

THE CLANTON PARK HERALD

A monthly newsletter, intended to provide timely and pertinent information to *shul* members
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From the Rav...

A QUIET SHABBOS

The story that you are about to read is, at first glance, a story about a desk, a desk that had been lovingly crafted by one of England's greatest woodworkers. The desk came equipped with the most unusual array of cleverly placed drawers and compartments. Its veneer was the finest, its woodwork the most exquisite and its perimeter was surrounded by the most extraordinary gargoyles. It was a true *objet d'art* and it had been placed on display at London's Crystal Palace at the Great Exhibition of 1851, where it was "snapped up" by one of London's wealthiest businessmen for many thousand pounds.

Shortly after this purchase, the purchaser's wheel of fortune began turning. One bad decision came on the heels of another, one bad investment was followed by another, until, before long, the businessman came face to face with the foreclosure of his home. And when the day of reckoning came, when the vultures of repossession descended, that special desk was not spared. It too was hauled off to a warehouse where the goods of the newly indigent were arranged into piles of broken dreams. There it languished, right next to a broken window, where, the London soot and the London damp and all the other elements of wear and tear corroded the finish until all its beauty disappeared under a blanket of grime. Trash is what the desk now resembled, and to the trash it was relegated by warehouse personnel clearing up space for the shards of other broken dreams.

A shoemaker who ran his business in a hovel down the street happened to be walking past just when that desk was being dragged out with the trash. The shoemaker, who needed a place to keep his laces, his leather and all the other odds and ends of his trade, realized that this desk might address his needs. And so, back to his hovel the desk was brought, where the little drawers were filled with strips of leather, and the little gargoyles became hooks for all sorts of different laces.

A number of months later, the craftsman who had created that special desk was walking in the area of this shoe store when his shoelace happened to rip. And so, into the shoe store and up to the desk he hobbled in search of a shoelace. And

then he noticed. Those drawers, hadn't he seen them before? Those legs, what did they remind him of? The shoelaces, were they hanging from gargoyles? And then it dawned on him. This was that very same *objet d'art* that he had created with painstaking time and effort. What disrepair it had fallen into! What a travesty! But he would not allow the travesty to continue. He would bring the desk back to its original splendor. The craftsman offered the shoemaker a handsome sum of money for the desk; the shoemaker delightedly accepted the offer and the craftsmen took the beaten, weathered desk home. Fixing took time and fixing took effort and fixing took love, but with the right amount of time, effort and love the desk was brought back to its original grandeur.

This story is not only, or even primarily, about a desk, is it? It's about so many of life's most important treasures, but relevant to the issue our *shul* is now addressing, it is about *davening*. *Davening* is meant to be the grandest experience known to man, infinitely grander than the most extraordinary *objet d'art*. But *davening* in our *shul* and in *shuls* throughout the world has lost that grandiosity. *Davening* has been relegated to the warehouse of Jewish life for so long, the ennui and the disrespect have piled so high, that we have completely forgotten how uplifting and how inspiring *davening* can be.

All of that is about to change. As discussed in the last bulletin, over the coming year, decorum, ensuring that our *davening* takes place in a quiet, dignified manner will be a focal point of my *rabbonus* and of our *shul's* development. The initial steps have already been taken; we now have regular *kiddushim* so that people have appropriate times and places for socializing. People no longer need to do their socializing in *shul*. We now have regularly scheduled children's programming. Children no longer need to run in and out of *shul*. We now have people appointed to add decorum to the *Kaddish* and to the *derasha*. We will now begin changing the general culture of *davening*. We will begin that by have one *Shabbos* in which the *davening* will be so beautiful that we will be reminded of what it

is that we are aiming for. *Shabbos Shuva* this year will become our *Shabbos shel Sheket*, our *Shabbos* of Quiet. Signs will be put up, and ushers will be appointed, the grassroots will be assertive, ensuring that not a word will be uttered during *davening*, that no din will be heard during the *krias ha'Torah*. Those who need to speak will, of course, be able to step outside. But not a word during *shul davening*. We will have a *Shabbos* in which the accumulated grime will be peeled away, and we will see the beauty of *davening* as it is meant to be.

And next *Shabbos* will only be the beginning. We will refinish and retouch, redo and rethink until the majesty of this *shul* is revealed in all its glory. Slowly we will create a place where the *davening* is sacrosanct, where *kedushas bais ha'knesses* is ever present. Bit by bit, step by step we will regain the sanctity that we are all thirsting for. Both our *shul* and we will only be better off because of it.

The President's Report

Gary Kopstick

I want to wish the *Rav* and his family, as well our entire *kehilla* a *shana tova umetukah*, a year of *bracha* for all of *klal Yisrael* and *eretz Yisrael*.

I owe a personal gratitude to the many executive and lay members for enhancing *shul* activities and I encourage many others to join in who may have been reluctant to do so. Any major endeavour to be undertaken needs all of our support and commitment.

Thank you for allowing me to serve as President for the past year and a half.

Mazel Tovs

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Jack and Marla Samuel, on the bat-mitzvah of their daughter, Racheli. Mazel tov, as well, to the grandparents, Howard and Nancy Kleinberg.

Terri Levy, on her marriage to Dr. Jack Sender. Mazel tov, as well, to David and Lola Herzig, and to the entire Herzig family.

Chaim Oliver, on his engagement to Mindy Halper of Thornhill. Mazel tov, as well, to Chaim's mother, Sheila Oliver.

Edgar and Esther Craus, on the birth of a grandson, to their daughter and son-in-law in New York.

Dr. David and Miriam Rosenthal, on the birth of a granddaughter, Shayna Faiga, to their children Yossi and Rina Cohen. Mazel to, as well, to the great-grandparents, Moshe and Bessie Marmer.

Gary and Margaret Kopstick, on the birth of a granddaughter, Atara, to their children, Aaron and Rachel Kopstick. Mazel tov, as well, to the great-grandparents, Percy and Frances Kopstick.

A message from the family of the late HaRav Yithzchak Gamiel ben Reb Noach Halevi z"l

Dear Clanton Park family:

Our heartfelt thanks and appreciation to Rabbi Weber, Rabbi Kerzner, the Chevra Kadisha, and to the entire *shul* membership who shared with us in our grief and sorrow. Your outpouring of love and affection, both in words and deeds, continues to comfort us during a very difficult and trying time in our lives.

To those who arranged our home so that it was prepared for the *availim* upon our return from Israel, to those who arranged for the *shiva* meals, to all those assisted us with all of the necessary details, may Hashem give you many *s'machot* with which to be involved.

At this time we take the opportunity to thank the many who, over the past years, took Rabbi Witty to *shul* in his wheelchair. It was very comforting to us to know that there were always people ready and willing to be of help.

We wish you and your families a year of good health, personal and professional fulfillment and peace in Israel and throughout the world.

L'shana tova tichatevu v'tichatemu.

Shulamith Witty and family

Bikur Cholim

May they all have a refuah shleima, and may we see them in our midst bimhera

Mrs. Stroli, at Lincoln Place
Baruch Javasky, 15 Gladiola Ct. (416) 636-6968
Dovid Tward, 86 DeQuincy Blvd. (416) 635-8129
Percy Kopstick, at Baycrest
Izzy Rubenstein, 146 Faywood Blvd (416) 633-1854

Please phone before attempting to visit. If you are aware of any other *cholim*, please inform Irwin Diamond or Joe Edell.

Shul News and Rules

A Message from the Decorum Committee ...

When Rabbi Weber asked us to participate in a Decorum Committee, our initial reaction was to say "no thank you" to a thankless project that was doomed to failure. After all, any such initiatives have failed in the past. Talking in *shul* is just part of the way things are.

But upon reflection (and the Rabbi's persistence), we decided perhaps the time was right to try again. After all, the demographics of the *shul* have changed; new members have joined and we realized that there really was a "silent majority" in the *shul*. Most people in the *shul* do not talk during *davening* and do not want talking. But as with most silent majorities they feel powerless to do anything about the problem.

We are therefore attempting a multi-pronged approach to take a run at this problem.

- To set the tone for this initiative, on *Shabbos Shuva* we are going to have a "Silent *Shabbos*". We will try to have no talking in *shul* for this one *Shabbos*.
- We will be looking to mobilize the silent majority to not tolerate talking. In the past, ushers did not work because it became personal. We are looking for the people who don't want talking to take an active role in discouraging talking. We hope to create peer pressure to stop talking; create a culture of not talking. We will be approaching all of you to help with this initiative.
- With the cooperation of the *Gabboim*, we are going to have someone who is authorized to stop the *davening* when necessary to encourage silence.
- The *Gabboim* will be looking at initiatives that will help move the *Tefillah* along crisply.
- We are going to create a sign up list for those who are committed to not talking in *shul*. This list will be posted in the *shul* lobby.

- The Rabbi will promote this effort by focusing some of his sermons and lectures on this issue.
- If all else fails, the Rabbi is prepared to get actively involved in decorum. We hope this will not be necessary for his *kovod* and ours.

It would be a mistake not to recognize that a *shul* serves not only as a spiritual place where we go to talk to Hashem but also as a social, communal hub. We come to *shul* to see our friends, to "catch up" and to feel that we are part of a community. How do we accommodate this function with the desire for silence during *davening*? This is why we believe that a weekly *kiddush* is of the utmost importance so that people do have an opportunity to meet and talk to friends.

We would like to thank the *Shul* Executive for their support of this Decorum Project. We hope that all of you will help make it successful so that we will all be a little better for it. We are still looking for volunteers for this committee. If you are interested, please speak to the Rabbi or to Bobby Silberstein.

Recognition... As the year comes to a close, it is appropriate to thank individuals who have made a special effort in the running of our *shul*:

Rabbi Weber, for his tireless efforts in all aspects of the *shul* and the community... Rebbetzin Weber, for her ongoing organization of *chesed* activities in the *shul*... Gary Kopstick, for his leadership as President ... Yehudi Shields, for the work he does as Gabbai, and member of the executive ... Gershon Kaplan, for the work he does as Gabbai, and member of the executive ... The *Baalei Kriya*: Zev Dienna, Moshe Shields, Chaim Kaplan, Eli Magder and Leo Davids ... Mordechai Weiszberger, for giving the daily *mishnayos shiur* ... Yehoshua Sochaczewski, *maggid shiur* of the *Daf Yomi* ... Ari Braun, *maggid shiur* of the *Daf Yomi* ... Leo Davids, for his *Shabbos shiur* ... Aviva Steinman, for her leadership of the Sisterhood ... Allan Seidenfeld, for organizing and supervising the "satellite" shiurim (TCN) ... Yitzchak Kaplan and Rebecca Kurtz, for organizing and supervising the youth activities ... Murray Shore and Moshe Greenwald, for organizing the *Hashkama minyan* ... Mendy Goldman, for arranging *kiddushes* ... Irwin Diamond, for assisting at *kiddushes* ... Wayne Kurtz, for organizing the hall rentals ... Manuel Kanner, for supervising all repairs and renovations that were done last year ... Harry Sporer and Sydney Woolf, for financing the renovations and landscaping at the entrance to the *shul* ... Jack Hirshman, for saving the *shul* a lot of money in energy costs ... Kenny Goldstein, for his skills in *shul* crisis management ... Daniel Orner, the webmaster of the *shul's* website ... Ken Stollon, the *shul's* bulletin editor.

G'milus Chasadim ... Anyone interested in making a donation to the *shul's G'milus Chasadim* fund, which helps support needy individuals in our own community, please see Irwin Diamond.

The Sisterhood Annual Breakfast... will take place on Sunday, October 9th at 11:00 at the *shul*. All women are encouraged to participate in this exciting event. There will also be raffles and prizes.

Alternative Ma'ariv Minyan... The 8:20 PM *ma'ariv minyan* restarts on Sunday, October 2nd. The *minyan* will be followed by a *daf yomi shiur* with Rabbi Weber that will begin after *Rosh Hashana* and an *amud yomi shiur* with Rabbi Chaim Kaplan on *Masechta Shabbos* that will begin after *Sukkos*.

No parking ... in the *shul* parking lot during the *Yamim Noraim*. This is for security reasons.

Simchas Torah Kiddush ... As per *shul* tradition, the *shul* will be accepting donations of bottles of liquor for the *Simchas Torah kiddush*. Anyone interested in making a donation, please see Gershon Kaplan or Mendy Goldman.

Youth News

Attention all parents.... please fill in and return the form that is enclosed in this bulletin to Rebecca Kurtz, the Girls' Youth Director. It will provide important information, which will help in the youth programming for the *shul*.

Divrei Torah

A number of fellow congregants have contributed *Divrei Torah* to this expanded *Rosh Hashana* edition of the **Herald**. Enjoy!

Seasonal Thoughts about Aleinu Leshabeiach

Rabbi Dr. Leo Davids

As we conclude the prayers every morning and evening, we quickly finish by reciting *Aleinu*, often as we are putting away our *talis* or putting on our coats. At this more serious time of the year, perhaps we should look at this glorious text more closely, and realize that our usual quick mumble as we rush to finish up and leave is probably not such a good idea. Indeed, the central place of *Aleinu* in our *Rosh Hashana machzor* already suggests that we are dealing with a prayer that is very important, and deserves some concentrated attention.

Tradition tells us that *Aleinu* was originally composed by Joshua, who witnessed the amazing miracles in the generation of the desert, and then those of his own time, entering the Holy Land. The text first became part of the *musaf* for

Rosh Hashana, introducing the *malchuyos* section, and later was added to the daily prayers as the conclusion for each of them. This meant that it would now be said three times every day, and more often on days that we *daven musaf*.

The scriptural foundations for the *Aleinu* message are found in a number of places, such as *Sh'mos* 19:5 and in *Devarim* 26:17 and 27:9. These texts inform us that our nation is to be a holy nation, distinct from all others in its special devotion to spiritual and moral perfection. *Am Yisrael* will not only attain great heights in Divine service for its own benefit, but will eventually lead all humanity toward the future world of "*Hashem echad u'sh'mo echad*".

The challenging role in the great Divine plan for the redemption of the entire world is set before us every day to guide our behaviour, noon and night. By this constant repetition, it is hoped that we will not lose sight of who we are and where we must try to go.

In the text itself, the first paragraph deals with this chosenness, this difference between our tradition and the many other ones in the contemporary world. The second paragraph focuses on the future, when a purified humanity, free from idolatry and all false beliefs will be unified in worshipping the one true and universal King. This will automatically mean the disappearance of war, hatred and other terrible problems that are still visible in the world today.

Obviously, these grand thoughts are very appropriate for the *Yamim Noraim*, but we are also reminded of our purpose and meaning in the world by *Aleinu* every day. Let us hope we can better focus on these words and the ideas that they bring us time and time again, on *Rosh Hashana*, throughout the year, and when we merit seeing their fulfillment with the arrival of the *geula shleima, bimheira b'yameinu, amen*.

Akeidas Yitzchak, Rosh Hashana and the Simcha Shel Din

Yehoshua Sochaczewski

Rosh Hashana and *Akeidas Yitzchak* are inexorably linked. We *lain parshas Ha'Akeidah* on the second day of *yom tov*. A reason given for the *minhag* of *tashlich* is to recall Avraham's overcoming of all obstacles including the Satan's appearance as a body of water to block his path. And of course, there is the *mitzvah* of *shofar* itself. The *gamara* in *Rosh Hashana* 16 recites in the name of Rav Avohu, "Why do we blow a *shofar* from a ram (on *Rosh Hashana*)? Hashem said 'blow before me a ram's *shofar* so that I

recall the *Akeida* of *Yitzchak* and I will consider it for you as if you had bound yourselves before me.” The *Midrash Tanchumah* recounts for us the following conversation that took place after the *malach* called out “*al tishlach yodcha el hanaar*”:

Avraham *Avinu*: Did you not say to me “and count the stars, are you able to count them...so shall be your seed?”

Hashem: Yes.

Avraham *Avinu*: From whom (will I have this seed)?

Hashem: From *Yitzchak*.

Avraham *Avinu*: Yesterday, You told me “through *Yitzchak* your seed will continue”. Now You tell me, “Offer him as a *korban olah*”. I suppressed my own will and didn’t question You, so too when the children of *Yitzchak* sin and troubles befall them – remember this in their favour.

As such we see that Avraham’s passing of the test of the *Akeidah* is a preeminent and enduring *zechus* for *klal Yisrael*. What is it about this particular test from amongst the ten *nisyonos* that Avraham faced that gives it such significance? The *mesiras nefesh*? In the history of the Jewish people there have been many who have been *moser nefesh al kiddish hashem*; is it conceivable that Avraham *Avinu* would not have been up to this challenge, having received a direct commandment from the *Ribono shel Olam*.

Several possible solutions are offered. Rav Chaim Volozener, zt”l, points out that whereas the third *mishna* in the fifth *perek* of *Pirkei Avos* states, “there were ten generations between Noach and Avraham,” informing us of an historical fact, the fourth *mishna* tells us that “with ten tests Avraham *Avinu* was tested and he stood up to all of them”. R’ Chaim explains that in fact this *mishna* is telling us that Avraham *Avinu* bequeathed to *klal Yisrael* (through “*ma’aseh avos siman lebanim*”) the *koach* of *mesiras nefesh*. Accordingly, the *gamara* in *Gittin 57* quotes Chana, when her seven sons chose death over committing acts of idolatry, as saying: “you Avraham made an *Akeida* of one sacrifice, and I made an *Akeida* of seven sacrifices”. Rav Elchanon Wasserman zt”l, in *Kovetz Mamorim*, suggests the following idea. When a Jew is called upon to be *moser nefesh*, he is presented with a straightforward choice: the balance of his life in this world in exchange for *nitzchiyos* (everlasting life in the World to Come), and every Jew, if he is of sufficient faith, will make the obvious choice. To Avraham *Avinu*, the test was not giving up his life (he had already passed that test in *Ur Casdim* when he allowed himself to be thrown in the

burning furnace rather than recognize an *avodah zara*). By sacrificing *Yitzchak*, Avraham was prepared to bring an end to his role in bringing forth a *klal Yisrael*, to serve Hashem and spread His name throughout the world, which was not only his *raison d’etre*, but more valuable to him than his *nitzchiyos*. This posed a far greater challenge than mere *mesiras nefesh*.

Lastly, the *Netziv* and the *Shem M’Shmuel* offer the following explanation. The test was in fact not as to whether Avraham *Avinu* would heed Hashem’s direct command, which was never in doubt, but rather whether he would do so with enthusiasm and zeal, with a *simcha shel mitzvah*. Would he procrastinate, look for loopholes or complain that the promises made to him would apparently not be fulfilled? In fact, we find that Avraham arose early in the morning in the spirit of “*zerezim makdimim l’mitzvah*”, overcame all of the Satan’s machinations and never even prayed that this decree be overturned (as he did for the doomed residents of *Sdom* and *Amorah*). This was the particular challenge of the *nisoyon* of the *Akeidah*.

With respect to *Rosh Hashana*, the *poskim* tell us to behave in the manner of “*gilah* (be happy) *b’roadah* (in trepidation)”, thereby fulfilling the obligation of *simchas yom tov* while remaining cognizant that the books of life and death are open before the *Ribono shel Olam* and our very lives hang in the balance. The *Rosh* quotes a *Yerushalmi* that tells us that our being *b’simcha* on our *yom hadin* is an illustration of “*mi k’amchah Yisrael goy echod b’aretz*”, (who is like your nation, Israel, one unique nation in the world). Unlike the *goyim* to whom a judgment day is a time of anguish and distress we are able to be *b’simcha* on such a day as well. The *Rosh* explains that, unlike them, we are confident that we are being judged by a *Melech* who exercises thirteen *midos* of *rachamim*, who seeks our *teshuva* and renders judgment accordingly. Perhaps this ability to approach *din* with *simcha*, as displayed in the story of *Akeidas Yitzchak*, is also a legacy of Avraham *Avinu* to *klal Yisrael* and represents yet another important connection between *Akeidas Yitzchak* and *Rosh Hashana*.

May we be *zoche* to a *gzar din* of *simcha* for all of *klal Yisrael*.

A Pirkei Avos –Torah Connection

Dr. Leibe Warner

Pirkei Avos (chapter 6, *mishna* 6) states that Torah is acquired through 48 qualities, and these qualities are all listed in the *mishna*. In contrast,

the *mishna* states that royalty is associated with 30 privileges and that priesthood is associated with 24 gifts, but these are not listed in the *mishna*. The privileges of a king are mentioned in *Shmuel Aleph* (chapter 8) and the gifts that a *kohen* gets are enumerated in the Talmud (*Chulin* 133b and *Bava Kama* 110b). A hint concerning the above mentioned numbers can be found in the Torah.

First, it is necessary to introduce an idea mentioned in *Rosh Hashana* 32a. The *gemara* asks: where is there a scriptural allusion to the *malchuyos* section of the *musaf* prayer? Rebbi answers that the verse says “*Ani Hashem Elokeichem*” (*Vayikra* 23:22), which is mentioned at the end of the section pertaining to *Shavuos* and is immediately followed by the section dealing with *Rosh Hashana* (verses 23 – 25). This means that *Elokim* denotes kingship.

There is one word in *Tanach* which links the Torah, royalty and priesthood. The word is ***v'nishma***. This word appears exactly three times in this form in the entire *Tanach*. When *beni Yisrael* agreed to receive the Torah, they said “*naaseh v'nishma*” (*Sh'mos* 24:7). When the *kohen* entered the *mishkan*, he had to wear bells so that he would make a noise upon entering: “*v'nishma kolo b'vo'o el hakodesh*” (*Sh'mos* 28:35). When King Achashverosh made a decree, it was proclaimed throughout his kingdom: “*V'nishma piggam hamelech*” (*Esther* 1:20).

If one starts from the word ***v'nishma*** (*Sh'mos* 24:7) and counts 48 words, corresponding to the 48 qualities through which one acquires Torah, one arrives at the word “*vayashcaim*”, which means he (Moshe) arose early. This is similar to the quality of “limited sleep” (“*b'meot shaina*”), one of the 48 listed qualities in the *mishna* of *Avos*. One counts backwards because the goal is to acquire Torah. In contrast, with respect to *kehunah* or *malchus*, one counts forward from the word ***v'nishma*** because the priesthood and royalty can be considered as starting points for the acquisitions of gifts and privileges, respectively. If one starts from the word ***v'nishma*** and counts 24 words (corresponding to the number of gifts a *kohen* receives) one reaches the word “*va-Avihu*”. Avihu, Aharon's son, was a *kohen*. Similarly, if one starts from the word ***v'nishma*** and counts forward 30 words (corresponding to the number of privileges a king receives), one reaches the word “*elokai*,” which, as we have explained above, denotes kingship.

Thus, the numbers which are mentioned in the *mishna* in *Avos* are all hinted at in the Torah.

What is Humility? – Part 1

Ken Stollon

As we approach the *Yamim Noraim*, we are all required to introspect on our *middos*, or lack thereof. Perhaps the most curious of all *middos*, particularly in our contemporary world, is that of *anivus*, humility. This *middah* is praised above all others in our holy writings, and worthy of great reward, and yet it may be the most misunderstood and underutilized of all *middos*.

Certainly in our *bain adam le Makom* relationship, we can intuitively understand the need for *anivus*. The famous line from the *Navi* encapsulates this: “And what does the Lord require of you but to do justice, to love kindness and to walk humbly with your G-d.” (*Michah* 6:8). The *gamara* in *Taanis* 16a goes further to describe how humility is essential to prayer. This is also reinforced in *Tehillim* 51:19: “a heart broken and humbled, O G-d, you will not despise.” Indeed, this is a worthy dictum to carry with us as we enter the *shul* on the *Yamim Noraim*.

But *anivus*, apparently, is not meant to be limited to our relationship to G-d; it is supposed to subsume or *bain adam l'adam* relationships as well. *Pirkei Avos* 4:4 states: “Be exceedingly humble in spirit” ... not just in prayer, but in our everyday interactions with others. Moreover, the reward for humility is, paradoxically, honour. “The reward of humility is fear of the Lord, riches, honour and life.” (*Mishlei* 22:4). This is reiterated a few *perakim* later: “... a humble spirit will obtain honour.” (*Mishlei* 29:23). But does this happen in the real world? What is our empirical proof for this assertion – that humility will lead to riches and honour? I am looking to *Rashi* for the correct interpretation: riches and honour, yes, but not in this world, rather in *olam haba*... but I don't find such an interpretation. All the *meforshim* seem to agree with the *pshat*: that the rewards for humility are in this world, not in the next. How, then, can we reconcile this with the way the world seems to work? Is humility really valued in today's society? Was it ever really valued? Throughout history, have not the weak always served the strong? Political power is born from violence, brutality and fear; all of the “great” leaders down through history have been selfish, egocentric and ruthless. Humility never entered into the picture. It is much the same with all human interactions, from business to sports; it is the strong ego that garners the “riches and honour”. Nice guys, as the saying goes, finish last.

Clearly, more investigation is required. Perhaps our simple understanding of humility is incorrect. I would like to explore the notion of humility in these pages over the next few months, drawing

on examples from the *Tanach*. Of course our model for *anivus* is Moshe *Rabbeinu*, of whom it is written: "The man, Moshe, was exceedingly humble, more than any person on the face of the earth." (*Bamidbar* 12:3). In future instalments, I would like to explore the character of Moshe *Rabbeinu*, and attempt to come to an understanding of why he was considered the model for *anivus*. At least part of the answer to this puzzle can be found in Rambam. For the Rambam, humility is the midpoint between arrogance and meekness. Humility is an attitude that allows a person to express himself in a manner that is determined by judgment, rather than emotion. Moshe was meek and deferential in relation to G-d. However, in relation to Pharaoh, he was assertive and demanding. (To be continued in the next issue of the *Clanton Park Herald*...)

A Message of Hope for Rosh Hashana

Professor Paul Socken

In spite of all the problems Jews face today – and I don't underestimate those problems – we have lived to see some astonishing things take place. Israel is strong and has shown repeatedly that it can survive wars and terrorism. It was just announced in the CJNI last week that worldwide attendance in Jewish schools is up 10%. In fact, there may be more Jewish learning going on in the world today than in our entire history. People sometimes despair about our future, but I see great hope. In the past, Jews were often Jewish because they were rejected by society. They had little choice. Now Jews are accepted and those who remain Jewish do so because they choose to be Jewish. That is something to be noted and celebrated. Every Jew who goes to *shul* or learns something Jewish or goes to a Jewish bookstore and picks up a Jewish book does so voluntarily. There are no social pressures to be Jewish. On the contrary, we live in a secular and assimilationist culture and yet Jewish life is still here and even thriving.

On the political level, we have to take notice of an important fact that is never mentioned. Except for Iran, every Jew, in every country in the world, is living free without government-sanctioned anti-Semitism. Jews live everywhere in freedom. Where there is anti-Semitism, like in France because of the Muslim youth, Jews can leave for America or Israel but they don't have to. Governments **do** work with the Jewish communities to combat anti-Semitism and to make Jews safe. Governments do not encourage anti-Semites as in the past, but actively pursue and prosecute the perpetrators, and protect Jews and Jewish institutions. Anti-Semites are on the margins of society, not at the centre. What a pleasure it was to see Zundel deported to Germany. Who would have believed that he

would fear deportation to Germany more than living in Canada and the U.S.? In Germany, it is a criminal offence to deny the Holocaust. Who would have believed?

When in history was there a group of rich and prestigious Christians taking a public stand for Jews like Tony Comper, the CEO of the Bank of Montreal and his wife, Elizabeth? They formed a group of non-Jewish business leaders who are speaking out against anti-Semitism and expressing strong and public solidarity with the Jewish community.

Our greatest danger is Islamic fanaticism but that is also finally being perceived as a threat to the whole western world and not just to us. For once, our struggle is recognized by most to be their struggle too. We live in extraordinary and dangerous times but this is no repeat of the past. We have a strong Israel, Jews live in democratic countries, we have powerful friends and allies and our enemies are the world's enemies.

As we celebrate a new Jewish year, we pray that the *neshamas* of our loved ones be comforted and may we be privileged to see even better days ahead.

Rabbi Weber's Men's & Women's Shiurim for 5766

MEN'S HALACHA

All Halacha shiurim are currently ongoing.
Hilchos Yom Tov/ Berachos before 1st minyan, 6:40 A.M.
Hilchos Yom Tov/ Berachos 15 min. before 2nd minyan
Hilchos Shabbos Sundays at 9:00 A.M.

NAVI

Mondays, 7:45 P.M. Scheduling shift after Rosh Hashana
Fridays, 8:00 A.M. Shift in topic after Sukkos

GEMARA

Daf Yomi nightly, 8:30 P.M., beginning *Shabbos Shuva* with *Eruvin*.
During the *aseres yemei teshuva*, this *shiur* will be meeting at 7:15 P.M. with Rabbi Braun. The Friday/first night of *Yom Tov* night *daf* will meet on *Shabbos* and the first day *Yom Tov* mornings at 8:00 a.m. To join the roster of volunteers who will be giving these morning *shiurim*, please speak to Moish Greenwald. Members of this new evening *shiur* will join Shea Sochaczewski's regular *Shabbos/ Yom Tov daf* for the other *Shabbos/Yom Tov daf shiurim*.

Berachos Tuesdays, 7:45 P.M. Scheduling shift
after Rosh Hashana
Chullin Shabbos at 7:55 A.M. Ongoing
Kesubos Shabbos before Mincha Ongoing

WOMEN'S:

Navi & Hilchos Shabbos
Sundays at 8:30 p.m. Starting after Sukkos
Tuesdays at 9:30 a.m. On Tuesday, October
11th, the class will be on "Practical Sukkos".
There will then be a break until after Sukkos.
Classes will resume on Tuesday, November 1st,
with a shift in topic: *Shoftim, Part 2 and Practical
Hilchos Shabbos.*

SHABBOS SHUVA DRASHA

"The Yom Kippur Vidui: Confessing as
Atonement or as an Expression of Thanks?"
Shabbos Shuva, October 8th, 5:30 P.M.