



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד
שבת פרשת דברים / שבת חזון
ח אב ה'תשפ"א
Shabbat Parshat D'varim
Shabbat Chazon
July 16 - 17, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi
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Chazzan Sheini
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SHABBAT SHALOM • שבת שלום

Tisha B'Av is on Sunday, July 18 - for full schedule of services, programs and shiurim, please see page 2 of this bulletin.

Shabbat Parshat D'varim

Shabbat Chazon

Haftara: Yeshayahu 1:1 - 1:27

*When davening at home, it is preferable
to do so at the same time as the rest of the
community.*

Friday, July 16

4:00pm Daf Yomi on Zoom
6:55pm Mincha, Kabbalat Shabbat and
Maariv - Sanctuary and Tent
7:04pm Plag Hamincha
8:21pm Candle Lighting
8:40pm Sh'kiah

Shabbat, July 17 / 8 Av 5781

8:00am Shacharit - Upper Social Hall
8:20am Shacharit - Tent
9:11am Sof Zman Kriyat Shma
9:30am Shacharit - Main Sanctuary
10:00am Kef Club Programs for Kids
- Tent
6:00pm Mincha - Main Sanctuary
8:39pm Sh'kiah / Tisha B'Av fast begins
9:15pm Introduction to Tisha B'Av
with Rabbi Freundlich
and Kumzits with Rev. Bender
- Main Sanctuary
9:34pm Shabbat ends
9:50pm Ma'ariv, Megilat Eicha & Kinot -
Sanctuary, Tent and on Zoom

SCHEDULE FOR THE NEXT WEEK

Mincha Times:

Sunday / Tisha B'Av = **2:00pm & 8:15pm**
(Maariv at **9:05pm**)

Monday to Thursday = **8:20pm**

Candle Lighting on Friday, July 23 = **8:15pm**.

**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 **Avigyle & Seth Abbey**, and to **Judi & David Grunbaum** and their families on the birth of a son and grandson on Tuesday, July 13. Sharing in their simcha are the baby's siblings Anaelle and Oren, his grandparents Tina & Philip Abbey, his great grandmother Esther Landsman and many delighted aunts, uncles and cousins.

Mazal Tov to **Deanna & David Mendelson** on their 60th Wedding Anniversary! Ad 120!

SPONSORSHIPS AND THANK YOUS

Rabbi Freundlich's drashot on Shabbat are sponsored by **Avi Whiteman** and Michelle Whiteman to mark the first yahrzeit for their beloved mother Simone Perez Whiteman z"l (Simha bat Avraham v'lza - 10 Av).

This Shabbat Bulletin is sponsored by **Jennifer & David Zand** to mark the first yahrzeit for Jennifer's beloved father Jacky Lewy z"l (Yitzchak Yaakov ben Shmuel - 11 Tamuz).

Rabbi Freundlich's shiurim on Tisha B'Av are sponsored by **Edie & Phil Friedman** in memory of Edie's beloved father Charles Nussbaum z"l (Yeshayahu ben Shimon - 2 Av).

TISHA B'AV 5781

Fast begins at 8:39pm on Motsa'ei Shabbat, July 17.

Fast ends at 9:22pm on Sunday, July 18.

Additional Halachot for Shabbat Erev Tisha B'Av

1. The customs and restrictions of the Seudat Hamafseket do not apply. One can and should eat a full Seudat Shleesheet with family, but extra company should be avoided. As it is a Shabbat meal, meat is permitted.
2. Restrictions of Tisha B'Av begin at sunset (8:39pm) - including eating, drinking, and washing any part of the body.
3. One may continue to sit on a regular chair and wear normal shoes until nightfall (9:34pm).
4. No preparations for Tisha B'av may be made until nightfall. Therefore, one should not bring "Tisha B'av shoes" to shul while it is still Shabbat. One can bring appropriate shoes to shul before Shabbat.
5. The full Havdalah is not recited until Sunday night. Instead, one should recite "Baruch Hamavdil bein Kodesh L'chol" before engaging in week-day activities. It is recommended to change out of Shabbat clothes after nightfall, before Maariv.
6. The blessing Borei Me'orei HaEish is recited on the regular Havdalah candle. This will be done in shul before the reading of Eicha. Those at home should make their own bracha.
7. Those who are not fasting, or those who need to break their fast due to illness, should recite Havdalah (without the introductory verses or spices) before eating (whether they are eating Saturday night or anytime on Sunday). Since wine and grape juice are not to be drunk, one can make a Shehakol on beer or coffee or orange juice, or use wine or grape juice and have a child (aged 6-9) drink it.

Tisha B'Av

2021 / 5781



תשעה באב
תשפ"א

Congregation TBDJ invites you to join the community in commemorating Tisha B'Av. All minyanim, kinnot, shiurim and programs will take place in our shul, and will also be accessible on ZOOM using any of the TBDJ Zoom links provided in your email.

SHABBAT, JULY 17

6:00pm	Mincha - eat regular Seudah Shleesheet at home
8:38pm	Fast begins
9:15pm	Introduction to Tisha Bav with Rabbi Freundlich and Kumzits with Rev. Amiel
9:34pm	Shabbat Ends - change into Tisha B'Av non-leather shoes after Shabbat
9:50pm	Maariv, Megillat Eichah & Kinot - Main Sanctuary and Tent

SUNDAY, JULY 18

8:00am	Shacharit - Tent - with Kinot recitation
8:45am	Shacharit - Main Sanctuary - with explanatory Kinot recitation

SPECIAL VIDEO PRESENTATION

12:15pm	"Inside Hana's Suitcase" // 2011; English; 90 minutes (See below)
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The delivery of a battered suitcase to Fumiko Ishioka at the Tokyo Holocaust Museum begins the true-life mystery that became the subject of Karen Levine's best-selling book *Hana's Suitcase*. The suitcase came from the Auschwitz Museum and had Hana Brady's name painted on it.

Larry Weinstein's masterful film follows Fumiko's search to discover the details of Hana's life, which leads to the discovery of her brother George in Toronto.

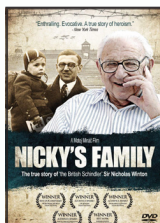
1:01pm	Chatzot / Midday
2:00pm	Early Mincha - Tefillin are worn

RABBI FREUNDLICH'S TISHA B'AV SHIUR - PART I

2:30pm	Drashot From the Years of Wrath – a study of the Shabbat messages delivered in the Warsaw Ghetto by the Piaseczno Rebbe, Rav Kalonymous Kalman Shapiro
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SPECIAL VIDEO PRESENTATION

5:30pm	"Nicky's Family" // 2013; English; 96 minutes (See below)
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Nicky's Family tells the nearly forgotten story of Nicholas Winton, an Englishman who organized the rescue of 669 Czech and Slovak children just before the outbreak of World War II.

Winton, now 106 years old, did not speak about these events with anyone for more than half a century. His exploits would have probably been forgotten if his wife, fifty years later, hadn't found a suitcase in the attic, full of documents and transport plans.

RABBI FREUNDLICH'S TISHA B'AV SHIUR - PART II

7:15pm	Drashot From the Years of Wrath – a study of the Shabbat messages delivered in the Warsaw Ghetto by the Piaseczno Rebbe, Rav Kalonymous Kalman Shapiro
8:15pm	Mincha - Tefillin are worn
9:05pm	Maariv
9:22pm	Fast Ends

Rabbi Freundlich's shiurim are sponsored by Edie & Phil Friedman in memory of Edie's beloved father, Charles Nussbaum z"l
ישעיהו בן שמעון ז"ל

Additional Tisha B'Av Resources

- www.yutorah.org/tishabav
- ou.org/tishabav
- mizrachi.tv/tishbav

כִּי-נָתַם ה' צִיּוֹן נֶחֱם כְּלִי-חַרְבָּתִיָּה וַיִּשָּׂם מִדְּבָרָהּ כְּעֶדֶן וַעֲרֵבְתָּהּ כְּגִוְיָהּ שְׂשׂוֹן וְשִׁמְחָה יִמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה:

Steps

In our Torah portion of Devarim we read a review of our ancestors' travels through the desert. The Torah uses different words defining and describing Bnei Yisrael's gradual movement towards the Promised Land: We went: ונלך - We turned: ונפן - We passed: ונעבור - We journeyed: ונסע... Every step of their forty-year journey brought our ancestors closer to their destination: Eretz Yisrael, the Land of Israel.

לכל מקום שאלינו אני הולך, אני הולך אל ארץ ישראל

Everywhere I go I am going to Eretz Yisrael

These words were written and repeated over and again by Rabbi Nachman of Breslov (1772-1810) upon his return from a short trip to the Land of Israel in 1798-1799. Rabbi Nachman's four and a half month trip through Turkey was one of great financial strain and difficulty and the Rabbi said כי נסיעה זו מצריכה מסירות נפש ממש על כל צעד ושעל - that every step taken towards the Holy Land was one of Mesirut Nefesh, that each and every step necessitates a sacrifice of the soul to get to the Holy Land.

In essence it seems that every step that we take in our lives brings us closer to the Land of Israel. Steps are the building blocks of our quest to arrive at a given point. We start with one step and then another and another until the collection of steps brings us to our destination. The Talmud in the tractate of Ketuvot (111a) says: *"One who walks a distance of four cubits (approximately six to eight feet) in the Land of Israel is assured of being a בן עולם הבא - an heir to the World to come."* Because of the intrinsic holiness of the Land of Israel, a person gains spiritual merit by merely walking here, or wherever you are. So, each step is a step towards "walking four cubits" in the Land of Israel...

The Torah teaches us that the first person who took steps to go to the Land of Israel was our patriarch Avraham. In Hashem's first recorded communication with the first Jew in the world, Hashem says: לך לך. *Go for yourself from your land, from your relatives and from your father's house to the land that I will show you* (Breisheet 12:1). The Hebrew word used is לך, which comes from the word ללכת, to walk. Though the implication of the verse is that Hashem told Avram - later named Avraham - to go, the definition of the word לך in modern Hebrew is: walk. I suggest that this word לך was used as Avraham broke ground as the first Jew in the existence of our world. He was the first person in the world who recognized Hashem as the Master of the world after being born and raised in a home of idolatry. In leaving his world behind and embracing the new world of the Jew, Avram needed to take one step at a time, where each step brought him closer to his goal of arriving in the Land of Israel, enhancing his devotion to Hashem. With every step that he took, Avram moved further away from the idolatrous world that he left behind.

One step at a time... We take steps, we go places... Do we take our steps for granted? Do we ever consider the significance of each and every step as a slow yet gradually calculated mean towards achieving our goals, arriving at our destinations?

With the onset of last year's COVID-19 imposed lockdowns we were limited in our mobility. When we were finally able to leave our homes and go outside, albeit with restrictions in time and venues, the excitement of just being outside was exhilarating. Still, what was there to do? People walked. Where were they going? Perhaps nowhere in particular because there was really no place to go - due to restricted social interaction and the shutdown of malls, parks, theatres, bars, places of worship and other venues. With walking and renewing our acquaintance with a semblance of the outdoors we, one step at a time, moved towards resuming some sense of normalcy in our lives.

Those of you who know me recognize that I am not a walker. I am usually on the run! Yet, with the onset of pandemic and its restrictions I wasn't running anywhere. One day, following the lifting of our initial home imposed quarantine, a friend told me that during her daily walk she walked over 10,000 steps. I didn't know what she was talking about. *"You actually measured your steps?"* I asked incredulously, thinking to myself why anyone would do that... She told me that she had an app on her iphone which measures the steps that she takes. *"You have it on your phone also..."* she said. A few days later another friend told me that he had walked 17,000 steps that day, great exercise. These conversations introduced me to the new idea - at least for myself - of counting steps. I am sure that many are familiar with the iPhone application which measures our daily steps. At any given hour of the day you can check how many steps you've taken until that point and the app will tell you how your daily step count compares to that of the previous day. If your step count is higher than the previous day, a message on the app will inform you that you are walking more than you do on a typical day. On a monthly basis the message may be: *So far this month your steps each day are similar to last month.* Finally, a comparative yearly message may be: *You're averaging about the same number of steps a day this year and last year.* The app not only calculates our steps, it gives us interesting breakdowns. The Steps app measures our number of steps per day in terms of kilometers walked and flights of stairs climbed. Relating a random statistic, I can tell you that on June 18, 2018, I took 11,394 steps and that 1,716 of those steps (15%) were between 9 and 10 in the evening. What can I say? It didn't take much to get me hooked and it became a challenge and maybe an obsession (?) for me to increase my step count from one day to the next. After all, in the midst of the pandemic there was nowhere to go and after being in numerous lockdowns the need to get out and entertain myself in any way possible was welcomed. So, why not strive to build on my daily step counts and get good exercise at the same time?

....continued

While measuring our steps by an iPhone app may be a new practice to many, the idea of measured steps in our davening is well versed. Before reciting the daily Shmoneh Esreh and the Shabbos and festival Amidah prayers, we take three steps backward and then forward again to symbolize entering into Hashem's presence. We then take three steps back at the end of the prayers as we say the words *oseh shalom bimromav*. Our steps are symbolically qualitative. Our sages teach that if a person prays and does not depart from the Amidah properly by taking three steps back and saying *oseh shalom*, it would have been better not to have prayed at all (Tractate Yoma 53b). One who fails to conclude in this fashion proves that he did not understand that he was standing before the King of Kings, HaKadosh Baruch Hu, and consequently he desecrates the prayer. When stepping back, one starts by lifting his left leg, the weaker leg, thereby demonstrating his difficulty in separating from prayer. Every step the person takes must be the size of his foot. The order of the steps is as follows: initially, he takes a small step with his left leg, so that the toes of his left foot are adjacent to his right heel. Afterwards, he takes a bigger step with his right leg, so that the toes of his right foot are adjacent to his left heel. Finally, he takes a small step with his left leg to equal out the legs. In that way he ends up standing with his legs together when saying *oseh shalom*. One must be careful not to take a step smaller than the length of his foot, for some Halachic authorities maintain that less than that is not considered a step (Magen Avraham). When there is not enough room behind him to take three steps, he must step to his side, making sure that every step is big enough (Aruch HaShulchan 123:5). In a case of extenuating circumstances, when there is no room to step backwards or sideways, he may rely on the opinions which maintain that it is permissible to take three smaller steps. However, one may not take less than three steps in departing from the Amidah before the King (Bach, Mishnah Berurah 123:14); nor may one take more than three steps, so as not to display arrogance (Shulchan Aruch 123:4). Likewise, it is not proper to take large steps so as not to appear as one who wants to distance himself from the King (Rama 123:3; Mishnah Berurah 16). When we take leave of Hashem in our Amidah prayers, our small steps are in essence giant steps of faith and respect. We are taking leave from our Creator, the King of Kings, and we are doing so in the most appropriate way.

Rabbi Shlomo Chaim Hacohen Aviner, the Rosh Yeshiva of Ateret Yerushalayim and Rabbi of Bet El writes: *Man must be responsible for everything he says and does and should fill his life with content.* Some say that a person's steps are also counted in advance in accordance with the verse from the book of Job "...and every step will be counted..." (Job 31:4). We also say a blessing in the Morning Prayer: "*He who prepares a man's steps*". It is decreed from heaven how many steps a man is given. Therefore he has to take care that all of his steps will be good ones and used for mitzvot. The rabbi further states that the positive power of the functions of our body should not be abused or wasted, among which he writes about the importance of proper speech and the precious status of each and every precious step that we take.

Still, a step is a step. We take so many walking steps each day that we don't necessarily think about our steps. While at times our steps may be small and seemingly insignificant, they are potentially important steps of progress. There are memorable step moments: Stepping into a new house, a new place of work, a family simcha... Who can forget Neil Armstrong's words upon taking a "small step" onto the surface of the moon in 1969? These words would become one of history's most famous one-liners: "*That's one small step for a man, one giant leap for mankind.*" The concept of taking small steps is a familiar one in our lives. When a person is facing a challenge we tend to encourage them to take baby steps, to deal with their problem one step at a time. Robert Maurer, author of *One Small Step Can Change Your Life* (2004) says that jumping into a big project puts your brain into "panic mode". Basically, you freeze because you have no idea where to start, so you do nothing. On the flip side, starting slowly raises your odds of finishing any task. Maurer writes that the idea is to take baby steps with an eye towards your big goal. He gives the following directives:

Take one small action each day. If you aim for an unrealistic goal, you'll just get frustrated and give up. Like doing 100 sit-ups when you haven't done one years. Instead, vow to do a couple of sit-ups during a commercial break. Not only will you be more likely to follow through, you'll probably do a few more crunches when the next break rolls around!

Close your eyes for one minute and then visualize yourself achieving your goal, whether it's going back to school, losing weight, or grabbing that promotion. Research shows, if you visualize the results you want, you're more likely to get them.

Ask yourself a SMALL question. Big questions can make you feel defeated before you start. So, instead of asking "How can I triple my income?" Stick to small questions like, "What's one thing I could do better?" It'll help you come up with a fast answer that'll keep you moving ahead, boost your confidence, and jump-start your problem-solving skills.

Reward yourself. For example, when you straighten up a cluttered corner, give yourself an instant treat, like an ice cream sundae. Studies show that small, incremental rewards are more effective than dangling one big reward at the end of a project. Rewards let us feel good about what we've already accomplished, even if we still have a lot of work ahead. The result? We're motivated to keep going!

The Fast of Tisha B'Av is upon us. For centuries Jews everywhere have taken steps of prayer and belief, steps of yearning and anticipation towards the Geula: the ultimate redemption of our nation, the coming of Mashiach and the building of the Third Beit HaMikdash in Yerushalayim במהרה בימינו - *speedily in our days*... The great poet Yehuda Halevi (1075-1141) yearned for Israel: לבי במזרח ואנוכי בסוף מערב - *My heart is in the east and I am at the end of the western world*. While Yehuda Halevi lived in a physical sense in Spain, his spiritual existence was in our Holy Land. Echoing the words of Rabbi Nachman - Everywhere we go, we are going, together, to Eretz Yisrael - in mind, body and spirit...

Shabbat Shalom,

Rev. Amiel