



CONGREGATION TORAS CHAIM

Vibrant, Relevant, Meaningful . . . and Orthodox

May 21-22, 2010 ▪ 9 Sivan, 5770 ▪ Shabbos Parshas Nasso
Candlelighting: (See below) ▪ Shabbos Ends 9:09 PM

Kiddush and Shalosh Seudos are sponsored by the shul.

Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

May 21st

- » Mincha/Kabbalos Shabbos/Maariv–7:00 PM
- » Candlelighting–Preferably light by 7:25 PM. In case of great need on may rely on 8:05 PM candlelighting time.

May 22nd

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–6:40 PM
- » Mincha/Shalosh Seudos–7:40 PM
- » Shabbos Ends–9:09 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–8:10 PM

■ WHAT'S NU AT CTC

- » **Annual Shul Meeting:** Dear Members and Friends of CTC:

The past year was one of tremendous growth for the shul; we nearly doubled our membership, established classes and Gamara shiurim on nearly every day of the week, and created a building committee to begin the critical task of building a new building for the shul to take us into the future.

The purpose of this letter is to ask you to save Sunday, June 6, 4:00 PM, as the date for the annual CTC shul meeting. You will not want to miss this, as not only will we be electing and installing our new slate of shul leaders on the Executive and Advisory Boards, but I also plan to take this opportunity to reveal in detail to the members of the shul the plans for our building across the street from the current shul. The building committee had an exciting meeting last night with the architect who will be creating our initial floor plan drawings and schematics, and I look forward to sharing those with you at the annual meeting. And, I'm excited to say there will be some nice surprises about the building to reveal as well.

Back to the subject of the candidate slate we will be voting on: I'm pleased to announce that we have continued to develop new leaders in the shul, and that we have augmented our board with several new talented people to take us into 2011/2012. Continuing to serve on the executive board in the role of Immediate Past President is **Shalom Abrams**. Continuing to serve on the advisory board (their terms are not up until the summer of 2011) are **Ina Cohen** and **Abigail Ruttenberg**. **Rabbi Avi Bloomenstiel** and **David Wiseman** will also continue to serve as Appointed Advisers. I am also pleased to announce that we will be voting on two new members to join the Advisory Board: **Rina Esther Teitlebaum** and **Ben Nise**, as well as the return of **Shelly Newman** and **Ellen Gutgold** to serve out new 2 year terms.

In addition to the Advisory Board candidates listed above, I am thrilled to announce the nomination of the newest addition to the Executive Board, **David Lipsitz**, who will be moving from the Advisory Board to the Executive Board in the critical role of shul Treasurer. David brings to the Executive Board strong accounting skills and an even stronger commitment to the success of the shul. Listed below is the new Executive Board and Advisory candidate slate we will be voting on at the annual meeting:

Executive Board Candidates

- President: Wes Sutkin
- Vice President: Yehudah Palmer
- Treasurer: David Lipsitz
- Secretary: Ken Jarmel

Advisory Board Candidates

- Ellen Gutgold
- Shelly Newman
- Ben Nise
- Rina Esther Teitlebaum

In preparation for the annual meeting on June 6th, please be sure your membership is in good standing. If you have any questions or would like to make special arrangements, feel free to call me at 972-267-4747. CTC has exciting times ahead, and with Hashem's help, we look forward to davening in a new building in the near future and to seeing continued growth for the shul.

Best Regards, Wes Sutkin, CTC President

- » **Tupperware Fundraiser:** Now's the time to order Tupperware online to support Congregation Toras Chaim. Just click on the link and you can view all the fundraising products available. And don't forget to forward the link to friends and family. This is a great way to enjoy the benefits of Tupperware while benefitting CTC. You can also order from the order forms available at Toras Chaim. If you have any questions please contact Lisa Rothstein 972-407-0305 or lisa@rothsteinfamily.net.
- » **Free Classifieds at CTC:** Congregation Toras Chaim provides FREE CLASSIFIED ADS for its members and friends, (and anyone else who wants to place an ad — all ads are moderated by the shul) for cars, jobs, real estate, and everything and anything else you may want to buy and sell. Find what you are looking for . . . or create your own ad – FOR FREE! Go to <http://www.toraschaimdallas.org/classifieds/>

■ REFUAH SHELAIMA

- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)
- » Leib ben Basha Gittel (Relative of Jill Lichtenstein)
- » Michoel ben Esther (Uncle of Shelly Newman)
- » Eliyahu Heschel ben Sharon (Friend of Ben & Lauren Nise)
- » Michoel Yaakov ben Yosefa Israeleta (Friend of Wes & Tricia Sutkin)
- » Peretz Yaakov HaLevi ben Chana Yaffa (Nephew of Josh & Lisa Rothstein)
- » Moshe Tzi ben Sara (Friend of Yoni & Abigail Ruttenberg)

■ RECOLLECTION AND RECOGNITION

For \$18 you can sponsor a greeting in memory of a loved one, in honor of a deserving friend or family member, or in recognition of an outstanding achievement. Please call Rabbi Rich at 972-835-6016 by Thursday afternoon to place your greeting.

■ EVER GROWING BADGE OF COURAGE: BY RABBI LABEL LAM

All the days of his Nazarite vow a razor shall not pass over his head until the completion of the days that he will be a Nazarite for the sake of HASHEM he shall be holy the growth of hair on his head shall grow. All the days of his abstinence for the sake of HASHEM he shall not come near a dead person. To his father or to his mother, to his brother or to his sister-he shall not contaminate himself to them upon their death, for the crown of G-d is upon his head. (Bamidbar 6:5-7)

For the crown of G-d is upon his head: Why is his hair called a crown? Come and see how many Mitzvos crown Israel. Is not an untamed growth of hair considered disgraceful and decrepit for the person that he does not manage his head? However since he is growing it for the sake of Heaven, the verse refers to it as a "crown of G-d upon his head!" (Midrash Rabba)

The Midrash explains nicely why the hair on his head is a crown. Still the original question remains; "Why is only this called by the Torah a "crown of G-d upon his head" and not any other equally worthy Mitzvah?!"

If truth would not be stranger than fiction I would not have believed the following story I heard more than twenty years ago and

I would not expect you to believe it either but with that having been said, here it is: A boat load of American students was bobbing about the Kineret Sea in the north of Israel. One of those students, a girl, was somehow dangerously close to the edge and she was suddenly tossed off the boat. There she was flailing in the waters while everyone was screaming instructions to her.

Another small craft happened to be passing by at that moment with some religiously observant students aboard. The young Rabbi in charge saw the distress of the young woman in the water and he immediately leapt into action. He dove into the water without hesitation and pulled her to safety where she then needed to be revived.

After things had quieted down a bit one of the young men from the boatload of Americans approached the young Rabbi and asked him somewhat sarcastically, "I thought you weren't allowed to touch a woman!" The Rabbi looked at him blankly and asked rhetorically, "Where were you while she was drowning?"

In the meanwhile the young girl who was recovering from the trauma of the episode began to express her gratitude to the Rabbi that had just saved her life. She asked him what she could do to repay his heroism. Although his instinct was to not seek a reward he had a modest request and that was that she should join his family for a Shabbos, to which she gladly agreed. She became a frequent guest at their home and eventually after a period of time she became fully Shomer Shabbos.

In the meanwhile that fellow who had made the wry comment to the Rabbi and who had received the sharp reply started to do some soul searching of his own. He wandered into a Yeshiva in Jerusalem and started to study Torah for the first time in his life. He decided to extend his stay and search further and deeper into the sea of the Talmud. One Shabbos he was set up to join a young family as a guest for a Friday night meal. There he slightly recognized the host until it dawned on him that it was no other than the Rabbi that jumped into the water to save that girl. The Rabbi had not recognized him because his appearance had changed somewhat. There too at the Shabbos table was the girl that had been rescued. The two of them became reacquainted that evening. A mutual interest was awakened and expressed and in short order they were dating. Well, not long after that, you guessed it, they were married. So as it turned out, the day the Rabbi dove into those choppy waters and rescued that girl he saved the young man too and their future generations.

What a deed he did!? However, seen outside of the context of the mortal danger factor, to the uneducated eye, the young man's smug comment contained elements of truth. What he did looked a lot like mixed swimming and worse. Isn't it a violation? No! It must be viewed as a response to an emergency. So too the Nazirite can only be understood properly as someone that's busy saving a life- his own, by accepting a strong spiritual regimen upon himself. That's what his hair represents. It is not at all shameful. Rather it's a "crown of G-d" and an ever growing badge of courage.

■ PARSHA Q&A: PARSHAS NASSO QUESTIONS

1. What is the significance of the number 8,580 in this weeks Parsha?
2. Besides transporting the Mishkan, what other service performed by the leviim is referred to in this Parsha?
3. On which day did Moshe teach the command to send those who are temeim

- (ritually impure) out of the camp?
4. Name the three camps in the desert.
 5. Who was sent out of each of the camps?
 6. A person stole from another and swore that he was innocent. If he later confesses his guilt, what are his obligations?
 7. Who determines which kohen receives the gifts that must be given to the kohanim?
 8. What does the Torah promise a person who gives matnot kehuna?
 9. Why are the verses about matnot kehuna followed by the verses about the sotah?
 10. Why is the sotah given water from the holy basin?
 11. What does the kohen do to the hair of a sotah?
 12. When a sotah who is guilty of adultery drinks the water, she dies in a very specific fashion. What happens to the adulterer?
 13. Before the name of G-d is erased, the sotah has the option either to admit guilt or to drink the water. Does she have a third option?
 14. What are chartzanim? What are zagim?
 15. What sin does a nazir commit against himself?
 16. Where was the cut hair of a nazir placed?
 17. A kohen should bless the people "with a full heart". What word in the Parsha conveys this idea of "a full heart"?
 18. What is the meaning of the blessing "May G-d bless you and guard you?"
 19. What is the meaning of the blessing "May G-d lift up His countenance upon you?"
 20. The tribe of Yissachar was the second tribe to offer their gifts. Why did they merit this position?

ANSWERS

1. 4:47-48 - It is the number of leviim between ages thirty and fifty.
2. 4:47 - Singing and playing cymbals and harps to accompany the sacrifices.
3. 5:2 - The day the Mishkan was erected.
4. 5:2 - The camp of the Shechina was in the center, surrounded by the camp of Levi which was surrounded by the camp of Yisrael.
5. 5:2 - A metzora was sent out of all three camps. A zav was permitted in the camp of Yisrael but excluded from the two inner camps. A person who was tamei from contact with the dead had to leave only the camp of the Shechina.
6. 5:6-8 - He pays the principle plus a fifth to the victim, and brings a korban asham.
7. 5:10 - The giver.
8. 5:10 - Great wealth.
9. 5:12 - To teach that someone who withholds the gifts due the kohanim is deserving of eventually bringing his wife to the kohanim to be tried as a sotah.
10. 5:17 - The holy basin was made from the mirrors of the righteous women who left Egypt; the sotah strayed from the example set by these women.
11. 5:18 - He uncovers it.
12. 5:22 - He dies a similar death.
13. 5:27 - Yes, she can refuse both: She can refuse to admit guilt and also refuse to drink the water. (After the Name of G-d is erased, she loses this option.)
14. 6:4 - Chartzanim are seeds. Zagim are peels.
15. 6:11 - He abstains from enjoying wine.
16. 6:18 - It was placed on the fire under the pot in which the nazirs shelamim offering was cooked.
17. 6:23 - "Amor."
18. 6:24 - "May G-d bless you" that your property may increase, "and guard you" from robbery.
19. 6:26 - "May He suppress His anger."
20. 7:18 - The Tribe of Yissachar was well versed in Torah. Also, they proposed the idea that the nesiiim should offer gifts.

Good Shabbos

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■ WEEKLY CLASSES

- » **Amud Yomi:** Gemara for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » **Talmud for Beginners** for men with Rabbi Yaakov Rich (Mon. & Thurs. 8:30-9:30 PM)
- » **The Power Potential/Jewish Marriage** for women with Rebbetzin Susan Rich (Tuesday 8:30-9:30 PM)
- » **Jewish Marriage** for men with Rabbi Yaakov Rich (Wednesday 8:30-9 :30 PM)
- » **Chumash for Men and Women** (Shabbos one hour before Mincha)
- » **Torah Today: Hashkofa and Halacha Unique to Our Times** for men and women with Rabbi Avraham Chaim Bloomenstiel (Sundays, 9 AM)

Unless otherwise noted, all classes are in the shul.