

Long Winter Nights - Long Shabbat Nights

Refreshments Served

Learn Navi

The Prophets

8:00 PM

Taught by Rabbi Perton

At the home of

Raizie & Rabbi Boruch Perton

5623 Melling Avenue

The Navi class can be sponsored to commemorate a yahrtzeit or life cycle event or just to sponsor.

Sponsorship is \$36.00 per session.

Please contact Jacqui
jlehrer@bethzion.com

This week (Feb 12)

Leah and Allan Schneiderman
in honour of the 1st birthday of
their grandson Ethan Samuel

**Please note there will be no class February 19 and 26
The class resumes March 4**



BETH ZION CONGREGATION

experience
master chef workshops
Biblical cuisine
Georgian banquet
Bedouin Matfuna (feast)

visit
wineries and breweries,
museums

tour
from Caesaria to Sderot,
Mitzpeh Ramon & Sde Boker

explore
Ancient Caesarea
Shiloh & Emek Zurim
Archeological Dig

meet
politicians and diplomats
Hand-in-Hand school project
the Desert Shenti House

enjoy
Shabbat in Jerusalem
sights and sounds of
Jaffa, Hacarmel Market and Neve Tzedek

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For more information, call Allan Schneiderman: (514) 947-3406 or (514) 487-0143

BETH ZION CONGREGATION

February 13- 19 2016 • 4 to 10 Adar I 5776 • Shabbat Terumah



Rabbi

Boruch Perton
rabbiperton@bethzion.com
438-930-4174

Founding Rabbi

Sidney Shoham ZT"l

Chazan Sheni

Yitzchok Rosenberg

President

Earl Rosen

Beth Zion Congregation
5740 Hudson Ave
H4W 2K5
514-489-8411
514-489-3151 (fax)
www.bethzion.com



Friday, February 12th
Candle Lighting: 4:58 pm
Mincha and Kabbalat
Shabbat: 5:05 pm
Earliest Shema Fri. night
6:03 pm
Latest Shema
Shabbat morning
9:34 am



WE EXTEND A MAZAL TOV TO

Faigy and Rabbi Yitzchok Rosenberg
and Shterna Sara and Rabbi Boruch
Wilhelm on the birth of their
granddaughter Shayne Wilhelm
Proud parents Rivki and Rabbi Levi
Wilhelm
Great grandmother Gittel Rosenberg

WE EXTEND A MAZAL TOV TO

Sandra and Ira Robinson on their
40th wedding anniversary

WE EXTEND A MAZAL TOV TO

Roz and Marvin Agulnik on the Bar
Mitzvah of their grandson, Aiden
Bresler. Proud parents Elana Agulnik
and Ian Bresler Grandparents Nancy
and the late Eric Bresler

**Beth Zion Congregation
extends our appreciation to
Bobby Shaul and
Yoel Hofman for leading
Shabbat services this week**

Beth Zion
would like to
thank the
following for
making our
Super Bowl
party a huge
success!!!!



Shlomo Benarroch
Zion Benarroch
Brian Benedek
Marshall Chazan
Noah Farkas
Aldo Fernando
Nathan Friedman
Alan Warhaft
Roberto Mejia Aldana

and a special thank you to David Rosen
for the food.

YASHER KOACH!!

THIS SHABBAT BULLETIN IS SPONSORED BY

LISA AND ILAN ROSE
IN MEMORY OF HIS FATHER, DANIEL BEN MOSHE Z"l,
ON HIS 5TH YAHRTZEIT (4TH ADAR I)

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
February 13 4 Adar I	February 14 5 Adar I	February 15 6 Adar I	February 16 7 Adar I	February 17 8 Adar I	February 18 9 Adar I	February 19 10 Adar I
9:00 am Shacharit <i>Sermon</i> Rabbi Pertou 9:00am Rinat Yisrael Shacharit 9:30am Youth Minyan	7:15am Yecheil Glustein Daf Yomi - 8:00am Shacharit 8:45am Shacharit	6:15am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:15am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit
4:25pm <i>Hilbot Tefillah-</i> <i>Rabbi Michael Wolff</i> 4:55pm Mincha <i>Seudat Sblisbit</i> 5:54pm Ma'ariv  6:04pm Shabbat ends Yecheil Glustein Daf Yomi	5:10pm Mincha/Ma'ariv 7:20pm Duplicate Bridge 8:00pm <i>Gmara Shabbat</i> <i>Shiur</i>	5:10pm Mincha/Ma'ariv 7:20pm Duplicate Bridge 8:00pm <i>Gmara Shabbat</i> <i>Shiur</i>	5:10pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi</i> <i>Gimple</i>	5:10pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi</i> <i>Gimple</i>	5:10pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi</i> <i>Gimple</i>	5:15 pm Mincha/ Kabbalat Shabbat <i>D'var Torah</i> Jacob Silverman  5:08pm Candle Lighting

TERUMAH

FEBRUARY 13, 2016 • 4 ADAR I 5776
HERTZ P.326 HAFTARAH P. 336~ STONE P.444 HAFTARAH P. 1157

The construction of the sanctuary – or the Mishkan – is related to us in this week’s parshah, along with all the elements that were to be placed within it. We read of the very famous statement of G-d to Moses: “Make me a sanctuary for me to dwell in” (Exodus 25:8). Abravanel prefaces his commentary to the Sidra with many questions, and among them the following: Why did the Almighty command us regarding the construction of the tabernacle saying ‘I shall dwell among them’ as if He were a circumscribed corporeal being limited in space, when this is the opposite of the truth? For He is not corporeal, He is not a material force, and He has no relation to place. Of G-d it is said in Isaiah 66:1: “The heaven is My throne and the earth My footstool – where is the house that you may build for Me? And where is the place of my rest?” Solomon, likewise, said the following, regarding the building of the Temple: behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have built?” (I Kings 8:27). These are evidently statements that contradict each other. Abravanel’s response to his question (as recorded in Nechama Leibowitz’s ‘Studies in Exodus’) is that the Divine intention behind the construction of the tabernacle was to combat the idea that G-d had forsaken the earth, and that His throne was in heaven and remote from humankind. To disabuse them of this erroneous belief, He commanded them to make a tabernacle, as if to imply that He dwelt in their midst – that they should believe that G-d lived in their midst and His Providence was ever with them. This is the meaning of: “And I shall dwell amidst the children of Israel,” who “dwelleth with them in their defilement.” It is all a parable and allegory representing the idea of the immanence of His Providence and Presence. He commanded the installation of the laver and its base as if to warn them to “cleanse...remove the evil of your deeds,” the altar of the burnt offering, on which to burn your corporeal desires and evil impulses. The Temple contained the table, candlestick, and the altar of incense. These vessels symbolized the ministering to the King of the Universe, not that He - heaven forbid – needed any of these things. Their purpose was to implant in their souls that *G-d walked in the midst of their camp.*

The Torah tells us that the lid of the ark should be made of pure gold, and that out of the lid, those who construct it should fashion the cherubs. The Alshekh explains that as we know, the material blessings in this world comprise three elements, i.e. children (physical continuity), life and livelihood. Concerning the acquisition of the life aspect, the ark has already become a symbol to him who desires life, who devotes himself to the Torah, to secure life both in this world and in the world to come. The Torah now suggests what man should do in order to have children. After having studied Torah, his next task in life is to marry and raise a family. This family too is linked to one’s Torah study. The figures of the male and female cherub on the lid of the ark represented the union of man and wife on the basis of Torah. As the Talmud in Yevamot 63 states, *he who marries, his sins are forgiven.* Such a union is to be pure from sinful considerations as the purity of the gold, the kapporet – lid – is made of. The letters *yud* and *heh* in the words *ish* and *ishah* respectively, are represented symbolically by the length and width measurements of the kapporet when measured in terms of handbreadths, instead of cubits as mentioned in the Torah. This is a reminder that G-d must be part of such a union in order for such a union not to go up in *aysh* or flames – passion burning itself out, and leaving the marriage devoid of meaning. The intent when entering into the bonds of marriage is that one’s relationship becomes a spiritual one if the couple wishes to ensure that their children will be like the cherubs and reflect the innocence and purity of their parents. When all these factors are present, the children’s faces will face the lid, and the parents need not fear that they will lose their children during their lifetime. On an interesting note, subsequent to placing the tablets into the ark, G-d will come to Israel. Shemot Rabbah illustrates the point: As long as a girl was merely betrothed, her fiancé would visit her daily in her father’s home. Once they had become married, the bride’s father would visit his daughter in the home of his son-in-law. Similarly here – once the tablets were inside the Holy Ark, G-d would manifest himself among the Jewish People and Moses would no longer have to climb the mountain.

Prepared by Devorah Abenhaim