



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

כא טבת התשפ"ג
שבת פרשת שמות

Shabbat Parshat Shmot

January 13 - 14, 2023 / 5783

Please print this bulletin before Shabbat.

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SHABBAT SHALOM • שבת שלום

Yossef Haï Elmechaly, Bar Mitzvah

Shabbat Parshat Shmot

Haftara:

Yeshayahu 27:6 - 28:13, 29:22 - 29:23

Friday, January 13

- 4:10pm Minha et Kabbalat Chabat -
Minyane Sépharade -
Lower Level Chapel
- 4:17pm Candle Lighting
- 4:20pm Mincha, Kabbalat Shabbat
and Maariv - Main Sanctuary
- 4:35pm Sh'kiah

Shabbat, January 14 / 21 Tevet

- 8:00am Shacharit - Hashkama Minyan
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary and
Minyane Sépharade
- 9:48am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs
for Kids - Lower Level
- 4:00pm Minha, Seoudah Shleesheet
et Arvit - Minyane Sépharade
- 4:10pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 4:36pm Sh'kiah
- 5:25pm Havdala
- 5:45pm Daf Yomi

COMMUNITY NEWS

Mazal Tov to **Yossef Haï Elmechaly** on becoming a Bar Mitzvah. Proud parents are **Judith & David Elmechaly**. Sharing in their simcha are Yossef's siblings Meir, Aaron, Chana and Adele, his grandparents Lydie & Guy Cohen and many delighted aunts, uncles and cousins. Lovingly remembered at this time are Yossef's paternal grandparents Hanna & Meyer Elmechaly z"l.

Condolences to **Lorne & Sharon Dubrofsky** and their family on the loss of Lorne's beloved mother TBDJ Member **Ruth Goodman Dubrofsky z"l** who passed away on Shabbat, January 7. Funeral took place on Sunday, January 8. Strictly private shiva.

Condolences to **Louise Pilote & Mark Eisenberg** and their family on the loss of Louise's beloved father Roger Pilote who passed away on Friday, January 6. Funeral is scheduled for Friday, January 13 in Alma, Québec.

Condolences to **Magda Schlesinger Freiman** and her family on the loss of her beloved husband TBDJ Member **Tomas Freiman z"l** who passed away on Wednesday, January 11. Funeral is scheduled for Friday, January 13 at 11:00am. Shiva at his home from Friday, January 13 to Sunday, January 15; from burial until 2:00pm on Friday, 7:00pm-9:00pm on Saturday and Sunday, 2:00pm-4:00pm on Sunday; Maariv at 7:30pm on Sunday.

Refu'a Shleima to **Michael Goodwin** - מאיר זלמן בן רחל

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush in the Minyane Sépharade is sponsored by **Judith & David Elmechaly** in honour of their son Yossef becoming a Bar Mitzvah.

Kef Club's Kids' Kiddush is sponsored by **Dahlia & Michael Hollander** and by **Rivka & Alex Guttman** and their families in memory of their beloved daughter and granddaughter Ronnie Joy Hollander z"l (Rina Shira bat Michael Yonatan Meir Eliezer v'Chava Dahlia - 16 Tevet).

Main Sanctuary Kiddush is sponsored by **Michaella & Guilad Krief** and their family in memory of Michaella's beloved father Gérard Etienne z"l (Moshe ben Avraham v'Sarah - 17 Kislev), and in memory of Guilad's beloved parents Tamara & Yitshak Krief z"l (Tamara bat Yonatan v'Esther - 1 Tevet and Yitshak ben Israel v'Louisa - 24 Elul).

This Shabbat Bulletin is sponsored by **Tanya & Howard Margolese** in memory of Howard's beloved mother Farla Miller-Hoffer z"l (Feigeh Dvora bat Yisrael Moshe v'Miriam Reizl - 21 Tevet).

Seoudah Shleesheet is sponsored by **Chaviva & Brian Smith** to mark the conclusion of shloshim for Brian's beloved brother Dr. Stanley Smith z"l (Shimon Gedaliah ben David v'Sara - 20 Kislev).



Lunch & Learn
with Rabbi Claman

WEDNESDAYS
Lunch at 11:30am
Class from 12:00-12:30pm

NEXT WEEK'S SCHEDULE

Mincha/Maariv: 4:20pm

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Friday, January 20

Minha - Minyane Sépharade: 16h15

Mincha - Main Sanctuary: 4:30pm

Candle Lighting is at 4:26pm

For our full schedule, go to tbdj.org/calendar.

Living in Galut

In this weeks Torah reading of Parashat Shmot, we read of the start of our ancestors' slavery in Egypt. During those difficult years, our ancestors reached the forty-ninth level of impurity amidst an idolatrous Egyptian culture, and we learn from the Zohar that had they descended one more level, they would have been deemed unfit for redemption. Yet, there is a wonderful midrash which states that they were worthy of redemption:

**בשביל שלושה דברים נגאלו ישראל ממצרים:
שלא שנו את שמם, ואת לשונם, ואת לבושם**

***We were redeemed from Egypt because we kept three things intact:
our name, our language, and our clothing.***

An interesting article by Yael Shahar cites Rav Elli Fischer who examined the above midrash and concludes that this interpretation is a combination of the following two different midrashim:

Vayikra Rabbah section 32 -

רב הונא אמר בשם בר קפרא בשביל ד' דברים נגאלו ישראל ממצרים שלא שנו את שמם ואת לשונם ולא אמרו לשון הרע ולא נמצא ביניהן אחד מהן פרוץ בערה

R' Huna said in the name of Bar Kapparah: Because of four things Israel was redeemed from Egypt: They didn't change their names or their language, they didn't speak lashon ha-ra, and none of them was promiscuous.

Minor Pesikta, Devarim (Ki Tavo) 41a -

דבר אחר ויהי שם לגוי. מלמד שהיו ישראל מצוינים שם. שהיה מלבושם ומאכלם ולשונם משונים ממצרים. מסומנין היו וידועין שהם גוי לבדם חלוק מן המצרים

Another interpretation: "And there they became a nation" - this teaches that the Israelites were distinct there, in that their clothing, food, and language was different from the Egyptians. They were identified and known as a separate nation, apart from the Egyptians.

Rav Fischer found these two midrashim combined in the ethical will of the *Chatam Sofer* (1762–1839), who recognized and singled out language, dress, and names as three crucial components to maintaining Jewish survival: It is notable that the Chatam Sofer did not necessarily link these things to the survival of the Israelites in Egypt. It was his own generation and their descendants that he was worried about.

Shahar explains the *Chatam Sofer's* view, that holding onto these three components is the recipe for maintaining our national identity. Our names are linked with our history. They speak of our relationship with Hashem and with our ancestors. Our custom of naming children after grandparents and relatives also helps us preserve our ties with our past. Our clothing has in the past marked us off as separate from the nations among whom we lived. So long as we are recognizable outwardly as Jews, we can't assimilate. Our language preserves a particular way of thought. It also contains value-concepts which provide the contents of our collective identity. These value-concepts are not translatable into any other language. There are unique Hebrew terms such as *Middat HaDin*, *Lashon Hara* and *Chukos Hagoyim*. Just the naming of these terms calls to mind a host of other concepts which inform our thoughts and deeds.

By holding onto these three components of our national character, we ensure our survival as a people. We have the promise that we will eventually be redeemed, so all we need do is hold out until that moment comes.

Shahar writes that the *Chatam Sofer* was expressing a deeper insight into the sociological workings of exile. We naturally connect his insight to the Egyptian experience, for textual and cultural reasons, but it's also true that the Egyptian experience makes a good template for exile in general. In somewhat of a contrast to the three Jewish identity survival factors of names, clothing, and language, Shahar cites Rav Shimshon Raphael Hirsch's (1808-1888) writings which explain that the Egyptian exile included three consecutive and unsettling phases which were part of life under oppressive Egyptian rule: *Gerut* - the fact of being foreigners, *Avdut* - slavery and *Inui* - torture, degradation.

Rav Hirsch saw these stages as being on a causal continuum of escalation: One who is a foreigner may be singled out for persecution. Political contingencies may then lead the persecution to become institutionalized; the foreigner is dehumanized and gradually stripped of his rights. The next stage will inevitably be cruelty, due to the dehumanization. Shahar writes that Rav Hirsch died fifty years before the Holocaust, and yet he describes what led to it with chilling insight.

Out here in *Galut*, or *Golus*, we are repeatedly reminded by our Jewish leadership that Israel is our home. And it is good that they keep reminding us. It is easy to get lost in a positive materialistic Jewish diaspora setting where our spiritual needs are also well taken care of. I recall a sermon by Rabbi Freundlich on Parashat Lech Lecha, the Torah portion which introduces and records our Patriarch Avraham Avinu going to Eretz Yisrael for the very first time. The rabbi designated Shabbat Parashat Lech Lecha as a Shabbat devoted to thoughts of aliya and recognizing that our home is in Israel, even while we are in the diaspora and are living good lives.

While living in Spain, Rabbi Yehuda Halevi once wrote

לבי במזרח ואנכי בסוף המערב

My heart is in the east

while I am in the distant end of the west

We live in the reality of our exile. Yes, there is a scant antisemitism in Montreal, and on the whole, we have all of the amenities of a healthy Jewish existence and we are fortunate to have our traditional names, to speak our holy Hebrew language, and to wear the clothing of our Jewish identity in public: men's kippot and hats, women's head coverings - hats, berets and sheitlach - modest and identifiable Jewish clothing, t-shirts worn openly with Hebrew words on them and more. During the pandemic, I took special pride in being able to walk openly to our prayers in the TBJ tent in my talis and tefillin, something that I generally do only in Israel.

Though globally our nation numbers only about 15 million, Jews are recognized in the world and, often when we least expect it, we find flashes of Judaism in the most random places. Last week I was watching a prime-time political commentary on CNN following Kevin McCarthy's third failure to secure the position of the US government's *Speaker Of The House*. Two of the five panelists were Jewish and one of them - whose name I don't recall - analyzed McCarthy's repeatedly failed quests to get the required amount of votes for the position. The Jewish gentleman said that McCarthy was looking out for himself, and he provided a correct quote, though mistakenly adapted, from our sages. Regarding McCarthy's persistent run for the position, he said: As it says in the Talmud, *"if I am not for myself, who will be for me?"* As I was saying to myself that the Talmud doesn't say that - it's in *Pirkei Avot*, the *Ethics of the Fathers*, the other Jewish political analyst on the panel, Dana Bash, addressed her colleague: *It is interesting that you bring the words of Hillel here...* Bash knew and remembered the source of these words as our great sage Hillel. Imagine Hillel's name mentioned by a Jewish political analyst during prime time commentary on a major American television network.

It is obvious that we cannot compare the culture and society of ancient Egypt and Pharaoh's attitude towards our ancestors, to the world in which we Jews live today. Contemporary society affords us religious freedoms that were unheard of in those years and we are also in a position to actively contribute and give of ourselves to the world at large in many ways - as well to be appreciated for who and what we are as Jews.

Yaakov Herzog wrote almost fifty years ago that *we are a people that dwells alone*. Yes, in 2023, we "dwell alone" spiritually and even physically, but, Baruch Hashem, we dwell respectably within the big world around us.

Shabbat Shalom,

Rev. Amiel