



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת יתרו
כד שבט ה'תשפ"א

Shabbat Parshat Yitro

February 5 - 6, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Adar is on Friday, Feb. 12 and Shabbat, Feb. 13 / Molad is on Friday at 6:19am and Four Chalakim

Shabbat Parshat Yitro

Haftara: Yeshayahu 6:1-7:6 and 9:5-9:6

Minyanim at TBDJ are restricted to members 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, February 5

- 3:30pm Daf Yomi on Zoom
- 3:30pm Mincha only
- 3:55pm Minha & Kabbalat Shabbat - Minyane Sépharade
- 4:05pm Plag Hamincha
- 4:49pm Candle Lighting
- 4:50pm Mincha, Kabbalat Shabbat & Maariv
- 5:07pm Sh'kiah
- 5:35pm Kabbalat Shabbat & Maariv

Shabbat, February 6 / 24 Shvat 5781

- 7:30am Shacharit - begins at Nishmat
- 8:30am Shacharit - Minyane Sépharade
- 9:30am Shacharit - begins at Nishmat
- 9:39am Sof Zman K'riyat Shma
- 10:30am Shacharit - begins at Nishmat
- 11:30am Shacharit (begins at Nishmat) and Early Mincha
- 3:30pm Minha - Minyane Sépharade
- 4:06pm Plag Hamincha
- 4:10pm Mincha only
- 4:40pm Mincha, Dvar Torah and Maariv
- 5:08pm Sh'kiah
- 5:40pm Maariv
- 5:54pm Havdala
- 5:55pm Maariv - Minyane Sépharade
- 6:15pm Musical Havdala and Kumzitz on Facebook with Rev. Bender
- 7:00pm Daf Yomi on Zoom
- 8:30pm Shalom Bayis Workshops
Go to tbdj.org/bayis5781.

Mincha is at 4:50pm this coming week.

To view all times for sh'kiah, davening, shiurim & candle lighting, go to www.tbdj.org/calendar.

To view details about our all our programming, go to www.programming.tbdj.org.

COMMUNITY NEWS

Mazal Tov to **Shoshana & Moishe Neuer** on the engagement of their granddaughter Alta Neuer to Harris Garber. Sharing in their simcha are Alta's parents Carmen & Etzion Neuer of Teaneck, New Jersey, Sharon & Israel Garber of Lawrence, New York, and many delighted siblings, aunts, uncles and cousins in both families.

Condolences to **Rosaleen & David Hutman** and their families on the loss of Rosaleen's beloved father **TBDJ Member David Rinzler z"l**, who passed away on Shabbat, January 30. Funeral was held on Monday, February 1.

SPONSORSHIPS AND THANK YOUS

The Rosh Chodesh Adar Shiur for Women on Thursday, February 11 is sponsored by **Brenda & Samuel Gewurz** in memory of Samuel's beloved parents Regina & Judah Leib Gewurz z"l (Rochel Mirel bat Joseph v'Feige Mala - Adar 21 and Judah Leib ben Chaim v'Esther - Adar 4) and in memory of Samuel's beloved sister Nundi Frumit Izraeli z"l (Dafna bat Judah Leib v'Rochel Mirel - Adar 19).

Rabbi Freundlich's Gemara Shiur on Wednesday, February 3 was sponsored by **Roslyn & David Guttman** in memory of David's beloved mother Zelda Schwartz Guttman z"l (Zelda bat HaRav Ephraim v'Rivka - Shvat 22).

This Shabbat Bulletin is sponsored by **Esther Zipper, Marla & Richard Zipper** and Leora Zipper to mark the 20th yartzeit for beloved husband, father, father-in-law and grandfather Alex Zipper z"l (Eliyahu ben Dov - Shvat 24).

D'VAR TORAH FROM RABBI FREUNDLICH

Yitro - Be Silent to Hear the Roar

Easily the most significant event in all of world history is recorded in this week's parsha - the giving of the Torah at Har Sinai. The Torah itself vividly sets the most dramatic of scenes, with a thick cloud, thunder, lightening, a mighty blast of the shofar, and smoke burning like a furnace. The people trembled, and for good reason. It was literally a frightening experience.

The medrash, however, paints an entirely different picture. In a most serene and peaceful description, the Sages describe this monumental event as follows: *At the time the Torah was given, not a bird chirped, not a fowl flapped its wing, no ox bellowed, the angels did not sing, the seraphim did not declare "He is Holy," the waves of the sea did not roll and not a person spoke. The world was astonishingly silent; a Heavenly voice went forth - "I am Hashem your G-d."*

Rav Shimshon Pincus, z"l, explained that this was not to say that Hashem needed all of the world to be quiet in order that He could speak. This was not analogous to a teacher trying to quiet down a rowdy classroom so that he or she might continue the lesson. No, not at all. In fact, it's just the opposite. When the world was silenced, it could finally hear the sound that had been there all along, announcing for anyone who would only make the effort to listen, "I am Hashem your G-d." Like the hum of the air conditioner on a hot summer day, overshadowed by the distracting noises throughout the house, it goes mostly noticed. But when darkness falls and everything is still, there it is. You can now hear what has been there the whole time, as present as ever.

Hashem's voice rings out from Har Sinai every day, "I am Hashem your G-d." We only need to be silent enough to hear it. This is one of the secrets to the spiritual power of Shabbos. Shabbos is a day without noise and distraction, without creative activity, work, phones or television. If we will only listen, we too can hear it.

Shabbat Shalom! Gut Shabbos!

Celebrating Hashem's Torah - Our Torah

The highlight of this week's Parashat Yitro Torah reading is Matan Torah, Bnei Yisrael's receiving the Torah at Har Sinai. It is a Torah reading that is customarily and appropriately celebrated in shul with the Rabbi of the congregation receiving the aliya of the Ten Commandments and the congregation standing for that aliya.

The reason for standing makes sense. We stand to honour the Ten Commandments which our ancestors were privileged to hear מפי גבורה - from the Almighty. These commandments mark a cornerstone of our religion and its essence and the whole Torah is included in them.

There are dissenting views with regard to the custom of standing for the Ten Commandments. According to the Rambam (1138-1204) it is inappropriate to show extra honour to this portion of the Torah. The entire Torah was given to Moshe on Har Sinai, and therefore all of Torah is equally precious. In a response to a letter found in the Cairo Geniza, The Rambam wrote (Teshuvos, no. 263; no. 46 in the Jerusalem edition) that the custom of standing for the reading of the Ten Commandments should be discontinued: "...for this causes a flaw in our belief, in the wrong conviction that there are different levels in the Torah, and that some parts are loftier than others, which is a grievous evil." Rav Ovadya Yosef (1920-2013) follows the Rambam's reasoning and advises that when in shul for the reading of the Ten Commandments, congregants should stand up earlier, from the beginning of the reading of the Torah or at the very least from the beginning of the aliya containing the commandments, so that it will not look like he is standing up specifically in honor of the Ten Commandments. The Igros Moshe (Harav Moshe Feinstein 1895-1986) justifies the custom of standing as it is customary to stand for another Torah reading which we read this past week - Shirat HaYam, the Song of The Sea, in Parashat Beshalach. Since the practice of standing is done for more than one Torah reading, the claim that the Ten Commandments being given unique status is not valid. In similar fashion to Rav Ovadya as cited above, the Igros Moshe suggests that the issue can be avoided by standing up before the reader reaches the Ten Commandments, either from the beginning of the portion or for the entire Torah reading. He will thus stand for the reading of the Ten Commandments, but will not afford it a different status from the rest of the reading.

The Chida (1724-1806) cites the idea of standing for the Ten Commandments from the verse in the Torah which mentions that the Children of Israel "stood from afar" when the Torah was given (Shemot 20:14). Indeed, Chazal teach that even when Moshe was taught the Torah by Hashem at Sinai, he was required to stand in respect for studying the Torah (Megillah 21a). As a re-enactment of the giving of the Torah, it is therefore appropriate to stand when the Ten Commandments are read publicly.

The Igros Moshe suggests that standing for the reading of the Ten Commandments underscores the importance of the event which we are reading about: the giving of our holy Torah, the most significant event in our history, which came with the revelation of Hashem to Bnei Yisrael. It is therefore correct to highlight the importance of this Torah reading by standing as it is read publicly.

A thought comes to mind that the Rabbi is the living connection "Betochaynu", among us, linking the Torah with the community. As the custom is to give the aliya of the Ten Commandments to the Rabbi of the kehillah, the spiritual leader who imparts and teaches the holy words of the oral and written Torah to his community, the congregation standing for this aliya suggests and communicates the degree of respect and reverence that we have for our Rabbi who has been scholarly ordained by contemporary Talmidei Chachamim for this holy task.

It is Hashem's Torah and it is our Torah. This is reiterated in the blessings recited before and after the Torah reading, upon receiving an aliya: "...Who selected us from all the peoples and gave us his Torah...", "...Who gave us the Torah of truth and implanted eternal life within us..." Rav Hamnuna said concerning the blessing before the Torah reading: This concise blessing is the most outstanding of all the blessings over the Torah, as it combines thanks to G-d for giving us the Torah as well as acclaim for the Torah and for Israel (Berakhot 11b). Regarding the blessing following the Torah reading, The Tur, Rabbi Yaakov ben Asher (1269-1340) writes that the "Torah of Truth" is our written Torah and "implanted eternal life within us" is our oral Torah (OC:139). Interestingly, the Tur adds that there are forty words in the two aforementioned Torah blessings which symbolize the forty days that Moshe Rabaynu was on Har Sinai.

In the early 1990's, I participated in a collective bar mitzvah celebration for about twenty men of all ages who had immigrated to Montreal from the Soviet Union. Called up to the Torah at Beth Ora on that weekday morning, all of these men were privileged to celebrate their belated bar mitzvahs. As the Ba'al Koreh I had the privilege of reading the Torah aliyot for the men as each one had his own special aliya. We celebrated with an uplifting "Siman Tov U'Mazel Tov" dance with all of them following the prolonged Torah reading. One young man made a mistake in reciting the blessing following the Torah reading. Instead of saying the words: "Venatan lanu et Torato" (Hashem gave us his Torah), he accidentally chanted: "Venatan lanu et Torataynu (Hashem gave us our Torah). The young man was corrected on the spot. Following services I mentioned to Rabbi Jablon, that it was the best mistake that I ever heard! It is our Torah and for that young man among his peers, it is the Torah, his rightful heritage that he never had access to!

Do we stand for the Ten Commandments or do we sit? I, for one, have never been in a shul where the congregation didn't stand for the aliya of the Ten Commandments. An old and rather famous synagogue joke says it all: A young scholar was invited to become the Rabbi of a small and old community. On his very first Shabbos a heated debate erupted regarding whether or not to stand for the reading of The Commandments. The next day the Rabbi visited 98 year old Mr. Katz in the nursing home. "Mr. Katz, I'm asking you as the oldest member in our community, what is our Shul's custom during the reading of the Ten Commandments?" Mr. Katz asked the Rabbi about the nature of his question. The Rabbi answered: "Yesterday we read the Ten Commandments. Some people stood and some sat. The ones standing screamed at the ones sitting telling them to stand up while the ones sitting screamed at the ones standing to sit down..." Mr. Katz smiled and answered the new Rabbi: "That is our custom!"

Shabbat Shalom,

Rev. Amiel

UPCOMING PROGRAMS

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

Monday Morning Tehillim WITH RIFKI FREUNDLICH

EVERY MONDAY AT 11:00AM
HOSTED IN TBDJ'S ZOOM SOCIAL HALL

*** Led by Rifki Freundlich, For Women***

Monday, February 8 at 11:00am // Location: Zoom Social Hall



Modern Jewish History: The Treaty of Versailles

Monday, February 8 at 7:45pm // Location: Zoom Social Hall



A Work of Art: Spotlight on Ethiopian-Israeli Artist Tigist Yoseph Ron

Tuesday, February 9 at 1:00pm // in our Zoom Social Hall



Online Tour of Mexico City

Tuesday, February 9 at 8:00pm // registration required - see email



PRESENTS

Shalom Bayis

ENRICHMENT WORKSHOP

WITH RABBI & RIFKI FREUNDLICH

Rabbi & Rifki Freundlich present an interactive, virtual workshop on strengthening your marital relationship. Join them for two sessions of *fun, humorous* and *engaging* activities that will be sure to strengthen your marriage by providing you and your spouse with practical tools and effective techniques to better understand each other.

For couples of all ages. Each session is an independent unit.

You must attend together with your spouse -

The two of you will be doing all of the talking!

(Don't worry, there is no public sharing - only private conversations)

Session 1

Saturday, February 6

**Life Maps, Love Languages
and Bidding Wars:
*What makes your spouse tick?***

Session 2

Saturday, February 20

**The Lost Art of Apologizing,
Complimenting, and
Fighting Fair**

REGISTER TODAY: tbdj.org/bayis5781

One time registration fee: **\$18 per couple**

BOTH SESSIONS BEGIN AT 8:30PM

ON ZOOM IN TBDJ'S ZOOM SOCIAL HALL



TBDJ'S WOMEN'S INITIATIVE
& YOETZET HALACHA

WOMEN'S *Rosh Chodesh* PROGRAM

Lamenatzeyach Al Ayelet Hashachar

למנצח על-אילת השחר

Tehilim Chapter 22

The Inside Story as Told by Queen Esther

with Rifki Freundlich

**Thursday, February 11
at 8:00pm**

on Zoom in TBDJ's Zoom Social Hall

Sponsored by Brenda & Samuel Gewurz in memory of
Samuel's beloved parents Regina & Judah Leib Gewurz z"l
(Rochel Mirel bat Joseph v'Feige Mala - Adar 21 and Judah Leib ben Chaim v'Esther - Adar 4)
and in memory of Samuel's beloved sister Nundi Frumit Izraeli z"l
(Dafna bat Judah Leib v'Rochel Mirel - Adar 19)

LITTLE NAPOLI

SWEET SUNSATION

SUNBURST

REDBOR

ט"ו בשבט הגיע חג לאילנות



TU B'SHVAT GARDENING

Sunday, February 28, 2021
10:00am



A Special "Hands-On" Program on Zoom

Led by the "*Backyard Planting Montreal*" group
featuring TBDJ's own Oshri Cohen, Adrienne Drazin & Yair Meyers

With special remarks for Tu B'Shvat from Rabbi Freundlich

Learn the basics of planting... compare the different seeds for different plants...
gain an appreciation for the beauty of dirt... and start you own mini garden!

**Information &
Registration at**
TBDJ.org/Planting

\$18 PER KIT INCLUDING GARDEN POT, SOIL,
AND 1 SEED TYPE (TOMATO, GREEN BEAN,
KALE, PEA) - OR ALL FOUR SEEDS FOR \$65
WITH A PORTION OF PROCEEDS
DIRECTED TO JNF ISRAEL

PICKUP/DELIVERY
OF MATERIAL ON
FEBRUARY 21



3RD ANNUAL COMMUNITY

MENTAL HEALTH SHABBAT

SAVE THE DATE • MAY 6-9, 2021

FEATURING SCHOLAR-IN-RESIDENCE

DR. RONA NOVICK

THEME: RESILIENCE

*All events on Thursday, Friday & Sunday will be held online.



IMPORTANT MESSAGE: PURIM 5781 (COVID-19) COMMUNITY GUIDELINES

The circumstances of the Covid-19 pandemic present unique challenges to the observance of *mitzvot* connected to Purim. It is the purpose of this document to provide guidance in preparation for Purim.

Celebrating Purim

We urge the community to celebrate Purim in the safest possible way: alone with one's family/bubble. Even those who will attend reduced and abbreviated services should bear in mind that the traditional components of Purim – singing, dancing, l'chaims – are those very elements that have created "super-spreader" events. Preventing the spread of disease must come before the fulfillment of any of the *mitzvot* of Purim.

Megillah on Purim Night and Day:

If one is able to hear the Megillah in person with a Minyan on both Purim night and day, one should do so. If one is not attending services, then one may follow the Megillah reading via the live Zoom transmission that will be arranged by your community synagogue. Please check with your local synagogue as to in-person and online offerings. (If one is reading the Megillah without a Minyan, the concluding blessing of "*Harav Et Reveynu*" should not be said.) This guidance is offered due to the extenuating circumstances of the pandemic; under normal conditions, we do not endorse Zoom megillah readings.

In a typical year, Purim is an essential synagogue experience for children. In this atypical year, children are encouraged to hear the Megillah on Zoom while dressed in costume, sounding groggers, and experiencing the joy of Purim in any way possible.

Purim Seudah:

This year, Purim falls out on Thursday night and Friday, and one cannot fulfill the Mitzvah at night. Therefore, one should have a Purim Seudah either for breakfast or lunch on Friday. The meal should be a festive one, similar to a regular year, preferably featuring meat and wine. It is essential that the Purim Seudah include no guests, in accordance with provincial health guidelines.

Mishloach Manot and Matanot L'Evyonim:

The mitzvot of Mishloach Manot and Matanot L'Evyonim are only fulfilled on Purim day (Friday). As social distancing norms continue to apply, we urge the community to avoid social gatherings or close proximity to those outside your immediate family when delivering Mishloach Manot.

Matanot L'evyonim requires that we give money to at least two people so they can celebrate Purim. Your rabbis are available to distribute these funds on your behalf, and *matanot l'evyonim* can be collected for distribution even before Purim.

Reading of Parashat Zachor:

The practice to hear Parashat Zachor (Devarim 25:17-19) traditionally takes place on the Shabbat preceding Purim. If you are able to safely attend a Minyan and hear the Torah reading at that time you should do so. If you are not able to attend a Minyan due to Covid-19 considerations:

- Read Parshat Zachor from a Chumash on Shabbat February 20th.
- Or, this coming summer, when the same verses are read as part of Parashat Ki Teitzei (August 21st, 2021), be mindful to fulfill the mitzvah of Zachor at that time.

Machatzit Hashekel

The custom is to give three coins to charity at *mincha* prior to Purim. However, due to limitations on synagogue attendance and, even for those present, strict distancing measures, there is no need to approach a central collection plate and raise the actual coins. One may fulfill the minhag of Machatzit HaShekel by placing paper money in the collection bin, or by making a special donation to charity in the merit of this custom. We should keep in mind that this custom is merely a commemoration of a Holy Temple ritual ("*zecher l'Machatzit Hashekel*") and not the actual mitzvah of Machatzit HaShekel that was performed in the days of the Beis Hamikdash.

Wishing everyone a safe and wonderful Purim Sameach,

Rabbi Yamin Benarroch, Beth Zion

Rabbi Mark Fishman, Beth Tikvah

Rabbi Chatzkel Freundlich, TBDJ

Rabbi Reuben Poupko, BIBA

Rabbi Adam Scheier, Shaar Hashomayim

Rabbi Michael Whitman, Adath