



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

יח אדר א התשפ"ב
שבת פרשת כי תשא

Shabbat Parshat Ki Tisa

February 18 - 19, 2022 / 5782

Please print this bulletin before Shabbat.

Chazan Sheini
Rev. Amiel Bender

Rabbi
Yechezkel Freundlich

President
Josh Orzech

6519 Bailly Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

SHABBAT SHALOM • שבת שלום • משנכנס אדר מרבין בשמחה

Shabbat Parshat Ki Tisa

Haftara: Melachim Alef 18:1 - 18:39

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

Friday, February 18

- 3:00pm Daf Yomi on Zoom
- 4:20pm Plag Hamincha
- 5:00pm Minha et Kabbalat Chabbat -
Minyane Sépharade - Lower Hall
- 5:07pm Candle Lighting
- 5:10pm Mincha and Kabbalat Shabbat -
Main Sanctuary and Upper Hall
- 5:26pm Sh'kiah

Shabbat, February 19 / 18 Adar Alef

- 8:00am Shacharit - Upper Hall
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade -
Lower Hall
- 9:30am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for
Kids - Lower Level Classrooms
- 4:21pm Plag Hamincha
- 4:40pm Minha, Seoudah Shleesheet et
Arvit - Minyane Sépharade
- 5:00pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
and Upper Hall
- 5:27pm Sh'kiah
- 6:12pm Havdala
- 7:00pm Daf Yomi on Zoom
- 7:05pm Musical Havdala on Facebook
with Rev. Amiel Bender

SCHEDULE FOR NEXT WEEK

Mincha: 5:15pm Sunday to Thursday

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Candle Lighting is at 5:17pm

and Mincha is at 5:20pm

on Friday, February 25.

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

COMMUNITY NEWS

Mazal Tov to **Arnold Steinman** on his 90th birthday on February 22nd! Ad 120!

Condolences to **Joseph Salem** and his family on the loss of his beloved brother Henry Salem z"l who passed away on Tuesday, February 15 in Brooklyn, NY. Funeral took place on Wednesday, February 16 in Israel. Joseph is sitting shiva with his sister in Geneva, Switzerland.

Refu'a Sh'leima to **Monty Hutman**

מאיר משה בן חיה פריידא

THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Elizabeth & Meir Israel** and family to mark the first yahrzeit for Elizabeth's beloved father Dr. Henry Feingold z"l (Chaim Reuven ben Yitzchak - 18 Adar).

Rabbi Freundlich's *Jewish History Lecture* on Monday, February 14 was sponsored by the **Wald Family** to mark the first yahrzeits for Danny and Ron's beloved parents Hadassa Halay Wald z"l (Hadassa bat Binyamin v'Esther - 6 Adar) and Theodore Wald z"l (Chaim Shlomo ben Naftali Itzhak v'Breindel - 14 Adar).

Rifki Freundlich's *Parsha Shiur for Women* on Thursday, February 17 was sponsored by **Elizabeth & Meir Israel** and family to mark the first yahrzeit for Elizabeth's beloved father Dr. Henry Feingold z"l (Chaim Reuven ben Yitzchak - 18 Adar).

Seudah Shleesheet is sponsored by Avi Whiteman in memory of his beloved father Dr. Gabriel Whiteman z"l (Gavriel ben Shmuel v'Miriam HaLevi - 20 Adar).

Join us for Mincha and Maariv next week at 5:15pm. Especially in the challenging winter months, joining us in the afternoon for a brief escape 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, MARCH 7
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

Monday, 2/21, 10:00am..... Tehilim Shiur with Rifki Freundlich on Zoom

Thursday, 2/24, 12:30pm Parsha Shiur for Women with Rifki Freundlich on Zoom

Tuesday, 03/01, 1:30pm-7:30pm..... TBDJ Blood Drive - see flyer on page 5 of this bulletin

Mondays at 7:45pm..... Jewish History Lecture - resumes on March 7

Tuesdays at 12:00pm..... Lunchtime Halacha Shiur - resumes on March 8

Wednesdays at 12:15pm..... Wednesday Parsha Shiur - resumes on March 9

There is a common misconception that, in the story of the giving of the Ten Commandments, Moshe Rabbeinu had no idea about the sinful worship of the Golden Calf before he came down from Mount Sinai - that it was a shocking surprise to him. The Torah tells us however, that Moshe knew about the sin of the Golden Calf before his descent from Mount Sinai:

Hashem spoke to Moshe: "Go, descend - for your people that you have brought up from the land of Egypt has become corrupt; They have strayed quickly from the way that I have commanded them; They have made themselves a molten calf, prostrated themselves to it and sacrificed to it, and they said 'this is your G-d O Israel which brought you up from the land of Egypt.'" (Shmot 32:7-8) "And now desist from me. Let my anger flare up against them and I shall annihilate them; and I shall make you a great nation." (Shmot 32:10)

Moshe pleaded with Hashem to contain His anger. Hashem's response is found a few verses later: *Hashem reconsidered regarding the evil that He declared He would do to His people.* (Shmot 32:14) However, after his descent from the mountain, it was Moshe's turn to lose his cool as he took in the sights of drunken revelry, blasphemy, adultery and idolatry. Because of what he saw with his own eyes, he threw down the tablets in a fit of anger.

Moshe was angry, but did that justify the destruction of the holy tablets given to him by Hashem? The Talmud (Shabbos 87a) states that Hashem agreed and praised Moshe for doing so: *Raish Lakish says - Yishar Kochacha that you broke the tablets.* Shlomo Chaim Kesselman writes that this is even stranger when we take a look at the last verse of the Torah which concludes with the following words: *And by all the strong hand and awesome power that Moshe performed before the eyes of all Israel.* (Devarim 34:12) Rashi writes: *The power that he performed before the eyes of the people was the smashing of the tablets, and Hashem agreed with him and praised him.* Astonishing! The entire Torah ends with the statement that Moshe's breaking of the tablets, a result of perhaps the gravest sin ever committed, was praiseworthy. Why was Moshe's action praiseworthy?

Kesselman writes that, in truth, the smashing of the tablets was Moshe's greatest display of love for his people and his crowning moment as a leader. Moshe's entire existence was Torah. His life's mission was to receive the Torah from Hashem and to teach it to the Israelites. So intense was Moshe's connection with Torah, it is even called *תורת משה* - the Torah of Moshe. Yet, his love for, and commitment to, his people was so great he was willing to break the tablets and sacrifice the Torah for his people.

What does this mean? Rabbi Shimshon Raphael Hirsch writes that, when Moshe was initially advised by Hashem about the Golden Calf and its deification, he still felt that he could bring the people back from their idolatrous behavior to the path of Torah and he descended from the mountain with this in mind. When Moshe saw the actual calf and the people dancing, he realized that idolatry had already wrought its havoc, thereby giving free reign to evil passions and breaking all the bounds of moral conduct. He then

realized that these people were unworthy of the Torah and that a new people would need to be created who would be capable of following the Torah's commandments. He therefore cast the tablets from his hands and broke them.

It is true that the people had sinned, but Moshe didn't give up on them and he eventually would bring down another Torah for the nation to whom Hashem had extended his forgiveness in his infinite mercy. It would seem that this is why Hashem not only agreed with Moshe's actions, but praised him, for this was the ultimate act of a dedicated leader. A true leader must not only make momentous decisions, but must also be willing to "go back to the drawing board" when he realizes a certain plan of action is not working. This is why the written Torah ends with an allusion to this incident, for this was Moshe's defining moment.

Hashem's words to Moshe hinted at the nature of Moshe's descent from Mount Sinai, from the peak of the mountain of ultimate holiness to the bottom of that mountain where sin and blasphemy were being celebrated. It seems that Hashem was repeating himself by telling Moshe: *go and descend.*

Rabbi Hayyim ben Moshe ibn Attar explains that Hashem first told Moshe that the time had come for him to leave the mountain. He then added that his departure would be in the nature of a "descent" from the lofty spiritual heights he had so recently attained. If Hashem had only said to Moshe: "descend," we would have understood this as nothing out of the ordinary, seeing that he had been on the mountain and that there was no way to go but down. This is what we find in Parshat Yitro when Moshe is instructed by Hashem to go down the mountain. Perhaps Hashem used this method to teach Moshe that his entire spiritual progress had been due to the nature of the people of whom he was in charge. However, now that Bnei Yisrael had sinned, their leader Moshe could no longer attain the level of prophetic insights he had achieved in the past.

It is also possible that what Hashem meant was that inasmuch as the Israelites were Moshe's "helper" and that helper had now become deficient, Moshe could no longer keep himself on the lofty plateau he had reached. This is what is implied by the words *go and descend... for your people... has become corrupt.* It is as if Hashem is telling Moshe: *Do not remain on this level - since you attained it only with the help of your people.*

Nechama Leibovitz writes that perhaps Moshe was reluctant to believe that his beloved people had strayed. She cites Rabbi Yitzchak Arama ...*that seeing is a much more vivid experience than hearing, even though we have no doubt whatsoever of the truth that we have heard.* She writes that Moshe could not imagine the scene of the idolatrous worship until he saw it with his own eyes, even though the source of the information was Hashem. It was only when Moshe actually took in the scene himself that his anger peaked. Moshe heard it from Hashem on the mountain, but he couldn't visualize what he was hearing until he descended from the mountain. Maybe he didn't want to believe what he was hearing.

In our world today, it has been very difficult to grasp and believe the enormity of the horrible pandemic we have faced for the past two years. This week's Torah portion of Parashat Ki Tisa will be forever connected to our pandemic experience, because the week of this Torah reading marks the second anniversary of the initial Covid-19 imposed lockdown of shuls around the world. Ki Tisa was the last Torah portion read in shuls prior to the initial Covid-lockdown in March 2020, and, on the following Shabbos, Jews around the world were locked out of their synagogues.

In TBDJ's daily minyan chapel, there is a board next to the Aron Kodesh which displays the Torah portion of the week, inscribed on wooden plaques. This plaque is changed every Saturday night after Shabbos. The plaque with the portion of Ki Tisa on it has been in place, unchanged, for the past two years. Even when we were allowed back into the building for brief periods, davening in that smaller chapel was prohibited. I therefore chose to leave the Ki Tisa plaque in its place, frozen in contemporary time, and it will be changed when we are allowed back into our daily chapel for services. This plaque serves as a symbol of the pandemic - reminding me of the time that in-shul Shabbos davening around the world came to a halt. Moshe couldn't visualize or believe what his eyes were about to see, and we couldn't visualize - nor did we want to believe - that we would be locked out of our shul for close to two years.

Our Parasha opens with the directive of counting Bnei Yisrael. Each member of Bnei Yisrael donated a required annual gift of a half shekel to cover the cost of all communal temple offerings. The census of Bnei Yisrael was counted through their contributions and not by number. The Torah teaches that we are not permitted to count Jews by number and that they would be counted through the

contribution of items which would then be counted. The Meam Lo'ez commentary (circa 1746) writes about the significance of the half shekel. All of Israel are responsible for one another. Each one of us is considered incomplete, a half a body, but when joined together with a friend, we are considered complete. The idea is that Bnei Yisrael complete each other with their donations and are united.

Covid-19 has wreaked its havoc, catapulting us into a state of disbelief. When the virus first hit us, who could visualize how many people would become sick and die before the scientific and medical communities were finally able to have some control over this worldwide viral enemy? The staggering casualty numbers reminded us that without our loved ones we are incomplete, our world is incomplete. As with Moshe's descent from Har Sinai, we too have experienced a difficult descent from our pre-pandemic *mountains*. And as Moshe went back up the mountain to get the second set of tablets, we too are poised to reascend our mountains in the coming weeks and months.

Our shul is now open again. In a little over three weeks time, on the eve of Purim, we will merit to fulfill the directive of the half shekel. It has been a difficult, challenging and somber pandemic experience, a period where many half shekels around our world became incomplete. B'ezrat Hashem, as the world seems to be returning some state of *normalcy*, we will take our half shekels and complete each other, the people around us and the world around us for a real Tikun Olam in our times.

Shabbat Shalom,

Rev. Amiel





TORAH תורה
מציון MITZION
KTM MONTREAL



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

וְנִטְעָתֶם כָּל עֵץ מֵאֲכָל
**SPRING
GARDENING
EVENT**

Sunday, March 20, 2022
10:00am



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

(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: **TBJD.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 robertschwar@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^{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



Prenez rendez-vous dès aujourd'hui !

→ hema-quebec.qc.ca

→ 1 800 343-7264

Visit our website or call us to book an appointment.