

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, exiting and meaningful. The goal of Congregation Toras Chaim is to create a center for Jewish living that is built on these principles.

SEPTEMBER 12 - SEPTEMBER 15, 2007 · 1 TISHREI - 3 TISHREI, 5768

ROSH HASHANAH - SHABBOS SHUVA, PARSHAS HAAZINU

Kiddush this Shabbos Shuva 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.

■ ROSH HASHANAH SCHEDULE:

ROSH HASHANAH, THURSDAY, SEPT 13

- » Shacharis: 8:30 AM
- » Shofar: Not before 10:45 AM
- » Mincha: 6:30 PM
- » Tashlich: 7:00 PM (As a congregation we (men and women and children) will depart from the shul at 7 PM to a spectacular creek behind Shalom and Shira Abrams' home. As this is in a gated community, we will need to walk together, making sure that the children stay close to their parents so as not to create a public disturbance. We appreciate everyone's cooperation in this matter, and look forward to an inspiring davening.)

🕯️ Candlelighting (From a pre-existing flame): Not before 8:15 PM

» Maariv: 8:15 PM

ROSH HASHANAH, FRIDAY, SEPT 14

- » Shacharis: 8:30 AM
 - » Shofar: Not before 10:45 AM
 - » Mincha/Kabbalos Shabbos/Maariv: 7:00 PM
- 🕯️ Candlelighting (From a pre-existing flame): 7:16 PM

SHABBOS SHUVA

- » Shacharis: 9:00 AM
- » Shabbos Shuva Drasha: 5:45 PM
- » Mincha/Shalosh Seudos: 6:45 PM
- » End of Shabbos: 8:17 PM

TZOM GEDALYA (FAST OF GEDALYA)

- » Fast Begins: 6:00 AM
- » Shacharis: 8:00 AM
- » Mincha: 7:00 PM
- » End of Fast: 8:11 PM

MONDAY, SEPT 17-THURSDAY, SEPT 20

- » Selichos/Shacharis: 6:15 AM
- » Mincha/Maariv: 7:10 PM

YOM KIPPUR, FRIDAY, SEPT 21

- » Selichos/Shacharis: 6:15 AM
 - » Erev Yom Kippur Mincha: 4:00 PM
- 🕯️ Candlelighting: 7:08 PM
- » Kol Nidrei: 7:15 PM
 - » Maariv: 8:00 PM

YOM KIPPUR, SATURDAY, SEPT 22

- » Shacharis: 8:30 AM
- » Yizkor: Not before 11:15 AM
- » Mincha: 5:15 PM
- » Neilah: 6:45 PM
- » Shofar/Maariv: 8:03 PM

■ WHAT'S NU AT CTC

IN APPRECIATION:

- » Thank you to our President, Shalom Abrams, for the many, many hours that he gave in order to get the shul ready for Rosh Hashanah and Yom HaKippurim. His commitment to the shul is an ongoing labor of love that should not go unnoticed.
- » Thank you to David Wiseman and Ken Jarmel, the shul's gabbaim, who guide our services in the right direction, with reverence and kedusha.
- » Thank you to Rabbi Binyomin Stolov and Mark Gothelf for inspiring us with their davening during Shacharis and Mussaf, respectively, this Rosh Hashanah.
- » Thank you to Ina Cohen who single-handedly transformed the beis medrash with her beautiful handiwork. She was responsible

for the exquisite shulchan cover, amud cover, and paroches for the aron kodesh. We are very grateful to Ina for all she did for CTC.

- » Thank you to Yoni Ruttenberg, who week-in, and week-out, takes much time to prepare the Torah reading. His constant commitment and beautiful voice is appreciated by all.
- » Every Sunday morning the shul is neat and clean thanks to the dedication of one man. Thank you to Raymond Kira for being so devoted to CTC. Every Motzei Shabbos he works to make sure the shul is in perfect shape for davening Sunday morning.
- » Thank you to Dovid Abrams for making sure the grass is cut and the shul is neat and clean on the outside.
- » Thank you to Shelly Newman, Ellen Gutgold, Shira Abrams, and all who join them in the shopping and preparation for kiddush each Shabbos. The chulent has been a major ingredient in our success as a shul.
- » Thank you to all of our executive and advisory board members for your commitment to help grow Congregation Toras Chaim. We look forward to 5768.

■ AHAVAS CHESED (LOVING KINDNESS) BY THE CHOFETZ CHAIM:

One may go far spiritually, but sometimes, one goes only so far. The fuel that takes a person above and beyond his existing limitations and into the realm of greatness is chesed. The story of Ruth and Boaz, canonized for all generations to study, exists specifically to teach this lesson. The Chofetz Chaim relates that in the Midrash Rus, Rabbi Zeira says that the Megillah was written for no other reason than to teach the value of chesed. The text of the Megillah provides the basis for no halachos; it has no practical application. It is a simple narrative of human kindness and the great rewards it brings.

The Megillah describes Boaz' discovery of a woebegone young woman searching for leftover grain in his fields. Ruth was a foreigner, out of place and out of money, while Boaz was a well-respected leader of the community. Nonetheless, Boaz felt compassion for her. He befriended her and married her, lifting her out of her poverty and isolation. In doing so, he rose from an important man of his times to a great man for all time—the forebear of King David and the dynasty that will ultimately yield the Messiah.

The Chofetz Chaim adds that in the here and now, in three specific areas, chesed brings a bonus of blessing into one's life. The first of these blessings is rain, which comes into the world because of chesed. The Jerusalem Talmud (Ta'anis 14b; 3:3) explains that rain refers to more than the water that falls from the sky; it refers to all sustenance in general. The food on a person's table is the direct result of his chesed. The second blessing is redemption from death (Tanchuma Parshas Kedoshim), Mishpatim 15). One for whom death has been decreed in Heaven, g-d forbid, can at times reverse that decree through acts of kindness. The third blessing is protection from the Evil Inclination (Avodah Zarah 5b). The Talmud declares: "Fortunate are the people of Israel, for they are involved in the study of Torah and acts of kindness." Occupied with these pursuits, they are in control of the Evil Inclination, rather than the opposite.

The Chofetz Chaim explains exactly how this works. When the Evil Inclination gains a foothold in a person's mind, it refuses to withdraw. It insinuates itself into his thoughts, voicing cynicism and doubts, raising wrong-headed ideas and temptations that become an obsession. Eventually, the thoughts invade the body, and he is obliged to act upon them. When one studies Torah, however, his mind is pervaded with purity and holiness. These, too, create

an inner “obsession,” which also invades one’s physical being. The obsession must be satisfied, and it is — through acts of kindness. One steeped in Torah does chesed; he can’t help it.

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.

■ ONGOING CLASSSES

» All weekday classes are postponed until after Succos.

■ PARSHA Q&A: PARSHAS HAAZINU

QUESTIONS

1. Why were heaven and earth specifically chosen as witnesses?
2. How is the Torah like rain?
3. How is G-d “faithful without injustice”?
4. Why is G-d called “tzaddik”?
5. How many major floods did G-d bring upon the world?
6. What group of people does the Torah call “fathers”? Cite an example.
7. Why did G-d separate the world’s nations into exactly 70?
8. Why is the merit of the Jewish People’s ancestry called a “rope”?
9. How is G-d’s behavior toward the Jewish People like an eagle’s behavior toward its offspring?
10. Regarding the Jewish People’s punishment, G-d says, “I will spend my arrows on them.” What is the positive aspect of this phrase?
11. How does the idea of “chillul Hashem” prevent the nations from destroying the Jewish People?
12. What will happen to the nations that conquer the Jewish People?
13. When G-d overturns a nation that persecutes the Jewish People, His attribute of Mercy is “replaced” by which attribute?
14. When G-d punishes the heathen nations, for whose sins does He exact punishment?
15. How will G-d’s punishment change the way the nations view the Jewish People?
16. On what day was Ha’azinu taught to the Jewish People?
17. Verse 32:44 calls Yehoshua “Hoshea.” Why?
18. In verse 32:47, what does “it is not empty from you” mean?
19. Why did G-d tell Moshe that he would die a similar death to that of Aharon?

20. If Moshe had spoken to the rock rather than striking it, what would the Jewish People have learned?

ANSWERS

1. 32:1 - They endure forever.
2. 32:2 - The Torah gives life and promotes growth like rain.
3. 32:4 - He is “faithful” by rewarding the righteous, and “without injustice” by rewarding even the wicked for any good deeds.
4. 32:4 - All will agree that His judgments are righteous.
5. 32:7 - Two. One in the time of Adam’s grandson Enosh and one in the time of Noach.
6. 32:7 - The Prophets. Elisha called the Prophet Eliyahu “My Father.” (Melachim II 2:12).
7. 32:8 - To correspond to the 70 Bnei Yisrael who entered Egypt.
8. 32:9 - Their merit is “woven from” the merits of the Avot.
9. 32:12 - He mercifully wakes them gently, hovering over them, and carrying them on His “wings.”
10. 32:23 - “The arrows will be spent” implies that the afflictions will cease but the Jewish People will not.
11. 32:27 - The nations would attribute their success to their might and the might of their gods. G-d would not let His name be desecrated like this.
12. 32:35 - They will eventually be punished.
13. 32:41 - His attribute of Justice.
14. 32:42 - For their sins and the sins of their ancestors.
15. 32:43 - They will view the Jewish People as praiseworthy for cleaving to G-d.
16. 32:44 - The Shabbat upon which Moshe died.
17. 32:44 - To indicate that although he was the Jewish People’s leader, he still maintained a humble bearing.
18. 32:47 - That you will receive reward for studying Torah and that there is nothing meaningless in the Torah.
19. 32:50 - Because Moshe wanted this.
20. 32:51 - The Jewish People would have reasoned as follows: If a rock, which receives neither reward nor punishment, obeys G-d’s commands, all the more so should they.

Good Shabbos

WEEKLY TEFILLAH TIMES

- » Friday night: 7 PM
- » Shabbos morning: 9 AM
- » Shabbos Mincha: ¾ hour before sunset
- » Sunday morning: 8 AM

SHABBOS TIMES AND SCHEDULE

- » See front page for all relevant times for Rosh Hashanah and Shabbos Shuva.

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. (On hold until after Succos)
 - » Tuesdays 8 PM: Tefillah for women with Mrs. Suri Rosenblatt (Please call 972-392-9949 for starting date and details) (On hold until after Succos)
 - » Wednesdays 8 PM: Path of the Just for men and women with Rabbi Yaakov Rich (On hold until after Succos)
 - » Shabbos one hour before Mincha: Chumash for men and women
 - » Sundays after Shacharis: Laws of Tefillin for men
 - » Sundays 8 PM: Chumash for women (On hold until after Succos)
- Unless otherwise noted, all classes are in the shul.*