



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת בהר-בחוקות
כו אייר ה'תשפ"א

Shabbat Parshat Behar-Bechukotai
May 7-8, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

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Nathaniel Fine, Bar Mitzvah

Yom Yerushalayim is on Monday, May 10

Rosh Chodesh Sivan is on Wednesday, May 12 / Molad is on Tuesday, May 11 at 8:31 (7 chalakim) PM

Shabbat Parshat Behar-Bechukotai
Haftara: Yirmiyahu 16:19 - 17:14

All 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, May 7

6:10pm Mincha, Kabbalat Shabbat and Maariv (Plag) - Main Sanctuary
6:30pm Mincha, Kabbalat Shabbat and Maariv - Outdoor
6:37pm Plag Hamincha
7:00pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
7:50pm Candle Lighting
8:09pm Sh'kiah

Shabbat, May 8 / Iyar 26

Omer Day 41

7:45am Shacharit - Main Sanctuary
8:40am Shacharit - Social Hall
9:00am Shacharit - Outdoor
9:12am Sof Zman Kriyat Shma
10:30am Shacharit - Social Hall
6:38pm Plag Hamincha
7:50pm Mincha and Maariv - Sanctuary
7:50pm Mincha and Maariv - Outdoor
8:10pm Sh'kiah
9:01pm Havdala
9:30pm Musical Havdala and Kumzitz on Facebook with Rev. Bender

SCHEDULE FOR THE NEXT WEEK

Mincha will be at **7:50pm** in the Main Sanctuary, and also available via Zoom.
Candle Lighting on Friday, May 14 is at **7:58pm**.

Due to changing regulations and necessary adjustment of our scheduling, please visit our website (TBDJ.org) and check your emails for up-to-date schedules and information on minyan locations and registration.

COMMUNITY NEWS

Mazal Tov to **Nathaniel Fine** on becoming a Bar Mitzvah. Proud parents are **Sandra & David Fine**. Sharing in their simcha are Nathaniel's brothers Joshua and Adam, his grandparents Noni & Leon Zeitoune, Ilana Fine and Phillip Fine, his great grandmother Yvette Battat and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Nathaniel's uncle Joseph Zeitoune z"l.

Mazal Tov to **Monica & Joe Gauze** on the engagement of their granddaughter Julia Gauze to Cody Miller. Proud parents are Deena & Jeffrey Gauze of Toronto and Natalie & Alvin Miller of Ottawa. Sharing in their simcha are many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Rosie Goldstein & Mark Hardy** on the birth of grandson Liam Eric Majer Hardy on Monday, April 19 in Calgary, Alberta. Proud parents are Joi & Jamie Hardy. Sharing in their simcha are many delighted aunts, uncles and cousins. Lovingly remembered at this time are, zichronam livracha, grandmother Karen Vong, and great grandparents Hala & Majer Goldstein and Anthea & Eric Hardy.

Mazal Tov to **Sylvia & Ben Levitt** and to **Mark Levitt** on the birth of great grandson and grandson Gordie Levitt on Thursday, April 22. Proud parents are Candice & Chad Levitt. Sharing in their simcha are maternal grandparents Helen & Fred Sheeri and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Chad's mother Beverly Levitt z"l.

Mazal Tov to **Liela Silbiger** on placing third in the Grades 9-11 Division of the Canadian National *Chidon HaTanach* which took place on Monday, May 3. Liela will travel to Yerushalayim next year to compete in the international *World Chidon HaTanach for Youth* contest to be held on Yom Ha'atzmaut.

SPONSORSHIPS AND THANK YOUS

Rabbi Freundlich's drashot on Shabbat are sponsored by **Linda Levitt Saks, Mirielle & Jason Bowen, D'vorah & David Miller**, and **Alana & Joshua Saks** and their families in memory of their beloved husband, father and father-in-law Jay Saks z"l (Yosef ben Ze'ev v'Leah - Iyar 28).

This Shabbat Bulletin is sponsored by **Adele & Ruby Friedman** and by **Rosie Goldstein & Mark Hardy** in memory of Rosie and Adele's beloved father Majer Goldstein z"l (Meir ben Yisroel Zvi v'Chaya Rachel - Iyar 22).

The Rosh Chodesh Sivan Program on Wednesday, May 12 is sponsored by **Marcelle & Bill Alt** and **Yael & Josh Orzech** and family to mark the conclusion of shloshim for their beloved mother, mother-in-law and grandmother Gimol Bengio Cohen z"l (Gimol bat Aaron v'Messody - Nisan 28).

UPCOMING SHIURIM, PROGRAMS AND EVENTS ON ZOOM

Sunday, May 9, 10:00am **5781 Mental Health Awareness Shabbat - Part 3 of 4 UnMASKing Covid - Strategies and Tools for Staying Strong**
For link to live stream, go to mentalhealth.tbdj.org.

Sunday, May 9, 11:00am **5781 Mental Health Awareness Shabbat - Part 4 of 4 Beyond the Diagnosis - Living with Depression**
For link to live stream, go to mentalhealth.tbdj.org.

Monday, May 10, 11:00am **Tehilim Study Group for Women** with Rifki Freundlich

Tuesday, May 11, 12:00pm **Lunchtime Halacha Shiur** with the Rabbi

Wednesday, May 12, 12:15pm **Lunch & Learn Parsha Shiur** with the Rabbi

Wednesday, May 12, 3:00pm **Jewish Music Shiur** with Rev. Bender

Wednesday, May 12, 8:00pm **Rosh Chodesh Sivan Program for Women** with Rifki Freundlich

Wednesday, May 12, 8:30pm **Gemara Shiur** with the Rabbi

Thursday, April 13, 8:00pm **Chumash Shiur on Midrash** with the Rabbi

Preserving The “Rest” in Us - The Shmita Year and Shabbos

This Shabbos we read the double portion of *Behar-Bechukotai*. The opening verses introduce the idea of the sabbatical year of rest for the land which is observed in Israel - the seventh year in the agriculturally-related Shmita cycle:

Speak to the children of Israel and you shall say to them: When you come to the land that I am giving you, the land shall rest a Sabbath to Hashem; You may sow your field for six years, and for six years you may prune your vineyard, and gather in its produce; But in the seventh year, the land shall have a complete rest a Sabbath to Hashem, you shall not sow your field, nor shall you prune your vineyard; (Vayikra 25:2-4)

Maimonides (1135-1204) wrote that some of the laws of the sabbatical year “are meant to make the earth more fertile and stronger through letting it lie fallow.” Rabbi Jonathan Sacks commented that “the Israelites were therefore commanded to conserve the soil by giving it periodic fallow years and not pursue short-term gain at the cost of long-term desolation.” Indeed, scientific research has found that soil quality increases in the subsequent years following one fallow year of rest.

Just as Shabbos was divinely designated as a day of rest after six days of work, so the land rests during the seventh year following its six years of productivity. It is Hashem’s way of telling two of his major creations - the earth and the people who inhabit the earth - to carefully allocate our long term energy and productivity. Slow down! Don’t over exhaust yourselves! In my high school years in the late 1970’s a favorite expression was “give me a break!” This is what Hashem is telling the earth and ourselves with Shmita and Shabbos – “Give yourselves a break!”

The land needs rest. This infinite wisdom of our Creator with respect to preserving and enhancing the quality of the land was recognized in our holy Torah 3300 years ago! Agricultural professionals teach about the concept of crop rotation geared towards maximum productivity of the land. The concept of crop rotation goes back in time to prehistory. Early crop rotation methods were apparently mentioned in Roman literature, and from the Middle Ages to the eighteenth century, a three-year rotation was practiced by farmers, including a fallow year. Agricultural experts teach that if you grow the same crop in the same place year after year you will get a buildup of pests and diseases specific to that crop. Different crops take different levels of nutrients from the soil and inevitably these become unbalanced, exhausting one nutrient but leaving a lot of another. This is often referred to as a ‘sick soil’. In her 2018 article entitled *Why Soil Needs As Much Rest As We Do*, agricultural entrepreneur Anna Ogradnick cites the idea of the productivity of the land and recognizes Jewish practices in improving land fertility, thereby bringing the land to its maximum quality and production: *When thinking about soil as a farm’s most valuable asset, we must consider the holistic approach of thinking through seasons, cycles, and generations into the future, potentially sacrificing the short term for the long term benefit. This is not a new concept, but dates back to ancient Israel. The idea is that if you have healthy soil, you’ll have healthy soil life, which will contribute to a healthy diversity of edible plants. The beautiful thing about our earth is that it naturally restores itself.* As with so many instances in our world, the scientific study of crop rotation has its base in the Torah.

The earth on our planet naturally restores itself. Like this earth, we have the natural G-d given potential to restore ourselves as well through the gift of Shabbos. In Parashat Ki Tisa, we read of the Almighty resting on Shabbos - that in a six-day period Hashem “...made heaven and earth and on the seventh day – שבת וינפש - Hashem was rested and was refreshed” (Shmot 32:17). Rashi explains that this verse describes Hashem in human terms as one who needs rest after six days of work. Shabbos rejuvenates us, enhancing our existence with a *neschama yeteira*, an additional Shabbos soul which raises us to spiritual heights. The additional soul also lends itself to maximizing our Shabbos experience with the physical pleasures of fine food, special clothing, joyous zmiros and song and resting our tired working bodies from the work week. Rabbi Asher Brander explains the concept of rest on Shabbos citing the verse of the completion of the creation of the world: “Hashem completed on the seventh day His work which He had made and He abstained on the seventh day from all His work which He had made” (Breisheet 2:2). Rabbi Brander notes the tension in the verse: First, Hashem concluded His melacha (work) on Shabbos – thus implying that He “worked” on Shabbos (Him and synagogue clergy!). Later in the verse, we find that Hashem “rested” on Shabbos “from all His work”, implying no work was done on Shabbos. Leaving aside the philosophical - “Hashem-work, Hashem-rest” - challenges, how do we reconcile the two halves of the verse? Rashi offers us the following midrashic gem: *What was the world still lacking? Rest. With the coming of Shabbos came menucha, rest, and thus the work was completed and finished.* Thus, Hashem didn’t actually work (the verb) on Shabbos. Rather, He ushered in rest, *menucha*, which served as the completion of Creation. Insofar as *menucha* was a part of creation, He thus completed His work (the noun).

The idea of resting on Shabbos is but one topic among the many discussions about Shabbos that I have had over the years with newcomers to our religion as well as with those who had and have not yet discovered the significance and joys of Shabbos. I refer to Shabbos as the charger for my spiritual and physical batteries. Let’s face it – by resting on Shabbos, we are emulating and following Hashem’s example! Our Jewish world is about following in the ways of Hashem. If Hashem rested on the seventh day that is certainly a good enough reason for myself to follow suit! Truthfully, is there a Jew in this world who doesn’t crave resting on Shabbos?

The Torah says *"the land shall rest a Sabbath to Hashem."* Like the commandment to rest on Shabbat, Shmita not only provides physical benefits but also enables humanity to develop spiritually and experience the unity of creation. It also seems designed to shift the way we relate to Earth. Earth is not merely some resource to be used and abused. If we want to live on the land, it is our responsibility to let it rest. In the admonition that is read in Parshat Bechukotai, the second Torah portion this Shabbos, the Torah warns us that if we fail to keep the mitzvah of Shmita, *"Then the land will be appeased for its sabbaticals"* (Vayikra 26:34) when we are expelled from the land and it lies barren. The Gemara teaches that our exile results from Israel's failure to observe the Shmita Year: If the people do not let Earth rest in their presence, it will rest in their absence (Shabbos 33a). If we want to live on the land and receive sustenance and protection, we must internalize the responsibilities of being in a relationship with the land. Rabbi Menachem Froman writes - *"I feel that there is something very, very deep in the love between man and land... Man is made from dust and to dust he will return. The connection between man and his land is the connection to his life source."*

Rabbi Menachem Mendel Shneerson (1902 – 1994), the Lubavitcher Rebbe, teaches that the Shmita Year is to both precede and follow our six years of labor: to follow it on the calendar, but to also precede it - if not in actuality, then conceptually. The Rebbe relates that we find a similar duality in regard to the weekly seven day cycle. Shabbos has a twofold role: *It is the day "from which all successive days are blessed" - the source of material and spiritual sustenance for the week to follow as well as the "culmination" of the week - the day on which the week's labors and efforts are harvested and sublimated, and their inner spiritual significance is realized and brought to light.* But if every week must have a Shabbat to "bless" it, what about the week of creation itself? In actuality, G-d began His creation of existence - including the creation of time - on Sunday, which is therefore called the "First Day." Our sages tell us that there was a primordial Shabbat which preceded creation - a Shabbat existing not in time but in the mind of G-d, as a vision of a completed and perfected world. The Rebbe learns an important lesson on how we are to approach the mundane involvements of life. True, we begin with the material, for in a world governed by cause and effect, the means inevitably precede the end. But what is first in actuality need not be first in mind. In mind and consciousness, the end must precede the means, for without a clear vision of their purpose to guide them, the means may begin to see *themselves* as the end. The spiritual harvest of a Shabbat or Shmita can be achieved only after a "work week" of dealing with the material world and developing its resources. But it must be preceded and predicated upon "a Sabbath unto Hashem" that occupies the fore of our consciousness and pervades our every deed.

Shmita and Shabbos, similar in philosophy and thought and observance, are but two factors defining the richness and the beauty of our Jewish world. The Gemara (Shabbos 10b) teaches us that Hashem said to Moshe Rabbeinu: *"I have a wonderful gift in My storehouse named "Shabbos", and I wish to give it to Yisrael."* All I can say is - enjoy this wonderful eternal gift and have an amazing Shabbos!

Shabbat Shalom,

Rev. Amiel



KEF CLUB ©TBDJ

JUNIOR TIKKUN

שבתות

Come to TBDJ and celebrate Shavuot!
Join the Kef Club for an afternoon of fun-learning

**1st day Shavuot, Monday,
May 17, 5:30pm**

All kids in grades 1-6 with their parents are invited
(Younger siblings welcome too)

Advance registration required by Tuesday, May 11
Register here: <http://tbdj.org/juniortikkun21>

חג שמח!

In support of CMHA Mental Health Week, join us for a special virtual event

**3RD ANNUAL JEWISH COMMUNITY
MENTAL HEALTH AWARENESS SHABBAT**

MENTAL HEALTH MORNING

Sunday May 9, 2021

TO REGISTER: mentalhealth.tbdj.org



10:00 - 11:00am EST | Dr. Rona Novick
***UnMASKing COVID: Strategies & Tools for Staying
Strong & Well in the Days Ahead***

Rona Novick, PhD, a licensed clinical psychologist, is the Dean of the Azrieli Graduate School of Jewish Education and Administration of Yeshiva University and holds the Raine and Stanley Silverstein Chair in Professional Ethics and Values. In addition, Dr. Novick serves as the Co-Educational Director of the Hidden Sparks program which provides professional development to Jewish day schools and Yeshivas. She is internationally recognized for her expertise in human growth and development, social-emotional learning, spirituality, positive psychology, trauma, cognitive behavioral interventions, diverse learners, and family dynamics. She has published a children's book on Resilience, *Mommy, Can You Stop the Rain*, available on Amazon.



11:00 - 12:00pm EST | Marc Fein
***Beyond the Diagnosis:
Life as a Jewish Depressed Mental Health Advocate***

Marc is an Educational Consultant and Mental Health Advocate with lived experience of depression and over a decade of experience creating interactive workshops that have empowered thousands of individuals and organizations with practical tools to manage stress, provide emotional support, and break the stigma around Mental Illness. He is certified in Youth Mental Health First Aid and is pursuing a Masters in Non-Profit Management and Leadership at Hebrew University. Marc also leads a summer program for NCSY to Poland and Israel.

**EVENT
PARTNERS**



The Orthodox Union encourages synagogues and communities to use the weekend of May 6-9, 2021 to build mental health awareness.

For more information, please contact: tbdjmentalhealth@gmail.com



TBDJ'S WOMEN'S INITIATIVE
& YOETZET HALACHA

WOMEN'S *Rosh Chodesh* PROGRAM

Rosh Chodesh Sivan

Living Torah:

What Happens on the 8th of Sivan

with Rifki Freundlich

Wednesday, May 12 at 8:00pm

on Zoom in TBDJ's Zoom Social Hall

Sponsored by Marcelle & Bill Alt and Yael & Josh Orzech and family
to mark the conclusion of shloshim for their beloved mother,
mother-in-law and grandmother Gimol Bengio Cohen z"l
(Gimol bat Aaron v'Messody - Nisan 28)



The

B A I L Y

R O A D



Diner

DRIVE-THRU EDITION

SUNDAY | MAY 16 | 1-3 PM

🎵 Ice Cream • Soda Floats • Live Music 🎵

Celebrate Erev Shavuot at your favourite diner.
Be sure to stay inside your hot rod and place an order for a 1950's treat!



SHAVUOT 5781 / 2021

SCHEDULE OF SERVICES AND PROGRAMS

Pre-registration required for all in-person minyanim.

Sunday, May 16 - Erev Shavuot

Drive Thru Baily Road Diner at Shul: 1:00pm to 3:00pm

Zoom Yizkor: 6:00pm

Mincha – 8:10pm

Followed by: *Honouring our Giants* - Part One - Rabbi Jonathan Sacks

Kiddush ideally should not be recited before 9:12pm

Monday, May 17 - First Day Shavuot

Shacharit: 7:45, 8:45, 9:00 (outside), 9:45, 10:45

Kef Club Tikkun Shavuot Learning: 5:30pm

Mishna Marathon (Seder Moed) 7:00pm

Mincha: 8:10pm

Followed by: *Honouring our Giants* - Part Two - Rabbi Abraham Twerski

Candlelighting: after 9:13pm

Tuesday, May 18 - Second Day of Shavuot

Shacharit (Rut, Yizkor): 7:45, 8:45, 9:00 (outside), 9:45, 10:45

Women's Learning with Rifki and Rabbi Freundlich: 5:30pm

Rifki: *Gemilat Chasidim - What Candles and Two Year Olds Teach Us About Kindness*

Rabbi: *Emotionally and Spiritually Intelligent*

Mishna Marathon (Seder Nezikim): 7:00pm

Mincha: 8:10pm

Followed by: *Honouring our Giants* - Part Three – Rabbi Norman Lamm

Maariv: 9:00pm

Havdalah: 9:15pm