



After a short hiatus Machzikei Hadas is bringing back the Loblaws Gift Card Program. Purchase Loblaws gifts cards (\$50, \$100, \$250, and \$500 denominations) through Machzikei Hadas and help support the shul while you shop!

We will be taking orders until we reach \$20,000 at which point we will order the cards online (Standard delivery time is typically within 4 to 7 business days). We will repeat this process as often as needed.

Please call the office 613-521-9700 or email jayson.taller@cmhottawa.com to place your order.

Please Note - The shul will not be keeping cards on hand and all orders need to be prepaid.



CONGREGATION MACHZIKEI HADAS

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Bonnie Boretsky, President

SEDRAH VA' ERA

3 SHEVAT 5781

JANUARY 16, 2021

SHABBAT | ITON

Torah Thoughts, from *Sermonic Wit* by Rabbi Bulka

THE LAURELS OF OTHERS

Va'era begins with God telling Mosheh Rabbenu of appearing to Avraham, Yitzhak, and Yaakov (Exodus, 6:3).

Rashi, on the word *Va'era*, remarks—"to the fathers." This seems to be redundant, since the very verse upon which Rashi makes this comment speaks of God appearing specifically to the three patriarchs—Avraham, Yitzhak, and Yaakov. What, then, does Rashi add?

Rabbi Meir Premishlan suggests that Rashi is making a simple but powerful observation. It is that each one of the three, Avraham, Yitzhak, and Yaakov, were patriarchs in their own right.

It was not that Avraham was the righteous one, with Yaakov's achievement being merely that he was Avraham's grandson. Yitzhak and Yaakov, like Avraham, were distinguished on their own accord, and worthy of emulation.

PSYCHOLOGICAL FREEDOM

In the famous promise of four-fold redemption, God instructs Mosheh to tell the people that God will free them from the burdens of the Egyptians and will deliver them from their bondage (Exodus, 6:6).

If they will be delivered from bondage and slavery, they will automatically be freed from the burdens. What is the meaning of this nuance of redemption?

From the protest of the Israelites, and their telling Mosheh to leave things alone, it appears that the Israelites had acclimatized to the harsh reality of their plight. They were in bondage, and they were psychologically adjusted to this.

At this point, they hardly realized the meaning and necessity of freedom. The first matter on God's agenda was to free them from the burdens, to make them realize that they needed to be free. In a word, they needed to be redeemed from the psychological acceptance of their terrible life.

POINTS TO PONDER

What is the meaning of the preamble that God gives to Mosheh Rabbenu concerning his impatience with the people and with God (p. 351; 6:2-5)?

Why indeed, after God has given Mosheh much assurance, does he send him back to the people, who again reject him (p. 252; 6:9)?

Why was it necessary to visit all the plagues upon Egypt? Could not God, through Godly powers, have simply taken the Israelites out?

Why is Pharaoh singled out for any particular condemnation, if his obstinacy is already a foregone conclusion, which God had warned Mosheh would happen (see for example

p. 372; 9:35)? Can he be condemned for an obstinacy over which he had no control?

HAFTARAH

The Haftarah starts in your Humashim at the bottom of page 372, and is taken from the book of Yehezkel.

After beginning with an optimistic preamble which refers to the in-gathering of the exiles, and the return of Israel to its home, the theme switches to the word of God to Yehezkel, that he turn his attention to Pharaoh of Egypt, who claimed that the river is his and that he had made it.

In this vision, Egypt is warned of dire consequences – the wrath of God coming down upon it for her duplicity in promising, but then failing to live up to the promise to help Israel.

Babylon is sent to crush Egypt. Egypt's diminished power in the galaxy of nations will allow Israel to once again flourish.

Quote of the week:

And I will bring you into the land...and give it to you for a heritage...

Schedule of Services

Saturday, January 16

7:45 a.m.: Shaharit (1st Minyan)
9:30 a.m.: Shaharit (2nd Minyan)
4:40 p.m.: Minhah
5:30 p.m.: Shabbat Ends

Sunday, January 17

8:30 a.m.: Shaharit
4:40 p.m. Minhah

Monday to Thursday

6:45 a.m.: Shaharit
4:40 p.m.: Minhah

Friday, January 22

6:45 a.m.: Shaharit
Lighting: before 4:35 p.m.
4:45 p.m.: Minhah

Shabbat Shalom

Everyone!

**Stay Safe and Stay
Healthy.**

WEEKLY CLASSES

Please refer to emails, Facebook or the shul website for all virtual learning opportunities.

If you have any questions, don't hesitate to reach

out to the office at office@cmhottawa.com

Yahrzeits for the Week of Jan 16

3 Shevat—January 16 Tema Yanover Leo Goldstein	8 Shevat—January 21 Harry Applebaum David Cohen Jack Hymes Anna Pepper
4 Shevat—January 17 Benjamin Landen Sidney Newblatt	9 Shevat—January 22 Eva Honigman Nellie Schlessinger
5 Shevat—January 18 Marnie Berezin Nancy Segal Isidore Zackon Florence Samuels Evelyn Rotenberg	
6 Shevat—January 19 Guenter Krebs Benjamin Levine	
7 Shevat—January 20 Abraham (Abie) Shapransky	

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