

CONGREGATION BAIS TORAH

Jan 28, 2011 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org כג' שבט ערב שבת פרשת משפטים

פרשת משפטים -הדלקת נרות 4:50-שבת מברכים

ערב שבת פרשת משפטים

הדלקת נרות	4:50 PM
מנחה	4:55 PM
שקיעה	5:08 PM
Contemporary Halacha Shiur	8:15 PM
"Is Jewish Music Allowed?"	

שחרית Weekday

Sunday	7:45 AM	
Mon. Thurs.,	6:20 AM	7:45 AM
Tues., Wed.,	6:30 AM	7:45 AM
ראש חודש Friday	6:10 AM	7:35 AM

מנחה-מעריב Weekday

Sunday-Thursday: 5:00 PM

מעריב Second

Mon-Thurs 8:00 PM

ערב שבת פרשת תרומה ראש חודש

הדלקת נרות	4:59 PM
מנחה	5:05 PM
שקיעה	5:17 PM

שבת פרשת משפטים

דף היומי	8:00 AM
שחרית	8:45 AM
סוף זמן קריאת שמע	9:40 AM
מברכים החדש אדר א'	
גמרא שיעור	3:55 PM
מנחה	4:40 PM
שקיעה	5:09 PM
מעריב	5:51 PM

Shul Announcements

This week's Kiddush is available for sponsorship

סעודת שלישיית is sponsored by Moishe and Eileen Frommer for the yartzheit of her mother Chaya Leah bas Moshe Mendel

Avos Ubanim Motza'ai Shabbos learning program January 29-Parshas Mishpatim, at 7:15 pm in the old Bais Medrash. Bring your children and grandchildren for a wonderful evening of Torah learning, hot pizza and prizes for all. This week's learning is sponsored Charlie and Shulamith Grandovsky in memory of his mother, Golda Rivka bas Chizkiyahu Hakohen

Mark Your Calendar!! Matzah Baking with Bais Torah is Sunday March 6 at the Shatzer Matzah Bakery in Brooklyn, this year there will be one pick up day Sunday March 13. More details to follow...

Save The Date Sunday, May 15th at 6PM - Bais Torah Annual Dinner, always a great event! This year we will be honoring Rabbi Berel Wein, Dr. Yehuda and Judi Eliezri, Marilyn Sapir, Allen Nussbaum and Yis Helprin. Stay tuned for more details....

Kosher Food Pantry canned fruit collection date is February 14. Our goal is 120 cans for the month.

Mazal Tov

Rabbi Zvi and Minca Szachtel on the birth of a son, born to their children Yaakov and Devorah Connor of Far Rockaway.

Shiurim

Women's תהילים group מנדל בת מנחם meets on שבת afternoon **45 minutes before** Mincha

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

Tuesdays at 8:15 PM - Partners in Torah

Tuesdays at 8:15 PM Mishnayos class for women-Rabbi Avromy Fein

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

דף היומי I Monday through Friday 5:25 AM and Sunday at 6:30 AM - Mordechai Rudman

דף היומי II, Monday through Friday 7:00 AM - Rabbi Yisroel Gottlieb

דף היומי III, Sunday through Thursday 9:45 AM - Rabbi Yosef Fischer

Monday through Friday at 7 AM - גמרא מסכת סוכה-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

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה

Manny London - מנחם מונש בן חנה פרידא

Esther Lutwak - אסתר מלכה בת קילה

Bob Schore - חיים ראובן בן הענדל יהודית -

Suzie Kirshenbaum's father- יוסף בן שרה

Tova Eizik's grandson - שלמה יעקב יונתן בן חנה רייזל

Felise Katz's father- חיים בן חנה

אהרן בן זיסל רחל- Yehuda and Suzette Munk's son

Ben and Fran Horwitz's son in law -

חיים יששכר בן חיה משקט

Ben Zauderer - בנימין בן בילה

Chana Mayerfeld- חנה פרומה בת יהודית גיטל-

Joel Rosenwasser's mother -

פשע לאה בת שפרינצא

Larry Seligson - אריה לייב בן רבקה

Leni Loebenstein - הילני בת רחל

Manny Mayerfeld- מנחם בן קילה

How to Reach Us

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

President Michael Kronenberg 368 -1064, president@baistorah.org

Treasurer Jay Kimmel, 357-9571

Facilities 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

Eiruv 362-4302

Chosh Levy, 425-6827

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Jonathan Rosenstock 369-6349

Sisterhood Liaison Betty Schloss, 369 – 1833 and

Hinda Kimmel 357-9571

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 356-0219

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 Hatzoloh 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 Hatzoloh phone.

Parashas Mishpatim-5771

“...And the Almighty Favors the Downtrodden”

(Koheles 3:15)

Parashas Mishpatim puts a strong emphasis on social justice: proper treatment of the servant, the convert, the widow and the orphan, the poor. It is no accident that the first laws taught in Mishpatim deal with the Torah's perspective on the Hebrew servant. The basic sin of the Egyptians is that they abused horribly the rights of their slaves, working them to the brink of, if not well beyond, total exhaustion. It was said that no slave ever escaped from Egypt. All of their pyramids and treasure cities were built on the backs of their slave populations and under the whips of the Egyptian masters. Egypt well-earned the title “House of Bondage.”

The Torah, however, has a far-different attitude towards both the “Eved Ivri,” the Hebrew Servant or Bondsman, and the “Eved Kena’ani,” the Non-Jewish Slave. First of all, becoming a bondsman should be a last resort for a Jew. It is only in the case where he has stolen, and is unable to repay the stolen object or its value, or if he is so impoverished that he cannot pay his creditors, that he must go to the “Beis Din,” the Jewish Court, and have himself sold in to “servitude.” In that status, he remains obligated equally with his “master” in all the Commandments of the Torah, and is more like a guest in the “master's” house than a servant. His period of service is **limited to six years**, after which he is released with gifts by the “master.” If he wishes, he may choose to remain with the “master” for an extended period, but never beyond the number of years till the next “Yovel,” the Jubilee Year. The Torah is, however, not pleased with this choice, as indicated by the fact that he must have his ear-lobe pierced against the door-post: “This ear, that heard on Sinai, ‘You shall not steal,’ yet allowed its owner to steal, and to demand additional punishment, deserves to be pierced.” Or, if he sold himself: “This ear, that heard on Sinai, ‘You are **My Servants**, not servants of servants,’ yet allowed its owner to prolong his existence in that state, deserves to be pierced.”

The Non-Jewish slave must convert to Judaism, whereupon he or she assumes the legal status of a Jewish woman, who is obligated, mainly because of her other responsibilities, only in the non time-dependent Positive Commandments, but is obligated in all of the Negative Commandments of the Torah, including **refraining from labor on the Shabbat** (thus guaranteeing a built-in day off). The Sages taught that having many slaves is more a burden than a benefit for the wealthy Jew.

In the Haphtarah of Parashat Mishpatim, we find frightening emphasis on the requirement to release the “Eved Ivri” after six years. Yirmiyahu (34:8-22) describes the breaking of the “final straw” that separated the Jewish People from entry into a Period of Exile, and from the Destruction of the First Temple by the Babylonians. Apparently, rich Jews had forsaken for many years the Torah's requirement that bondmen be released after a maximum of six years. Against this background, the Haftarah begins, *“The word that came to Yirmiyahu from HaShem, after King Tzidkiyahu sealed a covenant with the entire People that was in Jerusalem...that every man should set free his bondsman and his bondwoman, not to enslave them further; they obeyed and they sent them off. But after that they reversed themselves and brought back the bondsmen and the bondswomen whom they had set free, and subjugated them as slaves and maidservants...Therefore, so says HaShem, ‘You did not obey Me to proclaim freedom, every man for his brother...; Behold! I proclaim you to be free – the words of HaShem – for the sword, for the plague, and for the famine... And Tzidkiyahu, King of Judah, and his officers I shall give into the hand of the army of the King of Babylon, who have advanced away from you...”* Here we see HaShem dispensing justice according to his principle of “Measure for Measure” – bringing back the Babylonian Army, even as the Jews brought back their slaves.

So HaShem is very serious about social justice, about the right of freedom for all of his creatures. And when Koheles says, *“...And the Almighty is on the side of the downtrodden” (Koheles 3:15)*, it is to be understood as being true even if the oppressor is a member of the Family of Israel.

But HaShem has not lost His confidence in us, which we have already begun to see. That by this point in history, after so much suffering and “knowing the spirit of the stranger,” it will finally be true that *“...with the certainty of My Covenant with Day and Night and with the Laws of Heaven and Earth...that I shall bring back their captivity and show them mercy.” (Yirmiyahu 33:25-26)*