



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

י' מרחשון התשפ"ב
שבת פרשת לך לך

Shabbat Parshat Lech Lecha
October 15-16, 2021 / 5782

Please print this bulletin before Shabbat.

Chazzan Sheini
Rev. Amiel Bender

Rabbi
Yechezkel Freundlich

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SHABBAT SHALOM • שבת שלום

Shabbat Parshat Lech Lecha

Friday, October 15

- 5:01pm Plag Hamincha
5:50pm Mincha, Kabbalat Shabbat and
Maariv - Main Sanctuary & Tent
5:51pm Candle Lighting
6:10pm Sh'kiah

Shabbat, October 16 / 10 Marcheshvan

- 8:00am Shacharit - Upper Social Hall & Tent
9:30am Shacharit - Main Sanctuary
9:56am Sof Zman Kriyat Shma
10:00am Kef Club for Kids - tent
4:15pm Snif Bnei Akiva group leaves for
BIBA - back at TBDJ by 6:30pm
4:55pm Daf Yomi - Upper Social Hall
5:00pm Plag Hamincha
5:45pm Mincha - Sanctuary & Tent
(with Seudah Shleesheet in Tent)
6:08pm Sh'kiah
6:52pm Havdala

SCHEDULE FOR NEXT WEEK

Mincha is at 5:45pm Sunday to Thursday

Shacharit

8:00am & 9:00am on Sunday
6:50am & 8:00am on Mon & Thu
7:00am & 8:00am on Tue, Wed & Fri

Candle Lighting is at 5:39pm

Mincha is at 5:40pm
on Friday, October 22

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

COMMUNITY NEWS

Mazel Tov to **Marla & Richard Zipper** and **Faye & Harvey Cohen** of Winnipeg, grandparents **Shelley & Michael Goodwin** and **Esther & Harry Klumak** and their families on the forthcoming wedding of their daughter and granddaughter, Rachele Zipper, to Yitzchak Cohen on Sunday October 17th. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families. Welcome to all of their guests who are joining us this Shabbat.

Mazel Tov to **Aviva Hamerman** on her engagement to Mark Steiman. Mazel Tov to proud parents **Frances and Shimshon Hamerman** and to the entire family.

Mazel Tov to **Rivka & Alex Guttman** on the birth of a granddaughter, daughter to Becca & Josh Guttman of Atlanta. Mazel Tov to aunts and uncles **Laura & Avi Guttman** and **Dahlia & Michael Hollander** and to the entire family.

Refuah Shleima to **Louis Pinsky**.

THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Peter Konyves** in memory of his beloved mother Cecilia Wiesner Konyves z"l (Tsvia bat Avraham v'Sarah - 2 Marcheshvan).

The shul tent is sponsored this week by **Marla and Richard Zipper** in honour of the Aufruf of their future son in law, Yitzchak Cohen.



NEW! Visit your favorite
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KTM Women's Beit Midrash
and Congregation Tifereth Beth David Jerusalem
are pleased to invite all women to an inspiring event
In honour of Rachel Imenu

LONGING FOR A CHILD THE CHALLENGE OF RACHEL IMENU THEN AND NOW

Monday October 18th
8 pm

At the TBDJ Social Hall
or on Zoom (click [here](#). Password: RACHEL)

A PERSONAL REFLECTION

Introduction by Janie Lieberman Rogozinsky

מעשה אימהות סימן לבנות - How Rachel's
JOURNEY TO MOTHERHOOD IMPACTS OURS
Rebbetzin Rifki Freundlich- Yoetzet Halacha

RACHEL BEFORE AND AFTER

Sarah Gateno- Shlichah of KTM

Distancing respected- Light refreshments will be served
For in-person registration- click [here](#). Required before Sunday 8 pm
This Shiur is given in loving memory of Avrum Drazin z"l by Ruth
Drazin and family to commemorate his yahrzeit (17 Cheshvan).

UPCOMING SHIURIM, PROGRAMS AND EVENTS

Monday 10/18 at 10:00am
Tuesday 10/19 at 12:00pm
Wednesday 10/20 at 12:15pm
Thursday 10/21 at 12:30pm

Tehilim Class with Rifki Freundlich (Zoom)
Lunchtime Halacha Shiur with the Rabbi (Zoom)
Lunch & Learn Parsha Shiur with the Rabbi (Zoom)
Parsha Shiur for Women with Rifki Freundlich -
Live in the TBDJ Library (and on Zoom)

Parshat Lech Lecha / Avraham Avinu: The Right Man at the Right Time

Here is an interesting statistic. We are currently in the Hebrew calendar year of 5782. Yet, there have only been Jews in our world for 64.6% of our 5782 years. Our world was bereft of Jews for the first 2047 years until the circumcision of our Patriarch Avraham Avinu at the age of 99. Avraham's birth 3,834 years ago in the Hebrew calendar year of 1948 was the turning point for a world that was exhibiting disappointing promise for our exalted Creator.

We have been taught that we are the "Am Segula", G-d's chosen people. This phrase is introduced in the portion of Yitro before the giving of the Ten Commandments and is repeated over and over in our Jewish learning. Why did G-d wait over 2000 years to introduce Avraham, the first Jew to the world and to society at large? I suggest that as our Jewish nation is the jewel in G-d's crown, the world needed to be the perfect place for the first Jew to be introduced. The world did not measure up to be that place until an appointed time on G-d's time line, when Avraham Avinu came along.

Rabbi Ken Spiro teaches that with creation The plot line of human history should have been very straightforward: G-d places us in a perfect environment where we are free to do that which we were created for. We spend the rest of history hanging out in the Garden, perfecting creation and building a relationship with G-d. He writes about the spiritual decline beginning with Adam and Eve eating from the Tree of knowledge which introduced fragility to this relationship. Citing Breisheet Rabbah 23:10; Mishnah Torah The Laws of Idol Worship 1:1, Rabbi Spiro contemplates that Humanity found it too difficult to maintain a relationship with an invisible G-d. ...within a few generations worship of G-d was replaced by worship of nature: the sun, the moon the trees... G-d was forgotten and idol worship was practiced by all. The whole purpose of creation was lost. It is this breakdown of the relationship with G-d that categorizes the early history described in the Bible. Rabbi Spiro advises that the spiritual decline continued for more than 1500 years, until the Flood. As the purpose of creation - a relationship with G-d was virtually non-existent, G-d decided to "clean out" the world, sparing only Noah with the hope that Noah would repopulate the world and rebuild the relationship. Humanity continued to decline until the Tower of Babel when humanity united for all the wrong reasons: to rebel against G-d (Tractate Sanhedrin 109a). By this point in the Book of Bereisheet it looked as if G-d would have no choice but to destroy the world and start again from scratch. When all seemed lost along came one man, Avraham Avinu, our Patriarch, the first Jew, who changed the course of history.

Rabbi Spiro writes about Avraham's greatness: In an almost entirely polytheistic world that has completely lost its relationship with G-d, Avraham, using only the power of his intellect, chose to see the reality of one G-d. When we first meet Avraham in our Torah portion of Lech-Lecha (Genesis 12:1), he is already 75 years old. This may well have been the first time that God spoke to him! This would mean that until that point, Avraham lived his whole life without prophecy, without any kind of outside confirmation that his ideology of monotheism was correct, and this says a lot about Avraham's dedication to truth. (Nedarim 32a).

Indeed it was Avraham Avinu who brought the awareness of monotheistic faith in G-d to the world. The Rambam, in the Mishneh Torah, Foreign Worship and Customs of the Nations 1:3 writes about Avraham Avinu's character traits and of his acceptance of Hashem as the Creator of our world:

After this mighty man was weaned, he began to explore and think. Though he was a child, he began to think [incessantly] throughout the day and night, wondering: How is it possible for the sphere to continue to revolve without having anyone controlling it? Who is causing it to revolve? Surely, it does not cause itself to revolve. He had no teacher, nor was there anyone to inform him. Rather, he was mired in Ur Kasdim among the foolish idolaters. His father, mother, and all the people [around him] were idol worshipers, and he would worship with them. [However,] his heart was exploring and [gaining] understanding. Ultimately, he appreciated the way of truth and understood the path of righteousness through his accurate comprehension. He realized that there was one G-d who controlled the sphere, that He created everything, and that there is no other G-d among all the other entities. He knew that the entire world was making a mistake. What caused them to err was their service of the stars and images, which made them lose awareness of the truth. Avraham was forty years old when he became aware of his Creator. When he recognized and knew Him, he began to formulate replies to the inhabitants of Ur Kasdim and debate with them, telling them that they were not following

a proper path. He broke their idols and began to teach the people that it is fitting to serve only the G-d of the world. ...When he overcame them through the strength of his arguments, the king desired to kill him. He was [saved through] a miracle and left for Charan. [There,] he began to call in a loud voice to all people and inform them that there is one G-d in the entire world and it is proper to serve Him. He would go out and call to the people, gathering them in city after city and country after country, until he came to the land of Canaan - proclaiming [G-d's existence the entire time] - as [Genesis 21:33] states: "And He called there in the name of the Lord, the eternal G-d." When the people would gather around him and ask him about his statements, he would explain [them] to each one of them according to their understanding, until they turned to the path of truth. Ultimately, thousands and myriads gathered around him. These are the men of the house of Avraham. He planted in their hearts this great fundamental principle, composed texts about it, and taught it to Isaac, his son. Isaac also taught others and turned [their hearts to God]. He also taught Jacob and appointed him as a teacher.

The Rambam writes that the tradition continued with our Patriarchs descendants, gaining strength and momentum until a nation that knew G-d came into existence.

Rabbi Spiro sees Avraham as the ultimate truth-seeker. Avraham stood alone as he introduced the idea of monotheistic belief in G-d to an otherwise non-believing clientele. Imagine standing alone trying to sell a new idea about the Creator to a world of idol worshippers. Rabbi Spiro continues: He (Avraham) doesn't care what anyone else thinks. He says "I choose to dedicate my life to ultimate cause; to bring humanity back to the purpose of creation - back to a relationship with G-d." ...Avraham understood that without this relationship with G-d humanity is doomed. This gives us a little indication of Avraham's greatness and his idealism. He did not mind standing alone on the "other side"... This also explains what the concept of the "Chosen People", the "Am Segula" is all about. Avraham, so to speak, says to G-d: "I choose to live with the reality of you and to bring all of humanity back to that reality." G-d then says to Avraham: "Then I choose you, and your descendants." Rabbi Spiro explains that the Jewish people were chosen for the responsibility of Tikkun Olam, "Fixing the World." It is the ultimate cause - to bring humanity back to the purpose of creation and create the most spiritually/morally perfect world possible. He writes that this is the national - historic mission of the Jewish people.

The world needed to wait for the right person to come along to teach the monotheistic plan of belief in G-d, to fix the world, to recreate a world that would operate within the desired parameters of a positive relationship between G-d and humanity. Avraham painstakingly taught the lesson of monotheism to those around him and ultimately, to his descendants, as he dedicated his life to spreading the idea of belief in G-d and the acceptance of G-d as the sole Creator and Master of the world. Yes, G-d waited quite a long time to bring Avraham Avinu into our world. I know that we can all say with confidence that it was well worth the wait.

This past week our family observed the 25th Yahrzeit of my grandfather, Rabbi Tzemach Menachem Zambrowsky z"l, who served as a prominent leader of Mizrachi in the United States and Canada for over three decades ultimately making Aliya and lending his leadership skills to World Mizrachi at large. My Zaida's notes teach of his plentiful and tireless travels throughout the United States and Canada before, with and following the establishment of the state of Israel. Following Avraham Avinu's example, my Zaida went out to the people, lovingly spreading the ideals of modern day Zionism, travelling through days and nights on buses, trains and airplanes, to numerous cities and towns, meeting with groups and individuals, leaders and communities, skeptics and people from all walks of life, in densely as well as in sparsely populated Jewish locations. Zaida was instrumental in spreading belief, hope and enthusiasm with his spirited message of the new age of Zionism through the ideals of Mizrachi, to a world that was waking up from the horrors of the savage murder and obliteration of European Jewry. Zaida raised major funds for Israel and was one of the founders of Bar-Ilan University.

Avraham Avinu was the right man at the right time. It was a time when many had experienced the failures of idol worship and were ready to accept the new and prevailing idea of G-d as the Creator, the one and only Adon, Master of the world.

Shabbat Shalom,

Rev. Amiel