



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד

שבת פרשת ואתחנן
חמשה עשר באב / שבת נחמו
טו אב ה'תשפ"א

Shabbat Parshat Va'et'chanan
15th of Av / Shabbat Nachamu
July 23 - 24, 2021 / 5781

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

SHABBAT SHALOM • שבת שלום

Aufruf of Howard Silbiger

Shabbat Parshat V'et'chanan
15th of Av / Shabbat Nachamu
Haftara: Yeshayahu 40:1 - 40:26

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

Friday, July 23

4:00pm Daf Yomi on Zoom
6:50pm Mincha, Kabbalat Shabbat and
Maariv - Sanctuary and Tent
6:59pm Plag Hamincha
8:15pm Candle Lighting
8:33pm Sh'kiah

Shabbat, July 24 / 15 Av 5781

8:00am Shacharit - Upper Social Hall
8:00am Shacharit - Tent
9:15am Sof Zman Kriyat Shma
9:30am Shacharit - Main Sanctuary
10:00am Kef Club Programs for Kids
- Tent
6:58pm Plag Hamincha
8:10pm Mincha and Maariv - Tent and
Main Sanctuary
8:32pm Sh'kiah
9:26pm Havdala
9:45pm Daf Yomi on Zoom
*Rev. Bender's Weekly Musical Havdala and
Kumzitz will resume on July 31.*

SCHEDULE FOR THE NEXT WEEK

Mincha:

Sunday to Thursday = **8:15pm**

Candle Lighting on Friday, July 30 =
8:07pm

**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 **Gerti Silbiger** and to Miriam & Frank Rubenstein and their families on the upcoming wedding of their children **Howard Silbiger** and Nechama Rubenstein on Sunday, July 25. Sharing in their simcha are many delighted siblings, nieces, nephews, aunts, uncles and cousins in both families. Lovingly remembered at this time is Howard's father Juda Silbiger z"l.

Mazal Tov to **Roni & Yitzchak Bluth** and their families on the birth of a son on Sunday, July 18. Sharing in their simcha are the baby's siblings Noam and David, his grandparents Oshrit & Assaf Raffeld and Chaya & Ephraim Bluth, his great grandmother Hannah Raffeld and many delighted aunts, uncles and cousins. Lovingly remembered at this time is grandmother Shoshana Bluth z"l.

Mazal Tov to **Stella & Robert Barcessat** and their families on the birth of their granddaughter Samantha Leah Cismas on Friday, June 25 in Hollywood, Florida. Proud parents are Jessica & Meyer Cismas. Sharing in their simcha are Samantha's brothers Marcus, Damien, Richard and Jonathan, her paternal grandparents Felicia & Alexander Cismas, and many delighted aunts, uncles and cousins.

Mazal Tov to **Stella & Robert Barcessat** and their families on the occasion of their grandson Marcus Cismas becoming a Bar Mitzvah on Thursday, July 1 in Aventura, Florida. Proud parents are Jessica & Meyer Cismas. Sharing in their simcha are Marcus' siblings Damien, Richard, Jonathan and Samantha, his paternal grandparents Felicia & Alexander Cismas, and many delighted aunts, uncles and cousins.

Mazal Tov to **Reesa & Ephriam Kandelshein** and their families on the birth of a grandson in Ottawa on Thursday, July 22. Proud parents are Dahlia & Jonathan Kandelshein. Sharing in their simcha are big brother Marcus, maternal grandparents Elaine & Sid Milech and many delighted aunts, uncles and cousins.

Mazal Tov to **Eva & Alan Katznelson** and their families on the engagement of their grandson Michael Katznelson of Modiin, Israel to Jessie Rubens. Proud parents are Beth & David Katznelson of Pomona, New York and Corrine & Danny Rubens of Antwerp, Belgium.

SPONSORSHIPS AND THANK YOUS

Kiddush is sponsored by **Gerti Silbiger** in honour of the aufruf of her son Howard Silbiger and in honour of his upcoming wedding.

This Shabbat Bulletin is sponsored by **Naomi & Issie Fishman** in memory of Naomi's beloved mother Haya Raanani z"l (Haya Bracha bat Yitzchak Meir v'Bluma - 23 Av) and in memory of Issie's beloved father Joseph Fishman z"l (Yosef Mordechai ben Yitzchak v'Dvora - 24 Av).

Rabbi Freundlich's drashot on Shabbat are sponsored by Elaine & Martin Labow in memory of Martin's beloved father Cecil Alexander Labow z"l (Ziseh Alexander ben Yisroel Meir HaLevi - 3 Av).

Mourning Yerushalayim in Our Times

In the Tractate of Ta'anit 30b, the Talmud offers us an importance message relating to the destruction of Yerushalayim and our Holy Temples:

כל המתאבל על ירושלים זוכה ורואה בשמחתה

All who mourn [the destruction of] Jerusalem will merit to see it in its joy

At first glance, this statement seems peculiar. Why did the Sages say that those who mourn Jerusalem's destruction will merit seeing it "be-simchata" — "in its joy"? It would be more logical to say that they will merit seeing Jerusalem "be-vinyana" — when the city will be restored and rebuilt. After all, our primary wish is for the rebuilding of Jerusalem. The first Chief Rabbi of pre-state Israel, Rabbi Abraham Yitzchak HaKohen Kook (1865-1935), explained that the Sages knew that when the time comes for Jerusalem to be rebuilt, everyone alive at that time will witness the city's reconstruction. Even those who did not grieve Jerusalem's destruction will see it being rebuilt. The Sages formulated their statements with fine precision. True, many will see Jerusalem rebuilt. But only those who were pained by Jerusalem's destruction will merit to see the city "in joy." Only those who were grieved by its state of ruin will experience the great joy and simchah as Jerusalem is restored to its former glory. We should ask ourselves: Is Jerusalem a part of you? Did the destruction of the city along with its Batei Hamikdash stir emotions and responses of sorrow within you? The Kotzker Rebbe, Menachem Mendel Morgensztern (1787–1859) shared a deep thought: *If a person can't cry over the destruction of the Holy Temple... they should cry over the fact... that they can't cry.*

It is not easy to cry about the destruction of Yerushalayim so many centuries after the fact. It isn't that there is a disconnect. Rather there is an emotional piece of the puzzle that may be missing within us. It is human nature not to have the capacity to shed tears on something that happened many years ago before our time or for something that we did not live through and experience and are not directly connected to in a physical sense. Though the destruction of our Temples is recognized as the foundation of so many tragedies to follow in Jewish history, I for one, over the years have found it difficult at times to connect emotionally with the tragedies of Tisha B'Av in what I would call the most appropriate way. Sure I mourn the loss of our Temples, the destruction of Jerusalem of old and the many other calamities that befell our people through the generations which are remembered on Tisha B'Av. The elegies that we say on Tisha B'Av commemorating tragedies of our people evoke tears. An extremely difficult elegy for myself is the one for The Ten Martyrs - the עשרה הרוגי מלכות. While I am connected to this day of mourning, sometimes I feel I can do better. When it comes to recent history, we tend to react in a different way. The Holocaust is tangible history for us. Many of us have lost family to the terrible tyranny that took place. We have a direct connection to the survivors of that horrific period and we connect with them. We are a part of their lives and we share their tears. It is not so when it comes to remembering the tragedies of our people in the distant past and it is harder to evoke the appropriate emotional responses. When we remember grandparents that we never knew we do not tend to cry. Our tears are more likely to be shed on - G-d forbid - contemporary tragedies like 9-11, the apartment building collapse in Miami and tragedies which affect us on a personal level.

Still, I found that this year I felt connected to the destruction of our holy Temples in an interesting and intriguing way that related to my Covid-19 experiences at TBDJ. My thoughts were quite possibly triggered by recent memories of the way that I had to take leave of our shul in March 2020. It was towards the end of leading Mincha services this past Shabbos afternoon, not long before the fast of Tisha B'Av began. With the knowledge that both of our Holy Temples were set aflame on Saturday night - a few short hours later in our day - my mind wandered for a moment from my prayers to thinking about how the Kohanim, Leviim and the leaders of our people, the people involved in Avodat Hakodesh, took leave of Hashem's sanctuary for the last time. The Talmud (Tractate Ta'anit 29a) explains that, on the seventh of Av, the Babylonians entered the Temple building and boisterously celebrated their victory by eating and drinking and vandalizing the holy place. This continued through the ninth day of the month. Towards evening on the ninth day, they set fire to the Temple, and it burned through the night and well into the tenth day. Thus, the Temple was entered by the enemy and defiled on the seventh, set ablaze on the ninth, while most of the burning occurred on the tenth. This was also the case for the second Holy Temple. It was set on fire before sunset on the ninth day and burnt through most of the tenth day.

I assume that many of our ancestors tried to stay in both of the Temples as long as they could before they were forced to leave. Did they have a chance to put precious items away, to hide them? Did they try to walk through the Beit Hamikdash for one last precious time? Did they run away? Did any of our ancestors stay in the Temple with the idea of not leaving no matter what the consequences were? Did any of them have confidence that they would be back in Jerusalem in the near future? As one who is privileged to look after the holy articles of our shul, it was a somber moment of thought for me. Memories of the way I recently took my leave from the TBDJ sanctuary with the onset of COVID-19 helped me connect in a more direct way with how our ancestors were forced to flee the enemy and vacate our holy Temples in the face of the oncoming destruction at the hands of the enemy.

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In an article entitled *Bringing Our Communities Back to Life*, Rabbi Gershon Albert of Oakland's Beth Jacob Congregation - a Herzliah graduate - wrote about closing his synagogue with the onset of the Covid-19 lockdown: *I vividly remember standing in our sanctuary on Friday afternoon, March 13, 2020, in shock and disbelief, less than an hour after sending an email canceling services. For 130 years, my predecessors and generations of congregants worked tirelessly to build and maintain Jewish life in Oakland, California, and here we were, closing the doors to the building. I slowly walked to the light switches, turned off the chandeliers that hung from the A-frame structure, and looked back one last time before exiting the building. Feeling the weight of the words from Eicha (Lamentations 5:21) for the first time in my life, I davened:*

**השיבנו ה' אליך ונשובה חדש ימינו כקדם
Bring us back to you, G-d, and we will come back; renew our days as of old!**

After reading Rabbi Albert's words, I wrote him the following email message:

Dear Rabbi Albert,

I am writing to you as I read your article "Bringing Our Communities Back to Life" in YU's latest "To Go" magazine for Shavuot. First of all, Yishar Koach on your article. I really related to it since... I wrote something along the same lines in an email to my rabbi and president upon our lockdown! The email is below...

I attached my email from March, 2020 to Rabbi Freundlich and President Jon Gal. The Subject of my email: Closing up – Reflections. Here are some excerpts...

It's a crazy thing to understand that the building is being closed at midnight tonight and that the grim reality of no physical access to our beloved synagogue is at hand. How we did not want it to come to this! ...Upon leaving the building I felt it necessary to come up to the sanctuary to give the Aron Kodesh a well deserved kiss of להתראות ה' בקרוב בעזרת ה' - "see you soon..." Walking around the sanctuary I put things in order that were still scattered from Purim... On the שולחן there was a torn page from one of our Art Scroll Siddurim. It was the page with the prayers for when we return the Torah to the Aron Kodesh! The paragraph jumped at me from that page! We are leaving right now, hopefully not for too long and we say the words that this beautiful paragraph in our liturgy has to offer: "שובה ה' רבבות אלפי ישראל - Return Hashem to the thousands of Israel... השיבנו ה' אליך ונשובה חדש ימינו כקדם - Bring us back to you, Hashem, and we shall return; renew our days as of old;" This page which was cast out of a well used prayer book says it all. I pray that we all meet together here in our beloved sanctuary at TBDJ very soon in good health.

I received a reply from Rabbi Albert one day later:

Thank you for your kind email and for sharing those powerful thoughts that you wrote to your shul leadership over a year ago. I obviously can relate very much having gone through such a similar experience...

Tisha B'Av is about the destruction of our Temples, and the destruction and desolation of Jerusalem. It is about understanding that until Mashiach comes we will not have another Temple. Until that moment Hashem is asking us to be patient and to make ourselves deserving of the ultimate redemption. We are fortunate as we know that the Geula will happen. Our ancestors were brutally expelled from our Temples and from the holy city, not knowing when they would return. Though we in turn were locked out of shul with imposing restrictions at the onset of COVID-19, we were fortunate in knowing that our shuls would be awaiting our return to their hallowed sanctuaries following this daunting global viral challenge.

The Book of Eicha opens with the following words:

**איכה ישבה בדד העיר רבתי עם היתה כאלמנה
O how has the city that was once so populous remained lonely! She has become like a widow!**

A contemporary communal leader recently offered the following interpretation of this verse regarding the connection between our COVID-19 lockdown, our empty streets and the emptiness of the streets of Jerusalem: *When our streets were empty and we were on lockdown, we saw a city dwelling alone and lonely... The world, once populous and vibrant, stood still - our streets yearning in the absence, like a widow. Rashi famously teaches on our verse that G-d does not leave us truly as a widow. Rather, the city is like a person whose spouse has gone away with the intention to return.*

השיבנו ה' אליך ונשובה חדש ימינו כקדם - We yearn to return to Jerusalem speedily in our days!

Shabbat Shalom,

Rev. Amiel