

Please note we will be cleaning the lost and found area.
Any items not claimed by Monday, May 1st will be donated to MADA.

Yom Hazikaron

Community Yom Hazikaron Ceremony
Gelber Conference Center
5151 Ste Catherine
Sunday, April 30 - 7:00 pm

Rising up from the Ashes

Community Yom Hazikaron Ceremony and Yom Ha'atzmaut Celebration
Hebrew Academy Gym
5700 Kellert
Monday, May 1 - 7:00 pm

Yom Ha'atzmaut Rally

Israel Day Rally
Phillips Square downtown
Tuesday, May 2 - 11:00 am

Jewish History Lecture Series



Shabbtai Zvi: The False Messiah
With **Rabbi Perton**
Tuesday, May 9 - 7:30 pm

Hebrew Reading Class

Requirements for registration: name, e-mail, and phone number
No charge



bethzion@bethzion.com 514-489-8411
6 lessons starting Thursday May 11 - 7:30 pm

Annual Members Lag B'Omer BBQ



At the home of **Raizie and Rabbi Perton**
Free for all members
Sunday, May 14, 5:00 — 7:00 pm

Beit Medrash for Women



Please join **Rebbe Raizie Perton**
Seduction in the Torah
At the home of **Bina Lapidés**, 5618 Parkhaven
Wednesday, May 17 - 7:30 pm

SHABBAT SHALOM



BETH ZION CONGREGATION

ב"ה

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

April 29 – May 5, 2017 • 3 to 9 Iyar 5777 • Parshat Tazria Metzora

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, April 28

Candle Lighting
7:39 pm



Mincha and
Kabbalat Shabbat 7:00 pm

Earliest Shema
Friday night 8:47 pm

Latest Shema
Shabbat morning 9:19 am



BARUCH HABA TO:
Israeli Consul General Ziv Nevo Kulman

MAZAL TOV TO:
Edith and Abe Katz on their
55th wedding anniversary

Norma Nutkevitch and family
on the engagement of her granddaughter
Lauren Nutkevitch, daughter of
Susan Sofer and Zachary Nutkevitch
to **Kevin Parsons**, son of **Janet and Greg**

OUR APPRECIATION TO:
Steve Farkas for leading Shabbat services
and **Bobby Shaul** for leining

Bella Benarroch for opening her home to
the Beit Medrash for Women group and
Rabbi Yamin Benarroch for his inspiring
lecture

Israeli Kiddush sponsored by
Earl Rosen and family
In memory of his brother
Sheldon Philip Rosen — Sheptai Faivel ben Y'Rachmiel Hakohen Z"L

SHABBAT BULLETIN SPONSORED BY
NORMA NUTKEVITCH
IN HONOUR OF HER GRANDDAUGHTER LAUREN NUTKEVITCH'S ENGAGEMENT,
DAUGHTER OF SUSAN SOFER AND ZACHARY NUTKEVITCH
TO KEVIN PARSONS, SON OF JANET AND GREG

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
April 29 3 Iyar	April 30 4 Iyar	May 1 5 Iyar	May 2 6 Iyar	May 3 7 Iyar	May 4 8 Iyar	May 5 9 Iyar
Omer 18	Omer 19	Omer 20 Yom HaZikaron	Omer 21 Yom Ha'Atzmaout	Omer 22	Omer 23	Omer 24
9:00 am Shacharit Main Sanctuary	7:00 am Yecheiel Glustein Daf Yomi	6:15 am Shacharit	6:05 am Shacharit	6:25 am Shacharit	6:15 am Shacharit	6:25 am Shacharit
9:00 am Shacharit Smiley Auditorium	8:00 am Shacharit	Yecheiel Glustein Daf Yomi	Yecheiel Glustein Daf Yomi	Yecheiel Glustein Daf Yomi	Yecheiel Glustein Daf Yomi	Yecheiel Glustein Daf Yomi
10:00 am Youth Groups	8:45 am Shacharit	8:00 am Shacharit	7:45 am Shacharit	8:00 am Shacharit	8:00 am Shacharit	8:00 am Shacharit
11:15 am Israel Shabbat Consul General Ziv Nevo Kulman						
6:40 pm Yecheiel Glustein Daf Yomi	7:50 pm Mincha/Ma'ariv	7:20 pm Duplicate Bridge	7:50 pm Mincha/Ma'ariv	7:50 pm Mincha/Ma'ariv	7:50 pm Mincha/Ma'ariv	7:00 pm Mincha and Kabbalat Shabbat
7:10 pm Hilchot Tefillah Rabbi Michael Wolff		7:50 pm Mincha/Ma'ariv		8:00 pm Shiur Rabbi Gimple		
7:40 pm Mincha Sendat Shlshbit		8:00 pm Gmara Shabbat Shiur				7:48 pm Candle Lighting
8:39 pm Maariv						
						
8:49 pm Shabbat ends						
Today sponsored by Jewel Shoham In memory of her father Harry Naimer Z"l		Today sponsored by Sheila and Simon Jegher Happy Birthday to Ezra Zvi Alexander Jegher				
						

TAZRIA METZORA

APRIL 29, 2017 • 3 IYAR 5777
HERTZ P.460 HAFTARAH P.477 ~ STONE P.608 HAFTARAH P.1172

This week, we read both Parshat Tazria and Metzora which deal with the laws of purification. There are two opinions as to the origin, or the basis for the laws of purity and impurity. There are those who have the opinion that the laws were put in place due to one's concern with hygiene, others who believe that they are purely religious in nature. The rules of separation are thus intended to prevent the spread of infection, and the resulting purification, by water or by fire, is in fact disinfectionation, according to the **hygienists**. The other camp, who are in the majority, believe that the Torah tells us over and over again that Hashem put these laws in place to preserve us from anything that is defiling, which would exclude us from the Sanctuary.

A person who contracted the skin disease of *tzora'as* was not allowed to enter the Sanctuary. Thus, when a person's skin color indicated that he might have the disease, he was examined by a Kohen. If the Kohen, after examining the spots or scabs on the person's skin, was unable to make a definitive determination that the affliction was indeed *tzora'as*, the person was placed in isolation for seven days and then examined again. If the appearance of the skin remained unchanged, the person was isolated for another seven days. Then a final examination was made. If the marks had not spread, the person was declared ritually clean. However, if the blemish had spread, the person was declared to be a *metzora*, a person afflicted with *tzora'as*. He was then sent to live outside the camp of assembly, with his clothes torn off and his hair unkempt. He was told to call out "Unclean, unclean!" as a warning for others not to touch him. When the *tzora'as* subsided, the person was again examined by a Kohen outside the camp to make sure that the recovery was complete. The cleansing ceremonies, which were quite elaborate, took place over an eight day period. On the first and last days, special rites were observed. Sacrifices were then offered by the priest, and both cedar wood and hyssop were used in the process of purification.

The laws of *tzora'as* applied to both a house and a garment as well. If a garment showed signs of *tzora'as*, it might need to be burnt. If a house became marked by green or red streaks, it was boarded up for seven days. If the streaks then spread, the affected stones of the house were removed and replaced with new ones. The house was replastered; the old stones and dust were thrown into a specially designated unclean area outside the camp. If the signs lingered, the building might need to be demolished.

The Kohen had the ultimate responsibility to examine the person afflicted with *tzora'as* and to declare them pure or impure. The affliction seems to be historically related to leprosy except that in those days, leprosy was incurable and this affliction did seem to 'run its course' in a matter of days or weeks. The sages interpreted this disease to be a punishment for *loshen hara* literally, evil speech. Miriam came down with the symptoms of *tzora'as* immediately after speaking out against Moses. In the Talmud, the word *metzora* is linked to the phrase "*motzi shem ra*" which means "one who issues evil." The sages spent an enormous amount of time and space in the Talmud discussing the evils of slander and gossip. In tractate Chullin (89a), the Gemara states: "What is a person's proper craft in this world? He should make himself as though mute." The Jerusalem Talmud relates *loshen hara* to idol worship. When a person worships an idol, they deny the existence of G-d. When a person speaks *loshen hara*, they may talk about someone 'behind their back', thinking that what the person does not hear, will not hurt them. This is also denying God, since He hears and sees everything.

The prophet Micah (7:5) writes: "Guard the entrances of your mouth". The sages compare the mouth to the entrance of a house. Just as we guard the front door of our house to prevent evil from entering, so to we must guard our mouths from making sure evil speech (*loshen hara*) does not leave. The Talmud states that *loshen hara* kills three people: the speaker, the listener, and the target of the slander or gossip. Additionally, the Torah in Sefer Bamidbar (19:15) states: "And every open vessel that has no bound lid on it, is ritually unclean". The sages interpret this verse to apply to one's mouth as an open vessel that becomes defiled with evil speech and is unfit to utter praises to G-d.

Many people ask why *tzora'as* no longer occurs in man today. The Alshekh explains that it was set off by the spark of holiness within the Jew, which could not tolerate sin, and so reacted against all impurity by pushing it to the surface of the skin, where it manifested itself in the form of lesions which rendered the individual unclean. Nowadays, we are not blessed with this sanctity, so the violent reaction which manifested itself in *tzora'as* no longer occurs.

Prepared by Devorah Abenheim