



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת בהעלותך
כא סיון ה'תש"פ

Shabbat Parshat B'ha'alotecha
June 12-13, 2020

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

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SHABBAT SHALOM • שבת שלום

COMMUNITY NEWS

Shabbat Parshat B'ha'alotecha
Torah: Numbers 8:1-12:16 (Stone 774-796)
Haftara: Zecharia 2:14-4:7 (Stone 1182-1184)

When davening at home, it is preferable to daven at the same time together as a community.

Friday, June 12

4:00pm Musical Kabbalat Shabbat with
Rev. Bender on Facebook
5:00pm Kef Club Kabbalat Shabbat
on Zoom
5:00pm Daf Yomi on Zoom
6:45pm **Mincha and Kabbalat Shabbat
on Zoom**
7:06pm Plag Hamincha
8:25pm Candle Lighting
8:44pm Sh'kiah

Shabbat, June 13 / 21 Sivan 5780

9:00am Shacharit
9:00am Sof Zman Kriyat Shema
8:15pm Mincha
8:44pm Shkiah
9:42pm Havdala
10:15pm Daf Yomi on Zoom

Mazal Tov to **Adam Bilodeau-Cohen** on becoming a Bar Mitzvah. Proud parents are **Clara & Martin Bilodeau**. Sharing in their simcha are Adam's siblings Emma and Noah, and many delighted cousins. Lovingly remembered at this time are, zichronam livracha, Adam's grandparents Mercedes & Isaac Cohen, and his great grandparents Clara & Judah Cohen and Myriam & Amram Benaim.

Mazal Tov to **Reesa & Ephriam Kandelshein** and their families on the birth of a grandson on Tuesday, June 9 in New York City. Proud parents are Samara & Elie Sonnenblick. Sharing in their simcha are grandparents Betsy & Marty Sonnenblick and many delighted aunts, uncles and cousins. Lovingly remembered at this time are, zichronam livracha, Samara's grandparents Sheila & Hy Busgang and Muriel & Morris Kandelshein, and Elie's grandparents Elaine & Howard Perlmutter and Helene & Leo Sonnenblick.

Mazal Tov to **Linda & Jack Lehrer** and to **Bella Lehrer** and their families on the birth of a grandson and great grandson on Friday, June 12. Proud parents are Sarah & Yoni Lehrer. Sharing in their simcha are the baby's siblings Tzofia and Michael, his grandparents Mati & Mendel Levin of Los Angeles, his great grandparents Lisa & Meir Leb of Montreal, Leah & Zev Einhorn of NY and Rochel Levin of NY, as well as many delighted aunts, uncles and cousins.

Mazal Tov to **Saulie Deitcher** on his special birthday! Biz 120!

Mazal Tov to **Yakov Lev** on his special birthday! Ad 120!

Condolences to the family of TBDJ Member **Sara Rosenstein** z"l who passed away on Friday, June 5. Beloved sister of the late Joe Rosenstein z"l. Graveside funeral was held on Monday, June 8.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Reesa & Ephriam Kandelshein** in honour of the birth of their new grandson.

THOUGHT FOR SHABBAT BY REV. AMIEL: KOVOD 613 VS. COVID 19 - MASKS AND SPIRITUAL DISTANCING

Is it a coincidence that the Torah reading was Parshat Ki Tisa on the first Shabbos that the imposed Covid-19 lockdown kept us out of our synagogue building? The final set of verses of the portion describe how our greatest leader and prophet Moshe Rabbenu wore a mask! For spiritual distancing! Amazing! At the start of our descent into the "world of the mask," we learn that Moshe wore a face covering as well.

The last seven verses of Ki Tisa describe a change in Moshe's appearance. "Aaron and all of the Children of Israel saw Moshe and, behold, the skin of his face had become radiant; and they feared to approach him." The Torah continues and says that Moshe first called Aaron, then the leaders, and finally anyone from the nation to join him in his tent for learning. "When Moshe finished speaking with them, he placed a mask on his face. When Moshe would come before Hashem to speak with Him, he would remove the mask until he departed; then he would leave and tell the Children of Israel whatever he had been commanded. When the Children of Israel saw Moshe's face, that it became radiant, Moshe put the mask back on his face, until he came to speak with Him." (Shemot 34:29-35)

What is the Torah trying to convey to us here? As an educator, Moshe had a systematic sequence of teaching. First, Aaron Hakohen had a private "one-on-one" session with Moshe. This was followed by a lesson taught to the leadership of the people. Then, anyone from the rest of the nation - man, woman, or child - could attend a class taught directly by Moshe. He had a relationship with Bnei Yisrael through his knowledge and teaching. He was accessible to all.

The radiance of Moshe's face is not the glow of a proud reward recipient. Rather, this change was something Moshe initially did not even realize had happened to him. We read: "...Moshe did not know that the skin of his face had become radiant when He had spoken to him." (Shemot 34:29) How is that? We all know when we are glowing. It seems that the change that occurred in Moshe's appearance was not willed by him nor was it created especially for him. If so, then how did it happen and what was it for?

The verses explain that the fact that the Torah came from Hashem was, literally, visible on Moshe's face. This radiance was of a miraculous nature and remained with him for the rest of his life. It was revealed and visible to the people only while they learned with Moshe. Its purpose was to demonstrate Hashem's continual endorsement of the Oral Law - all of Moshe's teachings spoken verbally to his nation, as well as of the Torah or Written Law which Moshe wrote on scrolls later in his life. Moshe's words and writings were the authentic communication from G-d, and the aura on his face reminded everyone about this. The very fact that Moshe's face was to stay unveiled, displaying the "glow" on his face while communicating G-d's word and commands to the people, proves that the "light" or "glow" was for the express purpose of endorsing all of Moshe's words as the authentic words of God.

If all of Bnei Yisrael were meant to see Moshe's glowing face, why did Moshe alternately wear the mask between talking to Hashem and Bnei Yisrael? In a temporarily-imposed world of "social distancing", we are taught about the concept of "spiritual distancing" from the Be'er Moshe. He explains that Moshe wore the mask to spare Bnei Yisrael the embarrassment they would feel when they realized they were depriving themselves of closeness to Hashem. They couldn't look at his Torah-inspired glowing face and the face covering was in place to prevent them from feeling embarrassed. We wear masks for Covid-19 and Moshe wore a mask for the honour of our Torah: Kovod-613.

It is interesting that the concepts of face coverings and enhanced physical distancing were introduced into our daily lives at the exact same time we read Parshat Ki Tisa in March. It makes one wonder if HaKadosh Baruch Hu was sending us a message about "distancing" in various aspects of our lives - distancing in learning of Torah, communal prayer and even in our interpersonal communications with others.

Shabbat Shalom,

Rev. Amiel

DAILY SCHEDULE: JUNE 14 - 19

SUNDAY		MONDAY		TUESDAY	
Daf Yomi	See Email	Daf Yomi	See Email	Daf Yomi	See Email
Zoom Mincha	8:25pm	Zoom Mincha	8:25pm	Zoom Mincha	8:25pm
Shkiah	8:45pm	Shkiah	8:45pm	Shkiah	8:46pm
WEDNESDAY		THURSDAY		FRIDAY	
Daf Yomi	See Email	Daf Yomi	See Email	Daf Yomi	See Email
Parsha Class	12:15pm	Zoom Mincha	8:25pm	Zoom Mincha	6:45pm
Zoom Mincha	8:25pm	Shkiah	8:46pm	Candle Lighting	8:28pm
Shkiah	8:46pm			Shkiah	8:47pm

TORAH PORTAL

All our shiurim and classes are available online!

Visit our new Torah Portal for a listing of all available programs, including the daily and weekly classes you're familiar with, and a few new additions!

[HTTP://TBDJ.ORG/PORTAL](http://tbdj.org/portal)

"COURT OF JUSTICE" BY RABBI ERIC GROSSMAN, HEAD OF THE AKIVA SCHOOL

Rabbi David Hartman, founder of The Akiva School, was known in Montreal and throughout the Jewish world as a powerful preacher, intrepid cleric, popular philosopher, and institution builder. He was also an exceptional basketball player.

Rabbi Hartman grew up in Brooklyn where he was a local legend on the basketball court, famous for his deadly two-handed set shot. Playing in a semi-pro league in the 1940s, Dr. Hartman outscored the vaunted Celtics player Bob Cousy: Hartman 24, Cousy 18.

While Rabbi Hartman used basketball for recreation, the sport's most lasting impact on him was in the realm of the ideological. It was on the court, Rabbi Hartman would later recall, that he first discovered the values of equality and pluralism.

Rabbi Hartman had a fervently Orthodox upbringing, living a sheltered life in a pious family within the strictures of the chareidi community. It was on the urban basketball court where youths of all races and creeds converged, that Rabbi Hartman first experienced the equality of all humanity. Reflecting on his moment of discovery, Rabbi Hartman explained,

On the basketball court, no one asked you what your religious affiliation was, and what your ideology was. The elbow that I used to get under the boards made no distinction of religion, faith or philosophy.

This revelation would inform his thought and his writings for his entire rabbinic career.

When I first met Rabbi Hartman in 1990, he was already a powerful public intellectual, advocating for religious tolerance, diversity, and democracy. When he held forth on these topics he always spoke volubly and with unrestrained passion. But he was most fervent when he spoke of the empathy that Jews owed to people of other religions and races.

One day, while living in Detroit, I recall listening in my car to a tape of Rabbi Hartman speaking of Judaism's relationship to gentiles in general, and to the African American community in particular. His voice was so filled with passion and invective that I had to pull over to the shoulder to listen, fearing I would lose focus on the road. How striking that I was living in the cradle of American racial tension, and the most moving message I heard about race and reconciliation came from a Canadian rabbi then living in Israel.

Rabbi Hartman believed that Judaism had unique message of tolerance to share with the world. This teaching, he averred, predated modern notions of social justice or civil rights; it was found in the writings of the rabbis of the Talmud, who saw the diversity of humankind as a Divine ideal. Rabbi Hartman was candid and unrestrained in confronting racism in American, Canadian, and Israeli society, and was unrelenting in his efforts to expunge it from the Jewish community and its ecclesiastical leadership.

Rabbi Noam Zion of the Hartman Institute in Jerusalem used to keep a basketball in his office to remind him of that moment on the court when his teacher was called to his mission to spread the message of God's love for all of humanity, regardless of colour or creed. Now, whenever I see our Akiva students playing basketball, I imagine him courtside, inspiring our students to be kind, just, and fair, on the court and off.

As we look to the protests, riots, and anger radiating from the United States in the wake of the murder of George Floyd, the Akiva community turns to our founder, Rabbi Hartman, for light and guidance. In our classrooms and our community, we teach our children to love and respect our brothers and sisters of all races and religions.

Let us follow the words of our sages (Tosefta Sotah 7:12) that Rabbi Hartman cherished:

Make for yourselves a heart of many rooms...for we are all children of a single Shepherd.

EREV SHABBAT OUTDOOR MINYANIM - REGISTER ONLINE TO ATTEND!

TBDJ is very pleased to now offer three outdoor minyanim on Erev Shabbat: an early minyan at Plag Mincha time, a Minyane Sépharade at Plag Mincha time and a minyan at Candle Lighting time. As space is limited, attendance at one of our Friday minyanim requires registration via completion of a form at tbdj.org/minyanform. We will notify you via email upon being confirmed. Please wait for confirmation prior to arriving. Priority will be given to those reciting kaddish and observing yahrzeit, and remaining slots will be allocated as registrations are received. **All registrations must be received prior to 3:00pm on Friday.**