



Parshat Vayeshev

December 1, 2018 23 Kislev 5779

Torah: Page 147, Ch 39, v 1,

Maftir: Page 151, Ch 40, v 20, - Haftorah: Page 152

Our Congregational Kiddush will take place in the Belzberg-Weisberg Social Hall on the lower level.

Chanukah begins December 2nd!

Light Chanukah candles each evening at 5:31pm

(except Friday, December 7 – light at 4:22pm)

and every night until December 9th

A Minyan has been requested by members of Beth Radom wishing to say Kaddish for a loved one.

Please join us on

Tuesday, December 4th at 7:30am

We ask that you try to attend services as regularly as possible to help achieve a minyan each day. Please attend. It's a Mitzvah!



Members: Call or email the shul office request a minyan!

HERETIC! A new 4-part Adult Education Series with Cantor Jeremy Burko

The lives and beliefs of the most infamous Jewish thinkers.

Register at www.bethradom.com

Thursdays @ 7:30 | December 13, 20, January 10, 17

CANDLE LIGHTING & SERVICE TIMES:

Friday, November 30	Light Candles at 4:24pm
Saturday, December 1	Shabbat ends at 5:32pm
Sunday, December 2	Morning Minyan begins at 9am
Sunday, December 2	Light 1 st Chanukah Candle @ 5:31pm
Friday, December 7	Light Candles at 4:23pm
Saturday, December 8	Shabbat ends at 5:30pm

Daily Minyan (M-F) begins at 7:30am Sunday at 9:00am
Shabbat Mornings - Service begins at 9:30am

BETH
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CONGREGATION YOUNG FAMILIES

**CHANUKAH
SHABBAT**

REGISTER @ WWW.BETHRADOM.COM

**SATURDAY
DECEMBER 8, 2018**
**ACTIVITIES & FAMILY SERVICE
10:30-12:00
LUNCH TO FOLLOW**



We wish Refuah Sh'lema to:

Bella Davidson	Howie Meyer	Joe Levitan
Allan Fryman	Joel Zeger	Anice Stark
Rachel Akierman	Phillip Shadlesky	Abe Swimmer
Gerald Robinson	Sam Weisberg	Rosa Weisberg
Ilsa Matheus	Ruth Leichner	Linda Saxe

If you know Beth Radom members who would benefit from Clergy outreach or should be part of our Refuah Sh'lema list, please contact office@bethradom.com. We assure you of confidentiality.

With Reverence, We Honour The Yahrzeits Of:

Irvine Haber	Late Father of Betsy Haber - Riesz and Marilyn Feldman
Morton Saxe	Late Father of Edward Saxe
Johanna Appel-Prager	Late Grandfather of Joshua Saxe
Hyman Salzberg	Late Aunt of Carol Lithwick
Sam Pasternack	Late Uncle of Jack Apter
Linda Verch	Late Brother of Patricia Weinstein
Regina Goldstein	Late Sister of Florence Lang
Margaret Bloom	Late Grandmother of Elana Ravas
	Late Mother-in-law of Abe Swimmer

Happy Birthday Wishes To:

Simon More	Carly Levett	Ethan Zwirek
Noah Vernon	Ronald Kantor	Monique Madan
Susan Tarnow		

Happy Anniversary Wishes To:

Vladimir & Sima Chramow	58 th Anniversary
Nathan & Miriam Birnbaum	36 th Anniversary

THE BLESSING FOR STUDY:

ברוך אתה יהוה
אלהינו מלך-העולם
אשר קדשנו במצותיו
וצונו לעסק בדברי-תורה
Praised are you Adonai, our God, eternal Sovereign of the Universe, Who sanctified us with [God's] commandments and enjoined upon us to study Torah.

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RABBINIC REFLECTIONS—PARSHAT “VAYESHEV”

Rabbi Dr. Geoffrey Haber, MA, DMin, DD (Hon.)

Genealogists take family history research very seriously. However, they, like us, all still love good genealogy humor. For example, one genealogist claimed: “My ancestors are so hard to find, they must have been in a witness protection program!” Another remarked: “I think my ancestors had several ‘bad heir’ days.” A third quipped: “Genealogy is life in the past lane!”

So, who are our ancestors? The Torah introduces our ancestors to us in a very specific formulaic way. The formulaic introduction occurs 13 times in the *TaNakh*, our Hebrew Bible. The formula begins with the introductory words, *Eleh Toldot*, “These are the Generations of...” Then the text continues with a specific ancestor’s “proper name” followed by a term for “giving birth to.” Generally, in the formula, the father’s name precedes the offspring’s name. And it’s logical that we’d expect the off-spring’s names to be listed in birth order, eldest first followed by younger siblings.

A few examples from the Book of Genesis: After the death of Haran, one of the three sons of Terah, the Torah’s text relates that Terah took Abram and Lot, the son of Haran, to Charan. The formula is written: “*And these are the Generations of Terah.*” Relating to Abraham after his experience with the binding of his son Isaac, the Torah writes, “*And These are the generations of Ishmael ben Abraham*” and following several verses later, “*And These are the generations of Isaac ben Abraham.*” In connection with the sons of Isaac, the verse, “*And these are the generations of Esav,*” occurs twice in the Torah.

Finally, toward the end of the story of Jacob, in this week’s portion, we read the verse, “*And Jacob settled in the land of his fathers in the land of Canaan.*” Followed by our formula of introduction, “*These are the generations of Jacob.*” The verse continues with Jacob’s name being followed by the name Joseph. According to the formulaic introduction we just described, we’d expect the name following Jacob to be the name of his eldest son, Reuben. Why does the Torah continue with the name of Joseph?

Our sages posit that this order foreshadows that what happened during Jacob’s life will occur again to Joseph in his life.

Jacob’s bris is never mentioned in the Torah; neither is Joseph’s. Jacob’s mother had difficulty conceiving a child; so did Joseph’s. Jacob’s mother had two sons; so did Joseph’s.

Jacob acted “as if” he was the firstborn, the *bachor*, even though he wasn’t; so did Joseph.

Jacob’s mother had difficult labors and childbirths; so did Joseph’s.

Jacob was hated by his brother; and Joseph’s brothers hated Joseph.

Jacob’s brother wanted to kill him; so did Joseph’s.

Jacob was a shepherd; so was Joseph.

Jacob was deceived twice; so was Joseph.

Jacob was blessed with wealth; so was Joseph.

Jacob traveled beyond the borders of Israel; so did Joseph.

Jacob got married outside of Israel; so did Joseph.

Jacob’s sons were born outside of Israel; so were Joseph’s.

Jacob was accompanied by messengers of God, by angels; so was Joseph.

Jacob became great based on a dream; through dreams so did Joseph.

Jacob’s father-in-law was blessed on account of his merit; so was Joseph’s father-in-law.

Jacob went down to Egypt; so did Joseph.

Jacob experienced famine; famine was prevented by Joseph.

Jacob swore his sons to an oath; Joseph’s brothers swore an oath to Joseph.

Jacob commanded his sons; Joseph commanded his brothers.

Jacob died in Egypt; Joseph died in Egypt.

Jacob’s body was mummified; Joseph’s body was mummified.

Jacob’s body was buried in Israel; Joseph’s body was buried in Israel.

Our Torah foreshadows the events that will unfold for Joseph during his life. Joseph ben Rachel lived as the firstborn, the *bachor*, to his mother Rachel for ten years before his brother Benjamin was born and his mother Rachel died. After his mother’s dies, our Torah says Joseph “*was a youth along with sons of Bilhah and Zilpah his father’s women.*” Rabbi Dennis Linson observes that after years enjoying the privileges of being Rachel’s firstborn and her only son, it’s not hard to understand how difficult it must have been for Joseph to adjust to being just one of the kids of his father’s concubines and to be raised by someone other than his mother. Joseph, just like any one of us, wanted the love and attention of his parents. After his mother died, he especially wanted his father’s attention. When our Torah informs us that “*Joseph brought reports to his father of what his brothers did against their father’s wishes,*” we can understand that Joseph did so because he wanted to please his father and to look good in his father’s eyes.

Rabbi Linson concludes: It is good that we become aware of how much, and how far any of us are willing to go to please our

parents and gain their attention. In our Torah’s formulaic text, “*These are the generations of Jacob, Joseph...*” the word Joseph comes in the text to provide an example, an emphasis, a guidepost to each of us that we should look inside ourselves and know ourselves and our motivations well.

Shabbat Shalom!



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CHECK OUT BETH RADOM’S MUSEUM AND GALLERY

Have you seen our new video display? It’s on our website!

Does your family have things to add to this museum? We would appreciate donations of plaques, photos, paperwork, hand written letters, booklets, flyers, old landing papers – anything related to the once thriving, Jewish, City of Radom. And of course we are looking for funding streams to expand the presentation space. Contact Allan afryman@rogers.com for more information.

A Prayer For Healing

Mi she berach avoteinu

מי שברך: אבותינו,

M'kor hab'racha l'imoteinu

מקור הברכה לאמותינו

May the source of strength, who blessed the ones before us;

Help us find the courage to make our lives a blessing.

and let us say: Amen.

Mi she berach imoteinu,

מי שברך: אמותינו

M'kor hab'racha l'avoteinu

מקור הברכה לאבותינו

Bless those in need of healing with refuah sh'lema

The renewal of body, the renewal of spirit, and let us say: Amen



