

SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

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בעזרת ה'
בית
נמצא

Ta'anit Asara B'Tevet is on Friday, December 22.
Fast begins at 6:07am, ends at 4:48pm.

Shabbat Parshat Va'yigash
Haftara: Yechezkel 37:15 - 37:28

Friday, December 22

3:20pm Plag Hamincha
3:30pm Minha et Kabbalat Chabat -
Minyane Sépharade - Lower
Level Chapel
3:45pm Mincha and Kabbalat Shabbat -
Main Sanctuary
3:56pm Candle Lighting
4:14pm Shkiah
4:48pm **Ta'anit Asara B'Tevet ends**

Shabbat, December 23 / 11 Tevet

8:00am Shacharit - Hashkama Minyan
8:30am Shaharit - Minyane Sépharade
8:40am Parsha Shiur with Rabbi Claman
9:00am Shacharit - Main Sanctuary
9:30am Kef Club Shabbat Programs
*Shabbat Youth Minyan and "The Zone"
are currently on hiatus until January 13.*
9:43am Sof Zman K'riyat Shma
3:21pm Plag Hamincha
3:35pm Minha, Seoudah Shleesheet et
Shiour - Minyane Sépharade
3:50pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
4:15pm Shkiah
5:05pm Havdala

NEXT WEEK'S SCHEDULE

Please note that the TBDJ Office will be closed on
the following days: Monday December 25, Tuesday
December 26 and Monday January 1.

Mincha / Maariv: 4:00pm

Shacharit

Sunday, Monday and Tuesday: 8:00am
Wednesday and Friday: 7:00am
Thursday: 6:50am

Friday, December 29

Mincha - Minyane Sépharade: 15h55
Candle Lighting is at 4:01pm
Mincha - Main Sanctuary: 4:05pm
Shkiah: 4:19pm

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

COMMUNITY NEWS

Mazal Tov to **Sarah & Ari Schwartz** and their family on the birth of their daughter Nechama Liora (Nicole) on Shabbat, December 16. Sharing in their simcha are Nicole's big sisters Emily, Liana and Alexandra, her grandparents Cindy & Jeffrey Schwartz of Chicago and Choula & Mark Friedman, her great grandparents Clair & Charles Friedman and many delighted aunts, uncles and cousins.

Mazal Tov to **Pnina & Abe Brodt** and their family on the birth of their grandson Netanel Shalom Ciner on Monday, December 11 - the Fifth Night of Chanukah - in Baltimore, Maryland. Proud parents are Nilly & Aaron Ciner. Sharing in their simcha are Netanel's siblings Miriam and Elan, his paternal grandparents Elise & Martin Ciner, and many delighted aunts, uncles and cousins. Lovingly remembered at this time is Netanel's great uncle Rabbi Sholom Brodt z"l.

Mazal Tov to **Sari Newman** and her family on the birth of her grandson Louis (Elazar Gedalia) Newman on Wednesday, December 13 in Miami Beach, Florida. Proud parents are Rachel & Daniel Newman. Sharing in their simcha are Lou's big brothers Aidan and Sol, his grandparents Perry Newman and Diana & Robert Friedman, his great grandmothers Miriam Stern, Hedy Heller and Hannalee Friedman, and many delighted aunts, uncles and cousins. Lovingly remembered at this time are, zichronam livracha, Lou's great-grandparents Louis Stern (after whom he is named), Eva & Michael Newman, Joseph Heller and Sol Friedman.

Mazal Tov to **Rabbi Yechezkel & Rifki Freundlich** and their family on the engagement of their son Binny to Elisheva Ismach, daughter of Rabbi Shmuel & Malka Ismach of Great Neck, NY.

Condolences to **Jeffrey Steinberg** and **Jason Farber** and their families on the loss of their beloved grandfather Mardochée Sebbag z"l who passed away Monday, December 18. Funeral took place on Tuesday, December 19. Private shiva - please call Paperman's for location and times.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush for the Main Sanctuary is sponsored by **Sarah & Ari Schwartz** in honour of the birth of their daughter Nechama Liora (Nicole) on Shabbat, December 16.

Seudah Shleesheet is sponsored by **Dahlia & Michael Hollander** and their family in memory of their beloved daughter Ronnie z"l (Rina Shira bat Michael Yonatan Meir Eliezer v'Chava Dahlia - 16 Tevet).

Rabbi Claman's Sermon on Shabbat is sponsored by **Sari & Shlomo Drazin** and their family in memory of Sari's beloved father Joe Polansky z"l (Yisrael Yosef Meir ben Yaacov Shlomo - 11 Tevet).

This Shabbat Bulletin is sponsored by **Keila & Billy Finkelstein** and their family in memory of Billy's beloved father Issie Finkelstein z"l (Isser ben Yosef - 10 Tevet) and in memory of Keila's beloved grandmother Keila Prutschi z"l (Keila bat Fishl - 17 Tevet).

Rabbi Claman's *Lunch and Learn* Program on Wednesday, December 20 was sponsored by **Shelley Smith** and her family to mark the first yahrzeit for beloved mother, mother-in-law, grandmother and great-grandmother Frances Green Smith z"l (Freidl bat Binyamin v'Yesl - 11 Tevet).

The end of the 2023 Tax Year is fast approaching!
Charitable donations for 2023 must be submitted by
the end of the day on Wednesday, December 27.

Save time! Log into your TBDJ Account on ShulCloud and pay any
outstanding charges with your credit card online! If you have never
logged in before,
write to brian@tbdj.org to receive instructions.

TBDJ Mission to ISRAEL with Mizrachi Canada

Join Rabbi Claman and Rabbi Mazer of Mizrachi Canada as we travel to Israel to give strength and be strengthened through solidarity and volunteerism.



January 22nd - 25th

- Host a BBQ with the Montreal Food Truck for IDF units serving in Gaza.
- Give strength and show solidarity to displaced families.
- Bring toys, games and letters to children of displaced families.
- VOLUNTEER in different roles that are needed due to the lack of workforce in Israel.
- Share in the pain of families who paid the ultimate price.
- Study Torah with the Sderot Yeshiva just after they re-open.
- Visit wounded soldiers in the hospital.
- Attend the hostage tent and speak with families whose loved ones are still being held in Gaza.

Itinerary subject to change due to the fluid nature of the crisis in Israel
WE WILL GO TO WHERE WE ARE MOST NEEDED



Parshat Va'yigash: Severed Connections

After twenty-two long years of no contact between father and son, Yaakov Avinu finds out that Yosef is alive, and he journeys to Egypt to be reunited with his beloved son. The question arises: Why didn't Yosef contact his grieving father during this long period to let him know that he was still alive? Once Yosef rose to power, he could have sent a messenger to his distraught father. Yet he did not. Why wouldn't he have gotten word to his father that he was, in fact, alive and actually helping manage a large kingdom? This question is posed by the Ramban:

Once Yosef had spent many days in Egypt, and rose to power in the house of a great man in Egypt, how could he have not even sent one letter to his father to inform - that he was yet alive - and to comfort him? Since Egypt is close to Khevron at only a six days' journey away, and it would have been justified to travel a year to honour his father, to give his life and spend much money!
(Ramban on Breisheet 42:9)

The Ramban's answer: *Rather, he - Yosef - did it all at its correct time to fulfill his dreams, as he knew they would be fulfilled correctly.*

Devir Kahan brings the Ramban's words, found earlier in his commentary, stating that the actions of our patriarchs were signs for all future generations and instilled within them a sense of dual identity: Avraham, Yitzchak and Yaakov were living their own lives but also recognized the fact that their lives and actions would, to some extent, be a sign for future generations. They were aware that there was a divine plan, that certain things had to occur in a specific way and at a specific time to set the course for all Jewish history yet to come. Similarly, Yosef, for whatever precise reason he may have had, felt that the order of events had to be in a particular way, and informing his father that he was still alive at an earlier time was simply not part of the plan, so to speak.

Kahan presents another thought: many suggest, Kahan writes, that Yosef must have felt that his father was in cahoots with his brothers. After all, upon Yosef's dream of the sun, moon and eleven stars bowing down to him, Yaakov expressed disbelief just as the brothers did (Breisheet 37:10) and the story of Yosef's abrupt departure from home began with Yaakov who sent him to the field to *check on his brothers* (Breisheet 37:14) on that fateful day that he was sold! Were we in Yosef's position, it would be hard not to suspect that Yaakov planned with the brothers to get rid of him after hearing of his dreamy delusions of grandeur.

This was certainly not the case. However, if Yosef did indeed think that Yaakov had a part in his being sold into slavery, it makes perfect sense that he didn't go out of his way to contact him for so many years.

Kahan hints to yet another answer why Yosef did not contact his father from Egypt. If we look a few chapters later in Breisheet, when Yosef is naming his children, we find the following:

And Yosef called the name of the first-born Menashe: 'for G-d hath made me forget all my toil and all my father's house.'
(Breisheet 41:51)

What does this statement mean? Possibly, that Yosef didn't contact his father *because he had forgotten him*? Not in the absolute literal sense, but rather meaning that he had *moved on*. Yosef had forgotten and left behind the pain that his brothers, and potentially even his father himself, had caused him, and had continued with his life. He had forgotten his father's house and the toil and tribulations that he experienced there. With G-d's help, Yosef explains, he was able to put that part of his life behind him and look only towards the future. For Yosef to have contacted his father once he was in power in Egypt would revert him to a painful past at a time when he wanted to go forward.

Contrarily, another scenario may be presented explaining why Yosef was not in touch with Yaakov. Rabbi Yoel Ben Nun suggests that the entire outlook on this story changes if we accept the fact that Yosef did not know that his brothers fooled their father Yaakov with his coat covered in blood, and the lie that Yosef had been devoured by wild animals. Such thoughts never occurred to Yosef! Hence it was Yosef who spent thirteen years of slavery in Egypt and the following years of greatness wondering: *Where is my father? Why has no one come to look for me?*

This is all reversed, when seen from Yosef's point of view. Egypt is close enough to Canaan, and Yaakov was a rich, important, and influential man, with international familial and political connections. The same Yaakov who had the manpower and riches to offer as gifts to appease Esav was surely able to search for Yosef. We know that Yaakov does not search for his son, as he thinks Yosef is dead, but Yosef has no way of knowing this. We can imagine that Yosef's wonder at his father's silence is joined by a terrible sense of anxiety which grows stronger as the years pass by and no one comes to look for him. Rabbi Ben Nun suggests that Yosef's anguish now centers on his father with the voice inside him asking: *Where is my father?* This triggers other questions within Yosef: *Why did my father send me to my brothers that day? Why did they strip off my coat the moment I arrived and throw me in the pit? What did my brothers tell him when they returned? Can he really have had no idea at all of what they had done?* The questions resound and intertwine, eliciting alternating waves of fear, helplessness, anger, and hatred within Yosef. Finally, Rabbi Ben Nun writes, a quiet acceptance of his fate replaced the anguish. His brothers must have succeeded in convincing Ya'akov, and he, Yosef, had been disowned.

Imagine the misconceptions in this agonizing story! Yosef's entire world is built on the misconception that his father has renounced him, while Ya'akov's world is destroyed by the misconception that Yosef is dead.

The *B'chor Shor* (12th century France) suggests another idea for Yosef's distancing from Yaakov:

Yosef's brothers made him swear not to present himself to his father and to stay away from his father's home. He was not to let his father know that he was alive and that he was sold as a slave. It was for Yosef's benefit to do so and not risk being killed by his brothers.

Interestingly, the *Or Hachaim* (1696-1743) suggests words of praise for Yosef's long disconnect from Yaakov. He writes that, from the time that Yosef was in Egypt as a slave and consequently in prison, he didn't have the opportunity to contact his father. Moreso, even if Yosef could establish the contact, he was worried that his brothers would find out that he contacted their father and that his life would be endangered as they would seek to kill him, rather than be brought to shame by Yaakov for their deeds. The *Or Hachaim* quotes the Talmud (Brachot 43:2): *מוטב שיפיל אדם עצמו לכבשן ואל ילבין פני חברו - It is preferable for a person to cast himself into a furnace than to embarrass his friend*, and therefore, even after Yosef rose to power in Egypt and was the master of his own time, he did not contact his father as he was worried about the honour of his brothers and the pain that his brothers shame would bring to Yaakov and therefore not want to compromise their honour before Yitzchak, Yaakov and their descendants.

Commentary also points out that Yaakov being out of contact with his beloved son for twenty-two years was a *מידה בנגד מידה - a measure for a measure*. This is since he, Yaakov, was away from home for twenty-two years following his flight from the wrath of his brother Esav and was not in contact with his father Yitzchak for that lengthy period!

As we read the stirring story of the reunion of Yosef and his family in Parashat Va'yigash, we are compassionately touched by the joy of our elder patriarch Yaakov upon seeing his long-lost son. We have all been through periods of severed connections, most recently brought on by Covid which redefined our social boundaries due to the virus which was beyond our control. We all have memorable accounts of reconnecting with our loved ones with the advent of the vaccines and the lifting of the strict government limitations on our social activities. One of our children was working in the hospital through Covid and when he was with us for Shabbos he sat at a distance at the other end of the living room at another table during meals, with his own plastic cutlery, plates, and garbage bag. There was obviously no physical contact with him and my Friday night brachot for him before Kiddush were called out across the room. On that long-awaited Shabbos months later after we were all vaccinated, and when the level of danger and contagion finally lessened, he rejoined us at the dining room table and came up to Cheryl and myself, sharing long overdue hugs with us: *Good Shabbos Imma, Good Shabbos Abba...*

On that note - *Good Shabbos TBJ mishpacha!* May our enemies fall and may our hostages continue to return home, please G-d safe and sound...

עם ישראל חי!

Rev. Amiel