



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת מיקץ
ד טבת ה'תשפ"א

Shabbat Parshat Mikeitz
December 18-19, 2020 / 5781

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

SHABBAT SHALOM • שבת שלום

Ta'anit Asara B'Tevet is on Friday, December 25. Fast begins at 6:09am and ends at 4:51pm.

Shabbat Parshat Mikeitz

Haftara: Melachim Alef 3:15 - 4:1

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, December 18

3:00pm Daf Yomi on Zoom
3:50pm Minha et Kabbalat Shabbat -
Minyane Sépharade - Lower Hall
3:55pm Candle Lighting
3:55pm Mincha and Kabbalat Shabbat -
Indoor only - Dvar Torah by
Rabbi Baruch Solnica
4:13pm Sh'kiah

Shabbat, December 19 / 4 Tevet 5781

8:30am Shacharit - Sanctuary
Dvar Torah by Rabbi Eddie Shostak
8:45am Shacharit - Upper Social Hall
Dvar Torah by Rabbi Eddie Shostak
8:45am Shacharit - Minyane Sépharade -
Lower Social Hall
9:42am Sof Zman K'riyat Shma
10:20am Shacharit - Sanctuary
Dvar Torah by Benji Friedman
10:30am Shacharit - Upper Social Hall
Dvar Torah by Benji Friedman
12:15pm Early Mincha - Indoor
3:40pm Minha et Arvit - Minyane
Sépharade - Lower Social Hall
3:45pm Mincha, Shiur and Maariv -
Indoor - Shiurim by Rabbi Eliyahu
Gateno and KTM Bachurim
4:13pm Sh'kiah
5:04pm Havdala
6:30pm Musical Havdala and Kumzitz
on Facebook with Rev. Bender
6:30pm Daf Yomi on Zoom

COMMUNITY NEWS

Mazal Tov to **Dina & Daniel Lieberman, Renee & Martin Lieberman** and **Susan Lieberman** on the birth of a son, grandson and great grandson on Shabbat, December 12. Sharing in their simcha are the baby's siblings Max, Emily and Aron, his maternal grandparents Shira & Leslie Westreich of New York City, and many delighted aunts, uncles and cousins.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Bonnie & Alex Spira** in memory of Alex's beloved sister Agnes Shkarofsky z"l (Sarah bat Avraham Eliezer v'Yehudit - Tevet 3).

DAILY SCHEDULE: DECEMBER 20 - 25

SUNDAY	MONDAY	TUESDAY
Shacharit: 8:00 & 9am Mincha 3:55pm Shkiah 4:14pm	Shacharit 6:50 & 8:00am Mincha 3:55pm Shkiah 4:14pm	Shacharit 7:00 & 8:00am Mincha 3:55pm Shkiah 4:15pm
WEDNESDAY	THURSDAY	FRI - FAST OF TEVET
Shacharit 7:00 & 8:00am Mincha 3:55pm Shkiah 4:16pm	Shacharit 6:50 & 8:00am Mincha 3:55pm Shkiah 4:16pm	Shacharit 8:00 & 9:00am Mincha-Sefardic 3:50pm Mincha 4:00pm Candle Lighting 3:58pm Sh'kiah 4:17pm

UPCOMING PROGRAMS



Tuesday, December 22 at 1:00pm

Virtual Diaspora Series - Visit to Recife, Brazil



Tuesday, December 22 at 8:00pm

Monitoring Israel Series - Meet Dr. Einat Wilf, author of
*The War of Return: How Western Indulgence of the Palestinian Dream
has Obstructed the Path to Peace*

FOR MORE INFORMATION, PLEASE VISIT PROGRAMMING.TBDJ.ORG

The end of the 2020 Tax Year is fast 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! You can also contact Tatyana at finance@tbdj.org or leaving a message for her at 514-489-3841.

Above Nature

The number seven is a familiar and significant number to us as Jews. We count seven days in our week, seven branches of the menorah in our Holy Temple, seven days of rejoicing for brides and grooms, seven aliyot to the Torah on Shabbos and more...

The Ramban (Nachmanides 1194-1270) wrote that the number seven represents perfection in the natural world. It is a number that sums up completion and wholeness according to the laws of nature. Rabbi Eliyahu Safran, a contemporary scholar, writes that the number seven is Judaism's most sacred number.

Rabbi Shraga Simmons relates the "power of seven" to the holiday of Shavuot, the name of the holiday corresponding to the completion of the seven weeks of the Counting of the Omer from the 2nd day of Pesach until the onset of the holiday. He is troubled by the name of the holiday, which means "weeks" in English, commemorating the giving of our Holy Torah. Why is the holiday called Shavuot? Why not call the holiday "Torah" or "Sinai"? Rabbi Simmons explains that time contains different entities, most of which are related to natural phenomena. Our days, nights, months, seasons and years are directed by the constellations. He writes that the one exception is the week, which is an arbitrary thing. He asks: Why do we need the week? Let one day follow the previous one. Why seven days? Rabbi Simmons' answer is: "The concept of the week and its constitution of seven days is one that is strictly G-d invented and human adopted. Whenever we complete a week we are reminded that Hashem created the world in seven days..." The Rabbi adds that the first six days were for physical creation and that the process was not complete until the spiritual realm of Shabbat was divinely added on as day number seven of the week, completing the process of creation.

Throughout history, humanity has played with the idea of the duration of the time unit that we know as the "week." An example is the 10-day week, called *décade*, which was introduced and used in France for nine and a half years from October 1793 - April 1802. In addition to the introduction of a different kind of week, the French also switched to French Revolutionary time in 1793, creating a decimal system of time. A day had ten hours, 100 minutes per hour, and 100 seconds per minute. The system was elegant, doing away with the complex math required for time calculations under a 24 hour/60 minute/60 second system. But it also brought huge headaches in many operational areas and was dropped 17 months later in 1795. The postscript is, that the divine plan for the seven-day week has been with us since creation, for 5781 years and 3 months and hasn't failed us yet... it reigns supreme!

We can conclude that in our Jewish world the number seven equals nature and symbolises cycle completion. Our Jewish world goes a level higher and introduces the concept of למעלה מן הטבע: Things that are above the order of nature. With this concept we welcome the number eight! The Ramban explains that the number eight represents surpassing natural order, where things go above and beyond the natural limits in our lives.

We have just celebrated the holiday of Chanukah commemorating נסים, miracles that Hashem performed for our ancestors. A miracle, a נס, is defined as something that is above nature, למעלה מן הטבע. Many rabbinical authorities throughout the ages have adapted and applied the למעלה מן הטבע idea to this holiday, commemorating an immense military victory for our people, where our greatly outnumbered Maccabees were triumphant over the mighty Yevanim! It was a time where and when the logical and natural way of the world (of war) was surpassed with the faith and courage of the fighters that went beyond human nature. In the aftermath of the unlikely and divine military miracle we commemorate the miracle of the one canister of olive oil found in our בית המקדש by kindling our chanukiot for eight days, as the oil found was to burn for one day and למעלה מן הטבע, ultimately defied nature and lasted for eight days! The holiday of Chanukah therefore boasts the succession of two major miracles, both למעלה מן הטבע - above nature...

Amazingly enough, למעלה מן הטבע applies to music as well. In the tractate of Arachin (13b) we find the words of Rabi Yehuda: "The harp of the Mikdash had seven strings and the (harp) of the days of Mashiach will have eight". The Gemara continues by stating that the harp in the next world will have 10 strings. The Maharsha (1555-1631) explains that the seven strings of the harp in the temple symbolize life in this world, עולם הזה, linking it to the seven days of the week and more. The eighth string will indicate the next world, עולם הבא and the difference will be expressed by the addition of another note to the musical scale in the days of Mashiach. In other words, we are familiar with the seven notes that exist: Do, Re, Mi, Fa, So, La and Ti. In the next world however, another note will be revealed to us, one that we do not know today.

What will that eighth note be? I can only imagine, but I am confident that it is a note that will enhance our world and bring us eternal harmony!

Shabbat Shalom,

Rev. Amiel