



SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI CHAZAN SHEINI PRESIDENT EXECUTIVE DIRECTOR
Zolly Claman Rev. Amiel Bender Josh Orzech Stephanie Nagus

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Ta'anit Asara B'Tevet is on Friday, December 22.
Fast begins at 6:07am, ends at 4:48pm.

Shabbat Parshat Mikeitz
Haftara: Melachim Alef 3:15-4:1

Friday, December 15

- 3:17pm Plag Hamincha
- 3:45pm Minha et Kabbalat Chabat -
Minyane Sépharade - Lower
Level Chapel
- 3:53pm Candle Lighting
- 3:55pm Mincha and Kabbalat Shabbat -
Main Sanctuary
- 4:12pm Shkiah

Shabbat, December 16 / 4 Tevet

- 8:00am Shacharit - Hashkama Minyan
- 8:30am Shaharit - Minyane Sépharade
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
- 9:30am Kef Club Shabbat Programs
- 9:30am Youth Minyan - Youth Lounge
- 9:39am Sof Zman K'riyat Shma
- 10:15am The Zone - Kids in Gr. 1-3 - Library
- 10:45am The Zone - Kids in Gr. 4-6 - Library
- 3:17pm Plag Hamincha
- 3:30pm Bnei Akiva Walking Group
leaves for HA - pick up at HA
after Shabbat
- 3:30pm Minha, Seoudah Shleesheet et
Shiour - Minyane Sépharade
- 3:50pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 5:02pm Havdala

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 3:55pm

Shacharit

Sunday: 8:00am
Monday and Thursday: 6:50am
Tuesday and Wednesday: 7:00am
Friday (Fast of Tevet): 6:30am

Friday, December 22

Mincha - Minyane Sépharade: 15h50
Candle Lighting is at 3:56pm
Mincha - Main Sanctuary: 4:00pm
Sh'kiah: 4:14pm

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



מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את
חילי צבא הגנה לישראל העומדים על משמר ארצנו
וערי אלהינו. מן הלבנון ועד מדבר מצרים ומן הים
הגדול עד לבוא הערבה ביבשה באויר ובים. יתן
ה' את אויבינו הקמים עלינו נגפים לפנייהם. הקדוש
ברוך הוא ישמר ויצייל את חילינו מכל צרה וצוקה
ומכל גגע ומחלה וישלח ברכה והצלחה בכל מעשה
ידיהם. ידבר שונאיו פתחיהם ויעטרם בכתר ישועה
ובעטרת נצחון ויקים בהם הפתוב: כי ה' אלהיהם
ההלך עמם להלחם להם עם איביהם להושיע אתהם
ונאמר אמן

COMMUNITY NEWS

Mazal tov to **Aviva & Ami Drazin, Baila Aspler** and **Ruth Drazin** on the wedding of their daughter and granddaughter Noa Drazin to Efrayim Saks on Sunday, December 10 in New Jersey. Sharing in their simcha are Efrayim's parents Nechama & Danny Saks, his grandmothers Ethel Gottlieb, Miriam Neustadter and Stephanie Saks, his great-grandmother Shirley Pelcovitz and many delighted siblings, aunts, uncles and cousins in both families. Lovingly remembered at this time are Noa's grandfathers Jerrold Aspler z"l and Avrum Drazin z"l.

Mazal Tov to **Joseph Salem** and his family on the engagement of his granddaughter Ariella Eisenstat to Yonatan Halberstadt. Delighted parents are Amanda & David Eisenstat and Penina & Sean Halberstadt.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush for the Main Sanctuary is sponsored by **Aviva & Ami Drazin** in honour of the wedding of their daughter Noa to Efrayim Saks on Sunday, December 10.

Rabbi Claman's Shabbat Sermon is sponsored by the **Levitt Family** to mark the conclusion of shloshim for beloved husband, father, grandfather and great-grandfather Ben Levitt z"l (Dov Ber ben Moshe v'Sara - 3 Kislev).

This Shabbat Bulletin is sponsored by **Dorothy, Steve and Sean Howard** in memory of their beloved brother, brother-in-law and uncle Dr. Steven S. Zalzman z"l (Shmuel Shlomo ben Yitzchak Meir v'Chana Lieba - 29 Kislev).

The end of the 2023 Tax Year is fast approaching!
Charitable donations for 2023 must be submitted by
the end of the day on Wednesday, December 27.

Save time! Log into your TBDJ Account on ShulCloud and pay any outstanding charges with your credit card online!

If you have never logged in before,
write to brian@tbdj.org to receive instructions.

Take from the Song of the Land

In Parashat Mikeitz, the story of Yosef and his brothers continues. The famine is ongoing, and Yaakov's sons return to Egypt to buy more food. This time they bring their younger brother Binyamin, to present him to the viceroy of Egypt, as requested by the ruler himself, Yosef, who longs to see his brother Binyamin but did not yet reveal his identity to his other brothers.

Yaakov tells his sons:

קחו מזמרת הארץ בכליכם והורידו לאיש מנה

Take from the choice products of the land in your vessels and bring them to the man (Yosef) as a gift...

(Breisheet 43:11)

Rabbi Shlomo Sobol writes that the commentators have difficulty with the phrase *choice products of the land* as the literal meaning of the words *זמרת הארץ* in Hebrew is: *the song of the land*. He adds that Onkolus translates these words as *from the praiseworthy of the land*. Rashi explains Onkolus' commentary: What is praiseworthy is called song, because everyone sings (rejoices) that such a thing - song - is found in the world.

Rabbi Nachman of Breslov ZT"l explains the phrase *זמרת הארץ* literally as the *song of the land*. Rabbi Nachman writes that when Yaakov Avinu sent his ten sons to Egypt, he sent with them a melody of Eretz Yisrael to be sung before the ruler. Rabbi Nachman teaches us about the immense power of song and its ability to elevate man. *Yaakov wanted to touch the soul of the leader of Egypt, so he sent his sons with a melody of Eretz Yisrael which has strong influence.*

How does song work as an influence? The Lubavitcher Rebbe ZT"l wrote the following in a letter dated January 23, 1974, to Jan Pearce, the noted American operatic tenor and accomplished performer on the operatic and Broadway concert stages, upon Pearce establishing a connection with Chabad:

Your joining this ever growing Chasidic family who have found a new meaning in life and, with it, peace and happiness, has a special significance in that you are a Kohen, and also in that Divine Providence has given you a gift of song and melody. For this is a medium that directly communicates with the heart and the inner aspects of the soul, unlike prose which speaks to the intellect and only then can probe deeper. Through the medium of song and melody one can touch directly upon the heartstrings of the listener and inspire his inner soul, which is the reason why song and melody have such a prominent part in Chasidus in general, and in Chabad in particular.

Rabbi Jonathan Sacks ZT"l wrote about music and the soul:

There is something profoundly spiritual about music. When language aspires to the transcendent, and the soul longs to break free of the gravitational pull of the earth, it modulates into song. ...Many biblical texts speak of the power of music to restore the soul. When Saul was depressed, David would play for him, and his spirit would be restored. Elisha called for a harpist to play so that the prophetic spirit could rest upon him. The Levites sang in the Temple. Every day, in Judaism, we preface our morning prayers with Pesukei deZimra, the 'Verses of Song' with their magnificent crescendo - Psalm 150 in which instruments and the human voice combine to sing G-d's praises.

The following story illustrates the power and influence of Jewish music on the soul:

Rav Yisrael Taub of the Chassidic dynasty of Moditz was an amazing composer and singer who inspired his followers with his Torah and his powerful music. Especially on Shabbos, the Rebbe and his followers would engage in singing soul-stirring, uplifting and exquisite melodies during the davening as well as during the Shabbos meals. It is said that throngs of people, Jewish and otherwise, would congregate outside, mesmerized during these exalted moments when they would allow their spirits to soar.

Not far from the rabbi's court was the building that hosted the Polish army's music division, a place of study and training for the most talented musicians. The chief officer of the academy was a masterful musician and conductor. One Shabbos he happened to pass by the Moditzer Beis Medrash at the time of Seudah Shlisheet, the third Shabbos meal. Like all others he stood outside, captivated by the Rebbe's song. Unable to release himself from the irresistible pull of music, he found himself drawn into the darkened room full of singing chassidim. The power of the singing awakened his Jewish soul, compelling to discover more about his religion.

The officer requested a private audience with the Rebbe and when his turn came, he shared his life story with him. As a child the officer had converted to Christianity together with his mother and siblings, and he had never given a second thought to it. That is, until he passed by the Moditzer Beis Midrash. The melodies that he heard jolted him, penetrating the very core of his existence and exposing a yearning, thirsty Jewish soul. The Rebbe devoted a considerable amount of time to the chief officer and his wife, until slowly but surely, they became baalei teshuvah and regulars at the Rebbe's court.

Their newfound return to their heritage was kept secret from the government and the army. As Pesach drew near, the officer enlisted the help of some of his men to assist in cleaning his quarters, with strict instructions to refrain from bringing in any chametz. This aroused suspicion, resulting in a subsequent investigation and an eventual dismissal from his job, due to the fact that his services were "no longer deemed necessary". Devastated and with nothing to lose he went to his superior, the one who had signed his dismissal document. He told him the story of his youth and of his recent encounter with the Moditzer's music that had made such a profound impact on his life. Intrigued, the superior officer agreed to reinstate his job, providing that he be allowed to accompany him to the Rebbe's table the following Shabbos without disclosing his identity. Needless to say, the officer was glad to oblige. Upon hearing the musical compositions and their powerful rendition, the second officer was also visibly moved, and he, too, became a regular at the Rebbe's Court.

(Adapted from: *Through Music and Song* by Rabbi Elysha Sandler)

בלי גינה וס בלי מוסיקה. In modern Hebrew, a musical instrument is *מוסיקה*. The words *קחו מזמרת הארץ בכליכם* suggest taking the song of the land along with your musical instrument.

In the world of contemporary Jewish music, there is a wealth of songs that speak about Eretz Yisrael. This past week of Chanukah, I took my *בלי מוסיקה* - my guitar - with me, as I had the privilege to share the gift of Jewish music and the music of Israel with Montrealers of all ages. From the very young in the nurseries and on through the Jewish day schools as well as with seniors in assisted-living residences, I witnessed how the music moved the toddlers to jump up and down with glee, the elementary and high school students to sing and dance, and many senior citizens to nostalgic tears as they joined along in song.

During this difficult period in Jewish history, we remembered the miracles of the past with eight days of light and song. Music is powerful. Music evokes emotion and breaks down barriers. Music is a tonic and music conveys messages beyond words. As the shining light of the eight candles of the last day of Chanukah fades away and with it, the music of the holiday, we appreciate the encouraging light and music of Chanukah in providing optimism and hope as we pray for a modern-day miracle and the fall of our enemies.

May the wicked fall and may our hostages continue to return home, please G-d safe and sound...

Shabbat Shalom and עם ישראל חי

Rev. Amiel



SNIF

BNEI AKIVA

Grades K-6

Join Us On Shabbat Miketz

December 16th ד' טבת

**Hebrew
Academy**
📍 **5700 Kellert**
4:00

Optinal Minacha at 3:30

**Walking group will
leave from TBDJ at
3:30.**

**pick up by parents
after shabbat**



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*Learn more at a
info session!*

Wed, Dec 20
7:30 PM

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