

# CONGREGATION TORAS CHAIM

Toras Chaim means a Torah of life and a living Torah, a Torah which permeates every part of our existence, and is relevant to all that we do. It is vibrant, exciting and meaningful. The goal of Congregation Toras Chaim is to create a center for Jewish living that is built on these principles.

JUNE 13-14, 2007 · 28 TAMMUZ, 5767 · SHABBOS PARSHAS MATTOS-MASSEI  
CANDLELIGHTING 8:18 PM · SHABBOS ENDS 9:21 PM

Kiddush this Shabbos is sponsored by the shul. Shalosh Seudos is 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:

- July 13<sup>th</sup>**  
» Mincha/Kabbalos Shabbos–7:00 PM
- July 14<sup>th</sup>**  
» Shacharis (followed by Kiddush)–9:00 AM  
» Chumash Class (for men & women)–6:50 PM  
» Mincha/Shalosh Seudos–7:50 PM  
» Shabbos Ends–9:21 PM

## 🕒 WHAT’S NU AT CTC:

- » **CTC SEED Program:** Congregation Toras Chaim welcomes our SEED students to Dallas. They will be here learning with the congregation from July 11, 2007 through July 28, 2007. They can learn one-on-one, or in small groups, round table discussions, etc. Their schedules are flexible. Basically, when you want to study, they are available.
- The men can sign up by calling Rabbi Rich at 972-774-0813. It is being done on a first come, first served basis. There is a SEED couple due to arrive on Sunday, just in time for our congregational BBQ. There will be many opportunities for the women to learn Torah as well. Any inquiries should be directed to Tricia Sutkin at 972-267-4747. Our teachers will also be having a 2-hour camp for boys 1-6 grade, starting on Monday. They will be davening, learning and doing an activity with the kids, each weekday that they are here.
- This is a once-a-year opportunity for personalized Torah study. Everyone is encouraged to participate. No one will be denied the ability to learn with one of our teachers. Please spread the good news and call sooner, rather than later, in order to ensure that you have the slot reserved that best suits your needs.
- » **CTC Daily Minyanim:** Every morning at 7:00 AM and evening at 8:25 PM we are davening together as a congregation. This is all possible because of the influx of SEED boys to our shul. I encourage all men to try to attend at least one of the davening opportunities. Davening first thing in the morning is a wonderful way to start the day, and in the evening we study the laws of Prayer between Mincha and Maariv. Please check the shul website for updated starting times for our Mincha / Marriv minyan.
- » **CTC Family BBQ: Sunday, July 15, 5-8 PM:** Please help us show our SEED boys some good Southern hospitality at our First Annual Texas-sized SEED-CTC Family Bar-B-Que. The cost of the event is \$10 per adult, \$5 per child with a \$35 maximum per family. All members and friends of CTC are encouraged to attend. We request that you register on the website so that we know how many to cook for. Please pay at the door.
- » **The Nine Days:** Starting with Rosh Chodesh Av, Sunday night, we begin an increase period of mourning known as The Nine Days. A summary of some of the main laws and customs for this time period are:

### Activities of Pleasure and Joy

- One should not purchase an object of joy that will be available after Tisha B'Av for the same price.
- Building for beauty or pleasure not required for dwelling should be suspended.
- Building for a mitzvah like a synagogue, place of Torah study, or a mikva is permitted.
- Painting, wallpapering and general home decoration should not be done.
- Similarly, one should not plant for pleasure.

### Eating Meat and Drinking Wine

- The custom is to refrain from eating meat and poultry or drinking wine and grape juice during the nine days. This also pertains to children.
- The prohibition of meat includes foods cooked with meat or meat fat. However, foods cooked in a clean vessel used for meat may be eaten.
- Eating meat and drinking wine is permitted for Shabbos. Even one who has ushered in the Shabbos on Friday afternoon before sunset, or extends the third meal of Shabbos into Saturday night may also eat meat and drink wine at those times.
- Similarly, one may drink the wine of Havdallah. Some have the custom to give the wine to a child of 6-9 years old, or to use beer for Havdallah.
- Meat and wine are also permitted at a meal in honor of a mitzvah like bris milah, redemption of the first born, and completing a tractate or other books.
- A person who requires meat because of weakness or illness, including small children and pregnant or nursing women who have difficulty eating dairy, may eat meat. However, whenever possible poultry is preferable to meat.

## Laundering

- Laundering is prohibited even for use after Tisha B'Av. One may not even give clothing to a non-Jewish cleaner. (Although one may give it to him before the 1st of Av, even though he'll wash during the nine days.)
- The prohibition of laundering includes linens, tablecloths, and towels.
- A person who has no clean clothes may wash what he needs until the Shabbos before Tisha B'Av.
- Children's diapers and clothing that constantly get dirty may be washed by need even during the week of Tisha B'Av, in private.
- Laundering for the purpose of a mitzvah is permitted.
- One may polish shoes with liquid or wax polish, but should avoid shining shoes.

## Wearing Freshly Laundered Clothing

- It is forbidden to wear freshly laundered clothing during the nine days. This includes all clothing except that which is worn to absorb perspiration.
- Therefore, one must prepare before the nine days by wearing freshly laundered suits, pants, shirts, dresses, blouses and the like for a short time so that they may be worn during the nine days. Socks, undershirts and underwear need not be prepared.
- Here too, the prohibition of using freshly laundered items applies to linens, tablecloths, and towels.
- One may wear freshly laundered Shabbos clothing, as well as use clean tablecloths and towels. Changing bed linen though is prohibited.
- Since one may wear freshly laundered garments on Shabbos, if one forgot or was unable to prepare enough garments before the nine days, he may change for Friday night and then change again on Shabbos morning. These garments may then be worn during the week.
- This will apply only to clothing that is suitable to wear on Shabbos, since wearing a garment on Shabbos for the sole purpose of wearing it during the week is forbidden.
- Fresh garments and Shabbos clothing may be worn in honor of a mitzvah for example at a brit milah for the parents, mohel, and sandek.

## Wearing, Buying and Making New Clothes, Repairing Garments

- While wearing new clothing that doesn't require the blessing “sh'hecheyanu” is permitted until the 1st of Av, during the nine days it is prohibited even on Shabbos.
- One may not buy new clothes or shoes even for use after Tisha B'Av, except in a case of great necessity, for example for one's wedding.
- If one forgot or was unable to buy special shoes needed for Tisha B'Av, he may do so during the nine days.
- Making new garments or shoes for a Jew is permitted until the Sunday before Tisha B'Av. Afterwards it is permitted only for a non-Jew.
- Repairing torn garments or shoes is permitted.

## Bathing and Swimming

- The custom is not to bathe for pleasure even in cold water.
  - Bathing in cold water for medical reasons or to remove dirt or perspiration is permitted. (Where cold water is required, hot water may be added to cold water as long as the mixture is not comfortably warm.)
  - Soaping or shampooing and washing with hot or warm water are prohibited - unless it is required for medical reasons or to remove the dirt and perspiration.
  - Swimming is prohibited except for medical reasons. Similarly, one may take a quick dip in a pool to remove dirt or sweat.
  - Bathing for a mitzvah is permitted, for example, a woman who needs to bathe for her immersion.
  - A man who immerses in a mikva every Friday may do so in cold water during The Nine Days. But one who omits immersing occasionally because he is too busy or because of the cold may not.
  - One who bathes every Friday in honor of Shabbos with hot water, soap and shampoo may do so on the Friday before Tisha B'Av.
- » **Membership Dues:** The board of CTC has set the membership dues for 2007 at \$600 for a family or single membership. This payment includes two High Holiday seats. Additional seats for members and non-members are \$100 per seat. Childcare for the High Holidays is \$50 per child. There is also an associate membership available called “Friends of CTC” at \$180 for a family or single

membership. Please pass you completed applications and checks to Shalom Abrams.

- » **Shabbos Bulletin Contact Person:** Ellen Gutgold has accepted to be the contact persson of the CTC Shabbos bulletin. Please call Ellen at (972) 818-4021 by no later than Thursday afternoon with any information to be included in the bulletin.

🕍 **A THOUGHT OF AHAVAS CHESED (LOVING KINDNESS) BY THE CHOFETZ CHAIM**

Only Hashem can make miracles, but the Jewish people—by keeping Hashem’s Presence before them—can elicit miracles. The way to make Hashem an active presence in one’s life is through acts of chesed. The Chofetz Chaim relates that chesed is the currency with which the Jewish people acquire redemption. Chesed was the catalyst for the redemption from Egypt, and it will set in motion the process of the Final Redemption as well.

In Egypt, under harsh circumstances that could easily have stripped the Jewish slaves of their humanity, they remained humaned and caring toward each other. The Sages relate, “They made a covenant among themselves to do chesed with one another.” Even in their state of exhaustion and despair, they would periodically gather to reinforce for each other the legacy of Abraham, Isaac and Jacob. They never lost sight of their obligation to serve Hshem and help each other in any way possible. On the surface, the Exodus appears to have been brought about by the plagues Hashem brought upon the Egyptians and miracles he performed for the Jews. Beneath the surface, however, chesed was the operating force that set the redemption in motion. The Jews’ compassion for one another brought Hashem into their presence. Because they kept Hashem in the picture, Hashem could use His supernatural on their behalf.

In the Jubilant sone, “Az Yashir,” that the Jews sang upon the splitting of the Red Sea, the primacy of chesed comes to the forefront. “You have guided us through mercy. You have redeemed this people,” the song exclaims. The Chofetz Chaim teaches that the Sages find further meaning in the verse “With Your kindness You guided this people that You redeemed.” Hashem’s guiding hand was activated not only by His own trait of mercy, but by the compassion the Jews showed to one another. Through chesed they kept Hashem before them, and therefore, He was there to guide them.

This dynamic opened the channels of miracles and wonders for the Jews in Egypt, and it has remained in force throughout every exile. As chesed strengthens among the Jewish people, Hashem’s Presence strengthens as well. Ultimately, through this means, Hashem will be present in full force once again to guide His people, fight their battles and lead to the Final Redemption.

*From the Appel Edition: Chofetz Chaim Loving Kindness by ArtScroll*

🕍 **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 Ellen Gutgold at (972) 818-4021 by Thursday afternoon to place your greeting.

- » Your dedication or greeting can go here.

🕍 **PARSHA Q & A FROM OHR SOMAYACH INTERNATIONAL**

**MATTOS (QUESTIONS)**

1. Who may annul a vow?
2. When may a father annul his widowed daughter’s vows?
3. Why were the Jewish People not commanded to attack Moav, as they were to attack Midian?
4. Those selected to fight Midian went unwillingly. Why?
5. What holy vessels accompanied the Jewish People into battle?
6. Those who killed in the war against Midian were required to remain outside the “machane” (camp). Which machane?
7. Besides removing traces of forbidden food, what else is needed to make metal vessels obtained from a non-Jew fit for a Jewish owner?
8. “We will build sheep-pens here for our livestock and cities for our little ones.” What was improper about this statement?

9. During the conquest of the Land, where did Bnei Gad and Bnei Reuven position themselves?
10. What promise did Bnei Gad and Bnei Reuven make beyond that which Moshe required?

**MASSEI (QUESTIONS)**

11. Why does the Torah list the places where the Jewish People camped?
12. Why did the King of Arad feel at liberty to attack the Jewish People?
13. What length was the camp in the midbar?
14. Why does the Torah need to specify the boundaries that are to be inherited by the Jewish People?
15. What was the nesi’im’s role in dividing the Land?
16. When did the three cities east of the Jordan begin to function as refuge cities?
17. There were six refuge cities, three on each side of the Jordan. Yet, on the east side of the Jordan there were only two and a half tribes. Why did they need three cities?
18. To be judged as an intentional murderer, what type of weapon must the murderer use?
19. Why is the kohen gadol blamed for accidental deaths?
20. When an ancestral field moves by inheritance from one tribe to another, what happens to it in yovel?

**MATTOS (ANSWERS)**

*All references are to the verses and Rashi’s commentary, unless otherwise stated*

1. 30:2 - Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people.
2. 30:10 - If she is under 12 1/2 years old and widowed before she was fully married.
3. 31:2 - Because Moav only acted out of fear against the Jewish People. Also, Ruth was destined to come from Moav.
4. 31:5 - They knew that Moshe’s death would follow.
5. 31:6 - The aron and the tzitz.
6. 31:19 - The Machane Shechina.
7. 31:23 - Immersion in a mikve.
8. 32:16 - They showed more regard for their property than for their children.
9. 32:17 - At the head of the troops.
10. 32:24 - Moshe required them to remain west of the Jordan during the conquest of the Land. They promised to remain after the conquest until the Land was divided among the tribes.

**MASSEI (ANSWERS)**

11. 33:1 - To show G-d’s love of the Jewish People. Although it was decreed that they wander in the desert, they did not travel continuously. During 38 years, they moved only 20 times.
12. 33:40 - When Aharon died, the clouds of glory protecting the Jewish People departed.
13. 33:49 - Twelve mil (one mil is 2,000 amot).
14. 34:2 - Because certain mitzvot apply only in the Land.
15. 34:17 - Each nasi represented his tribe. He also allocated the inheritance to each family in his tribe.
16. 35:13 - After Yehoshua separated three cities west of the Jordan.
17. 35:14 - Because murders were more common there.
18. 35:16 - One capable of inflicting lethal injury.
19. 35:25 - He should have prayed that such things not occur.
20. 36:4 - It remains with the new tribe.

Good Shabbos!

**WEEKLY TEFILLAH TIMES**

- » Friday night (after daylight savings time): 7 PM
- » Shabbos morning: 9 AM
- » Shabbos Mincha: ¾ hour before sunset
- » Sunday morning: 8 AM

**SHABBOS TIMES AND SCHEDULE**

- » July 13-14, 2007 - 28 Tammuz 5767
- » Mincha / Kabbalos Shabbos: 7 PM
- » Shacharis: 9 AM
- » Chumash Class (Rabbi Rich): 6:50 PM for men and women
- » Mincha / Shalosh Seudos: 7:50 PM / Shkiah: 8:36 PM
- » Maariv / End of Shabbos: 9:21 PM

**WEEKLY CLASSES**

- » Tuesdays and Thursdays 7:45 PM: Mincha, followed by Learn to Learn the Talmud for men with Rabbi Yaakov Rich, followed by Maariv.
- » Tuesdays 8 PM: Tefillah-Jewish Prayer for women with Mrs. Suri Rosenblatt
- » Wednesdays 8 PM: Path of the Just for men and women with Rabbi Yaakov Rich
- » Shabbos one hour before Mincha: Chumash for men and women
- » Sundays after Shacharis: Laws of Tefillin for men
- » Sundays 8 PM: Chumash for women

*Unless otherwise noted, all classes are in the shul.*