



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

יא אדר א' התשפ"ב  
שבת פרשת תצא

Shabbat Parshat Tetzaveh  
February 11 - 12, 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 Tetzaveh

Haftara: Yechezkel 43:10 - 43:27

**Face masks must be worn properly - covering nose and mouth - in all areas and spaces in and around the TBDJ building .**

#### Friday, February 11

2:30pm Daf Yomi on Zoom  
4:12pm Plag Hamincha  
4:57pm Candle Lighting  
5:00pm Mincha & Kabbalat Shabbat - Main Sanctuary & Upper Social Hall  
5:05pm Mincha et Kabbalat Chabbat - Minyane Sépharade - Lower Level  
5:16pm Sh'kiah

#### Shabbat, February 12 / 11 Adar Alef

8:00am Shacharit - Upper Social Hall  
8:40am Chumash Shiur with Rabbi Freundlich - Main Sanctuary  
9:00am Shacharit - Main Sanctuary  
9:00am Shaharit - Minyane Sépharade - Lower Level  
9:35am Sof Zman Kriyat Sh'ma  
10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms - featuring fun programs about the Kohanim in the Beit Hamikdash!  
4:13pm Plag Hamincha  
4:50pm Mincha, Seudah Shleesheet and Maariv - Main Sanctuary and Upper Social Hall  
5:05pm Mincha, Seudah Shleesheet et Maariv - Minyane Sépharade - Lower Level  
5:17pm Sh'kiah  
6:02pm Havdala  
6:55pm Musical Havdala on Facebook with Rev. Amiel Bender  
7:00pm Daf Yomi on Zoom

### SCHEDULE FOR NEXT WEEK

**Mincha:** 5:05pm Sunday to Thursday

#### Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

**Candle Lighting** is at 5:07pm

and **Mincha** is at 5:10pm

on Friday, February 18.

For our full schedule, go to [tbdj.org/calendar](http://tbdj.org/calendar).

### COMMUNITY NEWS

Mazel Tov to **Ruth & Edward Sacher** and their families on the wedding of their granddaughter Anael Sacher to Assaf Frankel on Sunday, February 6 in Israel. Proud parents are Tova & Ari Sacher and Sharon & Yechiel Frankel. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

Mazel Tov to **Heather & Sam Shuldiner** on the occasion of the birth of their grandson.

Mazel Tov to **Rabbi Baruch & Rosette Solnica** on the occasion of their grandson Ari Moskowitz receiving smicha from the Tora Vadaas Yeshiva in Brooklyn, NY. Proud parents are Rifkie & Mendy Moskowitz.

#### NOW THERE ARE MORE SPONSORSHIP OPPORTUNITIES!

*If you would like to honour a milestone in someone's life, highlight a lifecycle event or commemorate a beloved relative who has passed away, there are many more sponsorship opportunities at TBDJ now that our building is open again. Besides the Shabbat Bulletin, you can also sponsor Shabbat Kiddush, Seudah Shleesheet or any of the drashot, lectures and shiurim given by Rabbi Yechezkel and Rifki Freundlich throughout the week. For details, please send an email to [brian@tbdj.org](mailto:brian@tbdj.org).*

Join us for Mincha and Maariv all week at 5:05pm. Especially in the challenging winter months, joining us in the afternoon for a *brief escape* 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, FEBRUARY 14  
AT 7:45PM ON ZOOM**

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



### UPCOMING SHIURIM AND PROGRAMS

Sunday, 2/13, 5:30pm .....Kollel Yom Rishon - Special Super Bowl Edition!  
- Upper Social Hall

Monday, 2/14, 10:00am.....Tehilim Shiur with Rifki Freundlich on Zoom

Monday, 2/14, 7:45pm.....Jewish History Lecture with the Rabbi on Zoom

Tuesdays at 12:00pm.....Lunchtime Halacha Shiur - on hiatus

Wednesdays at 12:15pm.....Wednesday Parsha Shiur - on hiatus

Thursday, 2/17, 12:30pm .....Parsha Shiur for Women with Rifki Freundlich - on Zoom

## The Absence of Moshe Rabbeinu's Name in the Parsha

Our Torah portion of Tetzaveh affords us a look at an interesting fact. Moshe Rabeinu's name does not appear in it. Why is this noteworthy? It is because since the Torah's account of his birth, Moshe Rabeinu's name appears in every Torah portion - forty-one portions - beginning with Parashat Shmot until the final portion of the Torah, V'zot Habracha which records his passing. Though his name is not mentioned in person, the first word of our portion alludes to Moshe as he is referred to only with the pronoun "you": ואתה תצוה - *And you shall command...* (Shmot 27:20). Moshe's name is also hinted to in the word שהם (shoham stones - Shmot 28:9) which is comprised of the letters of his name in a different order. Here are a few ideas given by our sages explaining the omission of Moshe's actual name from our Torah portion.

Connecting Parashat Tetzaveh to this time of the year, the Vilna Gaon (1720-1797) writes that the omission is specifically in this Torah portion because the Hebrew calendar date of the 7th of Adar, the day of Moshe's passing, almost always occurs on the week of the reading of this portion. As Moshe was physically removed from the land of the living, his name does not appear in this Torah portion.

The Ba'al Haturim (Jacob ben Asher 1269 - 1343) teaches that Moshe's name is omitted in response to his prayer on behalf of Bnei Yisrael following the sin of חטא העגל, the Golden Calf: *And now if You would but forgive their sin! – but if not, erase me from Your book that You have written* (Exodus 32:33). Although Hashem forgave Bnei Yisrael's sin, Moshe's curse still came to be in part as the Talmud in the tractate of Brachot teaches that the curse of the righteous person is fulfilled even if uttered conditionally. This idea highlights Moshe's unconditional devotion to his beloved flock.

R' Shimon Sofer (1820–1883) views this omission of Moshe's name with a positive twist: It is a reward for Moshe's willingness to confront Hashem out of his loyalty for Bnei Yisrael. This thought refers to Moshe's effectiveness in approaching Hashem on Bnei Yisrael's behalf. In Moshe's mind, failing in his quest for a pardon for his beloved people would be an indication of his failure as a leader and he would therefore not deserve to be mentioned in the Torah.

Rabbi Gedaliah Schorr (November 1910 –1979), offers an alternative explanation which enhances our understanding of Hashem's and Moshe's elevated relationship. He suggests that the omission of Moshe's name is not negative at all, rather the lack of a name implies a higher level of love between Hashem and Moshe. He cites Chazal as saying that the Parsha begins with the Hebrew letter 'vav' – ואתה תצוה – the vav is a letter of connection, which in this context implies that Hashem was saying to Moshe that you and I are together. Rabbi Schorr further states that a name gives someone an identity, separate from Hashem, but that Moshe reached such a high level of self-nullification that there was no separation between him and Hashem.

In a similar vein, the Birkat Avraham (1889-1981) notes that a name indicates something in the physical world, but an angel does not have a true name of identification. He cites as an example the case of the angel that spoke to our patriarch Yaakov following their struggle: *Why do you ask of my name?* (Bereishet 32:30) So too, Moshe attained the elevated level of spirituality that he did not have a name, at least for one portion.

Rebbetzin Esther Jungreis (1936-2016) asks: *But what sort of defense is this plea? How did Moshe hope that by asking that his name be erased from Hashem's book his nation would be saved? She offers the following answer: One's calling, one's mission, is to be found in one's name. Therefore, Moshe reasoned, "If they committed such evil, it must be my fault – I must have failed as their rabbi and teacher. Hence, erase my name." Just as a parent pleads on behalf of a wayward child, "He's really a very good boy. It's all my fault. I wasn't the parent I should have been," so, too, Moshe, with his unflagging love, accepted responsibility for the sin of the nation. Hashem forgave Moshe's people, but Moshe's name was omitted from the parashah.*

The above commentaries - among others which discuss the omission of Moshe's name in Parashat Tetzaveh - point to Moshe's steadfast and unwavering love and devotion to his people. How can one not marvel at his *messirut nefesh* for Bnei Yisrael? When Moshe challenged Hashem on behalf of our ancestors with rather harsh words, he literally put himself on the line and was prepared to sacrifice his own life for his beloved people, thereby exhibiting his inseparable connection with them.

As the greatest prophet who ever lived and the only person to ever merit a face to face connection with the Almighty, Moshe Rabeinu was alone on a spiritual pedestal never attained by a mortal. He was the model leader of our people.

In an essay titled *The Loneliness of Moses*, Holocaust survivor and Nobel Peace Prize laureate Elie Wiesel praises Moshe *as a testament to another essential element of leadership: the willingness to not only proactively take the responsibilities that appeal to one's ambitions, but to accept and rise to the responsibilities that fall on one by unwilling or unwelcome circumstance.* Wiesel continues: *Here is Moses's singularity. A man of the situation, he was always there when needed, and then he gave himself completely to his task...*

The qualities of Moshe Rabeinu's character and the way he lived his life serve as an example for all. In Parashat Beha'alotcha in the book of Bamidbar we read the following verse: *Now the man Moshe was exceedingly humble, more than any person on the face of the earth* (Bamidbar 12:3). Perhaps the omission of Moshe's name is related in some way to his humility? We have all been in situations where we make sacrifices to help those close to us and where others have done so for us. With Hashem's help, we manage to achieve even the unthinkable at times when it comes to helping others and in turn when we need help, Baruch Hashem, good things happen for us as well. When we express our gratitude to those who have helped us we are usually told: *Please, it is my pleasure - I don't need the recognition - don't mention it!* Conversely, when we are faced with those thanking us for helping them we tend to say the same thing. Moshe pleaded for and saved Bnei Yisrael from Hashem's anger, rage and fury. I believe that a person of Moshe's humble stature upon facing a thank you from Bnei Yisrael for beseeching Hashem on their behalf would react in the same way - *Please don't mention it! My name does not need to be mentioned... I am happy that everything turned out to be OK... It is what I am here for...* Hence, Moshe's name is not mentioned in the portion.

Another thought that comes to mind with the omission of Moshe's name connects with Moshe's supreme compassion and empathy for his beloved people. The verse in Psalms 91:15 states the following about Hashem's connection with Bnei Yisrael: *I am with him in distress, I will release him and I will honour him.* As Hashem is eternally with Bnei Yisrael, so was Moshe.

Following the sin of the Golden Calf, Moshe was with his people, interceding for them as they had sunk to the depths of sin. When those close to you are down, it is not a time to rise above them. Maybe, following the grievous sin of the Golden Calf, it was not the time for Moshe to have his name *in lights* and mentioned in the Torah while his people were down. It was a time for him to be with them on their level, to be an example for them to follow, to show them that he was with them in their troubles, in their distress, that it is a human trait to sin and to repent. As the verse suggests, Then, as the verse suggests, Bnei Yisrael will consequently be restored to their grandeur.

Shabbat Shalom,

*Rev. Amiel*



TORAH MITZION  
KTAM MONTREAL



Congregation TBDJ and Kollel Torah MiTzion  
invite you to roll up your sleeves!

התעיתם כל עץ מאכל  
**SPRING  
GARDENING  
EVENT**

Sunday, March 20, 2022  
10:00am



**A Special "Hands-On" Program  
LIVE IN-PERSON AT TBDJ**

*(Zoom option also available)*

Led by the **Backyard Planting Montreal** group  
With special remarks from Rabbi Freundlich & Sarah Gateno

*All proceeds will go towards planting trees in Israel*

REGISTER AT: **TBDJ.ORG/PLANTING**

Learn the basics of planting... compare the different seeds for different plants...  
gain an appreciation for the beauty of dirt... and start your own mini garden!

If you have any questions,  
please email  
yairmeyers@gmail.com  
or robertschwam@gmail.com

\$18 PER KIT - INCLUDES GARDEN POT, SOIL,  
AND 1 SEED TYPE (PEPPERS, TOMATO, PEA,  
BASIL / MINT) - OR ALL FOUR FOR \$65  
WITH PROCEEDS DIRECTED TO  
'ZO ARTZEINU' (ISRAELTREES.ORG)

**SPECIAL BONUS  
FOR ORDERS  
BEFORE MARCH 11**  
**PICKUP  
BY MARCH 13**

# COLLECTE DE SANG

BLOOD DRIVE



HÉMA-QUÉBEC

## HEROES OF THE PANDEMIC REINFORCING THE FRONT LINE

En collaboration avec  
in collaboration with

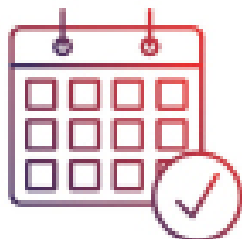


**Mardi 1<sup>er</sup> mars**  
**13 h 30 à 19 h 30**

**Tuesday, March 1<sup>st</sup> 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



**Prenez rendez-vous dès aujourd'hui !**

→ [hema-quebec.qc.ca](https://hema-quebec.qc.ca)

→ 1 800 343-7264

Visit our website or call us to book an appointment.

# 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.

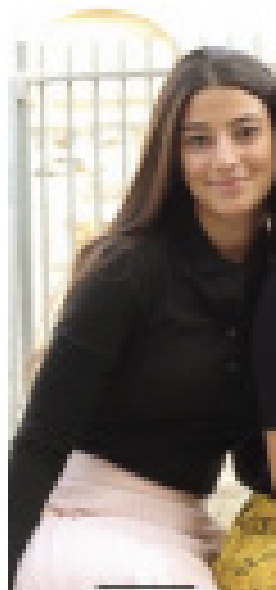
Successful candidates must submit complete, timely applications to the YU Office of Admissions and be able to show financial need, scholastic achievement and community engagement.

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



Yeshiva University

YESHIVA UNIVERSITY IS DELIGHTED TO  
ANNOUNCE THE 2021 GEWURZ YU  
SCHOLARSHIP AWARDEES.



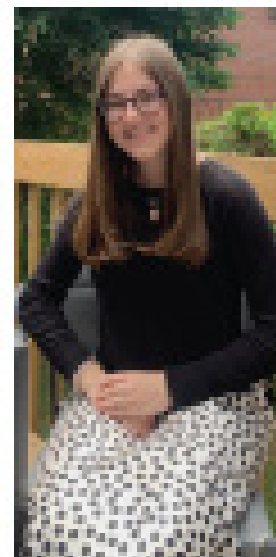
## NAOMI AZOULAY

"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."