



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

יא מרחשון התשפ"ד
שבת פרשת לך לך

Shabbat Parshat Lech Lecha
November 4 - 5, 2022 / 5783

Please print this bulletin before Shabbat.

Rabbi
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SHABBAT SHALOM • שבת שלום

Shabbat Parshat Lech Lecha

Haftara: Yeshayahu 40:27 - 41:16

Friday, November 4

- 5:05pm Minha et Kabbalat Chabbat
- Minyane Sépharade - Chapel
- 5:19pm Candle Lighting
- 5:20pm Mincha and Kabbalat Shabbat
- Main Sanctuary
- 5:38pm Sh'kiah

Shabbat, November 5 / 11 Marcheshvan

- 8:00am Shacharit - Hashkama Minyan
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade
- 9:30am Youth Minyan - Youth Chapel
- 10:00am Kef Club Shabbat Programs for
Kids - Lower Level Classrooms
- 10:09am Sof Zman Kriyat Sh'ma
- 4:25pm Daf Yomi
- 4:50pm Minha et Seoudah Shleesheet
- Minyane Sépharade - Chapel
- 5:10pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 5:37pm Sh'kiah
- 6:23pm Havdala and Melave Malka

**Daylight Saving Time ends after midnight -
"fall back" one hour**

COMMUNITY NEWS

Mazal Tov to **Malca & Louis Drazin** and their family on the occasion of their granddaughter Michal Gittel Berkowitz becoming a Bat Mitzvah on Sunday, November 6 in NY. Proud parents are Tamara & Joseph Berkowitz of Teaneck, NJ. Michal is named in loving memory of her great grandmother Gertrude Gittel Drazin z"l. Also lovingly remembered at this time are Michal's paternal grandparents Sandra & Samuel Berkowitz z"l.

Mazal Tov to **Malca & Louis Drazin** and their family on the upcoming wedding of their granddaughter Riki Drazin to Avi Phillipson on Tuesday, November 8 in NY. Proud parents are Pearl & Aaron Drazin and Rabbi Binyomin Phillipson. Lovingly remembered at this time is Avi's beloved mother Devora Chana Phillipson z"l.

Mazal Tov to **Sylvia & Ben Levitt** and to **Iris Levitt** and David Delnick and their family on the occasion of their great grandson and grandson Miles Liam Pepin becoming a Bar Mitzvah on Thursday, November 3. Proud parents are Marissa Delnick & Joshua Pepin. Sharing in their simcha are Miles' brothers Koby and Levi, his paternal grandparents Rhonda & Jacques Pepin, and many delighted aunts, uncles and cousins.

Mazal Tov to **Bea & Hershie Schachter** and their family on the occasion of their granddaughter Charlotte Anne Kanee becoming a Bat Mitzvah on Shabbat, October 22 in Toronto. Proud parents are Elana Schachter & Richard Kanee. Sharing in their simcha are Charlotte's sister Mia and many delighted aunts, uncles and cousins.

Mazal Tov to **Donna Mendelson Cohen** and her family on the engagement of her son Chad to Emily Baer. Sharing in their simcha are Emily's parents Ira Baer and Mindy & Don Puller, Chad's grandfather Butch Mendelson, and many delighted siblings, aunts, uncles and cousins in both families. Lovingly remembered at this time are, zichronam livracha, Chad's beloved father Josh Cohen, and his beloved grandparents Bea & Phil Cohen and Ginger Mendelson.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush is sponsored by this year's Simchat Torah honourees, "with heartfelt gratitude to the TBDJ community for being honoured this year": Chatan Torah - **Alex Halpern**, Chatan Breisheet - **Isaac Alt**, Chatan Maftir - **Ami Drazin**, Eishet Chayil - **Shira Miller**, Kol Ne'arim - **Yair Meyers**.

Kiddush in the Hashkama Minyan is co-sponsored by **Rhonda & Leslie Gal** in memory of Leslie's beloved father Sandor Gal z"l (Shlomo Yehuda ben Natan - 13 Marcheshvan).

Kiddush in the Hashkama Minyan is co-sponsored by **Karen & Murray Vasilevsky**.

Seoudah Shleesheet is sponsored by **Ruth Drazin** in memory of her beloved husband Avrum Drazin z"l (Avraham Yitzchak ben Shmuel Shlomo v'Gitl - 17 Marcheshvan).

This Shabbat Bulletin is sponsored by **Myron Cohen** and by **Marla & Michael Mashaal** and their families in honour of the engagement of their nephew Chad Cohen to Emily Baer.

Rabbi Claman's Shabbat Sermon is sponsored by **Malca & Louis Drazin** in honour of their granddaughter Michal Gittel Berkowitz becoming a Bat Mitzvah and in honour of the upcoming wedding of their granddaughter Riki Drazin.

Rabbi Claman's Shabbat Morning Parsha Shiur is sponsored by **Betty Laxer, Susan & Alain Matarasso** and **Karen & Eric Laxer** in memory of Abe Laxer z"l (Avraham ben Chaim v'Ratza - 11 Marcheshvan), a beloved father-in-law and grandfather.

Melave Malka is sponsored by **Marla & Peter Veres** and their family in memory of Peter's beloved mother Huguette Weksler Veres z"l (Ruth bat Zev v'Rivka - 1 Tishrei).

NEXT WEEK'S SCHEDULE - TIMES ARE ALL EASTERN STANDARD TIME

Mincha/Maariv: 4:15pm Sunday to Thursday

Shacharit

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

Friday, November 11

Mincha - Minyane Sépharade: 15h55 / Mincha - Main Sanctuary: 4:15pm
Candle Lighting is at 4:11pm





TRACY ASHKENAZI-KIMMEL זצ"ל MEMORIAL SHABBATON

TBDJ INVITES YOU TO A SPECIAL
'WELCOME BACK' SHABBATON

"Re-Focusing on Family and Community"



Moishe Bane

President, Orthodox Union

PARSHAT CHAYEI SARAH
NOVEMBER 18-19, 2022

Moishe Bane, formerly of Montreal and Congregation TBJ, has been serving as president of the Orthodox Union (OU) since January 2017. Mr. Bane, is a senior partner at the international law firm of Ropes & Gray.

On Friday night, Mr. Bane will address us through his vast experience working with Jewish communities around the globe. His remarks will be tailored to the particular issues affecting our community and of interest to us. We invite community members to submit questions and topics they would would like to have him address.

SCHEDULE

FRIDAY

- Mincha & Kabbalat Shabbat: 4:05pm
- **Community Shabbat Dinner***
*registration required
- 7:00pm: Evening lecture - see note

SHABBAT DAY

- Drasha after Mussaf
- Mincha: 3:55pm
- Remarks at Seudah Shleesheet

DINNER REGISTRATION & QUESTION SUBMISSION
at [TBDJ.ORG/OU5783](https://www.tbdj.org/ou5783)

When a Nigun Becomes Personal

יאמר ה' אל אברם לך לך מארצך ומולדתך ומבית אביך אל הארץ אשר אראך

Hashem said to Avram, “Go for yourself from your land, from your relatives and from your father’s house to the land that I will show you” (Brisheet 12:1)

Rashi teaches that Hashem encouraged Avram to leave his roots and to go to the land which we know as Eretz Yisrael, for his own benefit and good. Subsequent verses and commentary teaches that Avram will become a great nation, will have children in the new land and will become famous so that he will be able to carry out his spiritual mission. These are strong and promising words which define Avram’s journey, a journey that marked the beginning of Am Yisrael. Ramban teaches that these words express the ascending difficulties of leaving your origins: It is hard to leave your homeland, harder to leave your family and hardest to leave your parents and the home where they raised you.

With the annual observance of Kristallnacht upon us this coming week, these words ring true in a quite solemn and different way. The *Night Of Broken Crystal* in Germany actualized the terrible reality of Nazi Germany’s antisemitism in a frightening way. Though Nazi-related restrictions were already imposed on our European brothers and sisters in the early 1930’s, this terrible contemporary pogrom emphasized the grim reality that home was not home, and that Jews had to leave their land, relatives and their homes, not to seek a new beginning, as did Avraham Avinu, but to stay alive. This tragic reality plagued our people until the end of World War II and after.

November is a “downer” for many as the cold and foreboding winter months are upon us. November’s parallel Hebrew month of Marcheshvan carries within it the word “Mar” which means “bitter.” Some homiletically connect this word to the fact that there are no Jewish holidays or special occasions that occur this Hebrew month. In my commemorative world, Marcheshvan / November is a solemn time as Kristallnacht and my zaida’s yahrzeit fall this month.

There is another day of remembering this month which has become meaningful for me in the recent past. Last Friday night and Shabbos, the fourth day of Marcheshvan, marked the yahrzeit of the holy *Piaseczno Rebbe*, Rabbi Kalonymus Kalman Shapira, who was murdered by the Nazis זכרם וסמם in 1943. His wife, children and daughter-in-law were also murdered during the terrible Holocaust years.

Rabbi Shapira was born on 19 Iyar 5649/1889 in Grodzisk Mazowiecki, Poland to his father, the *Imrei Elinelech of Grodzisk*. Named after his maternal great-grandfather Kalonymus Kalman Epstein, the renowned *Maor VaShemesh*, he was a scion of a distinguished family, which included other renowned sages and Torah scholars. At the age of three, he was orphaned by the death of his father. In 1905, he married Rachel Chaya Miriam, daughter of his nephew Grand Rabbi Yerachmiel Moshe of Kozhnitz. She helped him prepare his lectures and books, even adding pertinent insights of her own. In 1909, he was appointed rabbi of Piaseczno, near Warsaw, and subsequently attracted many Chassidim. He was deeply focused on the education of children and young men, establishing the yeshiva *Da’as Moshe* in 1923, which became one of the largest Chassidic yeshivot in Warsaw between the wars. The Rebbe wrote several sefarim, among them a commentary to the Torah.

The Rebbe’s writings come with an amazing story. Henry Abramson writes that *...After the massive deportation of Warsaw Jews to their deaths in Treblinka, the Rebbe was impressed into slave labor, first in the Ghetto and then later in the Trawniki labor camp. Before his expulsion, however, he entrusted his notes from those weekly gatherings - as well as his personal spiritual journal and two unpublished sequels to his book, The Obligation of Students - to Dr. Emmanuel Ringelblum’s clandestine Oneg Shabbat archive. The precious manuscripts were sealed in a tin milk container and remained entombed under a building at 68 Nowolipki Street until they were accidentally uncovered by a Polish construction worker clearing rubble from the destroyed ghetto. The Holocaust sermons were published in Israel ten years later under the title “Holy Fire” - Aish Kodesh - the name by which Rabbi Shapira is now most widely known. The Rebbe had the opportunity to leave the slave labour camp, but he refused and with true dedication and mesirut nefesh, he insisted on staying with his Chassidim and followers.*

Though I am not of Chassidic descent, Cheryl and myself have adopted the Piaseczno Rebbe as our Rebbe. There are a few reasons:

Cheryl is a direct descendant of the *Maor Vashamesh*, Rabbi Kalonymus Kalman Halevi Epstein (1753-1825), a rabbi and Kabbalist, the Rav of Krakow

and one of the great leaders of the Chassidic movement, who is known as the *Maor Vashamesh* in accordance with his scholarly works which were published under that name. As mentioned above, the *Maor Vashamesh* was the *Piaseczno’s Rebbe’s* great grandfather. Cheryl’s paternal grandfather was Rabbi Kalonymus Kalman Gnat, a cousin of the *Piaseczno Rebbe*. Both were named for their ancestor, the *Maor Vashamesh*! Realizing Cheryl’s family connection, we became connected to Piasesna chassidus and purchased the Piaseczno Rebbe’s sefarim, his cherished writings and Torah commentary, which we learn regularly.

I also connected to the *Piaseczno Rebbe* in appreciation for his love of children. I heard a story that, when the children would come with their father to greet the Rebbe following Shabbos and Yom Tov services, the *Piaseczno Rebbe* would give a Shabbos or Yomtov greeting to the parent and then pay special attention to and concentrate on the child or children that accompanied the parent, engaging them in conversation. As one who has worked with children for the past 32 years at Beth Ora and TBJ, as a Bar Mitzvah teacher and as a music director in Montreal’s Jewish day school system, I appreciate and admire the Rebbe’s attention to the children of his town. The Rebbe realized that the children are the important link to the future of our people.

There is a musical connection for me as well, as the *Piaseczno Rebbe* was musically-skilled and played the violin. As clergy and a musician, I recognize the importance of linking Avodat Hashem with music. Music serves as an important catalyst in evoking spiritual devotion from within us and music opens the deepest of our emotions from within as we approach Hashem in celebration and in prayer.

While it was an eye-opener to discover Cheryl’s family connection to the Rebbe, it was astonishing for us to discover a deeper connection which linked Cheryl’s and my families through the *Piaseczno Rebbe’s* circle of Chassidim, some 132 years ago in Poland, long before we were born. The *Piaseczno Rebbe’s* father was the Rebbe of Grodzisk and my great grandfather, Rabbi Yehoshua Halevi Zambrowsky was one of his Chassidim. Both he and the *Piaseczno Rebbe* gave their sons the name Eliezer after the Grodzisker Rebbe. I imagine that my great grandfather also knew the *Piaseczno Rebbe* when he was a young child. So, my great grandfather was close with Cheryl’s grandfather’s cousins, the *Piaseczno Rebbe’s* family, some 100 years before Cheryl and I met!

There is a stirring, and hauntingly-beautiful contemporary nigun written in the Rebbe’s memory called *Nigun Aish Kodesh*, a tribute to the *Piaseczno Rebbe* and his *Kingdom of Children*, composed by Yaakov Klein. This past Shabbos, on the Rebbe’s yahrzeit, I wanted to remember the Rebbe through song, and I sang the reader’s kaddish on Friday night as well as the opening words to kedusha on Shabbos morning to this tune. I found the singing of kaddish to this beautiful nigun appropriate, and the next morning, the words in the kedusha to which I chose to sing the nigun, say it all: נקדש את שמך בעולם... *We shall sanctify Your - Hashem’s - Name in this world.* The holy Piaseczno was murdered and returned his holy soul to heaven, sanctifying Hashem’s holy name - על קידוש ה'! In all my years of davening, I don’t think I ever connected a tune with words of prayer in a more significant way.

In the Chassidic world, nigunim are perceived as a great spiritual power, as the revolution of the eighteenth century Chassidic movement was to elevate music to a symbolic place above sacred text. Melodies themselves were in some cases more important than words.

The founder of Chassidism, Rabbi Israel, the Baal Shem Tov (1698 - 1760) taught that the Chassidic nigun was a musical path to Hashem that transcended the limitations of language itself. I felt all of this as I sang the Rebbe’s nigun in shul, especially in the morning kedusha. I felt a choke in my throat as I sang a nigun that transcended the dimensions of time and place, that elevated me in a special way. The Rebbe’s final years were difficult and painful. The hauntingly beautiful notes of the nigun are sensitive to those difficult and perilous years in the Rebbe’s life and the music portrayed a mood within me that evoked thoughts, reflections, and emotions.

In the spirit of the words found in the opening verse of this week’s Torah reading, לך לך - *go for yourself*, the nigun prompted me to go to a place of memory and inspiration. I guess this is what happens when a nigun becomes personal.

Shabbat Shalom,

Rev. Amiel

Dedicated in memory of my zaida Rabbi Seymour Zambrowsky z”l (Harav Tzemach Menachem ben Harav Yehoshua Halevi - 6 Marcheshvan)