

BAIS TORAH BULLETIN

פרשת כי תשא-פרשת פרה
הדלקת נרות 6:47

March 17, 2017

י"ט שבט תשע"ז

ערב שבת פרשת כי תשא

Candle lighting 6:47

Mincha 6:55

Shkiah 7:05

שבת פרשת כי תשא

Hashkama 7:30

Daf Yomi 8:00

Shacharis 8:45

Sof Zman K"Sh 10:03

Halach Shiur 5:50

Mincha 6:35

Shkiah 7:06

Maariv 7:49

Weekday Schedule:

Week of 3/19-3/24

Shacharis

Sunday : 7:45

Mon, Thurs 6:20, 7:45

Tues, Weds, Fri
6:30, 7:45

MINCHA-MAARIV

Sun-Thurs 6:55 PM

NEXT WEEK

שבת ויקהל-פקודי

Candle lighting 6:55

Mincha 7:05

Shkiah 7:13

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is available for sponsorship.

There is no Bnos this Shabbos .

The TCN shiurim on Thursdays : Rabbi Mansour's shiur is at 7:45PM, Rabbi Frand's shiur is at 9PM. Rabbi Reisman Motzaei Shabbos 9:30 PM.

The **Shalach Manos** committee would like to thank the following women for their generous help in making this year's Purim fundraiser a rousing success. Thanks to Miriam Frankel, Gloria Gordon, Aviva Schmitter, Sharon Kronenberg, Judy Gribetz, Diane Schmeltz, Chana Cattan, Sandy Rosenwasser, Marilyn Sapir, Judy Gross, Edith Edelstein, Fayge Deutch, Jackie Fessel, Kay Greenblatt, Fran Horwitz, Malkie Zamore and Meryl Lutwak. We are also truly grateful to all those who participated.

The 38th annual **Siyum Mishnayos is this Sunday March 19th** at 6PM. Dedicated to the memories of those who were niftar this year, please join us for the siyum featuring guest speaker **Rabbi Ari Sytner** who will be discussing: **"Achieving Your Dreams: Slow and Steady Wins the Race."** Reservations are \$25; please call the shul office or Rabbi Yosef Fischer 425-2785.

Matzah pick up at the Siyum Mishnayos, otherwise available in the office during regular office hours (9:30-3, M-Th). The price per pound is \$26.50

Sunday Morning March 19th at 10:15 AM Community Synagogue is hosting an Israel and Pearl Stern Memorial Lecture featuring Malcolm Hoenlein **"Assessing US-Israeli Relations II."** All are invited to attend.

The **Daf Yomi Shiurim** for this upcoming week are sponsored by Doris Newman in memory of her husband Chaim Yitzchak ben Binyamin Noach Halevi.

MAZAL TOV

Mrs. Hilde Zauderer and Irving and Eudice Rohinsky on the engagement of their granddaughter/daughter Rachele to Ronny Korn of Woodmere .

David and Ruth Lehmann on the bar mitzvah of their grandson, Gershon Chaim Feinberg, son of Dovid and Hadassah Feinberg of Ramat Beit Shemesh.

David and Ruth Lehmann on the birth of a great-grandson, born to their grandchildren Yair and Yaffa Hershkowitz of Ramat Shlomo. Mazel tov to the grandparents, Ariel and Shira Benmergui.

NICHUM AVEILIM

Jeffrey Striks on the petirah of his father, Mr. Mordechai Striks.

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הודל

Henry Shapiro-

חיים מאיר יחיאל בן מלכה לאה

Bob Schore -

חיים ראובן בן הענדל יהודית

Larry Seligson

אריה לייב בן אריה רבקה

Larry Seligson's son-

רפאל אפרים בן סימא פריעדל

Manny Mayerfeld

מנחם בן קילה

פנחס לייאן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Andy Yurowitz

אליהו זבי בן חנה

Shira Steinberg

שירה רות בת שרה

Rechy Ortner's cousin

רחל ביילא בת גייטל

Goldress grandson

אילן רפאל בן טובה רבקה

Jennifer Herrman's mother

שרה צירלא בת ידיל

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Bob Schore 356-2512

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, I'zecher nishmas Feigel bas Menachem Mendel, meets Shabbos afternoon 45 minutes before the Halacha shiur

Sunday:

6:25 AM Daf Yomi
Rabbi Avromy Fein

8:30 AM Gemara Mischeches Pesachim

Rabbi Yisroel Gottlieb

Mon-Friday

5:25 AM Daf Yomi I
Rabbi Avromy Fein

7:00 AM Daf Yomi II

Rabbi Yisroel Gottlieb

8:25 AM Chumash Shiur

Rabbi Yosef Fischer

9:45 AM Gemara Shiur

Rabbi Leibel Reznick

Wednesday

8:00 PM Navi Shiur

Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class

Dr. Deborah Raice Fox

Parashas Ki Sisa Our Mysterious Righteous King

The Jewish People who made the "Egel HaZahav," the Golden Calf, did so **by mistake**. For there was room for misinterpreting Moshe's words. Rashi explains that Moshe told the people that at the end of forty days, he would return during the first six hours of the day. They **mistakenly** assumed that the day Moshe returned to "Har Sinai" counted as the first day of the forty and that he would return on the 16th of Tammuz. Whereas Moshe meant that the count would begin on the following day, and that he would return on the 17th of Tammuz. Thus, there was a legitimate reason for the People of Israel to be bewildered at Moshe's late return!

Why didn't HaShem distinguish between "Shogeg," unintentional commission and "Mazid," intentional commission? In the case of Shabbos, where someone performs a "Melachah," if the act was done with intention, "Be-Mazid," the punishment is death, whereas if the act was performed without intention; that is, "Be-Shogeg," the punishment is much less severe; it is the requirement to offer a "Chatas," a Sin-Offering.

Why did HaShem respond to the sin in the manner described in the Parashah as follows: "*HaShem said to Moshe, 'I have seen the people and behold! It is a stiff-necked people. And now, desist from Me. Let My anger flare up against them and I shall annihilate them; and I shall make you a great nation.'*" (Shemos 32:9-10) And now Moshe goes into action, doing what he does best: praying to G-d to spare the lives of the People of Israel. "*Moshe pleaded before HaShem...*" (Shemos 32: 11) And the result was "*HaShem relented regarding the evil that He declared He would do to His people.*" (Shemos 32:14)

Before we attempt to answer the question, let us try to understand, in a minimal way, Whom we are dealing with, using as resources the Bible, the Talmud, the "Siddur," and the "Rosh HaShanah Machzor." "Sefer Bereshis" provides an account of the creation of the first human beings "Be-Tzelem Elokim," "in the image of G-d." The most important consequence of this fact is that the human being possesses "Bechirah Chofshis," "Freedom of Choice," allowing him or her to choose between Good and Evil.

On Rosh HaShanah, we stand before our Holy King, and praise Him in "Malchiyos," "Prayers of Kingship," as the One Who will one day unite humanity in His worship, and in "Zichronos," "Remembrance Prayers," as the One "before Whom everything is revealed and known, HaShem, our G-d, Who keeps watch and sees to the very end of all generations, when You will bring about a decreed time of Remembrance for every spirit and soul to be recalled..." And we recall, in "Shofaros," "Prayers Reminiscent of Shofar Blasts," standing before Him as He delivered the Ten Utterances which encapsulate the basic ideas of human morality.

Now, I do not know the answer to the question that was posed at the beginning of this essay, since I am not a confidante of the Holy One, Blessed Be He. But I am certain, that I, and all my fellow Jews are invited; indeed, according to the Rambam, commanded, to appear before Him one-on-One in prayer, to praise our "Avos," our Founding Fathers, who discovered monotheism and the idea that Judaism requires the willingness to sacrifice one's most beloved possession, and who struggled to establish a Family of sons all loyal to Faith in HaShem. We also express our certain belief that HaShem is trustworthy in His promise to ultimately provide for the Resurrection of the dead. We request as well HaShem's assistance in the fulfillment of our needs, our profound Gratitude, and our desire for "Shalom," Peace. And the opportunity to come before G-d in prayer is also extended to our non-Jewish brothers as expressed by "Shelomo HaMelech," builder of the First Temple.

HaShem reveals to us in Parashas Ki-Sisa, in the Laws of the "Mishkan," aspects of His Nature. First is the requirement that a basin be constructed for washing of the hands and feet of the priests, suggesting that the expression "Cleanliness is close to G-dliness" is not far from the mark. Surprising only is the seriousness with which cleanliness is viewed, in that one who approaches Divine Service with an unclean body is subject to the death penalty. Objects of beauty such as the Holy Oil was used to anoint the "Mishkan," the priests, and its various artifacts, such as the Menorah, the Holy Ark and the Altars. And one who prepared the Holy Oil and the "Ketores," the aromatic spices, for his own purposes, was also liable to the death penalty. Such an intense focus on beauty could perhaps be expected from the One Who is described as the "Tzayar Ha-Olamim," the Architect and Artist of the universe.

L'Illuy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

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