



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

כז אייר התשפ"ב
שבת פרשת בחוקותי

Shabbat Parshat B'chukotai
May 27 - 28, 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

Yom Yerushalayim is on Sunday, May 29

Rosh Chodesh Sivan is on Tuesday, May 31 / Molad is on Monday, May 30 at 6:04pm and 2 chalakim

Shabbat Parshat B'chukotai
Haftara: Yirmiyahu 16:19 - 17:14

Friday, May 27

- 4:30pm Daf Yomi on Zoom
- 6:30pm Minha et Kabbalat Chabbat -
Minyane Sépharade - Chapel
- 6:45pm Mincha and Kabbalat Shabbat -
Main Sanctuary
Drasha by Rabbi Claman
- 6:55pm Plag Hamincha
- 8:13pm Candle Lighting
- 8:31pm Sh'kiah

Shabbat, May 28 / 27 Iyar

- 8:00am Shacharit - Hashkama Minyan
- 8:40am **Parsha Shiur with Rabbi Claman - Main Sanctuary**
- 9:00am **Sermon by Rabbi Claman - Hashkama Minyan**
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shacharit - Minyane Sépharade - Chapel
- 9:02am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 10:45am **Sermon by Rabbi Claman - after the repetition of the Musaf Amida in the Main Sanctuary**
- 6:00pm **Daf Yomi with Rabbi Claman - Main Sanctuary**
- 6:30pm **Shiur for Women with Rebbetzin Penina Claman**
- 6:56pm Plag Hamincha
- 7:15pm **Halacha Shiur with Rabbi Claman - Main Sanctuary**
- 7:50pm Minha et Seoudah Shleesheet - Minyane Sépharade
- 8:05pm Mincha, Seudah Shleesheet and Maariv - Main Sanctuary
Drasha at Seudah Shleesheet by Rabbi Claman
- 8:32pm Sh'kiah
- 9:27pm Havdala
- 10:00pm Daf Yomi on Zoom

Sunday, May 29 - Yom Yerushalayim

- 8am & 9am Shacharit - Main Sanctuary
- 9:45am **Yom Yerushalayim Lecture by Rabbi Claman - light refreshments served**
- 8:15pm Mincha / Maariv - Main Sanctuary

Tifereth Beth David Jerusalem welcomes
Rabbi Zolly and Rebbetzin Penina Claman

For full schedule of sermons, drashot and programs, see the list to the left. The community is invited to enjoy Kiddush in honour of the Clamans in the Upper Social Hall after Shabbat morning davening.



COMMUNITY NEWS

Mazal Tov to **Elizabeth Jacob-Goldman & David Gans** and their families on their upcoming wedding on Sunday, May 29. Proud parents are **Suzanne & Mark Gans** and Therese & David Goldman. Sharing in their simcha are David's grandmother Marcia Gans and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Barbara & David Zukor** and their family on the birth of grandson Jonah Koby Zukor on Monday, May 9. Proud parents are Tara & Hillel Zukor. Sharing in their simcha are Jonah's big brother Jake, his maternal grandparents Lois & Archie Etcovitch, great grandmothers Edith Zukor and Edith Glickman and many delighted aunts, uncles and cousins. Jonah is the great great grandson of the late Nathan Dermer z"l.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet is sponsored by **Bonnie & Alex Spira** and family in memory of Bonnie's beloved mother Esther Rudner z"l (Esther bat Menashe - 12 Iyar) and in memory of Alex's beloved mother Lilly Spira z"l (Yehudit bat David HaLevi - 25 Iyar).

This Shabbat Bulletin is sponsored by **Linda Levitt Saks, Mirielle & Jason Bowen, D'vorah & David Miller, and Alana & Joshua Saks** and their families to mark the fifth yahrzeit for their beloved husband, father, father-in-law and zaida Jay Saks z"l (Yosef ben Ze'ev v'Leah - 28 Iyar).

SCHEDULE FOR NEXT WEEK

Mincha/Maariv: 8:15pm Sunday to Thursday

Shacharit

Sunday: 8:00am & 9:00am / Monday and Thursday: 6:50am & 8:00am
Tuesday: 6:45am & 8:00am / Wednesday and Friday: 7:00am & 8:00am

On Friday, July 3

Candle Lighting is at 8:19pm / Mincha is at 6:45pm / M. Sépharade is at 6:30pm

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

Walking with Hashem - Step by Step

Our Torah portion begins with a conditional statement:

ואם בחקתי תלכו - If you will follow my decrees (Vayikra 26:3)

The Torah then goes on to present a list of blessings for positive behaviour and a longer and severe list of curses should Bnei Yisrael not follow in the ways of Hashem. It is interesting that the introductory verse uses the word תלכו, which in its context means *to follow*. This word comes from the root Hebrew letters לך ה which refers to *walking*.

It is significant that Torah observance is somehow connected to the idea of walking. Early on in the first book of the Torah, in *Sefer Breisheet*, we read of three righteous individuals whose relationship with Hashem was characterized by the idea of walking. We read that *Chanoch walked with Hashem* (5:24), that *Noach walked with Hashem* (6:9) and that Hashem instructed Avraham: *Walk before me and be perfect* (Breisheet 17:1).

Hashem plucked Chanoch up from amidst the corrupt world of his generation at the tender age of 365 - several hundred years younger than the normal life span then - so that he would not go astray. Noach lived in a corrupt world. To walk with Hashem in Noah's world while being surrounded by evil was a challenge. One can imagine the scorn of the generation that witnessed Noach building the ark as Hashem prepared to destroy the world. Avraham, the first Jew in the world, introduced the idea of monotheism while living in a world of idolatry. It wasn't easy, I am sure.

To walk with Hashem. To walk before Hashem. To walk following the decrees of Hashem. There is significance to the idea of walking when we are creating a solid relationship with Hashem. Walking is composed of steps. The classic definition of walking is to move at a regular pace by lifting and setting down each foot in turn, never having both feet off the ground at once. One step follows another one, bringing you closer to your goal. It is a process.

Following Hashem's rules means *to walk* - to move forward in faith and in belief and in observance. When we walk, we are not only advancing towards our goals, but we are also leaving things behind us. This is the way Hashem wants things to be. We should leave the wrong behind us as we follow the Torah of truth which leads us to the right things in our lives. This is what Chanoch, Noach and Avraham did - moving forward to their world of their choice while leaving the other world behind them.

We move forward, one step at a time. It is a building process, and, at times, a challenging process, which takes time as we progress step by step. Many of us are impatient. We want to actualize our goals quickly. All too often the process seems to be too slow. Things take too much time and we tire of the long process because it is the psychology of a person to get things done quickly, and not to be burdened.

In this case, I am guilty as charged. I like to multitask and move quickly. I know where all the items in IGA are so I can run in and out of there in record time. I find the shortest cashier lines in the stores, my driving routes in the city to avoid traffic could serve as a clinic for beginning taxi drivers and in general I do not stand in any line anywhere if I can help it. In short, I do not have the patience necessary for a slower, and arguably, a more qualitative walk through life.

The funny thing is, that the idea for this Dvar Torah came to me this past Monday evening as I was experiencing a scenario contrary to what I described above. I was sitting in traffic at the Lacolle border for almost two and a half hours in a frustrating lineup of cars, returning to Canada from a quick two-day run to New York. It was the first real Victoria Day weekend following the two-year pandemic and many Quebecers seized the opportunity to go across the border. To my dismay, they all chose to come back into Canada when I did. At one point we were informed by a car counting passerby that we were car #78 in the long line. Here I was, Mr. Action, a captive in my unmoving car.

And so it was at this time on Monday evening, that I had a lot of time to think about what I was going to write about in this Shabbos bulletin and, while I was sitting on *shpilkes*, the topic of *Walking With Hashem - Step By Step* came to me.

With all my running around with my daily pursuits, multitasking and more, I don't rush with my Torah learning. The process of learning and observing our Torah is a slower process. It is a building process that progresses one step at a time. You cannot rush qualitative Torah learning. Good Torah learning needs to happen over time. Every step in our Torah learning serves as a foundation brick for the next step of our learning as we live by the Torah, moving on and expanding our Torah knowledge.

The truth is that patience is a virtue in order to go step-by-step. Maybe that is why the conditional word *ואם* - *if*, is written at the beginning the verse: *If the children of Israel will follow Hashem's laws*. It is as if Hashem is saying to us: *Is my Torah and the way of living a Jewish life important enough to you that you will take the time to slowly process your growth without being impatient, without giving up when there are road bumps along the way? Do you have the patience to take this process in a slow manner and to understand that you will grow with every step that you take?* If there is something that you really want - you will make the effort to advance toward it in a proper way. The beauty is that perseverance in *walking with Hashem* comes with the rewards that are mentioned in the portion.

The right steps bring us closer to Hashem, to holiness in our lives. Interestingly enough, Hashem's first words to Avraham, the first Jew in the world, were: *לך לך* - *Go for yourself* (Breisheet 12:1) - move forward to the place that I will show you. Avraham went to the holy land of Israel and every step brought him closer to that place to which Hashem wanted him to go. It took time. We learn that Avraham discovered Hashem at the age of forty-eight. He went to Eretz Yisrael at the age of seventy-five and he had his bris at the age of ninety-nine. It was a step-by-step process that wasn't hurried. It was instead a progression blessed with the realization that Hashem - not the idols - was the King of kings, the Ruler of the world.

We are currently counting the forty-nine days of the Omer, which connect the festival of Pesach with Shavuot. When our forefathers were redeemed from Egypt, they were submerged in the forty-ninth level of impurity. Had they gone but one level lower they would not have been worthy of redemption. They slowly moved up in holiness, one day at a time, one level at a time, step-by-step, towards the giving of the Torah on Har Sinai.

We learn in *Pirkei Avot* that the Torah is not something that you can just grab onto and observe and live by. Rather it is something that you must delve into. Ben Bag Bag said: *הפך בה והפך בה דכלא בה* - *Turn the Torah over and over, for everything is in it. Look into it, grow old and worn over it, and never move away from it, for you will find no better portion than it* (Avot 5:26). As the Mishnah suggests, our Torah is a bottomless treasure chest of new ideas and perspectives. Learning Torah-related ideas and perspectives is a step-by-step building process.

A few days ago, I told Cheryl what I was writing about in this week's bulletin and when the idea occurred to me, I mentioned the above mishnah from *Pirkei Avot*. Cheryl reflected on another mishnah from *Pirkei Avot* that could be linked to our border experience. Remembering the number of cars that had gathered behind us, she offered the following words to me - taking the words quite out of context: *Know from whence you came...* (Avot 3:1). *"Forget about the cars that were front of you"* she told me. *"Look how many were behind us, where we came from..."*

Shabbat Shalom,

Reu. Amiel



SHAVUOT LEARNING SERIES

ADAM AND EVE, TWO MYSTERIOUS TREES AND A DECEPTIVE TALKING SNAKE

**It's possibly the world's most famous Biblical Story,
but this is no children's tale.**

Why would G-d create a tree and then command Man not to eat from it?

Was Man really destined to live forever?

And what in the world did the snake really want anyways?



Join **Rabbi Freundlich** for a
Three Day Shavuot
textual journey

into this essential, yet
perplexing, episode to
discover the Origins of our
Desire and why Torah is the
Tree (and Spice) of Life.

Additionally, please join
Rebbetzin Rifki Freundlich
for a special shiur on the topic
on the 2nd day of Shavuot,
Monday, June 6, at 5:30pm.

SHABBAT AFTERNOON

Session 1 - 7:30pm, prior to Mincha

The Creation of Man, the Garden of Eden and its Mysterious Two Trees

Session 2 - Following Mincha

The Creation of Chava: It is not good for Man to be alone

TIKKUN LEIL SHAVUOT, MOTZEI SHABBAT

Session 3 - 11:45pm

The Naked Snake in all of its Deception

SHAVUOT DAY 1 - SUNDAY, JUNE 5

Session 4 - 7:45pm, prior to Mincha

Adam Eats and is Afraid of his Nakedness

Session 5 - Following Mincha

OK, Everyone out of the Pool!

SHAVUOT DAY 2 - MONDAY, JUNE 6

Session 6 - 7:45pm Prior to Mincha

Expulsion and Eternal Consequences



MONDAY | JUNE 6 | 12 PM

1950's Dairy Lunch • 2nd day of Shavuot • Following services

🎵 Ice Cream • Soda Floats • Delicious Food 🎵

✦
✦
**Limited
Seating
Available**

\$36 ages 16+ | \$18 ages 4-15 | 3 & under are free

We regretfully must limit this year's event to **members only.**

Registration is first come, first served. Assigned seating.

REGISTRATION BEGINS MONDAY, MAY 23 AT NOON!

WWW.TBDJ.ORG/BRDINER5782



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as we say thank you & l'hitraot to

The Freundlich Family

Join us for a special Shabbat in honour of our beloved
Rabbi and Yoetzet Halacha, Yechezkel & Rifki,
and their beautiful family!

June 17 & 18, 2022

Shabbat Parashat Beha'alotcha

More details to follow

