



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

January 31- February 1, 2014 ■ 1 Adar I, 5774 ■ Shabbos Parshas Terumah
Candlelighting: 5:41P ■ Shabbos Ends 6:50P

Kiddush this Shabbos is sponsored in honor of the birth of a baby boy born to Doni & Chani Tkatch by: Josh & Lisa Rothstein, Yitzchok Elchonon & Racheli Rich, Yaakov & Susan Rich, Shimshon Cook, Bob & Charlotte Day, Ben & Lauren Nise, Simcha & Sara Itskavitch, Charles & Sharon Michaels, Wes & Tricia Sutkin, Adam & Melinda Penrod, Ehoud & Shoshana Wilson, and Ken & Lori Jarmel. Shalosh Seudos this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, January 31st

- » Mincha/Kabbalos Shabbos/Maariv-5:40P
- » Candlelighting-5:41P
- » Tkatch Shalom Zachor-8:45P at Tkatch home, 6823 Windrock Rd.

Shabbos Day, February 1st

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys-9:30A
- » **Mommy & Me (in the Rich home)-9:45-10:45A**
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-4:20P
- » Chumash Shiur (for men & women)-4:30P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-5:30P
- » Shabbos Ends-6:50P
- » Avos u'Banim-8:05P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:40A at DATA Far North, 7130 Campbell Road #204, Dallas, followed by Tkatch bris at 7:45 AM
- » **Maariv-9:00P** (throughout the winter)
- » Beis Medrash-every night at 9:15P

■ WHAT'S NU AT CTC

- » **Mazel Tov:** Mazel Tov to Doni & Chani Tkatch on the birth of a boy. May the parents merit to raise their son to a life of Torah, Marriage and Mitzvos, and bring him to the bris of Avrohom Avinu, in the proper time. The Shalom Zachor will be tonight at the Tkatch home, 6823 Windrock Rd., Dallas at 8:45 PM. The bris will IY”H be 7:45 AM Monday at DATA of Far North Dallas (Rabbi Shlomo Abrams shul), 7130 Campbell Road #204, Dallas, TX 75248. Congregation Toras Chaim will be davening together with DATA of Far North Dallas on Monday morning in their location, beginning at the regular time of 6:40 AM.

» **Liberty Institute Represents Dallas-Area Jewish Congregation: IN THE CONGREGATION** Liberty Institute is representing a Dallas-based Jewish congregation facing religious discrimination. We recently signed on to help Congregation Toras Chaim in Dallas after it was sued by a neighbor. Members of Congregation Toras Chaim have been meeting in a member's home for quite some time, meeting all safety and traffic requirements. Recently, however, a neighbor became upset about the gatherings and filed a lawsuit seeking to have the meetings stopped. Liberty Institute stepped in to defend the congregation's right to continue its religious meetings in the home. **LOCAL CONGREGATIONS UNDER ATTACK** One of Liberty Institute's four areas of concentration is stopping the growing discrimination against churches and religious ministries. We are fighting to defend and restore the right to:

- Preach and teach without legal reprisal
- Serve the community free from discrimination
- Assemble without government harassment
- Operate according to your beliefs

Alarmingly, houses of worship—including small bodies like Congregation Toras Chaim—have been increasingly victimized in recent years by unreasonable regulation and litigation that frequently violates their rights. **STRENGTHENING AMERICA'S BACKBONE** In city after city, town after town, for more than three centuries, local houses of worship have been the glue and backbone of American society. They permeate our communities with faith and good works. Now, they are threatened by an increasingly religion-hostile social and political environment. But they still have rights. Many of Liberty Institute's most significant victories have been defending the right of such religious ministries to exist. Recently, one pastor testified that his church would not be here today without our legal intervention several years ago. As we are with Congregation Toras Chaim, we offer legal assistance pro bono to help defend the religious freedoms of individuals, churches and other religious ministries all across the nation. We are able to do this because of you! Your generous financial support enables us to have the necessary staff to take on these critical cases. As attacks on our religious freedom increase like never before, your donations have never been more important. Remem-

ber, every dollar donated multiplies in value because of the amazing volunteer attorneys that work with us every day, selflessly donating their time to the cause of religious freedom. **STAY INFORMED** You can also do your part by staying up to date on our cases and other issues affecting your religious freedom, and sharing that information with your friends and family. If you haven't already, be sure to "like" Liberty Institute on Facebook and "follow" us on Twitter. **ABOUT LIBERTY INSTITUTE** Liberty Institute is a nonprofit legal group dedicated to defending and restoring religious liberty across America—in our schools, for our churches, in the military and throughout the public arena. Liberty's vision is to reestablish religious liberty in accordance with the principles of our nation's Founders. For information, visit www.LibertyInstitute.org.

- » **Rabbi's Reflections:** CTC Winter Speaker Series: A Bi-Weekly Conversation with Leading Dallas Rabbonim. Listen to the insights and outlooks of our local Torah scholars as they share with us the Talmudic wisdom necessary to build a vibrant, strong and growing Jewish community.
- **Wednesday, February 5, 2014: Rabbi Yerachmiel Fried, shlit"א, Rosh Kollel, DATA - From Jerusalem with Love.** Rabbi Yerachmiel Fried, a student of the greatest Roshei Yeshivah of our generation, including the venerable Gadol HaDor, HaRav Shlomo Zalman Auerbach, zt"l, began DATA as a center of outreach and inreach, including teaching the next generation of rabbis at the highest level of Torah scholarship. Talmud Torah combined with love of every Jew has made DATA into one of the primary engines that drives the growth of Judaism in our community. . . . more speakers on the horizon

■ REFUAH SHELAIMA

- » Shulamit bas Mikha'ela Tova (Shuli Bloomenstiel)
- » Refael Chanoch ben Fruma (Friend of Avi Harpaz)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)
- » Ella bas Naomi (Cousin of Naomi Goldberg)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)

■ WAYS TO ENSURE THE FINANCIAL HEALTH AND WELLBEING OF OUR SHUL

There are a number of ways you can help to support the ongoing programming and growth of our shul.

- » Dues (\$1200)
- » General Donation
- » Shabbos Kiddush Sponsorship (\$150-Members in good standing)
- » Shabbos Shalosh Seudos Sponsorship (\$50-Members in good standing)
- » Week of Learning Sponsorship (\$180-Members in good standing)
- » Ongoing Meat Sales
- » Paintings for Sale
- » Purim Mishloach Manos Program

■ CHICKEN BONE 'N' CHOLENT COMMOTION: RABBI YEHUDA SPITZ

Approximately thirty-five years ago, several students attending a yeshiva in Eretz Yisrael engaged in a typical Shabbos nocturnal activity: the raiding of the yeshiva Cholent pot. Yet, as these bochurim followed the proper laws of scooping Cholent out from a pot on Shabbos, their innocuous actions on this Friday night unwittingly sparked a raging halachic firestorm between two of the preeminent Gedolei HaDor, Rav Moshe Feinstein and Rav Shlomo Zalman Auerbach, zichronom I'vracha.

THEM BONES... While partaking of their savory stew, these bochurim realized that although the Cholent itself was fully cooked (one of the prerequisites for allowing Cholent to be returned to the fire l'chatchila in order to be served to the whole yeshiva on Shabbos morning), the chicken bones inside the Cholent were not yet thoroughly cooked. Uncertain whether this changed the Cholent's status and possibly affected its permissibility to be served, atypically, they decided to send their question to two of the Gedolei HaDor, Rav Moshe Feinstein, who resided in America, and Rav Shlomo Zalman Auerbach, living in Yerushalayim, who took opposing positions as to bones' halachic status pertaining to the Cholent.

BONES ARE INEDIBLE Rav Moshe Feinstein maintained that

since any bones found inside a Cholent are not actually meant to be eaten, but are rather placed there as a filler, their presence will not adversely affect the Cholent's status. Meaning, as long as the edible part of the Cholent is fully cooked, that is all that is needed to allow us to scoop out Cholent and return it to the blech (Chazara). He also does not consider sucking the marrow out from bones as eating, as no one would eat the bones themselves. Consequently, the fact that the bones were not cooked is irrelevant, according to his view.

LET THEM EAT BONES... Rav Shlomo Zalman Auerbach, on the other hand, took the opposing viewpoint. He agreed with Rav Moshe that the presence of meat bones from cattle, which are very thick and quite inedible, do not halachically influence the Cholent's status. Yet, he stressed that the question asked by the bochorim was regarding chicken bones, which, in Eretz Yisrael are commonly placed in the Cholent to be eaten along with the rest of the Cholent! He explained that this category of edible "soft" chicken bones (wings, legs, etc.) are considered like part and parcel of the Cholent, and therefore must also be fully cooked to allow one to return the pot to the fire after serving.

BARE BONES CHOLENT Both of these luminaries later shared correspondence on this topic, writing responsae to each other, each citing halachic rationale in support of their opinion. Rav Moshe was astounded to hear that anyone would eat any type of bone, and ruled that in America where this is entirely unheard of, one would not need to take the bones' cooking status into account regarding the permissibility of Chazara. Yet, he concluded, regarding those who live in Eretz Yisrael, he deferred to Rav Shlomo Zalman's ruling, as he was the "Ba'al Hora'ah Gadol" of Eretz Yisrael.

Several other contemporary authorities later addressed this issue, with some ruling like Rav Moshe's view, and others following Rav Shlomo Zalman's opinion. Most agreed that the halacha would depend on whether chicken bones are commonly eaten as an essential part of the Cholent served in the place of query. Several authorities rule stringently only if one personally eats his chicken bones as part of his Cholent.

This ruling of Rav Moshe's is quite interesting as the upshot is that whether or not one can do Chazara on his pot of Cholent might just depend on where he is living. If one would be living in America, even if he personally might like to eat chicken bones in his Cholent, he would still follow the Minhag there. And even though his (in his mind) edible chicken bones were not fully cooked, he would still be allowed to take some Friday night "To'ameha" Cholent, and still return it to the fire. Whereas someone living in Eretz Yisrael who might personally detest chicken bones in his Cholent, nonetheless, would need to make sure that they are fully cooked before partaking of his weekly gastronomic delight.

But one effect is abundantly clear. Although two of the greatest Gedolim of recent history had quite a big difference of opinion on a topic that has great ramifications for many of us, nevertheless, the honor and respect they showed for each other while agreeing to disagree, seems, in this author's estimation, to jump off the written page and should stand out as lesson for us all; make no bones about it.

■ **PARSHA Q&A: TERUMAH**

1. How many types of items were the Jews to donate? 25:2 - 13.
2. The donation of silver for the Mishkan differed from the donation of the other items. How? 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
3. What property do techelet and argaman share that orot eilim m'adamim do not share? 25:4,5 - They are wool; orot eilim are not.
4. What property do the above three share that shesh and orot techashim do not share? 25:4,5 - They are dyed; shesh and orot techashim are not.
5. Onkelos translates "tachash" as "sasgona." Why? 25:5 - The tachash delights (sas) in its multi-colors (g'vanim).
6. What kind of trees did Yaakov plant in Egypt? 25:5 - Arazim -- cedars.

7. Describe two uses of: (a) oil, (b) spices, (c) jewels 25:6-7: (a). The oil was lit in the menorah and used for anointing. (b). The spices were used in the anointing oil and for the incense. (c). The precious stones were for the ephod and the choshen.
8. The aron was made with three boxes, one inside the other. Exactly how tall was the outer box? 25:11 - The outer box was one and a half amot plus a tefach plus a little bit, because it rose a little bit above the kaporet. (The kaporet was a tefach thick -- see 25:17).
9. Why is the Torah referred to as "testimony"? 25:16 - It testifies that G-d commanded us to keep the mitzvot.
10. What did the faces of the keruvim resemble? 25:18 - The faces of children.
11. On what day of the week was the lechem hapanim baked? 25:29 - Friday.
12. What does miksha mean? 25:31 - Hammered.
13. What was the purpose of the menorah's gevi'im (cups)? 25:31 - Purely ornamental.
14. How did Moshe know the shape of the menorah? 25:40 - G-d showed Moshe a menorah of fire.
15. What designs were embroidered into the tapestries of the Mishkan? 26:1 - On one side a lion; on the other side an eagle.
16. What is meant by "standing wood"? 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. How long was the Mishkan? 26:16 - 30 amot.
18. How wide was the interior of the Mishkan? 26:23 - 10 amot.
19. Why was the altar coated with nechoshet? 27:2 - To atone for brazenness.
20. Which function did the copper yeteidot serve? 27:19 - They secured the curtains against the wind.

■ **TOGETHER ALONE: RABBI YIRMIYAHU ULLMAN**

From Amy: Dear Rabbi,

I work for an Orthodox health care professional. I was wondering if the laws of yichud (the prohibition of a man and woman being together in private) apply in the workplace. I am asking because all day long the front door to the office is open and patients come through. However, as soon as the last patient leaves, my employer locks the office door. Is it halachically wrong? If it is wrong, and I suspect it is, is there a respectful way to tell him about this? Any advice that you could pass along would be greatly appreciated.

Dear Amy,

You're right. If the door is locked, there is a prohibition of yichud, even if both people are religious Jews. Yichud is not so much a matter of suspicion, but rather it is an independent prohibition. The intimacy of being alone together in a private place is reserved only for husband and wife. In fact, part of the marriage ceremony is the cheder yichud, a private room that cannot be entered by anyone else, where the bride and groom go to be alone together for the first time.

As for telling your employer without hurting his feelings, I suggest that you not tell him, but rather ask him about it. For example, you could mention that you were reading a book about the subject and it appeared that your situation is prohibited. You could ask, "Do you know about this issue? It seems pretty easy to avoid; we just leave the door open a little, right?" In the event that he doesn't recognize the problem, you could ask him to do you a favor by asking a rabbi, since you're not comfortable with the possibility of there being yichud.

For sources on the subject I suggest the book "Halichos Bas Yisrael".

Good Shabbos

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- **Beis Medrash-every night at 9:15PWEEKLY CLASSES** (see website for more detail)
 - » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
 - » Daf HaYomi for men (Sunday-Thursday 8-9P)
 - » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur)
 - » Chumash for men & women (Shabbos one hr before mincha)
 - » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
 - » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
 - » Marriage Made in Heaven for men (Monday 7:15-8:00P)
 - » Marriage Made in Heaven for women (Tuesday 7:15-8:00P)
 - » Shabbos in Halacha for women with Rabbi Bodenheimer (Wed 7-8 PM)
 - » Tanya for men & women with Rabbi Shapiro (Thur 8:00-9:00P)

All classes at 7103 Mumford Ct., except where indicated