



Beth Zion Congregation

ב"ה

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Dec. 26 2020 - Jan. 1, 2021

11 Tevet - 17 Tevet 5781

Parshat Vayigash

Interim Rabbi

Rabbi Yamin Benarroch
(514) 758-0117

Founding Rabbi

Rabbi Sidney Shoham Z"L

President

Shlomo Benarroch

Executive Director

Zev Mestel

Youth Director

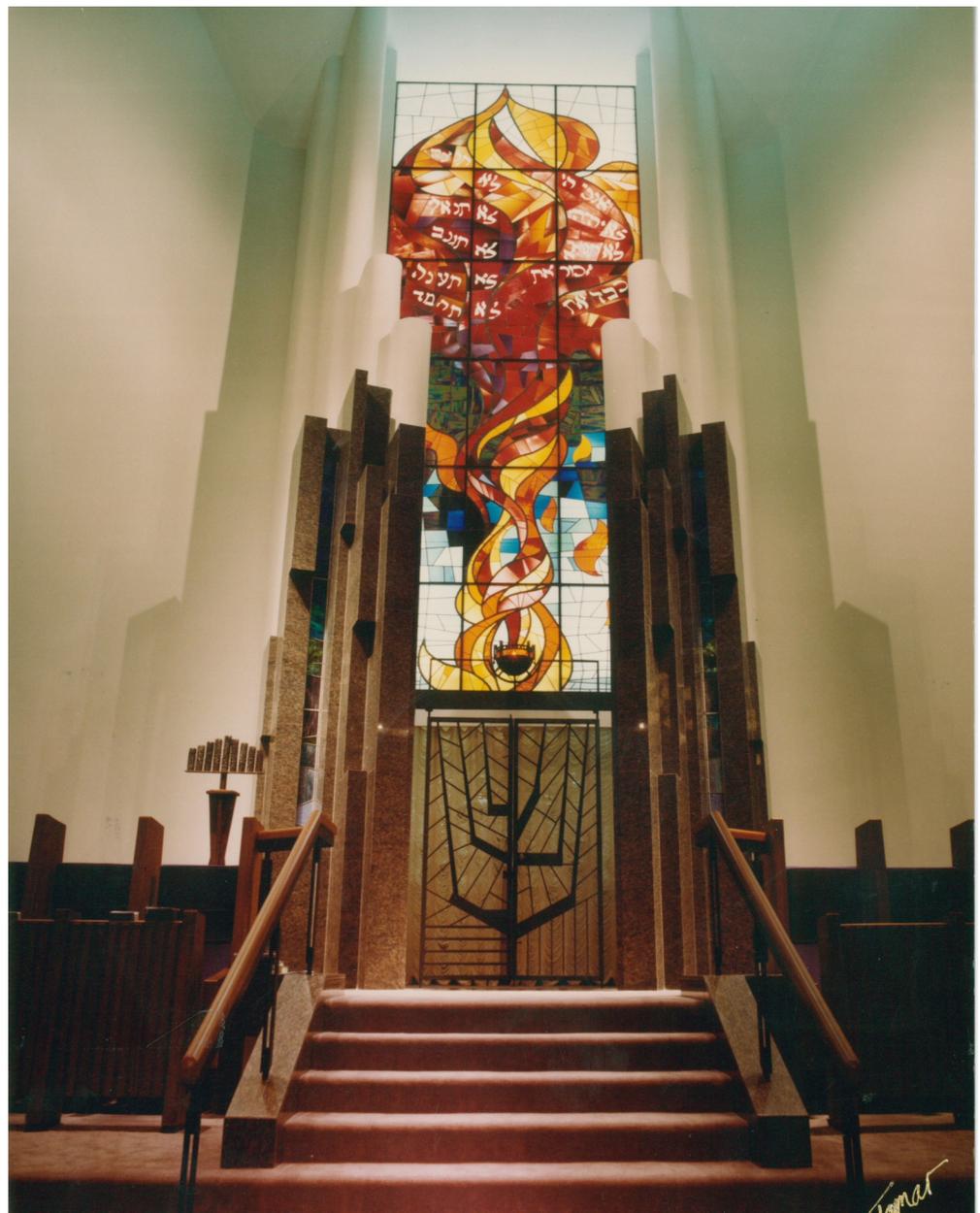
Rabbi Avron Swartz

Chazan Emeritus

Tibor Holczer Z"L

Chazan Sheni Emeritus

Yitzchok Rosenberg



**WEEKLY BULLETIN
SPONSOR**

***Pearl & David Hazan
in memory
of her parents
Dora Fishman
Grushka***

***Dvora bat Eliezer Z"L
Morris Fishman
Moshe ben Yosef Z"L***

SPONSOR A DAY

***December 29
Paula & Morris Trefler
wishing Happy
Birthday
to
their granddaughter
Ali Rachel Grundman***

**IN APPRECIATION
TO**

***Dr. Bruce Mazer
for leading
Shabbat services
in the Main Sanctuary***

***Rabbi Yamin
Benarroch
for leading
Shabbat services
in the Albert Spector
Auditorium***

***Bobby Shaul
for his weekly Shabbat
Torah reading***

VAYIGASH

DECEMBER 26, 2020 • 11 TEVET 5781

HERTZ P. 169 HAFTARAH P. 178

STONE P. 250 HAFTARAH P. 1144

The Torah states, “Yosef said to them (his brothers) on the third day, ‘...let one of your brothers be imprisoned in your place of confinement...Then bring your youngest brother to me so your words will be verified...” Yosef, the Viceroy of Egypt, imprisoned one of his brothers while the others went back to Canaan and return with Binyamin. At that moment, they reflected upon their tenuous predicament and said, “Indeed we are guilty concerning our brother (Yosef) inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; that is why this anguish has come upon us.” Sforno in his commentary explains that Yosef’s brothers realized at that moment that their insensitivity towards their brother’s heartfelt supplications was in essence was cruelty. Although they believed that they had rendered a proper judgment concerning their brother, that he was a pursuer (rodeif) and deserved to be killed. He would ultimately cause their demise through his tale bearing to their father Yaakov. Nevertheless, they should have had mercy on him when he pleaded not to be sold into slavery. Because they had acted cruelly towards their brother Yosef, G-d (measure for measure) brought upon them in kind a heathen who was acting cruelly towards them by accusing them of being spies and demanding that they must bring before him Binyamin. If in fact their evaluation of their brother’s behavior was correct and indeed he was a pursuer and consequently putting their lives in jeopardy, why are they considered to be cruel. They did not see sufficient reason to heed his supplications? Their understanding of Yosef as a “pursuer” was not that he would actually attempt to physically bring harm upon them. But rather, they were concerned that his negative tale bearing would discredit them to their father Yaakov, who would ultimately curse them, which is the equivalent of death. However, if they had shown mercy to their brother Yosef and had been sensitive to his pleads, they would have merited Divine Protection that their father should always see them for what they truly were. Yaakov had been bereaved by the loss of Yosef for many years. When his sons returned from Egypt and explained that they needed to bring Binyamin before the Viceroy in order to prove that they were not spies, Yaakov had said to them, “May Almighty G-d grant you mercy...that he (the Viceroy) may release to you your brother as well as Binyamin. As for me, as I have been bereaved so I am bereaved.” It was imperative that Yosef’s brothers return with Binyamin safely. However, after the goblet had been discovered in his sack, they had believed that they would not be able to bring about the safe return of Binyamin. The pain that was going to come upon their father Yaakov was something that he would not be able to survive. When Yaakov’s children rent their garments because of Binyamin’s predicament, it was the first time that they had truly internalized the grief and suffering of their father that he had endured during all the years of Yosef’s absence. Since Binyamin was the catalyst through which Yosef’s brothers were able to have a sense of their father’s pain, his descendant Mordechai would have the sensitivity to internalize the calamity that had befallen the Jewish people. What was the value of being granted the ability to fully grasp and internalize the predicament of the Jewish people? Mordechai was the leading Torah sage of the generation who had galvanized the Jewish people and united them in repentance. It was because of the depth of his understanding of the events that he was able to overturn the decree through his leadership and prevent the annihilation of his people and he brought about the destruction of their enemy, Amalek. Had Mordechai not been able to internalize the severity of their situation, he would have not been as effective to impact upon the masses as he had done. The verse in the Megillah of Esther tells us that he sat at the gate of the king wearing sackcloth and ash when he became aware of the decree to annihilate every Jewish man, woman, and child. Although it was inappropriate to present oneself in this state at the gate of the palace, because Mordechai so consumed with the impending tragedy he was oblivious to this. His only focus at that moment was the future existence of the Jewish people. Just as Yosef’s brothers fully internalized the meaning of Binyamin not returning to their father Yaakov and thus experiencing their father’s all-consuming pain, Mordechai, the grandson of Binyamin, merited a similar capacity.

Prepared by Devorah Abenhaim

SERVICE TIMES

Shabbat

Ashkenaz Minyanim *in*
**Main Sanctuary and Albert
Spector Auditorium**
Please use the main doors only

Friday - Mincha, Kabbalat
Shabbat and Maariv 3:50 pm
Shabbat - Shacharit
Main Sanctuary 9:00 am
Shabbat - Shacharit
Albert Spector Auditorium 9:30 am
Shabbat - Mincha Maariv 4:05 pm

Sefardi Minyan *in*
Smiley Auditorium
Please use the downstairs
doors **only**

Friday - Mincha, Kabbalat
Shabbat and Maariv 3:50 pm
Shabbat - Shacharit 9:00 am
Shabbat - Mincha Maariv 4:05 pm

Friday, December 25
Candle Lighting 3:58 pm

Shabbat, December 26
Shabbat ends 5:08 pm

Balance of the Week

Shacharit
Sunday
8:00 am

Monday to Thursday
6:30 am and 8:00 am

Friday, Civic Holiday
8:00 am

Mincha Maariv
Sunday to Thursday
4:05 pm

Evening Services on Zoom
Sunday to Thursday

Friday, January 1
Candle Lighting 4:03 pm
Mincha, Kabbalat Shabbat and
Maariv 4:10 pm

**Please note the office is closed
Monday, December 28
and Friday, January 1**