

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



TORAH תורה
מִצִּיּוֹן MITZION
KTM MONTREAL



WE INITIATE HOLINESS

BY RAV ARI FAUST (ROSH KOLLEL)

In the generation before Zionism became an organized movement, Rabbis across Europe began encouraging Jews to return to Zion and to rebuild our homeland. Under the Ottoman Empire (and writing primarily in Ladino), Sefardic Rabbi and Kabbalist Yehuda Alkalai predicted the redemption as imminent. In Poland/Lithuania, Rabbi Shmuel Moholiver dedicated himself to promoting Zionism by convincing Bialystok's Jews (where he was community rabbi) to move to Petach Tikva. Rabbi Zvi Hirsch Kalischer, one of the top students of the famed Rabbi Akiva Eiger, discussed with his rabbi and later with the Chatam Sofer the halachic viability of offering Korban Pesach in our days.

Despite the geographical distance between these rabbinic leaders - who were not the only ones to express similar ideas - they were all addressing one question: How will the ultimate redemption manifest? How will the messianic era come upon us? Their answer was uniform: The redemption wouldn't occur immediately in a miraculous manner; rather, it would be the culmination of a long process initiated by the Jewish people. Mashiach, according to this view, is not the start but the culmination of a process of mending ourselves and the world.

This notion may run counter to preconceived notions we may hold regarding redemption. Rashi (in his commentary to Talmud Succah 41a) writes that the Beit Hamikdash is already built in heaven and will descend upon us at the designated time. A simple reading of our tefilot makes it sound like we will be sent the messiah who will redeem the world. Even in the modern era there wasn't uniform consent with the view of the aforementioned rabbis.

Despite this, there are countless sources - both Biblical and Rabbinic - supporting the notion of a progressive redemption brought about through human initiative. The prophet Yeshayahu, in the great chapter of redemption, say (52:12):

...כִּי לֹא בְהַפְזוֹן תֵּצְאוּ וּבִמְנוּסָה לֹא תִלְכוּ

For not with haste shall you go forth and not in a flurry of flight shall you go...

The Talmud comments in a similar manner (Yerushalmi Brachot 1):

So shall be Israel's redemption: At first very slowly...

This is not merely a theological idea; it's not a theoretical notion without any relevance upon reality. The notion of redemption as a developmental process guided by human initiative has serious ramifications, and says far more about us than about Mashiach. The belief that we are the directors of the messianic progression means that there is incredible power to every act we perform. It is not the messiah who will redeem us, but it will be our decisions that redeem our every moment until they culminate in the ultimate redemption.

This is a radically empowering approach. We are not pawns in the chessboard of life, we are the players.

I believe a hint to this idea can be found in our parasha, which focuses on the Jewish holidays. The Torah states (Vayikra 23:2):

דָּבַר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְקֻנָּה אֲשֶׁר תִּקְרְאוּ
אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי

Speak to the children of Israel and say to them: Hashem's appointed days that you shall designate as holy occasions. These are My appointed days.

The holidays, as opposed to Shabbat, are set as holy days by the children of Israel designating them as such. The start of the calendar month is contingent on its sanctification by Beit Din. From the holidays we learn about holiness that does not descend upon us from above, but rather is established by us below. The midrash teaches this message in a most powerful way (Devarim Rabba):

Rebbi Yochanan said that the ministering angels gathered and asked the Holy One, blessed be He, when Yom Kippur would fall. To which He replied: "Why do you ask Me, let us all go and ask Beit Din!"

This past week we celebrated Yom Ha'atzmaut - Israel's 76th Independence Day. There is perhaps no greater manifestation of redemption unfolding as a process through the efforts of Am Yisrael than the State of Israel. This process is certainly not yet complete, but this should not dishearten us from progressing forward.

This radically empowering vision of redemption should inspire us. And just as we have seen its initial budding, may we merit to see the full redemption.

PARASHA EMOR
10 IYAR 5784
MAY 18TH 2024

CANDLE LIGHTING: 8:03 P.M.
HAVDALAH: 9:17 P.M.

THIS WEEK'S ARTICLES

WE INITIATE HOLINESS
BY RAV ARI FAUST

IT'S NOT HARD TO BE A JEW
BY DAVID & DANIELLE WEINBERG

**HANNAH SZENES -
A JEWISH HEROINE**
BY TIFERET DISHI

ISRAEL IN FOCUS: KATZRIN
BY YAIR GREENBLUM

KTM FOR THE WHOLE FAMILY
BY TIFERET DISHI
& YAAKOV JACKSON

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**THE DAF PARSHA, AND ALL
LEARNING AT KTM DURING
THIS TIME, IS DEDICATED TO
THE SPEEDY RESOLUTION OF
THE SITUATION IN ISRAEL, THE
RETURN OF THE CAPTIVES, THE
HEALING OF THE INJURED, &
THE PROTECTION OF OUR BRAVE
SOLDIERS. MAY HASHEM LEAD
THEM TO VICTORY, AND THEN
HOME.**

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COMMEMORATE A SPECIAL OCCASION OR A
LOVED ONE'S MEMORY -
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IT'S NOT HARD TO BE A JEW

BY DAVID & DANIELLE WEINBERG

“Say to the Kohanim, the sons of Aaron, and tell them...” (Vayikra 21:1)

In some ways it's never been easier to keep the Torah.

Kosher food is available from Canada to Kathmandu. The cheapest boxed set of arba minim for Succot that you can pick up in a Jerusalem shuk today would probably have been prized by the greatest Rabbis in Europe a hundred years ago. Virtually every Orthodox Jewish home has a Kiddush cup that would dwarf the one used by the Chafetz Chaim.

The “gashmiut of ruchniut” — the physical side of spirituality — has never been easier. What's more difficult is the ruchniut of ruchniut — the spirituality of spirituality.

But despite the challenge of developing our interiority, this is not reason to despair. Not more than two generations ago Rabbi Moshe Feinstein zt”l, said it took only four yiddish words to “kill” a generation of Jews. Those four words were: “Shver tzuzein a Yid” - “It's hard to be a Jew.” The trials of keeping the faith as an immigrant in early twentieth-century America proved overwhelming to many.

The Kohanim are the leaders of the Jewish People, and the “currency” of leadership is inspiration.

You cannot lead by telling people that their lives are going to consist of perpetual drudgery. If you do that they will vote with their feet in droves. Like R' Moshe said, keep telling the Jews how unpleasant it is to be Jewish and they'll leave.

The beginning of this week's Torah portion contains a seeming redundancy: “Say to

the Kohanim, the sons of Aaron, and tell them...” If Moshe has to “say” something to the Kohanim, why does he also need to “tell” them?

The word “to say” — l'hagid — implies tough talk. No-nonsense communication. Words as tough as sinews. “To tell” — le'emor — is the soft speech of feeling. Words of gentleness.

The repetition of the two words is to stress to the Kohanim that in order to bring the people close to Torah they must express eternal laws, which are as immutable as stone but to do so in such a way that the ear of the people can grasp their beauty and excitement and relevance.

That it's not hard to be a Jew.



HANNAH SZENES - A JEWISH HEROINE

BY TIFERET DISHI

Hannah Szenes came to Caesarea to work the land of Israel and believed with all her heart and burning desire she needed to be there. While she would speak to her friends who were going to balls she looked at her hands and saw the warts and all the hard work that goes into them and said to herself: “I would not give up on any of them. I want to be here.”

Born in 1921 in Budapest, Hungary, from a young age she showed a talent for writing and kept a diary. On December 7, 1938, she wrote in her diary: “I don't know if I have already mentioned that I am a Zionist... I have a clear recognition that this is the only solution to the Jewish problem and that the wonderful enterprise in the Land of Israel is not just a fantasy. I know it will be difficult, but it's all worth it.”

She immigrated to Israel in September 1939 and adopted the Hebrew name Chana.

Working in agriculture, she continued her passion for writing and poetry. Her poem “The March to Caesarea” became well-



known in Israel. Chana's primary goal was to lead her community and the Haganah in saving Jews and organizing for self-defense.

Hannah Szenes was one of the Jewish parachutists who ventured beyond enemy lines in occupied Europe during World War II. In June 1944, Chana embarked on a mission behind enemy lines, crossing the border separately from her comrades. However, she was immediately captured. She refused to betray her mission or her comrades, even when faced harsh interrogations in prison and even met with her mother as a means of pressure and torture to disclose military secrets, but yet did not say a word.

Facing trial for espionage and treason, Chana boldly declared her purpose: “I came to save Jews.” She refused to show any clemency refusing to cover her eyes before the firing squad, she remained steadfast in her convictions.

On the night of her execution on November 7, 1944, she wrote a poignant letter to her

PARNESS HAYOM :: IYAR

6 IYAR | Mrs. Jewel Shoham and Family, in honour of the Yahrzeit of her father, Harry Naimer z'l (Zvi ben Moshe Yosef).

8 IYAR | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of his grandfather, Mayer Sand z'l

17 IYAR | Kamal Gabbay, in honour of the Yahrzeit of his father, Menashi Gabbay z'l

21 IYAR | Willy and Linda Lieberman, in honour of the Yahrzeit of his father, Leo “Leibish” Lieberman z'l

CONTINUED

mother, stating: "Dear Mother! This is all I can say to you: millions of thanks. And I ask for forgiveness if possible. Only you alone will understand why there is no need for more words here... Love has no end, your daughter."

Her Israeli comrades in Yugoslavia brought

back a note she entrusted to them, containing her poem "Blessed is the Match," symbolizing courage and resilience.

Chana already from a young age, a young girl, believed in the Jewish State. She had immigrated to Israel and kept on working hard, volunteering to partake in missions

without thinking twice, doing everything she can from close and far to execute her beliefs.

It is in the merit of Hannah Szenes and those like her that we have the State of Israel today!



ISRAEL IN FOCUS: KATZRIN

BY YAIR GREENBLUM

Katzrin, a charming village in the Golan Heights of Israel, showcases a blend of tradition and modern life. The decision to establish a city in the Golan was made by the government of Golda Meir. It was established in 1977, and is a small place with a big history. Built upon ancient ruins, Katzrin connects its residents to their past, fostering a deep sense of heritage.

What makes Katzrin special is not just its history but also its stunning surroundings.

With views stretching over the Kinneret and the Jordan River Valley, it's a magnet for tourists seeking natural beauty.

But Katzrin isn't just a pretty face—it's a vibrant community. People from all walks of life come together here, celebrating shared traditions and values through festivals and gatherings. This sense of togetherness creates a warm and welcoming atmosphere.

What's more, Katzrin is committed to sustainability. From organic farming to renewable energy projects, the village is dedicated to preserving its natural beauty

for future generations.

A synagogue from the Byzantine period is located east of the settlement and has been partially restored. Next to it, a part of the ancient Jewish village from Talmudic times that stood there was restored. The synagogue has been well preserved and religious ceremonies are sometimes held there.

In conclusion, Qatzrin is a small village with a big heart. Its rich history, stunning scenery, strong community spirit, and commitment to sustainability make it a truly special place to visit and live.





KTM FOR THE WHOLE FAMILY!

EMOR WORD SEARCH

BY TIFERET DISHI

Find the words:

Shabbat

Rosh Hashana

Pesach

Shofar

Omer

Yom Kippur

Shavuot

Sukkot

H	H	D	R	J	E	E	U	U	T	N	M
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F	M	W	S	O	Y	T	M	D	O	Q	K
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Y	R	B	H	C	A	S	E	P	S	R	Z



QUIZ

BY YAAKOV JACKSON

1. HOW IS PESACH CALLED IN OUR PARASHA?
2. WHICH OF THE 4 SPECIES IS CALLED A "THICK TREE BRANCH" (ענף עץ עבות)?
3. TO WHAT OF THE MOADIM IS IT SAID: "IN THE TENTH DAY OF THE SEVENTH MONTH"?
4. HOW MANY SHOWBREADS WERE ON THE SHULCHAN IN THE MISHKAN (לחם הפנים)?
5. FOR HOW MANY RELATIVES IS A KOHEN ALLOWED TO BECOME TAMEH (טמא)?

ANSWERS TO LAST WEEK'S DAF:
1. A
2. C
3. A
4. D
5. A
6. A



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