

# CONGREGATION BAIS TORAH

February 25, 2005 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · [www.baistorah.org](http://www.baistorah.org) כ"ז שבט שנת פרשת משפטים

## ערב שבת פרשת משפטים

הדלקת נרות: 5:23 PM

מנחה: 5:30 PM

Rabbi Gottlieb's הלכות שבת shiur at 8:30 PM

## פרשת שקלים - שבת פרשת משפטים

שחרית 8:45 AM

סוף זמן קריאת שמע 9:23 AM

מברכים החדש אדר

נמרא שיעור 4:25 PM

מנחה 5:10 PM

מעודה שלישיית

מעריב 6:24 PM

שחרית 7:45 AM

## Weekday שחרית

Mon. and Thurs.: 6:20 and 7:45 AM

Tues. and Wed: 6:15 and 7:35 AM (ראש חודש)

Fri.: 6:30 and 7:45 AM

## Weekday מנחה-מעריב

Sun. - Thurs.: 5:35 PM

Second מעריב Mon. - Thurs. 8:00 PM

## ערב שבת פרשת תרומה

הדלקת נרות: 5:31 PM

מנחה: 5:40 PM

## Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb

Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein

Mondays at 8:00 PM - Hachnosas Kallah of Monsey lectures for women. This week's lecture is by Rabbi Aaron Fink.

Tuesdays at 8:15 PM – Partners in Torah

Wednesdays at 8:15 PM - ספר עזרא - Rabbi Yisroel Gottlieb

Monday through Friday after the second שחרית - ספר מודע - משנה תורה להרמב"ם - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - נמרא shiur - Rabbi Leibel Reznick

Friday night at 8:30 PM – Hilchos Shabbos shiur – Rabbi Gottlieb

דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף היומי II, Monday through Thursday at 7:00 PM and Sunday at 9:30 AM – Rabbi Yosef Fischer

Women's תהלים group meets on שבת 45 minutes before מנחה.

## Shul Announcements

**Seudah Shlishit** is being co-sponsored by Charlie Grandovsky to commemorate the yahrzeit of his mother, Golda Rivka bas

Chezkivahu Hacohein and Simcha Friedman to commemorate the yahrzeit of his father, Avrohom Eliezer ben Harav Tzvi Hersh.

Akiva Werber will be the **speaker at sholosh seudos** this Shabbos. This is a non-fund-raising presentation by WZO-Jewish Agency to publicize Aliyha to Israel Programs and Akiva Werber will discuss "Israel today – Post disengagement and pre-election analysis".

The last **Avot U'Banim Learning Program** will be this Motzoei Shabbos at 7:15 PM in the library. Parents, children and grandchildren are invited to enjoy the learning, the pizza and the prizes. This week's program is sponsored by the Furmans.

The shul will be **baking matzos** Sunday, Feb. 26 at 2:00 PM. If interested in purchasing any, sign up in the shul. If you want to help bake, contact Jossi Lieder at 352-0122 or Jay Kimmel at 357-9571. **Orders must be in before baking.**

Mrs. Miriam Adani of the Kever Rachel Fund will speak in our shul this coming Sunday evening, February 26th at 8:00 p.m. Her topic is, "New Challenges Facing Kever Rachel Today." Mrs. Adani is the founder of the Kever Rachel Fund, which works to preserve Jewish access to Kever Rachel and maintain a vibrant Jewish presence there.

Bais Torah is **selling wine** for Purim and Pesach. The wine list is in the mail. If you want to buy wine from the shul and have not received your wine list, please contact Miriam (893-4983 - cell #). Orders for Purim should be received by Miriam by Thursday, March 2, 2006. Pesach orders can be placed until Thursday, March 30. We sell Kedem's full line-up of wines and juices.

Our twenty-seventh Annual **Siyum Mishnayos** will be celebrated on Sunday evening, March 5th at 6:00 p.m. Guest speaker is Rabbi Yosef Viener, Mora D'Asra of Agudath Israel of Flatbush. He will speak on the topic, "How to Prevent Headaches and and Cure the Common Cold: A Torah Hashkofo on Trading in Your Aggravations." For reservations or further information, call Yossi Fischer at 425-2785 or Moshe Kranzler at 352-8410.

Shabbos, March 24-25 will be a **Shabbaton** at Bais Torah sponsored in conjunction with End the Madness. The Shabbaton will be limited to 24 young men and 24 young women hosted by Bais Torah families, but all singles are invited to join the Shabbos luncheon and attend the Motzoei Shabbos Melave Malka at a special rate. For further details, call 426-6499. To register for the Shabbaton, write to [SALK1111@aol.com](mailto:SALK1111@aol.com).

Make your reservations today to "See the Stars appear after Shabbos." Our fun-filled **Melave Malka** on March 25<sup>th</sup> will feature a delicious buffet, a live performance by comedian Marc Weiner and music by Omek Hadavar. To take advantage of the advanced ticket discount, send \$36 per person, payable to Congregation Bais Torah, to Ruth Lehmann, 5 Ruth Court, Monsey.

Please reserve Sunday May 14th (Mothers Day) for the shul **Annual Dinner** honoring Steve and Jackie Fessel. Further details and journal ad blanks will be forthcoming shortly. Kindly see Laurence Gordon or Moe Tilson, Dinner Co-Chairs, for further info.

**Keep us informed.** Are you planning a simcha or special event? To avoid scheduling conflicts, please call Esther Garber, our shul secretary. She is in the office Monday through Thursday, 9:30 AM - 12:30 PM.

## Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman - יעמץ בת שרה

Shirlee Aaronson - שרה חנה בת בלומא

Mr. Shapiro - חיים מאיר יחיאל בן מלכה לאה

Jerry and Roz Seigel's son, Yoni - יהונתן בן שושנה

## How to Reach Us

**Rabbi** Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

**President** Peter Katz, 357-0129 peter@pkatech.com

**Treasurer** Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

**Maintenance** Yis Helprin 494-7446

**Chesed Committee** Charlie Grandovsky, 425-4683

**Bikur Cholim** Eveline Kranzler, 352-8410 and  
Chosh Levy, 425-6827

**Shul Secretary** Esther Garber, 352-1343

**Sisterhood Liaison** Betty Schloss, 369 – 1833

**Lost and Found** Michael Loebenstein, 425-8895

**Chevra Kadisha** Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

**Sisterhood Tribute Cards** Esther Garber, 352-1343

**Bais Torah Bulletins** Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@aol.com. This bulletin is now downloadable from the web at [www.baistorah.org](http://www.baistorah.org).

**Simcha Room Reservations/Kiddushim** Jack Gross, 357-4121

**Eiruv** 362-4302

**Mikvah** 425-6101

**Youth** Felise Katz 357-0129

**Hachnosas Orchim Facility** for homeless, Shea Jacobs 425-9617

## In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

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## Parashat Mishpatim – 5766 - Due Process in Torah Law

Parashat Mishpatim is the central repository of civil law in the Torah. In this parashah, and in others, we find detailed ways in which Torah law seeks to ensure truth and justice by maintaining a due process of evidence, judgment and punishment. For example, there must be two or more witnesses for a court to accept testimony. (Deut 19:15) The Mishnah in Sanhedrin (5:2) praises judges who excessively interrogate witnesses. Specifically, Rabban Yochanan ben Zakkai once questioned witnesses who testified that a murder had been committed under a fig tree. The witnesses were tripped up when he asked about the size of the leaves and the color of the figs. It was this act of saving the life of an accused man that earned him the appellation “ben zakkai” (zakkai means innocent). (Sanh 41b)

After hearing testimony from the witnesses, the judges take an initial vote. If the majority votes to acquit, the defendant goes free. (Sanh 40a) The same applies if the vote is unanimously to convict (17a) because the defendant must not have had an adequate defense. If the majority votes for conviction (but not unanimously), the court adjourns to the next day to deliberate the judgment. (40a) Once the court decides in favor of the death penalty, a man is stationed outside the courthouse within sight of the executioner with a scarf in his hand which he waves as a signal in case the judges wish to reopen the case. (Mishnah Sanh 6:1) The Gemara infers from the verse “Love thy neighbor as thyself” (Lev 19:18) that “you shall choose for him a favorable death,” meaning that the method of execution used by the court should kill quickly with minimal pain and indignity. (Sanh 45a)

Some time after Jewish courts had ceased to judge capital crimes, a number of Tannaim discussed how they would have acted if they would have sat on such a panel. R' Tarfon and R' Akiva declared that “had we been on a Sanhedrin, no person would ever have been executed.” The gemara explains that “perhaps there was a hole in a vital organ at the point where the blade pierced the body” and no investigation could decide conclusively whether it was solely the action of the murderer that killed the victim. Rabban Shimon ben Gamliel responded that “they would have increased the number of murderers in Israel” by eliminating the fear of retribution (and we rely on the fact that most people are not afflicted with life-threatening holes in their bodies). (Makkos 7a)

There are circumstances where the protection of society seems to take precedence over the rights of the accused. One example is the “rebellious son” (Deut 21:18) who demonstrates by his actions as a young teenager that he would be a wicked adult. He is executed on account of his ultimate end; as the Mishnah states, “Let him die innocent, and let him not die guilty.” (Sanh 71b) Another example is the “rebellious elder” (Deut 17:12), a scholar who rules contrary to the views of the Sanhedrin. He is executed because it is so fundamentally important for a Jewish society to have a single source of rabbinic authority. For this reason, his execution is postponed until the next festival when multitudes of people will be in Jerusalem so they will take heed from his example. (Sanh 89a) Another case is a murderer who cannot be executed due to a technicality (the Gemara cites the example of Rabban Yochanan ben Zakkai and the “fig-tree murder”). The Gemara (Sanh 81b) rules that in such a case the defendant is placed in a prison cell and fed scant portions of bread and water to shrink his stomach. They then feed him barley until his stomach bursts. Thus he is killed by indirect means.

Among these cases we find more consideration and opportunities for the guilty than we might have otherwise expected, as well as some surprising liberties granted to society. The characteristic common to all these examples is the delicate balance maintained by the Torah between these competing interests. PF