

CONGREGATION TIFERETH BETH DAVID JERUSALEM

JOURNEY

Rosh Hashanah Edition

תשפ"ג 5783



חֵדֶשׁ יָמֵינוּ כְּקֶדֶם

**SEND US A QUICK NOTE...
AND ASK HOW YOU CAN LEND A HAND IN 5783**

- **Chesed Team: chesed@TBDJ.org**

Join us in providing a helping hand to many within our community. Opportunities arise every day, and there are options suitable for every person and every schedule.

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Join us in helping restore Journey, and all our digital efforts, to their traditional state full of vibrant photography!

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Join us in helping provide a safe and secure place for your community. We're looking for volunteers to help support our professional security team.

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INTRODUCTION

"Act the way you'd like to be and soon you'll be the way you act."

—Leonard Cohen

Producing our first Journey publication since 5781/2020 was a daunting task. Except for a unique Journey Pesach Haggadah, efforts over the last 2+ years were aimed at maintenance and survival, not building and broadcasting. The Pesach Haggadah edition was an easy one. Its content was already in place. It's been around for thousands of years and only needed some (meaningful) support and padding, together with a few stock images of matzah and kiddush cups. The 'big' Journey, though? Not as simple. Where does one turn to for content when the building is just starting to regain its buzz, and what images does one insert when cameras have captured nothing but masks and two-meter air gaps for an eternity?

The publication you're now reading reflects both the period we're thankfully exiting and the one we're excitedly entering. Missing are all the energizing photo pages and inspiring program fliers you're accustomed to seeing. Present is the team, the mission, the spirit, and the relentless drive to serve you and the community in all the best ways possible.

We decided to proceed with this publication, knowing it would be different, but also understanding that the steps we're taking, including this one, are what's required for our return to the journey we know and love.

Our leadership, with president Josh Orzech at the helm, has done an exemplary job at positioning us to succeed (along with delivering relative success at a time most others unfortunately struggled). Our Rabbinic Search Committee made us all proud under challenging circumstances and set us up to spring forward without missing a beat in our personal and communal growth. It's now our turn. Let us each stand up and play our role in advancing along that journey. We do so by showing up, participating, volunteering, caring for one another, delivering our message to friends and family, and spreading the light that emanates from our building on Baily Road.

If we do so, or rather *when* we do so, we'll once again illuminate a city. We will respectfully be both who we've always been, and who we always want to be.

JOURNEY EDITORIAL TEAM

Gerti Silbiger, Judah Aspler, Mike Cohen, Jonathan Gal,
Natalie Hadida, Steve Howard, Stephanie Nagus

RABBI

ZOLLY CLAMAN



It has only been a few short weeks since, together with my family, I arrived here in Montreal. The only negative thing I can say so far is that my French has not improved... yet. Other than that, it has all been a true blessing.

Most definitely busy and emotionally taxing, getting settled into our new home – but life is more about the journey than the destination, and journeys are when we leave the comforts of the home and embrace the bumps of the road. The community has been tremendously gracious and kind in helping us feel at home and get settled. We feel so grateful to be here and look forward to all that is to come.

I'd like to share with you a perspective on our beautiful Jewish calendar that perhaps you have not considered yet.

Back in 2010, Ellen Latham founded an exercise studio in Miami called Orangetheory. What began as one small business that she opened to rebound from a devastating job loss while raising her 9-year-old son on her own, now boasts over 1 million members and 1,200 locations worldwide.

The epicenter of her business is a science-based fitness regime that is known by the acronym "HIIT", and it stands for High-Intensity Interval-Training. Unlike

most forms of exercise, participants repeat short spurts of high-intensity exercise, intermingled within longer stretches of lower intensity activity designed for active recovery. Say, within a 60-minute workout, the goal is to keep the heart rate raised above 85% of your max for only around 15 minutes in total.

One of the reasons why it has been so successful is that participants find it easier to stay motivated. In fact, it is very hard to stay motivated for a long and intense exercise that tests our physical and mental capacity for a sustained period of time, but with HIIT the recovery time is built into the regime. What is even more intriguing is how the science brings to light many physical benefits to this form of fitness. Visit your local Orangetheory gym and mention the discount code RABBI CLAMAN10 for 10% off your membership! ...ok, that is simply not true.

I invite you to view our Jewish calendar as a designed HIIT workout – a spiritual one that is. We are challenged to push ourselves in high-intensity spiritual spurts, tap into different themes and energies via the holidays, and take the experience back into the recovery periods, also known as ‘the regular days’, where it continues to enrich.

In a micro sense, the added dedication to Hashem and the spiritual realm on Shabbat is designed to surge our week with a higher level of awareness and mindfulness of His presence in our everyday life. In a more macro sense, we have our annual calendar that puts us through a constant interplay between intense pushes and recovery.

With that said, having Rosh Hashanah, Yom Kippur, Sukkot, Shmini Atzeret and Simchat Torah all back-to-back, the Jewish month of Tishrei is the ultimate intense interval in a HIIT spiritual workout. But we need to find the motivation within to push, because done right, it can fill our valve with passion and excitement for the entire year.

The science behind that the HIIT workouts demonstrates that even during the recovery modes our bodies are still stimulated with a continued rise in the metabolism even when recovering. May it be that the same will hold true for each and every one of us in our spiritual HIIT exercise – that it leaves our Neshamot feeling more alert, in tune and sensitive to opportunities to grow and connect even post the heavy sprint of Tishrei.

As I started with, Penina and I feel honoured to call Montreal our home and TBDJ our family. May your Rosh Hashanah be sweet, your Yom Kippur meaningful, and your Sukkot joyful.

שנה טובה ומתוקה

R. MICHAEL SHALOM EDERY

RABBI DE LA COMMUNAUTÉ SEPHARADE TBDJ

Kahal kadoch

C'est avec une immense fierté que je m'adresse à vous tous, membres de la grande famille unifiée de TBDJ.

Nous abordons dans quelques semaines les Yamims Noraiimes avec beaucoup d'enthousiasme et d'excitation. Nous sommes tous enchanté de commencer cette nouvelle année riche en changements et en renouvellements de leadership.

Nos Sages nous enseigne que Roch Hachana correspond à la date de la création du genre humain. Par conséquent ce rendez vous spirituel avec le maître du monde, présente une opportunité exceptionnelle de renouveau et de recréation de notre propre personne à tous les niveaux: renouveau physique, spirituel, financier et comportementale.

Nous vous souhaitons à tous beaucoup de réussite dans cette entreprise et sommes très fière de participer activement à ce noble projet de bâtir notre communauté.

SHANA TOVA





JOSH ORZECH
PRESIDENT

As I sat down to pen this column, I began reflecting on the past year, 5782, and envisioning what 5783 might look like at TBDJ. In many ways, I hope it will be a lot less eventful than this past year, and in other ways I hope it's filled with the same constant action.

What a roller coaster of emotions this past year has been!

- It was with sadness and much gratitude, that we bid farewell to the Freundlich family, who embraced our community and in six short years left a lasting imprint on our lives and community.
- It was with nervousness, and an understanding of the task and responsibility we faced, that we launched an expansive rabbinic search, and with much hard work and some mazel appointed Rabbi Zolly Claman to stand as the next Rabbi of TBDJ.
- It was with excitement and great optimism that we officially welcomed the Claman family to TBDJ with an inspiring welcome Shabbat that foreshadowed what's to come. The shul was filled with people, positive energy and *ruach* as we together opened this first page of our next chapter.
- With no clear and perfect solution, we did our best to govern responsibly and sensitively throughout the COVID pandemic period; closing and opening and closing and opening, shuffling round and around and around.
- We welcomed Stephanie Nagus to the TBDJ family as our new Executive Director. We are looking forward, under her management, to better our processes, and to add both effectiveness and efficiency to all we deliver.
- We appointed Rav Edery as the Rav of TBDJ's Sephardic Minyan, an exciting, successful, and flourishing branch of our TBDJ tree.
- We continued to grow and strengthen our membership base with the addition of new families and their onboarding into our family.
- We continued to solidify our financial position via the commitment of many members who joined our Amudei HaBayit membership tiers. (There's certainly room and need for more!!!)

I could go on and on about the challenges and successes this past year has brought, but I've been told numerous times- keep the announcements short!

Here's to our next chapter and new beginning! May this year be one of health, happiness, growth, accomplishment, blessings, success, and sweetness. Hold onto your seats... there's a lot more to come!!! Wishing you and your families a-

SHANA TOVA U'METUKAH

REV. AMIEL BENDER

WHERE ARE WE GOING?



A comic strip from Peanuts by Charles M. Schulz depicts Linus and Sally walking by a tree. “What a beautiful tree” Linus comments “too bad we won’t be here when it’s fully grown...” Sally looks at Linus and she innocently asks: “Why? Where are we going?”

Sally asks a good question. She is still too young to understand the ways of the world. Linus, on the other hand is a few years older than Sally and has the wisdom of understanding the limitations of mortality, of human existence. He understands that the tree needs more years to grow than he will be around. In this respect, Linus realizes that he cannot control his destiny.

At this time of year, we are pre-occupied with our forthcoming session in the heavenly courtroom and Sally’s question is on our minds: *Where are we going?* We are conscious of the limitations of our physical mortality and at the same time we recognize that we can and, must elevate our spirituality to our maximum potential as we pray for favorable judgement for ourselves and those around us.

Rabbi Kruspedai said in the name of Rabbi Yochanan: Three books are opened on Rosh Hashanah. One [book] for the completely wicked, one [book] for the completely righteous, and one [book] for the intermediate. The completely righteous are written and sealed right away for life, the completely wicked are written and sealed right away for death, and the intermediates are held in balance from Rosh Hashanah until Yom Kippur. If they merit, they are written for life, and if they don’t merit, they are written for death. (Rosh Hashanah 16b)

Sources add that the judgment continues until Shemini Atzeret. According to these sources, on Rosh Hashanah one is judged and his verdict is written, on Yom Kippur his verdict is sealed, and at midnight on Hoshana Rabba his verdict is sealed with an additional outer seal, and the papers containing his verdict are given over to the messengers who will carry them out. These messengers though are not allowed to carry out the verdict until Shemini Atzeret. In total, our session with the heavenly tribunal lasts for 22 days!

Pretty serious stuff... *Where are we going?*

We learn that to a certain extent we can work at controlling our destiny. We learn this from the classic phrase in our High Holiday liturgy:

ותשובה ותפלה וצדקה מעבירין את רוע הגזרה

Repentance, prayer and charity remove the evil of the decree

The Talmud teaches that these three things can influence Hashem with respect to the harshness of the decree that is in store for us (Rosh Hashanah 16b). Being careful about repentance, prayer and charity especially at this time of year, helps us to navigate our personal compass in a positive spiritual direction. In Shul, we call out these words in higher tones, in a togetherness of praying, not only for ourselves, but for those around us!

An interesting way to understand repentance, prayer and charity is found in older High Holiday Machzorim where three other words appear in a smaller print above the words **ותשובה ותפלה וצדקה**:

צום – fasting, קול – voice, ממון – money

These represent the means or methods whereby one can practice the three virtues of penitence, prayer, and righteousness. The ordeal of fasting leads to repentance; the voice is the medium of soul-stirring prayer; and the contribution of money to a worthy cause represents an act of *Tzedakah*.

Where are we going? A favorable answer to Sally's question is possibly found in the declaration that we make on the eve of Yom Kippur when we perform the annual Kaparot ritual: This money - used by many instead of chickens - shall go to Tzedaka and I shall proceed to a good, long life and peace.

Hashem gives us the necessary tools through repentance, prayer and charity to help ensure our immediate future and utilizing these tools will help us find the *derech*, the way to prepare ourselves to embrace the blessings of the upcoming year.

On behalf of Cheryl and our family I wish a Shana Tova to everyone and to Klal Yisrael! Let us please G-d enjoy a year of happiness, health and peace.



STEPHANIE NAGUS

EXECUTIVE DIRECTOR

I am thrilled to be starting a new journey, stepping into the role of Executive Director. Thank you so much for the warm welcome. In my short time here, one thing that stands out above and beyond is the sense of commitment here at TBDJ. Each and every person I speak to cares deeply and genuinely for their shul. I am honoured to be a part of such a dedicated community. There is no greater reward than working with members and staff who share the same passion.

I would like to extend a heartfelt thank you to Josh Orzech and Alex Halpern for their inspiring commitment in helping me in my new role. It is no secret that I spent nine years booking weddings and Bnei Mitzvahs at the Congregation Shaar Hashomayim. As you can imagine, there is a steep learning curve. Their amazing leadership and guidance has been invaluable. I am beyond grateful for their unwavering patience and stellar advice.

A huge thank you to Yakov, Brian and Tatyana for their enthusiastic welcome and incredible office support. A very special thanks to Joyce for helping with my onboarding. Your in-depth knowledge of TBDJ and unwavering kindness has been indispensable.

Rabbi Claman, your energy, presence and warmth is something to be admired. I am looking forward to working together this year and for many years to come. Amiel, your advice, patience and sense of humor has been meant so much to me.

As we enter the new Jewish year of 5783, I am filled with a renewed optimism and I look forward to watching the TBDJ family continue to grow and flourish.

May we all continue to serve TBDJ with excellence. Wishing you and your families a -

SHANA TOVA U'METUKAH





RABBI ZOLLY CLAMAN EXCITED TO ASSUME HIS NEW ROLE AS SPIRITUAL LEADER OF CONGREGATION TBDJ

By Mike Cohen

Rabbi Zolly Claman says he feels extremely proud to become the first Canadian-born spiritual leader to lead Congregation Tifereth Beth David Jerusalem in Côte Saint-Luc.

Rabbi Claman succeeds Rabbi Yechezkel Freundlich, who has taken a new post in the New York area following six exemplary years of service here.

Rabbi Claman was born and raised Ottawa. From the nation's capital, he travelled to Jerusalem to start what would pan out to be an adventure lasting a decade. After spending several years in the world's most coveted Yeshivas, Rabbi Claman was granted one of 10 spots from a pool of over 1,000 applicants to the Center for Kehilla Development (CKD). This is a five year semicha fellowship (rabbinical ordination) that includes training in marriage and child-rearing counseling. He holds a handful of rabbinical ordinations, including from Rabbi Osher Weiss and from the State of Israel. "It was an amazing program, with long days and tight deadlines," he says. "But it gave me the confidence I needed to lead my own congregation."

Prior to his arrival at TBDJ, Rabbi Claman spent four years leading Beth Israel Synagogue, the only modern orthodox shul in Edmonton, Alberta. There, after the closure of the only private Jewish day school, he was instrumental in establishing and running the Kadima Foundation, which functioned as a

Judaic curriculum to ensure that there was a continuum of Torah education in the community.

Rabbi Claman and his Chicago born wife Penina have three young children: Adina, Chaya and Elisha. While the decision to leave was a difficult one, Rabbi Claman says he is proud to have left a legacy through the Kadima Foundation. “We raised funds and developed a curriculum which is very important to the Jewish community there,” he said.

Through the rabbinical grapevine, Rabbi Claman was made aware that TBDJ was going to have an opening. “There were some great opportunities that came up, and TBDJ was definitely the right decision for us,” he said. “I also felt a certain level of responsibility as a Canadian to take a rabbinic posting in Canada. Due to COVID and some of the border restrictions every Jewish community in Canada was losing rabbinical leadership. There were opportunities in the States, but I feel that at the very least the Canadian rabbis need to stay in Canada. Now all I need to do is brush up on my French!”

Passionate about inspiring community members to take the next step in their spiritual journey by teaching Torah that is inspiring, relevant and practical, Rabbi Claman hopes that his natural ability to connect with people will be a perfect match for TBDJ.

Rabbi Claman is a lover of outdoor activities, sports (especially hockey and tennis) and all forms of music. While he won’t promise congregants that you’ll be able to keep up with him on the ice, he maintains his commitment to teaching classes and connecting at everyone’s pace and level of understanding.

“I arrived here with a fully stocked hockey bag,” said Rabbi Claman. “In Edmonton, Jewish National Fund organized an annual hockey tournament. I played for the OyVeylers – like the Edmonton Oilers. On the back of my jersey was the name ‘McRabbi’ instead of McDavid.

One of the star players on the players in Edmonton is Josh Hyman, a Jew. “We exchanged some texts. I’d wish him a mazel tov when he had a big night and a refuah Shlema when he was injured,” the Rabbi said.

The TBDJ administration believes the Rabbi and Rebitzen are a natural fit to the synagogue’s diverse membership, communal warmth, love for Israel and engagement with Torah, Tefillah, and Gemilut Chasadim.

Rabbi Claman says he looks forward to engaging with membership and becoming an active member of the Greater Montreal Jewish community.



שִׁמְעַ קוֹלֵנוּ
HEAR OUR VOICE

**SPECIAL CONTRIBUTIONS FROM
TBDJ MEMBERS IN MONTREAL
AND OUR STUDENTS IN ISRAEL**





Small Turtle; Large Message

By Cheryl Bender

Years ago, on a pre-Rosh Hashanah visit to Israel, I witnessed an interesting sight: A stray turtle that took a Shabbat stroll near my sister in law's home in the city of Beit Shemesh, Israel. It was an interesting sight, as Beit Shemesh, distant from any source of natural water, is certainly not a prime location for turtles.

As we believe that every occurrence in life has deeper meaning, our Shabbat guest's appearance may not have been accidental as it triggered thoughts within me that may be applied to our High Holiday season, particularly to Rosh Hashanah and Yom Kippur.

For starters, although the turtle moves at a very slow, yet consistent pace, it seems determined to reach its destination no matter how long it takes.

Secondly, the turtle protects itself with its strong outer shell. When the turtle feels threatened it becomes oblivious to the world around it. With simplicity and ease it tucks its head inside the shell as if to taunt its enemies by chanting: "Ha ha, you can't get me".

Thirdly, we know that the turtle is a very resilient strain of reptiles. It has been around for many centuries and continues to thrive and adapt in its ever-changing environment.

My wish and blessing for this upcoming holiday season is that you and your loved ones should be blessed with patience and determination in your sometimes long and winding road towards reaching your goal, your destination. Whether your goal is spiritual or physical, always keep your goal in mind and continue to move forward, even in a slow yet steady pace with your goal always motivating you to continue in your pursuit.

When negative thoughts or people challenge or invade your personal space, my wish to you is that you find your inner strength and create an outer shell for yourselves which will shield you and enable you to

remain in a positive frame of mind.

Finally, I pray that you discover your personal resilience through learning and studying the resilience of our nation, Am Yisrael, throughout our history. Our resilience has allowed us to adapt to, and thrive within, to connect and reconnect to, a rapidly changing and ever evolving world where our people shine among the many nations around the globe.

So there you have it – A small turtle with a large message!

Shana Tova! A happy new year to you and your families!



The Gift of Yom Kippur

By Martine Cohen

I have to admit Yom Kippur is one of my favorite days. There I said it. I feel I need to explain. For many of us it is actually one of the days we dread the most, either because of the physical discomfort in fasting, or because it is the day we have to explain ourselves and atone for our wrongdoing and misgivings. All true, but Yom Kippur is much more than that. It is a day where we get a break from all earthly matters. A day we can spend reconnecting, feeling closer to G-d thus recharging our spiritual battery in a way that even Shabbat does not offer.

It is a date with G-d, one He himself scheduled with each of us individually and all of us communally. It can be a little mind blowing if you stop to think about it. A prescribed time set by G-d, where he has in effect assured us He will be there. A day where He is just a little closer and where his presence can be felt that much more. A day where the focus IS spirituality without materiality. The prayer is meditative, the melodies meant to touch our soul, that sliver of G-d that resides deep within each of us.

In effect, this day embodies the true meaning of teshuvah is all about. In English when we refer to “doing teshuvah”, we mean the act of atoning for our sins. In Hebrew the word teshuvah comes from the same root

as the word in Hebrew “to return”. Intrinsic to the process of repenting therefore is a form of return, a reconnection of sorts. When we engage in repenting, we are actively removing whatever blocks us from the light of G-d, whatever prevents us from achieving that closeness, whether caused by previous acts of estrangement, negative thoughts, fears or at times even deep pain; whatever energy that repels the goodness of G-d.

Yom Kippur is the day where G-d lets us know in no uncertain terms that He is here, present, hoping we will have accomplished our return to him. It is a sacred invitation to us. One He patiently extends to us year, after year, after year. Clearly a humbling experience. One that clearly implies the recognition that we will fall, make mistakes, and not just once, but seemingly over and over. Hence the divine invitation, on a yearly basis. Knowing that, how can we not show up fully? How can we pass up such loving kindness?

It does seem to be part of the human condition to fall, to fail and yet what awaits us, if we choose that path and process, is true forgiveness and an opportunity to press the reset button. Imagine for a moment if our human world worked that way! If we could learn by example and show each other the same love and compassion Hashem shows us. If as a society we designated a day, on an annual basis, where we got to clear our slate and start fresh. Where if sincere, we could just be off the hook. There is no global let's erase everything and start over day, or annual forgiveness day. We most definitely would never have thought to create such a day. Hashem in his infinite foresight and wisdom however, did.

It is a day of judgment for the purpose of forgiveness and return. To me that is so powerful. It provides a glimpse of the attributes that only G-d possesses and we can only aspire to develop.

As we enter the high holiday season that will lead us to Yom Kippur, let us work on our own attributes. What can we improve upon? Let us fully experience these high holidays, as an opportunity for purification, renewal, betterment, and growth, with the intention of bringing that growth, purification and G-dly kindness, to all that we undertake in the coming year.

Wishing us all a meaningful and purposeful Rosh Hashanah and Yom Kippur. Shana Tovah and Chatimah Tovah!



In The Moment

By Tal Levy

Studying at Yeshivat HaKotel



On the first day of Rosh Hashanah, we read the dramatic tale of Yishmael and Hagar stranded in the desert. The Torah portion describes that their water had run out and Hagar was scared for her son's life. At first glance, there appears to be no apparent connection between this story and Rosh Hashanah. Of all the stories in the Torah to be read on 'Yom HaDin', why this one?

To better understand the connection let's take a look at Hilchos Teshuva. The Rambam writes:

יְעִיד עָלָיו יוֹדֵעַ תַּעֲלוּמוֹת שֶׁלֹּא יָשׁוּב לָזֶה הַחֲטָא לְעוֹלָם - *In addition he should take to witness, Him Who knows all secrets, that forever he will not turn to repeat that sin again.*

The simple understanding is that man should enlist God as his witness, ensuring that he will never come to sin again. How can we do this? Doesn't Hashem know the future? Doesn't He know that no matter how hard we try there is no witness that can guarantee that we won't sin again?

The Kesef Mishnah provides a beautiful answer. He says that if at the very moment you are doing teshuva you have in mind to not sin again, it is considered as if you never will. He then connects the idea back to the pesukim describing Hagar and Yishmael. Stranded in the desert, Hagar begins to cry, worried that she and Yishmael are going to die. At that moment, an Angel calls out to Hagar and says don't be scared, Hashem heard the cry of Yishmael 'בְּאֶשֶׁר הוּא־שָׁם' - where he is'. Rashi explains this whole episode based on the gemara in Rosh Hashanah (16b) that says a person is only judged based on their current actions, not potential ones down the line. Even though Yishmael was destined to terrorize and kill many Jews, Hashem saved him due to his actions being pure in the present moment.

This is the connection between these pesukim of Yishmael and Rosh Hashanah. On Rosh Hashanah, we daven to Hashem that despite His

Divine foresight and knowledge that we may very well sin in the future, He should judge us based on our actions now. We ask that Hashem grant us the same kindness He granted Yishmael and judge us favorably based on the present moment, באִשֶּׁר הוּא־שָׁם. B'ezrat Hashem, I hope we can internalize this message as we enter the period of Rosh Hashanah and understand that we must capitalize on every moment granted to us by Hashem in these intense, opportunistic times.



Growing Pains

By Lielle Suissa

Studying at Michlelet Mevasseret Yerushalayim

With the coming of the High Holidays, we have no choice but to reflect and learn from the previous year we've experienced. Whether good or bad, we must look back and see what we did and how we could improve. Did I need to talk to my parents like that? Did my friend deserve that mean comment? Admitting to our sins is a particularly challenging thing but we must do it and order to refrain from moving further away from Derech Hashem. R' Soloveitchik writes a beautiful Mashal in his work of Al Hateshuva comparing a sinner to someone in Aveilut. "For many years a regular person comes home from work, walks up to the door, rings the doorbell and waits to hear footsteps rushing to the door to open it. When he receives no response and hears no footsteps in the distance this time he takes out his key and opens up the door. Everything looks exactly the same from when he left but for some reason nothing feels the same. Around him is silence and it feels worse than listening to the most heart wrenching cries. When a person sins, it's like he's in Aveilut. A sinner loses everything. His Neshama, Kedusha, Tahora. He is mourning himself. He is losing a piece of the person he used to be." Even though it's extremely difficult to admit and verbally express the many times we may have faltered, it is necessary in order to gain that piece back that we feel we are losing. Just how a person may physically feel growing pains, we have a similar feeling in our spiritual life as well. We can't run away from realities so we must grow from them. May we all return back to Hashem's beautiful ways, and continue to cry out to Him, especially now when the gates of Shamayim are open and awaiting our Tefillot.



Why Do We Celebrate?

By Gavi Aspler

Studying at Yeshivat Lev HaTorah
(Shana Bet)



In the days leading up to Rosh Hashanah, we get our best clothing cleaned, cut our hair, prepare our best foods, and perform many other preparations for the *Yom Teruah*. We do all this so that we can look our best, enjoy ourselves, and celebrate the Yom Tov.

The Nesivos Shalom asks a great question concerning all these preparations and celebrations on Rosh Hashanah. He asks, *“What is the proper atmosphere [for Rosh Hashanah] - dread or festivity? At such a time of solemnity, when every creature trembles at the awesome, holy terror of Divine judgment, what place can there be for celebration and happiness?”*

The pasuk in Parshas Va'eschanan asks, *“כי מי־גוי גדול אשר־לו אלהים קרבים - אליו כה א-לקינו בכל־קראנו אליו - Which great nation is there that has G-d so close to them?”* The Talmud Yerushalmi explains that this pasuk is referring to Rosh Hashanah. The Talmud Yerushalmi explains that the other nations prepare for their day of judgment by dressing in black and acting in a mournful spirit. Bnei Yisroel does the opposite. We dress in white, cut our hair, eat, drink and celebrate, all because we trust that Hashem will mercifully acquit us and forgive us.

Similarly, when Ezra read the Torah to Bnei Yisroel on Rosh Hashanah, the Jewish people were embarrassed and in anguish at the thought of all their aveiros. They were afraid of the judgment they would receive. But, instead of praising them for their remorse, Ezra and Nechemiah told them not to mourn and cry, but instead to *“go eat sumptuously, drink sweet drinks, and send portions to whoever has nothing prepared, for the day is holy to Hashem; and do not be sad, for the joy of Hashem is your strength!”*

These two examples, the Talmud Yerushalmi and the pesukim in Sefer Nechemiah both help us understand why Rosh Hashanah is a day of simcha and celebration, despite it being a day of judgment when *“the*

King sits on His Throne of Judgement with the Book of Life and The Book of Death open before Him..." (Rosh Hashanah 32b). It is because we have *Emunah*. We believe that Hashem will forgive us, we believe that Hashem does everything for a reason, and we believe that no matter what we do, Hashem will never destroy us. We dress in our best clothing, eat our best food, and treat Rosh Hashanah as a day of simcha because we know that no matter what is decreed on Rosh Hashanah and sealed on Yom Kippur, and regardless of what will happen in the future, Hashem does what's best for us (whether we understand it or not), and that everything He does is "Gam Zu L'Tova" - for the good.

We should all be *zochech* to understand the true simcha of Rosh Hashanah, to be written in the Book of Life, and to see Moshiach *Bimhera Beyamenu*.



Rising To New Heights

By Jessica Raksi

Studying at Midreshet HaRova

Rosh Hashanah is a holiday that celebrates the beginning of the new year in the Jewish calendar. I have always had a bit of trouble with the concept of renewal as, in reality, each of our actions and choices, whether conscious or not, have brought us to the exact place we are at today. So it would seem like a true impossibility to simply be able to start anew, to forgive and to be forgiven for all mistakes made throughout the previous year and to effect a change in our lives that would allow the upcoming year to be very different from the previous one.

In short, a question may arise, as to how to truly take on the act of teshuva and have our Rosh Hashanah inspiration last for the entirety of the new year.

Firstly, the concept of teshuva sounds like the most refreshing, freeing idea. As human beings, we are constantly making mistakes, regretting our decisions and asking for forgiveness from G-d and others. The fact that G-d created us as imperfect beings and still loves us unconditionally,

to the extent that we are constantly given the opportunity to do better regardless of any of our past acts, is so comforting and possibly one of the most beautiful things about Judaism. The literal translation of the word teshuva is to return, although it is generally referred to as the act of repentance. Returning to something means that we have strayed away from it and yet there is still an opening for us to come back and claim it anew.

We must understand that it is natural to make mistakes and have our *yetzer hara* (evil inclination) win more battles than we would have liked. However, the true test is how we respond to our own downfalls and shortcomings, whether within ourselves or with others. The holiday period of Rosh Hashanah, Aseret Yemei Teshuvah and Yom Kippur is a very meaningful one that allows us to discover all of the bad that we've hidden away, no matter how uncomfortable the process may be, and actively choose to return to the G-dly path that is always wide open for each one of us to delve into. No matter how much we mess up, G-d will never discard of us and we will always have access to His holy light.

The more we take opportunities such as these to discover ourselves, the better we can become at ensuring that our actions truly reflect our values and traits. By taking time to reflect and cleanse ourselves, we can take the spiritual high that begins on Rosh Hashanah and have it translate into our everyday lives to help us live more joyously, inspired, purposefully and connected to G-d.

Wishing you all a gmar chatima tova and a very happy, healthy and fulfilling new year!!



WELCOME TO OUR NEW MEMBERS!

On behalf of TBDJ's Board of Directors, clergy, and staff, we welcome all our new members who joined the TBDJ family over the last two years. TBDJ offers a lot to our community, and it is all due to the efforts and participation of our members. We hope you will be blessed to both receive from this community and give to it.



Anidjar Bendayan, Mercedes
Ardman, David & Laura Segal and family
Axelrad, Mitchell
Bendayan, Moïse & Evelyn Tamar
Benitah, Michael & Muriel and family
Bensoussan, Natan & Hilary Hendin
Berljawsky, Joseph & Nathalie Gans and family
Delmar, Michael & Tamara and family
Diamant, Shalom & Sara and family
Etcovitch, Jonathan & Tania Wihl and family
Fine, Jordan & Alissa Kahan and family
Gans, David & Elizabeth Jacob-Goldman
Gross, Benjamin & Valerie Salem and family
Gutberg, Adam & Ruth Essebag and family
Heymann, Samy & Talya Weiss and family
Hutman, David
Kaplan, Lawrence
Kincler, Jacob and Dida Berku
Klar Wexelman, Gertrude
Kurlender, Robert & Alysa Langburt and family
Lawrence, Jay & Valerie and family
Levi, Henry
Schwartz, Joseph & Jessica Essebag
Stein, Robert & Lauren Segal and family
Suisa, Joseph & Wilma Elalouf and family
Toledano, Jason & Heidi Dorfman and family
Trottenberg, Jack & Adelaine Ross
Uzan, Lionel and Shoshana
Wallach, David & Erin Lehrer and family
Whiteman, Avi
Yaacobov, Levi & Tamara
Yalovsky, Mark & Karen Djoury and family

To these and five additional families, we say ברוכים הבאים!!!

Recognizing the pillars of our community
dedicated to strengthening the foundation of
CONGREGATION TIFERETH BETH DAVID JERUSALEM

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Brenda & Samuel Gewurz

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Dahlia & Michael Hollander

Betty Laxer

Karen & Eric Laxer

Nadine & Ben Lieberman

Renee & Martin Lieberman

Chaya & Lorne Lieberman

Susan & Alain Matarasso

Andrea & Dean Mendel

Leonard Mendel

Lauren & Alvin Suissa

Marla & Peter Veres

Leechen & Michael Zukor



וכל מי שעוסקים בצרכי ציבור באמונה הקב"ה ישלם שכרם

May the Holy One, blessed be He, bless those who
occupy themselves with the needs of the community.

Amudei HaBayit Bronze

Gabrielle & Isaac Bendayan
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Adina & Emmanuel Moss
Yael & Joshua Orzech
Estee & Eric Rossdeutscher
Ryvva & Scott Rozansky
Rita & Assaf Simhon



TBDJ Babies

We welcome in the next class of TBDJ Youth! Mazal Tov to the parents, grandparents, and siblings of these beautiful children!

Aryeh David Zigman

אריה

April 7, 2021

Shirel wallach

שיראל חוה איוולא

April 28, 2021

Levana Suri Hollander

לבנה סורי

June 2, 2021

Talia Ariel Rossdeutsch

תליה אריאל

June 6, 2021

Jonathan Meir Ettedgui

יונתן מאיר

June 9, 2021

Eve Suissa

חווה אורה

June 11, 2021

Jacob Suissa

יעקב

Robert Evan Gal

ראובן

June 14, 2021

Ezra Elisha Abenham

עזרה אלישע

July 5, 2021

Noam Abbey

נועם משה שמשון

July 13, 2021

Mia Rose Rogozinsky

מיה ארנס

Aug 6, 2021

Shoshana Miriam Jacobs

שושנה מרים

August 7, 2021

Sophie Suzanne Simon

סופי

March 27, 2022

Ozi Dan Kohl

עוזיאל

April 25, 2022

Zoe Mia Fine

זויה מרים

June 19, 2022

Tamar Yisraela Miller

תמר ישראלה

July 16, 2022

Maya Guttman

מעיין רחל

July 27, 2022



Jacob & Eve Suissa



Noam Abbey



Mia Rose Rogozinsky



Aryeh David
Zigman



Jonathan Meir
Ettedgui



Levana Suri
Hollander



Maya
Guttman



Robbie
Gal



Ezra Elisha
Abenhaim



Ozi Dan
Kohl



Shirel
wallach



Shoshana Miriam
Jacobs



Sophie Suzanne
Simon



Tamar Yisraela
Miller



Zoe Mia
Fine

TBDJ PHOTOS

Help us restock our photo database after a couple of years with the lens cover on :-)

Join our TBDJ Photo Club and send all your photos to photos@TBDJ.org







LOOKING FORWARD TO OUR
NEW CHAPTER!

הַכֶּרַת הַטוֹב

TBDJ once again extends its gratitude
and sincere appreciation to

DAVID STEINLAUF AND THE PRINT TEAM AT VIVIMAR

for their continued support year after year!

*Their creativity, guidance, and dedication
help create the TBDJ you see and love!*

THANK YOU!

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