

Youth Happenings @ Congregation Etz Chaim



Jan. 6, Parshat Shemot, 19 Tevet 5778

Shemot Times & Numbers:

Candle Lighting- 4:20pm
Mincha- 4:20pm
Shacharit- 9:00 am
Teen Minyan- 9:45
Jr. Congregation- 10:15
Tot Shabbat- 10:15
Mincha -4:15
Shabbat Ends- 5:29 pm



NO MITZVOT IN THIS PARSHA
NUMBER OF PESUKIM : 124
NUMBER OF WORDS: 1763
NUMBER OF LETTERS: 6762



NCSY Chessed Mission

NASHVILLE, TN

FEB 21-25

\$500

10TH-12TH GRADE

HABITAT FOR HUMANITY, AMAZING SHABBAT, LIGHT TOURING.
GRANTS AVAILABLE THROUGH DESTINATION JEWISH SERVICE
LEARNING BY JTEEN



Why Moshe Had Trouble Talking

The Midrash goes like this: When Moshe was a three year old boy sitting on Pharaoh's lap, he grabbed Pharaoh's crown right off his head, and popped it on his own. Most people would laugh about such cute hijinks, but not in Pharaoh's court. Immediately, Pharaoh's advisors said to him, "This must be the boy we saw in the stars who will one day free the *Bnai Yisrael*. Kill him right now."

"Wait!" yells Yitro, who was then one of Pharaoh's most trusted advisors. "Why all this fuss about a three year old," he said. "It's perfectly normal for a child that age to be attracted to something shiny. It's a nice toy." What's Pharaoh to do? Which advisor should he listen to? They decide to test little Moshe to see if he really understands what gold is. They place two bowls in front of him. One is a bowl of burning hot shiny coals, the other is a dish of gold coins. The coals are shinier than the gold. "If he goes for the coals, it shows he's just a baby attracted to shiny things. But if he goes for the coins, he knows the value of gold & is a danger to Pharaoh, and we must kill him." Well, little Moshe was very smart, & starts to reach for the gold, when *Malach* Gavriel pushes his hand, and he grabs a coal. Screaming, he puts his burning hand and the hot coal into his mouth, burning his tongue. He always had difficulty speaking after that. But despite his speech impediment, Moshe grew up to become the greatest man that ever lived. We all have obstacles, but if we overcome them like Moshe we too can reach levels of greatness.

"Quote of the Week"

"The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

-Elie Wiesel

FRIDAY NIGHT RAFFLE!

You must be in shul to win!
Returns Jan 12th - Win a:
\$100 Barnes & Noble

Shopping spree!
(Books & Games only)

**BARNES
& NOBLE**

**BARNES
& NOBLE**

Congregation Etz Chaim: www.etzchaimnj.org
Rabbi E. Samuel Klibanoff
Rabbi Natan Kapustin, Assistant Rabbi
Presidents: Neil Kaplan & Alan Schall
Youth Director: Yoni Glatt
Rabbinic Intern: Yoni Gold

ISRAEL THROUGH THE AGES

Our free ongoing class for grades 8-12 will return Tuesday
Jan. 30th at 5:45pm. Dinner and snacks served. Next s Class:

The Rise of Herod

DID YOU KNOW.....

Did you know that there is DNA evidence that shows that nearly all Kohanim are descendants of Aharon? It was discovered that a genetic Y- chromosome marker, which can only be found on men (remember, being a Kohen is paternal), was shared by 98.5% Ashkenazic, and nearly 100% of Sephardi men! Data also shows that the ancestral founder of this genetic line goes back 106 generations- the exact time when Aharon HaKohen lived. There is also similar fascinating evidence of the genetic relation of Leviim as well.

MIDDLE RIDDLE ??????

THE FIRST KID WHO TELLS YONI THE ANSWER GETS \$3 MM, THE SECOND GETS \$2, & THE THIRD GETS \$1- NO TELLING THE ANSWER!

Moshe runs away as a younger man
And starts a family in a foreign land
When he returns to Egypt he's how old?
It's easy math, you don't need to be told

Last Week-

Kosher animals in this Parsha can be found
So take some time and look around
I'm looking for the first one that we see
You will win if you're one of the first three
A- A Bull (Bereishis 49:6)



Moses parting his hair

**Congrats to Jacob
Zuckerman (again!) on
defeating Rabbi Klibanoff
and winning this year's
fantasy football league!**

**MIDOT MATTER MOST:
HAVING GREAT MIDOT OFF
THE COURT MEANS VERY
LITTLE IF YOU HAVE BAD
MIDOT ON THE COURT.**

Altruism- Al-tru-ism

(אַלְטְרוּיִזְמוֹ n.

1. Unselfish concern for the welfare of others; selflessness.
2. Zoology-behavior by an animal that is not beneficial to or may be harmful to itself but that benefits others of its species.

**MORAH GOLDSTEIN IS COMING BACK
JANUARY 6TH!**

**SHABBAT MORNING PROGRAM AT 10:15
UPSTAIRS IN CLASSROOM 2 FOR MIDDLE
SCHOOL GIRLS.**

**FRIDAY NIGHT DINNER AT THE KLIBANOFFS
FOR MIDDLE-SCHOOL GIRLS AND LUNCH AT
THE YOUTH HOUSE FOR GRADES 8-12
THIS SHABBAT- JANUARY 6TH- 1:10PM**

**65 SHREWSBURY DR
(There will be a special cholent ;)**

TORAH GREATS: AMRAM GAON 8??- 875 C.E.

Rav Amram ben Sheshan was a pupil of Natronai II, Gaon of Sura (in modern day Iraq), and was exceptionally honored with the title of Gaon ("Genius") within the lifetime of his teacher. Upon Natronai's death, about 857, the full title and dignities of the gaonate were conferred upon Amram, and he held them until his death. He is the author of about 120 responsa (the greater part published in Salonica, Greece, 1792, in the collection entitled "Sha'are Tzedek") touching almost every department of Jewish law. They are of great value in affording an insight into the religious conditions among the Jews of that period. The Gaon ruled that a slave who has embraced Judaism, but desires to postpone the necessary circumcision until he feels strong enough for it, is not to be hurried. The Gaon also combats superstition, and places himself almost in opposition to the Talmud when he protests that there is no sense in fasting on account of bad dreams, since the true nature of dreams is not known.

The most important work of The Gaon, which marks him as one of the most prominent of the gaonim, is his "Prayer-book," the "Siddur Rav Amram." He was the first to arrange a complete liturgy for use in synagogue & home. His book forms the foundation both of the Spanish-Portuguese and of the German-Polish liturgies, and has exerted great influence upon Jewish religious practice and ceremony for more than a thousand years, an influence which to some extent is still felt at the present day (even within Ashkenazic siddurim). The Gaon did not only put down the text of the prayers, but in a running commentary added many Talmudical & gaonic regulations relating to them and their allied ceremonies.

His siddur served as the model for Saadia Gaon's and Rambam's own prayer rituals. No early manuscripts of his prayer book survive, and later manuscripts appear to be heavily edited to conform with the rites in use at the time: we therefore cannot be certain of the exact wording preferred by Amram Gaon himself. Yet, the siddur was published complete for the first time in Warsaw, in 1865., under the title "Seder Rav Amram Gaon." However, by that time The Gaon's original siddur was edited a good deal (with tefilot like Selichot and Kedusha being added), as was his commentary- some of which cannot be attributed to The Gaon.