

# CONGREGATION BAIS TORAH

February 16, 2008 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · י' אדר א' שבת פרשת תצוה

## ערב שבת פרשת תצוה

הדלקת נרות 5:12 PM

מנחה 5:20 PM

שקיעה 5:30 PM

Rabbi Gottlieb's שיעור שבת הלכות 8:30 PM.

## שבת פרשת תצוה

היוםי 8:00 AM - Rabbi Gottlieb

שחרית 8:45 AM

סוף זמן קריאת שמע 9:31 AM

גמרא שיעור 4:15 PM

מנחה 5:00 PM

שקיעה 5:31 PM

סעודה שלישית

מעריב 6:13 PM

שחרית 7:45 AM

Weekday שחרית

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

Tues. Wed. and Fri.: 6:30 and 7:45 AM

Weekday מעריב מנחה

Sun. through Thurs.: 5:20 PM

Second מעריב 8:00 PM (Mon.-Thurs.)

ערב שבת פרשת כי תשא

הדלקת נרות 5:20 PM

מנחה 5:25 PM

שקיעה 5:38 PM

## Shiurim

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

Tuesdays at 8:15 PM – Partners in Torah

Wednesdays at 8:15 PM – מלכים א – Rabbi Yisroel Gottlieb

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

היוםי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb

היוםי III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer

Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman

Monday through Friday after the second שחרית עם רשי - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick

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

## Shul Announcements

The entire congregation is invited to a Kiddush after davening sponsored by Yussie and Fayege Deutsch, in honor of the birth of their grandson, Yonah Elisha, son of Deena and Ari Weiss..

סעודה שלישית is being sponsored by Alan Zamore.

Bais Torah's **Avos U'Banim** program continues this Motzoei Shabbos, February 16<sup>th</sup>, 7:00 PM in the Library. Bring your children and grandchildren for hot pizza and a chance to win prizes. This week's Avos U'Banim sponsors are **The Schlosses**. For further details on this program, please contact Michael Kronenberg at [mkron1950@gmail.com](mailto:mkron1950@gmail.com) or call 368-1064.

**JEP breakfast** on February 17<sup>th</sup> at 9:00 AM at L'Chaim Manor. The honorees are Murray and Phyllis Kuhr.

**Matzah baking** on Sunday, March 2<sup>nd</sup> at 2:00 PM.

Mondays at 8:15 PM on March 3rd, 10th and 17th, everyone is invited to a series of lectures on the topic of, "**Leadership Defined: Reuvain, Yehuda and Yosef.**" The lecturer, Elana Flaumenhaft, is an award-winning Tanach instructor who gives shiurim and is featured at yemei iyun throughout the New York area. The event is being sponsored by Bracha and Moshe Ollech and family in memory of their father and grandfather, Marvin Hochbaum, Menachem Mendl ben Eliezer a"h.

Everyone is encouraged to attend Bais Torah's 29th Annual **Siyum Mishnayos** on Sunday, March 9th at 6 p.m. The guest speaker will be Rabbi Ephraim Eliyahu Shapiro, morah d'asrah of Shaaray Tefilah of North Miami Beach. The topic is "The Power of Uniting with Torah" and couvert for the dinner is \$20 per person. To make a reservation, please call Yossi Fischer at 425-2785, Moishe Kranzler at 352-8410 or the shul office. Those who would like to send out additional invitations should contact our shul secretary.

Save the Date - Sunday, May 18<sup>th</sup> 2008 - **Annual Bais Torah Dinner** honoring Yis and Bella Helprin.

By popular demand, Bais Torah will host a **Purim Masquerade & Luncheon Seudah** on Friday, March 21st. Volunteers are needed to assist! Please see Shirley Landau or David Lehmann for further information.

Get great discounts with the **Ultimate Kosher Discount Card** for \$18. Available from Aviva at our shul office (352-1343) or Leslie Goldress (352-3257).

The DVD of the **Hachnosas Sefer Torah** is available upon request. Suggested donation is \$10. Email [mkron@optonline.net](mailto:mkron@optonline.net) or call 368-1064 to place your order.

## Mazel Tov

Ira and Leah Davidson on the birth of their first grandson, born to Yisroel Meir and Hlndy Schwarcz.

Chatz and Libby Lazarus on the engagement of their daughter, Shira, to Dovid Rosenbaum of Queens.

## Hamakom Yenachem

Minca Szachtel on the p'tira of her mother, Shirley Ostrofsky.

## Refuah Shelaimah

Henry Shapiro -

חיים מאיר יחיאל בן מלכה לאה

Ben Zauderer - בנימין בן בילה

Manny London - מנחם מונש בן חנה פרידא

Ken and Judy Gribetz's grandson, Eitan Witkin -

איתן אפרים בן נחמה יטה

Sam Colman - שמואל בן שרה רחל

Joel Rosenwasser's father, Seymour Rosenwasser-

שמעון בן בלומא רבקה

יעקב יונתן בן חנה רייזל - Tova Eizik's grandson

Renee Rosenbaum's mother, Fanny York -

רחמה פייגל בת רבקה

Yossie Stern's granddaughter -

ציפורה יהודית בת דינה רבקה

Esther Lutwak - אסתר מלכה בת קילה

## How to Reach Us

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

**President** Allen Nussbaum president@baistorah.org

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

**Maintenance** Yis Helprin 494-7446

**Shul Secretary** Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00

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

**Bikur Cholim** Eveline Kranzler, 352-8410 and

**Eiruv** 362-4302

Chosh Levy, 425-6827

**Mikvah** 425-6101

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

**Youth** Michael Kronenberg 368-1064

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

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

**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**, Mona Selzer 356-0129

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

## 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.

## Shabbos Parashas Tetzaveh - 5768 – “And They Shall Make Holy Garments” (Shemos 28:2)

Parashas Tetzaveh deals, to a large extent, with the production of Priestly Garments of various kinds, as part of the process of creating the *Mishkan* and preparing the conditions for the Jewish People to serve HaShem. Two sets of garments were made, corresponding to the two types of Priests that served in the *Mishkan*; namely, the *Kohen Gadol*, the High Priest, the first of whom was Aharon, and the *Kohen Hediot*, the Ordinary Priest.

The High Priest wore, during the year, *Shemonah Begadim*, Eight Garments, also called the *Bigdei Zahav*, the Golden Garments, because some of them contained gold, while the Ordinary Priest wore *Arba'ah Begadim*, the Four Garments, all of white linen, except for the sash, that also contained wool. On Yom Kippur, the *Kohen Gadol* wore a set of *Bigdei Lavan* identical to those worn during the rest of the year by the *Kohen Hediot* except that his sash contained no wool. He wore the White Garments while he served in the Holy of Holies.

The special relationships that HaShem has with human beings are enumerated in the *Birchos HaShachar*, the Morning Blessings. One is to provide clothing for them, as we say, “Blessed are You, our G-d and G-d of our fathers, Who clothes the naked.” The first time this happened was in *Gan Eden*, for the benefit of *Adam* and *Chavah*, after they tasted the fruit of the Tree of Knowledge, and became aware of their nakedness.

The Jew dons special garments on Shabbos. And we include this fact in the “*Ribbon HaOlamim*” “Master of the Universe” Meditation, “And I have changed my clothing to honor the Shabbat.” In *Hilchos Melachim 2:5* of the RAMBAM, we find similar requirements applying to a King of Israel: “The King must have a haircut every day, take care of himself physically, and wear beautiful clothing, as it says ‘You shall gaze upon the King in his beauty.’ And he should sit on his throne in his palace and wear a crown upon his head...” In *TANACH*, we see that it was universal that royalty wore special clothing. In *Bereshis 41:42* we find, “And Pharaoh removed his ring from his hand and put it on Joseph’s hand. He then had him dressed in garments of fine linen and he placed a golden chain around his neck...” And in *Megillas Esther*, it says that Achashverosh rewarded Mordechai, ironically in accordance with the recommendation of *Haman* (*Esther 6:8*), “Have them bring a royal robe that the King has worn, and a horse that the King has ridden upon, upon which he sat when he was crowned.” Because of the hidden role of HaShem in the salvation of the Jews, masquerading or disguising oneself, changing one’s identity, has become part of the traditional celebration of Purim.

In the drama of Yoseph and his brothers, a crucial element sparking the intense sibling rivalry that the brothers felt towards Yoseph, was the *kesones passim*, the coat of many colors, that Yaakov gave the son of his beloved wife; an obvious sign of favoritism.

And ancient, enslaved Israel, in the “House of Bondage” of Egypt, its self-expression ground down almost to nothing, yet received credit for holding onto defining patterns of Jewish dress.

What is the significance of clothing?

First and foremost, it provides for the requirements of *Tzeniut*, modesty. As HaShem commanded, in *Shemos (20:23)*, that a ramp be installed to the altar, for climbing steps by the priests would have resulted in the violation of “And you shall not uncover your nakedness above it.” And Rashi comments that if such care is necessary for inanimate stone, how much more is it necessary for one to dress in such manner, so as not to offend the sensibilities of his or her fellow human beings, who were created in the image of G-d.

The function of the Priest in the Temple was to serve as conduit for communication from G-d to Man, as in *Birchas Kohanim*, the Priestly Blessing, where HaShem channeled His blessing to the Jewish People through the Kohanim, and likewise, as conduit for communication from Man to G-d, as he did in the Temple, in connection with the performance of the *Avodah*, the Worship Service on Yom Kippur in order to attain Atonement for the Jewish People, and by performing the various sacrifices. Therefore, he was required to wear clothing with special characteristics that would enable him to perform this crucial role.

Similarly, the King, who ruled not by “Divine Right,” but whose splendor was designed to reflect that of the Eternal, was also required to wear clothing to fit this exalted role.

Special times, such as Shabbat or the Holidays, also call for the wearing of especially fine clothing. This practice enables us to ennoble ourselves by the simple act of wearing clothing dedicated to being worn exclusively on the Holy Days. Masquerading on Purim allows us to stretch (in good directions) the limits of our personalities, which tend to fall otherwise into neatly folded and repetitive patterns of behavior.

We ask that HaShem, Who in His Mercy covers our nakedness, also protect us from our enemies who wish to exploit our weaknesses and destroy us. As He caused to happen, from behind the scenes, on the joyous Holiday of Purim, in which events were “turned upside down” for our great benefit, “in those days, at this time.” PF