



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת ראה
כה אב ה'תש"פ

Shabbat Parshat Re'eh
August 14-15, 2020

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Jonathan Gal

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Elul is on Thursday, August 20 and Friday, August 21

Shabbat Parshat Re'eh

Haftara: Yeshayahu 54:11 - 55:5

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

Friday, August 14

- 4:00pm Musical Kabbalat Shabbat on Facebook with Rev. Bender
5:00pm Daf Yomi on Zoom
6:20pm Mincha and Kabbalat Shabbat - also broadcast on Zoom
6:34pm Plag Hamincha
6:45pm Minha et Arvit - Minyane Sépharade Tent
7:35pm Mincha and Kabbalat Shabbat
7:44pm Candle Lighting
8:03pm Sh'kiah

Shabbat, August 15 / 25 Av 5780

- 7:00am Shacharit
8:30am Shaharit - Minyane Sépharade Tent
8:45am Shacharit - begins with Nishmat
9:27am Sof Zman Kriyat Sh'ma
10:15am Shacharit - begins with Nishmat
6:00pm Rabbi's Parsha Shiur
6:30pm Mincha - followed by Halacha Shiur: *Stuck at the airport 20 minutes before Shabbat - how do I get home?*
6:33pm Plag Hamincha
7:25pm Minha et Arvit - Minyane Sépharade Tent
8:01pm Shkiah
8:45pm Maariv
8:49pm Havdala
9:45pm Daf Yomi on Zoom

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.

COMMUNITY NEWS

Mazel Tov to **Mina & Minel Kupferberg** on the marriage of their grandson Jacob (Jake) Mordechai Kupferberg to Reena Wasserstein on Monday, August 10 in Gush Etzion, Israel. Proud parents are Jessica & David Kupferberg of Israel, Rachel Krentzman of Israel and Karen & Jeff Wasserstein of Silver Spring, Maryland. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

Condolences to the family of **TBDJ Member Frances Deitcher Drazin z"l** who passed away on Tuesday, August 11. Wife of the late **Rabbi Joseph Drazin z"l**. Sister and sister-in-law of **Yosie z"l & Miriam Deitcher, Avrum z"l & Ruth Drazin, Louis & Malca Drazin** and Shirley & Eli Shapiro z"l. Mother and mother-in-law of Sharman & Moishe Stern, Renee & Mark Tarich and Shelley & Reuben Mandelcorn. Funeral was held on Wednesday, August 12.

SPONSORSHIPS AND THANK YOUS

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

- Friday, August 14
- Rev. Amiel & Cheryl Bender and family, in memory of Amiel's sister Bettina Ellen Bender z"l
 - Pearl & Leonard Mendel, in honour of Rabbi Freundlich and TBDJ's leaders and volunteers "who have maintained our services under such unprecedented conditions"
 - Frances Yagod and family
- Shabbat, August 15
- Sandra & Bob Birnbaum, in memory of Sandra's brother Moshe Yaakov Kulik z"l
 - Adina, Jason, Jacob, Victoria and Katelyn Essebag, in honour of the wedding anniversary of parents and grandparents Sharon & Robert Hecht
 - Lynda & Edward Grossman, in honour of the wedding anniversary of their daughter Cara and her husband Zev, and the wedding anniversary of their son Jordan and his wife Amber
 - Esther & Saul Handelman, for a refu'a sh'leima for Saul and in memory of Saul's father Harry Handelman z"l
- Sunday, August 16
- Laura & Avi Guttman
 - Linda & Jack Lehrer, in honour of Rabbi Freundlich and Jonathan Gal "with appreciation for their leadership during these challenging times"
- Monday, August 17
- Kathryn & Ira Kroo, in honour of Rabbi Freundlich with deep appreciation
 - Betty Laxer
 - Terry & Sam Luft, in honour of the 13th wedding anniversary of their son and daughter-in-law Michelle & Jonathon Luft
- Tuesday, August 18
- Bonnie & Alex Spira, in memory of Bonnie's brother Martin Rudner z"l and Alex's sister Agnes Spira Shkarofsky z"l whose monuments were unveiled on August 3 Ottawa and August 11 in Ste. Sophie respectively
 - Karen & Murray Vasilevsky, in memory of Murray's mother Bessie Vasilevsky z"l
- Wednesday, August 19
- Shaindel & Seymour Mishkin, in memory of their son Barry Mishkin z"l
 - Julia, Stephen and Nathan Simon, in honour of Rabbi Freundlich "with appreciation for his dedication during these difficult times"
- Thursday, August 20
- Carole & Mayer Diamond, in memory of Mayer's sister Malcha Diamond z"l
 - Anna & Joe Mendel, in honour of their children and grandchildren

BURIAL OF OLD SIFREI KODESH AND OTHER GENIZA ITEMS

Due to the Coronavirus Pandemic, Baron de Hirsch Cemetery is currently not accepting Geniza items for burial. Because of this, please do not leave any items for burial, or other unwanted books and Judaica, at TBDJ or with our staff.

DAILY SCHEDULE: AUGUST 16 - 21

SUNDAY	MONDAY	TUESDAY
Shacharit 8:00am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Mincha 7:40pm	Mincha 7:40pm	Mincha 7:40pm
Shkiah 7:59pm	Shkiah 7:58pm	Shkiah 7:56pm
WEDNESDAY	THURS - R. CHODESH	FRI - ROSH CHODESH
Shacharit 7:00 & 8:00am	Shacharit 6:45 & 8:00am	Shacharit 6:45 & 8:00am
Parsha Class 12:15pm	Mincha 7:40pm	Mincha 6:25pm
Mincha 7:40pm	Shkiah 7:53pm	Mincha-Sefardic 6:45pm
Shkiah 7:54pm		Candle Lighting 7:32pm
		Later Mincha 7:35pm

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

Experiencing "Simcha" during COVID: From "We" to "I" and Back

This week's Torah portion, Parashat Re'eh speaks about the idea of שמחה - Joy - in relation to different occasions in our Torah-related lives. Maimonides and Sefer Hachinuch count ושמתח בהגך - rejoicing on the holiday of Sukkot - as one of the 613 mitzvot in the Torah. Indeed, the Hebrew dictionaries generally translate the word "simcha" as "happiness" and/or "joy." In our Jewish world, it would seem that the word "happiness" falls short of the true definition of the word "simcha." Simcha in Jewish terms seems to be a multi-dimensional term with a much deeper meaning.

Rabbi Jonathan Sacks writes in his *Covenant and Conversation* for our parasha: "Simcha is usually translated as joy, rejoicing, gladness, happiness, pleasure, or delight. In fact, simcha has a nuance untranslatable into English. Joy, happiness, pleasure, and the like are all states of mind, emotions. They belong to the individual. We can feel them alone. Simcha, by contrast, is not a private emotion. It means happiness shared. It is a social state, a predicate of 'we,' not 'I.' There is no such thing as feeling simcha alone. Moses repeatedly labours the point. When you rejoice, he says time and again, it must be 'you, your sons and daughters, your menservants and maidservants, and the Levites, the strangers, the fatherless, and the widows in your towns.' A key theme of Parshat Re'eh is the idea of a central sanctuary 'in the place the Lord your God will choose.' As we know from later Jewish history, during the reign of King David, this place was Jerusalem, where David's son Solomon eventually built the Temple. What Moses is articulating for the first time is the idea of simcha as communal, social, and national rejoicing. The nation was to be brought together not just by crisis, catastrophe, or impending war, but by collective celebration in the presence of God. The celebration itself was to be deeply moral. Not only was this a religious act of thanksgiving; it was also to be a form of social inclusion. No one was to be left out: not the stranger, or the servant, or the lonely (the orphan and widow). In a remarkable passage in the Mishneh Torah, Maimonides makes this point in the strongest possible terms: 'And while one eats and drinks, it is their duty to feed the stranger, the orphan, the widow, and other poor and unfortunate people, for those who lock the doors to their courtyard, eating and drinking with their family, without giving anything to eat and drink to the poor and the bitter in soul – their meal is not a rejoicing in a divine commandment, but a rejoicing only in their own stomach.'" Rabbi Sacks adds that this kind of rejoicing is seen by Maimonides as a disgrace.

Indeed, our COVID experience has been challenging across the spectrum of human behavior and emotions. How do we find joy and the ability to rejoice in times like these? Our social state of "we" had been reduced to "I". The idea of simcha as shared happiness, with inclusion for all, is challenging as we cannot have friends or family at our Shabbos and holiday tables. Among other limitations, we cannot pick up friends at bus stops or pass an object from hand to hand. We are limited in our natural social contact and often find ourselves challenged with respect to revised social behavior during the pandemic, standing in a group together, yet six feet apart. No slaps on the back or invigorating handshakes. This, compiled with the pain of Covid-related illness and mortality presents a challenge with respect to the mitzvah of "simcha": Is it possible to contemplate a concept of simcha or joy during these difficult times? Can a friend see your smile under a blue protective mask?

I believe the answer is in a unique definition of "simcha" which highlights our connection with Hashem.

Rabbi Yerachmiel D. Fried of the Dallas Kollel defines the true source of Jewish "joy" as our timeless connection to a higher essence: Our connection with Hashem which knows no time or place. He writes that though we had a special connection with the Almighty in Yerushalayim through our Holy Temples, even as we lost our Temples and went into exile we kept this connection alive through Torah and Mitzvot. In exile, we live our lives interconnected yet separately among our diaspora neighbors. We live in our own Jewish world with its own language, customs and relationship to Hashem. Rabbi Fried comments about the word "simcha" being mentioned in relation to the holiday of Sukkot three times in the Torah. He writes about the significance of the High Holiday season: "On Rosh Hashanah we coronate Hashem and enter his palace. On Yom Kippur we purify ourselves and forge a new and deep connection with the Almighty. It is on Sukkot however, that we give life to our relationship with Hashem. It isn't a transient relationship, rather it is a part of our existence. We live a special bond with Hashem through building the Sukkah, a spiritual, albeit temporary, place of existence outside of our usual physical surroundings. It is in the Sukkah that we can focus on our real existence, our real connection with Hashem and it elevates us to a state of unique joy. In the same way, our existence in exile is outside of our true physical surroundings as Jews. While we should be in Yerushalayim, we are in exile, but keep our faith and observances very much alive."

We are presently in a different kind of exile. It is a social exile that touches many of our routines and our Jewish practices among them. We cannot daven together in the TBDJ sanctuary or the daily chapel. Our Daf Yomi, a group of members and friends learning together, has moved to a virtual location online from its place in our library. Rabbi Fried defined our temporary dwelling in the Sukkah as an intensely elevated connection to Hashem. In a similar vein to the building of the Sukkah, we are also outside, in a tent which serves as the temporary venue for our spiritual elevation. We are together in the tent, however, and while Covid has reduced much of our simcha world from "we" to "I", we are still together in many ways through communal tefilla and acts of chesed. We may learn from this Covid experience, that indeed our definition of "simcha" is our eternal connection to Hashem which defines the way we live our lives as Jews – no matter the set of circumstances.

Shabbat Shalom,

Rev. Amiel