



UPCOMING EVENTS

Motzei Shabbos
January 17, 2026
NESHEI TEA

Monday
January 19, 2026
Legal Holiday No
Transportation
Dismissal N-8 3:00 PM
General Studies Teacher-In-
Service

Wednesday
January 28, 2026
Dismissal: Grades N-K:
12:00, P-8: 12:30

Thursday-Monday
January 29-February 2, 2026
Mid Winter
No session



IMPORTANT NOTES

WEATHER RELATED SCHOOL CLOSING INFO:

In case of inclement weather,
the Yeshiva tries to send out a
text or email. You can also call
the Yeshiva Ketana's message
line at 845.362.8362, x 199.

REUVEN REVIEW

YOUR WINDOW INTO THE WORLD OF YESHIVA KETANA OHR REUVEN

Vol. 14 Issue 15

January 9, 2026

4:28 PM

פרשת שמות



Rabbi Yehuda Reidel of Beis Medrash of Havestraw
addressing 3rd grade



Rabbi Horowitz's 3rd grade Siyum on Parshas
Vayishlach



Rabbi Yehuda Reidel of Beis Medrash of Havestraw
addressing 6th grade



Rabbi Lowy's 4th grade holding Beis Hamikdash
posters

MESIVTA



Rabbi Yossi Sova of Chazaras Amud Yomi



Yisroel Yaakov Weissfish (Beis Medrash)
representing the Mesaymim





Kedusha Warriors Bowling Trip!



Tzvi Horowitz giving out Kriyas Shema card L'ZN Dovi Brody A"H Sponsored by the Brodie family



Boys enjoying books in the library



Morah Tzippy's Nursery boys playing outside



Morah Penina's and Morah Shira's K2 practicing their Alef Beis and fine motor skills

MAZEL TOV!

Rabbi & Mrs. Eisen on the birth of their new daughter!

Shmuel Schwarz on his Bar Mitzvah!

Mazal tov to Ezra and Yosef Mayerfeld on becoming uncles, and to alumnus Avi Mayerfeld on the birth of his new baby!

Dun Elhyani on his Bar Mitzvah!

HAPPY BIRTHDAY!

Tzvi Dunner 8th

Liam Kurtz 6th

Davey Schiller 5th

Asher Stern 3rd

Gavriel Shalom Kaufman K1



"Snow Much" Science in Morah Malkys class



Morah Jenny's K-1 looking like the astologers seeing a baby boy will save the yidden

שמות

The Voice of G-d

וַיֵּרָא ה' כִּי סָר לְרֵאיוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי:

When the L-RD saw that he had turned aside to look, G-d called to him out of the bush: "Moses! Moses!" He answered, "Here I am."

אמר רבי יהושע הכהן בר נחמיה בשעה שנגלה הקדוש ברוך הוא על משה טירון היה משה לנבואה, אמר הקדוש ברוך הוא אם נגלה אני עליו בקול גדול אני מבצעו, בקול נמוך בוסר הוא על הנבואה, מה עשה נגלה עליו בקולו של אביו, אמר משה הנני, מה אבא מבקש, אמר הקדוש ברוך הוא איני אבירי אלא אלקי אבירי, בפתני באתי אליך כדי שלא תתירא, אלקי אברהם אלקי יצחק ו אלקי יעקב.

R. Yehoshua the Kohen b. Nehemiah said, When the Holy Blessed One revealed Himself to Moshe he was a prophetic novice. The Holy Blessed One said, If I reveal Myself to him in a great voice I will frighten him, with a small voice I will sour him on prophecy. What did He do? He revealed Himself to him with the voice of his father. Moshe said, "Here I am! What does father ask?" The Holy Blessed One said, "I am not your father, rather I am the G-d of your father. I came to you with seduction so that you would not be afraid."

- Shemos Rabbah

I cannot think of any need in childhood as strong as the need for a father's protection.

- Sigmund Freud

What does G-d sound like? It is a funny question, but think about it. G-d does not have a voice in the human sense. Hashem has no physical characteristics. As Rashi often explains on the Chumash, any reference to Hashem as possessing physical attributes is simply metaphor, meant for us to understand Hashem on our level. But, if Hashem is beyond the realm of the physical, how does He appear to a person?

Hashem cloaks himself in the guise of the physical so that we can relate to him. His appearance will differ by situation, as the midrash relates and we describe in song in Rav Yehuda HaChasid's beautiful Anim Zemiros. Hashem appears as a hoary-headed elder on the day of judgment, but as a young warrior with flowing black locks of hair on the day of battle. It would seem, then, that Hashem would also sound different based on the situation. What, then, did He sound like when first appearing to Moshe at the burning bush?

The midrash offers an intriguing idea. Rabi Yehoshua Hakohen says that Hashem appeared to Moshe in the voice of his father, Amram. In fact, the voice sounded so much like that of Amram that Moshe responded, "What does father want?" Why choose the voice of his father? The midrash indicates that the purpose was to avoid frightening Moshe at his initiation to nevuah. But, that explanation is not fully satisfying as there are plenty of other innocuous voices that could have been employed. Is there a lesson in specifically using the voice of his father?

Perhaps, the midrash is offering us an important insight into how one's relationship with and view of his father influences his relationship with and perspective on the Ribono Shel Olam. The description of Hashem as our father carries with it great weight and meaning. To a child, a father is a G-d-like figure, all-powerful, and all-knowing.

PARENTING *in the* PARSHA



The child is fully dependent and reliant on his father, and desperate for his love, attention and approval. To a child, the voice of his father is the voice of G-d. And that places an awesome responsibility on fathers to be the voice they want G-d to sound like to their children.

If a father's voice is the voice of constant anger and impatience, then children grow up viewing Hashem as a G-d of anger and impatience. If a father is constantly critical of his children, especially if he is always finding and pointing out fault in their religious practice, children will view G-d as looking to catch them and find fault in them. That does not guarantee that children will leave the fold, but it does make it likely that, even if they stay, they will have very misguided perceptions of G-d and of religion. Theirs may be a religion of bitterness and anger, one where their frumkeit manifests in always looking to catch others being wrong and where religiosity and criticism are one and the same.

On the other hand, if the voice of a father is one of calm, love, support, and patience, then a child will grow up perceiving G-d as kind, loving, calm, and patient. A father who finds praise rather than fault and joy instead of bitterness will instill in his children a belief that Hashem is a G-d of joy and of faith in people. That child is far more likely not just to stay in the fold, but to have a healthy relationship with G-d and with religion. His frumkeit is likely to manifest in spreading joy, comfort and support to others, just as his father had done for him and just as he sees his Father in Heaven doing for him as well.

What Does Hashem sound like? If you are a parent, to your children, he sounds just like you. Make sure you sound like the G-d you want your children to hear.

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



Quote from the Parsha

פָּקַד פִּקְדָתִי אֶתְכֶם וְאֵת הָעֲשׂוֹי לָכֶם בְּמִצְרַיִם.

I remembered you

and that which was done to you in Mitzrayim

These words 'פָּקַד פִּקְדָתִי אֶתְכֶם', were the secret message that Yosef said would be said by the eventual redeemer of בְּנֵי יִשְׂרָאֵל.

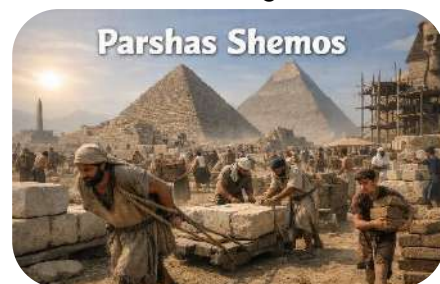
When מֹשֶׁה and אֶהְרֹן told the leaders of בְּנֵי יִשְׂרָאֵל these words, they believed that Hashem saw their pain and was going to save them.

Additional Parsha Points

צְפוּרָה, וּמִלֵּית אֱלִיעֶזֶר

Parsha Points

- 1) After the שבטים died, the בְּנֵי יִשְׂרָאֵל settled outside of גֹּשֶׁן and began to learn the Egyptian ways. Still, they kept their main language as לְשׁוֹן הַקֹּדֶשׁ, gave their children Jewish names, weren't influenced by the Egyptian clothing styles, and never intermarried with the מִצְרִיִּים.
- 2) The בְּנֵי יִשְׂרָאֵל began having many children at once. פֶּרֶעַה and the Egyptians were scared, and made plans to stop בְּנֵי יִשְׂרָאֵל from multiplying.
- 3) The Egyptians started to enslave the בְּנֵי יִשְׂרָאֵל and appointed Jewish taskmasters to force the Yidden to work. In addition, פֶּרֶעַה called the Jewish midwives, שִׁפְרָה (יוֹכֶבֶד, מֹשֶׁה's mother) and פּוּעָה (מֵרִים, מֹשֶׁה's sister), and told them to kill all Jewish male babies while they were being born. They refused and claimed that the women gave birth without any help. פֶּרֶעַה then decreed that all Jewish male babies were to be thrown into the Nile River.
- 4) מֵרִים, the leader of the generation, and his wife יוֹכֶבֶד, daughter of לֵוִי, had three children – אֶהְרֹן, מֹשֶׁה, and a newborn מֹשֶׁה. As מֹשֶׁה was born 3 months early, they were able to hide him. After 3 months they could no longer hide him, and he was placed in a basket in the Nile. בְּתִיָּה the daughter of פֶּרֶעַה saw him, took him out, and named him מֹשֶׁה – “From the waters I drew him”.
- 5) מֹשֶׁה refused to nurse from the מִצְרִי women. מֵרִים who was watching nearby, arranged that יוֹכֶבֶד herself should come and nurse and look after him, until he was ready to return to the palace.
- 6) When מֹשֶׁה was 20 years old, he saw a מִצְרִי beating a Jew. Seeing that only רָשָׁעִים would come from the מִצְרִי, Moshe killed him with Hashem's Special Name and buried him in the sand. The next day, מֹשֶׁה came out and saw a Yid about to hit another Yid. מֹשֶׁה told him to stop, to which he responded “will you kill me like you killed the מִצְרִי?”. These two were none other than the infamous אֶבְיָר and דָּתָן. They then went and told פֶּרֶעַה what מֹשֶׁה did, causing מֹשֶׁה to have to run away from מִצְרַיִם to save his life.
- 7) Years later, מֹשֶׁה married צְפוּרָה the daughter of יִתְרוֹ. One day, while shepherding, a sheep ran away. מֹשֶׁה chased it until he arrived at a burning thornbush (הַר סִינִי) which wasn't being consumed. Hashem called to him and told him not to come any closer, and to remove his shoes, as it is a holy place. (The שְׂכִינָה was there.)
- 8) ה' told מֹשֶׁה that the time had come to redeem the בְּנֵי יִשְׂרָאֵל from מִצְרַיִם. מֹשֶׁה wanted his brother אֶהְרֹן to go in his stead. ה' told him אֶהְרֹן is happy for him and will be his 'translator'. מֹשֶׁה should take his special staff with him, as he will perform miracles with it. ה' also gave him 3 signs to perform for the Elders of the בְּנֵי יִשְׂרָאֵל.
- 9) מֹשֶׁה and אֶהְרֹן told פֶּרֶעַה that ה' said to send the בְּנֵי יִשְׂרָאֵל out of מִצְרַיִם for a 3 day Yom Tov. פֶּרֶעַה refused to recognize ה' and instead instructed to make the בְּנֵי יִשְׂרָאֵל work harder. ה' informed מֹשֶׁה that He will punish פֶּרֶעַה, who will soon be in a hurry to send out the בְּנֵי יִשְׂרָאֵל.





The diet of the בני ישראל changed as slaves.
Let's review the various ברכות and their אחרונה.

ברכה ראשונה	ברכה אחרונה
ברוך אתה ה' אלקינו מלך העולם... Hashem, our G-d, King of the universe, You are the source of all blessings	
המציא לחם מן הארץ	ברכת המזון
Who brings bread out of the ground	
בורא מיני מזונות	על המחיה
Who creates types of nourishing food	
בורא פרי הגפן	על הגפן
Who creates the fruit of the vine	
בורא פרי העץ	על העץ / בורא נפשות
Who creates the fruit of the tree	
בורא פרי האדמה	בורא נפשות
Who creates the fruit of the ground	
שהכל נהיה בדברו	בורא נפשות
That all came about with His word.	

משפחת משה רבנו

יעקב			
לוי			
גרשון	קהת	מררי	יוכבד
	עמרם		
משה (צפורה)	מרים (כלב)	אהרן (אלישבע)	
גרשם אליעזר	חור	נדב אביהו אלעזר איתמר	
	אורי	פינחס	
	בצלאל		



Tefillah Talk

אשרי (חלק א')



Fortunate are those that dwell in Your house (coming to shul)	אשרי יושבי ביתך
They will continue to praise You forever (in Olam Haba).	עוד יהללוך סלה.
Fortunate is the nation for whom this is (the ability to praise You).	אשרי העם שככה לו
Fortunate is the nation that has Hashem as their (personal) G-d.	אשרי העם שה' אלקיו
A beautiful praise (of ה') by Dovid (Hamelech):	תהלה לדוד,
I will lift You up (by praising You to the world) my G-d, the King,	ארוםמך אלוהי המלך
And I will bless Your Name forever and ever.	ואברכה שמך לעולם ועד.
Every day I will bless You	בכל יום אברכך
And I will praise Your Name forever and ever.	ואהללה שמך לעולם ועד.
Hashem is great and therefore praised very much,	גדול ה' ומהלל מאד
But His true greatness is beyond our comprehension.	ולגדלתו אין חקר.

בס"ד

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Family name _____

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פרשת שמות



This weeks program שנים מקרא ואחד תרגום

שנים מקרא ואחד תרגום

is sponsored in honor of

אונקלוס הגר

• - - - - - •
to the first grade מזל טוב

on joining the YKOR

program!! שנים מקרא ואחד תרגום

**MOST of the פרשיות of this year
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To sponsor a פרשה
please contact Rabbi Plotzker.
bplotzker@ohrreuven.com

First

Last

Name of תלמיד (Please Print Clearly)

!!WEEKLY PRIZES!!

- ☐ **1st Grade – 5 פסוקים**
- ☐ 2nd Grade – 10 פסוקים
- ☐ 3rd Grade – 15 פסוקים
- ☐ 4th Grade – 20 פסוקים
- ☐ 5th Grade – 25 פסוקים
- ☐ 6th Grade – 30 פסוקים
- ☐ 7th Grade – 40 פסוקים
- ☐ 8th Grade – 50 פסוקים

My son completed שנים מקרא ואחד תרגום for
this פרשה in the amount specified for his class.

- ☐ **Bonus: Did double the grade required amount!**

Parent's signature

בס"ד

שנים מקרא ואחד תרגום

The mitzvah of שנים מקרא ואחד תרגום is hinted to in the opening word of this weeks parsha, שמות.



YOUR MISSION:

Why is this hinted to in this week's parsha and not in Beraishis or a different parsha?

Bring in your answer to Rabbi Plotzker by Tuesday, to be entered into a raffle for a שמו"ת Chumash