

CONGREGATION BAIS TORAH

April 23, 2010 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ט' אייר ערב שבת פרשת אחרי מות-קדושים

ערב שבת פרשת אחרי מות-קדושים

מנחה 7:00 PM*
הדלקת נרות 7:20 PM **
Regular הדלקת נרות 7:27 PM
שקיעה 7:45 PM

שחרית Weekday

Sunday 7:45 AM
Mon, and Thurs 6:20, 7:45 AM
Tues., Weds and Fri 6:30, 7:45 AM

מנחה-מעריב Weekday

Sunday- Thursday : 7:35 PM

שבת פרשת אחרי מות-קדושים

8:00 AM דף היומי
8:45 AM שחרית
9:29 AM סוף זמן קריאת שמע
5:40 PM פרקי אבות
6:30 PM Contemporary Halachic Issues
7:15 PM מנחה
7:46 PM שקיעה
8:28 PM מעריב

ערב שבת פרשת אמור

מנחה 7:00 PM*
הדלקת נרות 7:20 PM **
Regular הדלקת נרות 7:34 PM
שקיעה 7:52 PM

*early mincha for the summer

** Shul accepts Shabbos

Shiurim

Women's תהלים group מנדל בת מנחם לז'נ פייגל meets on שבת 45 minutes before פרקי אבות

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

Tuesdays at 8:15 PM – Partners in Torah

Tuesdays at 8:15 PM – Ladies' Mishnayos Class - Rabbi Avromy Fein

Wednesdays at 8:15 PM – מלכים ב' - Rabbi Yisroel Gottlieb.

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

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

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 - נבאים - Rabbi Yosef Fischer

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

Shul Announcements

Welcome to the students and faculty of Ma'ayanot,

IT'S FINALLY HERE!!!! THE BAIS TORAH ANNUAL DINNER THIS SUNDAY!!! April 25 at the Holidome in Suffern, -Guests of honor : Moe and Bayla Tilson, Keser Shem Tov Award: Ben and Hilde Zauderer , Aishes Chayil Award: Hinda Kimmel -Hope to see you there!

ZUMBA is back!! Exercise with us starting on Monday, April 26 at 8:15 p.m. in the Multipurpose Room. For more information, call 357-9571

The new **KOSHER FOOD PANTRY** collection date is May 5.

Mazal Tov

Teddy and Malkie Katzenstein on the birth of a grandson, Raphael Tzvi Meir, born to their children, Faigy and Eli Braun of Lakewood

Refuah Shelaimah

אליעזר בן דורה Allen Nussbaum's father

רבקה בת הינה Carl Markowitz's mother-

Katie Tannenbaum's

יהנתן משה בן דבורה-טובה-Grandson

חיים מאיר יחיאל בן מלכה לאה Henry Shapiro-

מנחם מנוש בן חנה פרידא Manny London-

אסתר מלכה בת קילה Esther Lutwak -

חיים ראובן בן הענדל יהודית- Bob Schore -

יוסף בן שרה Suzie Kirshenbaum's father-

יצחק אייזק שמחה בן פייגא בילא Eddie Tager –

בנימין בן בילה- Ben Zauderer

חיה עטיל בת שלימה

חנה פרומא בת יהודית גיטל- Chana Mayerfeld

Joel Rosenwasser's mother -

פשע לאה בת שפרינצא

אריה לייב בן רבקה - Larry Seligson

הילני בת רחל - Leni Loebenstein

פיגע בת חיה רבקה - Bella Helprin's mother-

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, To receive e-mail updates, write to baistorah@gmail.com

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Eiruv 362-4302

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Sisterhood Liaison Betty Schloss, 369 – 1833

Youth Michael Kronenberg 368-1064

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 Bulletin Email baistorahbulletin@gmail.com, or call (845) 371-5337. All submissions are subject to review and must be submitted by 9pm Wednesday evening.. 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.

Haftaras Parshas Kedoshim - 5770 - KeMinhag Sefaradi

There are actually two separate and distinct versions of the Haftarah of Parshas Kedoshim – that of the Sefaradic Community and that of the Ashkenazic Community. In the Sefaradic version, the Haftarah is taken from the twentieth chapter of Yechezkel (20:2-20) and deals, as we shall see, with the theme of HaShem's Justice; the Ashkenazic version takes the Haftarah from Sefer Amos (9:7-15), which deals with the special qualities of the People of Israel. This essay will focus on the Sefaradic version.

The Haftarah begins with the appearance of a certain group of "elders" of the Jewish People before Yechezkel and before HaShem to protest the harsh fate of the Jewish People. It is a matter of dispute among the commentators whether these "elders" were wicked or righteous.

According to Rashi, these "elders" came to Yechezkel with the following argument, "We demand to know why we should remain loyal to HaShem and His Torah! After all, does a servant sold by his master still owe allegiance to him? Must a wife divorced by her husband still owe him faithfulness and loyalty? Has not G-d treated us in this manner! Selling us and exiling us among the nations and leaving us, as a divorcee, 'mutes l'chol adam,' available for attack and plunder by any nation that so desires!" Rashi says that his interpretation is proved by the response of HaShem found in *Yechezkel 20:32*, "And that 'great idea' of yours will never be allowed to happen, that which you say, 'We will be as the nations, as the families of all the lands, to worship trees and rocks.' By My Life, if I will not rule over you with a strong hand, and an outstretched arm, and with an outpouring of fury!"

Radak, Rav David Kimchi, on the other hand, is of the opinion that these "elders" were righteous. They were asking the legitimate question, "Why was G-d punishing the Jewish People so severely?" And they had no intention of abandoning the Torah. They were asking in all humility, as Avraham Avinu had asked concerning the fate of S'dom, "Would the Judge of all the World not do Justice?" Radak points out that according to the Seder Olam, these "elders" were none other than Chananiah, Mishael and Azariah.

HaShem's response to the "Elders" may be broken down into four separate arguments, as follows:

Concerning Egypt - HaShem accuses the Jewish People of descending nearly to the depths of idol worship to which the Egyptians had sunk. His rescue and redemption of the People of Israel was only by virtue of His Promise to their ancestors to redeem them. And also, to prevent "Chilul HaShem," the Desecration of His Name that would have inevitably occurred were the People of Israel to have perished along with the Egyptians. For the Egyptians would have said, "Their G-d is not strong enough to take His People out of Egypt."

Concerning the Desert - In the desert, HaShem would appear to the Jewish People on Mt. Sinai and give them His Ten Commandments, which encapsulated the entire Torah, and were a set of instructions for Man "to live by" (*Yechezkel 20:11*). Yet the response was "And the House of Israel rebelled against Me in the desert; they did not follow My Statutes, and rejected My Laws as repugnant..." (*Yechezkel 20:13*)

Concerning the Shabbos - HaShem also gave to the Jewish People the Holy Shabbos - "The Splendor of Greatness and the Crown of Salvation, the Day of Contentment and Holiness have You given to Your People" - (from the "Atah Echad" Section of the Minchah Shabbos Shemoneh Esray). But the Laws of Shabbos were disobeyed and its Spirit violated. And in connection with Shabbos, we find another type of "Chilul," or desecration, "And My Shabbosos were profaned greatly." (*Yechezkel 20:13*)

Concerning their Entry into the Land - As He reviews the early history of the Jewish People, HaShem, through Yechezkel, focuses on the generation that would enter and conquer the Land of Israel under Yehoshua. That generation is warned against contaminating the Holy Land by idolatrous and immoral behavior. But, in verses following the Haftarah, we see that the generation that entered rejected holiness, and clung to idolatry.

Connections to the Parashah - The main thrust of Parashas Kedoshim is HaShem's Command that the People become a Holy Nation, distinct from other nations by its observance of the Mitzvos and by being decent and upright. Yechezkel rails against the People for rejecting the Mitzvos and for being unable to detach themselves from their old habits of idolatry and immorality.

Parashas Kedoshim warns the People against the contamination of the Holy Land of Israel, which has a moral barometer of its own, "and let that Land to which I am bringing you not spit you out..." Yechezkel also speaks of the rejection by the Jewish People of the Holy Land, "the most beautiful of all the lands" - mainly in the sense of its deep spiritual beauty.

Parshas Kedoshim commands a life of discipline and morality. "Vehiskadishtem," the reflexive verb form meaning "Make yourselves holy" (*Vayikra 20:7*). Yechezkel details how the Jewish People always chose the path of "chilul," or profanation, rejecting holiness and special-ness, "Chilul Shabbos" and "Chilul HaShem."

Conclusion - Throughout our history, we've experienced the consequences of abandoning the lifestyle advocated, **even demanded** by the Torah and its Author. Perhaps now, as we return to her, and celebrate the 62nd Anniversary of Independence of the State of Israel, in the Holy Land, we will be wiser.

L'Iluy Nishmas beni Aharon Baruch Mordechai ben Pinchas Menachem