

Learn Navi- The Prophets

Every Friday night during the winter months
February 17 8:00pm
Taught by Rabbi Perton
At the home of Raizie and Rabbi Boruch Perton
5623 Melling Ave.

Final Class

Pre Purim Shabbat Dinner

Friday March 3
PrePurim Shabbat Dinner (BYOB)
With KTM
Members \$25 Children 5-12 \$15
Non members \$30 Children 5-12 \$18

RSVP by February 27

514-489-8411, bethzion@bethzion.com.

<https://bethzion.shulcloud.com/event/prepurim-dinner.html>

Community Purim Carnival

Sunday March 5 11am-2pm
At Adath Israel 223 Harrow

Inflatables * Arts & Crafts * Story Time with KTM * Hamentaschen making
Fun for the whole family
No Charge

Purim Italian Style Buffet Dinner

March 11
Shabbat ends 6:40pm
Megillah 6:50pm

Italian style Buffet 8:00pm
Come in costume

Members (12 years and older) \$20
Non members (12 years and older) \$25

RSVP by Monday March 6

514-489-8411, bethzion@bethzion.com

<https://bethzion.shulcloud.com/event/purim-celebrations.html>

Beit Medrash for Women

Please join Rabbi Yedidya Noiman
Tuesday March 14, 2017 7:30pm
At the home of Thea Yetnikoff 5633 Eldridge

SHABBAT SHALOM

BETH ZION CONGREGATION

ד"ה

February 18- 24 2017 • 22 to 28 Shevat 5777 • Shabbat Yitro



Rabbi

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

Founding Rabbi

Sidney Shoham Z"L

Chazan Sheni

Yitzchok Rosenberg

Youth Director

Rabbi David Wallach

President

Earl Rosen

Beth Zion Congregation
1 Place Sidney Shoham
Place H4W 0B9
514-489-8411
514-489-3151 (fax)
www.bethzion.com



Friday, February 17th

Candle Lighting: 5:06 pm
Mincha and Kabbalat
Shabbat: 5:10 pm
Earliest Shema Fri.
night 6:10pm
Latest Shema
Shabbat morning 9:30am



WE WISH A SPEEDY RECOVERY TO
Phil Buch

WE EXPRESS CONDOLENCES TO
Gerald Fagan on the loss of his wife and
Rhonda and Henry Rosenblum and family on the
loss of her mother Arleen Fagan Z"L

Beth Zion Congregation extends our
appreciation to Steve Farkas for leading Shabbat
services and Bobby Shaul for leining

Navi Class is sponsored by
Corinne Chazan and family
In loving memory of her mother
Libby Chazan Z"L

Beth Zion would like to thank David Rosen
for his generous contribution to our super bowl
party. We regret the omission of his name
last week.

Seudah Shlishit is sponsored by
Rivi and Zigui Levkovich and family and Miriam and Ira Walfish and family
In loving memory of their mother, Dorothy Walfish Dvora bat Yosef ז"ל

THIS SHABBAT BULLETIN IS
SPONSORED BY
ELLEN AND JON REIDER
IN MEMORY OF HIS FATHER
SYDNEY REIDER Z"L

THIS SHABBAT BULLETIN IS
SPONSORED BY
HENRIETTE AND MARCEL KORNER
IN MEMORY OF
JACK ROSEN Z"L

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
February 18 22 Shevat	February 19 23 Shevat	February 20 24 Shevat	February 21 25 Shevat	February 22 26 Shevat	February 23 27 Shevat	February 24 28 Shevat
8:00am Yechiel Glustein Daf Yomi 9:00am Shacharit Main Sanctuary Sermon Rabbi Boruch Pertou 9:00am Shacharit Smiley Auditorium 9:30am <i>Youth Minyan</i>	7:15am Yechiel Glustein Daf Yomi 8:00am Shacharit 8:45am Shacharit	6:15am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit	6:25am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit	6:25am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit	6:15am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit	6:25am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit
4:35pm <i>Hilbot Tefillah</i> <i>Rabbi Michael Wolff</i> 5:05pm Mincha <i>Sendat Shlissit</i> D'var Torah Rivi Levkovich 6:01pm Maariv  6:11pm Shabbat ends	5:15pm Mincha/Ma'ariv	5:15pm Mincha/Ma'ariv 7:20pm Duplicate Bridge 8:00pm <i>Gmara Shabbat</i> <i>Shiur</i>	5:15pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi</i> <i>Gimple</i>	5:15pm Mincha/Ma'ariv	5:15pm Mincha/Ma'ariv	5:20pm Mincha and Kabbalat Shabbat  5:16pm Candle Lighting
		<i>This day is sponsored by: Frances and Morty Wellen In memory of her parents Evelyn and Archie Issenman Z"L</i>		<i>This day is sponsored by: Rivi and Zigu Levkovich In memory of her mother Dorothy Walsh Z"L</i>		<i>This day is sponsored by: Alan Hofman In memory of his father Milan Hofman Z"L</i>

YITRO

FEBRUARY 18, 2017 • 22 SHEVAT 5777
HERTZ P.288 HAFTARAH P.302~ STONE P.394 HAFTARAH P. 1154

Rabbi Matthew Berkowitz, of the JTS, relates the following: "If one were asked to identify the most central parashah to Israelite identity and to Judaism, one would certainly point to Parashat Yitro, which describes the moment of revelation at Sinai. This experience transforms a band of former slaves into a "kingdom of priests and a holy nation." For this reason, it is surprising that this is one of the few parashiyot carrying the name of a non-Israelite. Jethro (Yitro), the esteemed father-in-law of Moses, makes his substantive debut at the opening of this Torah reading. And while we often praise the advice he gives his son-in-law to delegate legal responsibilities, an earlier, more subtle comment often goes unnoticed: while Moses, in recounting the story of leaving Egypt, emphasizes the defeat of the Egyptians (Exod. 18:8), Jethro places his praise elsewhere—the deliverance of the Israelites (Exod. 18:1). How may we learn from Jethro's words and wisdom?"

Professor Ze'ev Falk of Hebrew University elaborates: "Parashat Yitro expresses a striking alternative to that which appears in the Song of the Sea: "The nations hear, they tremble" (Exodus 15:14). Here, in this parashah, is described a positive relationship from the angle of non-Israelite nations toward 'choosing' Israel . . . Jethro emphasizes "all that God has done for Moses and the Israelites," while Moses, in his telling of the narrative, underscores what "God has done to Pharaoh and the Egyptians." For Jethro, the priority is that the Israelites were saved; for Moses, his emphasis is on the defeat of the enemy. This response is typical of one that has been saved from a life-threatening situation, delivered out of the hands of the enemy. It is out of his personal suffering that Moses narrates his story . . . even though Jethro's question is simply with regard to their rescue. (Divrei Torah Ad Tumam, 155).

Mr Berkowitz concludes: "While Professor Falk is psychologically astute in acknowledging Moses's response, he is also exceedingly sensitive in underscoring the import of Jethro's words and behavior. Defeat of the enemy is crucial, but more important is saving a nation entrusted with a sacred mission. Not only does Jethro bless the Israelite God for having rescued these lives, but he also offers sacrifices (Falk notes, too, that this is tantamount to making a covenant with the Israelites). Simple, wise actions and words by a non-Israelite compel Moses and us to eschew celebrating the destruction of another people and to look forward—affirming life and building (prefiguring the teaching that "one should not rejoice at the downfall of one's enemy" (Prov. 24:17). Perhaps naming the parashah after a non-Israelite is a deliberate message from the Rabbis. Juxtaposed to the oppressive Egyptians, Jethro presents us with a caring and inspiring model, reminding us that relationships among Jews and non-Jews are a blessing to us and to the world."

In the third month . . . that same day they came into the wilderness of Sinai (19:1)

A most puzzling thing in the Talmud's account is the fact that on the first day of Sivan—the day on which the people of Israel arrived at the place where they would receive the Torah—"Moses did not say anything at all to them, on account of their exhaustion from the journey." For six weeks the children of Israel had been eagerly awaiting the most important event in their history—their receiving of the Torah from G-d. Our sages tell us that they literally counted the days (hence our annual practice of "counting the Omer" during the weeks that connect Passover to Shavuot). Does it make sense that on the very day they arrived at Mount Sinai they would do nothing at all in preparation for the great day? The Lubavitcher Rebbe explains: "At Sinai, the divine wisdom was revealed to man. Obviously, the human mind cannot attain the divine wisdom on its own—that must be given to it by G-d Himself. So although G-d instructed us to study His Torah, desiring that human intellect should serve as the vehicle by which we apprehend His truth, a crucial prerequisite to Torah study is the mind's total abnegation of its ego. Only after it has voided itself of all pretension that it is capable of attaining the truth of truths on its own, can the mind become a "fit vessel" to receive it. In the words of the sages, "An empty vessel can receive; a full vessel cannot receive." So the day on which "Moses did not say anything at all to them" was an integral part of their preparations for receiving the Torah. This was the day on which they undertook the most "exhausting journey" of emptying their souls of intellectual vanity and making themselves fit receptacles for the divine truth."

Prepared by Devorah Abenheim