



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

יז תמוז התשפ"ב
שבת פרשת בלק

Shabbat Parshat Balak
July 15 - 16, 2022 / 5782

Please print this bulletin before Shabbat.

Rabbi
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SHABBAT SHALOM • שבת שלום

Tzom Shiva Asar B'Tamuz is on Sunday, July 17 / fast begins at 3:35am, ends at 9:15pm

see page three for "The Laws of the Three Weeks" by Rabbi Freundlich

Shabbat Parshat Balak

Haftara: Micah 5:6 - 6:8

Friday, July 15

- 6:45pm Mincha and Kabbalat Shabbat - Main Sanctuary
- 7:00pm Minha et Kabbalat Chabbat - Minyane Sépharade - Chapel
- 7:05pm Plag Hamincha
- 8:22pm Candle Lighting
- 8:40pm Sh'kiah

Shabbat, July 16 / 17 Tamuz

- 8:00am Shacharit - Hashkama Minyan
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade - Chapel
- 9:11am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 7:04pm Plag Hamincha
- 7:55pm Minha et Seoudah Shleesheet - Minyane Sépharade
- 8:10pm Mincha, Seudah Shleesheet and Maariv - Main Sanctuary
- 8:40pm Sh'kiah
- 9:35pm Havdala

"Musical Havdala on Facebook" is currently on hiatus until after Tisha B'Av.

SCHEDULE FOR NEXT WEEK

Mincha/Maariv:

- 8:05pm on Sunday - Tzom Shiva Asar B'Tamuz
- 8:20pm Monday to Thursday

Shacharit

- Sunday: 8:00am
- Monday and Thursday: 6:50am
- Tuesday, Wednesday and Friday: 7:00am

On Friday, July 22

- Candle Lighting is at 8:16pm
- Mincha is at 6:45pm
- M. Sépharade Minha is at 7:00pm

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

COMMUNITY NEWS

Mazal Tov to **Karine & Yoram Abenhaim** and **Emma & Gabriel Cohen** and their families on the birth of their son and grandson Ezra Elisha Abenhaim on Tuesday, July 5. Sharing in their simcha are Ezra's siblings Lielle, Levi and Nava and many delighted aunts, uncles and cousins.

Mazal Tov to **Maxine & Stephen Jacobson** on the engagement of their granddaughter Meytal Batia Chernoff to Joey Portnoe. Proud parents are Edith & Allen Chernoff of Chicago and Rebecca & Robert Portnoe of Minneapolis. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet is sponsored by **Haviva & Brian Smith** in memory of Haviva's beloved mother Rachel Goldhaar z"l (Rochel bat Yisroel Moshe v'Chava - 16 Tamuz).

This Shabbat Bulletin is sponsored by **Marcelle & Isaac Alt** in memory of Isaac's beloved father Moshe Alt z"l (Moshe ben Yitzchak v'Reizl - 19 Tamuz).

Update on Rabbi Freundlich

We are very grateful and excited to announce that Rabbi Freundlich has returned home to Montreal in good health!

He is very much looking forward to sharing many details of this life-altering experience with the community next Shabbos, July 23, in a special presentation immediately following davening and prior to Kiddush.

This Shabbos, doctor's orders are a combination of rest on the one hand, and walking and moving on the other. While Rabbi Freundlich will not be in shul, he will spend significant time outside his home walking in the yard or sitting in the back. If you see him outside, he would cherish a short visit to say *Gut Shabbos!*

If he is not outside, please allow him to rest.

The Congregational Kiddush and Cholent

The Shabbat service is almost over and the last sounds of *Adon Olam* are getting lost in a crowd that is conversing and facing the back door as they are get ready to bolt to the congregational kiddush. Everyone is anxious to get to the buffet and sample the cholent and other tasty offerings prepared for this important weekly social gathering.

Why do we have kiddush in the synagogue to begin with? The practice is to make Kiddush on Friday evenings and Shabbos mornings in shul. This practice likely dates back to 500 BCE. In third-century Babylonia, communities began reciting kiddush in the synagogue so that travelers, who before the advent of hotels spent their entire Sabbath there, had an opportunity to hear the blessing. The Talmud in Pesachim 101a explains: *Why must he - the chazan - recite kiddush in the synagogue? In order to acquit travelers of their obligation to hear kiddush for they eat, drink, and sleep in the synagogue.* The synagogue is the perfect place for the people to hear kiddush.

The Talmudic rabbis also instituted a kiddush to be recited Shabbos morning. Though it is said at home במקום סעודה - at the Shabbos lunch, it has become practice to be recited in the synagogue sanctuary immediately following services or at the actual kiddush before the congregation partakes of the food. As it is certainly wishful thinking that the congregation would actually hear the recitation of the kiddush in the kiddush room amidst all the noise of social activity, our practice at TBDJ is to recite kiddush in shul after *Adon Olam* at the conclusion of services so that everyone will hear kiddush recited.

What is the origin of the Shabbos morning kiddush following services? I tried to find an answer and I went to one of my favourite Jewish information sites: *Mi Yodea*. From that website a contributor recommended that I contact Jenna Weissman Joselit who is a professor of Judaic Studies who specializes in the history and culture of American Jewry. I also contacted our very own resident TBDJ member Judaic scholar Dr. Maxine Jacobson who is a published author on a wide variety of Judaic research.

Professor Joselit replied to my inquiry as follows: *A splendid question! I, too, have often wondered about the origins of the kiddush, but have not researched the phenomenon except briefly in connection with my work on the synagogue sisterhood. I believe that a piece about kiddush fare, especially the popularity of egg kichel (aka 'bow ties') and chickpeas or "arbes," appeared in "Tablet" a few years ago. Perhaps it'll be helpful.*

Dr. Jacobson also answered promptly: *Kiddush in shul, I believe began in North America with the building of the big shuls. The philosophy in building big shuls was to make the synagogue the central address of Jewish life. The synagogue could have a gym, a school, an auditorium, even a pool. It was felt that "once they come to play, they will stay to pray". The Jewish Center Synagogue and the West Side Institutional shuls in New York, were called the "shul with the school and the pool". Certainly in the Shtetl you did not have a kiddush as we understand it. After a bar mitzva you might have a piece of sponge cake and a glass of shnapps. Socializing and comradery in a Jewish setting, are felt to create a Jewish chevra, hearing kiddush is a requirement, the group is experiencing and enjoying Shabbat together, breaking bread together is bonding - all good reasons to have a kiddush...*

Apparently shul kiddushin were in existence in the 1900s. Leah Koenig wrote in an article about *The Classic Kiddush Trio* in *Tablet* magazine in 2012: *But a century ago, a kiddush in one traditional Ashkenazi synagogue more or less resembled any other, centering around three unchangeable foods: pickled herring, kichel (an egg cookie), and schnapps or whiskey. This humble and decidedly odd trifecta was, for years, synonymous with kiddush, the breakfast and social hour that follows Saturday-morning services. But while eating herring and crumbly, puffed cookies at kiddush might seem like a tradition older than Moses himself, it's a surprisingly recent creation. "It's actually an American invention," said Gil Marks, author of The Encyclopedia of Jewish Food. It turns out, the kiddush my grandparents' generation enjoyed eating (and tucking into their purses- "for later") was a specific product of its time and place-an edible bridge between old world and*

new. And like many things from that generation that have since fallen out of style, the old-fashioned kiddush has recently begun to enjoy a modest resurgence.

Koenig writes that in early 20th-century America, community leaders began to understand the importance of the synagogue as a place for congregants to rest and form relationships—especially for hardworking immigrants in a new and unfamiliar country. Gil Marks, author of *The Encyclopedia of Jewish Food* wrote that: *People were becoming more ignorant of certain traditions, so synagogues responded by institutionalizing some rituals once designated for home. One of these things was the Shabbos kiddush.*

From a gastro-sociological level, the development of kiddush makes perfect sense: Whenever Jews and socializing meet, a little nosh is likely to follow. But the specific nosh that emerged (herring, kichel, and schnapps) was no accident. *Early 20th-century synagogues rarely had kitchens, let alone iceboxes or refrigeration, Marks said. So, foods that traveled well and kept for long periods of time, like pickled fish, were ideal.*

Kiddush is a very important part of community life and should not be underestimated explains Moti Bermetz, Gabay of the Ohel Yaakov synagogue in Kiryat Arba: *It is difficult to get to know people during prayer, and the kiddushim are a great opportunity to get to know the young couples and be exposed to other people. Thank G-d we have an absorption of young families, and in kiddush we meet them. "*

Shlomo Pivko, president of the Great Synagogue in Tel Aviv, sheds additional and different light on the phenomenon. Kiddushim bring people closer to Judaism. *There is no such thing as a Shabbat or a holiday without kiddush.* Some people have no way of having a meal and kiddush is an opportunity for them to eat.

Cholent. Where would we be without it? And where does that come from? It seems that the term comes from the French words *chaud* and *lent* - *warm* and *slow* - creating a new word probably born in the Jewish communities of the Rhine valley on the eastern edge of France during the Middle Ages.

Here is some other information about the earlier history of this Shabbat staple from Wikipedia: *Originally called chamin - חמין, sources cite that cholent originated in ancient Judea, as far back as the Second Temple period. Such a stew that was cooked slowly in a pit is mentioned in the Jerusalem Talmud. As the Jewish diaspora grew with Jewish migrations into Europe, North Africa, and elsewhere in the Middle East and Central Asia, Jewish diaspora communities developed their own variations of the dish based on the local climate and the available ingredients. Variations of the stew continued to be eaten in the Land of Israel throughout the centuries.*

Ashkenazi-style cholent was first mentioned in 1180, in the writings of Rabbi Yitzhak of Vienna. In the shtetls of Europe, religious neighborhoods in Jerusalem, and other cities in the Land of Israel before the advent of electricity and cooking gas, a pot with the assembled but uncooked ingredients was brought to the local baker before sunset on Fridays. The baker would put the pot with the cholent mixture in his oven, which was always kept fired, and families would come by to pick up their cooked cholent on Saturday mornings. The same practice was observed in Morocco, where black pots of s'hina were placed overnight in bakers' ovens and then delivered by bakers' assistants to households on Shabbat morning.

So, when did Shabbos morning kiddushim originate in the synagogues? In reality, I was hoping to get a more romantically-related answer from the literature out there that Shabbos Kiddush in shul started in 1843 or so in a small shtetl in eastern Poland. Either way, it is a part of our Shabbos experience. We sanctify tasty food and we enjoy social activity. Without this, our Shabbos just wouldn't be the same.

Shabbat Shalom,

Rev. Amiel

Laws of the Three Weeks and Nine Days

by Rabbi Yechezkel Freundlich

The "Three Weeks" between the 17th of Tammuz (Sunday, June 17th) and the Tisha B'Av (Sunday August 7th) have historically been days of misfortune and calamity for the Jewish people. During this time, both the First and Second Temples were destroyed, amongst other terrible tragedies.

These days are referred to as the period "within the straits" (*bein hametzarim*), in accordance with the verse: "all her oppressors have overtaken her within the straits" ([Lamentations 1:3](#)).

On Shabbat during each of the Three Weeks, the Haftorahs are taken from chapters in Isaiah and Jeremiah dealing with the Temple's destruction and the exile of the Jewish people.

During this time, various aspects of mourning are observed by the entire nation. We minimize joy and celebration. And, since the attribute of Divine judgement ("din") is acutely felt, we avoid potentially dangerous or risky endeavors.

ASPECTS OF MOURNING DURING THE THREE WEEKS

1. No weddings are held. (However, engagement ceremonies are permitted.)
2. We do not listen to music.
3. We avoid all public celebrations -- especially those which involve dancing and musical accompaniment.
4. We avoid exciting and entertaining trips and activities.
5. No haircuts or shaving. (Fingernails may be clipped up until the week in which Tisha B'Av falls.)
6. We do not say the blessing *She-hechianu* on new food or clothes, except on Shabbat.

ASPECTS OF MOURNING DURING THE NINE DAYS (starts on Friday, July 29)

The period commencing with Rosh Chodesh Av is called the "Nine Days." During this time, a stricter level of mourning is observed, in accordance with the Talmudic dictum ([Ta'anit 26](#)): "When the month of Av begins, we reduce our joy."

- (1) We avoid purchasing any items that bring great joy.
- (2) We suspend home improvements, or the planting of trees and flowers.
- (3) We avoid litigation with non-Jews, since fortune is inauspicious at this time.
- (4) We abstain from the consumption of meat (including poultry) and wine. These foods are symbolic of the Temple service, and are generally expressions of celebration and joy.

- On Shabbat, meat and wine are permitted. This applies also to any other *seudat mitzvah* -- for example, at a Brit Milah or at the completion of a tractate of Talmud.
- Wine from Havdallah should be given to a child to drink.

(5) We refrain from wearing newly laundered garments, or laundering any clothes.

- If the "freshness" has been taken out of a garment prior to the Nine Days, it may be worn.
- Fresh clothes may be worn for Shabbat.
- The clothing of small children, which gets soiled frequently, may be laundered during the Nine Days.
- Clothes may not be laundered even if done in preparation for after Tisha B'Av, or even if done by a non-Jew.

(6) We do not bathe for pleasure.

- It is permitted to bathe in order to remove dirt or perspiration, or for medical reasons. This may be done only in cool water.
- Furthermore, the body should be washed in parts, rather than all at one time.
- Bathing in warm water is permitted on Friday in honor of Shabbat.