

SHABBAT BULLETIN

CONGREGATION TIFEREH BETH DAVID JERUSALEM

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

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בעזרת ה'
בית
דוד
נמצא

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
- 8:40am Parsha Shiur with Rabbi Claman
- 9:00am Shacharit - Main Sanctuary
- 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, Seoudah Shleesheet
and Maariv - Main Sanctuary
- 4:35pm Sh'kiah
- 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

Mincha - 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 Abenheim, 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).

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





COME TIE TZITZIT FOR IDF SOLDIERS!

No experience necessary

Money raised for Israel will go to Eretz Hemdah
who will also be distributing the tzitzit within the IDF

Suggested donation: 40\$ per begged - cash or check



TUESDAY
JAN. 16



OPEN 8:00PM TO 10:30PM
COME AT ANY TIME...
6519 BAILY ROAD

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



Zumba MOVE FOR ISRAEL

Join us for a ladies only evening of fun & dance in support of Israel. 100% of the proceeds and donations will accompany the TBDJ Mission to Israel to provide gifts & toys for the children of displaced families.



INSTRUCTOR
Zumba with Ylana

**TIME**

8:15 - 09:15 PM

**DATE**

20 January 2024



TBDJ, 6519 Baily, CSL

\$50/PERSON
\$40/STUDENT RATE
Minimum Donation

tbdj.org/Zumbaisrael



Join TBDJ, Bnei Akiva & CJA's
Shinshinim for a

Tu-Bishvat



Family MasterChef!

Thursday, January 25th
6-8pm @ 6519 Baily

Fun for the whole family!

Master-Chef cooking competition, Tu-Bishvat games,

Pizza and more!



הסוכנות היהודית
לרצץ
FOR ISRAEL

שותפות ביהוד



50\$ per family

registration required- tbdj.org/kmasterchef



SNIF

BNEI AKIVA

Snif Ivrit!

Grades K-6

Join Us On Shabbat Va'eira

January 13th ג' שבט

**Hebrew
Academy**
📍 **5700 Kellert**
4:30

Optinal Minacha at 4pm

Walking group will
leave from TBDJ at
4pm.

pick up by parents
after shabbat




BNEI AKIVA

Hand in hand with



ISRAEL





100¹

DAYS IN HELL

YOU ARE NOT FORGOTTEN | **EXPO**

OPEN HOUSE
SUNDAY JAN. 14 | 2-5 PM

SYLVAN ADAMS YM-YWHA | KELLERT HALL

LET'S UNITE TO LEARN THE STORIES OF THE HOSTAGES AND PRAY FOR THEIR RELEASE

BRING SOLIDARITY. BRING YOUR FRIENDS.

BRING THEM HOME NOW.

HOSTAGES AND MISSING
FAMILIES FORUM

MONTREAL

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.

מֹשֶׁה בֶּן שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן שְׁלֹשׁ וְשִׁמּוֹנִים שָׁנָה בְּדַבֵּרם אֶל פַּרְעֹה
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 quite 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