

Shabbat Hagadol Drasha

Hallel on Pesach
Why is this Hallel different from all other Hallel?
Shabbat, April 8, 6:15 pm

Pre-Passover Annual Siyum Habchor

Monday April 10 following Shacharit 6:00 am

Sponsored by the Nutkevitch family

A 50+ year family tradition, begun in memory of Zalman Yosef Nutkevitch Z"l, continued by Mary and Nathan Z"l, then Jack Z"l. The tradition continues today with his wife Norma and the next generations: Zachary, Susan, Pearl, Sheldon, Rhonda, Henry and Jordana
Everyone Welcome

Passover with MADA

Passover with MADA

The MADA family invites you to join the warmth and joy of our traditional Seder conducted by Rabbi Perton at Beth Zion. Full course festive meal, good company, true joy and spirituality.

Tuesday, April 11 at 8:30PM: led by Rabbi Boruch Perton



We Are
ALL

Family



No charge to attend, but reservations are required.
For reservations & tickets call (514) 342-4969 ext. 223
or visit www.madacenter.com

Beit Medrash for Women

Please join Rabbi Yamin Benarroch

להיות עם חפשי בארצנו

To be a free people in our land

Tuesday April 25, 7:30 pm

At the home of Bella Benarroch 5711 Kincourt

Hebrew Reading Class

6 lessons starting Thursday May 11, 7:30 pm

No charge

Requirements for registration: name, e-mail, and phone number
bethzion@bethzion.com 514-489-8411



SHABBAT SHALOM



BETH ZION CONGREGATION

ב"ח

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

April 1 – 7, 2017 • 5 to 11 Nisan 5777 • Shabbat Vayikra

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

Friday, March 31st

Candle Lighting
7:03 pm

Mincha and
Kabbalat Shabbat 7:00 pm

Earliest Shema
Friday night 8:07 pm

Latest Shema
Shabbat morning 9:46 am



*WE EXTEND MAZAL TOV TO
Phyllis and Ervin Spinner on the
engagement of their grandson
Aryeh Blanshay to Tzivya Beck
and to their proud parents
Yaffa & Ya'acov Blanshay
and Devora & Yehuda Beck*

*WE EXPRESS CONDOLENCES TO
Ann and Bernard Breslow and family
on the loss of their brother-in-law,
Howard Labell Z"l*

*Laurence and Henri Bronner and family
on the loss of his mother
Esther Bronner Z"l*

*Irving Itman and family
on the loss of his brother-in-law
in Los Angeles
Nino Suissa ben Eliyahu v'Zohra Z"l*

*Arlene Winston and family
on the loss of her husband
Edwin Winston Z"l*

*We extend our appreciation to
Dr. Bruce Mazer for leading Shabbat
services and Bobby Shaul for leining*

Sale of Chametz forms are now available at the Office or online at
www.bethzion.com Please fill out the form and return it to Rabbi Perton

**Seudah Shlishit sponsored by
Renita Fischler and Lloyd Fischler**
In loving memory of **David Fischler Z"l**.
Beloved husband and father

SHABBAT BULLETIN SPONSORED BY
ROSE AND ALDO FERNANDO
IN HONOUR OF THEIR WEDDING ANNIVERSARY

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
April 1 5 Nisan	April 2 6 Nisan	April 3 7 Nisan	April 4 8 Nisan	April 5 9 Nisan	April 6 10 Nisan	April 7 11 Nisan
9:00 am Shacharit Main Sanctuary Sermon Rabbi Boruch Perton 9:00 am Shacharit Smiley Auditorium 9:30 am <i>Youth Minyan</i> 10:00 am <i>Youth Groups</i>	7:00 am Yecheil Glustein Daf Yomi 8:00 am Shacharit 8:45 am Shacharit	6:15 am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25 am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25 am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:15 am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit	6:25 am Shacharit Yecheil Glustein Daf Yomi 8:00 am Shacharit
6:00 pm Yecheil Glustein Daf Yomi 6:30 pm <i>Hilbot Tefillah</i> <i>Rabbi Michael Wolff</i> 7:00 pm Mincha Seudat Shlishit 7:58 pm Maariv  8:08pm Shabbat ends	7:15 pm Mincha/Ma'ariv 7:20 pm Duplicate Bridge 8:00 pm <i>Gmara Shabbat</i> <i>Shiur</i>	7:15 pm Mincha/Ma'ariv 7:20 pm Duplicate Bridge 8:00 pm <i>Gmara Shabbat</i> <i>Shiur</i>	7:15 pm Mincha/Ma'ariv 8:00 pm Shiur <i>Rabbi Gimple</i>	7:15 pm Mincha/Ma'ariv 8:00 pm Shiur <i>Rabbi Gimple</i>	7:15 pm Mincha/Ma'ariv 8:00 pm Shiur <i>Rabbi Gimple</i>	7:00 pm Mincha and Kabbalat Shabbat  7:12 pm Candle Lighting

VAYIKRA

APRIL 1, 2017 • 5 NISAN 5777

HERTZ P. 410 HAFTARAH P. 424~ STONE P. 544 HAFTARAH P. 1165

In this week's parshah, we begin the third Book of the Torah. This parshah deals with many issues regarding the categories, and rules surrounding sacrifices. There is much debate as to why the Israelites were instructed to offer sacrifices. Maimonides and Nachmanides differ as to how they perceive the meaning and purpose of the sacrifices. Maimonides recognizes the fact that idolatry was prevalent among the nations for a long time before the Israelites received the Torah. It was, therefore, a practice that the Israelites were familiar with, and took part in; since they had no prohibition. Maimonides explains that God allowed these rituals to continue, but altered their meaning. God transferred to His service which had formerly served as worship of created beings, and of things imaginary and unreal, and commanded us to serve Him in the same manner. By this Divine plan, the traces of idolatry were blotted out, and the truly great principle of our faith, the Existence and Unity of God, can firmly be established. This aim was achieved without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them. Nachmanides, on the other hand propounds an alternative explanation, as cited by Nechama Leibowitz, he feels that a more acceptable rationale is that a person who has committed a transgression offers a sacrifice. As it says he shall place his hands on it, symbolizing the deed, making a confession as a reminder of the misused power of speech, and burn with fire the bowels and kidneys the organs of thought and lust, whereas the legs symbolize instruments which serve man in all of his activities including the hands. This is logical seeing that human conduct is expressed in thought, speech, and action.

A puzzling aspect of the Book of Leviticus is the manner in which it begins. In his essay entitled A Portable Sinai, Everett Fox, director of Judaic Studies at Clark University in Massachusetts, discusses this anomaly. He states that of all the books of the Torah, Leviticus has the bumpiest beginning. Instead of an exalted opening, such as we have in Genesis, "In the beginning God created the heavens and the earth," our book begins "Now He called to Moses, and the Lord spoke to him..." If one reads the standard translation, such as in the King James Version which reads, "And the Lord called unto Moses, and spake unto him..." one would not suspect that there is anything unusual about the text. In the Hebrew though, the problem does not go away. It is odd that Leviticus, a book obsessed with order and hierarchy, begin with such a sloppy sentence. The Rabbis of the Talmudic era sensed the difficulty with this verse, since they held that the Torah speaks in human language, and that this is awkward human language indeed. The Rabbi's interpretations fall along the line that God wanted to teach that Moses was above all other Israelites and deserved to be directly called by God. Or due to Moses' faithful execution of God's word in every detail of building the tabernacle, he merited being called into the newly completed Tabernacle to speak with God. Fox says that these interpretations tell us a great deal about the Rabbi's veneration of Moses, but do not solve the problem of the text. One possibility proposed by biblical scholars is that the book was once the direct continuation of Exodus, with no break. In that reading, our verse more or less directly follows a passage telling us that "the Presence of the Lord filled the tabernacle" (Exodus 40:35); that God's aura came to dwell in the sanctuary the people had built. Leviticus 1:1 would then simply spell out the next communication to Moses from the Divine Presence, the obvious subject of the sentence; hence the unspecified "He" or "It" with which the book begins. However, the fact remains that Leviticus is a separate book. The only other biblical passage that reads "He called to Moses" comes in Exodus 24:16. We have just had several chapters of major laws and a ceremony on Mt. Sinai reaffirming the covenant. Moses is then called to receive further instruction, which proves to be the architectural details of the tabernacle. Since Leviticus 1:1 begins right after the Tabernacle's completion in Exodus 40, one could argue that in terms of literary architecture, our opening is a bracket, the second of two, setting off an important section of the Torah. As Leviticus now stands, we might be justified in seeing its first passage as an evocative allusion to the parallel passage in Exodus. The Sinai covenant ended there with Moses being called to commune further with God; here, too, we are undoubtedly meant to understand the regulations of Leviticus as stemming from God's calling, and so part and parcel of the Sinai experience. The allusion in effect turns the tabernacle into a portable Sinai of human manufacture. The Israelites can rest assured that even now, after the revelation on the mountain is past, Moses will still have the Divine word to provide them with instruction and guidance. "Now He called to Moses: The Lord spoke to him..." It is, in fact, a fitting beginning for a book that ends, "These are the commandments that the Lord commanded Moses for the children of Israel at Mount Sinai" (Leviticus 27:34).

Prepared by Devorah Abenheim