

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.

SEPTEMBER 5-6, 2008 · 6 ELUL, 5768 · SHABBOS PARSHAS SHOFTIM
CANDLELIGHTING 7:27 PM · SHABBOS ENDS 8:28 PM

Kiddush and Shalosh Seudos this Shabbos is sponsored by Haiim & Ellen Gutgold in honor of the birth of our granddaughter, Chaya Chava Kunofsky to our children Anna & Menachem Kunofsky of Washington Heights, NY.
Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

September 5th

- » Candlelighting–7:27 PM
- » Mincha/Kabbalos Shabbos–7:00 PM

September 6th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–6:00 PM
- » Mincha/Shalosh Seudos–7:00 PM
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■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–7:20 PM

■ WHAT’S NU AT CTC

- » **Upcoming Shabbaton, September 20, 2008: Rosh Hashana: A Celebration of Our Potential.** Congregation Toras Chaim is very pleased to announce that Rabbi Label Lam of Monsey, NY will present a series of engaging and meaningful talks in anticipation of Rosh Hashana, Friday, September 19 — Sunday, September 21, 2008. Members and non-members alike are invited to attend what promises to be a very inspirational two days of Torah study that will help each and every one of us reach our true potential.

Itinerary includes:

- Friday night dinner in shul (space for 50) with keynote speech: The Hidden World in Which We Live (\$50 Registration Fee)
- Shabbos morning after kiddush: The Art of Finding the Good
- Shabbos afternoon (one hour before mincha): The Mystical Message of the Shofar
- Shalosh Seudos: The Art of Listening
- Saturday Night (12:15 AM - one hour before selichos): The Secret of Akeidas Yitzchok (Binding of Isaac)
- Sunday morning breakfast (9:00 AM): The Power of the Parable (\$10 Registration Fee)

There is a \$50 registration fee to attend the dinner/keynote speech Friday night. There is a \$10 registration fee to attend the breakfast Sunday morning. If you would like to help sponsor the shabbaton, or need help finding hospitality for Shabbos please call Rabbi Yaakov Rich at 972-248-1324 or Wes Sutkin at (972) 989-1344.

Biography

Rabbi Label Lam is a former collegiate athlete and a poet. A graduate of Colgate University, Rabbi Lam matriculated at Harvard Extension School. While pursuing his Master in Education he studied for many years at Yeshiva Ohr Somayach in Monsey before launching a multifaceted career in Jewish Education.

A veteran of the Day School Movement and a former full-time lecturer for Arachim Seminars, Rabbi Lam has been inspiring businessmen and college students alike for Ohr Somayach International and Hamayan Institute for almost two decades. He is the co-founder of Foundations for Jewish Learning with outreach projects in the United States and abroad. He brings to his lectures his rich life experience, a profound wit and an infectious love for Jewish people.

His insights on the weekly Parsha are received by more than 15,000 subscribers weekly and can be found at torah.org. Rabbi Lam lives in Spring Valley, New York with his wife Chaya and their ten children.

- » **High Holidays, Seats and Child Care:** Rosh Hashana and Yom HaKippurim will, please G-d, be very uplifting. The shul has two exceptional chazzanim joining us—one from Israel and one from

Lakewood, NJ—for Rosh Hashana and spending the entire ten days, through Yom HaKippurim, with us. They are not charging the shul a fee. Rather they are offering to lead our services out of their desire to daven with a young, growing, energized congregation. We are very grateful to Rabbi Moshe Kranz and Rabbi Tzvi Teitelbaum for their services.

We want everyone to feel that davening at CTC is comfortable and affordable. We expect many people to be joining us for the High Holidays, and therefore, we have decided to rent space at Torah Day School of Dallas for our services. Child care, however, will still be at the shul, which is only one block from TDSO. The shul leadership has set the following prices for High Holiday seats (includes Rosh Hashana and Yom HaKippurim):

- Early Bird Price: \$150/seat (tickets paid for by August 31, 2008)
- Regular Price: \$175/seat (tickets paid for by Rosh Hashana)
- Child Care Price: \$20/day/child

You may pay by check, made out to Congregation Toras Chaim, or use the online payment interface. Please indicate in the “Special Instruction” box how many men and women’s seats are being purchased, and how many children are being registered for child care. We wish everyone a happy, healthy, sweet new year, filled with growth in all areas of one’s relationship with Hashem.

- » **Premium Kosher Meat for Rosh Hoshana:** (There will not be another meat sale before Succos) Congregation Toras Chaim is offering, as a service to the Dallas Jewish community, a limited selection of quality kosher beef produced by A. D. Rosenblatt Glatt Kosher Meat. These larger cuts are being bought at reduced prices with the savings being passed on to our Jewish friends and families.

Order Deadline and Pickup

Pickup is at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252, on Sunday, September 14, 2008 at 10:30 PM AM. Orders must be received no later than Monday, September 8, 2008 at 12 PM. All selections will show as “Free” on the order form to save you from paying online costs. Please pay by cash or check when picking up order. All weights are only approximations. For more information call Shalom Abrams at 903-918-9650.

Cuts for Sale

- Shoulder Roast (netted) \$6.25 per pound / 8 pound piece
- Whole Trimmed Brisket \$6.50 per pound / 10 pound piece
- Minute Roast \$7.50 per pound / 8 pounds (twin 4 lb packages)
- Boneless Chuck \$5.50 per pound / 25 pound piece 28 tickets
- Rib Eye Roast (netted) \$ 10.50 per pound / 13 pound piece
- Shank Meat (for stew) \$ 4.50 per pound / 15 pound piece
- Rib Eye Roast (bone-in) \$ 7.75 per pound / 16 pound piece
- Ribs \$7.00 per pound / 10 pound bags 26 tickets
- Tongue (very limited quantity) \$8.00 per pound / 2 Tongues per package 6 tickets
- Kobe Brisket (Special Order - Please call Shalom Abrams at 903-918-9650 for pricing)

- » **Exciting Childcare Announcement:** Beginning last Shabbos, Parshas Re'eh, August 30, 2008 childcare started for infants through 8 year olds.

- Starting at 10:00 AM, Arielle Newman will watch the infants through 2 year olds in the playroom with the toys.
- Ages 3-5 will be with Sarah Chava Reynolds in the room to the right of the front door.
- 6-8 year olds will be with Hadassah Reynolds and Rachel Abrams in the room to the left of the front door.

Groups will include davening, Parsha, games, going to the park (with parental permission), and a treat. If your child would like

to bring a Torah book to share, that would be welcomed. We respectfully request that all children over 8 be with their parents, and not disturb groups, and that children in groups understand that they must stay in groups until shul is over at around 11 AM. We look forward to seeing you and your children in shul this Shabbos. For information, please contact Tricia Sutkin at (972) 267-4747.

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

Electricity is a powerful, complex force. One perceives it only in its final manifestation; it can light up a city, make factory machinery hum, empower vast computer networks or just shed a little light on the dinner table. If one wants to understand how electricity really works, one must study the physics, the scientific formulas that express what is really happening within the wires. Chesed is the most powerful force of all. It is a force that runs the world, and like any mighty force, it contains within it many unseen dimensions. The Chofetz Chaim provides a formula that unlocks the mysteries of chesed, revealing its inner dynamics. That key is the alef-beis.

The Talmud (Shabbos 104a) introduces this formula. It relates that small children came into the study hall and introduced concepts so deep that even in the days of Joshua ben Nun — in the generation that directly followed the giving of the Torah — such ideas were not taught. One might wonder what profound wisdom these small children had to teach. Their wisdom, the Talmud says, was precisely the wisdom of little children. They taught the alef-beis: “Alef-beis’ stands for ‘alef binah,” they said. “Alef” means learning, and “binah” means understanding. This refers to the study of Torah.

The next letters in their “lecture” were “gimmel” and “daled,” which stand for “gemol dalim,” meaning “help the poor.” Parenthetically, the Chofetz Chaim explains that this phrase does not mean one should not help a wealthy person in need. It merely recognizes that the poor are more often in need of help, and have fewer resources to turn to. Looking more closely at the “gimmel,” there is a further message. The letter is formed with a “foot” that extends to the left, toward the “daled.” In “gemol dalim,” the help — the “gemol” — is extended toward the poor — the “dalim.” One whose desire is to help the poor will extend himself toward them, seeking out those who need his help rather than waiting for them to appear on his doorstep.

The next two letters of the alef-beis — “hei” and “vav” — represent Hashem’s name. The Chofetz Chaim explains this segment of Talmud by referring to another segment (Bava Basra 75b), which says that a time will come when the righteous are called by Hashem’s name; the righteous will overflow with such G-dliness that they will actually bear Hashem’s name.

This, says the Chofetz Chaim, explains the sequence of alef-beis that the children expounded. “Alef binah,” if a person commits himself to learning Torah; and “gemol dalim,” if he helps the poor; then he arrives at “hei” and “vav.” Hashem will pronounce His name upon him.

As the Talmud relates, the interpretation given by these small children came as an awakening to those who heard them. “Why

didn’t we ever realize this?” they wondered. The Sages explain that the words of children — even when they do not understand completely what they are saying — are sometimes a medium of prophecy. Hashem provided this channel to mitigate the loss of the full power of prophecy, which He removed from His people. By listening carefully to the words of these children, one can comprehend the formula that makes kindness the moving force in Hashem’s Creation.

From the Appel Edition: Chofetz Chaim Loving Kindness by ArtScroll

■ PARSHA Q&A: PARSHAS SHOFTIM

QUESTIONS

1. What is the role of shoftim? What is the role of shotrim?
2. What qualifications should one look for when appointing a judge?
3. May a judge accept a bribe if only for the purpose of judging fairly?
4. What is the source for the concept “seek out a good beit din”?
5. Although the avot built matzevot, the Torah later forbade doing so. Why?
6. “You will come to...the judge who will be in those days.” It’s impossible to visit a judge living at a different time, so why must the Torah add these apparently extra words?
7. What does Hashem promise a king who doesn’t amass much gold, doesn’t raise many horses and doesn’t marry many wives?
8. How many Torah scrolls must the king have?
9. How was King Shaul punished for disobeying a minor command of the Prophet Shmuel?
10. Certain kosher animals are not included in the law of “chazeh, shok and keiva.” Which ones?
11. Families of kohanim served in the Beit Hamikdash on a rotational basis. When was this rotation system implemented?
12. Which three categories of false prophets are executed?
13. What does it mean to “prepare the way” to the cities of refuge?
14. How many witnesses are meant when the Torah writes the word eid (witness)?
15. “Through the mouth of two witnesses...” What types of testimony does this verse invalidate?
16. If witnesses in a capital case are proven to be zomemim (false-conspirators) before their intended victim is executed, how are they punished?
17. Why does the section about going to war follow the laws governing witnesses?
18. The Jewish army is warned of four “scare-tactics” the enemy might employ. What are they?
19. When a murder victim is found in a field, who determines which city is closest?
20. What happens if the murderer is found after the calf’s neck was broken?

ANSWERS

1. 16:18 - Shoftim are judges who pronounce judgment. Shotrim are officers who enforce it.
2. 16:18 - That he is expert in the law and that he is righteous.
3. 16:19 - No, because it will sway his judgment.
4. 16:20 - “Tzedek tzedek tirdof...”
5. 16:22 - Because the Canaanites used them for idolatry.
6. 17:9 - To teach that although a judge may not be as eminent as judges of previous generations, we must obey him nevertheless.
7. 17:18 - That his kingdom will endure.
8. 17:18 - Two. One stays in his treasury and one he keeps with him.
9. 17:20 - He lost his kingship.
10. 18:3 - Chayot (non-domestic-type animals).
11. 18:8 - During the time of David and Shmuel.
12. 18:20 - One who prophesies something he didn’t hear, something told to another prophet, or prophecies in the name of an idol.
13. 19:3 - To post direction signs saying “refuge” at the crossroads.
14. 19:15 - Two, unless otherwise specified.
15. 19:15 - Written testimony and testimony translated from a language which the judges don’t understand.
16. 19:19 - They are put to death.
17. 20:1 - To teach that if the Jewish People execute fair judgment they will be victorious in war.
18. 20:3 - (a)Clanging their shields, (b)Making their horses stomp and whinny, (c)Shouting, (d) Blowing horns.
19. 21:2 - The Sanhedrin.
20. 21:9- He is tried and, if guilty, executed.

Good Shabbos

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■WEEKLY CLASSES

- » Amud Yomi: Gemara for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » Chumash for women with Rabbi Yaakov Rich (Sunday 8:15-9:15 PM)
- » Path of the Just for men and women with Rabbi Yaakov Rich (Wednesday 8:15-9:15 PM)
- » Chumash for men and women (Shabbos one hour before Mincha)

Unless otherwise noted, all classes are in the shul.