



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

יט תמוז התשפ"ג

שבת פרשת פינחס

Shabbat Parshat Pinchas

July 7 - 8, 2023 / 5783

Please print this bulletin before Shabbat.

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SHABBAT SHALOM • שבת שלום

Shabbat Parshat Pinchas

Haftara: Yirmiyahu 1:1 - 2:3

Friday, July 7

- 6:30pm Minha et Kabbalat Chabat -
Minyane Sépharade - Chapel
- 6:55pm Mincha and Kabbalat Shabbat
- Main Sanctuary
- 7:08pm Plag Hamincha
- 8:27pm Candle Lighting
- 8:45pm Sh'kiah

Shabbat, July 8 / 19 Tamuz

- 8:00am Shacharit - Hashkama Minyan
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
and Minyane Sépharade
- 9:07am Sof Zman K'riyat Shma
- 9:30am Kef Club Shabbat Programs
for Kids - Lower Level
- 7:08pm Plag Hamincha
- 7:45pm Shiur with Rabbi Claman in the
Library - *Letters from the Rambam*
- 8:10pm Minha, Seudah Shleesheet
et Shiour - Minyane Sépharade
- 8:15pm Mincha, Seudah Shleesheet
and Maariv - Main Sanctuary
- 8:45pm Sh'kiah
- 9:41pm Havdala

COMMUNITY NEWS

Mazal Tov to **Rhoda Wise** and her family on the aufruf of her grandson Jordan Wise on Monday, July 10th and his upcoming wedding to Heather Endleman on Sunday, August 6.

Mazal Tov to **Malca & Louis Drazin** and their family on the engagement of their grandson Elior Holzer to Shoshana Reichman. Proud parents are Shulamit & Avram Holzer of Teaneck, NJ and Sara & Edward Reichman of Woodmere, NJ. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet for the Main Sanctuary is sponsored by the **Rozansky Family** in memory of beloved husband, father, father-in-law, grandfather, brother, cousin, uncle and friend Stephen Rozansky z"l (Zalmen Elyah ben Avraham Moishe - 20 Tamuz).

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

Rabbi Claman's Parsha Shiur on Shabbat morning is sponsored by **Jordana & Morrie Levy** in memory of Morrie's beloved father Yitzchak Levy z"l (Yitzchak ben Eliezer Nisan HaLevi - 19 Tamuz).

Rabbi Claman's Shabbat Sermon is sponsored by **Chaviva Goldhaar & Brian Smith** in memory of Chaviva's beloved mother Rachel Goldhaar z"l (Rochel bat Yisroel Moshe v'Chava - 16 Tamuz).

Kiddush for the Minyane Sépharade is sponsored by Miriam & Gilles Mamane in memory of Gilles' beloved father Charles Mamane z"l (Shalom ben Aïcha - 18 Tamuz).

Breakfast on Monday, July 10 is sponsored by Carrie Bogante & Jonathan Wise in honour of the aufruf of their son Jordan and his upcoming wedding to Heather Endleman.

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. (Kaf HaChaim - OC 551:41)
5. No haircuts or shaving. Fingernails may be clipped up until the week in which Tisha B'Av falls. If one will suffer a financial loss by not shaving, it is permitted to do so until the nine days begin.
6. We do not say the blessing *Sheh-hecheyanu* on new food or clothes, except on Shabbat.

**Tisha B'Av 5783 is on
Thursday, July 27**



Resumes on Wednesday, July 12!

Lunch & Learn
with Rabbi Claman

WEDNESDAYS
Lunch at 11:30am
Class from 12:00-12:30pm

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 8:25pm

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Friday, July 14

Minha - Minyane Sépharade: 18h30

Mincha - Main Sanctuary: 6:50pm

Plag Hamincha: 7:05pm

Candle Lighting is at 8:23pm

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

A Daily Priestly Blessing in Israel

It is a special moment, and it doesn't happen very often in the diaspora. In fact, we only merit this special prayer-oriented privilege outside of Israel, an event of קדושה - of holiness, when celebrating the Torah-ordained holidays on our calendar: Rosh Hashanah, Yom Kippur, Sukkot, Pesach and Shavuot. It is a moment that we look forward to. Fathers frantically run around the shul, gathering their children who come together under their taleisim, their prayer shawls, as the moment approaches. It is time for *Birkat Kohanim*, the Priestly Blessing.

In Israel, this blessing is offered by the Kohanim in most Ashkenazi synagogues around the country seven days a week: every morning and on Shabbos – 365 days a year. There is only one condition: You need at least one Kohen to go up to deliver the blessing. Why is *Birkat Kohanim* offered all year in Israel but only on the Torah holidays in the diaspora?

Rabbi Ben Hassan cites the *Agur*, Jacob Landau, who wrote that the custom was to immerse in a mikveh before doing *Birkat Kohanim*. Since this was very hard to do in the harsh cold winters of Eastern Europe, they stopped doing it every day. He cites two more reasons which are brought by the *Rema*, Rabbi Moshe Isserles, who wrote:

It has become the practice in all these states that the Kohanim do not raise their hands in blessing except on Yom Tov, as Yom Tov puts them in a state of happiness and a person who is in good spirits should administer the blessing. They are not in a state of happiness on other days, even on Shabbat, as they are preoccupied with thoughts concerning their sustenance and work concerns. Even on Yom Tov they only do it at Musaf as then they are about to leave synagogue and rejoice in the celebration of Yom Tov.

Rabbi Daniel Sperber expands on the idea that *Birkat Kohanim* is not offered in the diaspora due to financial concerns and he cites words from the *Rema's* book *Darchei Moshe*:

Because [doing so] would curtail business activities for the people in these countries (on week days), for the Kohanim are struggling to support themselves in the exile, and they can barely support their families, other than the bread they gather by the sweat of their brows daily, and they are not happy. And it is for this reason that they do not carry out the priestly blessing, which leads to an interruption and cessation of work for the people. And even on Shabbat they do not do so, because they are troubled and concerned about their future..., and they are only joyful on the festivals. And thus the custom evolved only to bless the people on the festivals. So it would appear to me...

Rabbi Ben Hassan adds: *So basically, the Ashkenazim in the 1500s were in a depressed state because of the difficulties in their lives. As in those times they were exceedingly poor and there was always a threat of antisemitism in the air. The only time they were really happy was on Yom Tov and since Birkat Kohanim needs to be done with joy, Ashkenazim stopped doing it daily.*

Rav Asher Meir offers an explanation based on the relationship between the Jews and the other nations of the world. He writes that the transmission of blessing depends on a special alignment of the forces of holiness. At the top of this alignment is Hashem, who stands ready to distribute His blessings to His creatures. At the bottom are the creatures who are worthy of divine blessing and disposed to accept it. In the middle is the vehicle of blessing, the Kohanim, who are connected both to the world of holiness and the world of temporality. This process requires the receiver of blessing to acknowledge his position below the transmitter. The descent of the Priestly Blessing from

Hashem through the Kohanim to the people is exemplified by the practice of having the Kohanim ascend to the dachan, so that the people are below them as well as before them.

Rav Meir writes that in the ideal situation, the blessing is transmitted onward by the Jewish people as a whole to all of mankind. This requires some elevation of the Jewish people above the nations. This relationship does not exist in the Diaspora, where the Jews are in a position of subordination. Therefore, outside of Israel we say this blessing only on the holidays, which are the days when we remember our special status among the nations in our prayers: the Yom Tov prayer emphasizes that Hashem *chose us from all the nations, loved us, and favored us, and elevated us above all of the languages*. Rav Meir cites a Rashi from Breisheet (45:9) explaining that for us, the Land of Israel is the highest place on earth and that from the Land of Israel we are always able to spread blessing to the whole world. Therefore, this blessing is given by the Kohanim in Israel every day.

In the 1700's, the Vilna Gaon and Rav Chaim Volozhin made a decision to try and restart daily *Birkat Kohanim*. The day before it was to be recited, the Vilna Gaon was imprisoned and half the town of Volozhin burned down. The two rabbis decided it must be that a *Bat Kol* - a heavenly voice - has decreed that *Birkat Kohanim* cannot happen outside of Israel. When the Vilna Gaon's students made aliyah to Israel, they began to recite daily *Birkat Kohanim*. For that reason, the practice is found today in Ashkenazic synagogues in Israel.

Once, while leading daily morning services in Israel last week, I almost skipped the ritual of engaging the assembled kohanim in front of me for their *Birkat Kohanim* due to the Ashkenazic diaspora habit of reciting the words of the blessing without the Kohanim's actual blessing. My eyes were in the siddur and I didn't notice the Kohanim ascending to stand in front of the Aron Kodesh. I caught myself at the last minute and was able to make sure the blessing was done according to Eretz Yisrael traditions.

I have been privileged to be the recipient of *Birkat Kohanim* almost every morning whenever I have been in Israel. There were mornings when there were no Kohanim in attendance. I must admit that the morning *Birkat Kohanim* was different for me. For myself, a person used to the prayer rituals of the diaspora, experiencing the *Birkat Kohanim* moment every morning bordered on a somewhat diminished ritual routine for me. As someone who is used to looking forward to receiving this special blessing only fourteen times a year in the diaspora, with children, and Baruch Hashem grandchildren, under my talis on rare occasions, I find that the infrequency of the event abroad enhances the special aura of the prayer.

In Israel, daily *Birkat Kohanim* is done rather quickly since daveners need to get to work. In the diaspora, the blessing on Yom Tov is much slower, and so it's importance feels more magnified and the experience feels more dignified. Another difference is that on the holidays everyone in shul is dressed in our festive clothing which connects in a significant way to the special event where we are the recipients of this important blessing. When *Birkat Kohanim* is offered every morning, most men are dressed in their daily work clothes. Nevertheless, it is a truly a privilege to be the recipient of this holy blessing every morning - no matter the attire nor the speed at which it is performed. Hashem, through the kohanim, is blessing us as we begin our day, and it is a constant reminder of Hashem's involvement in our lives.

Shabbat Shalom,

Rev. Amiel



WEEKLY BRIDGE AT BAILY

RESUMES

ON MONDAY, JULY 10!!!!

LIGHT BUFFET LUNCH BEGINS AT 11:30AM
GAME BEGINS AT 12:30PM

\$20 ADMISSION FEE
INCLUDES LUNCH

TO REGISTER, SEND AN EMAIL TO LINDA:
l.schmaltzbridge@gmail.com