



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

כז שבט התשפ"ב
שבת פרשת משפטים

Shabbat Parshat Mishpatim
January 28 - 29, 2022 / 5782

Please print this bulletin before Shabbat.

Chazan Sheini
Rev. Amiel Bender

Rabbi
Yechezkel Freundlich

President
Josh Orzech

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Adar Alef is on Tuesday, February 1 and Wednesday, February 2

Molad is on Tuesday, February 1 at 3:07pm and 16 chalakim

Shabbat Parshat Mishpatim

Haftara: Yirmiyahu 34:8-34:22, 33:25-33:26

Due to current government pandemic restrictions, the TBDJ building is closed.

Friday, January 28

2:15pm Daf Yomi on Zoom
3:56pm Plag Hamincha
4:37pm Candle Lighting
4:55pm Sh'kiah

Shabbat, January 29 / 27 Shvat

9:44am Sof Zman Kriyat Sh'ma
3:57pm Plag Hamincha
4:57pm Sh'kiah
5:44pm Havdala
6:35pm Musical Havdala on Facebook with Rev. Amiel Bender
7:00pm Daf Yomi on Zoom
Candle Lighting on Friday, February 4 is at 4:47pm.

COMMUNITY NEWS

Mazal Tov to **Allégria & André Elbaz** and their families on the wedding of their daughter Arielle Sarah to David Lazar on Sunday, January 2 in Toronto. Sharing in their simcha are many delighted siblings, aunts, uncles, cousins, nephews and nieces in both families. Lovingly remembered at this time are David's parents Esther & Shalom Lazar z"l.

Mazal Tov to **Dida Berku & Jacob Kincler** and their families on the birth of grandson Alexander Isaiah (Yesha'ayahu) Kincler on Thursday, January 20. Proud parents are Naomi & Ariel Kincler. Sharing in their simcha are Alexander's siblings Adam and Evie, his maternal grandparents Helen & Sam Berkovic of Australia, his great grandmother Eleonora Berku, and many delighted aunts, uncles and cousins. Lovingly remembered at this time are Alexander's great grandparents Iancu (Jack) Berku, Fanny & Ze'ev Kincler, Tania & Szaja Makowski and Eva & Alex Berkovic.

Condolences to **Maurice & Sylvie Sabbah** and their families on the loss of Maurice's beloved sister Rachel Sabbah z"l who passed away on Thursday, January 20 in Toronto. Funeral was held on Sunday, January 23 in Toronto.

THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Eileen & Imre Erdos** in memory of Imre's beloved father Zoltan Erdos z"l (Shlomo Zalman ben Yisrael v'Amalia - 18 Shvat).

Rabbi Freundlich's Parsha Shiur on Wednesday, January 26 was sponsored by **Roslyn & David Guttman** in memory of David's beloved mother Zelda Schwartz Guttman z"l (Zelda bat HaRav Ephraim v'Rivka - 22 Shvat).

Rabbi Freundlich's Parsha Shiur on Wednesday, February 2 is sponsored by **Shirley & David Shapiro** and family in memory of Shirley's beloved father Adolf Egett z"l (Yitzhak Isaac ben Yehuda Aryeh - 24 Shvat).

Rifki Freundlich's Parsha Shiur for Women on Thursday, February 3 is sponsored by **Susan & Ron Schondorf** to mark the fifth yearzeit for Susan's beloved father Lester Leonard Fox z"l (Eliezer Aryeh ben Baruch v'Bessie - 23 Shvat).

Monday Nights at 7:45pm with Rabbi Freundlich
NEXT LECTURE: MONDAY, JAN. 31 ON ZOOM

MODERN JEWISH HISTORY PART II
FROM WORLD WAR I
TO THE DECLARATION
OF THE STATE OF ISRAEL



UPCOMING SHIURIM AND PROGRAMS ON ZOOM

Monday, 01/31, 7:45pm Jewish History Lecture with the Rabbi
Tuesday, 02/01, 12:00pm Lunchtime Halacha Shiur with the Rabbi
Wednesday, 02/02, 12:15pm Wednesday Parsha Shiur with the Rabbi
Wednesday, 02/02, 8:00pm Mizrahi Seminar for Newlyweds - Session One featuring Rabbi & Rifki Freundlich - see flyer on page 3 of this bulletin
Thursday, 02/03, 12:30pm Parsha Shiur for Women with Rifki Freundlich



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Returning to Shul

And these are the ordinances that you shall place before them
Exodus 21:1

Our Torah portion of Mishpatim begins with the discussion of the civil code. Rabbi Elie Munk writes that this reminds us that *all Jewish law is divinely ordained and that for justice, the basis of law, we cannot depend upon man's heart, but on the guidance of Hashem*. Rabbi Munk cites the following verse from Psalms: *Justice looks down from heaven* (85:12) and that justice emanates from Hashem Who is its only source. He continues to state that *Hashem set up our rights and duties to others according to the fundamental laws of the universe, very much like the fundamental laws governing planetary movements and plant growth. As with the laws of nature, the Torah's laws of human society become more meaningful and understandable to us the more we study them and live with them...*

Enter COVID-19. The past two years have given us a difficult, challenging and comprehensive look at all of this: governing laws, halachic perspectives on governing laws and the sometimes harsh governing laws of nature, all of which are intricately connected. For the past four weeks we have had a reason not to go to shul. We are currently locked out of our synagogues for the third time since the onset of the pandemic two years ago - an absolute lockout from davening in our shul building. I find this restriction rather unsettling because, at this time last year, with the easing of government regulations, we were permitted to gather in small groups in shul for prayers.

Following the loosening of restrictions in November 2020 we were able to expand our davening options. We gathered in the shul's parking lot - first without a tent, then with a tent. We had early and late Shabbos and holiday services in the tent. We slowly moved inside the shul with varying numbers. As more people started coming back, we were forced to offer shorter and quicker prayer services, evacuating our prayer spaces to enable the larger crowds to daven with the enforced limited number of participants. As we head into the second anniversary of the first Covid-19 lockdown in Montreal, we can reflect on the roller-coaster of variations in the rules and regulations regarding shul-going and the numbers permitted at services since the pandemic began.

The devotion and service of Hashem is at the centre of the spiritual needs in our lives. It is to go to shul. To our shul. To the place where we are in our familiar comfort zone for praying. To where we pray together. To our personal place, designated praying spot in shul. To where we raise ourselves to levels of holiness which are difficult to reach in alternate non-synagogue prayer venues. To where we are inspired by the Rabbi's leadership and words of Torah. To where the sound of the prayers of the congregation serves as a catalyst in increasing the intensity of the individual's prayers. The bottom line is: we need to get back inside our shul.

What are we missing by not being in shul? A rabbi and educator in South Florida posed this question through social media six months into the pandemic, in the fall of 2020. He received an approximate even split between two answers: half the respondents were categorized as "spiritual/religious people" and said they genuinely missed the communal prayer experience. The other half were categorized as "communal/social people" who missed being with others to socialize, shmooze and share kiddush. A gentleman wrote the following in the Los Angeles Times in August 2020: *One Saturday morning last fall I arrived at my synagogue, only to discover that someone had taken my seat. I've never been a regular at a bar or a restaurant or even a gym. But on Shabbat, the Jewish day of rest, I go to synagogue. And I always sit in the same place: on the aisle, not too close to the front, not too far from the action. What happens when you get bumped from your regular place, your set routine? We've all faced that question as the pandemic has scrambled schedules and shuttered shops and cafes. And I keep thinking about my spot in shul...*

The pandemic has introduced new davening practices over that many have gotten used to - davening in different prayer venues outside the shul. A member of the Rabbinical Council of America recently told me that rabbis are concerned that many people have become comfortable in their new prayer venues. There is genuine concern that people will not come running back to shul as the threat of COVID-19 eases and the shul-going prayer restrictions are eventually relaxed. Indeed, going back to "shul normalcy" is a concern that the Orthodox Union shared last year in their Pre-Pesach March 2021 publication with the wishful anticipation that COVID-19 would soon be behind us:

We now must look to the future. The task before each of our shuls and communities is significant, as we must bring people back to a fulsome participation in shul and communal life. Halacha speaks clearly to the superior value of communal davening and of its location in a dedicated Beit Knesset. Yet as our nation and community begin to heal, we well understand that the process of return will require us to go beyond the language of obligation. We are compelled to strengthen the pull to return to the shul, whether from the backyard minyan or from our homes; whether from an alternative social structure or from the darkness of loneliness.

As communities this is a moment for us to think creatively and engage in meaningful discussion as to how we strengthen the draw to return to shul, identifying and incorporating the positive lessons to carry forward from this year's experience while also identifying what we must leave behind. We must explore fundamental questions, including: How can our shuls be warmer and more welcoming and give everyone a true sense of belonging? How can we make the shul experience more positive and compelling? What lessons have we learned from alternative/backyard micro-minyanim and communities that we can bring back to the shul? How do we better engage men, women, and children? How do we ease the transition back to shul, both for those who have been in alternative minyanim and for those who have stayed away from any form of public prayer?

We at TBDJ have been fortunate that the physical closing of our shul has not affected the level of our programming and the attention given to our congregants. Throughout the pandemic our shul has functioned online - providing our community with access to Torah learning and online prayer services as well as intellectual, cultural and musical activities. Yet, we miss davening together and we miss being inside our shul!

Even with the recent lockdown along with bone-chilling temperatures we have been meeting outside the shul for daily Mincha / Maariv services. This past week we davened in -15 weather with a wind chill of -25. Davening outside in the intense cold! It is something that we didn't do last year. Verses 16-17 in Psalms chapter 147 teach us about Hashem's command of our colder winter climate: *He gives snow like fleece, He scatters frost like ashes; He hurls his ice like crumbs - before his cold, who can stand?* At one of the afternoon services this past week I joked that we managed to negate the verse. We, in our devotion, managed to stand before Hashem's cold weather. It is indicative of our need to be close to TBDJ, to get back into our beloved shul, to our proper prayer venue.

Last Friday afternoon, the day before the reading of the Ten Commandments in the Torah portion of Yitro, I needed to get into shul, to go into the main sanctuary. I felt that though we were locked out of shul, it was proper that the Torah scroll be rolled to the spot where the Ten Commandments would have been read in public last Shabbos morning. Upon rolling the Torah, the Ba'al Koreh in me felt that the synagogue should not be denied the sounds of these words in connection with this important Shabbos. Reading from the Torah with the proper cantillation, I chanted the Ten Commandments. Even as the shul was closed and the Torah was not read publicly, I felt it important that these precious sounds of Torah should permeate the room.

Maybe it was the Talmudic account of *The Oven of Achnai* that influenced my will to read the Torah for the actual Sanctuary and it's walls. The story concerns a debate which was held over the halakhic status of a new type of oven. At a certain point in the halachic debate, Rabbi Eliezer cries out, "If the halacha is in accordance with my opinion, the walls of the study hall will prove it." The walls of the study hall begin to fall, but are then scolded by Rabbi Yehoshua ben Hananiah who reprimands the walls for interfering in a debate among scholars. Out of respect for Rabbi Yehoshua, they do not continue to fall, but out of respect for Rabbi Eliezer, they do not return to their original places.

The pandemic has challenged our Yiddishkayt in many ways and I am proud that we have prevailed. We have found many ways to persevere in our love of our heritage through this pandemic. We have shown how important the sense of Jewish normalcy is in our lives despite the challenges of our COVID-19 times. We have proven our commitment to the uncompromising continuity of our Jewish lives and the observance of our halachically obligated practices and customs even under the most challenging circumstances.

We all have our own personal shul-related pandemic anecdotes which will provide our grandchildren and future generations with interesting and captivating information when they wonder about these two challenging years and how we maintained our Jewish lives in tradition and custom through the shul lockdowns.

On a personal note, I have been inspired by our communal and individual ability to stay connected to shul, to stay close to our spiritual home while negotiating the many pandemic challenges. I look forward to our complete and uncompromised return to shul....starting with the limited reopening on Monday, February 7 - just one week after Rosh Chodesh Adar Alef. This year, we can truly celebrate the words *Mi Shenichnas Adar, Marbim b'Simcha!*

Shabbat Shalom,

Rev. Amiel

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SCHOLARSHIP OPPORTUNITY FOR MONTREAL STUDENTS

Opportunities are available to students from Montreal interested in attending Yeshiva University for the 2022-23 academic year.

Through the Gewurz Family Foundation, Yeshiva University Benefactors Sam and Brenda Gewurz have generously established the \$1 million Gewurz Family Foundation Scholarship Fund for Montreal Jewish Day School Graduates, known as the Gewurz YU Scholarship.

The Gewurz YU Scholarship awards two Montreal students \$25,000US annually to enable them to attend Yeshiva University. All students who graduate from an accredited Montreal Jewish day school and as part of their application to either Stern College for Women, Sy Syms School of Business or Yeshiva College undergraduate programs request scholarship funding from Yeshiva University are eligible to receive the scholarship.

Successful candidates must submit complete, timely applications to the YU Office of Admissions and be able to show financial need, scholastic achievement and community engagement.

For more information on the Gewurz YU Scholarship, contact Aharon Goldwasser in YU's Office of Admissions at aharon.goldwasser@yu.edu or 646.592.4556.



Yeshiva University

**YESHIVA UNIVERSITY IS DELIGHTED TO
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NAOMI AZOULAY

"Thank you to the Gewurz Family for not only giving me the gift of an education, but also for allowing me to pursue that education in a Jewish environment.

I am eager to undertake my Judaic and General studies at Stern College for Women and am forever grateful to the Gewurz Family for making that possible. Toda Raba!"

NEDIVA ASPLER

"I've always known I wanted to attend Stern College for Women, which will provide me with the opportunity to continue my Torah studies and immerse myself in a religious Zionist Jewish environment, both of which are priorities in my life. Stern College offers a perfect balance



of Judaic and secular classes. Thanks to the help from the community and a special thank you to the Gewurz family for allowing me to continue my Torah studies as well as secular classes. I'm so grateful for this opportunity and looking forward to beginning in the fall."