



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

ד' אדר א' התשפ"ב
שבת פרשת תרומה

Shabbat Parshat Terumah
February 4 - 5, 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 • משנכנס אדר מרבין בשמחה

Shabbat Parshat Terumah

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

Friday, February 4

- 2:30pm Daf Yomi on Zoom
- 4:04pm Plag Hamincha
- 4:47pm Candle Lighting
- 5:06pm Sh'kiah

Shabbat, February 5

- 9:40am Sof Zman Kriyat Sh'ma
- 4:05pm Plag Hamincha
- 5:07pm Sh'kiah
- 5:53pm Havdala
- 6:45pm Musical Havdala on Facebook with Rev. Amiel Bender
- 6:30pm Daf Yomi on Zoom

COMMUNITY NEWS



WE ARE HEADED BACK TO SHUL!

Beginning Monday, our TBDJ building will once again be open. We look forward to welcoming you back!

When should you join us? Mornings and Evenings. Every day. And then Shabbat too. What better way to acknowledge the reopening of doors so painfully shut closed, than by using those doors early and often!

Join us for Shacharit on Sunday at 8:00am, Monday & Thursday at 6:50am, and Tuesday, Wednesday & Friday at 7:00am.

Join us for Mincha & Maariv all week at 4:50pm. Especially in the challenging winter months, joining us in the afternoon for a *briefescape* featuring minyan and Rabbi Freundlich's short message on the upcoming parsha, is especially rewarding. Our doors are once again open... why not open a new routine?

If you haven't already done so, give it a try!

**NEXT LECTURE: MONDAY, FEB 7
LIVE AT TBDJ & 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, 2/7, 7:45pm Jewish History Lecture with the Rabbi
- Tuesday, 2/08, 12:00pm Lunchtime Halacha Shiur with the Rabbi
- Wednesday, 2/9, 12:15pm Wednesday Parsha Shiur with the Rabbi
- Thursday, 2/10, 12:30pm Parsha Shiur for Women with Rifki Freundlich

THE JOURNEY PODCAST

ALL THE CLASSES, SHIURIM
AND GOINGS-ON AT TBDJ



with
Rabbi
Yechezkel Freundlich

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Is This Amount OK?

Parshat Terumah begins the series of Torah portions that deal with the process of the construction of the Mishkan, the Tabernacle in the desert. Many materials were needed for its construction, amongst them precious materials such as gold and silver. The opening verse of Terumah deals with Hashem's directive to collect donations from Bnei Yisrael for the Mishkan project.

Speak to the Children of Israel and let them take for Me a portion, from every man whose heart motivates him you shall take My portion (Exodus 25:2)

Scripture uses the Hebrew word *viyik'chu*, "they shall take for Me a portion," and not the word *viyitnu*, "they shall give to Me offerings." The Malbim (Meir Leibush Epstein, 1809-1879) explains: if the Torah had said, "They shall give Me offerings," the people might have assumed from this that everyone was obligated to volunteer and donate materials for the building of the Mishkan. Rather, it was Hashem's will that the Mishkan be built from donations that were given freely and completely voluntarily, without any coercion. Therefore the Torah does not say 'give' but 'take.' In other words: Give because you want to give...

Hashem's words a few verses later introduce us to the conceptual idea of the Mishkan, a place to seek Hashem's presence. They shall make a sanctuary for me so that I may dwell among them (Exodus 25:8). In a very real way, this initial fundraiser set the example for the commitment and the devotion of the Jew to his house of prayer, spanning our Jewish generational history. In the same way that our ancestors donated of themselves to the construction of the Mishkan, we support our Shuls, our synagogues with donations - monetary and otherwise, volunteering our time and not in the least, becoming members of our Shuls. All of this leads to the betterment of the Shul, thereby strengthening not only our house of prayer but our house of prayer as the nucleus of our community.

The Apta Rav (Rabbi Avraham Yehoshua Heschel 1748-1825) wrote about our eternal dedication and devotion concerning the construction of our Shuls: It is known that our Holy Torah is eternal and that its commandments are applicable beyond the boundaries of time and place. This Mitzvah of building the Mishkan and its components certainly applies to us in our exile. He further wrote that every descendant of our nation in every generation must make a Mishkan with its components. Our obligation is to have a Shul. It is a communal obligation as well as an individual one.

Rabbi Mark Greenspan writes: You shall give! We contribute to synagogues because it is important to us to have a religious institution to which we belong and which we can attend. He writes that Synagogue membership is an obligation for anyone who values Jewish communal life.

The practice of supporting and donating of ourselves to our Shuls is crucial for the welfare and vibrance not only of our Synagogue but our community as well.

As one who works in synagogue fundraising I often come across a wonderful question from our many donors who give of themselves to our Shul: Is this amount OK? People are sincere in their contributions to the Shul and they want to give accordingly.

Was there a designated amount or donation that our ancestors were required to contribute to the Mishkan project? Rabbi Adin Even-Yisrael Steinsaltz' (1937-2020) answer to this question is: No. Rather, each person would give what they desired or could. He writes: When it came to the donations for the Mishkan, no one was approached and asked to give more than he desired. If a person's heart moved him to donate a piece of wood, then he was a man of a piece of wood, and apparently that is what he can and should give. Hence, each person was asked what he, according to his standards, wanted to give. ...Each person had to evaluate himself, and as a result, each person gave a different donation. A glance at the list of donations indicates that the gifts ranged greatly in value. On the one hand, some gave precious stones, some of which - considering their required size - were no doubt priceless. On the other hand, some gave materials that were almost worthless, including dyed wool and goat's hair, the coarsest material that can still be considered a garment. The difference between the gifts lies in the question of how much a person is willing to give, and apparently, the construction of the Mishkan required the whole range of materials. It required not only the precious stones, but the goat hair as well. For the construction of the Mishkan, there was no one equal standard for measuring the value of a person's donation. The entire community of Israel participated in building it, and each person contributed his share, from the simplest materials to the most precious. It was impossible to make demands of anyone, because it was impossible to know what each person's share was in the building. This notion - that no one member of the Jewish people could claim a disproportionate role in the construction of the Mishkan - is precisely what enabled Gd to truly "dwell in their midst." It is inspiring to note that we will read in the Torah portion of Vayakhel in few weeks about our ancestors enthusiasm in their donations to the Mishkan: The people

are bringing more than enough for the labor of the work that Hashem has commanded to perform (Exodus 35:5). Our ancestors enthusiasm is certainly a fundraisers dream...

Where charity and supporting our synagogues is concerned, we decide if the amount is OK. We give what we can, what our heart desires. We were raised and educated with the idea that the concept of giving to our Shul and community is our obligation, the obligation of every Jew.

We give of ourselves to our Shul in person and online. During the recent pandemic, social gathering restrictions and limited access to the TBJ building forced many to support the Shul with online donations. Our Shul also lends us the opportunity to give to others as well. In Shul at prayer times we give Tzedaka, dropping coins and bills into the TBJ Tzedaka box as well as giving in person to those in need on occasions when they come into our Shul for donations.

A sign of the times... A few years ago, two gentlemen walked into our early morning service to collect Tzedaka. One of them was carrying a box for people to drop their coins and bills into. The other one was equipped with a portable electronic payment terminal, probably anticipating the I don't have my wallet with me or I don't have change excuses for not giving. I was in awe of the idea! Brilliant! If you didn't have the cash available all you had to do is take out your debit or credit card and swipe or tap the donation amount! This method of collecting also affords one the opportunity to give more than what is in your wallet. It seems that psychologically it is easier for us to spend our plastic money through tapping and swiping debit and credit cards rather than parting with the "real money", the bills, coins and even cheques. Then again... If you don't have your wallet on you, the odds are that you don't have your credit or debit cards.

Promoting and strengthening our Shuls and our Yiddishkeit through supporting our synagogue and community projects keep Hashem's holy presence within us, within our community. Raising money for Hashem's dwelling among us in inspiring. Fundraising for Shuls and community is fulfilling - you feel that you are working towards and contributing to holiness and spiritual. Some become so zealously involved in Shul and community fundraising that they will not take NO for an answer. I remember that, years ago during a Synagogue raffle campaign one of our dedicated ticket salesmen was on the phone in the Synagogue office selling tickets. Suddenly he exploded: "What do you mean you don't want to buy a raffle ticket!" All present in the office burst into laughter as we heard the next part of his rant: How many tickets don't you want to buy?" He then proceeded to sell not one, but two tickets to his customer! On another occasion a gentleman was in the office on a frustrating phone call for a donation for our fundraising bazaar. "You don't want to give this year? Ok, I'm coming over right now..." He returned an hour and a half later with three boxes filled with charitable merchandise. One of my favorite Shul raffle ticket selling anecdotes is about a man who couldn't buy his annual raffle ticket when I approached him. He said - Amiel, I have no time at the moment but I'm going to be in Vegas next week. Call me on my cell number. I called him the following week. He apparently had caller ID and when he answered the phone he didn't extend a personal greeting. Rather, his opening words were: Visa 45009913.... Following which we had a good laugh together.

We learn an inspiring idea from The Ethics of The Fathers (3:8) that relates to giving of ourselves, to being generous with our charity. We learn that we should not withhold ourselves or our possessions from the will of heaven as all that we are and what we have belongs to Hashem. So, the next time you have the privilege to support the Shul or to give Tzedakah and you ask yourself Is this amount OK(?) remember that as Hashem is entrusting us with his possessions during our sojourn through life! The answer is... Yes! Absolutely! This amount is OK!

May we all merit to support our Shul and community in the way that our ancestors gave of themselves to construct the Mishkan in the desert!
Shabbat Shalom,

Rev. Amiel

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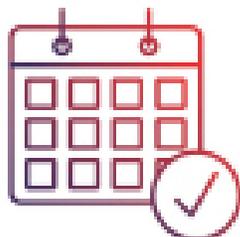


Mardi 1^{er} mars
13 h 30 à 19 h 30

Tuesday, March 1st from 1:30 p.m. to 7:30 p.m.
By appointment only

SUR RENDEZ-VOUS

Congrégation Tifereth Beth David Jérusalem
Lower social Hall
6519, chemin Baily, Côte-Saint-Luc, H4V 1A1



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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
ANNOUNCE THE 2021 GEWURZ YU
SCHOLARSHIP AWARDEES.



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 Raibet"

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."