



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד
שביעי של פסח
שבת קודש
כא ניסן ה'תשפ"א
Seventh Day of Pesach
Shabbat Kodesh
April 2 - 3, 2021 / 5781

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

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SHABBAT SHALOM • שבת שלום

Yom HaShoah is on Thursday, April 8

Avi Wald, Bar Mitzvah

Seventh Day of Pesach / Shabbat Kodesh
Kriyat Shir HaShirim

Haftara: Shmuel Bet 22:1 - 22:51

All minyanim on Shabbat and Pesach 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, April 2

4:00pm Yizkor on Zoom
5:45pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
6:04pm Plag Hamincha
7:05pm Candle Lighting
7:05pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
7:24pm Sh'kiah

Shabbat, April 3 / 21 Nisan 5781

Pesach Day 7 / Omer Day 6
7:30am Shacharit - Main Sanctuary
9:15am Shacharit - Upper Social Hall
9:45am Sof Zman Kriyat Shma
10:00am Shacharit - Main Sanctuary
6:05pm Plag Hamincha
7:00pm Mincha and Maariv - Main Sanctuary
7:25pm Sh'kiah
8:10pm Candle Lighting

Acharon Shel Pesach / Yizkor
Haftara: Yeshayahu 10:32 - 12:6

Sunday, April 4 / 22 Nisan 5781

Pesach Day 8 / Omer Day 7
7:30am Shacharit & Yizkor - Sanctuary
9:15am Shacharit & Yizkor - Upper Hall
9:44am Sof Zman Kriyat Shma
10:00am Shacharit & Yizkor - Sanctuary
12:30pm Yizkor Only - Sanctuary
6:05pm Plag Hamincha
7:10pm Mincha and Maariv - Main Sanctuary
7:26pm Sh'kiah
8:11pm Havdala
9:00pm Chametz sold before Pesach may be eaten after this time.



COMMUNITY NEWS

Mazal Tov to **Avi Wald** on becoming a Bar Mitzvah. Proud parents are **Audrey & Danny Wald**. Sharing in their simcha are Avi's brother David, his grandparents Diane & Jacques Hadida and many delighted aunts, uncles and cousins. Lovingly remembered at this time are Avi's grandparents Hadassa & Theodore Wald z"l.

Mazal Tov to **Reverend Amiel Bender** on his special birthday! Ad 120!

Condolences to **Ariela & Irwin Cotler** and their family on the loss of Ariela's beloved mother Esther Zeevi z"l who passed away in Israel on Thursday, April 1.

SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Michele & Brian Cale** in honour of their daughter Shireen becoming a Bat Mitzvah and celebrating the occasion with a women's reading of Shir HaShirim this past Wednesday, March 31.

Rabbi Freundlich's Advanced Chumash Shiur on Thursday, April 8 is sponsored by Maureen Kolomeir and family in memory of her beloved father Nathan Kolomeir z"l (Natan ben Yitzchak v'Leah - Nisan 28).

For Rabbi Freundlich's guide to the conclusion of Pesach, please see page four of this bulletin.
Erev Yom HaShoah is on the evening of Wed. April 7- please see page five of this bulletin for details about Montreal's "virtual commemoration."

DAILY SCHEDULE: APRIL 4 - 9

SUNDAY / OMER 7	MONDAY / OMER 8	TUESDAY / OMER 9
See schedule to the left.	Shacharit 6:50 & 8:00am Mincha 7:10pm Sh'kiah 7:28pm	Shacharit 7:00 & 8:00am Mincha 7:10pm Sh'kiah 7:29pm
WED. / OMER 10	THURSDAY / OMER 11	FRIDAY / OMER 12
Shacharit 7:00 & 8:00am Lunch & Learn 12:15pm Music Shiur 3:00pm Mincha 7:10pm Sh'kiah 7:30pm	Shacharit 6:50 & 8:00am Mincha 7:10pm Sh'kiah 7:32pm Chumash Shiur 8:00pm	Shacharit 7:00 & 8:00am Mincha 5:45 & 7:15pm Candle Lighting 7:14pm Sh'kiah 7:33pm

Miracles and Birthdays

The splitting of ים סוף - the Red Sea - was a momentous event not only for those who were redeemed from Egypt by Hashem’s mighty hand, but an event that has defined our connection with Hashem and our Jewish identity throughout our history. It was a milestone, a defining moment in the history of our people - the landmark moment when we became a nation as our redeemed ancestors bonded together with their faith in Hashem, their faith in Moshe Rabeinu as Hashem’s servant. They were the recipients of the amazing gift of the *Miracle of the Sea*— among many other miracles, which saved them, and ultimately us, from the pursuing Egyptians. This moment was an “above nature” moment, a moment when our ancestors comprehended and understood the mighty hand of our Creator and their intended destiny. In a spontaneous expression of praise and gratitude our ancestors bonded in joyous song as well. In the *Pesukei Dezimra* of our morning prayers we give much attention to יציאת מצרים and the *Song of the Sea* - שירת הים - which was exuberantly sung by our ancestors following the *Miracle of the Sea*. Later on in our prayers, in the עזרת אבותינו prayer leading up to the *Shmoneh Esrei*, there is an uplifting and inspiring verse sequence which provides an incredible spiritual buildup to the *Miracle of the Sea*, words of prayer which - 3333 years later - connect us in a very real way with the excitement of this momentous event. Indeed this feeling of being part of the miracle that our ancestors experienced at the sea which is evoked through our prayers seems to have been an important factor in the structural design given to our morning prayers by our sages. As we beseech Hashem in tefillah, it is important for us to realize who we are and where we came from as a people who became a nation to Hashem at that very time in our glorious history. Here are some of the hallowed words of prayer: *“From Egypt you redeemed us Hashem our G-d and from the house of slavery You liberated us... the dear ones you brought across; and the water covered their foes ... For this the beloved praised and exalted G-d; the dear ones offered hymns, songs, praises, blessings and thanksgiving to the King ... Praises to the Supreme G-d the blessed one who is blessed, Moshe and the children of Israel exclaimed a song to you with great joy and they all said...”*

The prayer then reaches a crescendo as we continue with some of the words of *Shirat Hayam*, the *Song of the Sea*: *“Who is like You among the heavenly powers, Hashem? Who is like You, mighty in holiness too awesome for praise doing wonders? With a new song the redeemed ones praised Your name at the seashore, all of them in unison gave thanks, acknowledged Your sovereignty and said: Hashem shall reign for all eternity!”*

This past week at our Seder, we said the following words found in our Haggadah: *“In every generation one is obligated to see himself as though he had left Egypt...”* Saying the words of *Shirat Hayam* and praising Hashem for the wonderful miracle in our prayers every morning takes us back to, and helps us identify and be a part of, the glorious moment of the historic birth of our nation. Through our prayers we become a part of this miraculous milestone event on a daily basis.

As a person who is involved in Jewish music and composing, every year anew I am enthralled with this wonderful spontaneous musical expression of faith, joy and gratitude. I feel this especially on the evening of the seventh day of Pesach. In my mind, I imagine our ancestor’s vulnerability fleeing the Egyptians in the hours leading up to the amazing miracle performed by the Almighty at the sea. What a moment! It is certainly one of those moments in our glorious history that I would have loved to be at, instrument in hand, singing and praising Hashem! On the evening of the seventh day of Pesach my personal Torah learning is on a different level and the joys of delving into the many commentaries on *Shirat Hayam* are a treat. The sages speak at length about *Shirat Hayam*, the first of ten songs in our tradition, the last which will, please G-d, be sung at the ultimate redemption. Rabbi Jonathan Sacks Zt”l writes: *“The Song at the Sea was one of the great epiphanies of history. Our sages relate that even the humblest of Jews saw at that moment what even the greatest of prophets was not privileged to see. For the first time they broke into collective song - a song we recite every day. There is a fascinating discussion among the sages as to how exactly they sang.”*

Rabbi Sacks cites the following opinions on how the song was sung. Three of these opinions are from the Talmud tractate of Sotah 30b: According to Rabbi Akiva, Moshe Rabeinu sang the song phrase by phrase, and after each phrase the people responded, *I will sing to the Lord* - their way, as it were, of saying *amen* to each line. According to R. Eliezer son of R. Jose the Galilean, Moshe recited the song phrase by phrase, and they repeated each phrase after he had said it. According to Rabbi Nehemiah, Moshe and the people sang the whole song together. Rashi explains that all the people were seized by divine inspiration and miraculously, the same words came into their minds at the same time. There is a fourth view, found in the Mechilta: *Eliezer ben Taddai said, “Moses began and the Israelites repeated what he had said and then completed the verse. Moses began by saying, ‘I will sing to the Lord, for He has triumphed gloriously,’ and the Israelites repeated what he had said, and then completed the verse with him, saying, ‘I will sing to the Lord, for He has triumphed gloriously, the horse and its rider He hurled into the sea...”* (Mechilta Beshallach Parshah 1).

I can, Baruch Hashem, identify with Rashi’s idea of the divine inspiration seizing our forefathers at that exalted moment - prompting all to break into spontaneous song with the same words. It is a musical miracle enhancing the divine *Miracle of the Sea* that was מעל הטבע - above nature. Inspiration and song are strongly connected and, as one who uses Hashem’s gift of song, I sometimes feel that the songs and nigunim that I am privileged to share are divinely planted within me as a messenger of the Almighty to help promote singing in our lower world for the sake of heaven. We are a nation of song - it began at the sea and it continues daily through prayer, devotion and celebration.

The exodus from Egypt and the splitting of the sea can really be called Am Yisrael’s week long birthday. I have a special personal connection with the holiday of Pesach and this year, the milestone marking the birth of our nation is shared with a personal milestone. Following my parent’s first Pesach Seder on March 31st, 1961 my mother was rushed to the Kingston General Hospital where she gave birth to me at 5:30am on Shabbos, the 15th day of Nisan - April 1st. Thus, these two dates on our calendar, ordinary days for many out there, serve as a milestone marking my sixtieth birthday. Years ago I wondered about this date and I remember reflecting upon a quite distant future when I was going to be sixty years old. It was a fleeting thought that came and went which I didn’t preoccupy myself with. All of a sudden, one day you wake up and you are sixty years old and... where did all the years go?

There are many ways to negotiate the age of sixty and I will share a few of mine. In Mishna 25 of Chapter Five of פרקי אבות - the *Ethics of the Fathers* - we learn about the different age milestones and their significance, ranging from the tender age of five years old all the way to the age of one hundred. Relating to the age of sixty, the Mishnah states: בן ששים לזקנה – a sixty year old attains seniority or old age. While the word זקן in Hebrew literally means *old*, there is an interpretation of the word that points to a person’s state of intellectual maturity – זֶה שֶׁקֵּבַח חִכְמָה – one who has acquired wisdom, the wisdom related to a lifetime of experience. I especially like and agree with the acquired wisdom angle as I am not ready to be labeled a זקן, an old man - though in the words of Jerry Seinfeld: “Not that there is anything wrong with it!” The strange reality is that to get from the age of fifty-nine to the age of sixty is but one second on our clock of time... when our Hebrew date changes in the evening or from 11:59:59pm to 12:00:00am.

There is a verse in Psalm 34 which speaks about the years of our lives:

יְמֵי נְנוּתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת נְשָׁמוֹנִים שָׁנָה וְרַחֲבָם עָמַל וְאָנוּ כִּי גֹז חִישׁ וְנִפְקָה

The days of our years among them are seventy years and if with strength eighty years, their proudest success is but toil and pain for it is cut off swiftly and we fly away...

While the negativity in this verse may seem difficult to swallow, reaching the ages of seventy and eighty is considered special and these milestones are traditionally celebrated with an aliya to the Torah followed by a *Mishebeirach* prayer full of blessings. I find comfort in a few things when contemplating the above verse: *The average life expectancy when this verse was written was not what it is today.* I might add that there is significance in commemorating special ages as milestones – it gives us an opportunity to take stock of and to appreciate where we are at each and every landmark in our lives. What have we achieved? What haven’t we done yet and so much more.

In researching the Jewish approach to the the age of sixty, I found a wonderful idea based on the Sofrim:

בן שישים שנה ונכנס לעשירית שביעית של שנות חייו, הרי בא בימים ושנים שכולן שבת, והן הן “שנות השבת” שלו

A sixty year old enters the seventh decade of his life, years that are all Shabbos years. Based on verses from the Torah, following the idea of six working days leading up to the day of rest, Shabbos - the first six decades are working decades and in the seventh decade as the natural strength and vigor tends to be compromised to a certain extent, we lend ourselves to less work and more spiritual pursuit.

In last week’s Haftarah of Shabbat Hagadol there is a verse in which the prophet Malachi speaks of the approaching future day of judgement: *For behold the day is coming, burning like an oven.* Taking these words out of context, we learn an important truth: what we have always perceived as far off into the future, we now see as being a lot closer than we thought. Where age is concerned there is no going back. At every milestone which we celebrate in our lives we attest to the fact that the future has quickly become... the present. I remember when I was in Grade Seven and our class was celebrating Bar Mitzvahs every other week. Like thirteen year old boys around the world we were, on quite a few occasions, rambunctious and not too well behaved. I remember our Rebbe scolding us during one difficult disciplinary episode: *You think you kids own the world? It doesn’t last! I remember my Bar Mitzvah year like yesterday and I am 45 years old already...* I can only agree – that moment was 47 years ago!

Jewish birthdays are significant days on our calendar. Our sages in their infinite wisdom gave significance to the milestones in our lives. The Talmud teaches that our birthdays are days upon which our “mazel” gains strength and that our day of birth, especially the day of the week that we are born has a lifelong influence on us. It is said that our birthdays are serious days, days of personal accounting. It is said that on this day we receive an abundance of strength. It is a day of mitzvot, to do good for the world. It is advised to give charity on your birthday and if the Torah is read on that day, to get an aliya. Due to Covid protocols, I got eight aliyot as I read the Torah at both minyanim!

My birthday connection to Pesach is one of appreciating every day in Hashem’s world on a personal note and collectively as a member of Klal Yisrael. I also recognize that every day is a birthday in Hashem’s renewing world, and every day is a special component of the ongoing miracle of our people.

Shabbat Shalom and Chag Sameach!

Rev. Amiel

DAVENING AND HALACHIC INSTRUCTIONS

FOR PESACH AT HOME

A DAY-BY-DAY, STEP-BY-STEP GUIDE FOR PESACH 5781/2021
PREPARED BY RABBI YECHAZKEL FREUNDLICH

****Yizkor will be recited on Zoom on Friday afternoon at 4:00pm**

FRIDAY NIGHT, APRIL 1 (BEGINNING OF 7TH DAY OF PESACH)

- Candle lighting: For those wishing to make early Shabbos, no earlier than 6:04pm.
- Regular candle lighting: 7:06pm
- The bracha on the candles is for both Shabbat and Yom Tov. *Shehechyanu* is NOT recited.
- *Shmoneh esrei* at Maariv is for Yom Tov with Shabbat insertions.
- Kiddush is the Yom Tov kiddush, with Shabbat insertions. *Shehechyanu* is NOT recited.
- Count the 6th Day of the Omer

SHABBAT, APRIL 2 (YOM TOV 7)

- Daven regular Shabbat/Yom Tov Shacharit with Shabbat insertions. *Shmoneh Esrei* is for Yom Tov, followed by *half Hallel*
- Latest morning Shema: 9:44am
- It is appropriate to read *Shir Hashirim* to yourself either now or later in the day.
- Daven the special Yom Tov Musaf of *Shalosh Regalim* making sure to add the Shabbat additions.
- Complete regular Yom Tov Mincha with Shabbat insertions and start *seudat shlishit* before 7:25pm (sunset). Ideally, *seudat shlishit* should be completed earlier in the afternoon so as not to ruin one's appetite for the upcoming meal.
- We do not say *Tzidkatecha Tzedek* following the Amida
- Candle lighting: no earlier than 8:11pm. The bracha is for Yom Tov only. *Shehechyanu* is NOT recited
- Maariv is for Yom Tov, including paragraph of *v'todeinu* in *shmoneh esrei* for Havdalah.
- Kiddush is for Yom Tov, including Havdalah with a candle (without reciting *shehechyanu*).
- Remember to count Sefirat Haomer (Day 7)

YOM TOV 8 - SUNDAY, APRIL 3 (YIZKOR)

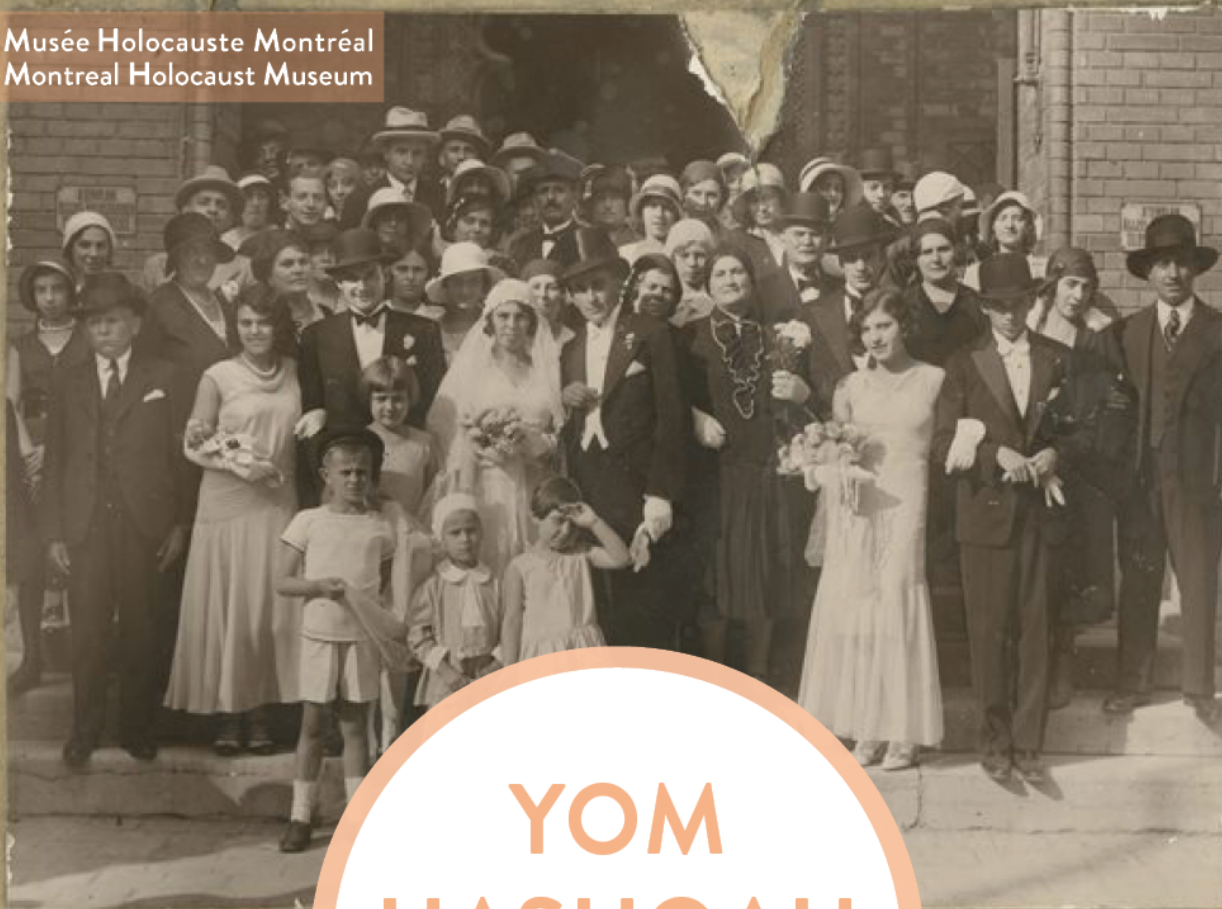
- Shacharit (*pesukei dezimra* of Yom Tov, *birkot kariat shema* of weekday Yom Tov, and special Amidah for Yom Tov and *half Hallel*).
- Latest time to say Shema: 9:43am
- Recite **Yizkor** to yourself (if you did not already recite on Zoom before Yom Tov) followed by Av Harachimim and Ashrei. If you would like to give tzedakah in memory of your loved ones please do so before or after Yom Tov.
- Daven Yom Tov Musaf.
- complete Yom Tov Mincha before 7:26pm (sunset).
- In maariv, add *ata chonantanu*, continue to say *v'ten bracha*. Count Sefirat Haomer (Day 8)
- Recite havdallah after 8:11pm (*hagafen* over wine and *hamavdil*). We do not use a candle or spices).
- Chametz sold with Amiel will be permitted after 9:00pm.

* On Yom Tov, while we are permitted to light candles and use fire to cook, we cannot create a new fire by striking a match. Therefore, in order to light candles on Saturday night (to begin Pesach) or on Sunday night (to begin the second day of Pesach), we must utilize a fire that already exists in order to be able to light candles. There are several options: (1) You may light a 48 or 72 hour yahrtzeit candle on Friday afternoon immediately before lighting your Shabbat candles, and then use that flame the following day to light. (2) If you have an oven or stove left on, you can hold a match against the heating element to light it. Even though the oven or stove is not a "flame," in halacha it is considered fire and can be used without question for this purpose.

** Yizkor Candle: Ideally, one should light a 48 hour Yahrtzeit candle before Shabbat begins so that it does not need to be kindled on Yom Tov itself. If one forgot, one can light the Yahrtzeit candle on Saturday night after candlelighting, but should leave it in the room in which you will eat or otherwise derive some benefit from its light.



Musée Holocauste Montréal
Montreal Holocaust Museum



YOM HASHOAH יום השואה

COMMÉMORATION VIRTUELLE VIRTUAL COMMEMORATION

MERCREDI 07 AVRIL 2021 À 18 H 00 SUR FACEBOOK
WEDNESDAY, APRIL 7, 2021 AT 6:00 PM ON FACEBOOK

info@museeholocauste.ca

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2021 Yom Ha'atzmaut



Virtual Yom Hazikaron/ Yom Ha'atzmaut Ceremony

Wednesday, **April 14** @ 7:00 PM

Zoom Link: www.mizrachi.ca/yhzoom

For more details about all our Yom Haatzmaut programs visit www.mizrachi.ca/yh



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