

# SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI CHAZAN SHEINI PRESIDENT EXECUTIVE DIRECTOR  
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בעזרת ה'  
בית  
דוד  
נמצא

Shabbat Parshat Tetzaveh

Haftara: Yechezkel 43:10 - 43:27

## Friday, February 23

- 4:25pm Plag Hamincha
- 5:10pm Minha et Kabbalat Chabat -  
Minyane Sépharade - Lower  
Level Chapel
- 5:14pm Candle Lighting
- 5:15pm Mincha and Kabbalat Shabbat -  
Library
- 5:33pm Shkiah

## Shabbat, February 24 / 15 Adar Alef

- 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 -  
Lower Level Youth Rooms

## No "Zone" for kids in library this week.

- 9:30am Youth Minyan - Youth Lounge
- 9:31am Sof Zman K'riyat Shma
- 4:26pm Plag Hamincha
- 4:50pm Minha, Seoudah Shleesheet et  
Shiour - Minyane Sépharade
- 5:10pm Mincha, Seoudah Shleesheet  
and Maariv - Main Sanctuary
- 5:34pm Shkiah
- 6:19pm Havdala

## NEXT WEEK'S SCHEDULE

Mincha / Maariv: 5:20pm

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Friday, March 1

Mincha - Minyane Sépharade: 17h20

Candle Lighting is at 5:24pm

Mincha - Library: 5:25pm

For our full schedule, go to [tbdj.org/calendar](http://tbdj.org/calendar).

## FROM THE BIMA THIS SHABBAT!

TBDJ Members Harriet Greenstone and Rosanne Superstein speak about *Jewish Disability Awareness, Acceptance and Inclusion Month*. After Musaf.

**JDAIM**  
**FEBRUARY**

Jewish Disability Awareness,  
Acceptance & Inclusion Month



## COMMUNITY NEWS

Mazal Tov to **Jason Moschella & Valerie Guindi** and their families on their upcoming wedding on Sunday, February 25. Sharing in their simcha are Jason's parents Yetta & Walter Moschella, Valerie's parents Kelly & Daniel Guindi and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Jack & Linda Lehrer** and to **Bella Lehrer** and their families on the birth of a granddaughter and great-granddaughter in Israel. Proud parents are Amir & Carla Lehrer of Ramat Beit Shemesh. Sharing in their simcha are grandparents Howard & Leah Goldford of Edmonton and great-grandparents Meir & Lisa Leb.

Condolences to the family of TBDJ Member **Gertrude (Gertie) Raboy Selick z"l** who passed away on Friday, February 9. Beloved wife of the late Issie Selick z"l. Funeral took place on Sunday, February 11. Shiva has been observed.

## THANK YOU TO THE FOLLOWING SPONSORS

Kiddush for the Hashkama Minyan is sponsored by **Mitchell Axelrad** in memory of his beloved brother Dr. Robert Axelrad z"l (Ze'ev ben Tzvi v'Reizl - 9 Adar).

This Shabbat Bulletin is sponsored by **Elizabeth & Meir Israel** in memory of Elizabeth's beloved father Dr. Henry Feingold z"l (Chaim Reuven ben Yitzchak v'Rachel Chana - 18 Adar).

Kiddush for the Main Sanctuary is sponsored by Yetta & Walter Moschella and Kelly & Daniel Guindi in honour of the upcoming wedding of their children **Jason and Valerie**.



## ATTENTION ALL KNITTERS!

Would you be interested in joining a casual group here at TBDJ where you could knit, chat and share patterns and project ideas?

Knitters of all levels welcome!

For more information, and to join the group, send an email to [stephanie@tbdj.org](mailto:stephanie@tbdj.org).



# RAFFLE DRAW

Sunday, March 24, 2024

7:00pm

**Ticket  
\$136**

1st prize	<b>\$4000</b>
2nd prize	<b>\$ 1800</b>
3rd prize	<b>\$ 1000</b>
4th prize	<b>\$ 500</b>

Tickets can be purchased online  
[tbdj.org/raffle2024](http://tbdj.org/raffle2024)  
or by calling the office 514-489-3841

**A portion of the proceeds will go to Israel**

## Holy Anonymity

Imagine yourself as one of the greatest leaders not only in the history of your nation, but in world history, and that your name, which is mentioned frequently in the greatest and most prominent best seller of all time, was omitted in a section of the book. You probably wouldn't be happy. In general, it is quite natural for people to become upset when their names are omitted from significant mention. That is... unless you don't care about your name in print or, your name is Moshe Rabeinu and your intention is to keep your name out of print under certain conditions.

Fact: Moshe's Rabbeinu's name is left out of this week's Torah portion. Why? The Baal HaTurim (1270-1340) and others wrote that Moshe's name is not in our Torah portion by his choice. When Moshe beseeched Hashem to forgive Bnei Yisrael following the sin of the Golden Calf, he stated a condition that if his beloved people would not be forgiven then: *מחני נא מספרך אשר כתבת - erase me now from Your book which You have written*. Even though Hashem heeded Moshe's pleas and forgave Bnei Yisrael, we learn that the words of a tzaddik are eternal and leave an impression. The effect of those words, therefore, was that somewhere in the book, in the Torah, his name would be erased, and Moshe would be missing where he normally should have appeared.

It is of note that these words are in next week's Torah portion Ki Tisa. The question remains why Parshat Tetzaveh, this week's portion, was chosen to erase his name. HaRav Shaul of Vilna (early 1700s) answers that since Moshe said the words *אשר כתבת - which you have written* is in past tense - it was omitted in this week's portion, which comes before Ki Tisa.

The Baal Haturim (1270-1340) adds another reason for the omission of Moshe's name and ties it to Moshe's encounter with Hashem at the Burning Bush, where he repeatedly expressed reluctance to undertake the mission of leading the people out of Egypt. Moshe said: *O Lord, please send someone else to do it*. Then Hashem got upset with Moshe and said: *What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and his heart will be glad when he sees you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do* (Shmot 4:13-15).

Commentary teaches that it was this hesitation of Moshe that caused part of his role as potential Kohen Gadol - the High Priest - to be taken from him and given to his brother. The Ba'al Haturim concludes that Moses' name is missing from Tetzaveh "to spare him distress" on seeing Aaron acquire the insignia of priesthood that might have been Moshe's own.

Rabbi Menachem Nachum of Chernobyl (1730-1797) points out that Tetzaveh is nearly always read immediately before or after the seventh of Adar, which is Moshe's birthday and day of death. For this reason, his name is symbolically missing from this Torah portion, in mourning for our loss.

With respect to the importance of our names, Rabbi Yossy Goldman cites Chassidic commentaries who ask: *What's in a name? Does a person acquire a name for himself? Not really - he knows who he is. A name is essentially for other people to attract his attention so that they can call him, address him, etc. In other words, a name is only an external handle, a vehicle for others to describe him as a person, but it is outside of the person himself and peripheral to his true identity. Names are secondary to the essence of the individual. The essence of every person, who he or she really is, is beyond any name, beyond any title.*

Rabbi Goldman points out that the portion opens with Hashem addressing Moshe not by name rather with the word: *ואתה - and you*. This represents something much deeper than a name - it is the "you" symbolising the spiritual essence of Moshe, the essence being Moshe's commitment to his beloved people even at the expense of his name missing from Hashem's holy Torah.

Another positive twist to the omission of Moshe's name comes from a talk by the Lubavitcher Rebbe (1902-1994) stating that, in a sense, Moshe is present even more in this portion than usual as the first word *ואתה - and you* - expresses Moshe's existence even more strongly than the use of his name. The Rebbe then explained that with Moshe's threat of telling Hashem to take him out of his book he was demanding that Hashem be willing to re-establish His relationship with the Jewish People on an essential level that transcends Torah, and that if He wouldn't be willing to do so, then Moshe was prepared to forfeit his place in the Torah in favor of retaining his connection with his people. The Rebbe concludes that our Torah portion of Tetzaveh stands as an eternal tribute to Moshe. It is the Torah's own testimony to Moshe's greatness in giving up everything - including his bond with Torah - to preserve his bond with his people and restore them to their Hashem.

Supporting the idea of Moshe's Tetzaveh anonymity, Rabbi Beryl Wein wrote: *The ability of Moshe to remain hidden and the benefit of his anonymity, is one of the blessings of his noble character and humble greatness*. Rabbi Wein teaches that the omission of Moshe's name from the portion fits his character. We learn the extent of Moshe's humble nature later in the Torah: *Now the man Moshe was exceedingly humble, more than any person on the face of the earth* (Bamidbar 12:3).

While Moshe Rabeinu's name isn't mentioned plainly in our portion, there is, however, a hint to his name in the word *שהם* where rearranging the letters of this word gives us the name *משה*. The *בני שהם* were the onyx stones on the Kohen Gadol's eiphod, the vest or cape-like garment which was worn on top of the robe. The eiphod was wrapped around the Kohen's waist and was suspended by shoulder straps - like suspenders - that went over his back and shoulders. On the shoulder straps were the Avnei HaShoham - onyx stones - set in gold. The names of the Twelve Tribes were etched into each stone - six per stone.

Coincidentally, or maybe not, beyond the hint to Moshe's name in the Hebrew *ה ש ו* letters of the onyx stone, the actual characteristics of the onyx stone seem to reflect Moshe Rabeinu's behavioural characteristics and leadership qualities. Rabbi Naftali Silberberg writes about the onyx: *The shoham stone emits a clear and serene light; representing a revelation from above; constant and unaffected by human fluctuations and imperfections*.

At the end of next week's Torah portion Ki Tisa, we will read the following verse:

***When Moshe descended from Mount Sinai - and in the hand of Moshe were the two tablets of testimony when he descended from the mountain - Moshe did not realize that the skin of his face had become radiant from speaking to Him***

Shmot 34:29

Rabbi Shimon Apisdorf wrote that *with the experience of receiving the Torah from Hashem Himself, Moses became, quite literally, a radiant light. It seems that while the "light" may be hidden, it is far from lost. In fact, the same vessel that contains the hidden "light" is the vehicle for its revelation*. Moshe, like the description of the onyx stone above, was a vessel of light representing Hashem's revelation. He was able to stay pure and holy even while dealing with the nation's trials and tribulations.

And so... While Moshe Rabeinu's name is not mentioned in our Torah portion, the hint to his name and character through the re-arranged Hebrew letters of the word *shoham* and the characteristics of the onyx stone is interesting. It goes without saying that if there was one person in that generation who would have waived the fame of having his name in print it would have been the humblest of men - Moshe Rabeinu.

Shabbat Shalom,

*Rev. Amiel*



# Run for Their Lives

Global run/walk events calling for the immediate release  
of the hostages held by Hamas



A Community Walk

**Sunday February 25th**

**Irving L. Adessky Community Center  
Hampstead Chalet, 30 Lyncroft**

**11:30: Meet-up**

**11:45 - 12:15: Walk to the Y**

**12:20-12:45: Gathering/Speech**

**#BringThemHomeNow**

# COLLECTE DE SANG

## BLOOD DRIVE

**3<sup>rd</sup> Annual TBDJ Blood Drive**  
**Give from the Heart**

En collaboration avec  
In collaboration with



**Mardi 12 mars - 13 h 30 à 19 h 30**

**Tuesday, March 12 from 1:30 p.m. to 7:30 p.m. - By appointment**

**CONGRÉGATION TIFERETH BETH DAVID JÉRUSALEM**  
6519, chemin Baily, Côte Saint-Luc

**SUR RENDEZ-VOUS**

→ [hema-quebec.qc.ca](http://hema-quebec.qc.ca)

→ 1 800 343-7264

