

CONGREGATION BAIS TORAH

June 17, 2011 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org טו' סיון ערב שבת פרשת שלח

פרשת שלח – פרקי אבות פרק ב'

ערב שבת פרשת שלח

מנחה (summer schedule)	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:13 PM
שקיעה	8:31 PM

שחרית Weekday

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

שבת פרשת שלח

דף היומי	8:00 AM
שחרית	8:45 AM
סוף זמן קריאת שמע	9:09 AM
Shiur פרקי אבות	6:25 PM
Contemporary Halacha Shiur	7:15 PM
מנחה	8:00 PM
שקיעה	8:30 PM
מעריב	9:32 PM

Weekday-מעריב מנחה

Sun-Thurs: 8:20 PM

ערב שבת פרשת קרח

מנחה	7:00 PM
הדלקת נרות (Shul accepts Shabbos)	7:20 PM
הדלקת נרות (actual)	8:15 PM
שקיעה	8:33 PM

Shul Announcements

This week's Kiddush is sponsored by Larry Seligson in honor of the marriage of his grandchildren Hannah Devora and Michael Moishe Lefkovich

סעודת שלישיית is co-sponsored by Abe Frankel for the yartzheit of his parents, Shalom ben Avraham Yehoshua Heshel, and Rivka Chava bas Harav Baruch Pinchas, and by Saul Siegel for the yartzheit of his mother, Leah bas Shaul

The next Birthday, Anniversary and GRADUATION Kiddush is Rosh Chodesh Tamuz, Shabbos Parshas Chukas, July 2. If you have a graduate and/or your birthday or anniversary is in June or July, then celebrate with us and help support the Kiddush; it's just \$18 per name or couple. To participate, call Aviva in the shul office at 352-1343 or write aviva@baistorah.org. The deadline is June 28th. **Your participation helps keep the weekly Kiddush going!**

General Membership meeting and elections will take place Motz'ei Shabbos July 2nd at 10:15 PM. This year's Nominating Committee Chairman is Abe Frankel.

The Kosher Food Pantry canned fruit collection date is July 11. Our goal is 120 cans for the month

New! Join us for a delightful musical evening of **Mostly Mozart at Avery Fisher Hall, Tuesday, August 23rd at 8:00 p.m.** The Mostly Mozart Festival Orchestra will perform Mozart's Piano Concerto No. 12, Mozart's Symphony No. 29 and Haydn's Symphony No. 22 with Jeremie Rhorer, conductor and Bertrand Chamayou, piano. At 7:00 p.m., Mr. Chamayou will also give a pre-concert recital featuring works by Haydn and Mendelssohn. Tickets are \$45 pre-paid and can be obtained by contacting Sandra Thurm at 368-3418 or by emailing sfthurm@optonline.net. Note: the email link for an Icon parking discount coupon has an expiration date that updates each month.

BAIS TORAH SISTERHOOD - The "Simcha Tea" has been rescheduled to September. Details to follow.

Mazal Tov

Philip and Marcia Holzer on the bas mitzvah of their granddaughter Alyssa, daughter of Jacques and Esther Semmelman of Teaneck
Marvin and Sally Borgen on the marriage of their grandchildren, Charlie and Ariela Borgen, children of Yumi and Reva Borgen of Cedarhurst

Larry Seligson on the marriage of his grandchildren Hannah Devora and Michael Moishe Lefkovich.

Arthur and Shirley Landau on the birth of a granddaughter, Sarah Elisheva born to Kenny and Dena Landau

Shiurim

Women's תהילים Shabbos afternoon 30 minutes before the Pirkei Avos shiur

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-will resume in the summer

Wednesdays at 8:30 PM – מלכים ב' – Will resume after the summer

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

Moshe Gartenberg - משה חיים בן רבקה זיסל

Leni Loebenstein - הילני בת רחל

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

Larry Seligson's son- רפאל אפרים בן סימא פריעדל

Shifra Strum - שפרה בת צ'רנה

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 Helpin 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

Hinda Kimmel 357-9571

Lost and Found Michael Loebenstein, 425-8895

Chevrá 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 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.

Parashas Shelach - 5771 – The “Meraglim” and the “Maggid MeReshis Acharis” “The One Who Tells the Story of Humanity from Beginning to End”

In Jewish Tradition, a group of ten individuals constitute a “Minyan,” a religious quorum, which has the power to define itself as a “Kehilah,” a Community. This Community is either a “Kehilah Kedoshah,” a Holy Community, which has the power to perform “Devarim She-BiKedushah,” Holy Procedures, such as Reading Publicly from a “Sefer Torah,” or having mourners recite the “Kaddish,” or the congregation recite a series of Biblical verses, at the beginning of the repetition of the “Shemoneh Esray,” the purpose of both of which is to sanctify the Name of G-d. Or they can become a gang of mischief-makers, who can cause infinite trouble. Before they left on their mission, the “Meraglim” (I refer to them as a group of ten, because Calev and Yehoshua separated themselves from them) were called “Nesi'im,” Princes, and “Anashim,” “Men of Importance,” according to Rashi, “at that time, still spiritually pure and unblemished.” (Tanchuma 4) And who can tell what frightful things they saw during their initial experience in the Holy Land?

Throughout Jewish History, the Community of Israel, under the watchful eyes of the “Ribbono shel Olam,” the Master of the Universe, and the “Maggid MeReshis Acharis,” “The One Who tells the Story of Humanity from Beginning to End,” has struggled to define itself, against the strong currents of surrounding cultures and alien ideologies. One might say that the struggle already began at Sinai, where the “Kallah,” the Bride-Israel, after the awesome Revelation of her “Choson,” HaShem, waited with increasing impatience for the delivery of the Torah, until she shamefully began a relationship with another suitor, the “Golden Calf.”

The struggle continued, back and forth, over the generations. First came entry into and conquest of the Holy Land, under the leadership of Yehoshua, the first of fifteen “Shopetim,” Judge-Leaders, which included such figures as Devorah HaNeviah, and Shmuel HaNavi at the peak, and Yiphtach and Shimshom of lesser rank, who presided over a people, described as “doing what each thought good in his eyes.” After Shmuel came a period of “Meluchah,” Monarchy. The first King of Israel was Shaul, who is described as “standing, physically and spiritually, head and shoulders above the rest of the People.” (I Shmuel 9:2) But he was undone by his excessive compassion towards the nation that was our greatest enemy, Amalek.

David, who succeeded Shaul as “Melech,” who was promised by HaShem to be the ancestor of the “Moshiach,” and was called “the sweet singer of Israel” (II Shmuel 23:1), saved the People of Israel from many of its enemies. He sensed the absurdity of his living in a palace while the Divine Presence “dwelt” in a Tent, and wanted to build a Temple for HaShem, but there was too much blood on his hands. That privilege fell to his son, Shlomo, the “Wisest of Men.” Shlomo built a magnificent Temple, and, on the day that it was inaugurated, Shlomo prayed to HaShem, in the presence of the entire People, “Would G-d truly dwell on earth? Behold, the Heavens and the highest Heavens cannot contain You, and surely not this Temple that I have built! But May You turn to the prayer of Your servant and to his supplication, O HaShem my G-d...and of Your People Israel, which they shall pray toward this place; may You hear it from the Place of Your Habitation in Heaven...” (I Melachim 8:27-28), (30) And, in a Messianic gesture to the non-Jewish world, Shlomo continued, “Also a gentile who is not of Your People Israel, but will come from a distant land, for Your Name’s sake...may You hear from Heaven, the foundation of Your abode, and act according to all that the gentile calls out to You, so that all the people of the world may know Your Name, to fear You as does Your People Israel...” (I Melachim 8:41,43)

But it was not to be – Neither Shlomo HaMelech became the “Moshiach,” although he was the wisest of all men. Nor did Chizkiyahu HaMelech become the “Moshiach,” although he raised the level of Torah knowledge in the Jewish People to a level higher than it had ever been. Nor did Bar Kochba become the “Moshiach,” although he was backed by the holy Rabbi Akiva, and he did lead a kingdom that was independent of Rome for a time, until Rome shattered his hopes and the hopes of Israel at Beitar.

Neither did Shlomo HaMelech’s magnificent Temple become the final Temple, because it was destroyed by Nevuchadnezzar, after standing for half a millennium, mainly because the Jewish People could not tear themselves away from idol worship. Nor did the Second Temple become the Messianic Temple, because the Jewish People were hopelessly addicted to “sinas chinam,” causeless hatred of their fellow and to “lashon hara,” destructive slander against their neighbors. Instead, that Temple, which had also stood for half a millennium, and the City of Yerushalayim in which it stood, became the prey of the Roman legions.

The centuries have flown by, with peaks of achievement and depths of despair for our People. In our time, the cold winds of anti-Semitism and anti-Israel sentiment are blowing strongly in the world. We must therefore make it the Post-(Post-Zionist) Era. We simply have no time to indulge in such self-destructive intellectual games. If Rav Shimon Schwab is correct, we are 167 years closer to 6,000 years, according to the Jewish Calendar. That is, the year is not 5771, but rather 5938! It is a religious obligation for those of us who subscribe to the Torah of Moshe Rabbeinu to join forces and cease the ruinous conflict within our “Kehilah Kedoshah,” our Holy Community, and again we will become a “Kingdom of Priests and a Holy Nation” (Shemos 19:6) We will till the Spiritual Soil of the Holy Land along with its earthly soil, and thereby hasten the “Bias Goel Tzedek,” the arrival of Our Righteous Redeemer, the “Moshiach.”

L’Iluy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem