



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת נח
ו מרחשון ה'תשפ"א

Shabbat Parshat Noach
October 23-24, 2020 / 5781

Please print this bulletin before Shabbat.

Rabbi
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Chazzan Sheini
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SHABBAT SHALOM • שבת שלום •

Shabbat Parshat Noach

Haftara: Yeshayahu 54:1 - 55:5

Minyanim on Shabbat are restricted to those who have pre-registered. When davening at home, it is preferable to do so at the same time as the rest of the community.

Friday, October 23

3:45pm	Daf Yomi on Zoom
4:00pm	Musical Kabbalat Shabbat on Facebook with Rev. Bender
4:49pm	Plag Hamincha
5:30pm	Minha et Kabbalat Chabbat - Minyane Sépharade - Lower Social Hall
5:35pm	Mincha and Kabbalat Shabbat - Tent and Main Sanctuary
5:36pm	Candle Lighting
5:54pm	Sh'kiah

Shabbat, October 24 / 6 Marcheshvan 5781

7:00am	Shacharit - Tent
8:45am	Shahrit - Minyane Sépharade - Lower Social Hall
8:50am	Shacharit - Tent
9:15am	Shacharit - Upper Social Hall
10:00am	Shacharit - Main Sanctuary
10:01am	Sof Zman K'riyat Shma
10:20am	Shacharit - Tent
4:47pm	Plag Hamincha
5:20pm	Minha et Arvit - Minyane Sépharade - Lower Social Hall
5:25pm	Mincha & Shiur by Rabbi Freundlich <i>Making a Bracha on a Rainbow</i> followed by Maariv - Tent and Sanctuary
5:53pm	Sh'kiah
6:38pm	Havdala
7:30pm	Daf Yomi on Zoom

**HIGH HOLIDAY MACHZOR RETURN
SUNDAY, OCTOBER 25
10:00AM TO 11:00AM
IN THE TBDJ TENT**

**PLEASE RETURN ANY
HIGH HOLIDAY MACHZORIM
YOU BORROWED.
REV. AMIEL WILL BE IN THE TBDJ
TENT DURING THIS TIME.**

COMMUNITY NEWS

Mazal Tov to **Marcelle & Isaac Alt** on the birth of a grandson on Shabbat, October 17. Proud parents are Agnes & Benjamin Alt. Sharing in their simcha are the baby's sisters Emily and Zoe, his maternal grandparents Danielle & Meyer Zagury, his great grandmother Mrs. Gimol Cohen and many delighted aunts, uncles and cousins.

Condolences to **Nancy & Jack Ditzkofsky** and their families on the loss of Jack's beloved mother Beatrice Moscovitch Ditzkofsky z"l who passed away on Shabbat, October 10. Funeral was held on Monday, October 12.

Condolences to **Adrian & Simone Grinberg** and their families on the loss of Adrian's beloved mother Marica Tuvel Grinberg z"l who passed away on Shabbat, October 17. Funeral was held on Sunday, October 18.

Condolences to the family of **TBDJ Member Hedvig (Hedy) Kornhauser Landau z"l** who passed away on Shabbat, October 17. Funeral was held on Monday, October 19.

SPONSORSHIPS AND THANK YOUS

TBDJ thanks the following Tent Sponsors for their support -

Wednesday, Oct. 21: Susan & Ron Schondorf, in memory of Susan's mother Zelda Rothbart Fox z"l

Thursday, Oct. 22: Roz & David Guttman, in memory of David's father Eliezer Guttman z"l

Thursday, Oct. 22: Carolyn & Arnold Steinman and family, in memory of Carolyn's brother Harry Aharon David Notkin z"l

Friday, Oct. 23: Marcelle & Isaac Alt, in honour of the birth of their new grandson

Shabbat, Oct. 24: Reesa & Ephriam Kandelshein, in memory of Ephriam's mother Muriel Latter Kandelshein z"l

Shabbat, Oct. 24: Alexandra & Aryeh Magilnick, in memory of Aryeh's father Judd Magilnick z"l, marking 30 days since his passing

Sunday, Oct. 25: Fanny & Nathan Rosenshein, in memory of Nathan's father Moishe Rosenshein z"l

Thursday, Oct. 29: Yael Orzech and family, in honour of Josh Orzech's special birthday - "Wishing you lots of good health and happiness in the coming years, till 120! We love you and are so proud of all the work you are doing for our amazing community! All our love, Yael and the kids."

NEW INDOOR MINYANIM DURING THE WEEK!

**Because of the colder weather,
TBDJ will be offering Shacharit minyanim indoors next week,
in addition to services in our outdoor tent.**

SUNDAYS:

MAIN SANCTUARY = 8:00AM & 9:00AM / TENT = 8:00AM

MONDAYS AND THURSDAYS:

MAIN SANCTUARY = 6:50AM & 8:00AM / TENT = 6:50AM

TUESDAYS, WEDNESDAYS AND FRIDAYS:

MAIN SANCTUARY = 7:00AM & 8:00AM / TENT = 7:00AM

DAILY SCHEDULE: OCTOBER 25 - 30

SUNDAY	MONDAY	TUESDAY
Shacharit 8 & 9am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Mincha 5:25pm	Mincha 5:25pm	Mincha 5:25pm
Shkiah 5:51pm	Shkiah 5:50pm	Shkiah 5:48pm
WEDNESDAY	THURSDAY	FRIDAY
Shacharit 7:00 & 8:00am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Parsha Class 12:15pm	Mincha 5:25pm	Mincha-Sefardic 5:20pm
Mincha 5:25pm	Shkiah 5:45pm	Mincha 5:25pm
Shkiah 5:47pm		Candle Lighting 5:25pm
		Sh'kiah 5:44pm

New Gemarah Shiur with Rabbi Freundlich Wednesdays, 8:30pm-9:15pm on Zoom

Exploring and learning Mesechet Makkos from start to finish and covering about an amid each session. Review sheets and optional quizzes provided.

A THOUGHT FOR SHABBAT FROM REV. AMIEL BENDER

“Ca va bien aller - It's going to be okay - הכל יהיה בסדר The Rainbow Then and Now...”

Since late March we have become accustomed to the sight of the rainbow in the windows of homes and businesses in our city. This has become a global phenomenon - a simple campaign, a movement which is believed to have started in Italy, dedicated to spreading rainbows across the world in an attempt to bring hope to people struggling with social distancing, or who are otherwise affected by the devastating COVID-19 pandemic. Translations of “It's going to be okay” in the languages of the world accompany the rainbows.

We are introduced to the rainbow, one of the most impressive sights in nature, in this week's Torah portion of Noach. The rainbow is Hashem's covenant with Noach, an eternal testimony to the pledge to never again wash away all of mankind in a flood. If and when a rainbow appears following a downpour, it is quite a sight, a beautiful blend of colours in a magical arc far, far away. There is a bracha to be recited upon seeing a rainbow: “Blessed are You Hashem... who remembers the covenant, is trustworthy in His covenant, and fulfills His word”.

Amazing as it is, this wonder of creation comes with a reminder. The rainbow first appeared as part of Hashem's covenant with us, a result of the flood triggered when our ancestors sinned before Hashem, making it necessary for Hashem to destroy the world. The association of the rainbow with sin has prompted different opinions from halachic authorities throughout the ages regarding proper conduct upon seeing a rainbow.

The Shulchan Aruch (229:1) writes that it is prohibited to look at a rainbow for a prolonged period of time. The Vilna Gaon writes that there is no prohibition of briefly looking, for one needs to see the rainbow in order to make the bracha; rather, we are prohibited from staring intently. The Iyun Yaakov writes that it is a mitzvah to see the rainbow in order to recite the bracha. However, the Mishna Berura (229:1) quotes the Chayai Adam who maintains that one should not tell a friend that there is a rainbow in the sky.

Regarding the reason for the prohibition, the Talmud (Beitzah 16a) writes that the rainbow symbolizes the glory of Hashem. Therefore, it is inappropriate to look at the rainbow just as it would be wrong to look at the glory of Hashem - see Shmot 24:10-11 regarding B'nai Yisrael looking at Elokai Yisrael. The Tosfot Harid explains the comparison between a rainbow and Hashem: Just like the colors of a rainbow are indiscernible, one cannot tell where one color ends and another begins, so too with regard to Hashem, we cannot truly know Him, and we must symbolize that ignorance by abstaining from staring at the rainbow.

A rainbow is a natural phenomenon with a simple scientific explanation: rainbows can arise whenever there are water droplets in the air and light to interact with them. Sunlight enters a drop, gets both refracted and reflected, then exits again, splayed out like a fan into a rainbow's well-known hues. The drop acts much like a prism and a lens; the prism separates the white light into its constituent colors while the lens - the drop's curvy surface - focuses them into a rainbow's intense crescents. While it is safe to assume that the mechanics of the rainbow came into being during the Six Days of Creation, we are left with a question: What exactly happened after the flood, when Hashem introduced the rainbow as the sign of the covenant with Noach and his sons?

According to the Ramban, the rainbow existed long before the flood. It was after the flood, that Hashem decided to make the rainbow a sign associated with mankind sinning. Both Rabbi Avraham ibn Ezra and Abarbanel say that, with the flood, there were physical changes in the world that allowed the rainbow to become visible. According to Ibn Ezra, sunlight became stronger. According to Abarbanel, the atmosphere became thinner. Some sources explain that the rainbow did not appear in the sky over those generations of Jews who were especially pious and righteous. The Midrash tells of several generations in which there were righteous people of such measure that no rainbow was seen in their lifetimes: the generation of King Chizkiyahu, the era of the men of the Great Assembly, the generation of Rabbi Shimon bar Yochai and the generation of Rabbi Yehoshua ben Levi.

The Lubavitcher Rebbe explains in the light of Chassidic teachings: Even though the flood brought destruction to the world, there was also an aspect of it that was a blessing. The flood purified the world in the sense that it gave man the ability to refine the material. The clouds, which are formed from the mist that rises from the ground, represent this transformation of the material into something ethereal. After the flood, the clouds were thinner, allowing rainbows to form, and this symbolizes the potential ability of humanity to purify the material world.

Some say the rainbow itself isn't a symbol. Rather, it's the fact that the rainbow is seen in the clouds. Rabbi Isaac Caro (15th - 16th century), suggests that rainbows originally couldn't be seen from earth because they were obscured by thick clouds that produced the flood rains. But after the flood, Hashem thinned out the clouds, rendering them incapable of producing floods of this magnitude, and allowing rainbows to be seen. So, the symbol is not only the rainbow and our ability to see it, but the thinner more refined clouds as well.

In another interpretation of the rainbow's significance, the Ramban suggests it is an archer's bow that no longer has an arrow aimed at the earth. The flood was Hashem taking aim at the earth, but the bow is now pointing away from earth, and it no longer has a string or arrows. Displaying this disabled weapon, is sort of like a ceasefire — holding your weapon pointing towards yourself, away from your initial target. In this sense, a rainbow is about Hashem setting aside his anger and making peace with us. The prophet Yechezkel described a vision in which he had seen the Divine Presence “like a rainbow in the clouds on a rainy day, with a corona around it; this was how the glory of G-d appeared, and I saw it and fell on my face and heard a voice speaking...”

The Zohar teaches that before Mashiach comes, an especially bright and colourful rainbow will appear. We are currently living in unique and challenging times. In our Jewish world, the rainbow reminds us of Hashem's covenant not to destroy the world and, in this sense, it reminds us that we can feel safe and reassured in the event of a torrential rainfall. It is interesting that the rainbow has become a symbol of optimism in the face of this devastating worldwide pandemic. The message of the rainbow that we learn about in the Torah is now being broadcast in the windows of the world as a universal sign to all nations that better times are sure to come..... Ca va bien aller - it's going to be ok - הכל יהיה בסדר

Shabbat Shalom,

Rev. Amiel