



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

כו תמוז התשפ"ג
שבת פרשת מטות ומסעי
Shabbat Parshat Matot-Mas'ei
July 14 - 15, 2023 / 5783
Please print this bulletin before Shabbat.

Rabbi
Zolly Claman

Chazan Sheini
Rev. Amiel Bender

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Av is on Wednesday, July 19

Molad is on Tuesday, July 18 at 4:20am and 16 chalakim

Shabbat Parshat Matot-Masei

Haftara: Yirmiyahu 2:4 - 2:28 and 3:4

Friday, July 14

- 6:30pm Minha et Kabbalat Chabat -
Minyane Sépharade - Chapel
- 6:50pm Mincha and Kabbalat Shabbat
- Main Sanctuary
- 7:05pm Plag Hamincha
- 8:23pm Candle Lighting
- 8:41pm Sh'kiah

Shabbat, July 15 / 26 Tamuz

- 8:00am Shacharit - Hashkama Minyan
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
and Minyane Sépharade
- 9:10am Sof Zman K'riyat Shma
- 9:30am Kef Club Shabbat Programs
for Kids - Lower Level
- 5:30pm **Perek in the Park with
Rabbi Zolly Claman and
Rabbi Michael Whitman at
Applewood Park in Hampstead**
- 7:05pm Plag Hamincha
- 7:45pm Shiur with Rabbi Claman in the
Library - *Letters from the Rambam*
- 8:05pm Minha, Seudah Shleesheet
et Shiour - Minyane Sépharade
- 8:15pm Mincha, Seudah Shleesheet
and Maariv - Main Sanctuary
- 8:40pm Sh'kiah
- 9:36pm Havdala

COMMUNITY NEWS

Mazal Tov to **Esther & Andy Csillag** and their family on the engagement of their grandson Shea Cornick to Devorah Schreier of Woodmere, NY. Proud parents are Faigie & Gary Cornick and Julie & Shabsi Schreier. Sharing in their simcha are Shea's grandmother Evelyn Cornick, Devorah's grandparents Regina & Stephen Savitsky and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Helen & Harry Liberman** and Marla & Peter Weinstein and their families on the birth of a granddaughter on Wednesday, July 12. Proud parents are Alissa & Dan Liberman. Sharing in their simcha are the baby's great-grandparents **Clarice Brownstein Kolomeir** and Shelley & Herb Ptack and many delighted aunts, uncles and cousins.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush for the Main Sanctuary is sponsored by **Tali & Samy Heymann** in honour of their upcoming return to Israel "with sincerest thanks to the TBDJ Community and heartfelt wishes to see you all soon ba'arezt! L'hitraot!"

Kiddush for the Minyane Sépharade is sponsored by **Lyndia & Quentin Gobert** in honour of Quentin's parents Chantal & Pierre Gobert who are visiting from France.

Seudah Shleesheet for the Main Sanctuary is sponsored by **Edie & Phil Friedman** in memory of Edie's beloved father Charles Nussbaum z"l (Yeshayahu ben Shimon - 2 Av).

This Shabbat Bulletin is sponsored by **Andree & Ian Ellbogen** in memory of Ian's beloved father Ely Ellbogen z"l (Eli ben Asher v'Etl - 21 Tamuz).

Rabbi Claman's Parsha Shiur on Shabbat morning is sponsored by **Reesa & Ephriam Kandelshein** in memory of Ephriam's beloved grandparents Hinda & Simcha Kandelshein z"l (Hinda bat Avraham - 1 Av and Simcha ben Yosef - 1 Av) who perished in the Holocaust on Rosh Chodesh Av.

Rabbi Claman's Shabbat Sermon is sponsored by **Eva & Abe Ludvig** and by **Rivka & Alex Guttman** in memory of Eva and Alex's beloved father Lajos Guttman z"l (Eliezer ben Eliyahu Natan - 27 Tamuz).

Rabbi Claman's *Lunch and Learn Program* on Wednesday, July 19 is sponsored by **Edie & Phil Friedman** in memory of Edie's beloved parents Norma & Charles Nussbaum z"l (Nacha Golda bat Binyamin HaLevi v'Blima Leah - 27 Elul and Yeshayahu ben Shimon - 2 Av).

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 8:20pm

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday and Friday: 7:00am

Wednesday (Rosh Chodesh): 6:45am

Friday, July 21

Mincha - Minyane Sépharade: 18h30

Mincha - Main Sanctuary: 6:45pm

Plag Hamincha: 7:01pm

Candle Lighting is at 8:17pm

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



Weekly camaraderie,
lunch, and Parsha!

Lunch & Learn

with Rabbi Claman

WEDNESDAYS

Lunch at 11:30am

Class from 12:00-12:30pm



Eileh Mas'ei - These Are the Journeys

The second portion of this week's Torah reading doubleheader is Parashat Mas'ei. At the beginning of Mas'ei, we read of the forty-two journeys and encampments of Bnei Yisrael during their forty-year sojourn in the desert on the way to the Holy Land following their redemption from Egypt. The definition of a journey is something suggesting travel or passage from one place to another. Our lives are about journeys and passages: in movement, in wisdom, in education, in vacations and more. Why were the journeys and encampments of Bnei Yisrael mentioned in their entirety?

Rashi cites the *Tanchuma* commentary on the importance of recording these journeys and encampments: *This is compared to a king whose son was ill, and he brought him to a distant place for treatment. When they returned, the father began enumerating all the journeys. He said to him: Here, we slept; here, we were chilled; here, your head ached, etc.'*

The first Lubavitcher Rebbe, Rabbi Schneur Zalman of Liadi wrote: *The journey from Mitzrayim is a perpetual one: what is expansive and uninhibited by yesterday's standards is narrow and confining in light of the added wisdom and new possibilities of today's station. Thus, each of life's "journeys" is an Exodus from the land of Mitzrayim: having transcended yesterday's limitations, we must again journey from the Mitzrayim that our present norm represents relative to our newly uncovered potential.*

This past week our family observed the yahrzeit of Cheryl's father, Isaac Gnatt z"l. Born in Tchenstechov, Poland, his journey through life commenced with love and security in a beautiful home with dedicated parents and five siblings. However, Isaac's life soon turned into a contemporary *Mitzrayim*. Living through the terrible destruction of European Jewry, my father-in-law was destined to become a Holocaust survivor who unfortunately had more than his share of journeys, encampments, and passages, leaving *Mitzrayim* many times during those terrible years, with stops in Radomsk and Siberia among other places during the war, and then passing through many other places for six years after the war, including a Displaced Persons camp in Germany and Tel Aviv, Israel.

Isaac began his professional career in Brooklyn, New York where he became a successful mechanic - a career which he eventually brought to the beautiful Golan Heights in northern Israel where he ran his own business. He merited to marry his beautiful wife Rachel, also a Holocaust survivor. Together they became the patriarch and matriarch of a large family with many children, grandchildren, and great-grandchildren. Like Bnei Yisrael, Isaac's many journeys and encampments eventually ended in Israel in July 2012 with his eternal encampment and burial in Eretz Yisrael.

The *Tanchuma* deals with the importance of each journey and encampment. My father-in-law's experiences during his Holocaust journeys and encampments haunted him, and he did not speak about his Holocaust life for many years. When he finally did in the later years of his life, he did not do so at length or in detail. Still, one could understand the effect and the degree to which his experiences prepared him for his post-Holocaust life and his will to survive provided a lifelong discipline that became his most prominent attitude to life. He learned how to survive serious life challenges and make things work in all areas of his existence. He loved his people, he loved Israel, and he was proud of the family that he built together with Rachel, a symbol of a strong and eternal defiance which negated the destruction of that terrible German dictator and his soldiers- ימח שמו וזכרו.

Applying the commentary of the Lubavitcher Rebbe, Rabbi Schneur Zalman of Liadi, one can understand how my father-in-law gained strength and wisdom at each encampment and how he applied it though his challenging journeys through the perils of the Holocaust.

One of our family legends goes back to the dark days of the Holocaust. This happened during Cheryl's grandparents' frantic journeys and encampments. It is quite a story:

Cheryl's grandfather, Rabbi Kalonymus Kalman Gnatt z"l of Tchenstechov, Poland, was a community rav, shochet and leader. He was wanted by the Nazis ימח שמו because they thought that he hid a lot of the community's jewels and treasures as the Germans were beginning to round up the community. He knew that if he tried to escape with his wife and six young children, he would be slowed down. He decided to leave the children with his close friend the Amshinover Rebbe zt"l. He shaved his beard and together with his wife ran from community to community throughout Poland.

While attending Friday night Shabbat services in one community, at the back of the synagogue he came upon a poorly dressed man who welcomed him and invited him to come and eat a Shabbos meal the next day at his residence. The man stated that he was poverty stricken and didn't have much food, but that he was honoured to have a rabbi of his stature visit him and that he and his wife would be honoured to share whatever they had with them. The man gave Rabbi Gnatt directions on how to get to his place - with identifiable landmarks to simplify the way. One of the landmarks was a tree that had a very distinct engraving on it. He followed the landmarks and arrived at his destination, however, there was no house there - only a cave.

The man and his wife came out to greet Cheryl's grandparents and apologized in advance for their dwelling. They invited them in and apologetically served them the meal which consisted of dry moldy bread. Cheryl's grandparents did not embarrass this man who repeatedly kept thanking them for accepting the invitation and the honour of hosting them. They ate the bread as if it were normal food. At the end of the meal, the elderly and frail man said that he had three more pieces of mouldy bread for his guest's children, to which Rabbi Gnatt replied that he had six children. The man said that the three children that will eat these pieces of bread will survive the tragedy that is about to unfold.

Cheryl's grandparents sang zemirot, ברכת המזון, thanked the elderly, poverty-stricken couple for their generosity and hospitality and went back to shul. Rabbi Gnatt approached the rabbi and congregants and asked them: *If there is such a pauper in the community, why doesn't the community help him and his wife?* The people replied that they did not know of anyone like that. They inquired about the poor couple's address with the intent to help the couple. Cheryl's grandparents took them along the route with the landmarks. The tree was there but the cave was nowhere to be seen!

Soon after, Rabbi Gnatt saw Eliyahu Hanavi in a dream. The Prophet Elijah told him that, because of his kindness to, and respect for, the poverty-stricken couple, he and his wife merited to survive the Holocaust, along with three of their children - those that had eaten the mouldy bread.

Indeed, only three of their six children survived the Holocaust: Cheryl's father, his brother and his sister along with his parents, Rabbi Kalonymus Kalman Gnatt and his wife - all those who ate the pieces of the stale and mouldy bread.

These are the journeys... אלה מסעי

Shabbat Shalom,

Rev. Amiel

Rev. Amiel

לעילוי נשמת יצחק שלמה בן הרב קלונימוס קלמן ז"ל

Join us for

Perek in the Park

with Rabbi Zolly Claman of TBDJ, and
Rabbi Michael Whitman of ADATH

Every Shabbat*

5:30 PM

Applewood Park, Hampstead



ADATHתד"ת
Judaism for the next generation

Bring yourself or bring your family
to Applewood Park for a short
Pirkei Avot discussion.

Perek in the Park is sponsored by Edie & Phil Friedman in
memory of Edie's mother, Norma Nussbaum Bruckner z"l

***Weather permitting**