

## WHY IS THIS PESACH DIFFERENT FROM ALL OTHER PESACHS?

*While growing up, my grandfather would lead the family Seder. The table was packed and the Seder would end in the wee hours of the morning. When my grandfather passed away, the family Seder moved to my uncle's home and the tradition continued. When my uncle passed away, the Seder moved to my father's home and he conducted the family Seder like his brother and father before him.*

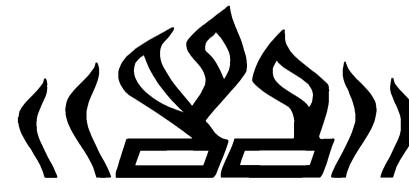
*This year everything changed, I am writing this as I sit Shiva for my father. As I sat with my brother and sister, one of the first questions was - where should the Seder be this year? My brother lives in New York, my sister in Florida and I live in Cote St. Luc. Two of us and our families will have to travel. I was elected to host and lead the Seder. It will not be easy. The food may taste similar, the Matzah will look the same and we will sing the same tunes to Chad Gadya that we sang growing up. However, everything will be different as my father is no longer with us.*

*Then again, on second thought, maybe things aren't so different. While my father, uncle and grandfather will not be leading the Seder, it is still theirs. The tastes, smells and songs will connect me to them and to our family traditions. When I use a potato for Karpas, I will be connecting to my grandfather who came from Odessa and that's what they used there. The same with the way we prepare the, "eggy soup." When we make the sounds of the different animals during Chad Gadya, it will be because that's what I remember my father doing. And most of all, I will have my brother, sister, mother and other family members and friends at the table just like we had growing up.*

*This year, the Seder will be different, very different. But it will also be similar and familiar. It is an awesome responsibility when one generation passes and it now falls on the next one to perpetuate family customs and pass on traditions and values. Hopefully, I will be ready.*

*On behalf of Raizie and myself, we want to wish our Beth Zion family a Chag Sameach! A wonderful Pesach surrounded by family and friends!*

Rabbi Boruch Perton



# Beth Zion <sup>ב"ה</sup> Congregation

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514-489-3151 (fax) [www.bethzion.com](http://www.bethzion.com) [bethzion@bethzion.com](mailto:bethzion@bethzion.com)

Mar. 31 - April; 6, 2018  
8 - 14 Nisan 5778  
Shabbat Pesach

### Rabbi

Boruch Perton  
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438-930-4174

### Founding Rabbi

Sidney Shoham Z"L

### Chazan Sheni Emeritus

Yitzchok Rosenberg

### Youth Director

Rabbi David Wallach

### President

Shlomo Benarroch



Friday, March 30

Candle Lighting  
7:01 pm

Mincha and Kabbalat Shabbat  
7:10 pm

Earliest Shema Friday night  
8:05 pm

Latest Shema Shabbat morning  
9:48 am



IN APPRECIATION TO  
The Mazer family  
for leading services  
and Bobby Shaul  
for leining

*On behalf of the clergy,  
officers, board of directors  
and staff, we wish you a  
Chag Pesach Kasher  
V'Sameach - a wonderful  
and meaningful Passover.*

BULLETIN SPONSOR

SHELLEY & RAYMOND BENHAIM

IN HONOUR OF THE 8TH YAHRZEIT  
OF SHELLEY'S FATHER  
JACK ROTHMAN  
(YAAKOV BEN CHAIM YECHIEL) Z"L  
(ON THE 14TH OF NISAN)

AND TO WISH EVERYONE A HAPPY  
AND HEALTHY PESACH IN THE  
COMPANY OF FAMILY AND  
FRIENDS. חג שמח!

Shabbat	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
March 31 15 Nisan	April 1 16 Nisan	April 2 17 Nisan	April 3 18 Nisan	April 4 19 Nisan	April 5 20 Nisan	April 6 21 Nisan
<b>Pesach I</b>	<b>Pesach II</b> Omer 1	<b>Chol Hamoed</b> Omer 2	<b>Chol Hamoed</b> Omer 3	<b>Chol Hamoed</b> Omer 4	<b>Chol Hamoed</b> Omer 5	<b>Pesach VII</b> Omer 6
9:00 am Shacharit Main Sanctuary <i>Drasha</i> <b>Rabbi Perton</b>	9:00 am Shacharit Main Sanctuary <i>D'var Torah</i> <b>Josh Ford</b>	6:05 am Shacharit  Yechiel Glustein Daf Yomi	9:00 am Shacharit Main Sanctuary  9:00 am Shacharit Smiley Auditorium  10:00 am <i>Youth Groups</i>			
9:00 am Shacharit Smiley Auditorium	9:00 am Shacharit Smiley Auditorium	7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit	7:45 am Shacharit	
10:00 am <i>Youth Groups</i>	10:00 am <i>Youth Groups</i>					
6:05 pm Yechiel Glustein Daf Yomi	6:05 pm Yechiel Glustein Daf Yomi	7:10 pm Mincha/Ma'ariv	7:10 pm Mincha/Ma'ariv	7:10 pm Mincha/Ma'ariv	<b>Please remember to make an Eruv Tavshillin before Candle Lighting</b>	6:15 pm Yechiel Glustein Daf Yomi
7:05 pm Mincha <b>No Seudah Shlishit</b>	7:05 pm Mincha  Havdala After 8:08 pm				 Candle Lighting 7:09 pm	 Candle Lighting from pre - existing flame <b>Before 7:10 pm</b>
 Candle Lighting from pre - existing flame with Shehecheyanu After 8:06 pm					7:15 pm Mincha	7:15 pm Mincha
8:00 pm MADA Seder						
<b>SECOND SEDER</b>						

## Shavuot

**May 19 – May 21**  
**Scholar – In – Residence**  
**Rabbi Moshe Berger**



**Join us as we celebrate the giving of  
the Torah and the Ten Commandments**

**Annual Ice Cream Kiddush Sunday, May 20**

## Shabbat Afternoon Women's Shiur



**During the summer months, Beth Zion Women are invited  
to attend shiurim on Shabbat afternoons in various homes  
around Cote St. Luc Details will appear in the weekly  
bulletin commencing the end of May**

## 11th Annual Scotch Tasting

**11th Annual  
Scotch Tasting**  
**Thursday, June 7 at 7:00 pm**

**Buffet Dinner and 2 Tasting Tickets**

**Levels of Participation**  
**Designated Driver Ticket \$65**  
**General Admission \$85**  
**Sponsor \$125**  
**VIP 200\$**

**www.BZscotchtasting.com**



**Beit Midrash for Women**  
**In memory of Sheva Honig Z"l**

**Sunday, June 10 at 10:00 am**  
**Rebbetzin Erin Wallach**

**Breakfast will be served**



## Israeli Shabbat

**April 21**  
**Shacharit at 9:00 am**  
**Special Talk by**  
**the new Consul General David Levy**  
**at 11:15 am**

**Kiddush following services**



## Hebrew Reading

**Wednesdays April 25 – June 6 at 7:30 pm**

**Levels one and two are available**

**In level one, you will learn the letters and vowels.**

**In level two, you will progress to new heights of word structure and meaning.**

**Advance Registration Required**

**<https://bethzion.shulcloud.com/event/hebreading5778.spring> 514-489-8411**

## Lag B'Omer Members BBQ

**Thursday, May 3**  
**From 5:00 - 7:00 pm**

**At the Home of**  
**Raizie & Rabbi Perton**  
**5623 Melling**



**Beit Midrash for Women**  
**In memory of Sheva Honig Z"L**

**Sunday, May 13 at 10:00 am**  
**Rabbi Yamin Benarroch**

**Breakfast will be served**



## 2019 Bar/ Bat Mitzvah Israel Summer Trip

**An information session**  
**will take place on**  
**Tuesday May 15, 2018**  
**at 6:30 pm**



## PESACH

**MARCH 31, 2018 • 15 NISAN 5778**

**DAY 1 HERTZ P.257 MAFTIR P.695 HAFTARAH P. 1009 ~ STONE P. 354 MAFTIR P.892 HAFTARAH P. 1221**

**APRIL 1, 2018 • 16 NISAN 5778**

**DAY 2 HERTZ P.518 MAFTIR P.695 HAFTARAH P. 1012 ~ STONE P. 690 MAFTIR P.892 HAFTARAH P. 1222**

We know the 2nd part of the Seder, Urchatz, is the washing of the hands. Some may wonder why we do this if we were not going to eat bread. However, we are aware of the Gemara in Pesachim which tells us that any food dipped in liquid requires us to wash our hands before eating. Nowadays, it has been decided to ignore this ruling of the Gemara. This should confuse us, if we were ignoring the ruling of the Gemara then why all of a sudden on Pesach night do we decide to take it upon ourselves? What makes this night special?

According to the Taz, it's nothing but sheer inconsistency. However, the Levush explains this seemingly unnecessary custom by saying that because on the Seder night the dipping of the food is the mitzvah itself, it is treated more stringently, adhering to rules more strictly than the all around year norm. The Aruch Hashulchan also gives a short explanation of this practice, explaining it is simply another custom done to arouse curiosity and questions among the children.

Rav Mirsky then gives his opinion. The Gemara in Sotah tells us that anyone who isn't careful in the washing of the hands before eating (including dipped foods) will be uprooted from the world. To take that one step further, the Ba'ar Hetev extends this punishment even to those who only disregard the Halachah once. But why is there such an intense punishment for this rabbinical prohibition? The Maharal of Prague explains that there is much more symbolism to this process than we know. Hands, represent the beginning of the human body because when a person stretches out his hands, it is his hands that reaches to the top of the body. Naturally, the beginning of any action we do influences what will happen then on. For example, a sin that is committed with your hands, no matter how minor it may be still is seen as severe because a faulty start will lead to a flawed conclusion. This is why we especially meticulous on Pesach. Pesach is the beginning of it all, according to the Maharal - it's the beginning for all that exists at all times. At this very point that is our beginning and renewal of what is to follow. We strive for perfection and remind ourselves of the importance of a proper beginning by washing our hands. The Haggada speaks about the famed "Four Sons:" The Wise son, the Evil Son, the Simple Son, and the Son who does not know how to ask. The dialogue of the evil son is particularly interesting. The Haggada Says: "The Rashah (The wicked son) – What does he say? 'Of what purpose is this service to you?' To you (he said), (implying) and not to himself. Because he took himself out of the community, he has denied the basic principles. Therefore, you should strike his teeth and tell him 'Because of this, G-d did this for me during my departure from Egypt.' For me, and not for him. And if he was there, he would not have been redeemed. "Why is the evil son so bad? Why are his comments considered "heretical?" Furthermore, what is the unusual response of striking his teeth supposed to accomplish? In order to get a fuller appreciation of this dialogue, it is necessary to understand the true meaning of the conversation. Therefore, a little background information is needed.

Rabbi Yehudah Prero explains: " Our forefather Yaakov was the father of the 12 Tribes of Israel. We find in the Torah that Yosef, Yaakov's favorite son, was not liked by his brothers. Yosef had dreams about how he would be in an elevated position over his brothers, which he related to them. These revelations combined with other factors that our Sages discuss caused a large rift between Yosef and his brothers. Yaakov was not oblivious to this rift. Indeed, he knew that Yosef distanced himself and was distanced from his brothers, and he attempted to ameliorate the situation. We find in Bereshit (37:11-14) that the brothers were tending to their father's flocks in the city of Shechem. Yaakov sent Yosef to check on his brothers. The language that Yaakov used to request this of Yosef is odd. He told Yosef "To check on the peace of your brothers and the peace of the sheep." Why did Yaakov give this lengthy order, when he could have simply stated "Check on the peace of your brothers and the sheep?" The answer is that Yaakov was telling something more to Yosef than to just check on his brothers' well being. There are two types of "peace." There is a type of peace which is merely an absence of war. People do not necessarily get along, nor care for each other. However, as long as one does not bother the other, all is well. This is contrasted to a vastly different type of peace. It is a true peace, where people care for each other. People more than just co-exist with each other. They live together as a community, a collective whole where all are concerned for each other's benefit, and where cooperation is the norm, not an exception, not a burden.

Sheep are a perfect example of the former type of peace. One sheep does not necessarily care for the others in the flock. As long as any specific sheep gets its food to eat, it will not bother any other sheep. Sheep co-exist with each other. The brothers of Yosef, on the other hand, demonstrated the latter type of peace. They lived together in a unit, caring for each other's needs, concerned for each other's welfare. The brothers lived in a harmonious unit, a unit which typified the peace we long for. Yosef, by acting in the ways he did, was distancing himself from his brothers. His relationship with his siblings was like that between sheep: as long as Yosef did not bother his brothers, they did not bother him, and vice versa. Yaakov knew that it was of utmost importance that this change. Yosef had to realize that he had to make himself a part of the whole. He could not be content with his status as an individual, separate from his brothers. He had to realize how important unity was, and act on this realization. In order to point out to Yosef that his behavior was not as it should be, Yaakov told Yosef "Go, look at the peace of the sheep. See how they act towards each other. That is how you are acting towards your brothers, and it is wrong! How should you act? Go see the peace of your brothers! They are truly a unified group, where care for each other is of utmost concern. That is how your relationship should be with your brothers!" The Torah tells us that by this point in time, it was too late for

Continued on next page

## D'var Torah Continued

Yosef to rectify the situation. His brothers sold him into slavery. This sale was the first link in the chain of events that lead to our slavery in Egypt.

By the time we were taken out of Egypt as a nation, we had rectified the situation. The Torah points this out when the nation of Israel was camped by Mount Sinai not long after the departure. The Torah, when saying that the nation was camped, uses the singular verb "va'yichan" – "and he camped," instead of the proper verb of "va'yachanu," "and they camped." Why the odd choice? To tell us that the entire nation was one – like one person, with one heart. We have to assure that our relationship with our "brothers" is one of unity. Without unity, our nation will not survive. It is because of the importance of unity that the question of the Rashah is deemed "heretical." The Rashah stresses that he is not part of the rest of the nation. He is not interested in what everyone else is doing. He is for himself. It is this type of attitude that dooms our nation. The Rashah has taken himself out of the community. By separating himself, he is illustrating that he does not care for the rest of the nation, nor for the nation's continued existence. So how does striking his teeth help? The Haggada tells us that the nation of Israel while in Egypt was as numerous as grass. Why the comparison to grass, as opposed to other "numerous" objects, such as the stars and sand? The Leil Shimurim writes that individual blades of grass have no value. Only with the combination of countless blades is there any significance to the grass. The same is true with the nation of Israel. The greatness of the nation of Israel is their unity. Teeth as well are only of value as a group. One tooth does not help a person much. We therefore "strike the teeth" of the Rashah – to illustrate to him that just as a few scattered individual teeth are not of much value, so too he, by separating himself from the nation, is of insignificant value. Just as teeth need each other to work properly, so too the nation of Israel needs all brothers and sisters working together."

Prepared by Devorah Abenheim

### The "Eruv Tavshilin" permits cooking and preparing on Yom Tov for Shabbat when the first day of Yom Tov falls out on Friday.

*Don't forget to make an Eruv Tavshilin on Thursday, April 5 prior to lighting candles:*

By setting aside a portion of a baked food, (matzah, cake, etc.) and some cooked food, (hardboiled egg, gefilte fish etc.), on **Erev Yom Tov**, the Shabbat meal is considered to have already been prepared (*Hachanah*) before Yom Tov. All food preparation must be completed by candle lighting on Friday.

The Eruv Tavshilin ceremony honours both the Yom Tov and the Shabbat.

#### Eruv Tavshilin - Procedure

Hold the two foods that you have set aside and recite the following Bracha:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו  
וצונו על מצות ערוב

*"BA-RUCH A-TA ADO-NAI ELO-HEINU ME-LECH HA-O-LAM ASHER  
KID'SHANU B'MITZ-VOTAV V'TZI-VANU AL MITZVAT ERUV."*

Immediately after the blessing above, we declare the following:

*"Through this Eruv, may we be permitted to bake, cook, insulate, kindle flame, prepare, and do anything necessary on the Festival for the sake of the Shabbat."*

The food should be placed in a safe place and eaten on Shabbat.

Please feel free to contact Rabbi Perton with any questions regarding these laws.

Dayenu does not make sense. How is it enough if we made it to the sea but Hashem did not split it? How is it enough if we made it all the way to Sinai and not received the Torah? It does not make sense because we know, historically, the end of the story. However, Seder night is not a commemoration of some long ago far off event rather we are supposed to feel like we are the ones leaving Egypt tonight. Living life we do not know what next obstacle we will face, and every step G-d takes us through one must express our gratitude to the Al-mighty.

## Jewish Studies for Women



**The class resumes April 11 from 7:00 - 8:15 pm.  
Led by Ora Rubenstein.  
An in depth study of the book of Breishit**

## Pirke Avot - Ethics of Our Fathers



PLEASE NOTE  
NEW DAY

**With Rabbi Perton  
Thursdays at 10:00 am  
April 12 - May 17  
A different chapter will be covered each week**

**Light Refreshments**

## Survivor Shabbat



**April 14  
Shacharit at 9:00 am  
Speaker at 11:15 am  
Guest Speaker TBA**

## Beit Midrash for Women In memory of Sheva Honig Z"L



**Sunday, April 15 at 10:00 am  
Rabbi David Wallach  
A Bound Freedom: The journey from Pesach to Shavuot  
Breakfast will be served**



## Spring Lecture Series on the 10 Lost Tribes



**With Rabbi Perton  
Tuesday, April 17 at 7:30 pm  
What Happened to the 10 Lost Tribes  
Tuesday, May 1 at 7:30 pm  
Where are they now?**

**Tuesday, May 15 at 7:30 pm  
Are they Jewish and how has that effected Israeli Society?**



We're always looking for new program ideas and speaker suggestions.. If you have any please send them to us!  
Help us grow our social/ educational community for all ages. Rabbi Perton ext. 27 or bethzion@bethzion.com