



Parashat Yitro – Feb 10/11, 2012

Kiddush is sponsored by the Kurtz family to commemorate the yahrtzeit of Jeffrey's father Pinchas ben Avraham, z"l

Kiddush is also sponsored by Shaya and Robin Berglas in memory of Shaya's mother, Breindel Bas Yeshayahu, z"l

This Shabbos afternoon beginning at **4:30PM**, our congregation will be pleased to host one of the new dynamic members of our Yeshiva University / Kollel Torah Mitzion Beit Midrash Zichron Dov - **Hillel Horowitz**, as a guest lecturer for a shiur.

Ayin L'Tzion's third Shabbat Reut (Friendship Shabbat) will take place on **March 3rd**. We will set up families for Shabbat lunch in order to create an even stronger sense of community at our shul. Please e-mail your completed survey, **by this Tuesday, Feb 16th**, to Rena Nickerson: NickFamily@gmail.com

On Shabbos Morning, **March 10**, the shul will host Rabbi Meir Goldwicht, a prominent Israeli scholar, educator, and a Rosh Yeshiva of Yeshiva University's Mazer School of Talmudic Studies and head of YU's Stone Beit Medrash program. Rav Goldwicht's last visit to our kehillah was very well received and we look forward to an energizing program!

Ayin L'Tzion Sisterhood would like to invite all Women to join us for the next Shiur of our Rosh Chodesh Learning Group. Rabbi Rosenberg will be presenting exciting topics every Rosh Chodesh. Please come out and join us on Sunday, February 26, 2012 at 8 pm at the home of Michael and Tova Snowbell.

Topic to be announced. For more information please contact Zehava Abramovitch at ztyberg@gmail.com

Purim Mishloach Manot: Once again our Sisterhood will prepare spectacular Mishloach-Manot bags for every shul member. Sponsorship is \$115. Pay online at <http://www.ayintzion.org/donations> click on "Canada Helps", then choose "Mishloach Manot" from the list. A full tax receipt will be issued. Anyone interested in helping out or if you have questions, can contact Chaya Rosenberg at 905 597-5975 or Zehava Abramovitch at ztyberg@gmail.com

Minyan Reminder – The daily minyan needs you! If you have not yet made a commitment, please see Michael Snowbell or Rabbi Rosenberg. Our motto is: ***Without you, we don't have a prayer!***

Shabbat Shalom: Yitro (Exodus 18:1- 20:23) by Rabbi Shlomo Riskin, Efrat, Israel
 "Now I [Jethro] know that Hashem is greater than all gods..." (Exodus 18:11)

Is it not strange that the very Biblical portion which records God's revelation to the Israelites – indeed, the religio-legal covenant between the Almighty and His chosen people – begins with, and is named in honor of, a Midianite priest?

Moreover, why did God choose Mount Sinai which is a desert mountain outside of the boundaries of the Land of Israel, a galut (exile) location, for His Revelation? Would it not have been far more fitting for God to have presented the revelation on the Temple Mount, Mount Moriah, which is the place of the binding of Isaac, in the Holy City of Jerusalem?

The Mechilta of Rabbi Yishmael, the Midrash Bahodesh (Lauterbach edition, p. 198), provides a fascinating response to our second query: "Had the Torah been given in the Land of

Zmanim	Date	Earliest Talit	Netz	Shacharit	Plag Mincha	Candle-lighting	Shkiah	Rabbi's Shiur	Mincha	Maariv	Havdalah
Friday	Feb 10	6:31AM	7:25 AM	6:45 AM	4:35 PM	5:21 PM	5:39 PM		5:30 PM	5:30 PM	
Saturday, Shabbat Yitro	Feb 11	6:30AM	7:24 AM	9:00 AM	4:35 PM		5:41 PM	4:30 PM	5:20 PM	6:18 PM	6:23 PM
Sunday	Feb 12	6:29AM	7:23 AM	8:00 AM	4:38 PM		5:42 PM	8:45 AM	5:20 PM	5:20 PM	
Monday	Feb 13	6:28AM	7:21 AM	6:40 AM	4:38 PM		5:44 PM	8:15 PM		8:00 PM	
Tuesday	Feb 14	6:26AM	7:20 AM	6:45 AM	4:39 PM		5:45 PM				
Wednesday	Feb 15	6:25AM	7:19 AM	6:45 AM	4:41 PM		5:46 PM				
Thursday	Feb 16	6:24AM	7:17 AM	6:40 AM	4:41 PM		5:48 PM				
Friday	Feb 17	6:22AM	7:16 AM	6:45 AM	4:43 PM	5:31 PM	5:49 PM		5:40 PM	5:40 PM	
Saturday, Shabbat Yitro	Feb 18	6:21AM	7:14 AM	9:00 AM	4:43 PM		5:50 PM	4:45 PM	5:30 PM	6:28 PM	6:32 PM

Israel, the Israelites would have told the rest of the nations that they have no portion in the Torah. Now that the Revelation was given in the desert, in an open, ownerless, public space, which is accessible to every human being, let anyone who wishes to accept it, come and take it."

Another Midrash cited by the classical commentator, Rashi, takes an even more active approach to conversion. In his interpretation of Moses' final blessing to the Israelites at the end of the Pentateuch, towards the beginning of the portion "VeZot HaBerakha" (Deut 33:1,2). The Midrash pictures the Lord on His way to Sinai, first approaching the descendants of Esau (Seir) and then the descendants of Yishmael (Mount Paran), offering them the Torah first! It was only after these Gentiles rejected the moral laws prohibiting theft and adultery, and after Israel accepted all the laws unconditionally, that it became Israel's Torah.

And since our God is the Lord of the universe and not only of the Lord of Israel; and since every human being – and not only the Hebrews – was created in the Divine image, God's hope, and ultimate guarantee, is that every citizen of the world will eventually accept the seven Noahide laws of morality and perhaps even the entire Torah. That is the significance of Isaiah's picture of the end of the days, when "the Mountain of the Temple of the Lord will stand secure and all of the nations will rush to the Temple and they shall declare, 'Let us learn from [Israel's] ways and let us walk in [Israel's] paths, for from Zion shall come forth Torah, and the word of the Lord from Jerusalem" – Torah for the entire world! (Isaiah 2: 3).

Similarly, the prophet Zephaniah prophesies: "At that time, I shall turn around the nations [and bring to them] a clear and universal language which will call out to all of them in the name of the Lord, to serve Him shoulder to shoulder" (Zephaniah 3:9). And one of our most ancient prayers, which our Talmudic Sages have ordained must be said at the conclusion of each and every statutory prayer service, declares our faithful hope that "idols will be completely cut off, the world will be perfected under the Kingship of the Almighty, all mortal children of flesh will call upon Your name, all the wicked of the earth will be turned to You,...and everyone will accept the yoke of Your Kingship" (Aleynu, Al Ken).

To be sure, the great legal codifier and philosopher of the 11-12th centuries Maimonides ordained that Moses was only to teach the 613 commandments to the Israelites and to those who wished to convert to Judaism. Jews are commanded to convert – and even to coerce – Gentiles into the acceptance of the seven Noahide laws of morality, not into the acceptance of the entire package of Jewish law and traditions (Laws of Kings, 8,10). Any Gentile who accepts these seven laws of morality (not to murder, not to steal, not to commit adultery, not to drink the blood or eat a limb of a living animal, not to blaspheme God, not to serve idols and to establish courts for the expedition of these laws) is entitled to a share in the

World to Come. However, Maimonides does rule that at the End of Days, everyone will, of their own volition, turn to the true religion, refrain from robbery and destruction, and eat only "permitted [kosher] foods, like the Israelites" (ibid 12).

Moreover, Maimonides states "Yeshua the Nazerene and that Yishmaelite [Mohammed] whose teachings pave the way for the King Messiah," and through whose religious teachings – which we can in no way accept for ourselves – "the world has [nevertheless] become filled with words of the Messiah, with words of Torah and with words of the commandments, and these words have spread to the furthest islands and to many nations of uncircumcised hearts" (ibid 11,11-12).

Since the Torah is meant to spread throughout the world, it is understandable why Yitro – a Midianite Priest who came to accept and praise the God of Israel and His laws – is a fitting hero for the portion of our Revelation at Sinai.

This week in Jewish History

[19 Shevat]

Jews of Basle were burned alive, 1349, in wooden houses constructed for that purpose.

[21 Shevat]

Oliver Cromwell granted the right of residence in England to a Jew, 1657

[23 Shevat]

First transport of Jews to concentration camps, 1941

[25 Shevat]

The French government gave financial support to Jewish institutions on par with Christian institutions, 1831

First ship with 'illegal' immigrants broke through the British blockade, 1934

AyinL'Tzion Contacts

The shul now has it's own telephone number!

Messages will be regularly monitored

Rabbi Meir Rosenberg (O) 905-763-8111 (H) 905-597-5975.

Kibudim/Aliyot: ChaimYunger cyunger@yu.edu

Sponsor Kiddush/SeudahShlishit: Aaron Posner, aaronposner@gmail.com

Announcements: ALT.Bulletin@gmail.com

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