



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

April 25–26, 2014 ▪ 26 Nisan, 5774 ▪ Shabbos Parshas Kedoshim
Candlelighting: 7:47P ▪ Shabbos Ends 8:56P

Kiddush and Shalosh Seudos this Shabbos are sponsored by the members of the Guarantee Kiddush & Shalosh Seudos Club: Shimshon Cook, Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Bob & Charlotte Day, David Fisher, Joe & Eliana Higginbotham, Yitzchok & Tami Ellis, Ari & Naomi Goldberg, Eli Goldberg, & Rebecca Bodoff. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

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Friday Night, April 25th

- » Mincha/Kabbalos Shabbos/Maariv–7:00P
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Shabbos Day, April 26th

- » Shacharis–8:30A
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■ WHAT'S NU AT CTC

» **Coffee Club:** Brought to you by the CTC Sisterhood, Coffee Club is an opportunity to socialize with other women and their children, in a warm, relaxed Shabbos morning environment. It takes place on Shabbos M'Vorchim (when the upcoming Rosh Chodesh is announced in shul) at the home of Shuli Bloomenstiel, 7331 Kirkham Dr. All women and children are invited and encouraged to attend this once a month get together for iced coffee, nibbles and engaging conversation.

- When: This Shabbos 9:45-10:45 AM
- What: Iced coffee, nibbles & engaging conversation
- For: Women and children
- Where: The Bloomenstiels, 7331 Kirkham Drive
- Cost: None.

» **Guarantee Kiddush and Shalosh Seudos Club:** We are looking for 20 participants who will contribute \$10 a week to ensure that there will always be Kiddush & Shalosh Seudos in shul. Shimshon Cook is chairing this very worthy project. All who join will have their name printed on a sign in the kiddush room, prominently displayed. In addition, you will receive a FREE "Got Cholent? at CTC" t-shirt, because . . . you got cholent! What does it take to succeed? We need 20 participants at \$10 each. Encourage your friends to join.

- Money cannot be pledged or promised. It must be an automatic \$10 credit/debit charge or \$10 bill pay, every week.
- Money is paid each week, even if we have a private sponsor kiddush. And, you can still sponsor kiddush privately, even if you are member of this esteemed club.

To sign up please email Shimshon Cook with your intent so he can keep track of the Guarantee Kiddush & Shalosh Seudos Club members, then, either set up your online bill pay for \$10 per week, or make recurring payments of \$10 each week with your credit/debit card at our donation page. This way we can always have Kiddush & Shalosh Seudos in Shul. Guaranteed! L'Chaim to the Guarantee Kiddush & Shalosh Seudos Club.

■ REFUAH SHELAIMA MEN

- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Ella bas Naomi (Cousin of Naomi Goldberg)

■ 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

■ A TREMENDOUS MITZVAH: RABBI LABEL LAM

... You shall not stand by your fellow's blood. I am HASHEM. (Vayikra 19:16)

You shall not stand by [the shedding of] your fellow's blood: [I.e., do not stand by,] watching your fellow's death, when you are able to save him; for example, if he is drowning in the river or if a wild beast or robbers come upon him. — [Torath Kohanim 19:41; Sanh. 73a] I am the Lord: faithful to pay reward [to those who heed the above warnings], and faithful to exact punishment [upon those who transgress them]. You shall not stand by your fellow's blood: Watching your fellow's death, when you are able to save him; for example, if he is drowning in the river or if a wild beast or robbers come upon him. (Rashi)

I once asked one of my Rebbeim why the Mitzvah stated above, to save the life of a fellow Jew, is communicated to us as a negative imperative, not to stand by!? Why does it not say emphatically that you should certainly save your fellow? Is that not the requirement?

The Rebbe said that there is major difference between a Mitzvah mandating a certain positive action and a Mitzvah that demands we refrain from a certain behavior. We have limitations of how much we are required to spend to perform or acquire the means to do a certain Mitzvah. We are not asked to spend our last dollar to buy Tefillin or an Esrog. We are only meant to empty a percentage of our pocket to get the job done. However, when it comes to a "don't do" there one is expected to forfeit their entire fortune or income, only not to actively transgress a law in in the Torah. If the Torah would have told us to save a life as a directive of doing, perhaps we would have to stop and make a cost benefit calculation before moving into action, "Hummmm! Jumping into a river, will damage my suit and I will lose the diamonds I have in pocket. This may not be a Mitzvah I can afford to do now! HASHEM forgive me!"

However, now that the Torah mandates not to "stand by", as a negative I am required to give up everything. If all my millions will save a single Jew from being taken to certain death in a concentration camp I am required to pay it now, wow! It's good to know that piece of information just in case the situation ever arises. Likely, for most of us though, it never will. What then is the practicality of this perspective, besides appreciating the extreme value of human life, of course.

The Rebbe Elimelech ztl. writes in the beginning of the Tzetel Katan, "At any time when one is free from learning Torah, especially when he has nothing to do and he is sitting alone in his room, or he is lying on his bed, and he is not able to sleep, he should have in mind the Mitzvah of "And I shall be made holy among the children of Israel." [This is the Mitzvah of Kiddush HASHEM: to sanctify HASHEM's holy name, even if it means giving up one's

life.] He should feel in his soul, and imagine in his thoughts as if a great fire was burning before him reaching until heaven. Because of his desire to sanctify HASHEM's name, he breaks his natural inclinations [for life] and throws himself into the fire to sanctify HASHEM's name. And from this good thought, HASHEM will consider it as if he had physically done the act. This way he is not lying or sitting doing nothing. He is fulfilling a positive Mitzvah of the Torah."

This is not an entirely new idea. The Talmud tells us that when Rabbi Akiva was being tortured to death by the Romans he was saying Shema! His students were confounded and they asked why at this time he was reciting Shema! He told them that his entire life when he said the verse, "with all your soul" which he understood it to mean that one should love HASHEM even if they are taking your life, he had been practicing visualizing this event his entire life. Now finally he was faced with this rare opportunity to live up this highest of all ideals and he embraced it with all of his soul.

Now right after we are commanded to love HASHEM "with all our heart and all our soul", we are told to love HASHEM, "with all of our might", which Rashi explains means with all our monetary resources. Maybe we can extend the concept of the Tzetzet Katan and apply it to money and life as well.

When sitting idle we can imagine successfully navigating the great test of being willing to forfeit all of our wealth and all of our possessions to save a fellow Jew. We should never know of such a test, but if we do it we will be more prepared. Even more so, HASHEM will consider it as if we had just done a tremendous Mitzvah!

■ PARSHA Q&A: KEDOSHIM

Questions

1. Why was Parshat Kedoshim said in front of all the Jewish People?
2. Why does the Torah mention the duty to honor one's father before it mentions the duty to honor one's mother?
3. Why is the command to fear one's parents followed by the command to keep Shabbat?
4. Why does Shabbat observance supersede honoring parents?
5. What is "leket?"
6. In Shemot 20:13, the Torah commands "Do not steal." What does the Torah add when it commands in Vayikra 19:11 "Do not steal?"
7. "Do not do wrong to your neighbor" (19:13). To what "wrong" is the Torah referring?
8. By when must you pay someone who worked for you during the day?
9. How does Rashi explain the prohibition "Don't put a stumbling block before a sightless person?"
10. In a monetary case involving a poor person and a rich person, a judge is likely to wrongly favor the poor person. What rationale does Rashi give for this?
11. When rebuking someone, what sin must one be careful to avoid?
12. It's forbidden to bear a grudge. What example does Rashi give of this?
13. The Torah forbids tattooing. How is a tattoo made?

14. How does one fulfill the mitzvah of "hadarta p'nei zaken?"
15. What punishment will never come to the entire Jewish People?
16. What penalty does the Torah state for cursing one's parents?
17. When the Torah states a death penalty but doesn't define it precisely, to which penalty is it referring?
18. What will result if the Jewish People ignore the laws of forbidden relationships?
19. Which of the forbidden relationships listed in this week's Parsha were practiced by the Canaanites?
20. Is it proper for a Jew to say "I would enjoy eating ham?"

Answers

1. 19:2 - Because the fundamental teachings of the Torah are contained in this Parsha.
2. 19:3 - Since it is more natural to honor one's mother, the Torah stresses the obligation to honor one's father.
3. 19:3 - To teach that one must not violate Torah law even at the command of one's parents.
4. 19:3 - Because the parents are also commanded by Hashem to observe Shabbat. Parents deserve great honor, but not at the "expense" of Hashem's honor.
5. 19:9 - "Leket" is one or two stalks of grain accidentally dropped while harvesting. They are left for the poor.
6. 19:11 - The Torah in Vayikra prohibits monetary theft. In Shemot it prohibits kidnapping.
7. 19:13 - Withholding wages from a worker.
8. 19:13 - Before the following dawn.
9. 19:13 - Don't give improper advice to a person who is unaware in a matter. For example, don't advise someone to sell his field, when in reality you yourself wish to buy it.
10. 19:15 - The judge might think: "This rich person is obligated to give charity to this poor person regardless of the outcome of this court case. Therefore, I'll rule in favor of the poor person. That way, he'll receive the financial support he needs without feeling shame.
11. 19:17 - Causing public embarrassment.
12. 19:18 - Person A asks person B: "Can I borrow your shovel?" Person B says: "No." The next day, B says to A: "Can I borrow your scythe?" A replies: "Sure, I'm not stingy like you are."
13. 19:28 - Ink is injected into the skin with a needle.
14. 19:32 - By not sitting in the seat of elderly people, and by not contradicting their statements.
15. 20:3 - "Karet" -- being spiritually "cut off."
16. 20:9 - Death by stoning.
17. 20:10 - Chenek (strangulation).
18. 20:22 - The land of Israel will "spit them out."
19. 20:23 - All of them.
20. 20:26 - Yes.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Gemara for Dummies for men (M-Thurs, 6:15-7P)
- » 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