



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

ג' תמוז התשפ"ב
שבת פרשת קרח

Shabbat Parshat Korach

July 1 - 2, 2022 / 5782

Please print this bulletin before Shabbat.

Rabbi
Yechezkel FreundlichChazan Sheini
Rev. Amiel BenderPresident
Josh OrzechExecutive Director
Stephanie Nagus

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

SHABBAT SHALOM • שבת שלום

Canada Day is on Friday, July 1

Shabbat Parshat Korach

Haftara: Shmuel Alef 11:14 - 12:22

Friday, July 1

- 6:30pm Minha et Kabbalat Chabbat -
Minyane Sépharade - Chapel
- 6:50pm Mincha and Kabbalat Shabbat -
Main Sanctuary
- 7:09pm Plag Hamincha
- 8:28pm Candle Lighting
- 8:47pm Sh'kiah

Shabbat, July 2 / 3 Tamuz

- 8:00am Shacharit - Hashkama Minyan
- 8:40am Chumash Shiur with Rabbi
Freundlich - Main Sanctuary
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shacharit - Minyane Sépharade -
Chapel
- 9:04am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for
Kids - Lower Level Classrooms
- 7:09pm Plag Hamincha
- 7:35pm Pirkei Avot Shiur
with Rabbi Freundlich
- 8:05pm Minha et Seoudah Shleesheet -
Minyane Sépharade
- 8:20pm Mincha, Seudah Shleesheet
and Maariv - Main Sanctuary
- 8:47pm Sh'kiah
- 9:44pm Havdala
- 10:40pm Musical Havdala on Facebook
with Rev. Amiel & Cheryl Bender

SCHEDULE FOR NEXT WEEK

Mincha/Maariv: 8:30pm Sunday to Thursday

Shacharit

Sunday: 8:00am & 9:00am

Monday and Thursday: 6:50am & 8:00am

Tuesday, Wednesday and Friday: 7:00am & 8:00am

On Friday, July 8

Candle Lighting is at 8:26pm

Mincha is at 6:50pm / M. Sépharade is at 6:30pm

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

COMMUNITY NEWS

Mazal Tov to **Frances & Shimshon Hamerman** and their family on the wedding of their daughter Aviva Hamerman to Mark Steiman on Sunday, June 26, officiated by Rabbi Freundlich. Sharing in their simcha are Mark's parents Louise & Harry Steiman, Aviva's grandmother Bella Fox and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Nathaly & Jacques Hazot** and their family on the wedding of their son Timothé Salomon Hazot to Sarah Rahel Ruah on Thursday, June 30. Sharing in their simcha are Sarah's parents Miriam & Robert Ruah and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Esther & Monty Hutman** and their family on the birth of great grandson Yeshaya Avraham Dworkin on Tuesday, June 21 in Yerushalayim. Proud parents are Aviva & Danny Dworkin. Sharing in their simcha are Yeshaya's older siblings Emunah and Simcha and Yehuda, his grandparents Annie & Barry Goodman of New York and Cantor Sid & Yael Dworkin of Israel and many delighted aunts, uncles and cousins.

Mazal Tov to **Rabbi Baruch & Rosette Solnica** and their family on the engagement of their grandson Rabbi Ari Moskowitz to Michal Margolis of Brooklyn, New York. Proud parents are Rabbi Mendy & Rifkie Moskowitz and Shaindel & Meir Margolis. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Marla & Peter Veres, Carolyn & Arnold Steinman** and **Huguette Veres** and their families on the birth of grandson and great grandson David Spira on Thursday, June 23 in New York City. Proud parents are Racheli & Shimmy Spira. Sharing in their simcha are big brothers Noah and Sam, Shimmy's parents Lorraine & Steve Spira, great grandmothers Judith Spira and Erna Weinberg and many delighted aunts, uncles and cousins.

Mazal Tov to **Monty Hutman** on his special birthday on Shabbat, July 2! Biz 120!

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush in the Minyane Sépharade is sponsored by **Nathaly & Jacques Hazot** in honour of the wedding of their son Timothé to Sarah Rahel Ruah.

This Shabbat Bulletin is sponsored by **Shirley & Marvin Small** in memory of their beloved son Tzvi Small z"l (Tzvi ben Moshe Reuven v'Sara - 4 Tammuz).

Come and hear Rabbi Freundlich speak about his upcoming donation.
Tuesday, July 5th at 7:00pm at Chabad Cote St. Luc -
for details, see page 2 of this bulletin.

You CAN HELP SAVE PEOPLE
IN OUR COMMUNITY

In one night, we will rally together to find living kidney donors
to save the lives of **5** members of our community.

TUESDAY, JULY 5TH AT 7:00 PM

CHABAD COTE ST LUC, 6501 KILDARE ROAD

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TUESDAY, JULY 5TH AT 7:00 PM

CHABAD COTE ST LUC, 6501 KILDARE ROAD



7:00-8:00 pm Donor registration,
cheek swabs and refreshments

8:00-8:45 pm Hear from the founder
of Renewal Canada and Rabbi Freundlich
who is donating his kidney in a few days!

8:45-9:30 pm
Mingle, ask questions and get swabbed



Rabbi Yechezkel Freundlich
Rabbi of TBDJ



Shlomo Anhang
Founder of Renewal Canada

MEN & WOMEN WELCOME • SEPARATE SEATING • STRICTLY KOSHER REFRESHMENTS

 **Renewal**
CANADA
FACILITATING KIDNEY DONATION

FOUNDED IN 2009, Renewal of Life Canada is a not-for-profit Jewish organization that assists people with chronic kidney disease to find a living kidney donor, and that assists potential living kidney donors with all aspects of being a kidney donor including medical testing, surgery, and recovery.



@renewalnews

416-628-7633

YJaffit@renewal.org

www.RenewalCanada.org

It Takes a Shtetl: Davening With a Minyan

We need a minyan! From time immemorial there have been stories about the shamas in the shtetl standing outside the synagogue waiting for “number ten” for the minyan to walk by the shul. The shamas would call out or run to the gentleman and usher him inside to join the others waiting to form a minyan.

How did our sages designate the number ten as the magic minyan number? We learn this from three Torah verses used in unique methods of Talmudic learning.

In last week’s Torah portion, Shlach, we read that Moshe Rabeinu sent twelve spies to scout the land of Canaan. Ten of them returned and issued a report concluding that it was not a conquerable land. Hashem was disappointed with their lack of faith in His abilities. Hashem asked Moshe and Aaron: *How long for this evil assembly - עדה - that provokes complaints against me?* (Bamidbar 14:27) From this verse our sages learned that an assembly - an עדה - is comprised of ten men because the evil assembly were the ten spies who spoke badly of the land of Canaan.

Our sages utilized a method of biblical exegesis known as *Gezeirah Shavah*, wherein two verses with identical terminology are compared to each other, where similar words in different contexts clarify each other. In Vayikra 22:32 Hashem says: *I shall be sanctified amidst - בתוך - the children of Israel.* This verse in Vayikra is matched up to another verse which is found in this week’s Torah portion, Korach. Hashem tells Moshe to separate from Korach’s assembly: *Remove yourselves from amidst - בתוך - this assembly...* (Bamidbar 16:21) The *Gezeirah Shavah* teaches us that an assembly must be present when Hashem is being sanctified. We need a minyan to sanctify Hashem on a higher level in our prayers. Such sanctification in our prayers is the recitation of *Kaddish*, *Kedushah* and *Barchu*, or the public reading of the Torah.

Rabbi Chanan Morrison cites two questions from Rav Kook zt’l. The first question reflects on the nature of prayer: Prayer is a private matter between the soul and its Maker. Why should we need a minyan of ten participants to pray the complete service? Rabbi Morrison writes that Rav Kook’s answer focuses on perfecting the community:

Holiness is based on our natural aspirations for spiritual growth and perfection. However, the desire to perfect ourselves - even spiritually - is not true holiness. Our goal should not be the fulfillment of our own personal needs, but rather to honor and sanctify our Maker. Genuine holiness is an altruistic striving for good for its own sake, not out of self-interest. The core of an elevated service of God is when we fulfill His will by helping and uplifting society.

Therefore, the kedushah (sanctification) prayer may not be said in private. Without a community to benefit and elevate, the individual cannot truly attain higher levels of holiness. This special connection between the individual and society is signified by the number ten. Ten is the first number that is also a group, a collection of units forming a new unit. Therefore, the minimum number of members for a quorum is ten.

The second question posed is quite logical: Why is the requirement for a minyan derived precisely from two classic examples of rebellion and infamy - the spies and Korach? He brings the Rav’s answer:

That it is precisely the punishment of the wicked that sheds light on the reward of the righteous. If the only result of evil was that the wicked corrupt themselves, it would be unnecessary for the law to be so severe with one who is only hurting himself. However, it is part of human nature that we influence others and are influenced by our surroundings. Evil people have a negative influence on the entire community, and it is for this reason that they are punished so severely.

Understanding why the wicked are punished clarifies why the righteous are rewarded. Just as the former are punished principally due to their negative influence on the community, so too, the reward of the righteous is due primarily to their positive influence. Now it becomes clear that true holiness is in the context of the organic whole. And the kedushah prayer sanctifying G-d’s Name may only be recited in a minyan, with a representative community of ten members.

Halachah teaches us about the importance of a minyan. *Shulchan Aruch* (O.C. 90:9) writes that a person should make a serious effort to daven with a minyan and one is only exempt to do so in extenuating circumstances. The *Mishnah Brurah* (90:28) emphasizes the importance of davening with a minyan and that the most important part of davening with a minyan is *Shmoneh Esrei*.

Rabbi Ari Z. Zivotofsky writes about the advantages of davening in shul with a minyan: creating community, davening slower and with more *kavanah* (intensity, concentration), responding to *Kaddish* and *Kedushah* and hearing the Torah reading.

.....continued

Rabbi Zivotofsky's reflection on the creation of community through davening is significant. People come together through davening. Imagine ten men coming together in holiness, men who outside the minyan may have absolutely nothing to say to each other. As individuals they stand apart, but the concept of the minyan brings them together.

R' Shmuel Kogan writes about the power of each individual Jew:

There can be a group of nine of the greatest Jews, men who complete all of the commandments and understand the depths of the Torah's secrets, yet they do not have the ability to complete a minyan on their own. However, add to the group the simplest Jew, someone who perhaps cannot properly read his prayer, nor does he really understand what he is saying, yet when he walks into the room he has now transformed the entire group and made them complete - a minyan. It is because of him that they are now able to recite those parts of the prayer that can be read only with a minyan.

An extension of these words teaches us that as far as making a minyan is concerned, all Jews are equal. Considering this idea we learn about the power of each individual Jew.

I remember our first pandemic Zoom prayer gathering. Halachically it wasn't - and couldn't be - a minyan, because getting together from different Zoom locations did not constitute a minyan. We assembled for Mincha-Maariv and Rabbi Freundlich gave a Dvar Torah between prayers. Months later, during another Quebec lockdown, we were able to join and participate - albeit in a limited capacity - with minyanim on Zoom that were taking place in shuls in cities across the USA.

Part of the thrill of davening in shul is seeing the regular worshippers. We show up day after day and we develop a sense of camaraderie and comfort in offering our prayers together.

I often compare seeing the same faces at morning prayers to the good ol' days at sleep-away camp, where we saw our friends every morning. We share jokes and speculate about politics and sports. We talk Torah and together we daven. Yes... we daven. People talk less to each other during weekday prayers. The smaller crowd may have something to do with that. If a few days go by and a regular does not show up for any reason, we make it our business to call to ask about his welfare. I remember calling one of our regular daveners who had been absent for a week, and he explained that he was on vacation in Bermuda!

The morning minyan offers us interesting conversations and more. Monday morning conversations during the National Football League season are always an informative and analytical sports experience. Rabbi Freundlich and his family are Atlanta Falcons fans, and, shortly after he joined our congregation in 2016, they were enthusiastically cheering for their Falcons in their Super Bowl appearance. Therefore, most of us at the morning minyan - or maybe all of us - were all rooting for the Falcons as well. At halftime, the score was 24-3 for the Falcons and I called the Rabbi to offer semi-congratulations. I commented that it must be crazy at their home. The Rabbi confirmed that there was considerable excitement in the air.

And then... the game featured the largest comeback in Super Bowl history, with the New England Patriots overcoming a 28-3 third quarter deficit to emerge victorious in overtime. The next morning, anticipating the arrival of a disappointed Falcons' fan, a group of us were wondering aloud as we prepared ourselves for Rabbi Freundlich's entrance: What do we say? Do we talk about the game? Following services the Rabbi alluded to the game in his usual congenial way. I don't remember what he said, but I do remember that we all enjoyed a pleasant laugh together.

In the first few weeks of our Zoom minyanim at the start of the pandemic, I remember logging in and seeing regulars from our minyanim that I hadn't seen in quite a few weeks. It was exciting to get together - even as we were alone - praying from various and random locations in our homes. Prayer alone is important and certainly effective. Praying together in a minyan though is rewarding in many ways beyond the prayer experience and I honestly believe that the pleasantness of davening together, and the positive atmosphere that is shared, supports and elevates our prayer experience.

I also like to believe that Hashem wants us to join as a minyan to promote peace and cohesiveness among us, His holy nation. A nation is strong when its members have a good relationship with each other. Communal prayer supports this relationship.

With all this in mind, I look forward to seeing even more regulars at our daily minyanim in the coming months and in the new year!

Shabbat Shalom,

Rev. Amiel