



## SHABBAT ANNOUNCEMENTS

**February 15 - 21**

**Parashat Yitro**

Shabbat – Shacharit - 9:00 am  
Mincha – 4:55 pm followed by Seuda Shelishit  
and Maariv  
Shabbat ends – 6:08 pm

### ***Sponsor - a - Day***

**20 Shevat - February 18**

Thea & Stan Yetnikoff  
in memory of her mother  
Miriam Goren Babad z"l

**February 20**

Frances & Morty Wellen  
in memory of her parents  
Evelyn & Archie Issenman z"l

### ***Weekly Sponsor***

Norma Nutkevitch  
in memory of her husband  
Jack Nutkevitch z"l

Jewel Shoham  
in honor of the birth  
of her great-grandson  
Noam Sidney (Noam Ziskind) Heino

### ***Condolences***

Judy & Frank Garber  
on the passing of  
her sister  
Helen Sher z"l



### ***Anniversaries***

Ira & Sandra Robinson 49 years  
Steven & Marlene Adler 21 years



### ***Birth***

**Joy & Zvi Farkas**

Sharon & Michael Garber  
on the birth of their grandson

**Gavriel Shimon**

son of Dahlia & Rabbi Moshe Farkas  
brother of Reuven, Tani, Eli and Shoshana  
nephew of Sara & Noah  
and cousin to many

**Jewel Shoham & Rabbi Sidney z"l Shoham**

Marcia Tripp  
in honor of the birth  
of their great-grandson

**Noam Sidney (Noam Ziskind) Heino**

grandson of  
Donna & Dr. Benji Tripp and Amy & Jay Heino  
son of  
Elyse & Michael Heino  
brother of  
Ari and Shai

### ***In Appreciation to***

Bobby Shaul for davening shacharit and leining

Rabbi Yamin Benarroch for davening Musaf

Bella Benarroch for preparing  
the Ashkenazi cholent

Felix Benzecry for preparing the Sefardi dafina

### ***Shacharit***

**February 16 - 21**

Sunday - 8:00 am

Monday - 6:15 / 8:00 am

Tuesday and Wednesday - 6:25 / 8:00 am

Thursday - 6:15 / 8:00 am

Friday, Feb 21 - 6:25 / 8:00 am

**We need your help in populating the 8:00 am minyan**

**Mincha Maariv – Sunday to Thursday @ 5:10 pm**

**Friday, February 21 - Candle lighting @ 5:12 pm**

### **Programming**

Israel in the Parasha  
with Sharona Halickman on Zoom  
Sunday, Feb 16 @ 1:00 pm  
Topic – Respecting Converts

Shiur with Rabbi Ohayon  
Thursday, Feb 20, at 8:45 pm

Mrs. Bernadine Harrar & Dr. Isaac Katz  
Tuesday, Feb 25 at 7:00 pm on Zoom  
The Jewish Community of Rouyn - Noranda The Life  
and history of a small Jewish Community in Northern  
Quebec (remembered by those who lived there)

### **Prayers for Israel**

We pray for the  
safe return of all Israeli soldiers  
including children of  
Beth Zion members  
who are serving  
in the IDF  
and the safe return  
of all the hostages



A vibrant purple poster for Beth Zion's Purim Carnival. The top left corner features the Beth Zion Congregation logo, which consists of a stylized menorah inside a double-lined frame, followed by the text "Beth Zion Congregation". The main title "BETH ZION'S PURIM" is written in large, glowing yellow letters, with "Carnival" in a pink cursive font below it. The phrase "SAVE THE DATE" is prominently displayed in large yellow block letters. The event details "THURSDAY MARCH 13, 2025 5:00 PM" and the location "1 PL. SIDNEY SHOAM" are listed at the bottom. The background is decorated with colorful illustrations of Purim-related items: masques, trumpets, and drums.

## Meet our Members

### Philippe Mamane



Philippe Mamane grew up attending Beth Zion as a child, fostering a deep connection to the community from an early age. Over four years ago, he became a dedicated member, actively contributing to the synagogue's growth and initiatives. Today, he serves as a member of the board, helping to guide and support Beth Zion's mission.

Outside of shul, Philippe is a seasoned wealth management advisor. In 2012, he joined CI Assante Wealth Management and established the Mamane Group, focusing on providing a family office experience through comprehensive wealth management solutions to affluent families, corporations, and foundations. His expertise lies in risk management and tax minimization strategies, aiming to help clients discover and achieve their true wealth.

Philippe earned a bachelor's degree in finance and marketing from the John Molson School of Business. His dedication and proficiency in the field have been recognized by his inclusion in Assante's Top 40 under 40, highlighting him as one of Canada's top-ranked advisors.

Beyond his professional endeavors, Philippe is actively involved in community service.

He served as the National Chairman of Young Professionals for Canadian Magen David Adom, and has held both current and past positions on boards and committees for various organizations such as CJA, Hebrew Academy, Israel Cancer Research Fund (ICRF), Crohn's and Colitis Canada and Hasbara Fellowships.

We are truly grateful for Philippe's presence in our synagogue community. If ever you see him around, do not hesitate to go up and say hello (or good Shabbos)!

### Peter Dascal



Peter Dascal, a dedicated member of Beth Zion since 2013, exemplifies values and qualities in his work that resonate with the ethos of the community.

Peter is known for his empathy and willingness to assist fellow congregants, showcasing a deep sense of care and support that aligns with the synagogue's value of compassion and community. With a longstanding commitment to Beth Zion, Peter's active involvement in various committees and his readiness to help others demonstrates his dedication to the synagogue and its members.

Drawing from 35 years of experience in the custom window treatment industry, including running a successful company in New York City for 17 years, Peter brings a wealth of knowledge and skill to his work. His specialization in custom window treatments and bedroom ensembles reflects his attention to detail and commitment to excellence.

By managing Unique Home Decor, a family-owned business for 35 years, Peter plays a vital role in serving the community's interior design needs. His collaboration with interior designers and decorators underscores his commitment to working closely with others to create beautiful and functional living spaces.

Additionally, Peter is a handyman known as "The Cote Saint Luc Handyman" in our neighborhood, further showcasing his dedication to serving the community and his reputation for reliability and quality workmanship. Peter's multifaceted contributions make him a valued member of our Beth Zion community, embodying the spirit of service, compassion, and excellence.

*Shabbat Shalom!* 

**\*\*\*Exiting by the side doors is not permitted. Your co-operation is needed for everyone's safety\*\*\***

## Yitro

The revelation at Mount Sinai – the central episode not only of the parshah of Yitro, but of Judaism as a whole was unique in the religious history of mankind. Other faiths (Christianity and Islam) have claimed to be religions of revelation, but in both cases the revelation of which they spoke was to an individual (“the son of God”, “the prophet of God”). Only in Judaism was God’s self-disclosure not to an individual (a prophet) or a group (the elders) but to an entire nation, young and old, men, women and children, the righteous and not yet righteous alike. From the very outset, the people of Israel knew something unprecedented had happened at Sinai. As Moses put it, forty years later: "Ask now about the former days, long before your time, from the day God created man on earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? (Deut. 4: 32-33)."

Rabbi Jonathan Sacks explains: "For the great Jewish thinkers of the Middle Ages, the significance was primarily epistemological. It created certainty and removed doubt. The authenticity of a revelation experienced by one person could be questioned. One witnessed by millions could not. God disclosed His presence in public to remove any possible suspicion that the presence felt, and the voice heard, were not genuine. Looking however at the history of mankind since those days, it is clear that there was another significance also – one that had to do not with religious knowledge but with politics. At Sinai a new kind of nation was being formed and a new kind of society – one that would be an antithesis of Egypt in which the few had power and the many were enslaved. At Sinai, the children of Israel ceased to be a group of individuals and became, for the first time, a body politic: a nation of citizens under the sovereignty of God whose written constitution was the Torah and whose mission was to be “a kingdom of priests and a holy nation.”

In Exodus 20:15, the Torah states: "And the people saw the voices". The obvious question asked is how does a person 'see' a voice? Midrash Lekach Tov and Rashi explain that the Israelites saw what is ordinarily heard, and heard what is ordinarily seen. The Lubavitcher Rebbe expounds on this idea as follows: “As physical beings, we "see" physical reality. On the other hand, Godliness and spirituality is only something that is "heard" -- it can be discussed, perhaps even assimilated to some extent, but not experienced first hand. At the revelation at Sinai, we "saw what is ordinarily heard" -- we experienced the divine as an immediate, tangible reality. On the other hand, that which is ordinarily "seen" -- the material world -- was something merely "heard," to be accepted or rejected at will.

Why was Moshe so close to his father-in-law, a heathen priest, that the Parsha of the Divine Revelation bears his name? It is almost as if Moshe in his greatest moment of glory takes a back seat so that Yitro can be in the limelight. Even before Moshe leaves Midian to return to Egypt to start his mission he requests permission from Yitro. “Moshe left and returned to his father-in-law, Jethro. I would like to leave and return to my people in Egypt... Go in peace, said Jethro”(4:18). It is almost as if the redemption was dependent on Yitro’s good wishes. This is all the more startling if we accept the Midrashic teaching that Yitro was actually one of Pharaoh’s advisors and was actually bothered by the destruction of Egypt. Rabbi Jay Kelman comments: It appears that Moshe’s indebtedness to Yitro can be explained by Moshe’s tremendous feelings of gratitude toward Yitro. Moshe, after killing an Egyptian who was attacking a Jew, is forced to flee Egypt. Where was he to go? Moshe fled to Midian, stopping at the well presumably evaluating his limited options. Seeing an injustice perpetrated against a group of young women, he rises to their defence and risking further problems, draws water for them. Thinking only of their good fortune and not wanting to risk revenge, the women leave him there and go home. Yitro, their father, would not accept such ingratitude. “Where is he now? He asked his daughter. Why did you abandon the stranger? Call him, and let him have something to eat.” (3:20). Yitro, at least in Moshe’s mind had saved his life. Furthermore he gave him his daughter as a wife. A man who would welcome a stranger into his home and care for him is one who merits association with revelation.

**Devorah Abenhaim**