

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

Mincha 5:00pm

NO Seudah Shlishit

Shabbat ends 6:40pm*

Maariv 7:00pm

Megillah 7:10pm



Italian style Buffet 8:00pm

Come in costume
Prizes for all children
Adult costume contest with prizes

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>

*Please say ברוך המבדיל בין קודש חול

Baruch Hamavdil Bein Kodesh L'Chol before returning to shul

Beit Medrash for Women

Please join Rabbi Yedidya Noiman
From Purim to Pesach

Tuesday March 14, 2017 7:30pm
At the home of Thea Yetnikoff 5633 Eldridge



SHABBAT SHALOM

ב"ה

BETH ZION CONGREGATION

March 4- 10 2017 • 6 to 12 Adar 5777 • Shabbat Terumah



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



BRUCHIM HABAIM TO NEW MEMBER

Uri Hofman

WE EXPRESS CONDOLENCES TO

Edith Feldman and family on the loss of her brother-in-law Sam Granner Z"L

WE EXPRESS CONDOLENCES TO

Irving Itman and family on the loss of his brother-in-law Philip Blander Feivel Ben Shaul Z"L

WE EXPRESS CONDOLENCES TO

Irving Itman and family on the loss of his sister-in-law in Israel Alice Kessous Alice Bat Elyahou & Zohra Z"L

WE EXPRESS CONDOLENCES TO

Sonia Rubin and family on the loss of her brother-in-law David Segal Z"L

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

Seudah Shlishit is sponsored by

Keren and Ilan Saul

In loving memory of his father Jack Yakov Saul Z"L

Friday, March 3rd

Candle Lighting: 5:26 pm

Mincha and Kabbalat

Shabbat: 5:30 pm

Earliest Shema Fri.

night 6:29pm

Latest Shema

Shabbat morning 9:16am



THIS SHABBAT BULLETIN IS
SPONSORED BY
BETH ZION CONGREGATION
IN MEMORY OF MENA GLUSTEIN Z"L

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
March 4 6 Adar	March 5 7 Adar	March 6 8 Adar	March 7 9 Adar	March 8 10 Adar	March 9 11 Adar	March 10 12 Adar
8:00am Yechiel Glustein Daf Yomi 9:00am Shacharit Main Sanctuary Sermon Rabbi Boruch Perton 9:00am Shacharit In the Smiley Auditorium 9:30am <i>Youth Minyan</i>	7:00am 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	Taanit Esther 5:02am Fast starts 6:05am Shacharit Yechiel Glustein Daf Yomi 7:45am Shacharit	6:25am Shacharit Yechiel Glustein Daf Yomi 8:00am Shacharit
4:55pm <i>Hilbot Tefillah</i> <i>Rabbi Michael Wolff</i> 5:25pm Mincha <i>Seudat Shlissit</i> 6:20pm Maariv  6:30pm Shabbat ends	5:35pm Mincha/Ma'ariv	5:35pm Mincha/Ma'ariv 7:20pm Duplicate Bridge 8:00pm <i>Gmara Shabbat</i> <i>Shiur</i>	5:35pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi Gimple</i>	5:35pm Mincha/Ma'ariv 8:00pm Shiur with <i>Rabbi Gimple</i>	5:20pm Mincha/Ma'ariv 6:22pm Fast ends	5:40pm Mincha and Kabbalat Shabbat 5:35pm Candle Lighting 
			<i>This day is sponsored by: Drs. Barbara and Bruce Mazer Happy birthday Nadav Amichai Mazer</i>			<i>This day is sponsored by: Frances and Morty Wellen In memory of his parents Dorothy and Louis Wellen Z"L</i>

TERUMAH

MARCH 4, 2017 • 6 ADAR 5777
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. We read of the very famous statement of God to Moses: "Make Me a sanctuary, that I may dwell among them." (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? Gd is not corporeal; He is not a material force, and He has no relation to place. Of God 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 'Studies in Exodus') is that the Divine intention behind the construction of the Tabernacle was to combat the idea that God had forsaken the earth, 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 God 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, needs any of these things. Their purpose was to implant in B'nei Yisroel's souls that **God 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 Alskekh explains that as we know, the material blessings in this world comprise three elements, 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 God must be part of such a union in order for such a union not to go up in *aysh* or flames as a 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 wish 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, God will come to Israel. Shemot Rabbah illustrates this 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, God would manifest himself among the Jewish People and Moses would no longer have to climb the mountain. Prepared by Devorah Abenhaim