



Beth Zion

Congregation ב'ז

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January 6 - 12, 2018
19 - 25 Tevet 5778
Parshat Shemot

Rabbi
Boruch Perton
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Founding Rabbi
Sidney Shoham Z'L

Chazan Sheni Emeritus
Yitzchok Rosenberg

Youth Director
Rabbi David Wallach

President
Shlomo Benarroch



Friday, January 5

Candle Lighting
4:07 pm

Mincha and Kabbalat Shabbat
4:15 pm

Earliest Shema Friday night
5:16 pm

Latest Shema Shabbat morning
9:47 am



IN APPRECIATION

Dr. Bruce Mazer
for leading services
and
Bobby Shaul
for leining

MAZAL TOV

Helen & Jack Caplan
on their
60th wedding anniversary

Elaine Brandt & Alan Hofman
on the engagement of their son
Yoel Hofman
Grandson of **Ted Brandt**
brother of
Brian and Uri Hofman
to
Dina Morris
Daughter of
Marlene & Moshe Morris
granddaughter of
Leoni Mosbacher of
Manchester, England

KIDDUSH SPONSORS

Fagey & Simon Rossdeutscher
Judy & Harry Rossdeutscher

YOUTH KIDDUSH SPONSORS

Risa & Alain Mamane
Eva, Livia and Ness
In honour of
Gaby's Birthday

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
January 6 19 Tevet	January 7 20 Tevet	January 8 21 Tevet	January 9 22 Tevet	January 10 23 Tevet	January 11 24 Tevet	January 12 25 Tevet
9:00 am Shacharit Main Sanctuary	7:00 am Yechiel Glustein Daf Yomi	6:15 am Shacharit	6:25 am Shacharit	6:25 am Shacharit	6:15 am Shacharit	6:25 am Shacharit
9:30 am Youth Minyan	8:00 am Shacharit	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi	Yechiel Glustein Daf Yomi
10:00 am Youth Groups	8:45 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit
3:35 pm Hilchot Tefillah Rabbi Michael Wolff	4:15 pm Mincha/Ma'ariv	4:15 pm Mincha/Ma'ariv	4:15 pm Mincha/Ma'ariv	4:15 pm Mincha/Ma'ariv	8:00 pm Shiur Rabbi Gimpel	4:15 pm Mincha/Ma'ariv
4:05 pm Mincha	7:20 pm Duplicate Bridge	8:00 pm Shiur	5:07 pm Maariv	5:17 pm Shabbat ends	4:15 pm Candle Lighting	4:20 pm Mincha and Kabbalat Shabbat
Seudah Shlishit	Gmara Shabbat	Shabbat ends		SPONSOR OF THE DAY Paula & Morris Trefler Happy Birthday to their grand- daughter Jody Beth Grundman	SPONSOR OF THE DAY Thea & Stanley Yetnikoff In memory of her father Yitzchak Babad Z'L	SPONSOR OF THE DAY Paula & Morris Trefler Happy Birthday to their grandson Gabriel Philip Heering
5:35 pm Yechiel Glustein Daf Yomi						

SHEMOT

JANUARY 6, 2018 • 19 TEVET 5778

HERTZ P.205 HAFTARAH P. 225~ STONE P. 292 HAFTARAH P. 1147

In the introduction to this week's parshah, we learn of the Israelites rapid and quick growth. "And now there arose a new king over Egypt ASHER LO YADAH ET YOSEF, who did not know Joseph" Rashi explains that the new ruler, from another dynasty, refused to recognize the accomplishments that Joseph achieved on behalf of Egypt and her people. It is both sad, and unfortunate that history has repeated itself, over and over again vis a vis the Jewish people, and society.

The Torah tells us that Pharaoh, as a result, said to his people: "Look, the Israelite people have become too many and too strong for us. Come, let us deal shrewdly with them, lest they increase. And if war breaks out they will join our enemies, and fight against us and leave the country'" (Exodus 9:10). Nechama Leibowitz asks the following question: Why did Pharaoh, the ruler of the Egyptian empire require to look for pretexts 'to deal wisely' with the helpless Jewish minority in his realm? Why could he not destroy them with fire and sword without further ado? Who was to gainsay him? The following is the Ramban's answer detailing Pharaoh's policy, with regard to all the stages of his plan: "Pharaoh and his advisors did not regard it as a wise step to put the Israelites to the sword; for this would have constituted rank treason to persecute a people without cause, that had come to the land at the bidding of his royal predecessor. Moreover, the people of the land would not have allowed the king to commit this violence since he had to consult them (all the more so in view of the fact that the Children of Israel were a mighty and numerous people who would make war with them). He later suggested looking for a device by which the Israelites should not feel any hostile act was being committed against them. For this reason, he imposed on them a tax; for it was a custom of strangers in a country to pay a tax to the king. Afterwards, he secretly ordered the midwives to put to death the male children on the birth stools when even the mothers themselves did not know what was going on. Then, he commanded all of his people that they should cast every male child into the river. He did not give such an order to his chief executioners to slay them by the sword at the royal bidding, or to cast them into the river. Rather, he told the people to do so, and that if the father of the child were to protest to the king or his representative, they should ask him to bring evidence to substantiate his accusation and for vengeance to be done. When the king allowed matters to take their course, The Egyptians searched Jewish homes and even took the children from there. That is the implication of the statement and they could no longer hide him." Leibowitz explains that the originality of Ramban's interpretation lies in his explanation of the command to kill every male child. The text states that Pharaoh commanded "all his people" rather than "his princes and servants". This was not therefore an official royal edict, but behind-the-scenes provocation. The government gave no order, but merely closed its eyes whilst the Egyptian masses "spontaneously" vented their indignation on the foreigners. Although Egyptian law protected strangers, in practice there would be no redress. This situation would be just as Ramban outlined.

We read that despite Pharaoh's plans to stem Jewish growth at the outset of the parshah, "They increased in proportion to the repressive measures" (Exodus 1:12). The Alshekh comments that when the Egyptians realized that the Jewish population explosion was not a natural phenomenon, (since the Jews increased EVEN MORE after preventive measures had been imposed on them), they changed their policy and applied perech, i.e. peh rach, persuasion rather than coercion. The nation is described as benay Yisroel, to reflect that the Egyptians had become aware of a God who was on their side. They were afraid of punishment – vayakutzu mipney – they were full of dread on account of this. The Egyptians were anxious to lead the Jewish people into sin, so that they would forfeit the protection of their God. They embittered their lives (Exodus 1:14) – this means that the Egyptians used all means at their disposal to make the Jews reject their fate. They did all this in a manner that did not make the Jews feel coerced, and they hoped that the Jewish people's God would have no sympathy for them.

Friday Night Navi Class



**The class which is led by Rabbi Perton
at his home situated at, 5623 Melling Ave.,
will resume on Friday, January 19, at 7:15 pm**

\$36 sponsorship opportunities available

Chapel Memorial Plaques



**Having done an inventory of the
Yahrtzeit (Memorial) boards in the
Chapel, we would like to place the
plaques by family.**

**As seen in the picture, the 10 plaques
from Earl Steinberg to Joseph Cohen
are one family.**

**Please e-mail (bethzion@bethzion.com)
or call Jacqueline at the office
(514-489-8411) prior to January 15th to
notify us what your records show as to
what yahrtzeit plaques have been
erected over the years.**