

Shabbat Shalom!

4:15 pm Candle Lighting
4:20 pm Mincha & Kabbalat Shabbat

8:45 am Mishnayot Class
9:00 am Shacharit
9:34 am Latest Shema
Parasha p. 292 Haftorah p. 1147
11:00 am Rabbi's Drasha, Kids Program
3:30 pm Gemara Shiur
4:00 pm Mincha
5:14 pm Maariv, Havdalah

Kiddush commemorating the second Yahrzeit of Michael Blau Z"L is sponsored by his estate.

Seudah Shlisheet sponsorship available.

Upcoming Sponsorships

January 1 — Michael & Sara Jabbour (Kiddush)
January 8 — Joseph & Kim Trigoboff (Kiddush)
January 15 – sponsorships available



NEW YEAR COMING!

As we approach a new calendar year and look towards year-end tax planning, please consider paying any remaining obligations to the shul and pre-paying your dues for 2022.

TWO NEW COURSES!

Wednesdays at 7:00 pm

An exciting new class: **The Book of Yehoshua**
The fascinating story of the conquest of Eretz Israel and the first experience of the Jewish people settling in the land. You will learn geography, history and be inspired by the love of the Land by our first settlers.
Instructor: Gabriel Rubin **Registration required.** If interested, please call the office.

Thursdays at 7:30 pm

Shimon Mizrahi will share some very instructive videos produced in Israel by important Israeli rabbinical figures. In Hebrew with English subtitles. Join this very interesting and informative series.

New Class: Learning English

Free English as a Second Language (ESL) Class with Marc Rose Starts this Monday December 27 at 7:30 pm. Those interested should contact the office.

Businesses who supported the HY Journal Dinner

Patronize them and mention that you saw their ad in the Journal!

- ◆ Art Conservation Associates
- ◆ Austin Medical Associates PC
- ◆ Bakers Authority
- ◆ Benjamin Arbersfeld MD
- ◆ Brief Carmen & Kleiman LLP
- ◆ Chateau Jewelers
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- ◆ Gift World Judaica
- ◆ Goodyear Rubber Products
- ◆ Jesed Home Improvement
- ◆ Main Street Radiology Center
- ◆ Major Home Renovation
- ◆ Marthas Country Bakery
- ◆ Middle East Forum Institute
- ◆ Mike's Bistro
- ◆ Natural Supermarket
- ◆ Nu Verse Advisor
- ◆ Precision Auto Work
- ◆ Queens Pita
- ◆ Scala -Wisell International
- ◆ Schwartz Brothers Funeral Chapel
- ◆ Standard Pest Management
- ◆ Stephen Ross CPA
- ◆ Tzell Travel Agency
- ◆ Yepes Fine Furniture
- ◆ Yes Psychotherapy Services
- ◆ Zionist Organization of America (ZOA)

SUNDAY Dec. 26 / 22 Tevet	MONDAY Dec. 27 / 23 Tevet	TUESDAY Dec. 28 / 24 Tevet	WEDNESDAY Dec. 29 / 25 Tevet	THURSDAY Dec. 30 / 26 Tevet	FRIDAY Dec. 31 / 27 Tevet
7:30 am Gemara Shiur 8:00 am Shacharit 8:45 am Breakfast — Shiur with Rav. Altman 9:30 am Parasha Class in Spanish — Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit 7:30 pm Journey in Jewish Literature -Rabbi Algaze <i>The class will be in the synagogue</i>	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm Parasha Class Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm The Book of Yehoshua— Gabriel Rubin	6:30 am Gemara Shiur 7:00 am Shacharit 7:30 pm Video Series — Shimon Mizrahi	6:30 am Gemara Shiur 7:00 am Shacharit 4:20 pm Candle Lighting 4:25 pm Mincha & Kabbalat Shabbat



WHAT'S IN A NAME?

The meaning of the name Moses

By Rabbi David Algaze

“And the child grew and she brought him to Pharaoh’s daughter who took him as a son and named him Moshe, for I took him from the waters.” (Shemot 2:10)

The name Moses is in Hebrew Moshe. The additional “s” comes from the Septuagint because Greek does not allow masculine proper nouns to end in a vowel. The origin of the name Moses is shrouded in ambiguity and mystery and it contains the very contradictory and complex aspects of Moses’ life. The first issue is the identity of the woman who names the child. Is it the “nursing woman” Moses’ mother or the princess to whom the child is brought? If it was given by Pharaoh’s daughter after rescuing him from the Nile and certain death, why does the Torah inform us of this name only after the mother brings him back? Moreover, if the Egyptian princess named him, how did she know the Hebrew language to derive the name from a Hebrew verb (msh)?

Most curiously, the ending “mose” is frequently seen in Egyptian names. Such as Amenmose, Ramose and Thutmose, which are formed of a god’s name followed by mose, meaning “child.” These compound names mean something like “Amen is born” or “Born of Amen” or “The offspring of Ra” or “The child of Thoth.” When the name Mose appears by itself, as it occasionally does in Egyptian, it simply means “the Child” or “the Offspring.” This was already observed by Ibn Ezra (Spain, 1089-1164).

If the name means “drawn” or “extracted” the Hebrew form should have been “mashuy” in past participle form, not Moshe, in the active voice (“the extractor”). Ibn Ezra, the ever sagacious grammarian, disposes of this question simply by saying that often derivative names do not preserve the form of the verbs from which they are derived.

The most likely explanation is that it was Pharaoh’s daughter who bridges both cultures by giving him a name that sounded familiar to Egyptian ears while simultaneously preserving the Hebrew roots of the lad and proclaiming softly her act of saving him from oblivion. This act of kindness is described in the Torah as “she had compassion for him and said, ‘He is one of the Hebrew children.’” (ibid. 6) Understanding the situation she ponders how to connect the infant with his biological roots and it is this desire that allows Moses’ older sister to quickly suggest to her that she find “a nursing woman from the Hebrews.” The beautiful and kindhearted attitude of the princess not only to save the child but also to procure him with a Hebrew nursemaid is one of the most beautiful pages in the annals of human benevolence and charity. In the face of a tyrannical and cruel edict to exterminate the children of the Jews some righteous individuals from the Gentiles rose to defy the barbaric designs and acted to shelter and succor the victims. Pharaoh’s daughter is the first in the long line of such “Righteous Gentiles.”

This dual name that served to place Moses comfortably in the Egyptian court while at the same time preserving his heritage and family tradition is emblematic of Moses’ life. The suggestions by many modern students that Moses was a product of the Egyptian civilization fly in the face of Moses’ own account. He was the product of both the Egyptian court and his parents’ home. When G-d reveals Himself to Moses at the burning bush, He says to him, “I am the G-d of your father, the G-d of Abraham, the G-d of Isaac and the G-d of Jacob.” (id. 3:6) If Moses would not have grown with his father’s influence, the reference to “the G-d of your father” would have been meaningless to him. Surely, Moses was profoundly affected by the traditions of his father and his people. On the other hand, Moses had to live in the Egyptian court in order to facilitate his role as leader of the liberation and these surroundings must have left an impression on him personally. His upbringing and education allowed him to communicate with the rulers within the etiquette of that society as well as developing the confidence to be able “to speak truth to power.” Additionally, as Ibn Ezra comments, by growing up in the

court he was spared the debasing and demoralizing influence of slavery. The dual aspect of his name therefore presages his dual aspects of his life. He had to be both the Moses of Egypt as well as the child who “was drawn from the water”, Moshe, and the leader and legislator of the Jewish people.

A powerful expression of his princely character is displayed when he witnesses a slave being beaten because he was a Hebrew. As Rabbi N. Z. Berlin (Russia, 1817-1893) remarks, Moses was mortified that there was no man around who would consider basic, inalienable human rights and decided to dispense justice like a man.

The etymology of Moshe is from the verb m’sh’h, meaning to extract or take out, as in David’s hymn, “He will take me out from deep waters.” (II Samuel 22) (Rashi) Therefore, Moshe stands out as the One who liberates, who takes out people from misery and tyranny. Seforno (Italy, 1470-1550) uses the grammatical anomaly of his name being Moshe in the active voice rather than mashuy in the passive, to express a beautiful idea. “He was called Moshe to indicate that he will rescue others; for he was drawn out of the waters by heavenly agents in order that he would rescue others.”

Moshe stands therefore as the paradigm of a man respectful of human dignity, ever aspiring to see people being treated fairly and justly and willing to risk his safety and comfort in order to save others. His courage in standing up to harassment and injustice, both in Egypt and in Midian, show a man consumed by a love of humanity and a steadfast yearning to set things aright, to champion righteousness and fight oppression. He was well named Moshe, for his fight for justice and against all tyranny and all cruelty makes him into a model not only for the struggle against all repressive governments and unjust edicts. Moshe, the rescuer of human beings with the assistance of G-d, remains forever the symbol of uprightness and integrity in a world awash with tyranny and oppression. He is the teacher of righteousness not only for his time but for all times. The prophet par excellence thus leaves us with a legacy of fighting for justice everywhere and against all tyrants and emulate his passion for people and their inalienable rights as creations of G-d.

Hebrew class for beginners — Instructor: Bruce Jacobs

Tuesdays at 8 PM on Zoom

For information call Yael Yopez at 516-460-3202

Cemetery Privileges: *A key benefit of membership.*

Burial plots at the Havurat section at New Montefiore are given to Havurat members at no extra charge. (Interment costs are excluded.) This privilege applies to people of the household and children living at home only (children under 25 years old). However, each person covered must register yearly by a payment of \$15 per year. The registration must be done before the end of each year. It is preferable that this payment accompany the payment of the membership dues in December.

Privilege is extended only to fully paid up members.

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Refuah Shlema Chava Naomi bat Doba Chana, Rivka Gitel bas Miriam (sister of Debbie Greenberg), Eliyahu ben Shushan, Alte Ester Riva bat Deborah Shifra (Eileen Alter), Batya bat Rachel (Betty Feit), Batsheva Friedle bat Rachel, Tova bas Esther (Toni Weissberg), Roiza bat Yita Feiga (Rosalie Tenzer), Yael bat Sheindel Ettel, Eshrat Bat Esther (Arasheben’s friend), Shaul ben Hanna Golda (David Alkalay), Obadia ben Leah (Steve Golub).