

BAIS TORAH BULLETIN

פרשת בא
הדלקת נרות 4:39

January 19, 2018

ג' שבט תשע"ח

ערב שבת פרשת בא

| | |
|-----------------|------|
| Candle lighting | 4:39 |
| Mincha | 4:45 |
| Shkiah | 4:57 |

שבת פרשת בא

| | |
|---------------|-------------|
| Hashkama | 7:30 |
| Daf Yomi | 8:00 |
| Shacharis | 8:45 |
| Sof Zman K" S | 9:42 |
| Halacha Shiur | 3:45 |
| Mincha | 4:30 |
| Shkiah | 4:58 |
| Maariv | 5:41 |
| Shabbos Ends | 5:49 |

Weekday Schedule:

Week of 1/21-1/26

| | |
|-----------------|------------|
| Sunday | 7:45 |
| Mon., Thurs | 6:20, 7:45 |
| Tues, Weds, Fri | 6:30, 7:45 |

MINCHA-MAARIV

Sun-Thurs 4:50 PM

Second Maariv

Mon-Thurs 7:30PM

NEXT WEEK

שבת פרשת בשלח

| | |
|-----------------|------|
| Candle lighting | 4:47 |
| Mincha | 4:55 |
| Shkiah | 5:05 |

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is available for sponsorship.

Rabbi Gottlieb's Shabbos afternoon Contemporary Halacha shiur continues the series on Kashrus. This week: **"Israel Kashrus: What To Look Out For."**

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 7:00 pm. This program of father-son learning is back for another inspiring year. Participants enjoy learning, pizza, and prizes!!! This week is sponsored by **an Anonymous sponsor**. There are still weeks available for sponsorship for just \$50, contact mrsagottlieb@gmail.com

The Daf Yomi shiurim for the upcoming week (January 21-27) will be sponsored I'zecher nishmas Nachum Ben Shmuel Eliyahu and Devorah bas Chaim Shalom HaCohen, Nathan and Doris Liebman .

SAVE THE DATE!! Matzah Baking with Bais Torah February 18th. Details and sign up to follow....

The Mishloach Manos campaign is in full swing!! Please fill out and send in your forms, the committee is hard at work to make this Purim special!

MAZAL TOV

Saul and Phyllis Siegel on the birth of a great grandson, born to Lauren and Natan Hirsch, children of Sharon and David Berger.

Gedalya and Leana Rapoport on the engagement of their daughter Rivkah to Aron Golovan

NICHUM AVEILIM

Rabbi Wein on the petirah of his wife, Mrs. Mira Cohen Wein.

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 ליאן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Andy Yurowitz

אליהו זבי בן חנה

Shira Steinberg

שירה רות בת שרה

Rechy Ortner's cousin

רחל בניילא בת גיטל

Goldress grandson

אילן רפאל בן טובה רבקה

Jennifer Herrman's mother

שרה צירלא בת יודיל

Marty Ginsberg

משה זאב בן אסתר

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, l'z'cher 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-trei asar

Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class

Dr. Deborah Raice Fox

Parashas Bo- Moshe "Rabbeinu" and Charles Darwin

The purpose of the Ten Plagues was to teach the Jewish People, the Egyptians and everyone else that there is one G-d in the world, the King Who rules over all aspects of the universe: the "Domem," the Inanimate, the "Tzomeach," the Growing Plants, the "Chai," the Animal Kingdom, and the "Medaber," the Speaking Beings.

When Moshe and Aharon first appeared before Pharaoh, they said, "So said HaShem, the G-d of Israel, 'Send out My people, that they may celebrate for Me in the wilderness.' Pharaoh replied, 'Who is HaShem, that I should heed his voice to send out Israel? I do not know HaShem, nor will I send out Israel!'" (Shemos 5:2) So HaShem told Moshe to introduce Him to Pharaoh, which he did by means of the "Eser Makos."

I would like to focus on the Animal Kingdom in this essay, who were the instruments of punishment in several of the plagues, and on the Theory of Evolution, presented to the world by the Reverend Charles Darwin, in his book, "On the Origin of Species," and explained to Jewish audiences by, among many others, Rabbi Dr. Natan Slifkin, in his book, "The Challenge of Creation."

Rabbi Slifkin quotes Rabbi Avraham Yitzchak HaKohen Kook, "The evolutionary way of thinking, so popular as a result of recent scientific studies, has caused considerable upheaval among many people whose thought had always run in certain regular paths. Not so, however, for those who have always seen a gradual, evolutionary development in the world's most intimate spiritual essence. For them, it is not difficult to apply, by analogy, the same principle to the development of the physical world... Evolution itself, moving upwards undeviatingly from the lowest to the highest, demonstrates most clearly a vision from afar - a pre-set purpose for all existence. Divine greatness is thereby enhanced and all the goals of faith confirmed..." ("Orot HaKodesh")

He cites as well the words of Rabbi Samson Rephoel Hirsch on the subject of the creation of new creatures. "G-d chooses to work within a system of natural law (which he created - PF); not because He has to, but because He wants to... Judaism considers it vitally important for its adherents to become aware that their entire universe is governed by well-defined laws, that every creature on earth becomes what it is only within the framework of fixed laws..." ("The Educational Value of Judaism")

Slifkin summarizes, "The rationalist approach in Jewish thought leads to the conclusion that G-d formed new creatures from existing creatures, using some ordered mechanism..."

He comments further, "It is interesting to note that secular evolutionists generally do not speak of evolution as progressing upwards. This is mainly because they refuse to accept that man possesses inherent superiority over animals; instead, he is merely another kind of animal with different aptitudes. Thus, eagles possess acute vision, cheetahs can run fast, and man has a powerful brain. Yet from a religious perspective, man's consciousness, intellect and capacity for moral decision-making do indeed place him as a more advanced being than animals. In any case, evolution undeniably involves the idea of increased sophistication - from bacteria to fish to amphibian to reptile to mammal to man..."

Carl Feit (a biologist classmate of mine) is cited by Rabbi Slifkin on the issue of randomness: "... Some are agitated by the conflict between the apparent random nature of change required by evolution and the 'guided' or more gradual or organized kind of 'Evolution' presented in the Bible. I consider this to be an error based on a misunderstanding of terminology. When a biologist speaks of random mutation, he does not really mean that those changes that occur are completely uncaused and arbitrary, but rather that since we do not know all the details of what occurs, we refer to it by use of the statistics of randomness... To claim that evolutionary theory suggests that evolution occurred as a result of mere accident is to misrepresent the theory of evolution." ("Darwin and Drash: The Interplay of Torah and Biology," The Torah U-Madda Journal (1990))

Rabbi Slifkin concludes his work with the following paragraph:

"Each generation attains new insights into both Torah and the natural world. The revelations of science, which have challenged scientists to account for the extraordinary lawfulness of the universe, have enhanced our appreciation of the wonders of G-d's creation. They have enhanced our grasp of the unity of existence, and they have also enhanced our understanding of the 'creative wisdom' of G-d, as Rabbi Hirsch phrased it. There is grandeur in this view of Creation."

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

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