



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

שבת פרשת תולדות  
ה'תשפ"א

Shabbat Parshat Toldot  
November 20 - 21, 2020 / 5781  
Please print this bulletin before Shabbat.

Rabbi  
Yechezkel Freundlich

Chazzan Sheini  
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## SHABBAT SHALOM • שבת שלום

### Shabbat Parshat Toldot

Haftara: Malachi 1:1 - 2:7

*Minyanim on Shabbat are restricted to those who have pre-registered. When davening at home, it is preferable to do so at the same time as the rest of the community.*

#### Friday, November 20

- 7:00am Shacharit - Main Sanctuary -  
no preregistration required
- 8:00am Shacharit - Main Sanctuary -  
no preregistration required
- 8:20am Daf Yomi on Zoom
- 3:00pm Daf Yomi on Zoom
- 3:21pm Plag Hamincha
- 3:55pm Minha et Kabbalat Shabbat -  
Minyane Sépharade -  
Lower Social Hall
- 4:00pm Mincha and Kabbalat Shabbat -  
Indoor & Outdoor (no tent)
- 4:01pm Candle Lighting
- 4:19pm Sh'kiah

#### Shabbat, November 21 / 5 Kislev 5781

- 8:45am Shacharit - Outdoor (no tent)
- 8:45am Shacharit - Main Sanctuary
- 8:45am Shacharit - Minyane Sépharade -  
Lower Social Hall
- 9:22am Sof Zman K'riyat Shma
- 9:00am Shacharit - Upper Social Hall
- 10:15am Shacharit - Main Sanctuary
- 10:30am Shacharit - Upper Social Hall
- 3:20pm Plag Hamincha
- 3:45pm Minha et Arvit - Minyane Sépharade -  
Lower Social Hall
- 3:50pm Mincha, Shiur and Maariv -  
Indoor  
*featuring shiurim on the parsha and  
halacha by Rabbi Freundlich and  
Rabbi Eliyahu Gateno*
- 4:18pm Sh'kiah
- 5:06pm Havdala
- 5:45pm Musical Havdala and Kumzitz  
on Facebook with Rev. Bender
- 6:30pm Daf Yomi on Zoom

### COMMUNITY NEWS

Mazal Tov to **Leah & Hayden Bernstein** and **Allan Bernstein** and their families on the birth of a son and grandson on Thursday, November 19. Sharing in their simcha are big brother Benjamin, maternal grandparents Molly & David Adelson, and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Hayden's beloved mother Rona Steinman Bernstein z"l.

Mazal Tov to **Laura & Avi Guttman, Rivka & Alex Guttman** and **Reesa & Ephriam Kandelshein** and their families on the birth of a son and grandson on Friday, November 20. Sharing in their simcha are the baby's siblings Ella and Noam, his great grandmother Shoshana Friedman and many delighted aunts, uncles and cousins. Lovingly remembered at this time are, zichronam livracha, great grandparents Aron Friedman, Etel & Lajos Guttman, Sheila & Hyman Busgang, and Muriel & Morris Kandelshein.

Mazal Tov to Aviva & Ami Drazin, Baila & Jerrold Aspler and Ruth Drazin and their families on the engagement of their daughter and granddaughter Riva Drazin to Doni Herskowitz. Sharing in their simcha are Doni's parents Boondi & Sandy Herskowitz of Lawrence, NY, his grandmother Gloria Gettenberg, and many delighted aunts, uncles and cousins.

Condolences to the family of TBDJ Member **Sandra Stein Galler-Smiley z"l** who passed away on Monday, November 16. Wife of the late Mark Galler z"l and the late Hyman Smiley z"l. Funeral was held on Wednesday, November 18.

### SPONSORSHIPS AND THANK YOUS

Rabbi Freundlich's Shabbat sermons are sponsored today by **Simone & Adrian Grinberg** to mark the conclusion of shloshim for Adrian's beloved mother Marica Tuvel Grinberg z"l (Miriam bat Moshe Israel v'Rivka Eidl - Tishrei 29).

Rabbi Freundlich's Shabbat shiurim are sponsored today by **Faigie Friedman** and family in memory of her beloved husband Dr. Shulom Zalman Friedman z"l (Shulom Zalman ben Moshe Fishl v'Devora - Kislev 10).

This Shabbat Bulletin is sponsored by **Donna, Michelle and Chad Cohen** and family in memory of beloved husband and father Joshua Cohen z"l (Abba Yehoshua ben Shraga Faivl v'Beila Rochl - Kislev 12) and in memory of beloved mother and grandmother Charlotte Chana Mendelson z"l (Tevet 16).

The Daf Yomi session on Motsa'ei Shabbat is sponsored by Martin Labow in honour of Rabbi Dovid Rothschild and TBDJ, "in celebration of the completion of Masechet Eruvin."

### DAILY SCHEDULE: NOVEMBER 22 - 27

SUNDAY	MONDAY	TUESDAY
Shacharit 8 & 9am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Mincha 3:55pm	Mincha 3:55pm	Mincha 3:55pm
Shkiah 4:18pm	Shkiah 4:17pm	Shkiah 4:16pm
WEDNESDAY	THURSDAY	FRIDAY
Shacharit 7:00 & 8:00am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Parsha Class 12:15pm	Mincha 3:55pm	Mincha-Sefardic 3:50pm
Mincha 3:55pm	Shkiah 4:15pm	Mincha 3:55pm
Shkiah 4:16pm		Candle Lighting 3:56pm
		Sh'kiah 4:14pm





4 WEEKS  
CHALLENGE

ויצא

וישלח

מקץ

ויגש

# מתחילים מבראשית

THE PARASHA CHALLENGE  
SESSION#2

Here's how it works... it's simple!

Register here: <http://tbdj.org/mibereshit2>

Check your email - you'll need to learn some  
**PARASHA QUESTIONS** every week.

We will come make a surprise appearance  
and if you get answers right you will get a  
**SPECIAL TREAT + RAFFLE TICKETS!!**



**On Thursday December 17**

We'll meet on Zoom for the biggest-  
and for the **BIG RAFFLE!**



**Kovod for our Mezuzahs in Covid Times**

“Sonny! It doesn’t work! I am 87 years old and I never kiss the mezuzah!” I remember hearing these words from an older gentleman as a 17 year old touching and kissing the mezuzah while exiting the dining room of the hotel where I was vacationing with my family in Florida. We are all familiar with kissing special objects in our Jewish world. Our tefillin are kissed when taken out and returned to their bag. We kiss our tzitzit several times during our morning prayers. It is common practice to kiss the curtain upon the opening of the Aron Kodesh when the Torah is taken out and later returned. We touch our tzitzit to the Torah (some kiss their tzitzit as well) during an aliya. Siddurim and Chumashim are kissed regularly. The Kaf HaChaim notes that some people kiss the sukkah upon entering and exiting. Some also kiss their arba minim on Sukkot. Others kiss the matzah and marror on Pesach. We are used to lavishing affection upon our holy objects and maybe... sometimes too much affection. During a shiur he once gave in Beit Shemesh, Rabbi Dr. Abraham J. Twerski quipped, “I see people enter a room, kiss the mezuzah and then watch TV for a half hour. I would rather they kissed the TV and then watched the mezuzah for a half hour.”

Although kissing holy objects is not a religious obligation, it is a widespread practice among Jews. Rabbi Dr. Ari Zivotofsky of Bar-Ilan University published an extensive article about the practices regarding our display of affection, closeness to Hashem, through our Mezuzah interaction, some of which will be referred to in this message. He writes that while there is no Talmudic source obligating one to kiss the mezuzah, there may be a source for touching the mezuzah. Rabbi Zivotofsky cites a story about the sage Onkelos, seized and escorted by the emperor’s servants (Tractate Avoda Zara 11a). As they were walking, Onkelos saw the mezuzah affixed to the doorway. He placed his hand on it and asked his captors: “What is this?” They said, “You tell us.” Onkelos explained to them: The universal custom is that a mortal king dwells within and his servants keep guard over him from without; but with the Holy One, Blessed be He, His servants dwell within while He keeps guard over them from without, as it says: **השם ישמר צאתך ובואך מעתה ועד עולם** – “Hashem will guard your goings and your comings, from now and forever” (Psalms 121:8). Kissing the mezuzah seems to have been introduced by the Arizal, Isaac Luria Ashkenazi (1534-1572) and is thus a relatively recent custom.

It is probable that the practice of kissing the mezuzah symbolizes one’s desire for Divine protection as well as one’s love of Hashem and His mitzvot. Sadly, Covid-19 with its limitations on physical contact has changed our interaction with our beloved holy objects. Needless to say, if you were a Mezuzah on the door post, you would feel neglected. Regarding closed meetings that we are not invited to, we are familiar with the saying: “I wish I were a fly on the wall...” Imagine the mezuzahs on the doorposts witnessing the limited Synagogue activity and attendance as well as the changes in Covid related Synagogue customs and practices... What are they thinking? “Here I am 24/7, an affixed messenger of the almighty for the protection of his people and people have minimized their contact with me, no touch, no kiss...”

Indeed, with the onset of the pandemic, Rabbi Israel David Lau, the Ashkenazi Chief Rabbi of Israel issued a ruling in March 2020 that people should stop kissing the mezuzah when they enter or depart Jewish homes. “In these days, where sadly we see the spread of a terrible disease, ...one should not kiss mezuzot or even touch them... It is enough for a person to reflect on the verses written in the scroll when he enters or departs from a place, and these thoughts will accompany him on his way.” In this vein, The Ktav V’Kabbalah comments on the commandment of mezuzah saying that this mitzvah does not end with affixing the mezuzah to the doorpost. Rather, the mitzvah entails that one be conscious of the mezuzah every time he/she enters and exits a room. To help attain this awareness, he says, the early authorities established the custom of touching the mezuzah whenever one passes it. Miamonides in Hilchot Tefillin, Mezuzah 6:13 (significant number?) also stresses the importance of being conscious of the mezuzah as one enters or exits a room.

Rabbi Zivotofsky writes that kissing the mezuzah nowadays is cited in many twentieth-century seforim. The Chovat Hadar (Rav Yaakov Yeshaya Blau) cites halachic authorities which state that one should kiss the mezuzah by placing one’s middle finger over the word Shakai (Hashem’s holy name found on the mezuzah casing), then kiss that finger and pray to hashem to be protected from the yetzer hara, the evil inclination. Rabbi Blau also cites the Kuntres HaMezuzah which states that late unnamed authorities also maintain that one should kiss the mezuzah. The Complete Mezuzah Guide (Moshe Elefant, 1988) states in a footnote, citing the Kitzur Shulchan Aruch (11:24) and the Misgeret Hashulchan, that one is required to kiss the mezuzah when entering and exiting a house. The leading Lithuanian halachic authority of the nineteenth century Rabbi Avraham Danzig says that when one leaves his house, he should kiss the mezuzah (Chayei Adam 15:1).

Not all halachic authorities endorse the practice of kissing the mezuzah and there is a dispute in The Complete Mezuzah Guide among the halachic authorities whether one is required to kiss the mezuzah. Rabbi Yosef Eliyahu Henkin in his book Eidut Le’Yisrael, objected to kissing the mezuzah (and sefer Torah) with one’s mouth or even with a cloth (and most likely with one’s hand as well), preferring the Sephardic, or more accurately, the Georgian (Soviet) custom of pointing and “blowing” a kiss. He offered two interesting reasons for this. Firstly, he feels that kissing implies too much familiarity, a level of closeness that one cannot purport to have with a Torah or a mezuzah. Secondly, in pre-Covid writings, before his passing in 1973, Rabbi Henkin shared an opinion that kissing a mezuzah even via one’s fingers or hand spreads germs, a hygienic-based halachic problem mentioned in the Shulchan Aruch, OC 170:15.

The following study, Micro-organism contamination of mezuzahs in a tertiary care hospital in Brooklyn, New York City, 2013, taken from: Letters to the editor / American Journal of Infection Control in 2013, researches our hygienically challenging physical interaction with mezuzot in the public domain. “Health care-associated infections are an important focus of infection control and prevention. A mezuzah is a parchment scroll inscribed with verses within an outer container that may be made of wood, metal, or plastic. In the Jewish faith, touching a mezuzah with one’s fingers and then touching the fingers to the lips can be a daily ritual. At Maimonides Medical Center in Brooklyn, New York, mezuzahs are found permanently placed on the doorways of the majority of patient rooms and units. It has been shown that hospital environmental surfaces can be contaminated with microorganisms that may eventually cause hospital-acquired infections. Because mezuzahs are touched upon entry and exit to patient rooms, often without cleaning the hands, we postulated that they may be a reservoir for nosocomial pathogens (Nosocomial is also known as hospital-acquired infections... Transmission usually occurs via healthcare workers, patients, hospital equipment, or interventional procedures). Youngster et al (2009) evaluated mezuzahs affixed on the doorposts of a Tel-Aviv hospital and found that several pre-interventional study samples harbored potential pathogens such as Escherichia coli and Klebsiella spp. We randomly selected 100 mezuzahs of 275 placed throughout the hospital on patient rooms on medical floors and in telemetry, intensive care, and pulmonary step-down units. Each mezuzah was swabbed, and the specimens were inoculated onto blood agar, MacConkey agar, and Columbia agar (Bacteria testing). Organisms were isolated and identified by conventional microbiologic methods. Of the 100 mezuzahs swabbed, 35 were culture positive with 65 showing no growth. ...We did not identify pathogenic bacteria on the mezuzah containers sampled at our hospital. This probably reflects the effectiveness of environmental cleaning protocols as well as other infection control policies at Maimonides Medical Center, such as hand hygiene education of health care staff, patients, and families; the use of appropriate infection control precautions; and disinfection of high-touch surfaces, including the mezuzah containers...”

We must heed rabbinic and medical advice and understand that even our mezuzahs are potential spreaders of this terrible virus. My advice during this Covid challenging Kavod practice of physical devotion to and affection for our mezuzot is: As you pass the mezuzah, reflect on the verses within, why the mezuzah is there. You may blow a kiss, even say a verse from the Torah content within the mezuzah’s casing... In other words, the mitzvah of mezuzah should be “sealed with a virtual kiss.”

Shabbat Shalom,  
*Rev. Amiel*