



SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI CHAZAN SHEINI PRESIDENT EXECUTIVE DIRECTOR
Zolly Claman Rev. Amiel Bender Josh Orzech Stephanie Nagus

6519 BAILY ROAD, CÔTE SAINT-LUC, QC H4V 1A1 CANADA • 514-489-3841 • TBDJ.ORG

Rosh Chodesh Shvat is on Thursday, January 11.
Molad is on Thursday, January 11 at 8:45am and 4 chalakim.

בעזרת ה'
בית
דוד

Shabbat Parshat Shmot

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

Friday, January 5

- 3:31pm Plag Hamincha
- 4:00pm Minha et Kabbalat Chabat -
Minyane Sépharade - Lower
Level Chapel
- 4:07pm Candle Lighting
- 4:10pm Mincha and Kabbalat Shabbat -
Main Sanctuary
- 4:26pm Shkiah

Shabbat, January 6 / 25 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.
- 9:48am Sof Zman K'riyat Shma

12:00pm Staycation Shabbat Lunch -
preregistration for this event is
now closed.

- 3:31pm Plag Hamincha
- 3:45pm Minha, Seoudah Shleesheet et
Shiour - Minyane Sépharade
- 4:05pm Mincha, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 4:27pm Sh'kiah
- 5:16pm Havdala

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 4:15pm

Shacharit

Sunday: 8:00am
Monday: 6:50am
Tuesday, Wednesday and Friday: 7:00am
Thursday: 6:45am

Friday, January 12

Mincha - Minyane Sépharade: 16h05
Candle Lighting is at 4:15pm
Mincha - Main Sanctuary: 4:20pm
Sh'kiah: 4:34pm

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



מי שברך אבותינו אברהם יצחק ויעקב הוא
יברך את זוילי צבא הגנה לישראל העומדים
על משמר ארצנו וערי א-להינו. מן הלבנון ועד
מודבר מערים ומן הים הגדול עד לבוא הערבה
ביבשה באויר ובים. יתן ה' את אויבנו הקמים
עלינו לגפים לפניהם. הקדוש ברוך הוא ישמר
ויציל את זוילינו מכל צרה ועוקה ומכל גזע ומזל
וישלוז ברכה והצלחה בכל מעשה ידיהם. ידבר
שונאיו תזותיהם יעטרם בכתר ישועה ובעטרת
נצחון ויקים בהם הכתוב: כי ה' א-להיכם ההלך
עמכם להלחום לכם עם איביכם להושיע אתכם
וזאמר אמן.

THANK YOU TO THE FOLLOWING SPONSORS

Seudah Shleesheet for the Main Sanctuary is sponsored by **Lawrence Kaplan** and his family in memory of his beloved mother Gertrude Gross Kaplan z"l (Chaya Golda bat Yitzchak - 20 Tevet).

Kiddush for the Hashkama Minyan is sponsored by Steven Spodek and Ruth Najman in memory of Steven's beloved father Harry Spodek z"l (Zaharia Zurich ben Shlomo HaLevi v'Sara - 20 Tevet).

KEF CLUB FAMILIES! MARK YOUR CALENDARS!
THURSDAY, JANUARY 25, 4:30PM-7:30PM
TU B'SHVAT "MASTER CHEF" FAMILY PROGRAM
details to follow.....



Resumes on Wednesday, January 17!

**Weekly camaraderie,
lunch, and Parsha!**

Lunch & Learn
with Rabbi Claman

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



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.

GO TO mizrachi.ca/tbdjmission TO REGISTER ONLINE NOW!!!
Cost of mission registration is tax receiptable.



Parshat Shmot: And These Are The Names

Last Shabbos afternoon, before Mincha services, a few of us were chatting in the back of the shul. Referring to the Torah readings of Shacharit and Mincha, I commented that in the morning we were still living in the glorious days of Yaakov and his sons in Egypt (Parashat Vayechi) and that in a few minutes (Parashat Shmot), only five hours later, we will start reading the story of our two-hundred-and-ten-year slavery in Egypt. While this is a thought that is probably devoid of all logic and sense, and, quite obviously, the narrative covering the span of history in any book makes it seem like time is flying, it makes one think about the passage of time. Time, and years gone by, which in its chronological frame spans tens, hundreds, and thousands of years, is condensed when we read about the past in books or see the world of the past in documentaries, movies and more.

Certainly, a point of reflection... Is it only the recorded years of the past that move quickly for us, or is it our years as well? Does the passage of time accelerate as we grow older? Twenty years ago, I would have told you that time is moving slowly. Today, as the years seem to be rushing by, I am not so sure.

There is a difficult thought which seems to recur in my mind. It is the emotive passing of time on the day of October 7th. I left the house that Shabbos Yomtov morning looking forward to our annual Simchat Torah festivities and a few moments later, before we started davening at the HashkamaMinyan, I was informed about the terrible terrors in the south of Israel which have haunted our existence since that horrific day and will continue to do so until the end of time... As we relive that terrible day, the past of October 7th 2023, will be our present tense... now and forever...

In our Holy Torah there are instances when the past seems grammatically linked with the present and more so, the narrative ties in with our present-day lives. Let us consider the first verse of the book of Shmot which we will read this Shabbat, partially written in the present tense:

ואלה שמות בני ישראל הבאים מצרימה
And these are the names of the Children of Israel
who were coming to Egypt...
 (Shmot 1:1)

It would make sense, that in accordance with the language of the narrative, describing in past tense what happened over three thousand years ago, that the verse could have read: *these were the names... who came to Egypt... instead of these are the names... who are coming to Egypt.*

We may learn about the importance of our Jewish names and identity from the present tense in this verse: *These are the names* - Our names are eternal. This is true of the eternity of the souls of the name bearers, and this is true of our perpetuity as our names transcend the generations where people are named in memory of their ancestors. *These are the names* - These are where we come from. These, the twelve sons of Yaakov are our ancestors. They may be mentioned in the past tense of history, but they exist in the present tense of the Jewish family, heritage, and nation that we have become as their offspring, continuing their legacy.

These are the names - We learn the importance of the concept of the name. Each name was an individual, a person with a life, a history, and a legacy. Rabbi Noson Weisz, in his article *The Spiritual Power of Names*, writes about a tradition that traces back to the *Ari HaKadosh* (1534-1572) who presents a startling theory about people's names. We are accustomed to think that a name is merely an arbitrary tag that we attach to a person for the purpose of identification. Every person could theoretically bear any name as there is no inherent connection between an individual and his or her label. The Ari taught however, that Jewish parents are imbued with *Ruach Hakodesh*, a spark of the Holy Spirit, when they name their children. The name they select is invariably the true description of the *neshamah*, or spiritual essence of their child. Rabbi Weisz brings a Talmudic source (Masechet Yoma 83b) which expresses this same concept in terms of character: A Jew's name accurately reflects his or her essential

character. The clear implication is that when parents name their child, they are given a prophetic glimpse of their child's *neshamah*, or *spiritual essence*.

This past Shabbos I was reading the latest *Mizrachi* magazine. The centerfold of the magazine featured the 1200 names of the Holy Souls that were returned to Hashem in the horrific attacks on October 7th. We sadly add the names of the soldiers that are sacrificing their lives, to this list. *ואלה שמות - these are the names... Their names...* Too many names, each martyr, each name representing a destroyed world. In our world one loss, one name is too much, and we find ourselves faced with the impossibly incomprehensible devastation of so many losses! The first verse in Shmot records the past and present history of the names of Yaakov Avinu's sons in Egypt and similarly, as we move on into our future, we will forever live with the memories of the names of the many martyrs who were murdered, and the many sacrifices that were made in a war against the contemporary evil of terrorism.

The twelve sons of Yaakov Avinu came down to Egypt - מצרים - where they were the light of the kingdom's Jewish community. With their passing everything changed for their descendants who were subjected to harsh Egyptian slavery. The definition of the Hebrew word for Egypt - מצרים - is boundaries, limitations. Consequently, we understand that the exile in Egypt was all about boundaries and limitations. We couldn't serve Hashem because we were enslaved and restricted.

Even as we have been redeemed from Egypt, throughout the centuries we have figuratively been back in "Egypt" many times in our history, where, as Jews we have been forced to live under harsh rule and terrible decrees with boundaries and limitations. Our martyrs throughout the centuries have been our light, each one an important name in the book of our existence. Their passing leaves an indelible imprint on our existence.

This past week I was afforded the somber privilege of speaking at the funeral of a unique centenarian, the late Willie Glaser z"l, who passed away a week before his 103rd birthday. As a holocaust survivor and a World War II veteran of the Allied forces, Willie fought tenaciously against the boundaries and the limitations of the מצרים of the dark years of Nazi Germany. Willie was one of the heroic soldiers who landed on Juno Beach in Normandy on D-Day on June 6th, 1944! His mission in later years was to educate about the Holocaust and to tell his story. He communicated with people of all ages, but most impressively with the older elementary school children, speaking mostly about his time on the battlefield fighting for freedom. Willie's mission was to perpetuate שמות - *ואלה שמות - These Are The Names*, to sanctify the 6,000,000 names that were murderously lost to the world during the Holocaust, names that will eternally live on with us in the present-day times of our lives.

A few weeks ago, I wrote about the two panoramic posters that are hanging in our synagogue's lobby. One features individual pictures of the many hostages still in captivity and the other, individual pictures of our heroic soldiers who made the ultimate sacrifice for Klal Yisrael. When I am in the lobby, I make it a point to stop at each of the posters and to say a chapter of the psalms for the welfare of the captives and in memory of those who gave their lives. Standing by these difficult panoramas of our precious brothers and sisters, my eyes are invariably drawn to individual pictures, to a different picture which stands out every time I stop by the posters. As I write these words, we are 90 days into a war, a necessary military campaign against a contemporary מצרים that we have been drawn into.

ואלה שמות - these are the names of the captives...

ואלה שמות - these are the names of our fallen heroes...

These are the names that must be always with us...

Shabbat Shalom

Rev. Amiel