



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד
שבת פרשת ואתחנן
שבת נחמו
יא אב ה'תש"פ

Shabbat Parshat Va'et'chanan
Shabbat Nachamu
July 31 - August 1, 2020

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
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SHABBAT SHALOM • שבת שלום

Please print this bulletin before Shabbat.

Shabbat Parshat Va'et'chanan / Shabbat Nachamu
Haftara: Yeshayahu 40:1-40:26

When davening at home, it is preferable to daven at the same time together as a community. All services listed in bold are outdoor minyanim in the TBDJ tent.

Friday, July 31

4:00pm Musical Kabbalat Shabbat
on Facebook with Rev. Bender
5:00pm Daf Yomi on Zoom
6:40pm Mincha & Kabbalat Shabbat
6:45pm Minha & Arvit - Minyane
Sépharade Tent - ends at 8:00pm
6:51pm Plag Hamincha
8:04pm Candle Lighting
8:23pm Sh'kiah

Shabbat, August 1 / 11 Av 5780

7:00am Shacharit
8:30am Shacharit - Minyane Sépharade Tent
- ends at 10:30am
8:45am Shacharit - begins with Nishmat
9:20am Sof Zman Kriyat Sh'ma
10:15am Shacharit - begins with Nishmat
6:00pm Rabbi's Parsha Shiur
6:30pm Mincha -
followed by Halacha Shiur:
*Can I move a fan or clock on Shabbos
so that I can see or use it better?*
6:50pm Plag Hamincha
7:45pm Minha & Arvit - Minyane
Sépharade Tent - ends at 9:25pm
8:22pm Shkiah
9:05pm Maariv
9:13pm Havdala
10:00pm Daf Yomi on Zoom

COMMUNITY NEWS

Mazal Tov to **Elizabeth & Ivan Katz** on the birth of a grandson in Toronto on Sunday, July 26. Proud parents are Lisa & Jonathan Katz. Sharing in their simcha are big brother Joshua, maternal grandparents Sally & Jeremy Lipschitz of Winnipeg, and many delighted aunts, uncles and cousins.

Condolences to **Stella & Robert Barcessat** and their family on the loss of Stella's beloved sister Larisa Srebrnik Gruszka z"l who passed away on Wednesday, July 29. Graveside funeral was held on Friday, July 31.

SPONSORSHIPS AND THANK YOUS

We thank all of our tent sponsors who are helping us set up comfortably for outdoor minyanim and shiurim.

Friday, July 31	Chaya & Lorne Lieberman, in memory of Chaya's mother Yocheved Orbach z"l Heather & Sam Shuldiner, in memory of Sam's father Saul Shuldiner z"l
Shabbat, August 1	Dahlia & Michael Hollander and family, in memory of their daughter Ronnie Joy Hollander z"l Renee & Marty Lieberman, in memory of Renee's mother Sydel Brooks z"l
Sunday, August 2	Dahlia & Michael Hollander and family Lessa & Earl Kimmel, in honour of Rabbi Freundlich "with appreciation for his unceasing attention to the mental, physical and emotional well-being of our congregation in general, and the two of us in particular"
Monday, August 3	Dahlia & Michael Hollander and family Vera Honigwachs and family, in memory of her husband Leo Yehuda Gershon Honigwachs z"l Stephen Korolnek and family, in memory of Stephen's mother Rose Rivka Reizl Fruitman Korolnek z"l and his father Max Mordechai Korolnek z"l
Tuesday, August 4	Sarah & Yossi Remer and family, in memory of Yossi's father Zev Wolf Remer z"l Ruth & Edward Sacher, in memory of Ruth's parents Molly & Nathan Borenstein z"l and in memory of Edward's parents Celia & Sam Sacher z"l
Wednesday, August 5	Stanley Goldstein
Thursday, August 6	Avi Spitzer

TBDJ's Roving Minyan

If you have any special minyan needs, whether yahrzeit or other, and are either unable to or uncomfortable joining the outdoor minyan for any reason whatsoever, please let us know.

We'll do our best to bring an early Mincha/
Maariv minyan to you!

Send an email to community@tbdj.org.

If you'd like to join our group of rovers who make up this early Mincha & Maariv minyan at its various locations, also email community@tbdj.org and we'll set you up on our WhatsApp group for notification.



נחמו נחמו עמי

DAILY SCHEDULE: AUGUST 2 - 7

SUNDAY	MONDAY	TUESDAY
Shcharit 8:00am	Shcharit 6:50 & 8:00am	Shcharit 7:00 & 8:00am
Mincha 8:00pm	Mincha 8:00pm	Mincha 8:00pm
Shkiah 8:20pm	Shkiah 8:19pm	Shkiah 8:18pm
WEDNESDAY	THURSDAY	FRIDAY
Shcharit 7:00 & 8:00am	Shcharit 6:50 & 8:00am	Shcharit 7:00 & 8:00am
Parsha Class 12:15pm	Mincha 8:00pm	Mincha 6:30pm
Mincha 8:00pm	Shkiah 8:15pm	Candle Lighting 7:55pm
Shkiah 8:16pm		Shkiah 8:13pm

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)

A THOUGHT FOR SHABBAT FROM REV. AMIEL BENDER

The Place to Daven, Not A Place to Daven

It is customary across the global synagogue spectrum that when regulars walk into shul on a weekday or on a Shabbos or a holiday, they sit in their designated seats - seats that they chose for themselves at some point in their shul affiliation and where they feel comfortable in their davening.

I recently read an article from the OU magazine about an out-of-town guest who showed up at a local shul very early on Shabbat and sat down in one of the many available seats in the empty sanctuary. By the time the hall had started to fill up an hour later, the poor guy had been relocated five times! The reason for this game of musical chairs is this tradition of the “makom kavua” in shul - a person’s designated place at his home synagogue. Whenever this gentleman was asked to move, he continuously chose a replacement spot that was, unfortunately, the “makom kavua” of someone who had yet to show up.

Interestingly enough, the gemara in Brachot 6a teaches us this concept from the first Jew on the planet – our patriarch, Avraham Avinu. The verse in Parashat Vayera states:

וַיִּשְׁכֵּם אַבְרָהָם בִּבְקֹר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פָּנָיו ה'

And Avraham got up early in the morning to the place where he had stood before Hashem

Indeed, Avraham is credited with establishing the morning prayer and we see that Avraham was careful to daven every morning in the same place, his place.

Our “makom kavua” - known as מקום, our set seat or place in shul - is an important concept. We learn in the tractate of “Brachot” (6a) in the Talmud that if one is careful to daven in a permanently-designated location, then when one passes away, people will say of him: “Such a humble person! Such a pious person! He was one of the disciples of our father Avraham”. While the Shulchan Aruch advises that “a person should establish a place for his prayers” (Orach Chaim 90:19), there are those who disagree and say that the entire synagogue is a place designated for prayer. The Aruch Hashulchan says that the idea of a makom kavua is to daven regularly in the same shul and not to move around constantly (OC 90:23), while the Magen Avraham writes that moving your place of prayer within four cubits (about six feet) is considered being in the same space (OC 90:34). Students of Rabaynu Yonah taught that it is also important to have a set place of prayer in your home as well.

The significance given to our permanent or consistent prayer location in shul is substantial. Behind all of the above considerations of what a makom kavua is in shul or at home, is the deep recognition of our sages as to what motivates us to our ultimate prayer potential. A basic need in our lives is the idea of a place that is a comfort zone, a place where we can not only put everything aside and focus on what is important, but also a place which just “clicks” for us, a place we can settle into and maximize what we need to do or, maximize our potential in that place. I believe that our sages realized this consideration in establishing the importance of one’s permanent place in shul. On a personal note, my prayers reach their full potential when I am in my comfort zone in shul: my makom kavua. Upon arrival at my designated seat - the same seat that I have been using and praying to Hashem day after day, year after year - I feel that I have arrived at the designated place where I am to daven. This is my davening place. This is where my davening is focused, has proper intent and reaches its full potential in connecting me with my creator. Considering this, I ask myself: If Avraham Avinu would have prayed in a different spot every day, would the quality of his prayer have been the same? Daring to have the chutzpah to speculate that our great patriarch thought in the same terms that I do, the answer would be: probably not.

During morning services a few years ago, I walked out of our daily chapel for a few moments and when I returned a young guest had unknowingly taken my seat. Not wanting to embarrass the young guest by asking him to move, I sat down somewhere else and resumed from where I had left off. However, my davening that morning was not the same. Following the services, I approached the young man, welcomed him and in a friendly and polite way advised him which seats in the chapel were available to him during his stay with us. In general, I have made it a practice to guide our guests to seats in the chapel or sanctuary that are not the “makom kavua” of any of our members or regulars.

When this frightening world-wide Covid pandemic reached us in the middle of March, I was shocked to hear that we would have to close the shul building to prevent the spread of the virus in our community. “Covid” had relieved me of my “coveted” places of prayer in the sanctuary and the downstairs chapel, and I began to try out various places for davening at home - beginning in the living room, then trying the dining room and even outside in the front of our house. With the start of TBDJ’s Zoom services, I shuffled around the house with my iPhone, trying to find just the right quiet space and praying location. Overall, my davening just wasn’t “the same.” Even more so, it bothered me that while I was davening in the comfort of our home, our shul was standing alone and empty next door. And so, one morning, a few weeks into the pandemic as the weather got a bit better, I started davening Shcharit at the top of the stairs by the doors of the shul not far from our main sanctuary. That place became my comfort zone in tefillah and the quality of my davening experience improved immensely.

We are fortunate to now have our tent of prayer in the parking lot and, over the past month, many of our regular daveners have chosen their own “makom kavua” in the tent, sitting in the same place day after day, prayer after prayer. A makom kavua in prayer is essential, and it elevates us to our maximum potential when davening - an example set for us millenia ago by our patriarch Avraham Avinu.

Shabbat Shalom,

Rev Amiel