



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת פינחס
כג תמוז ה'תשפ"א

Shabbat Parshat Pinchas
July 2 -3, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Av is on Shabbat July 10 / Molad is on Friday, July 9 at 9:59pm and 9 chalakim

Shabbat Parshat Pinchas

Haftara: Yirmiyahu 1:1 - 2:3

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, July 2

4:00pm Daf Yomi on Zoom
7:00pm Mincha, Kabbalat Shabbat & Maariv - Sanctuary
7:00pm Mincha, Kabbalat Shabbat & Maariv - Tent
7:09pm Plag Hamincha
8:28pm Candle Lighting
8:47pm Sh'kiah

Shabbat, July 3 / 23 Tamuz 5781

8:00am Shacharit - Upper Social Hall
8:20am Shacharit - Tent
9:05am Sof Zman Kriyat Shma
9:30am Shacharit - Main Sanctuary
10:00am Kef Club Programs for Kids-Tent
7:09pm Plag Hamincha
8:25pm Mincha and Maariv - Sanctuary
8:25pm Mincha and Maariv - Tent
8:46pm Sh'kiah
9:44pm Havdala
9:45pm Daf Yomi on Zoom
Our weekly "Musical Havdala with Rev. Bender" is on hiatus until after Tisha B'Av.

COMMUNITY NEWS

Mazal Tov to **Rabbi Baruch Solnica** on his special birthday! Ad 120!

Condolences to **Harry Klumak & Esther Zipper-Klumak** and their families on the loss of Harry's beloved son Henry Klumak z"l who passed away on Tuesday, June 29. Funeral took place on Thursday, July 1.

Condolences to **Scott & Ryva Rozansky** and their families on the loss of Scott's beloved father Stephen Rozansky z"l who passed away on Wednesday, June 30. Funeral took place on Friday, July 2.

Refua Shleima to **Carole Diamond** - Chaikheh Chana bat Brayna

Refua Shleima to **Arnold Steinman** - Aharon Leib ben Beila

SPONSORSHIPS AND THANK YOUS

Shabbat Drashot by Rev. Amiel Bender, Rabbi Baruch Solnica, David Zukor, Izzie Steckler and Eitan Levy are co-sponsored by **Eva & Abe Ludvig** and by **Rivka & Alex Guttman** in memory of Eva and Alex's beloved father Lajos Guttman z"l (Eliezer ben Eliyahu Natan - 27 Tamuz).

This Shabbat Bulletin is sponsored by **Carole & Mayer Diamond** in honour of their grandson Zachary Menchaca becoming a Bar Mitzvah on Thursday, June 24.

MESSAGE FROM RABBI FREUNDLICH

Dear TBDJ Family,

Warmest greetings from Israel!

After we landed on Thursday, we had to be tested for Covid, which was followed by a serology test to ascertain antibodies, and then we were quarantined until we received the results. Thankfully, my results came back in just a few hours and I was able to spend the evening with my parents! First time seeing them in eighteen months.

Today - Friday - we visited Lod, the mixed city where of some of the most disturbing scenes of Arab rioting took place several weeks ago. Eight shuls were destroyed together with numerous other Jewish institutions, apartments and cars. We met with four residents to hear their stories and perspectives on the violence, why they moved to Lod in the first place, and what they hope to accomplish moving forward. As one would expect, each story and perspective was different. Almost everything destroyed has already been rebuilt - volunteers poured in from around the country and literally worked day and night in the days that followed the riots. (They purposely left one apartment that was ransacked exactly as is).

What will happen there in the coming months no one knows. It is very complex. Lod is comprised mostly of lower socioeconomic families. The Arabs and Jews literally live in the same buildings and the level of distrust remains high. But what is clear is that these are some of the most idealistic, resilient, mission driven "just regular kind of young families who live in Israel" people I've ever met. They are interested in living in peace, in rebuilding, and most importantly in strengthening and improving the conditions of the communities they have chosen to live in.

While they thanked us profusely for coming and caring, I walked away far more inspired than anything we gave them.

Have a wonderful Shabbos!

Rabbi Freundlich

PLEASE SEE PAGE TWO FOR PHOTOS OF THE VISIT TO LOD.....

SCHEDULE FOR THE NEXT WEEK

Mincha will be at **8:30pm** in the Main Sanctuary and on Zoom.

Candle Lighting on Friday, July 9 will be at **8:26pm**.

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.



After the Plague - ויהי אחרי המגפה

These three Hebrew words are from the first aliya of the Torah portion of Pinchas and they jumped out at me as I read them this past Shabbat afternoon: *And it came to pass after the plague...* (Bamidbar 26:1).

Every so often over the course of the pandemic I have pointed out Torah phrases, words, themes, and ideas in my bulletin messages which seem symbolic of our imposed and adapted pandemic practices and experiences. *And it came to pass after the plague...* As I read these words, we seem to find ourselves moving towards the end of the Covid pandemic, and many of us have already received their coveted second dose of one of the vaccines. This past week our entire province of Quebec officially lowered its alert level to green, the designation with the fewest restrictions. Many are ready to resume pre pandemic practices and social behaviours and removing our masks and gradually returning to more normal lives seems imminent.

At the end of last week's Torah portion of Balak, we read about Moav's scheme to entice Bnei Yisrael into immorality. Not only do the Moabite women seduce the Jewish men, but they also lure them into worshipping the Moabite national idol "Baal Peor." As a punishment for the sins committed, a plague breaks out and 24,000 Jews die.

And it came to pass after the plague... The beginning of this verse contains a rare scriptural phenomenon known as a *piska be-emtza pasuk* - a paragraph break in the middle of a verse. In the Torah scroll, there is actually a space between the beginning of verse 26:1 - *And it came to pass after the plague* - and its continuation - *Hashem spoke to Moshe and to Elazar, son of Aharon the Kohen....* The message continues a verse later: *Count the entire Israelite congregation, from the age of twenty years and upward, according to their families, all those who go forth to wage war.* Why is there a break in the middle of the census's beginning verse? What connection is the Torah creating between the end of the plague and counting the people? Rashi cites Midrash Tanchuma's insight that the census is a direct response to the plague: *This is analogous to a shepherd; after wolves come into his flock and kill some, he counts them to know how many remain.* Ramban, Ibn Ezra and Chizkuni agree that the census is part of the preparation for the eventual distribution of the Holy Land among the tribes. It was therefore necessary to count Bnei Yisrael after the plague of Ba'al Pe'or as they were ready to complete their forty year journey into the Holy Land where each tribe would merit their share of the distribution of the land.

The question remains: Why does the verse associate the census with this plague of Ba'al Pe'or? Chizkuni explains that the sudden insertion of the *piska be-emtza pasuk* serves to divide the history of the Jewish people into two parts: Before the sin of Ba'al Pe'or and after the sin of Ba'al Peor. Following the sin, no one else will die before entering the land. B'nei Yisrael are finally ready to complete their long-awaited journey to Canaan. The paragraph break underscores the significance of the transition that unfolds after the last victim of the Ba'al Pe'or calamity has been buried.

It would seem that we are at a similar transition at the present time. We are approaching the end of the pandemic and as we begin to negotiate resuming our lives and restoring our pre pandemic routines we take account of where we were before the pandemic and where we are now, some seventeen pandemic months later. The pandemic served as a break in our lives, albeit an unwelcome one. The Torah seems to differentiate the stages of our forefathers in the desert before the plague of Ba'al Pe'or and after the plague of Ba'al Peor. Similarly, as we stand ready to resume our lives in the wake of the pandemic, we can differentiate two stages in our lives as well: before Covid and after Covid. The question is: are we going to pick up where we left off on March 14th, 2020 or should we plan for a new way of living based on what we learned in the past year? Maybe we should retain some of the measures the pandemic imposed on us, with healthier protocols of social, behavioral and hygienic practices?

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Elizabeth Outka, a professor of English at the University of Richmond, wrote about a widespread sense that time has split into two. She reflected on the notion that the pandemics of the world often create a *before and after* experience that's associated with many traumatic events. Pandemics - including the ones caused by the 1918 influenza virus and the 2019 Covid virus - significantly affect not only how we assess and act on risk, or stay resilient, but also how we work, play and socialize. Outka writes: *"The startling and harrowing nature of the 1918 flu and its fatal consequences induced a sense of caution that, in some places, had permanent implications for how people would respond to disease outbreaks in later decades - such as using isolation and quarantine,"* according to a 2010 paper by Nancy Tomes, a distinguished professor of history at Stony Brook University. Similarly, as the Covid-19 pandemic fades, *"some existing trends will remain,"* said Jacqueline Gollan, a professor of psychiatry and behavioral sciences at Northwestern University's Feinberg School of Medicine in Chicago. For example, the recent expansion and use of online shopping, telehealth services, hybrid work models and technology that allows virtual gatherings will endure, Gollan said. And *"given our recognition that global crises occur,"* she added, *"we're likely to retain an inventory of cleaning supplies and personal protection materials. We are also likely to adopt habits that improve cleanliness to promote personal or group hygiene."* CNN Medical Analyst Dr. Leana Wen spoke about the post pandemic reopening of our world: *As the world gradually reopens in a patchwork of ways amid other crises... we'll be evaluating many of the lifestyle habits we've engaged in before and during the pandemic...*

This past Sunday, as we observed the Fast of Shiva Asar B'Tammuz, we started our annual three week period of mourning for the destruction of our Batei Hamikdash in Jerusalem and other calamities which befell our people at this time of year throughout our history. Our Holy Temples served as the point of contact between heaven and earth, the ultimate place for our ancestors to have the privilege of Hashem's holy presence among them. The destruction of our Temples is regarded as a great tragedy in Jewish history, and the rebuilding of our Temple will mark our ultimate redemption. One can sense that this annual three week period in our Jewish year represents a split - a break in our year - which takes us on a journey to our past. Before the destruction - after the destruction... There was the period before the destruction of each of our Temples, a glorious time for our people in Jerusalem and the land of Israel. This was followed by the presence of our enemies and the painful process leading up to the destruction and the destruction itself. The final stage is the aftermath, imposing a new way of Jewish life and observance, a new way of connecting to Hashem without our Batei Mikdash.

In the period preceding Shiva Asar B'Tammuz we live our lives without restrictions. With the advent of the three week mourning period we exercise restrictions: We do not listen to music, we do not celebrate simchas or cut our hair. From the beginning of the month of Av, wine and meat are forbidden except on Shabbos. In general, we decrease in joy during this period. After Tisha B'Av, these restrictions are lifted. As Jews, we have learned and have adjusted ourselves to live from *before the plague* to *יהי אחרי המגפה* *after the plague* on an annual basis: From our normal state of Jewish existence, to a state of decreased joy during the three weeks, to resuming normalcy. This annual observance is a tradition that will be with us until we will merit the ultimate redemption with the building of the *בית השלישי* - our third Temple - in Jerusalem speedily in our times!

The Talmud says: *When the month of Av enters, one should decrease in joy.* The Chassidic Rebbe, Rabbi Chaim Elazar Spira (1861-1937) said that though the Talmud says to decrease in joy, it should be read: *decrease...in joy.* In other words, though it is proper to mourn, even in that mourning, we should do so joyously, knowing that better times are ahead.

Shabbat Shalom,

Rev. Amiel

Dedicated in memory of Cheryl's father, my father-in-law, Isaac Gnatt ז"ל - 24 Tamuz - יצחק שלמה בן הרב קלונימוס קלמן ז"ל