



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

שבת פרשת ויצא  
י"ב כסלו ה'תשפ"א

Shabbat Parshat Vayeitzei  
November 27 - 28, 2020 / 5781  
Please print this bulletin before Shabbat.

Rabbi  
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Chazzan Sheini  
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## SHABBAT SHALOM • שבת שלום

### Shabbat Parshat Vayeitzei

*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 27

7:00am Shacharit - Main Sanctuary  
8:00am Shacharit - Main Sanctuary  
8:20am Daf Yomi on Zoom  
3:00pm Daf Yomi on Zoom  
3:50pm Minha et Kabbalat Shabbat -  
Minyane Sépharade - Lower Hall  
3:55pm Mincha and Kabbalat Shabbat -  
Indoor & Outdoor  
3:56pm Candle Lighting  
4:14pm Sh'hiah

Shabbat, November 28 / 12 Kislev 5781

7:00am Shacharit - Upper Lobby (Brachot)  
7:45am Shacharit - Outdoor ( Brachot)  
8:45am Shacharit - Sanctuary (Nishmat)  
8:45am Shacharit - Minyane Sépharade -  
Lower Social Hall  
9:00am Shacharit - Social Hall (Nishmat)  
9:27am Sof Zman K'riyat Shma  
10:15am Shacharit - Sanctuary (Nishmat)  
10:30am Shacharit - Social Hall (Nishmat)  
3:45pm Minha et Arvit - Minyane Sépharade -  
Lower Social Hall  
3:45pm Mincha, Shiur and Maariv - Indoor  
featuring shiurim by Rabbi Freundlich  
and Rabbi Eliyahu Gateno  
4:14pm Sh'hiah  
5:03pm Havdala  
5:45pm Musical Havdala and Kumzitz  
on Facebook with Rev. Bender  
6:30pm Daf Yomi on Zoom

### COMMUNITY NEWS

Mazel Tov to **Ellie and Joel Moss** on the birth of a great-grandson. Mazel tov to the parents, Batsheva and Shlomo Kleinman of Elon Moreh, and the grandparents Chava and Daniel Kleinman of Shiloh, and Natalie and Zvi Aginsky of Ariel.

Mazel tov to **Bonnie and Alex Spira** on the engagement, in Israel, of their granddaughter Ayelet Spira, daughter of Atara and Brian Spira of Riverdale NY, to Lior Cohen, son of Brian and Shoshi Cohen of Philadelphia. Mazel tov to all the families.

Mazel Tov to **Irwin Cotler** on being named by Prime Minister Justin Trudeau as Canada's Special Envoy on Preserving Holocaust Remembrance and Combating Antisemitism. This special envoy will collaborate with Canada's Foreign Affairs and Diversity and Inclusion and Youth ministers to forward the strengthening, advancing, and promotion of Holocaust awareness and education.

### SPONSORSHIPS AND THANK YOUS

Rabbi Freundlich's Shabbat sermons are sponsored today by **Sharon & Robert Hecht** in memory of Robert's beloved mother Rebecca Hecht z"l (Rivka bat Moshe - Kislev 13) and in memory of Sharon's beloved grandmother Dina Goodin z"l (Kislev 14).

This Shabbat Bulletin is sponsored by **Rochelle & Jeffrey Rein** and by **Michaela & Cyril Weintraub** in memory of Rochelle and Cyril's beloved mother Dolly Weintraub z"l (Dobrusha bat Nachum HaCohen - Kislev 17).

### The end of the 2020 Tax Year is approaching!

Charitable donations for 2020 must be submitted by Thursday, December 24. Save time by logging into your TBDJ Account on ShulCloud and paying any outstanding charges with your credit card online! We sincerely thank everyone for addressing their membership dues and for all additional generosity!

### DAILY SCHEDULE: NOVEMBER 29 - DECEMBER 4

SUNDAY		MONDAY		TUESDAY	
Shacharit	8 & 9am	Shacharit	6:50 & 8:00am	Shacharit	7:00 & 8:00am
Mincha	3:50pm	Mincha	3:50pm	Mincha	3:50pm
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	3:50pm	Mincha-Sefardic	3:50pm
Mincha	3:50pm	Shkiah	4:15pm	Mincha	3:50pm
Shkiah	4:16pm			Candle Lighting	3:53pm
				Sh'hiah	4:12pm

## QUEST FOR THE LOST FLAME CHANUKAH VIRTUAL ESCAPE ROOM

Saturday Night, December 12 7:00PM

Visit our Programming site for details and to register ([programming.tbdj.org](http://programming.tbdj.org))

## UPCOMING PROGRAMS

For more programs, shiurim and classes... please visit <http://programming.tbdj.org>



**\*First Session / Led by Rifki Freundlich, For Women\***

Monday November 30 at 11:00AM // Location: Zoom Social Hall



**\*Modern Jewish History: Chovevei Zion - with Rabbi Freundlich\***

Monday, November 30 at 7:45PM // Location: Zoom Social Hall



**\*Online Tour of Santiago, Chile\***

Tuesday, December 1 at 1:00PM // Registration required (see email)



**\*Prof. Gerald Steinberg - How Human Rights is Twisted to Attack Israel\***

Tuesday, December 1 at 8:00PM // See website for details

## “Tell me a story...”

We have all heard these words from our children and grandchildren. Everyone loves a story and how much more, a good story.

At the present time, I am especially drawn to the stories / historical accounts of our patriarchs, matriarchs and ancestors brought to us with our annual Torah reading of ספר בראשית, book of Breisheet. Beyond the actual narrative of our holy Torah, the commentaries are interesting, enhancing and intriguing. I find myself identifying with many of the dilemmas which our patriarchs faced and I often wonder how I would have reacted and conducted myself in their stead. I also find that with every annual cycle of the Breisheet Torah reading, my knowledge of who and what we are as a Jewish nation is enhanced with a deeper understanding and appreciation of our early history.

In 2013 Dr. Gabi Barzilai published his work about the first eleven chapters in Breisheet: “בראשית היתה משמעות: סיפורי הראשית בקריאה עכשווית” – Genesis stories as contemporary reading. Dr. Barzilai wrote that the stories gathered in the first eleven chapters of the book of Breisheet deal with the world and humanity. The description of the content of these chapters speaks to one and all: Behind the stories lie deep understandings about man, his nature and weaknesses. Our early history teaches about human society, its power and its ills, the creation of the world and the idyll of heaven, the story of the flood, the Tower of Babel and other stories. The innumerable interpretations given to these stories prove that in every reading we can find relevant and even surprising insights. The literary beauty stimulates the imagination, and anyone who tastes them feels that whole worlds are folded and embodied in them. In this atmosphere the book Genesis was written with a certain discipline, seeking to introduce the reader to the gates of the biblical world and demonstrate to him how the moral voice of the Torah can be heard even today. Topical questions about social justice, alongside an examination of values that are considered modern, such as freedom of choice, self-determination, human rights, equality, liberty and more. From its pages rise and float the great questions that have troubled man and society to this day. At the end of the 11th chapter we are introduced to Avram, and from that point on the book of Breisheet focuses on the patriarchs and ancestors of our nation and their families through stories and the early history of our people.

In an AMA (American management Association) article written in 2016, Jim Poage and Jennifer Poage enumerate 5 reasons why people love a good story. Here are a few of them: Stories teach and prepare us. Stories represent situations we might face one day, and present solutions we might use. Stories create a lasting bond. Sharing stories creates common experiences and unites people. Stories motivate action. Stories encourage people to take action, since they describe how to act in a certain situation and provide the inspiration to do so.

Fact is, when we connect with a story in a personal way for whatever reason it may be, the story becomes a part of us.

Identifying with the stories... Interpretations... the moral voice of Torah... Freedom of choice, self-determination, human rights, equality, liberty... Situations we might face one day... A lasting bond... Action... Suspense... All of this and more is why I am enthralled with the stories of the book of Breisheet.

For us as Jews, the stories presented in the book of Breisheet transcend time and the generations. Over the years these stories have become a part of us and us a part of them. The stories are enhanced by commentaries and Midrashim which bring our ancestors alive in ways that we can identify with them. A few examples: We read about the אות ברית, the first circumcisions that were practiced in the home of Avraham Avinu as an everlasting sign of the covenant between Hashem and the Jewish people and we eternalize and personalize this covenant to this very day. With this sacred ritual we are united with our ancestors of the past as one nation. We read about the power of the prayers of Yitzchak and Rivka in their quest for children and we learn to intensify our own prayers. We read about the brotherly struggles of Yaakov and Esav, Yosef and his brothers and we can comprehend and understand their stories, identifying with our children's familial challenges, sibling rivalries and more... We read about the love that Yaakov had for Rachel and for Yosef and about the pain of Leah and the jealousy of Yosef's brothers. We read about the death of our patriarchs Yitzchak, Yaakov and Yosef and about the way they prepared themselves for their passing, leaving a spiritual and physical will and legacy for their families, which we have learned to practice to this very day. In a very real way, the book of Breisheet is the book of everything for everyone. We learn through the many stories of our patriarchs and ancestors, that, they, like us, were real people with real challenges. Some made mistakes. Some had enemies. Some regretted their actions. Some recognized the divine hand in the way our world is run while others chose not to. I used to wonder about what was not written about our patriarchs and their families. Why don't we know more about their family lives and times? I suggest that maybe the Torah didn't need to tell us more about them as in the end they were people, just like us. Realizing common denominators of thought and behavior with our ancestors draws us to them and is a direct source of the connection and the stirring legacy and identity that they left for us as Jews.

The commentaries and Midrashim in Breisheet offer us opportunities to find answers to questions that, while they do not necessarily occur to us, the stories are filled in and completed by the answers. A few years ago, on the Shabbos that we read the Torah portion of Noach, a gentleman approached me in Shul with a question: Why did Noach's wife and his daughters in law merit to enter the ark and be saved from the flood? What a question! I never thought about that... I searched the commentaries high and low and finally found a Midrash from the book of proverbs, explaining that Noach's wife and daughters in law were also righteous people of that generation. It triggered within me a new kind of thinking and provoked other questions that I thoroughly enjoyed researching and finding answers for. Here are a few of those questions: (I will leave it to you to find the answers for yourselves).

Following the binding of Yitzchak the Torah tells us that Avraham came down the mountain alone. Where was Yitzchak?

Yaakov purchased the birthright from Esav for a bowl of lentil soup. Yitzchak found out about the sale of the birthright only after Yaakov left with the coveted blessing. Did Rivkah ever know about the birthright transaction?

Though Yosef was the second in command in Egypt he still needed Pharaoh's approval to accompany his father Yaakov to the land of Canaan for his burial. Apparently the relationship between Yosef and Pharaoh had soured... When and why?

Stories are magical in many ways. In the Disney and fairy tale sense a story takes us to incredible imaginary worlds. Jewish story telling entralls us with stories of Rabbis, Torah scholars, miracles and thought provoking as well as emotion evoking themes which affect us in ways we could never imagine. “Carlebaching” a story with a musical instrument reaches deep inside of us, adding a musical element to our participation in the story telling process, with emotional expression through song. On a personal note, the stories of our elders take us across the bridge to the past, bringing them closer to us in a very real way. At my late great aunt's funeral in the year 2000, my cousin told us that she had the merit of sitting on the lap of our great great grandfather, a renowned Rabbi and writer in Warsaw, who published a commentary on Rashi in early 1885! Upon arriving in Montreal in 1990, I spent my first Shabbos with friends who hosted the late Rabbi Bender (no biological relation) of the Adath Israel for Shabbos lunch. He sang a Shabbos zmirah and told us about it, how he heard and learned it as a young child from his late grandfather in the early 1900s! How often do we hear stories from grandparents and great grandparents about their ancestors which cover the span of well over 100 years? This and more is the power of the story and what it lends to us...

Shabbat Shalom,

*Rev. Amiel*