



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד

טז אב התשפ"ב

שבת פרשת ואתחנן / שבת נחמו

Shabbat Parshat Va'et'chanan

Shabbat Nachamu

August 12-13, 2022 / 5782

Please print this bulletin before Shabbat.

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SHABBAT SHALOM • שבת שלום

Shabbat Parshat Va'et'chanan Shabbat Nachamu

Haftara: Yeshayahu 40:1 - 40:26

Friday, August 12

- 6:20pm Early Mincha and Kabbalat Shabbat - Main Sanctuary
- 6:38pm Plag Hamincha
- 7:00pm Mincha and Kabbalat Shabbat - Main Sanctuary
- 7:00pm Minha et Kabbalat Chabbat - Minyane Sépharade - Chapel
- 7:49pm Candle Lighting
- 8:07pm Sh'kiah

Shabbat, August 13 / 16 Av

- 8:00am Shacharit - Hashkama Minyan
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade - Lower Level Chapel
- 9:26am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 6:37pm Plag Hamincha
- 7:35pm Minha et Seoudah Shleesheet - Minyane Sépharade - Chapel
- 7:40pm Mincha, Seoudah Shleesheet and Maariv - Main Sanctuary
- 8:06pm Sh'kiah
- 8:55pm Havdala
- 10:00pm Musical Havdala on Facebook with Rev. Amiel & Cheryl Bender

COMMUNITY NEWS

Condolences to **Esther Zunenshine Handelman** and her family on the loss of her beloved husband Saul Handelman z"l who passed away on Thursday, August 11. Graveside funeral scheduled for Friday, August 12 at noon. Shiva strictly private.

Refua Sh'leima to **Yosef Yehoshua ben Rivka** יוסף יהושע בן רבקה.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet is sponsored by **Erin & Alex Halpern** in memory of Alex's beloved grandfather Bernard Richler z"l (Baruch ben Ya'acov Simcha v'Mirl - 14 Av).

This Shabbat Bulletin is sponsored by Elaine & Martin Labow in memory of Martin's beloved father Cecil Alexander Labow z"l (Ziseh Alexander ben Yisroel Meir HaLevi - 3 Av).

**Mark your calendars!
Kef Club Season Opener!
Family Apple Picking at
Verge Labonte Orchard
for Kef Club kids and
their parents!**



Sunday, Sept. 18, 8:30am-12:30pm
\$15/child 5-13; \$20/adult or teen
Under 5 = free! Transportation and bag for apples included!
Register now at www.tbdj.org/KCapples5782

SCHEDULE FOR NEXT WEEK

Mincha/Maariv:

7:40pm Monday to Thursday

Shacharit

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

On Friday, August 19

Candle Lighting is at 7:37pm

Mincha is at 6:10pm and 7:00pm

M. Sépharade Minha is at 7:00pm

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

A SHABBAT MESSAGE FROM REVEREND AMIEL BENDER

The Silver Lining in Our Lives

"No" is a difficult word. The Merriam Webster dictionary explains that this word is used in a variety of ways: as a function word, used in comparisons, to express negation, used with a following adjective to imply a meaning, an interjection to express surprise doubt or incredulity, as an adjective, as a noun and the list goes on. We are familiar with this short and powerful word in its negative connotation: It is a mood-changing and anger-provoking word. It is a dream-shattering response to willful wishing, planning and more. In general, it is a word that we don't want to hear and it can be a tantrum-provoking word for children and especially for temperamental people of all ages.

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The Hebrew word for “no” - *אין* - appears in the Tanach 5097 times. It is of note that, in comparison, the word *כן* – yes, only makes 563 appearances. The opening of this week’s parsha introduces us to a scenario where Hashem says “no.” It starts with Moshe Rabeinu’s desperate and beautiful prayer: his plea for Hashem to reverse his punishment and to let him enter the Land of Israel. It is a touching and emotive petition: *I entreated Hashem at that time, saying, “O Hashem G-d, You have begun to show Your servant Your greatness and Your strong hand, for who is [like] Hashem in heaven or on earth who can do as Your deeds and Your might? Pray let me cross over and see the good land that is on the other side of the Jordan, this good mountain and the Lebanon.” But Hashem was angry with me because of you (Bnei Yisrael), and He did not listen to me, and Hashem said to me, “It is enough for you; speak to Me no more regarding this matter. Go up to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan. But command Joshua and strengthen him and encourage him, for he will cross over before this people, and he will make them inherit the land which you will see...”* (Devarim 3:23-28)

Moshe had spent forty years leading Bnei Yisrael to the promised land and it is difficult to imagine the pain that he felt at the rejection of his plea to enter the good land, Eretz Canaan. Based on the numerical value of the word “Va-Etchanan” which totals 515, we learn that Moshe presented this plea to Hashem 515 times!

Hashem’s beloved servant Moshe, the only person in history to whom Hashem spoke face to face, pleaded repeatedly, but Hashem refused. Hashem is our father and sometimes a father has to say no. We learn this difficult lesson from a contemporary anecdote: In October 1994, a young IDF soldier, Nachshon Wachsmann z”l, was kidnapped and held for ransom by Hamas terrorists. For six days, the population of Israel was on edge, praying and hoping for his release with tens of thousands going to the Kotel - the Western Wall - to pray for his safe return. But, when the terrorists’ ultimatum came, although the IDF had broken into the building where Nachshon was held, the terrorists got to him first, and murdered him. The country was heartbroken. At the tear-filled funeral, his father publicly raised the theological question that everyone was feeling: “You will be asking,” he said, “Where did all our prayers go? Why were they not accepted?” He responded: “G-d did hear our prayers. But sometimes, just like a caring and merciful parent to his children; sometimes G-d’s response is a painful “No”...

The Torah mentions more than once that Hashem gives Moshe the opportunity to see the land with his eyes from afar, yet he will still not be allowed to enter it. This prompts an intriguing question: Why does Hashem repeatedly offer Moshe the opportunity to go up a mountain and look at his beloved Land of Israel even though he will never set his feet on that holy land? Was this not an exceedingly demanding thing to ask of Moshe?

Our sages offer different opinions as they tackle this question. One simple answer is that Moshe wanted to see the land, and this is what Rashi suggests, quoting the Sifri in his commentary: *That Hashem tells Moshe that he requested to see the “good land.”* A later verse, recorded at the time of Moshe’s death, at the end of the book of Devarim teaches: *And Hashem showed him all the land...* (Devarim 34:1) Hashem lets Moshe see the whole land and not only the good territory alone. Rashi explains that this was a partial fulfillment of Moshe’s request. Moshe had asked to cross over to see the land up close. Hashem responded by allowing him to see the land even though he would be unable to cross over into it.

Ralbag explains why Moshe would have wanted to see the land: Moshe had heard a good report of it and wanted to see some more of that firsthand. Another answer cited by Shadal and by Ibn Caspi is that this was a way of showing Moshe that he did not waste his efforts in bringing the nation to this point. After all they went through together leaving Egypt and going through the desert, Moshe wanted to be assured that the dream of his beloved nation entering the land was at hand.

In his commentary on Devarim 3:27, *Minchas Yehuda* provides a rather original thought, noting that Hashem had sworn that *none of those that despised him would see the land* (Bamidbar 14:23). Therefore, to make sure that no one would claim that Moshe was part of that evil group that would not see the land, Hashem took him to see the land. R. Yosef Bechor Shor explains that Moshe asked to cross and to see the land. Hashem responded that He did not want to deny Moshe everything, so if he wants to see the land he can see it from the mountain even though he would not actually cross over into the land. R. Yosef Ibn Caspi writes that seeing the land was good for Moshe. After he worked so hard to get them there, if he didn’t merit to enter it, he at least merited to see it.

In his commentary to Devarim 34:1 - *and Moshe went up from the plains of Moav to Mount Nebo, [to the] top of the summit facing Jericho. And Hashem showed him all the Land* - the Ramban captures the beauty and the altruistic nature of Moshe’s character and his sincere and uncompromised love for Bnei Yisrael, as Hashem again showed him the Holy Land before his death. The Ramban writes:

The reason for (Hashem) showing (Moshe Rabeinu the land) because the land was filled with all that was good and pleasurable than all other lands, and being that it was known before Him (Hashem) that Moshe Rabeinu loved (the people of) Israel, he would be happy with seeing the great good (which Hashem would be giving to the people of Israel) with his own eyes...

Hashem wanted Moshe to have the satisfaction of knowing that the land was the proper place for his beloved nation, which he, with Hashem’s guidance, led out of Egypt and guided through a long forty-year sojourn in the desert. What an incredible show of unselfishness! Moshe wanted for his beloved people what he could not have for himself. Understanding the Ramban in another way, we may learn that, even with the negative aspect of Moshe’s not entering the Holy Land, Moshe had the greatness and capacity to look for and appreciate the good, which was Hashem’s wonderful gift of the Holy Land to his beloved nation. Moshe heroically emphasized the positivity of the big picture while sustaining painful personal disappointment.

The above Ramban commentary - accentuating the ability to appreciate the good in challenging circumstances - brings to mind an old acquaintance named Hy Cohen z”l - a wonderful, modest and quiet gentleman whom I knew at Beth Ora. Parshat Va-Etchanan was Mr. Cohen’s Bar Mitzvah Torah portion, and he would receive the Maftir aliya annually on that occasion. When I first called him up to the Torah, the gabbai whispered to me that I should give him the Torah pointer after his first blessing so that he could read the Maftir from the Torah. He read quietly, but beautifully, accentuating every word in what was a meaningful nostalgic walk down memory lane.

Following his chanting of the Haftara, Mr. Cohen would slowly walk down from the Torah table and then up the stairs to the bima to say *Gut Shabbos* and shake hands with the rabbi and other lay leaders. While Mr. Cohen was blessed in his lifetime with a wonderful wife and family, the later years sadly presented him and his wife with difficult medical challenges and it was obvious that this fine gentleman was not having an easy time. Still, when I would approach him and ask *Mr. Cohen, how are you?*, he would give me an award-winning smile and an answer that taught me what appreciating life and everything that we have is all about: *Every day is a beautiful day. Some days are more beautiful than others, but every day is beautiful...*

There is a lot to learn from the Ramban’s commentary and Mr. Cohen’s positive attitude: we all need to look for the silver lining in our lives, even in times of despair, sadness and disappointment, and even when we hear the word “no” when our heart desperately wished to hear the word “yes.”

Shabbat Shalom,

Rev. Amiel

SCHOLARSHIP OPPORTUNITY FOR MONTREAL STUDENTS

Opportunities are available to students from Montreal interested in attending Yeshiva University for the 2023-24 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.

Details of the Gewurz YU Scholarship are available from YU Admissions Officers by emailing yuadmit@yu.edu or by calling 646.592.4440.



Yeshiva University

YESHIVA UNIVERSITY IS DELIGHTED TO ANNOUNCE THE 2022 GEWURZ YU SCHOLARSHIP AWARDEES.



JENNIFER ZARDOUK

“It has always been a dream of mine to attend Stern College for Women. Stern will give me the opportunity to further my education in secular studies while also continuing to grow and learn Torah in a Jewish environment. Thank you so much to the Gewurz family for helping make this dream of mine a reality.”

ADAM LEVY

“I am immensely grateful for the incredible opportunity made possible by the Gewurz family’s generosity. By attending Yeshiva University, not only won’t I have to choose between Jewish and secular studies, but I will find myself in the very best position to excel in both areas. I am now excitedly looking forward to the start of my YU journey this fall.”

