

BAIS TORAH BULLETIN

פרשת ויחי
הדלקת נרות 4:18

December 29, 2017

יא' טבת תשע"ח

ערב שבת פרשת ויחי

Candle lighting	4:18
Mincha	4:25
Shkiah	4:36

שבת פרשת ויחי

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"Sh	9:40
Mincha	4:05
Shkiah	4:37
Maariv	5:19
Shabbos Ends	5:27

Weekday Schedule:

Week of 12/31-1/5

Sun., Mon	7:45
Tues, Weds., Fri	6:30, 7:45
Thursday	6:20, 7:45

MINCHA-MAARIV

Sun-Thurs 4:30 PM

Second Maariv

Mon-Thurs 7:30PM

NEXT WEEK

שבת פרשת שמות

Candle lighting	4:24
Mincha	4:30
Shkiah	4:42

WHAT'S NEW

This week's Kiddush is sponsored by all those celebrating a Birthday or Anniversary in December and January. Thank you to our sponsors and mazal tov!!

סעודה שלישית is co-sponsored by Yossi Stern commemorating the yartzheit of his father Yitzchak Eizik ben Yosef Bentzion and by Rabbi Shlomo Horowitz .

Thank you **Rabbi Mordechai Kronenberg** for giving the shiurim and drashos this Shabbos.

Please join us **Thursday for shiurim through the Torah Conferencing Network. At 7:45 is Rabbi Mansour's shiur and at 9PM, is Rabbi Frand's shiur. Rabbi Reisman's shiur is Motzaei Shabbos at 7:30PM.**

THIS WEEK: Avos Ubanim is Motzaei Shabbos at 6:45 pm.

This program of father-son learning is back for another inspiring year. Participants enjoy learning, pizza, and prizes!!! This week is sponsored Anonymously. There are still weeks available for sponsorship for just \$50, contact mrsagottlieb@gmail.com

Shlomo Gittler is in Friedwald and would appreciate visitors, Room 301. Please call before coming 845-304-9613.

MAZAL TOV

Peter and Felise Katz on the birth of a grandson born their children Dovid and Daniella Katz.

Hilde Zauderer on the birth of great-great twin grandsons born to Leora and Michah Jesselson of Israel. Children of Joyce and Rob Moriber of Chasmonaim, children of Rabbi Richard and Phyllis Viener of Rechovot

NICHUM AVEILIM

Noga Romer on the petirah of her mother

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
Larry Seligson
אריה לייב בן רבקה
Larry Seligson's son-
רפאל אפרים בן סימא פריעדל
Manny Mayerfeld
מנחם בן קילה
פנחס לואן 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 גיטל
Goldress grandson
אילן רפאל בן טובה רבקה
Jennifer Herrman's mother
שרה צירלא בת יודיל
Shlomo Gittler
שלומה בן שרנא

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner
Fountainview 356-2506
Tova Eizik 356-7981
Rebecca Tilson 369-9789
Hilde Zauderer 357 2556
Shlomo Gittler 304 9613

SHIURIM

Women's Tehilim, I'zcher 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 Miseches 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-trei asar
Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class
Dr. Deborah Raice Fox

Parashas Vayechi- Bridges; Man-Made and Heaven-Made

I grew up in the community of Washington Heights, on the Manhattan side of the George Washington Bridge, which straddles the Hudson River. I thought and I still think that it is one of the most beautiful man-made objects in the world. Work on it began in 1927 and was completed in 1931. During my adolescence, the Tappan Zee Bridge was built, with a projected lifetime of fifty years. It was one of the longest bridges in the world. Recently, the new Tappan Zee (or Mario Cuomo) Bridge has been built, another thing of beauty.

The Chords, or the "Gesher HaMaitarim," Bridge guards the entrance to Yerushalayim, the ancient and modern capital of Israel, recently receiving the "Stamp of Approval" by the White House as to the latter designation. It is also very beautiful.

There is a fundamental difference, however, between a man-made bridge, which connects two points of space, and a Heaven-made bridge, a single human being, such as Yoseph "HaTzaddik" or Moshe "Rabbeinu," or an institution of human beings, such as the "Avos," the Forefathers of the Jewish People, or the "Anshei Kenesses HaGedolah," the Men of the Great Assembly, that links two periods of time, and gives Unity to History, especially Jewish History, the History of the "Am Segulah," HaShem's Treasured Nation.

The "Avos" formed the nucleus of the People of Israel. Yoseph "HaTzaddik" was a pivotal figure in the maturation process of the nation, its first Exile, in which it learned at least two fundamental lessons, the undesirability of slavery and the related lesson: the evil implicit in the abuse of power; "*The Almighty is on the side of the pursued.*" (Koheles 3:15)

Moshe "Rabbeinu" was also a "bridge," a transitional figure, identified with the Redemption. He was the Messenger of HaShem in dealing with Pharaoh, and he was the individual who received the Torah on Mt. Sinai, and who taught it, the Divine Principles of Morality, to the People of Israel.

The "Anshei Kenesses HaGedolah," the Men of the Great Assembly, was the 120-man group that, according to Rav Reuven Margalios, bridged the gap between the Biblical Sanhedraios of Moshe and Yehoshua, the Kings and the Prophets, and the Sanhedraios of the great Tannaim and Amoraim.

The link between the "Avos" and Yoseph, which gives him a major share in the Redemption of his People, not only in their Exile, is the similarity between Yaakov's request of Yoseph in the beginning of Parashas Vayechi and Yoseph's request of his brothers at the end of the Parashah:

In the beginning of the Parashah, we find, "*The time approached for Israel to die, so he called for his son, for Yoseph, and said to him, 'Please, if I have found favor in your eyes, place your hand under my thigh and do kindness and truth with me; please do not bury me in Egypt. For I will lie down with my fathers and you will transport me out of Egypt and bury me in their tomb.' He said, 'I personally will do as you said.' He replied, 'Swear to me,' and he swore to him; then Israel prostrated himself towards the head of the bed.*" (Bereshis 47:29-31)

At the end of the Parashah, we find: "*Yoseph said to his brothers, 'I am about to die, but the Almighty will surely remember you' (using the code 'Pakod Yiphkod' which we will see that Moshe will use when he occupies himself with Yoseph's bones) and bring you up out of this land to the land that he swore to Avraham, to Yitzchok and to Yaakov.' Then Yoseph made the sons of Yaakov swear, saying: 'When the Almighty will surely remember you, then you must bring my bones up out of here.'*" (Bereshis 50:24-25)

As indicated above, there is a link between Yoseph and Moshe, the G-dly man most intimately associated with the Redemption of Israel from Egypt. For we find in Parashas Beshalach, "*Moshe took the bones of Yoseph with him, for he had firmly made the Children of Israel swear, 'When the Almighty will surely remember you, you shall bring up my bones with you.'*" (Shemos 13:19)

Thus, Yoseph was linked to the first Exile of the Children of Israel, and their Redemption from that Exile and,

as the ancestor of Moshiach ben Yoseph, linked as well, at the End of Days, to their Final Redemption.

Chazak, Chazak VeNischazek!

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

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