SHABBAT BULLETIN

CONGREGATION TIFERETH BETH DAVID JERUSALEM

RABBI **CHAZAN SHEINI** Zolly Claman Rev. Amiel Bender **PRESIDENT** Josh Orzech

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Eliyahou Levy, Bar Mitzvah

Shabbat Parshat Va'eira Haftara: Yechezkel 28:25 - 29:21

Friday, January 12

3:37pm Plag Hamincha

4:10pm Minha et Kabbalat Chabat -

Minyane Sépharade - Lower

Level Chapel

4:15pm Mincha and Kabbalat Shabbat -

Library

4:15pm Candle Lighting

4:34pm Shkiah

Shabbat, January 13 / 3 Shvat

8:00am Shacharit - Hashkama Minyan 8:30am Shaharit - Minyane Sépharade Parsha Shiur with Rabbi Claman 8:40am Shacharit - Main Sanctuary 9:00am 9:30am Kef Club Shabbat Programs 9:30am Youth Minyan - Youth Lounge 9:48am Sof Zman K'riyat Shma

10:15am The Zone for Kids in Gr. 1 to 3 -

Library

10:45am The Zone for Kids in Gr. 4 to 6 -

Library

3:39pm Plag Hamincha

3:55pm Minha, Seoudah Shleesheet et

Shiour - Minyane Sépharade

4:00pm Bnei Akiva Walking Group

leaves for HA - pick up at HA

after Shabbat

4:15pm Mincha, Seudah Shleesheet

and Maariv - Main Sanctuary

Sh'kiah 4:35pm

5:24pm Havdala

NEXT WEEK'S SCHEDULE

Mincha / Maariv: 4:25pm

Shacharit

Sunday: 8:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

Friday, January 19

Minha - Minyane Sépharade: 16h20 Mincha - Main Sanctuary: 4:20pm Candle Lighting is at 4:24pm

Sh'kiah: 4:43pm

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

COMMUNITY NEWS

Mazal Tov to Eliyahou Levy on becoming a Bar Mitzvah. Proud parents are Ilana & Henry Levy. Sharing in their simcha are Eliyahou's siblings Orly, David, Itay, Daniel and Eden, his grandparents Liliane & Elie Levy and Liliane & Hanania Abenhaim, and many delighted aunts, uncles and cousins.

Mazal Tov to Susan & Alain Matarasso, Betty Laxer and Emy Matarasso and their families on the birth of their grandson and great-grandson Liam David Shachaf on Wednesday, December 27 in Chicago. Proud parents are Danielle Matarasso & Lior Shachaf. Sharing in their simcha are Liam's siblings Sam and Ella, his paternal grandparents Dorit & Shlomi Shachaf of Haifa and many delighted aunts, uncles and cousins.

THANK YOU TO THE FOLLOWING SPONSORS

Kiddush for the Hashkama Minyan is sponsored by Celia & Stan Nattel and Irene Nattel to mark the conclusion of the daily recital of Kaddish for Stan and Irene's beloved mother Julie Zwirek Nattel z"l (Eidl Miriam bat Yehoshua v'Naomi - yahrzeit is on 24 Shvat).

Kiddush for the Minyane Sépharade is sponsored by Ilana & Henry Levy in honour of the occasion of their son Eliyahou becoming a Bar Mitzvah.

Kiddush for the Main Sanctuary is sponsored by Kevin Fuks and his brothers Alan, Marvin and Eric to mark the first yahrzeit for their beloved father Michel Fuks z"l (Moshe ben Avraham Shlomo - 6 Shvat).

Seudah Shleesheet for the Main Sanctuary is sponsored by Karen & Lionel Dubrofsky to mark the first yahrzeit for Lionel's beloved father Reuben Dubrofsky z"l (Reuven ben Falik v'Miriam - 8 Shvat).

Rabbi Claman's Shabbat Sermon is sponsored by Chaviva & Brian Smith in memory of Chaviva's beloved father Henry Goldhaar z"l (Yechiel Chaim ben Yekutiel Zisman v'Golda - 27 Tevet).

This Shabbat Bulletin is sponsored by Sari Newman and family in memory of beloved father, grandfather and great-grandfather Lou Stern z"l (Elazar Gedalia ben Yechiel -Rosh Chodesh Shvat / 1 Shvat).





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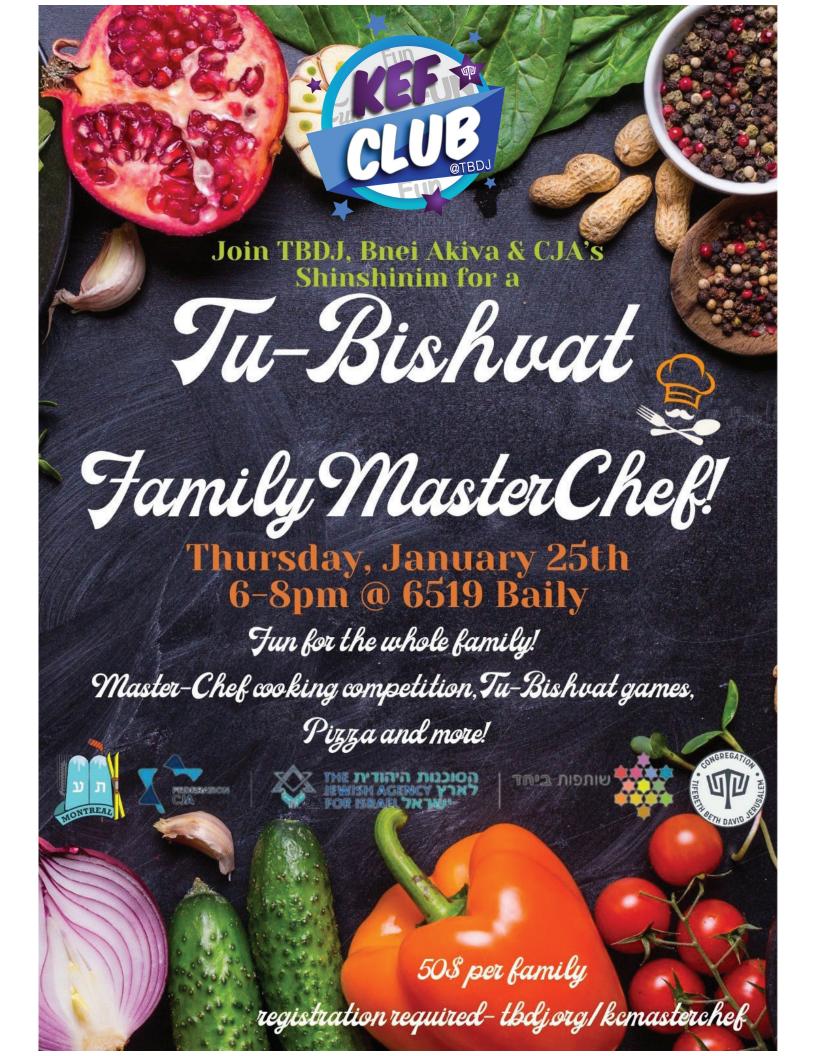


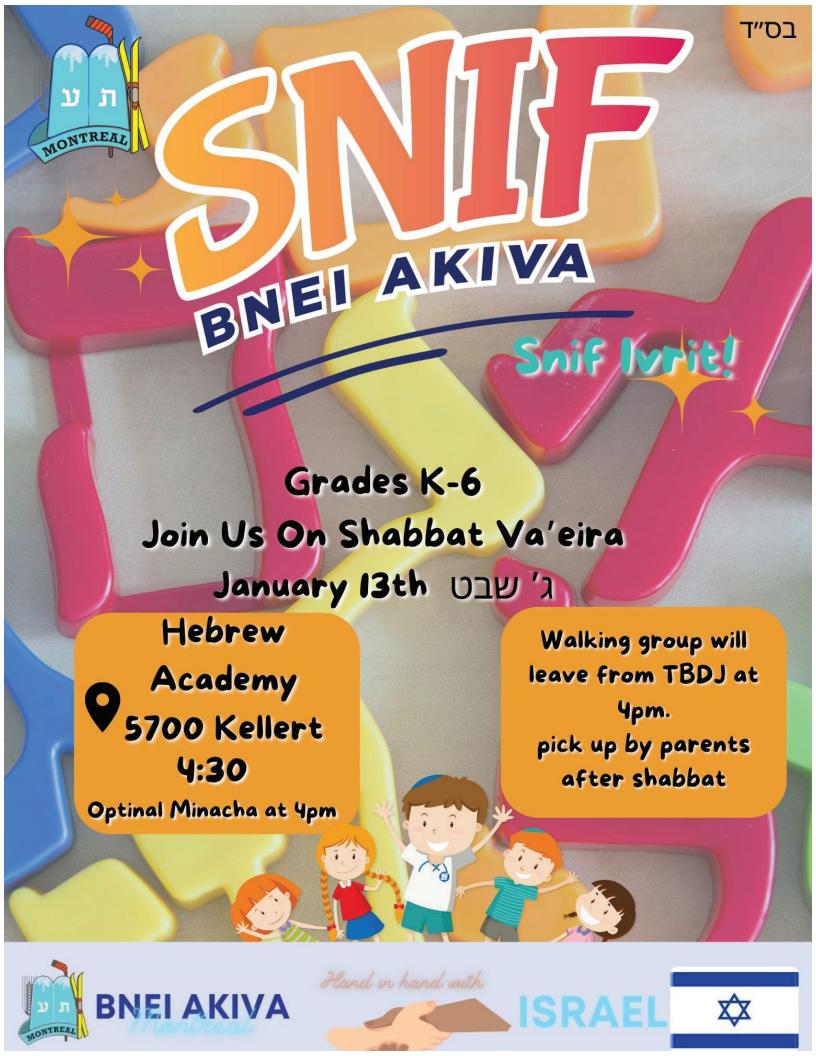
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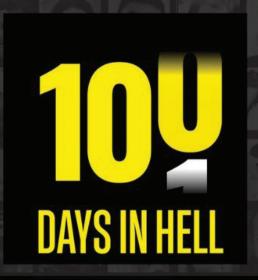
To register and or/make a donation with your credit card, go to: tbdj.org/tzitzit











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A SHABBAT MESSAGE FROM REVEREND AMIEL BENDER

Parshat Va'eira: How Old Are You?

I must have looked young when I was hired for the position of Chazan Sheini and Youth Director of Congregation Beth Ora. A few short weeks into my Beth Ora tenure, a congregant stopped me in the hallway of the shul and, sizing me up, said to me: You look young. How old are you? I answered: Old enough to do the job, I hope...

Many jobs and occupations are age appropriate. In general, younger workers are expected to learn from their mistakes as they tackle their first jobs, while launching a new career at an older age suggests experience and know how. At times we wonder, as I am sure those who observe us at work do as well: Are we too young or too old for our jobs? Is there an age cutoff point where older people should not be hired? Politically, there is much debate at the present time as the presidency of the United States - the most prestigious job on the free world market - is being pursued by two frontrunners who are well into their pension years.

In the beginning of Parashat Va'eira, Hashem again designates Moshe and Aharon to carry out the mission of the redemption from Egypt, the Torah records the genealogy of their family as members of the tribe of Levi, and Hashem tells Moshe that he will be above Pharaoh as the plan for the redemption of Bnei Yisrael will actualize. At that point, the text takes an interesting turn and the Torah tells us something about Moshe and Aharon that is not mentioned about other prophets and leaders in scripture. We are told their ages as they stood before Pharaoh.

ומשה בן שמנים שנה ואהרן בן שלש ושמונים שנה בדברם אל פרעה Moshe was eighty years old, and Aharon was eighty-three years old when they stood before Pharaoh.

(Shmot 7:7)

Why are their ages mentioned? We learn that their advanced ages were a positive factor in Hashem choosing them for this career change in their lives.

Commentary from Yeshivat Merkaz HaRav in Yerushalayim teaches us about Moshe's and Aharon's devotion and readiness to carry out Hashem's work. Although they were forsaken by all the elders in Egypt and they were already in their eighties, which is guite old to take on a new career, they still carried on with Hashem's directives with all the responsibilities, including the difficult task of going to Pharaoh alone. R. David Zvi Hoffmann (1843-1921) wrote that determining the brothers' ages was necessary to teach us that the elders and the experienced were the ones in whose hands Hashem entrusted the difficult task of redemption. Ibn Ezra (1089-1167) wrote that the ages of Moshe and Aaron are mentioned to teach us that they were privileged with receiving prophecy at their advanced ages and that they were on a higher level than the other prophets as Hashem communicated with them from within the pillar of the cloud. Other prophets did not receive prophecies at those ages.

Rabbi Yosef Chai Siman Tov cites the *Student of the Rashba* in his book *Torah Hamincha* and presents a few interesting insights:

Hashem was observing and testing Moshe for eighty years to see if he was worthy of becoming the leader of Bnei Yisrael and only then gave Moshe the exalted position. In general, Hashem tests the leaders until they are fit to lead Israel. Our sages are quoted: When Hashem wanted to place a king to lead over

Israel, Hashem would look at merciful shepherds, and this is what Hashem did with Moshe, even though he was labeled as the future leader. Still, Hashem did not want to appoint Moshe until he saw that he had the appropriate measures of mercy and waited those eighty years, until Moshe was eighty years old, to appoint Moshe to shepherd Israel. (Shmot Rabba B).

What did Hashem see in Moshe's empathy and compassion as a shepherd? Shmot Rabba relates that Moshe once noticed that one little sheep left the flock. Moshe followed the sheep and as the sheep began to run, Moshe ran after it. The sheep reached a source of water and stopped to drink. When Moshe realized that the sheep left the flock to find water to quench its thirst, he blamed himself for not taking the flock to drink which resulted with this one sheep that had to go through the trouble to find water. Moshe realized that he had to treat the sheep with compassion, and he picked up the sheep and carried it back to the flock. When Hashem saw Moshe's actions, he appointed Moshe as the shepherd of Israel.

The Lubavitcher Rebbe wrote about this: This story illustrates how Moshe was only granted the mantle of leadership once he displayed a tremendous dedication to even one single, seemingly insignificant, sheep. This is what Jewish leadership is all about.

Another idea pertaining to the mention of the ages of Moshe and Aaron is explained by Rabbi Shimon Schwab (1908-1995). Moshe and Aharon were telling Pharaoh that his genocidal decrees against the Jewish people were doomed for failure. It was as if to say: Eighty years ago, you decreed that every boy born shall be thrown into the Nile River to be drowned. Eighty-three years ago, you ordered that all Jewish boys shall be killed at birth by the midwives. Yet here I Moshe am eighty, my brother Aharon is eighty-three so you see that your decrees of annihilation have failed.

In the 1980's, there was an advertising slogan called *Freedom 55*, which was introduced by the London Life Insurance Company. It suggested that it is possible to exit your full-time career, more or less at the age of 55, and enjoy an exotic lifestyle, or a second, part-time career and live happily ever after. At the ages of eighty and eighty-three respectively, Moshe and Aharon were way past this stage in their lives and in contemporary terms would have probably looked forward to retiring had it not been for the plight of their people enduring the harsh slavery of Egypt. The Torah records that, Moshe accepted the position to become the leader of the Chosen People and to play a leadership part in the redemption from Egypt, even though he at first tried to decline the job offer.

Moshe and Aharon have set a biblical example for the positive attributes of old age and employment. While I quite confidently imagine that these days there aren't too many companies and organizations that are hiring people at the ages of eighty and eighty-three, our commentaries stress the importance of status and life experience with respect to the positions of leadership taken on by Moshe and Aaron. Learning from their example, we can appreciate that our working capacity and productivity need not be limited as we, please G-d, progress in years.

How old were Moshe and Aharon? Eighty and eighty-three years old, but more importantly, old enough to do the job!

Shabbat Shalom,

Rev. Amiel