25,000 worth of orders placed for baked goods, prepared foods, fruits & vegetables, and dairy products.

While all of this has been going on, TBDJ has not forgotten Israel. While people have not been able to visit Israel as they would in a normal year, TBDJ set up a 'Virtual Israel' online tour program which spread to eight synagogues across North America. Over 5200 attendees got to 'tour' Israel each week. In addition to getting to 'visit' Israel, the

250 Hotline calls... 75 'Pillar3' members... 1000 volunteer phone calls... 250 shopping and errand runs... 40 roving minyanim... 600 lbs. of cholent delivered... 240 Pesach deliveries...



HOTLINE

514-316-0939

chesed@tbdj.org





As you stay home and stay safe
we have a team of volunteers
ready to help with your errands

Groceries... online shopping assistance... pickups/deliveries...
banking... post office... or anything else







IMPORTANT

The Hotline is NOT intended for medical guidance or emergencies.
For medical issues or emergencies call Info-Santé 811 or 911.



program generated over \$10,000 in much needed income for a group of eight Israeli tour guides. TBDJ not only helped our immediate community but made efforts to help other communities. And this is a story that I see repeated time again in the news.

In almost every news story I read, I see something that gives me hope. Even in the depressing stories, it's clear that people are helping people. Sometimes it's something tiny, written in the margins as a throwaway line. Sometimes it's only clear when I read between the lines, but it's almost always there. People are standing up, stepping forward, and helping other people. And that's the message I think we need to carry with us this Rosh Hashana.

It's easy to look at the dark side. And it's okay to be scared and angry and panicked. It's normal to feel sad or lost or alone. You don't owe anybody happiness. You don't need to look at the bright side. But there is a bright side, should you choose to look.

While we may be physically isolated, we, and many others, have come together. We have reached out across distance and checked in on each other, helped one another, and comforted one another. We have said, with everything we have done and every precaution we have taken, that every life matters.

There have been dark times before. There have been plagues and dark ages, inquisitions, and genocides. But in those times, people still loved, still had families, still led fulfilling lives, and still cared for each other. People still lived. Just as they will do now.

The world looks scary right now. Nationalism is on the rise, there is a pandemic, and horrible news stories come out every day. It can feel like we lack control over our circumstances. However, we have control over ourselves. We have a responsibility to each other. And we have compassion for one another. We have helped one another. If we continue to do that, to stand together, those things will see us through.

There have been hard times before, there will be hard times again. But just like every other time, the hard times will end, and the world will still be here, and so will the people in it.

I hope you have a sweet New Year. And let's carry good thoughts and hopes with us into this new year.

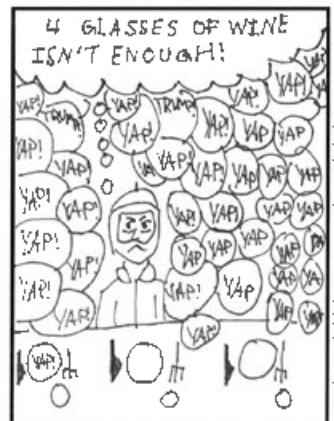
Shana Tova.

400 root beer floats & lemonades served... 500 Shavuot baskets delivered... 5200 Virtual Israel tourists... \$10,000 revenue for tour guides... \$25,000 of orders to local vendors...





ELI VERESH



AIDAN KLOT

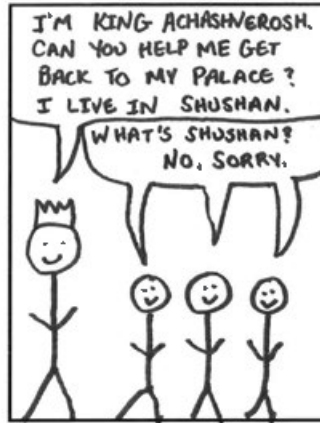


SAM ZAND



NATALIE & JON GAL

TITLE: Time Portal Puring BY JAKE BYBELEZER GROUP: TBDJ



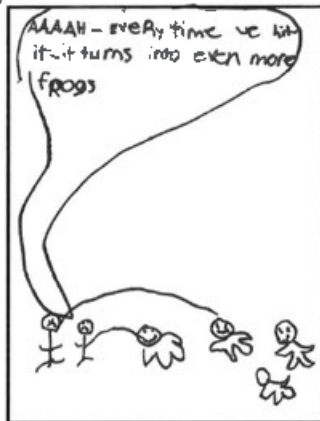
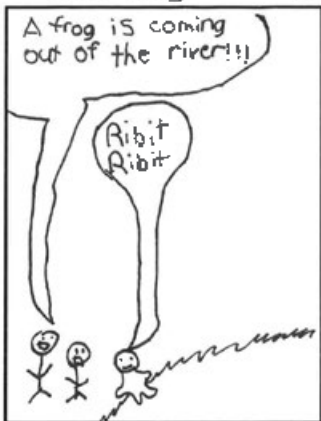
JAKE BYBELEZER

TITLE: THE FIRST PLAGUE BY Shireen Cale GROUP: TBDJ



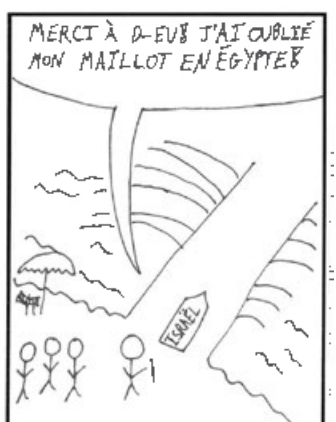
SHIREEN CALE

TITLE: The Frogs BY Shayna GROUP: TBDJ



SHAYNA FREUNDLICH

TITLE: KVETCH DE PLAGE BY BENJAMIN RUDSKI GROUP: TBDJ



BENJAMIN RUDSKI



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Mazal Tov

Welcome to the newest members of our TBDJ community!



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לוי חיים
July 19, 2020



REUEL-SEBASTIEN
MERIADOW BACOVIN

רעואל מנשה שמאי
November 26, 2019



NESS BARUCH YITZCHAK
BENDER

נס ברוך יצחק
October 18, 2020



EMMA BERMAN

חיה גיטל
February 6, 2020



ELIE SAMUEL FINE

אליהו שמואל
May 27, 2020



HARRY JOSHUA GRUNSTEIN

צבי הירש
August 31, 2020

Mazal Tov

hello baby



DAVID JOSEPH HASEN
דוד יוסף
January 24, 2020



ELLA RACHEL MAGILNICK
רחל ליאורה
December 4, 2019



JACOB LIAM
ROSSDEUTCHER
שלום יעקב ישראל
May 22, 2020



NATHAN SIMON
נתן אברהם
January 5, 2020



SINAI NECHAMA VERESH
סיני נחמה
October 17, 2019



1



2



3

**NAME THAT
MEMBER**

PLAY THE GAME THAT HAS TAKEN FACEBOOK BY STORM!

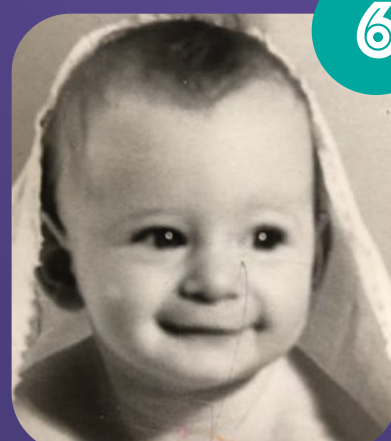
**CAN YOU GUESS WHICH ADORABLE
PICTURES BELONG TO WHICH TBDJ MEMBERS?**



4



5

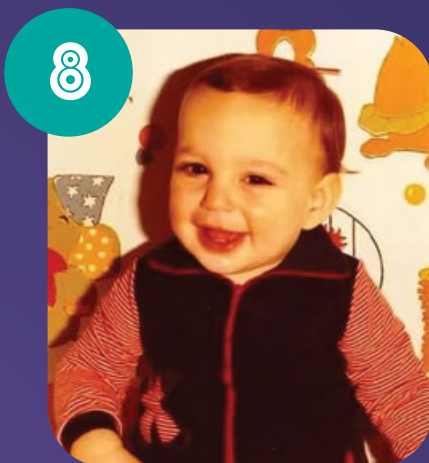


6

Journey



7



8



9



10



11



12



13



14



15



16



17

ANSWERS

CHECK OUT THE ANSWERS
ON PAGE 12 OF
TBDJ KIDS JOURNEY.



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חזרה

היצא



בני מציח

WORDS

from Israel

EACH YEAR OUR COMMUNITY SEES ITS GRADUATES SPENDING A YEAR ABROAD IN ISRAEL, STUDYING AT VARIOUS YESHIVOT, SEMINARIES, AND UNIVERSITIES. THESE STUDENTS EXPERIENCE A YEAR LIKE NONE OTHER WHEN IT COMES TO LEARNING, EXPLORING THE LAND, AND SPIRITUAL GROWTH. WE ARE OFTEN FORTUNATE TO HAVE THEM RETURN AND SHARE THOUGHTS WITH US. THIS YEAR, WE'RE TAPPING INTO THEIR IDEAS WHILE THEY ARE STILL AWAY DURING CHALLENGING TIMES. WE'RE PROUD TO SHARE A SERIES OF DIVREI TORAH AND THOUGHTS PREPARED BY THIS YEAR'S GROUP.

Israel paintings by Leonid Afremov

וְדִבַּר ה'

מִיִּרְדְּשָׁאֵלִים



EITAN LEVY

Rosh Hashana: A Time to Glorify Hashem

As we are all set to start Rosh Hashana, in a year specifically like this one, many questions, concerns and doubts come to mind. How will we be able to daven in a mask for such a long davening? How will we not be able to dance hand in hand chanting out *Keter Melucha*? How will we not be able to properly celebrate the entrance to the new year due to all these restrictions as a result of COVID-19? To answer these questions, I want to share a quick thought that I heard from my Rebbe in Yeshiva, Rav Reuven Taragin Shlit"a. There is a famous question posed by many when it comes to Rosh Hashana: Why do we not say any type of *tachanun* or *vidui* on Rosh Hashana? Specifically leading up to *Yom HaDin*, the day of judgment, we should for sure be pleading our case to the Master of the Universe for the utmost forgiveness!! **The Rambam in Hilchot Teshuva** {פרק א' הלכה א'} tells us in regards to how to confess our sins as part of the Teshuva process:

אֹמֵר אֲנִי הֵשֵׁם חֲטָאתִי עֲוִיתִי פָשַׁעְתִּי לִפְנֵיךָ וְעָשִׂיתִי כָךְ
וְכָךְ וְהָרִי נַחֲמֹתִי וּבִשְׁתִּי בְּמוֹעֲשֵׁי וּלְעוֹלָם אֵינִי חוֹזֵר לְדַבֵּר זֶה
וְהוּא עֲקָרוֹ שֶׁל יְדוּי. וְכָל הַמְרָבָה לְהַתְנוּדוֹת וּמֵאֲרִיד בְּעֲנִין זֶה
הָרִי זֶה מְשַׁבַּח

"I implore You, God, I sinned, I transgressed, I committed iniquity before You by doing the following. Behold, I regret and am embarrassed for my deeds. I promise never to repeat this act again. These are the essential elements of the confessional prayer. Whoever confesses profusely and elaborates on these matters is worthy of praise."

If Rosh Hashana is ten days before Yom Kippur, the climax of our Teshuva process and ultimate judgement, would it not be fit to include Vidui on Rosh Hashana as well?

My Rebbe gave a beautiful answer which includes two parables that teaches us all a great lesson approaching Rosh Hashana. The first parable goes as follows: One is

trying to break down a huge tower of bricks and he has two potential ways of doing so. He can either start from the top and take one down at a time or can just push down its foundation and have the whole tower come down at once. The first way is exactly what we do on Yom Kippur. Every time we pound our chests through Vidui, we are removing one of these blocks to clear the way for Hashem to forgive us. On Rosh Hashana we Davka do not do that because hopefully, we understand that the point of Rosh Hashana is not to go through all our sins rather we go right for the foundation and try to use that to be *Mamlich Hakadosh Baruch Hu* in the best possible way.

The second parable relates a king who enters a city and all the villagers gather around anxiously to greet him. One villager suddenly decides to go up to the king and introduces himself as the king's most loyal follower and confesses to him that he did not pay taxes this year, he stole from his fellow villagers, and he trespassed on the king's property. What is this guy doing?! He is missing the whole point! When we are presented with the opportunity to be so close with *Hakadosh Baruch Hu's Shechina* we must take full advantage our ability to sanctify and glorify his name in the best way possible before we begin to confess our sins. That is the whole point of Rosh Hashana! Before we enter the *Aseret Yemei Teshuva* and Yom Kippur we must take a day to ourselves where we recognize who ultimately controls the world and dictates our fate.

If we were ever presented with the opportunity to meet a famous person of high stature such as Donald Trump or Bibi Netanyahu, we would not go there blindly. We would prepare for that visit in the best way possible in order not to make a fool out of ourselves and to honor these people in the most respectful way. If we are willing to do that for the aforementioned people, all the more so should we do





שמחת באמר

עמדות היו רגלינו בשערי ירושלים

that for Hashem. That should be our approach to the *Melech Malchei HaMilachim* on the holy day of Rosh Hashana.

We are told that when Hashem created the world the first five days were called “תחילת מעשיך” and once man was created it was the “תחילת מלכותך”. The Gemarah in Masechet Rosh Hashana tells us that the reason we say the *Shir Shel Yom* of the sixth day of *מֶלֶךְ גְּאוּת לְבָשׁ* is because on that day Hashem was finally crowned king. Rav Gedalyahu Schorr zt”l quotes the Vilna Gaon zt”l who explains that there is a difference between a *מושל* and *מלך*. On the first five days Hashem was only considered a *מושל*. Once man was created he became a *מלך* because to be a true *מלך* your people have to choose you and once we were created we chose Hashem immediately. This is the whole point of Rosh Hashana. It is up to us to step up and realize how important it is to recognize the one pulling all the strings in our daily lives.

This year as we say *המלך הקדוש* or enter *Seder Malchiot* or dance to *Keter Melucha* we need to have in mind that the whole purpose of this day is to fully crown Hashem *מלך* over the world. There is no better time to do this than on Rosh Hashana itself. If we understand this, the opening question of why we don't say Vidui on Rosh Hashana would seem so obvious. We need to fully focus on being able to call Hashem not only our father but ultimately our king and that should be our only concern on this day.

During these tough times in which we are living, if we put a bit more kavanah and thought into the day of Rosh Hashana itself and understand what the ultimate goal of the day is, with the help of Hashem we can get over this time of adversity. We need to finally open our eyes to the truth and see that all the unclarity of the past few months may be because we have not spent enough time establishing and recognizing Hashem as our ultimate king. Hopefully on this special and unprecedented type of Rosh Hashana, we can all take upon ourselves one extra value to be able to be *Mamlich* Hashem in a more proper way and hopefully through that we will merit the days of *Mashiach* where we can truly dance together (without gloves and masks) and yell out “*Ki Anu Amecha Ve'ata Malkeinu*” - “We are your nation and you are our king.”

Wishing you and the whole TBDJ family a *Shana Tova U'Metuka*,

Eitan Levy is currently learning at Yeshivat Hakotel in the Old City of Jerusalem. It is his 'Shana Bet' - 2nd year in Israel.

כְּעִיר שֶׁחִבְּרָה לָהּ יְחִידָה



BEN RAKSI

Finding the True Meaning of Rosh Hashana

Rosh Hashana is the most crucial time of the year. It is the holiday that sets the tone and writes the script for the rest of our year. Rosh Hashana is also known as the Day of Judgment. Hashem opens up the Book of Life, flips to our chapter, and starts reviewing what He wrote; all of which is subject to change, depending on what He thinks we deserve and how hard we pray during Rosh Hashana.

That is how we view this key holiday on a superficial level. Let me take you to the deeper, core meaning of Rosh Hashana. Hashem opens up the Book of Life, flips to our chapter, and starts reviewing what He wrote. He then proceeds to ask us a question. What have you done to merit an amazing year this coming year? How bad do you want it? We start having a conversation with Him, all of which occurs through our prayers on these two decisive days. G-d reviews the script and chooses whether or not to change His words.

While we think we may not have control, the truth is that the decision made on Rosh Hashana is entirely in our hands, no matter how shocking that may seem. Thus, going back to our conversation with Hashem, prayer is the outline. Everyone has the same machzor and the same words are written in every book, yet our fates for the upcoming year are all different. From the words in the machzor, Hashem gives us a basis through which we develop our own personal connection to Him.

On the Chag, our relationship with Hashem is tested. How strong is our bond? How authentic and real is it? Is it long lasting? These are all questions asked by Hashem during the prayers, and we subconsciously answer them ourselves. These answers show how much we want a great year and how attached we are to our inner essence, the *neshama*. Rosh Hashana is about looking ahead at what we desire the coming year to be, and with the help of Hashem, creating a path to reach our desires. Self-manifestation, known as imagination on a more superficial level, is pivotal in this area. It is how we put forth what the coming year will look like for us. While Hashem helps inspire us to self manifest, it ultimately comes from within ourselves.

In a year where nothing is ordinary, this Rosh Hashana has the potential to be very special for each of us. Rosh Hashana is instrumental in determining our year and in that, there is no debate. The question lies within. How much do we believe in ourselves, with the help of Hashem, to make this the best year of our lives? Wishing you all an incredible Rosh Hashana!

Ben Raksi is currently learning at Yeshivat Lev HaTorah in Ramat Bet Shemesh.



NOA DRAZIN

The Duality of The Day

Why don't we say Hallel on Rosh Hashana?

Rosh Hashana is not only the start of the new year but also Rosh Chodesh Tishrei, so why is it that we do not say Hallel on Rosh Hashana as we do on every Rosh Chodesh?

There are two similar yet slightly different types of days on which we say hallel - on a Moed (a Holiday), or on days like Rosh Chodesh where we recite hallel to express the special sanctity of the day.

Rosh Hashana fits into both of these categories, so why is Hallel not recited?

The Gemarah in Masechet Arachin (10b) asks this same question. The Gemarah states that the angels themselves asked Hashem why Bnei Yisrael do not recite Hallel on Rosh Hashana and Yom Kippur. Hashem then responded to the angels saying it would be inappropriate for Klal Yisrael to say Shira (song) on that day because after all, Hashem is sitting on His Throne of Judgement, with the Books of Life and Death open before Him, and for the people to sing joyful praises to Him would be unfitting.

But we know that nevertheless one should not be saddened on Rosh Hashana by fear of judgement. It is a happy day, the start of the new year, which is why we get haircuts, have big meals and dress nicely. Part of our having emunah in Hashem is recognizing that even though we are being judged we have faith Hashem will show us favor.

If we look in sefer Nechemia, when Ezra read the Torah for Bnei Yisrael on Rosh Hashana, Bnei Yisrael started weeping out of fear. Ezra and Nechemia told Bnei Yisrael that this day is holy and they must not mourn or weep. They continue to say "Go, eat choice foods and drink sweet drinks and send portions to whoever has nothing prepared, for the day is holy to Hashem. Do not be sad for your rejoicing in Hashem is the source of your strength." (Nechemia 8:10)

I think these sources remind us of the duality of how we should be feeling on Rosh Hashana. We must find the balance between having a sense of awe and fear as well as recognizing the holiness and the joyous attitude we should be experiencing on that day.

May we all merit to have a healthy and happy New Year.

Noa Drazin is currently learning at Shalavim for Women in Jerusalem. It is her 'Shana Bet' - 2nd year in Israel.



NEDIVA ASPLER & MIA DRAZIN

A Gateway To The Year

This year we have the opportunity to be learning in Midreshet HaRova. We will be studying in the Old City, one of the holiest places in the world, surrounded by such holy and historical monuments.

Over the past few weeks, we have been learning about Rosh Hashana to prepare us for the upcoming holiday. A question that we discussed was why we do not do **תשובה** on Rosh Hashana.

One of the reasons we discussed was that Rosh Hashana is not a day to focus on our past and mistakes, but to focus on our future. Rosh Hashana is the anniversary of the creation of the world! It is a gateway to the rest of the year where we look forward.

Rosh Hashana is a holiday of happiness and simcha. A new beginning and a fresh start. A day where we can decide who we want to be this upcoming year and what we want to work on. If we do **תשובה**, we will remind ourselves of our sins which may change our attitude during the **חג**. As well, while we are reminding ourselves of our sins, we are reminding Hashem as well. What if Hashem

does not want to get into all the details of our pasts yet? What if He wants to hear about where we plan on going? The pen is in our hands to write ourselves in the book of Tzadikim, Reshaim, or Benonim. Not based on our past actions, but where we plan on heading.

Thinking about Rosh Hashana with this mindset makes the Chag seem a lot less daunting to us. Standing before Hashem on the Day of Judgment can seem harsh and scary, but when we look deeper, we see that we are celebrating the beautiful world that Hashem created and the power we have to change ourselves.

We are very much looking forward to continuing our year of learning and growth in Eretz Israel and hopefully will have the opportunity to be able to tour the land.

Wishing our TBDJ Family a Shana Tova!

Nediva Aspler and Mia Drazin are both learning at Midreshet HaRova in the Old City of Jerusalem.





NAOMI FEINBERG

A Ten Day Path To Teshuva

Rosh Hashana marks the start of *Aseret Yemei Teshuva*, the Ten Days of Repentance, and Yom Kippur marks its end. While Yom Kippur is filled with *tefilot* about repentance and remorse, Rosh Hashana doesn't contain any prayers along these lines.

Rosh Hashana must be the first day of teshuva for a reason, so where in Rosh Hashana do we see the application of teshuva?

Rosh Hashana contains three unique tefilot to the holiday: *Malkhiot*, *Zikhronot*, and *Shofarot*.

Malkhiot, meaning Kingship, focuses on the present. It praises and acknowledges Hashem's role as our King, and our active appreciation in the here and now.

Zikhronot, meaning remembrance, focuses on the past. In this section of davening, we recall the miracles of the past and are reminded of where we came from.

Shofarot, being the passages about the Shofar, focuses on the future. Much like the concept of announcing the arrival of a king with instruments, we are signaling the arrival of what's to come.

The entire basis of teshuva is being able to grow from our past and work towards a better future. We learn from countless Torah figures like David HaMelech and Yonah that commitment to your future and repentance for your past, can lead to greatness.

Rosh Hashana to Yom Kippur is this journey from commitment to your future and repentance for your past.

Starting at Rosh Hashana, we concentrate on looking forward by blowing the shofar, signifying the importance of what lies ahead. We then have the days in between to prioritize the present and how we can apply teshuva practically in our day to day. Lastly, we arrive at Yom Kippur. Here we put everything we have into feeling remorse for our past by davening passage after passage about repentance.

Once you lay out the steps to teshuva, the role of Rosh Hashana in our path to repentance becomes clear.

Shana Tova

Naomi Feinberg is learning at Midreshet HaRova in the Old City of Jerusalem. It is her 'Shana Bet' - 2nd year in Israel.



YONI DRAZIN

Time For Renewal

I always found it very interesting that every year, as soon as Rosh Chodesh Elul comes around, it's like a spiritual switch is flipped in every Jew. We start thinking, contemplating, reflecting, and "practicing" one word, one concept that has almost become synonymous with the High Holidays: Teshuva. The word Teshuva emanates this heavy, serious and spiritual feeling whenever discussed which triggered, at least in me, a sense of curiosity and some questions. First of all, what exactly is Teshuva? Why is it so important? And finally, why does it seem to be so heavily associated with the high holidays?

The word Teshuva itself is very often misconceived. When most people hear the word Teshuva, they translate it as "repentance" when in reality, that is not an accurate translation. The word "teshuva" truly means to return.

Parshat Nitzavim, which is generally read right around this time, "mentions" the mitzva of Teshuva. The word "mentions" is in quotation marks because it is actually an argument as to what the psukim are truly referring to. Starting in the fourth aliyah up until the seventh, the Torah talks about something but never really specifies what that "thing" is. Although this is not the full section, these are the first three and last pasuk of the passage. The psukim are as follows:

וְהָיָה כִּי יָבֹאוּ עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְלָלָה אֲשֶׁר נָתַתִּי
לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ ה' אֱלֹהֶיךָ שָׁמָּה.

When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which the LORD your God has banished you.

וּשְׁבַתְתָּ עַד ה' אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם אֹתָהּ
וּבְנִיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ.

and you return to the LORD your God, and you and your children heed His command with all your heart and soul, just as I enjoy upon you this day.

נָתַתְּ שְׁלוֹם בְּךָ

וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרָחֵמְךָ וְשָׁב וְקִבְּצְךָ מִכָּל הָעַמִּים אֲשֶׁר
הִפְצִיחְךָ ה' אֱלֹהֶיךָ שָׁמָּה.

then the LORD your God will restore your fortunes and take you back in love. He will bring you together again from all the peoples where the LORD your God has scattered you.

אִם יִהְיֶה נִדְחָךְ בְּקֶצֶה הַשָּׂמָיִם מִשָּׁם יִקְבְּצְךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ.

Even if your outcasts are at the ends of the world, from there the LORD your God will gather you, from there He will fetch you.

כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מֵאֵד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ.

The thing is very close to you, in your mouth and in your heart, to observe it.

The machloket is between Rashi and the Ramban. Rashi thinks that this "thing" that pasuk 14 is referring to is the Torah, whereas the Ramban famously says that it's talking about Teshuva. The opinion of the Ramban seems to be pretty understandable as the root "" is mentioned three times in the preceding psukim.

When giving his interpretation, the Ramban relates, based on the 14th verse, that Teshuva is not a novel concept nor is it distant from you, rather, it is very close to you which can be done anytime and anywhere by anyone. This interpretation of the Ramban makes it sound like Teshuva is almost something fundamental and intrinsic in each and every Jew and, in fact, not repentance as mentioned before.

To further this point, let's take a look at the Rambam's Laws of Teshuva. In the first law of the first chapter he writes "all mitzvos written in the Torah, whether it's a positive or negative commandment, when you do teshuva, and you return from your sin, you are obligated to repent". Through the Maimonides' diction we can infer that he separates Teshuva and repentance. That the two are seemingly mutually exclusive. It seems as if he places repentance into some sort of subcategory of Teshuva. We also know that he separates the two by virtue of his count of the 613 commandments. One of the 613 is in fact repentance whereas Teshuva is not mentioned at all.

Now that we've seen the source of Teshuva, a glimpse of what it actually is, its relation to this time of year, and its exclusivity from repentance, we're left with one question: how do we achieve Teshuva?

To answer this question I'd like to present an idea from Rav Nevenzhai (Chief Rabbi of the Old City of Jerusalem). He begins by asking a question on a gemarah in masechet Yoma (81b). The gemarah states that "on account of one person doing Teshuva, God will forgive him and the rest of the world". Rav Nevenzhai is confused by this and asks "in the generation of the holocaust, and the destruction of the 1st and 2nd Beit Hamikdash, were there no righteous people who did Teshuva? Surely there were!

אֲבִיקְשָׁה טוֹב לָךְ

למען אחי ורעי אברהם

His answer, concisely, is that there are various levels of Teshuva. The level Teshuva mentioned in the gemarah is certainly not the same as the one we are striving for during the high holidays. He says that the level mentioned in the gemarah is one that even the Prophets couldn't reach. It's a level that is very far away from us. The level we strive for, also no small level, is the one referred to in verse 14 above. That is the one that is "very close to you, in your mouth and in your heart". Rav Nevenzhai then quotes a parable from his Rabbi, Rabbi Tzvi Dessler, to explain these levels. He compares it to someone on the highway from Tel Aviv to Jerusalem. The initial instinct is to turn the car towards Jerusalem. If the car is facing Tel Aviv, surely it will never make it. It's heading in the wrong direction! This is something that is essential to ultimately arriving in Jerusalem. So too by Teshuva. What basic Teshuva is, is simply just to turn in the right direction towards God. Once one is facing the right way, no matter how quick he is going, or where he is on the road, he will ultimately reach Jerusalem, this higher level of Teshuva that he refers to. One does not need to make such drastic strides in their ways of serving God. Maybe 5 extra minutes of Torah learning a day, a little extra concentration during Tefila, to even daven at all. These are all things that steer one onto the path to return to Hashem after sin. That is in essence what Teshuva is.

Every year as the month of Elul comes around we start to blow the shofar each and every morning. The reason for this is to "wake us up" and notify us that it's time to do Teshuva. But how much of an effect does that really have on us? For me at least, not so much. I find it to be a nice custom, however, I am not necessarily so inspired by it. Rav Yechezkel Levenshtein touches on this idea and I think it really encompasses all these ideas. He writes about a time where he received a letter from one of his students. On the letter it said that the student has spent endless amounts of time, effort and money to obtain this scroll. Next to it was a copy of a scroll that Aristotle, the great philosopher, wrote at the end of his life. In the scroll Aristotle goes back on all of his theories about God. And he writes that the one who convinced him of this was Shimon the Righteous. He writes further that after his encounter with Shimon, he now sees the truth that the human brain is not the most powerful entity and cannot know everything. Lastly, he writes, that the Jewish religion has a very solid foundation "based on full stones".

Rav Yechezkel writes that when he read this scroll he was taken aback and that it had a huge impression on him and genuinely "woke him up to do Teshuva" as he had received it right before Rosh Hashana. He then asks a very lengthy question which I think is spectacular. In short, he wonders: what about Pharaoh, Yitro, Nebuchadnezzar and others, who were all very important personalities in their time, and

who were also very smart. They too, in some form, admitted to God and the validity of the Jewish people. Why aren't we just as impressed by them. Yitro: the priest of the nation of Midyan who converted, Nebuchadnezzar: king of Babylonia and Pharaoh king of arguably the most powerful, smart and revolutionary regime of all time! Why are we impressed by Aristotle, Amar'e Stoudemire and other contemporary personalities and not by them!?

He answers in the name of his grandfather something extraordinary: When a young kid hears or learns something deep and complicated, he understands that idea or concept for the rest of his life in that simple, shallow way. It takes a much greater level of toil and effort to relearn the concept in a more refined way, so our body naturally clings to our original understanding. This is exactly why we aren't affected or impressed so much by the stories of Tanach. It's because we were taught most of them in day school in the most plain, simple way just enough for a kid to understand and remember. And unfortunately, we have since, all stuck to those basic levels of understanding which is why we fail to connect with them. How many of us really connect to the story of the Exodus? Yes, we may know even every single detail of the story, and tell it over every year on Passover, but for most of us it is just a story. History. When in reality, these "stories" and history are the fundamentals of our whole religion. And it's the same story by the Shofar. It's just a nice custom and nothing more. And this is precisely why we are not touched by them. Why they don't "wake us up".

Rashi comments on the pasuk in Shemot "שִׁיְהִיוּ דְּבָרֵי תוֹרָה" - "חֲדָשִׁים עֲלֶיךָ, כְּאִלוּ הַיּוֹם נִתְּנָם" - "that the words of God have to be new to you like the day you got them". Every day we have to remind and renew to ourselves all the fundamentals of our Torah. Another pasuk in Tehillim writes: "מִזְמוֹר שִׁירוּ לַיהוָה" - "שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לּוֹ יְמִינוּ" - "A psalm. Sing to the LORD a new song, for He has worked wonders; His right hand, His holy arm, has won Him victory". A new song because our soul is only impressed by something new. Rav Yechezkel finishes by saying that this is one of the fundamental aspects of Teshuva. It's all about self reflection, contemplation and improvement. "The thing is very close to you, in your mouth and in your heart, to observe it". We have to look at our sins and think, contemplate, why did we do them? How can we refine our understanding of them? How can we fix them? But not only that. We also have to take the ideas, concepts, stories, fundamentals we think we already know, and brush up, renew, upgrade our understanding of them and ultimately return onto the right path towards Hashem.

Yoni Drazin is currently learning at Yeshivat Hakotel in the Old City of Jerusalem. It is his 'Shana Bet' - 2nd year in Israel.

למען בית ה' אלקינו

TBDJ GENERATIONS: *The Levitt Family*



By Maxine Jacobson

I had the pleasure of meeting with Ben and Sylvia Levitt, and their children, to discuss their long connection with our synagogue, Congregation Tifereth Beth David Jerusalem. It is a story of the affiliation of four generations. Ben's memoirs give a glimpse into the history of TBDJ and of Jewish Montreal. Synagogues are the oldest and most participatory institution maintained by Jews. It cannot exist without people involved and devoted to its wellbeing, people like the Levitt family.



Ben married Sylvia Corber seventy years ago. They have three children, Linda Saks, Iris Levitt, and Mark Levitt, seven grandchildren and thirteen great grandchildren; all are shul members. Mark had his Bar Mitzvah at the shul; Reverend Berl Lebovics taught him. Iris, Linda and Mark all went to the shul afternoon school. Linda was the valedictorian of her afternoon graduating class. Mark, now a grandfather, remembers playing floor hockey at shul, and like all rambunctious boys, annoying his parents who wanted his attention for davening. Linda, Iris and Mark have continued to have their own family simchas at TBDJ. Ben and Sylvia have celebrated grandchildren's Brit Milahs, Bar Mitzvahs, Aufrufs, and weddings at TBDJ. Great grandchildren have been named at the bimah.

Ben grew up in a *frum* home. His father made *kapotas*. To his parents and siblings, he was Beryl. His first shul experience was in a small *shtiebel* on St Dominique Street. His Bar Mitzvah was on a Thursday morning; he was called to the Torah and after the service there was a celebration where guests drank a *l'chaim* and had a piece of sponge cake. This synagogue amalgamated with another and became The Adath Jeshurun, which was on St. Urbain and Mount Royal. Rabbi Pinchus Hirschprung, became the rabbi of that shul for a short time; later to become Chief Rabbi of Montreal. Ben had a personal, warm relationship with Rabbi Hirschprung; he would always have this kind of relationship with the rabbis who led TBDJ. Ben's experiences span the time period from the Eastern European *shtiebel*, to the modern synagogue of today, a center with educational and social programs, Jewish holiday celebrations, a place for simchas, and for Ben, a place to make close lifelong friendships. His close friends were also the backbone of TBDJ; Hy Sederoff was like a brother, Saul Deitcher, Harry Karpman, Judge Harry Aronovitch, Louis Orenstein, Arthur Gutner, Micky Smolkin, Lionel Rabinovitch, John Alper, Abe Dalfen, Paul Prupas.

Ben and Sylvia became members of TBDJ when the synagogue was still a dream, and before there was even a synagogue building. They had attended Shaar Zedek Congregation, but when the board of this Orthodox synagogue decided that they would continue to function under the rubric of the Conservative Movement, many left. Lionel Rabinovitch, another long time congregant, and many others, left with Ben to join and help build the TBDJ. Some new members came from the "Jewish Congregation of Eastern Cote Saint Luc" and of course, other places as well. Ben recalls that they met in a house adjacent to where the synagogue was to be built.

He then recounted how each rabbi of TBDJ left a lasting contribution to his life and that of his family's. The first rabbi of the nascent synagogue was Rabbi David Hartman. Arthur



Gutner chaired the search committee. Ben said that Rabbi Hartman was great, colourful, outreaching. His enthusiasm drew people, from all over the city, into the synagogue and established a fine reputation for TBDJ. When Rabbi Hartman left to make Aliya, Ben and he corresponded; personal letters were exchanged. He continued by praising Rabbi Joshua Shmidman, who he said was a great scholar that he loved. He felt that he learned a lot from Rabbi Shmidman. Jay Saks z'l, Linda's late husband, was very close with Rabbi Shmidman.

Rabbi Chaim Steinmetz was Ben's close friend; he represented a young way of doing things, attracted the youth, and made the synagogue like a second home.



When Rabbi Yechezkel Freundlich was chosen, he was not well known to most members of TBDJ. However, before long, Ben began to praise the search committee's good choice. Rabbi Freundlich has increased membership and attracted young families. Ben loves seeing all the baby carriages and strollers line up every Shabbat. Ben's daughter, Linda, is grateful for Rabbi Freundlich's support in difficult times. Rabbi Freundlich is known for his personal attention in sad times, but also in good times. The family is confident that the old and new Levitt clan members are in good hands with Rabbi Freundlich and that his contribution is ongoing.

Ben began and developed his own business, 'Metalware', manufacturing steel shelves. His business endeavor began a year after he and

Ben had a personal, warm relationship with Rabbi Hirschprung; he would always have this kind of relationship with the rabbis who led TBDJ. Ben's experiences span the time period from the Eastern European shtiebel, to the modern synagogue of today.

Sylvia were married. Mark has taken over and now runs the business. Sylvia pointed out that Ben was not only a good business man, but he was an inventor, as he developed what is called a "magic clip" to be used instead of nuts and bolts, making it much easier for shelves to be put together. Ben's business kept him very busy, as did having three young children, but he always had time to devote to synagogue life. I am reminded of the saying "volunteers do not necessarily have time; they just have heart", and this Ben has, along with enthusiasm and a most positive outlook.

Ben shared his business experience and became the treasurer of the shul, while serving many years on the Board of Directors. Ben and Sylvia have supported numerous Shabbatons, bringing in Rabbi Shlomo Rishkin, Chief Rabbi Yisrael Meir Lau, and Rabbi Myer Soloveitchik. Under the auspices of the Levitts, we all learned and were enlightened, while enjoying wonderful Shabbat meals with our shul family.

Sylvia was active in the TBDJ Sisterhood. She ran and worked the gift shop. It was her idea to have an annual luncheon, which became an important shul happening. Sylvia was responsible for the luncheon décor; ambiance certainly lends to the quality and importance of the affair.



Their example is set and their work is carried on. Linda, Jay, and Iris were involved with the annual shul bazaar. This was fun and profitable work at the same time. Neil Reinblatt made the hot dogs; Jay manned the cash. Jay was also involved with a very important project, the expansion of the shul. Problems can sometimes be good. The membership of TBDJ had grown; the facilities could not

accommodate what was going on and expansion was necessary. In the iconic photo of the groundbreaking, Jay is there celebrating the occasion.

Linda was also involved in producing the TBDJ cookbook, a great cookbook with delicious chicken, salads, and side dish recipes. Iris has served as a Board member and Executive Committee member. She worked on the honorary dinner for Rabbi Steinmetz. The next generation continues in their father and grandfather's footsteps. Jason, Linda's son helps the gabbais with morning services, and recently joined the Board of Directors.



Naomi Karpman and Sylvia Levitt at TBDJ Bazaar

The shul is an active part of the Montreal community and organizations know they could count on its devoted members. Ben and Sylvia, Saul and Estelle Deitcher, Ruth and Mickey Smolkin, Sara and John Alper, and Edie and Saul Lederman aided Rabbi Isaac Leib, head of the Vaad Ha'ir, and Bella Hechtman, who were actively involved in the plight of Soviet Jewry. Rabbi Hechtman visited the Soviet Union twelve times at the invitation of the Moscow Jewish community. He successfully smuggled in religious articles, Hebrew writings and needed supplies to the Jewish community there. These TBDJ members helped him obtain the materials and pack them. Fast forward about fifty plus years and at TBDJ's MADA Family Volunteer Day next door to the Vaad, Linda and Iris are peeling potatoes and carrots to help prepare Yom Tov meals.

Clearly, TBDJ is an important part of the Levitt's religious, cultural and social life. Ben, at 94 is still vigorously involved, and an actively contributing member. A word that came up several times was "love". Ben loves the shul, the rabbis, his friends, and first and foremost his family. The example shown is that involvement is enriching and leads to a meaningful, satisfying life.



Gathering religious articles to send to the Soviet Union



L to R: Estelle Deitcher, Rebbetzin Hechtman, Sylvia Levitt, Ben Levitt, Rabbi from Russia, Saul Deitcher, Rabbi Hechtman



L to R: Rabbi Hartman, Tom Taras, Mickey Smolkin, Ben Levitt



6

QUESTIONS FOR

Lionel Rabinovitch



I recently had the pleasure of interviewing long-standing member (since 1959-60), Board of Directors member, and former Executive Committee member, **Lionel Rabinovitch**. We talked about the beginnings of TBDJ, our current situation, and hopes for the future.

BY TALIA KLIOT

1

Tell me a little about your upbringing.

I don't usually talk about myself! I grew up in a suburb area of Montreal, in Lachine. It was a very nice city, and at the time it was called the City of Sports. It was a nice place to grow up in the 20's and 30's. There were quite a few Jewish people living there until they moved out into Montreal itself. It was an observant city as far as Yiddishkeit is concerned. My father was very active in the synagogue in Lachine. He was the president and made the shul flourish. I became a Baal Koreh there because we didn't have anyone to read the Torah. After I read the parsha at my bar mitzvah, the members of the shul were impressed and said, "You must have been teaching him over a year!" My father replied, "You think so? My son will read it next week as well." He didn't even ask me, he just told me! So I did it, and then I started laining every week.

2

What were your first memories of TBDJ or the shuls that eventually became TBDJ?

We started off with very high hopes. We wanted everyone to be happy in the synagogue. We wanted to make sure that shul looked after everybody. If a person couldn't afford it, they should not be pushed into having to pay. The important thing was that we really considered peoples' position at the time. We tried to be good to everyone. We got a good speaker, Rabbi Hartman, the first rabbi of the shul in 1960. He really helped build the shul because people would come from all over to hear him. It was a great start.

3

How does the original community compare to today's community at TBDJ?

While the leadership has been passed on to younger community members, the shul is still doing what they should be doing. Our shul is progressing because of the feeling of comradery and our effort to help people with whatever they need. It's not just a community center but it also has a heart. To me that is very important. I'm very happy that the shul's younger generations act this way and are this way because we won't be here forever.

4

Do you remember another time when the shul was closed for such an extended period?

No. We've had plagues and all that, but not the closing up of the whole world. Luckily, my time has been occupied by the Zooms the shul has organized. I've been doing Daf Yomi two to three times a day. It's a wonderful thing. But it's not every shul doing this type of thing. We're very lucky.

5

Do you have any funny stories you want to share?

When my son was younger, we came to shul on a Shabbos in a terrible snowstorm. The next-door neighbour saw us coming outside and says, "Are you crazy? You came to shul in this weather? With your little kid?" And I told him, "It's much easier for him that it is for me!"

6

Do you have anything else that you want people to know?

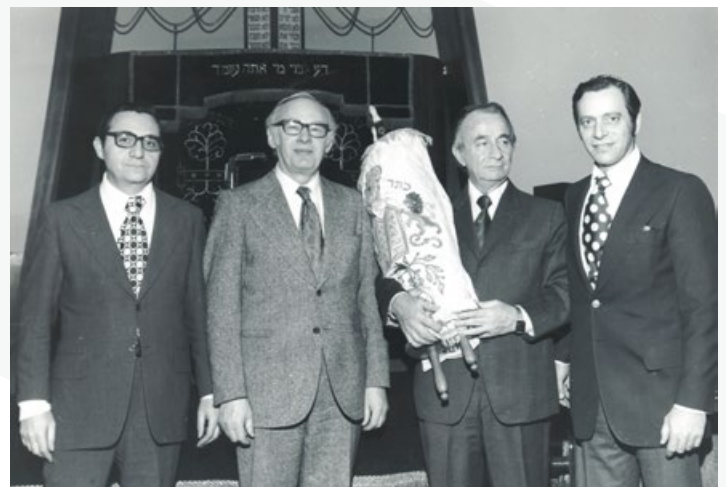
Just that they should appreciate the amazing shul they have!



Rabbi Freundlich with Lionel Rabinovitch



Suzanne & Lionel Rabinovitch at Chanukah Games Gala (2018)



Lionel Rabinovitch (L) with Sam Druker and Saul Deitcher, presenting Sefer Torah to Israeli Ambassador (1972)

Man's Creation: A Rigged Democracy?

By Greg Bordan

According to one view, Rosh Hashana was the day Adam HaRishon was created. A Medrash describes a fierce dispute in Heaven that preceded this. A council of angels hotly disputed the wisdom of creating Man, splitting down the middle on the issue. On one side were the angels of Kindness (חסד) and Righteousness (צדק), both favouring the creation of Man. On the opposing side were two heavy hitters, the angel of Truth (אמת) and the angel of Peace (שלום). Each advanced arguments, pro and con. The Council was deadlocked. It did not look good for Man, until God intervened. God yanked the angel of Truth out of the Council and threw him down to the earth. The deadlock was broken and Man was created. The drama of this debate is well worth reading:

R. Simon said: When the time came for the Holy Blessed One to make the first human being, The Ministering Angels made themselves into competing counsels, with one group opposing the other. Some of them said, "Don't create humans," and the others said "Create them." So it is written: (Ps. 85:11) "Kindness and Truth met against one another, Righteousness and Peace faced each other."

The angel of Kindness said, "Create them, for they will do acts of loving kindness."

Then the angel of Truth said, "Do not create them, for they will be full of lies."

The angel of Righteousness said, "Create them, for they will establish justice."

The angel of Peace said, "Do not create them, for they will be in constant strife!"

What did the Holy Blessed one do, but grab up Truth and hurl it to the earth, so it is written: (Daniel 8:12) "You hurled Truth to the earth."

Whereupon the Ministering Angels said before the Holy Blessed One, "Ruler of all worlds, what have You done? Why have You so chastised the chief of your court? Let Truth arise again from the earth." So it is written, (Ps. 85:12) "Truth springs up from the earth."

The Rabbis have said the following in the name of R. Hanina bar Adai, and R. Pinchas and R. Hilkiyah in the name of R. Simon who said: "Very" [MeOD] is an anagram in reference to "Humans" [ADaM] so it is written: (Gen 1:31) "And God saw all that God had made, and found it very good." Read it rather: "God found Humans to be good."

R. Huna of Tzipori said: While the Ministering Angels were occupying one another with litigation and debate, The Holy Blessed One created them and turned to the angels saying, "What are you arguing about? Humans have already been created."

אָמַר רַבִּי סִימּוֹן, בְּשָׁעָה שֶׁבָּא הַקָּדוֹשׁ בְּרוּךְ הוּא לְבָרְאֵת אֶת אָדָם הָרִאשׁוֹן, נִעְשׂוּ מַלְאָכֵי הַשָּׁרֵת כְּתִים כְּתִים, וְחִבּוּרוֹת חִבּוּרוֹת, מִהֶם אוֹמְרִים אֶל יִבְרָא, וּמֵהֶם אוֹמְרִים יִבְרָא, הֲדָא הוּא דְכִתִּיב (תְּהִלִּים פֹּה, יא): חֶסֶד וְאֱמֶת נִפְגְּשׁוּ צָדֵק וְשָׁלוֹם נִשְׁקוּ

חֶסֶד אוֹמֵר יִבְרָא, שֶׁהוּא גּוֹמֵל חֲסִדִּים.

וְאֱמֶת אוֹמֵר אֶל יִבְרָא, שֶׁכֻּלּוֹ שְׁקָרִים

צָדֵק אוֹמֵר יִבְרָא, שֶׁהוּא עוֹשֶׂה צְדָקוֹת

שָׁלוֹם אוֹמֵר אֶל יִבְרָא, דְּכוּלִּיהּ קְטָטָה

מָה עָשָׂה הַקָּדוֹשׁ בְּרוּךְ הוּא, נָטַל אֱמֶת וְהִשְׁלִיכוֹ לָאָרֶץ, הֲדָא הוּא דְכִתִּיב (דְּנִיאל ח, יב): וְתִשְׁלַךְ אֱמֶת אֶרְצָה,

אָמְרוּ מַלְאָכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, רַבּוֹן הָעוֹלָמִים מָה אַתָּה מַבְזֶה תִּכְסִּיס אֱלִטִּיכְסִיָּה שְׁלָךְ, תַּעֲלֶה אֱמֶת מִן הָאָרֶץ, הֲדָא הוּא דְכִתִּיב (תְּהִלִּים פֹּה, יב): אֱמֶת מֵאֶרֶץ תִּצְמַח.

רַבְּנָן אָמְרִי לֵה בְּשֵׁם רַבִּי חֲנִינְיָא בַּר אִידִי וְרַבִּי פִּינְחָס וְרַבִּי חֵלְקִיָּה בְּשֵׁם רַבִּי סִימּוֹן אָמַר, מֵאֵד, הוּא אָדָם. הֲדָא הוּא דְכִתִּיב (בְּרֵאשִׁית א, לא): וַיֵּדָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, וְהִנֵּה טוֹב אָדָם.

רַב הוֹנָא רַבָּה שֶׁל צְפוּרִין אָמַר עַד שֶׁמַּלְאָכֵי הַשָּׁרֵת מוֹדִינִין אֵלּוֹ עִם אֵלּוֹ וּמִתְעַסְקִין אֵלּוֹ עִם אֵלּוֹ בְּרָאוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא. אָמַר לָהֶן מָה אַתֶּם מוֹדִינִין כְּבָר נִעְשָׂה אָדָם.

מֵאֵרֶץ תִּצְמַח

This most intriguing story cries out to be deciphered. Is this really a story of Man being created only through a rigged democratic vote? What is the message of this strange story?

The Medrash does not actually suggest that the council of angels had a say in Man's creation. There is no suggestion that God consulted the angels before acting and it is clear according to both proposed endings of the story that God, for His own reasons, acted autonomously without regard to the angels.

The question is why was Truth expelled from the council? Why not one of the other angels? What does it mean that Chesed, Tzedek and Shalom remained in Heaven but Emet was cast out of Heaven? This is all the more remarkable because the Gemarah calls Truth "הקב"ה של הקב"ה, the seal of God. Indeed, the other angels specifically acknowledge Truth's pre-eminence calling it "chief of Your court" (אֱלֹהֵיכֶם שֶׁלְךָ). Finally, is it significant that after Man's creation, Truth sprouts from the earth, while the other angels remain unchanged in Heaven?

When the angel of Chesed pleaded to create Man because Man would do acts of lovingkindness, he surely knew that Man would also commit acts of hatred and violence. Yet every act of chesed that Man does is chesed. Even imperfect chesed is chesed. So too with tzedek. Tzedek (righteousness) is not simple justice (משפט) but, according to the Malbim, justice tempered by chesed. Therefore, it is given to Man to do tzedek. Even if tzedek is imperfect, it is still righteousness and every act of tzedek adds righteousness to the world. Hence, the angels of Kindness

and Righteousness could plead for Man's creation knowing that Man would bring chesed and tzedek to the world. They can, as it were, look down from Heaven and see both chesed and tzedek in the world, despite Man's imperfections. Indeed, without Man neither chesed nor tzedek would exist in the world.

Shalom, acting for the accusers, is different, but not completely different. The angel of Peace pleaded before the Council that Man should not be created because he would bring strife to the world, and strife is not peace. Yet Shalom, unlike Truth, remained in Heaven after Man's creation. What does that mean?

Although Man is the source of conflict, Man can recognize and dream of peace. Unlike Truth which Man cannot ever fully grasp, we have a concept of peace. We fail miserably, as the angel of Peace predicted, yet we yearn for peace and constantly look toward the day when there will be true peace. We pray multiple times a day for peace and look to the day when the lamb will lie with the lion. Our failure is a failure in practice. However, the reason that the angel of Peace could remain in Heaven, as it were, despite Man's creation is that it is not beyond our human capacity to conceive of peace.

The more we believe in peace and the more we strive for peace the better, even if our efforts are imperfect. Thus, the angel of Peace was not ejected from Heaven through Man's creation, and remained there with Kindness and Righteousness.

Truth is qualitatively different. Truth, the seal of God, is beyond Man's grasp. The angel of Truth objected to Man's creation because, he argued, Man will be entirely lies (שֶׁכָּלוּ נִשְׁקָרִים). By Truth's nature, anything less than truth is not Emet. Unlike Kindness, Righteousness and even Peace, partial Truth is not Truth. With the creation of Man, Truth, understood as the seal of God, would disappear from the world. The angel of Truth would no longer be able to look down on earth and see Emet there, neither in practice nor even in potential.

Yet God was undeterred by Truth's pleading. He proceeded to create Man for His own reasons and the angel of Truth was ejected. Yet Truth did not disappear. It fell to earth. When the other angels responded, aghast that Truth, "the chief of God's court", would be hurled to earth, Truth was told "to rise". It then "sprouted" from the earth (אֶמֶת מֵאֶרֶץ תִּצְמָח). Emet was reborn, as it were, from the earth.

(continued on next page)



Truth by its nature is uncompromising. Truth is **חֹתֶמֶן שֶׁל ה'** because by the very nature of Emet, it is unyielding; nothing can stand in its way or contradict it. Unlike tzedek which is tempered by chesed and can thrive on earth, truth on earth is the source of great danger. If Man believes he knows Truth, he will consider it his duty to enforce it in the world. The logic of Truth is that nothing should stand in its way, since anything short of truth is not Emet. Yet real Emet, the seal of God, is beyond Man's grasp, and people who believe they know Truth become the source of great evil.

This leads to a great conflict. Man, created in the image of God, is truth-seeking. Indeed, we are commanded to do justice. **צֶדֶק צֶדֶק תִּרְדֹּף**. Tzedek includes justice and there cannot be justice without truth.

This seems to me to be the core issue the Medrash is addressing. The Medrash's answer is that ejecting Truth

from Heaven was not God rigging a vote. It was an act of chesed by God. Truth, as the seal of God, is not graspable by Man. However, with the creation of Man and the ejection of the Truth, small sprouts of truth could emerge on earth. The Medrash's message is that while Man will seek truth, and must seek truth, Man must at all times know that Emet, the Emet which is **חֹתֶמֶן שֶׁל ה'**, will be beyond his grasp. While Man can seek Chesed, Tzedek and Shalom without bounds, any claim to truth must be done with the greatest humility and with the knowledge that our understanding will be imperfect and, therefore, less than truth.

At a time when societies around the world are being torn apart by people certain that they, not others, possess truth and know the only true way forward, let's bear this Medrash in mind and hope that doing so will help bring a little more peace to the world and vindicate Peace's place in Heaven next to Chesed and Tzedek.

Rosh Hashana 5781: From Crisis to Opportunity

By Izzie Steckler

Aloneness is a concept that has been on the minds of many people in recent months due to the Coronavirus pandemic. Yet perhaps this heightened state of isolation may yet serve as a springboard for spiritual success during the teshuva season. Elul and the *yamim noraim* are times of introspection and reflection. We are evaluating what went right and what went wrong during the last 365 days. *Tefilla* is a conversation between the individual and Hashem. We are making our *bakashot* and we are pouring out our soul to *Hakadosh Baruch Hu*. We are in the midst of a crisis. Yet there have been times in our history, times of distress & despair, where Hashem appears at the very moment that all seems lost.

וַיִּנְהֵג אֶת הַצֹּאן אַחֲרֵי הַמִּדְבָּר

And he led the flocks far away into the desert

(Shemot 3:1)

Moshe is disillusioned. He has lost faith in Bnei Yisrael. Rabbi Joseph B. Soloveitchik writes that Hashem's revelation at times of crisis, from the depths of despair and distress, is a basic principle of Judaism. Salvation can appear when we least expect it. Moshe encounters the burning bush at a time when he is pasturing Yitro's flock, entirely devoted to this simple everyday occupation (*From There Shall You Seek*, p.33).

We learn from Rabbi Akiva, one of greatest sages, the power of faith amidst chaos. The last page of Masechet

Makkot, describes Rabban Gamliel, Rabbi Elazar ben Azaria, Rabbi Joshua and Rabbi Akiva going up to Jerusalem. Upon reaching Har Hatzofim, they tore their garments. When they reached Har Habayit, they saw a fox emerging from the place of the Kodesh Hakedoshim. The others started weeping; Rabbi Akiva laughed. He explained that now that he had seen all the terrible prophecies come true regarding the destruction, he was sure all the *nevuot* regarding the redemption would similarly come true. With these words they replied to him: "Akiva, you have consoled us! Akiva, you have consoled us!"

Thank God, this Rosh Hashana, we are able to pray and join together as one. Rav Soloveitchik emphasizes the power of communal prayer. The Midrash states that had Bnei Yisrael joined Moshe in pleading for His forgiveness in order to let Moshe enter the Land of Israel, Hashem would have granted the request. He would not have rejected the prayer of the many. (*Sifri* 3:24)

Rosh Hashana 5781 may not be like last year's Rosh Hashana. Yet we are here. We are together. May this crisis be the impetus for change for us on the individual, communal and national levels. And may the times of distress we are experiencing turn swiftly into times of health, happiness, and fraternity.



Staying Ahead

By Cheryl Bender

I vividly remember both my parents advising me to 'use my head' when making serious decisions in life.

It is during the time of the second temple, that we first learn about Rosh Hashana as we know it, being celebrated as a holiday in its own right. We learn this in the Mishna and Tosefta where Masechet (The tractate of) Rosh Hashana deals with this holiday and issues regarding the Jewish calendar. In the Mishnah we learn that the world was created on the first day of Tishrei and we are introduced to the main theme of 'judgement' on this day.

In order to shed some light on the holiday of Rosh Hashana which we know and celebrate today, I chose to focus on the word ראש because despite the name of the holiday, Rosh Hashana not being mentioned in the Torah even once, the word Rosh is indeed mentioned numerous times.

The Torah's first book begins with the word בראשית, Genesis. This Hebrew word contains the root word of ראש (rosh/head). Choice and tests are the primary themes of Genesis. It is the responsibility of each and every individual in his or her life to choose the good and discard the evil. In order to do so, we need to think very clearly and not be distracted by external temptations. In other words, we need a 'good head on our shoulders'.

My personal 'Cheryl thought' is that upon taking a closer look at the word ראש (head or beginning) we see something interesting. If we read the word backwards, it reads שאר - the rest, remainder, residue. I vividly remember both my parents (as you may remember from your parents, grandparents, teachers and/or mentors) advising me to 'use my head' when making serious decisions in life. The head is what guides us, what keeps us 'grounded', yet I find it quite comical that the head is the part of the body which is most distant from the 'ground'. So here comes my introspection into the word ראש that demonstrates to me, that yes, we must use our ראש Rosh, but what about the שאר - the rest? While our head keeps us grounded, our heart allows us to feel our actions, to connect with them. Let us not forget our hands which allow us to perform and actualize these thoughts and our legs that mobilize us and allow us to go places in order to bring them to fruition.

This concept of ראש - שאר applies to Rosh Hashana as well. We come to Hashem, our Father, on our 'day of judgement'. We beg for forgiveness, ask for important things in our lives and beg for mercy. Throughout the High

Holiday season we try to better ourselves through the formula found in our high holiday prayers: תשובה וצדקה, Repentance, Prayer and Charity. What happens though, when Rosh Hashana is over? Do we remember to better ourselves for the שאר - the rest of the year?

Unfortunately, it is human nature that as the year progresses and the High Holidays become part of our recent past, most of us do not conduct ourselves with the same diligence as on Rosh Hashana. Perhaps the word Rosh, in and of itself was created so that when using it in any given context, we remind ourselves that:

- While the Rosh is a significant part of the body, when making choices in life, the other body parts – the שאר, must contribute equally in order to ensure that these choices are made to the best of one's ability.
- In the context of Rosh Hashana, even though this is the beginning / New Year in which we attempt to change our ways for the better, let us try to maintain these positive changes for the שאר - rest of the year as well.

In this way, we will merit, בעזרת השם the promise which Hashem bestowed upon us in Sefer Devarim:

וְנִתְּנָךְ ה' לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי תִשְׁמָע אֶל קוֹצֵת ה' אֲשֶׁר אֲנִי מוֹצִיךָ הַיּוֹם לִשְׁמֹר וּלַעֲשׂוֹת

"Hashem shall place you as a head and not as a tail; you shall be only above and you shall not be below - if you hearken to the commandments of Hashem your G-d that I command you today, to observe and to perform"

Amiel and our family join me in wishing you and your families a Shana Tova and may we continue to celebrate our ראש, our head as well as our שאר, our rest, not only on Rosh Hashana, but throughout the rest of the year as well.



The Power of Rosh Hashana

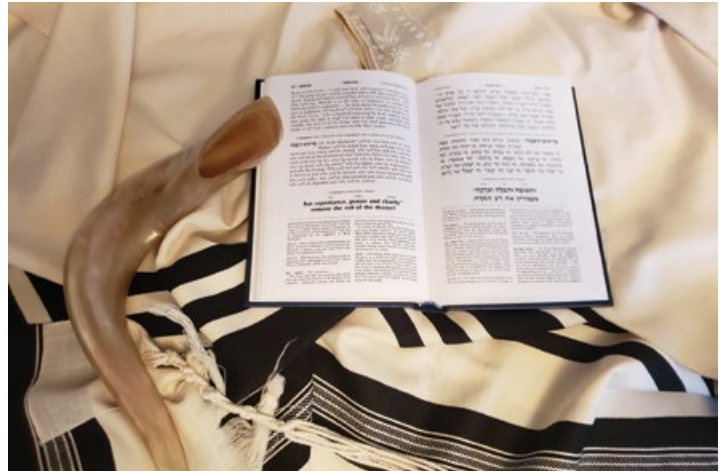
By Martine Cohen

Here we are about to enter into our holiday season. Another year, more growth, more life experience and a confirmation of the recognition of our Creator, the crowning of Hashem. Every year we celebrate it in similar ways. We have family meals, a Rosh Hashana seder full of symbolism, we pray in shul, listen to the shofar blowing as a community, and visualize the gates of heavens opening up in acceptance of our celebration. A celebration of our Heavenly King.

It is a time we look forward to yearly, a beautiful way to mark the beginning of a new year. Though it feels different, it need not be so. The essence and power of Rosh Hashana I believe, are unmutable. Albeit modified, it is nonetheless not lost or even diminished. While as a community things may feel different, giving some of us almost a sense of loss, the internal journey of Rosh Hashana we each travel can be just as rich, if not richer this year. The opportunity to take stock of a rather unexpected, unpredictable and ever-changing past year. How did we show up? What did we discover about ourselves? About our loved ones? How has our relationship with Hashem grown? Was it affected?

The reality we face and may continue to face for a while, offers a new opportunity for growth, new realizations and the search for even deeper connections. Rosh Hashana is a time for us to pause and make space to reflect on ourselves and our relationship with Hashem. What is that relationship like? What do we want it to be? What will we choose to focus on and build upon? Can we use this time to strengthen and reinforce our trust, our inner belief? How might the challenges of this past year even help us in doing so?

To me, Rosh Hashana has always been about reaffirming my relationship with G-d. Each year that experience changes. In a way, it is akin to Torah learning. As we grow and evolve, so does the depth of our understanding. Though we read the same parsha, the same passages, we understand them differently and discover new things every time. Though the words never change, the experience always does. The same can be said of our celebration of Rosh Hashana. As we grow, our love and connection



also have an opportunity to grow. As we evolve as human beings, our thinking becomes more sophisticated and, as we better understand the dynamics of relationships, we can create a truer, deeper soul connection with G-d. This year, when we celebrate the crowning of our King, can we choose our own unique way of doing so and add our own personal message to Hashem? Amidst these times, let us find new ways to hold on tighter, connect to each other and G-d even more. For those of us who hear the shofar this year, what will we hear, feel and visualize? How can we deepen the experience? What opportunity will we choose to create for ourselves as the gates of heaven open and Hashem is listening? We have been given a special opportunity to actively hear and be heard. What a special moment we to be gifted. Let us prepare ourselves to be fully present to it.

This year, may we all merit to reach a deeper, richer connection to, and appreciation of, our Heavenly King. May we each be the Rosh of our own New Year and resolve to experience it with awareness and intent, in a renewed and soul-energized way. Let us fill our mind, heart and soul and celebrate Rosh Hashana with joy, awe and gratitude.

Wishing you all a meaningful and blessed Rosh Hashana!



STOP. YOU'VE REACHED THE END OF JOURNEY.

But before you leave us, can we ask you a quick question?

Did you "take your seats" yet?

Over 60% of our members already have!

We're counting on your support. Please visit www.TakingOurSeats.com for more info. **Thank you!**

JUST KIDDING



What is brown, hollow and wears sunglasses?



A Shofar on vacation!

What did the plate say to the honey jar?



Apples are on me!

What's red, has 613 seeds in it, and can fly?



Super Pomegranate!

What is more impressive than a talking fish?



A spelling bee.

Twister!



What is a tornado's favorite game to play in Kef Club?

What do you call a fish without an eye?

A fsh.



Nothing. Fish can't talk.

What did the Gefilte Fish say to the carrot?



How do you get a squirrel to like you?



Act like a nut!

'NAME THAT MEMBER' - ANSWERS

1. Alyssa Grunstein
2. Amiel Bender
3. Dean Mendel
4. Howie Steinberg
5. Ian Wildman
6. Iris Levitt
7. Jack Lehrer
8. Jon Gal
9. Josh Orzech
10. Joyce Reinblatt
11. Morrie Levy
12. Peter Veres
13. Rabbi Freundlich
14. Rikl Freundlich
15. Roz Hutman
16. Stephanie Steinman
17. Vera Honigwach



Eliana: A special fact no one knows about me...



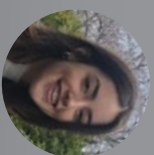
Noam : That I can do a hand stand. 🤹



Doron: That I was born exactly on my birthday! Same date!



Noa: I like herring.



Chagit: The most exciting thing I did this summer...



Ella: Playing with my cousins from Israel.



Naomi: When I got my scooter and learned to ride it!



Avery: Grandma and grampa visited. 🙌



Efty: A funny thing that happened to me this year...



Yoni: I went to Parc Omega and a moose came into my car and wouldn't get out and then I gave it celery and not a carrot and it finally left the car.



Ella: My friend abandoned me on a paddle board and left me in the middle of the lake alone.



Ayla: Olive (my dog) had a dress! 🐶



Gabs: This Rosh Hashanah I'm gonna pray for...



Abby: Winter!



Ami: I will pray that hashem will make me like honey so that I can eat apples and honey!



Shia: Covid to go away!!! 🙏

We chatted with some TBDJ kids and asked them a few questions to get to know them better. Wanna meet them?

3G 4G 9:47 AM

Nice to meet you!



Effy: The reason my parents gave me my name...



Naomi: Because my mommy dreamt about it and she likes what the name Naomi means.



Noa: Because it's one of the Bnot Tzlofchad.



Yoni: Because I'm named after my mother's grandfather, Meir, who passed away and was a very special man and Yonatan because Hashem gave me to my parents!



Gabs: What makes me happy...



Avery: Being with my family and being at school.



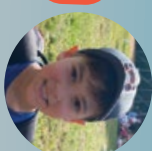
Renen: Reading my books. 💖



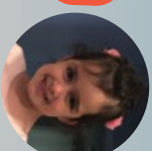
Ayla: My unicorns!



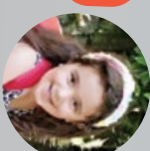
Eliana: In 20 years from now I will be...



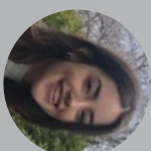
Eli: I'm going to be a race car driver.



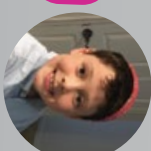
Abby: A fashion designer! 🌟



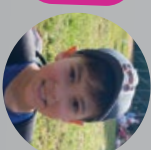
Noam: A firefighter in the IDF.



Chagiti: A special thing I have in my room...



Shia: I have Avery! 😊



Eli: All my legos that I made, especially the batmobile one.



Jacob: Hundreds of books!

R

H

What does Captain Jon want to wish you?

picture. What did you get?

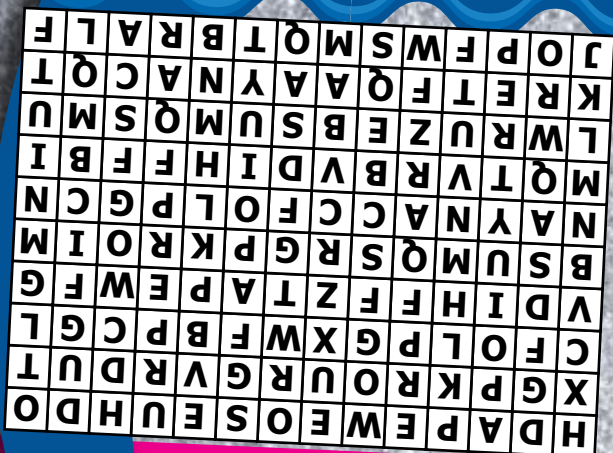
Write the letters in the blank space under the small

in the grid of letters.

When you find each one, look for the matching square

Find each small picture below in the larger photo above.

Test your brain with this fun puzzle:



CRUAT

DARE TO EXPLORE

A fortress from the time of the judges was discovered in archaeological excavations near Kiryat Gat in the south!

According to archaeologists, "The stories of the biblical judges clearly illustrate the reality and the struggle for areas of control, in the reorganization of the political forces in the Land of Israel.

How did they find it?

Like you can see in the picture, they were digging and digging with a lot of patience and anticipation.

So what did they find there?

The citadel was a courtyard paved with stone slabs and pillars in the center. Rooms were arranged on both sides of the courtyard. Hundreds of pottery vessels, some intact, including special vessels such as a bowl and a cup, were exposed in the rooms of the citadel, which were probably used for worship and a large number of bowls.

Archaeology is the study of things that people made, used, and left behind. The goal of archaeology is to **understand** what people of the past were like and how they lived. Scientists who study archaeology are called archaeologists. An archaeologist's work begins with finding a **site to study**. Some archaeological sites, such as ancient cities, are visible on the surface. Other sites are buried deep beneath the ground.

Did you know? Kids in Israel can volunteer by helping dig and filter sand at archaeological sites. Come help them on your next visit to Israel!

This is what they found

AYEARSUMMARY

Everything (OK almost) that happened in Israel during 5780.

What a year!

תשרי תש"ף

We won a medal!
Israeli judoka Sagi Mukli wins the gold medal at World Championship.



1

חשוון תש"ף

About 20,000 runners participated in the **Tel Aviv night race!** 10 km run in a city that never sleeps.



3

כסליו תש"ף

Wet Kisleiv boosts Kinneret! The lake rose 26.5 centimeters during the month of Kisleiv alone, when more than 200 millimeters of rain fell in some parts of northern Israel. After one of the driest Novembers on record, December did not disappoint with heavy rainfalls recorded. Yes, in Israel we count every cm of rain!

4

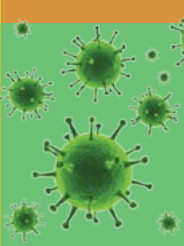
טבת תש"ף

The 5th World Holocaust Forum At the invitation of the President of the State of Israel, some 50 members of royalty, presidents, prime ministers and leaders from all over the world attended the Fifth World Holocaust Forum, entitled "Remembering the Holocaust, Fighting Antisemitism"



שבט תש"ף

First cases of covid-19 in Israeli! During the month of Shvat Israelis who came back from Japan and Italy were the first carriers of the coronavirus in Israel. The rest is History...



5

אדר תש"ף

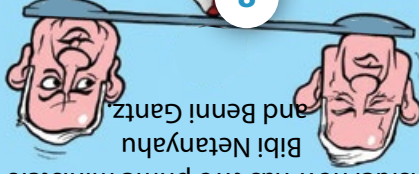
The Israeli Elections Israel had the third round of elections in one year! Usually the elections happen once every 4 years, but wait there is good news coming next month!



7

ניסן תש"ף

Israel swears in unity government after long political crisis Hopefully we won't need another election any time soon. Israel now has two prime ministers Bibi Netanyahu and Benni Gantz.



8

אייר תש"ף

Rare Bar Kochba-Era Coin Discovered at Foot of Temple Mount! In honor of Lag B'Omer, a Jewish holiday commemorating the life of anti-Roman Torah sage Rabbi Shimon bar Yochai, the Israel Antiquities Authority revealed the discovery of a rare bronze coin from the period of the Bar Kochba revolt.



סיון תש"ף

Zionism 2020 is Alive and Kicking A wave of many Jews and Israelis are asking to return home. As a result of the global Corona crisis many Israelis living abroad have decided to return home and Jews from communities across the globe are making Aliyah.



9

תמוז תש"ף

Israel successfully places surveillance satellite into orbit For the first time in nearly four years, a rocket successfully shot into orbit from Israel with a military reconnaissance satellite to shore up the country's space-based capability to surveil adversaries.



11

אב תש"ף

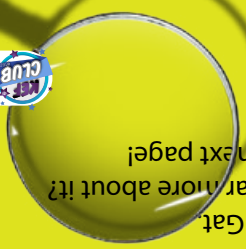
Israel-United Arab Emirates peace agreement The Israel-United Arab Emirates Peace Agreement was agreed to by Israel and the United Arab Emirates (UAE) on 13 August 2020. If an agreement is signed, the UAE will be the third Arab country, after Egypt and Jordan, to formally normalize its relationship with Israel.



12

אלול תש"ף

A fortress from the time of the Judges was discovered in archaeological excavations near Kiryat Gat. Want to hear more about it? Flip to the next page!



TEST YOURSELF

Do you know the way to the TBDJ Youth Room with your eyes closed?
 Dreaming about being TBDJ's president 2050?
 Are you a TBDJ-Kef Club kid?

*** How many candies do you get every Shabbat morning at shul?**
 1 Candies?? I didn't know there are candies in shul, who gives them? And how do I get one?
 2 I know one guy upstairs who gives me candies whenever I pass by his seat.
 3 Can you count the stars in the sky?? Are you kidding me? I can't count all the candies I get every Shabbat upstairs, in the Sephardi minyan, Hashkamah... everywhere!

*** What's your favourite event at shul?**
 1 I really like the Purim Party at shul. My parents go and I go with them every year. It's a great party after all!
 2 It's hard to choose between Junior Hakkafot and the Sukkah Hop. I think I like them both!
 3 Hahaha, it's funny you're asking, I just told my parents I don't wanna go to Disneyworld this year because I don't wanna miss the Hanukkah Carnival with Yo Eisenstark at shul! Maybe this year I'll get the first prize in the raffle!

*** How many times did you get "The Best Davener" prize in Kef Club?**
 1 Usually I leave the room before davening when we stop playing.
 2 I got it once, and I still have the squishy-ball I won! Wow, I think I was the best davener more than 4 times already. The rest of the time I step back and let all the other kids have a chance.
*** "Kef Club" - so what's the meaning of "Kef" in Hebrew anyway?**
 1 "Kef" in Hebrew means "kids" I guess... Not sure...
 2 Hahaha, silly question, "Kef" means "Downstairs". It's the "Downstairs Club", no?
 3 Are you joking? Everybody knows "Kef" in Hebrew means... FUN!!!!

*** What time do you enter the kids room?**
 1 Usually I go there when they're taking out the hotdogs. Mmmm delicious!
 2 I come around 10:30, play a bit, hang out with the counsellors, and stay till the end of the program.
 3 9:50 I'm there! No one will touch the Ping Pong table before me!

*** What's your favorite game in shul?**
 1 Running up and down the stairs.
 2 I like playing Guess Who and Connect Four in the Kef Club.
 3 It's hard to choose. I mean - I really like playing cards and Spot It, but I also like Ping-Pong, and I also like the Questions Eli and Sivan ask us about the Parashah... oof it's hard to say...

*** What do you like the most in upstairs Kiddush?**
 1 Upstairs? I thought we get hotdogs downstairs and that's it, no?
 2 I really like the Cholent. It's so delicious. Usually I take more than one plate.
 3 You can call it Kiddush. I prefer to call it lunch! I start with hotdogs in the kids' room, then I sneak to the nursery to get me some crackers. Then I go upstairs for some Cholent and salads. Then I go to the drinks bar to get myself two cups of coke. Then I go into the kitchen and take something from the fridge. Then I take a seat. And when I'm done I go for a second round.

Now it's time to add up your points:
 7-11 points You should come more to the kids' room. We're waiting for you (Right after Covid...)
 12-16 points You're totally OK! Keep coming to Kef Club every Shabbat. It's always a pleasure to spend Saturday mornings with you.
 17-21 points You're definitely a Kef Club kid! The kids' room is your second home. Maybe it's time for you to consider being the next councillor at shul.



What is your own private prayer for this year? And what would you pray for others?

These are the deeds that yield immediate fruit in This World and continue to yield fruit in the World to Come: honoring parents; doing deeds of lovingkindness; arriving the house of study (pray) early; attending to the dead; probing the meaning of prayer...

Rabbi Abbahu said: In the place where penitents stand, even the full-fledged righteous do not stand, as it is stated: "Peace, peace upon him who is far and him who is near." Peace and greeting is extended first to him who is far, the penitent, and only thereafter is peace extended to him who is near, the full-fledged righteous.

Teshuvah can be done at any time, but the High Holiday season, and Yom Kippur especially, is considered an especially auspicious time for it. The process of repentance, as laid out by Maimonides, includes three stages: confession, regret and a vow not to repeat the misdeed. The true penitent, Maimonides says, is the one who finds himself with the opportunity to commit the same sin again yet declines to do so.

Teshuvah



Tefillah

Why do you think that a person that did Teshuvah is in higher level than a righteous person?



Saying a prayer promotes happiness in many ways. First, it pushes us outside of ourselves. Almost all of the ten practices involve other people. Saying a prayer promotes happiness in many ways. First, it pushes us outside of ourselves. Almost all of the ten practices involve other people. Saying a prayer promotes happiness in many ways. First, it pushes us outside of ourselves. Almost all of the ten practices involve other people.

תשובה ופירוש



To Jews today, the term tzedakah connotes giving charitable contributions, but the term originates in another realm. In the Bible, tzedakah means "righteous behavior" and is often paired with "justice." In Jewish thought and tradition, material support for those in need is not a matter of "charity"—a term that implies generosity beyond what may be expected—but a requirement. As in most areas of life, here too Jewish tradition makes practical demands and specifies expectations.

Tzedakah



Which kind of righteous behavior you are willing to take upon yourself in the coming year?

הנהגה ישרה, תעשה בשנה הבאה, וזוהי תשובה.
הנהגה ישרה, תעשה בשנה הבאה, וזוהי תשובה.
הנהגה ישרה, תעשה בשנה הבאה, וזוהי תשובה.
הנהגה ישרה, תעשה בשנה הבאה, וזוהי תשובה.


A rabbinic story tells about a group of people traveling in a boat. One passenger takes out a drill and begins drilling a hole under his seat. The other passengers, quite understandably, complain that this action may cause the boat to sink.
"Why should this bother you?" this man responds, "I am only drilling under my own seat."
The others retort, "But the water will rise up and flood the ship for all of us!"
The moral of this story is clear: one person's destructive action may literally drown the entire community. But we might add that the inverse is also true: a single positive change may transform an entire community. Thus, the alleviation of poverty, even in the smallest detail, may help the community as a whole to flourish.

Did you didn't know!

El! doesn't know
the difference between
a **peach** and a **plum**.




There are only
two fridges at shul



Rabbi Freundlich
did Karate
for several
years as a kid.


He even broke
a few boards
with his hands too!



First thing in
the morning
Josh eats
Froot Loops.




There are
23 Sifrei Torah
to kiss during
Hakkafot
in shul.



TWO YEARS AGO
The Kef Club room was painted
by a group of grade 5 TBDJ girls.




Exactly **60 pieces** of Hotdogs
are served in the Kef Club every Shabbat morning.



IS THE ITEM THAT
TAKES UP **MOST OF**
THE SPACE IN THE
SHUL'S FRIDGE.

Coca-Cola



Yaakov was a
soccer player
when he was a kid.
He retired when he
was **16**.




THE FAMOUS SOFA
IN THE LOBBY IS
YEARS
OLD.






HI THERE
TBDJ KIDS!

Wow, what a special year we had! There is no doubt that Covid, that little virus, is changing the world, and we're feeling like this upcoming year that starting now is going to be very different and also unusual. Here at shul - so many things changed. You probably noticed your parents considering going to shul or not, and you probably missed our Kef Club rooms. But we all know that in the end everything will be fine BH!

This Rosh Hashanah we decided to send you this Junior Journey, so even if you stay at home - you could still enjoy with us and learn some important things, and "wake up" before the new year arrives. Here is a short story about waking up:

Many, many years ago, before there were any fire engines or fire brigades, or electric fire alarms, a fire was a terrible thing. And so, when fire broke out, everyone left work and rushed to help put out the fire. There used to be a watchtower that was taller than the other buildings, where a watchman kept a lookout all the time. As soon as he saw smoke or fire, he would sound the alarm. The townspeople would then form a human chain between the fire and the nearest well, and pass on to each other pails of water with which to put out the fire. Once it happened that a man from a small village came to town for the first time. He stopped at an inn, on the outskirts of the town. Suddenly he heard the sound of a bugle. He asked the innkeeper what it meant.

"Whenever we have a fire," the innkeeper explained to the man, "we sound the bugle, and the fire is quickly put out." "How wonderful!" thought the man. "What a surprise and sensation I will bring to my village!"

Thereupon, the visitor went and bought himself a bugle. When he returned to his village, he was full of excitement. He called all the villagers together. "Listen, good people," he exclaimed. "No need to be afraid of fire any more. Just watch me, and see how quickly I will put out a fire!"

Saying this, he ran to the nearest hut and set fire to its straw roof.

The fire began to spread very quickly. "Don't be alarmed!" said the guy. "Now watch me!" The guy began to blow the bugle with all his might, interrupting it only to catch his breath, and to say, "Wait, this will put out the fire in no time!" But the fire did not seem to care much for the music. "What are you doing," they said. "Did you think that the mere blowing of the trumpet will put the fire out? It is only the call of an alarm, to wake up the people, or to break them away from their work, and send them to the well to draw water and put out the fire!"

We are reminded of this story when we think of the shofar that is sounded many times on Rosh Hashanah. Some people think like that visitor, that the sound of the shofar itself will do everything for them and surely bring them a happy New Year.

But, like the bugle in the story, the shofar is but the sound of an "alarm." It has a message: "Wake up, everyone, adults and kids, think about your ways, repent! Hurry!"

Wishing us all a wonderful "wake up" and a happy and healthy year! **Shanah Tovah everyone! Missing you so much!**

Eli and Sivan



12



3



8





A HIDDEN MESSAGE
FROM CAPTAIN JON

ARE YOU A KEF CLUB KID?

TEST
yourself

שנה טובה!

CHECK HOW MANY
FRIDGES ARE IN SHUL



ROSH HASHANAH 5781 | 2020-2021

TBDJ
KIDS
JOURNEY



Special Flip Cover
TBDJ Journey