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CHABAD LUBAVITCH OF RIVERDALE

## Shabbat Parshat Shemot

B"H

Friday, January 17, 2020  
20 Tevet, 5780  
Candle Lighting 4:36 PM  
Mincha at 4:46 PM

### Shabbat Services

Tanya/soul maps 8:30 AM  
Shacharit 9:00 AM  
Mincha 4:29 PM  
Shabbat Ends 5:40 PM  
Havdalah Service/Living Torah DVD  
of the Rebbe 5:40 PM

### Junior Congregation

10:45 am - 12 pm  
PreK-Grade 3 (upstairs) - Mrs. Dina  
Klapper  
Grades 4+ Girls (downstairs) - Girls  
lounge  
Aviva Laskin & Maya Rudoy  
Grade 4+ Boys (downstairs library)

### NEXT WEEKS SCHEDULE

Sunday Shacharit 8:45 AM  
Monday-Friday 6:55 AM

### A TWEET TREAT FOR SHABBAT

When did we start  
recycling names?

<http://ChabadRiverdale.org/892352>

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WELCOME: to our scholar in residence Rabbi Mendel Sorkin

CONFERENCE OF SHLUCHOS: February 13th-16th in Crown Heights, NY;  
Gala Dinner Sunday, February 16th 5:00 PM (see flyer for more details).

HATZALAH 2020 CAMPAIGN: Please Support our local Hatzalah. You can  
donate by going to the website [www.riverdalehatzalah.org](http://www.riverdalehatzalah.org) (see flyer for more  
details).

GIRLS SHABBAT LOUNGE: Instead of Jr. Congregation for your daughter  
Grade 4+ we are excited to offer the "*Girls Shabbat Lounge*" which is a comfy  
welcoming space where she can daven, snack and schmooze with her friends. It will  
be open every week on Shabbos with older supervision from 10:45-12 pm.

BAR MITZVAH CLUB: Rabbi Shneur Wolfman will be teaching Bar Mitzvah  
boys and at Chabad on a weekly basis, if you are interested to have him teach your  
son please email Rabbi Levi Shemtov asap [rabbi@chabadriverdale.org](mailto:rabbi@chabadriverdale.org)

### CANDLE LIGHTING TIMES: JAN-MAR:

JAN:	LIGHT	END	FEB:	LIGHT	END	MAR:	LIGHT	END
24	4:45	5:47	7	5:02	6:03	6	5:35	6:35
31	4:52	5:55	14	5:10	6:11	13	6:43	7:42
			21	5:19	6:19	21	6:50	7:50
			28	5:27	6:27	27	6:58	7:58

### RELEASE TIME PROGRAM FOR PS24 STUDENTS:

Chabad of Riverdale welcomes back another exciting year of our Release Time  
Program for P.S. 24 students. Learn all about Torah and the Jewish holidays in a  
fun and exciting way! For additional information, or to refer a new child, please  
call Fraidy at 718.549.1100 Ext. 30. We look forward to seeing you!

### WILL KADISH BE SAID:

Create a living memory for your loved ones with Kaddish & Yahrzeit services.  
Email our office at [library@chabadriverdale.org](mailto:library@chabadriverdale.org)

DONATE YOUR CAR: The process is simple. Email our office at  
[library@chabadriverdale.org](mailto:library@chabadriverdale.org)

## Shemot

Exodus 1:1–6:1

The [Children of Israel](#) multiply in Egypt. Threatened by their growing numbers, [Pharaoh](#) enslaves them and orders the Hebrew midwives, [Shifrah](#) and [Puah](#), to kill all male babies at birth. When they do not comply, he commands his people to cast the Hebrew babies into the [Nile](#).

A child is born to [Jochebed](#), the daughter of Levi, and her husband, [Amram](#), and placed in a basket on the river, while the baby's sister, [Miriam](#), stands watch from afar. [Pharaoh's daughter](#) discovers the boy, raises him as her son, and names him [Moses](#).



As a young man, Moses leaves the palace and discovers the [hardship](#) of his brethren. He sees an Egyptian beating a Hebrew, and [kills](#) the Egyptian. The next day he sees two Jews [fighting](#); when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro's daughters, marries one of them ([Zipporah](#)), and becomes a [shepherd](#) of his father-in-law's flocks.

G-d appears to Moses in a [burning bush](#) at the foot of [Mount Sinai](#), and instructs him to go to Pharaoh and demand: **“Let My people go, so that they may serve Me.”** Moses' brother, [Aaron](#), is appointed to serve as his spokesman. In Egypt, Moses and Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people [believe](#); but Pharaoh refuses to let them go, and even intensifies the suffering of Israel.

Moses returns to G-d to protest: **“Why have You done evil to this people?”** G-d promises that the [redemption](#) is close at hand.



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WITH PLEASURE WE INVITE YOU TO ATTEND THE

INTERNATIONAL  
CONFERENCE OF SHLUCHOS

# GALA BANQUET

AND THE ACCOMPANYING WEEKEND GUEST PROGRAM

**SUNDAY, 21 SHEVAT, 5780**  
**FEBRUARY 16, 2020**

5:00 PM · U.S. ARMY NATIONAL GUARD  
355 MARCY AVENUE, BROOKLYN, NY 11206

*Representing their respective communities worldwide, thousands of emissaries of the Lubavitcher Rebbe, of righteous memory, will attend the International Chabad-Lubavitch Shluchos Conference. The evening is dedicated to honoring these tireless ambassadors of Judaism. Prepare to be inspired.*

## Guest Program

19-21 Shevat, 5780 · February 13-16, 2020  
Crown Heights, Brooklyn, NY

For more information please email Rebbetzin Sorah Shemtov:

[sorahshmtv@gmail.com](mailto:sorahshmtv@gmail.com)

**Register Now**

**Weekend Program**



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**NO MATTER**

SLIPS AND FALLS

EPISTAXIS

CHEST PAINS

**WHAT EMERGENCY,**

BROKEN BONES

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**RIVERDALE**

**HATZALAH**

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ACCIDENTS

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CARDIAC ARREST

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**Riverdale Hatzalah Volunteer EMS**

3700 Independence Avenue, Riverdale, NY 10463

[Info@RiverdaleHatzalah.org](mailto:Info@RiverdaleHatzalah.org)

Emergency Phone Number: 718-230-1000

Non-Emergency Phone Number: 646-389-5695

## TEHILLIM (PSALMS) LIST

We compile and maintain a Tehillim list of the names of people who need a refuah shlaima (speedy recovery) so we may all daven for them. Dr. Frimet Skolas has volunteered to coordinate names for a Tehillim list for the weekly Shabbat bulletin. So if you know someone who isn't well, please contact Frimet at 1-347-602-7951, fax 1-347-602-7951, or e-mail: [skolasf@outlook.com](mailto:skolasf@outlook.com). All names need to be reinstated 8 weeks after submission or they will automatically be deleted. Frimet will update the list every Wednesday evening.

Rabbi Adin ben Rivka Lea	Esther bas Rochel	Reuven ben Aliza
Aurilia Myriam bat Rivka Victoria	Esther bat Maguy	Rivkah Leah bas Sarah Raiza
Avraham Abba Ben Sara Chana	Ephraim Matan Ben Chana	Riva Devorah bas Raizel Gittel
Avraham Shmelka ben Sarah	Frimet bas Chaya Gitel	Reizel Gitel bas Rochel Leah
Baruch Moshe ben Esther	Freida Rochel bas Esther	Ruth bas Rivka
Beila bas Sarah	Gershon Elchanan hacohain ben Tzvia	Rachel Chana bas Sidell
Bracha Faiga bas Yehudis	Gitel bas Sheindel	Sara bat Shoshana
Bracha Rivkah bat Yehudis Devorah	Golda Shira bat Yenta Rochel	Sarah bas Yael
Carmela bat Juliet	Hadassah Raizel bat Sorel	Schneur Chaim Yitzchok Alexander Ben Nechama Dina
Channah bat Rivka	Hinda Sorah Rochel bas Yitta	Shlome Alter Dov Yehuda Halevi ben Gila Esther
Chana bas Devorah	Huna ben Esther	Shmuel ben Ellen
Chana bas Mushka	Juliet bat Hanna	Sholom Mordechai Halevi Ben Rivkah
Chana Breindel bas Gittel	Jadon and Anias bas Nicole	Shoshanah Faige bas Devorah
Chaim Dovid ben Blume	Kalman ben Dobe	Sima bas Chana
Chaim Shraga Feivel ben Chaya Leah Malka	Kayla Sarah bas Malka Yentel	Sorah Hadassah bas Gittel
Chana Chaya bas Yenta Bayla	Lea bat Valerie	Tzvi ben Miriam
Chaya Bella bas Rivka	Leah bat Rachel	Tzadik haLevi ben Masha Rachel
Chaya Sorah bas Devorah Yuda	Leah Luba bas Baila	Yael bas Sarah
Channah Liba bat Chaya Sarah	Liat bat Carmela	Yaacov aryehev dov ben resha matel
Cherna bas Liba	Lieba Chaya bas Devora Yuda	Yakot bat Zochra
Daliya Bat Batya	Malka Devorah bat Ella Chava	Yehudit bat Sarah
Daveda shimona bas Malka rivka	Masha bas Tzimi	Yehudis bas Feigel Rachel
Devorah Hinda bat Bracha	Meir ben Trina	Yehudis Chaye bas Gittel
Devorah Lieba bas Yael	Menucha Rochel bas Gilah Elkah	Yehudis Tirtza Chana bas Bracha
Doba Baila bas Malka	Menachem Mendel Mordechai ben Miriam	Yissaschar ben Roza Rasha
David Shlomo ben Lea	Mechachem Ksil ben Kayla	Yona bas Chana
Dovid Shlomo ben Shoshana Malka	Moshe Chaim ben Yehudis	Yoshua Tzvi ben Nechama Lea
Dovid ben Sarah	Moshe Yoel Lee ben Chana	Yosef Yisrael ben Dina
Eheskiel Baruch Ben Leah	Miriam bas Chaya Sorah	Yosef bezalel ben Rus
Eliyahu ben Miriam	Miriam Esther Bas Sorah	Yonatan Halevi ben Malka
Eliezar Ben Pearl	Naftali Hertz Chaim ben Feiga Gitel	Zehava Nechama Chaya bat Elisheva
Elisheva Malka bas Sarah Miriam	Nechama bas Chana	
Eliana bat Chana	Nechama Miriam bas Shternah Chana	
Elisheva Malka bas Sarah Miriam	Pesha Sorah bas Esther	

**If you only knew - The Tzemach Tzedek said** - the power of verses of Tehillim and their effect in the highest Heavens, you would recite them constantly. Know that the chapters of Tehillim shatter all barriers; they ascend higher and still higher with no interference; they prostrate themselves in supplication before the Master of all worlds; and they effect and accomplish with kindness and compassion (Chaf). We know that when an individual says any amount of Tehillim (Psalms) she/he can merit many blessings. This is particularly true when the entire book of Tehillim is recited by a group of individuals, since G-d blesses us when we are united in peace with one another. It is also considered as if each of the individuals who take part in the group recited the entire Tehillim, not just their allotted chapters. You can say it anytime and anywhere that Shabbat. If you wish to participate, please indicate how many average-sized chapters (psalms) you would like to say and your preference. I will contact you to let you know your allotted chapters. In the merit of saying Tehillim may we receive the blessings we need individually and for Klal Yisrael. Please reply to Frimet Skolas at [skolasf@outlook.com](mailto:skolasf@outlook.com) or call 1-347-602-7951.

# Shemot: The Brick Factory

By Rabbi Simon Jacobson

As the Torah tells the tale, before they could become a people chosen by G-d as His "light unto the nations," the children of Israel had to first undergo the "smelting pit of Egypt." For 210 years they were "strangers in a land that is not theirs," the last eighty-six of which they were inducted into forced labor by the Egyptians, primarily in the manufacture of bricks.

Why bricks? Nothing is incidental in G-d's world, particularly in the history of His people. If we were forged as a nation at the brick kilns of Egypt, then the brick is significant to our mission in life.

## Stones and Bricks

The human being is a builder. Some of us build physical structures ~ homes, cities, roads, hi- or low-tech machines, and a host of other useful (or useless) objects. Others engage in more metaphysical construction, structuring words, pigments or sounds so that they house ideas or feelings. And we all build a life, forging materials from our environment, our society and our own psyche into an edifice that serves a certain function and aim.

Endowed by our Creator with free choice, we might make this a material or spiritual aim, a selfish or altruistic one, a positive or negative one; or we can make it the ultimate aim of building what the Midrash calls "a dwelling for G-d" by devoting our life to the fulfillment of G-d's will as revealed in the Torah.

The materials we use fall under two general categories: G-d-given and man-made. Many of the "materials" out of which what we build our lives were already here when we arrived on the scene, ready for use, or with their potential implicit in it, awaiting discovery and realization. But G-d empowered us to do more than simply develop His world. Desiring that we become His "partners in creation" (as the Talmud expresses it), He imparted to us the ability to create potential where no such potential exists.

Therein lies the deeper significance of the "bricks" we molded and fired as we matured as a people.

The book of Genesis (in chapter 11) describes the invention of the brick: Originally, the survivors of the Flood inhabited mountainous regions, and quarried stone as a building material; but then they settled in the valley of Shinar (later Babylon), where they desired to build "a city and a tower whose head reached to the heavens." Where would they find a material strong enough for such a massive structure? Someone had an idea: "They said one to the other, 'Let us mold bricks, and bake them with fire.' And the brick served them as stone, and clay served them as mortar" (Genesis 11:3).

The "stone" represents those materials with which G-d provides us to build our lives. Not that man needn't toil ~ the stone must be hewn from the mountain, transported, cut into shape, and fitted with many others for a structure to be raised. But the stone is there, solid and fit for the task, awaiting development. In our personal lives, this represents those elements that are naturally qualified to serve as part of a "home for G-d" and readily lend themselves to this end: our positive character traits, the sacred times and places in creation (e.g. the twenty-four hours of Shabbat, the Holy Land), objects and forces designated for the performance of a mitzvah (e.g. a Torah scroll, a pair of *tefillin*).

Then there are those elements that are as qualified a building material as raw clay: our selfish and animalistic instincts, and a material world that obscures the truth of its Creator. Elements that, by nature, are inconducive, or even contrary, to anything good and G-dly. To include these elements in the dwelling for G-d we make of our lives, we must forge bricks: knead and mold them into a shape they have never known, fire them in the kiln of self-sacrifice and love of G-d, until they become as solid and supportive as the sacred stones in our edifice.