



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

May 2-3, 2014 ■ 2 Iyar, 5774 ■ Shabbos Parshas Emor, 18th of Omer
Candlelighting: 7:52P ■ Shabbos Ends 9:01P

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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- » Mincha/Kabbalos Shabbos/Maariv-7:00P
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Shabbos Day, May 3rd

- » Shacharis-8:30A
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■ WEEKDAY SCHEDULE

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■ WHAT'S NU AT CTC

» **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

■ THE IMPORTANT SEAT WE OCCUPY: RABBI LABEL LAM

You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel; I am HASHEM Who sanctifies you, Who took you out of the Land of Egypt to be a G-d unto you ; I am HASHEM. (Vayikra 22:32-33)

How hard or easy is it to make a Kiddush HASHEM? It just may come with the territory!

An elder colleague, Rabbi Chaim Kahn, told us a story from the days when he was heading a Yeshiva in Denver. He had spent a week raising funds in L.A and was on his way home Friday afternoon. While approaching the Denver airport the plane began to experience difficulty with its landing gear, and without the wheels it looked like they had to prepare to make a risky attempt to land. For safety measures they circled the airport for a few hours depleting the explosive fuel reserve and also to allow the emergency crews on the ground to ready the runway with a non-flammable foam lubricant.

On the plane, the crew was occupied with readying the passengers with all kind of scary contingency plans while trying to remain calm and give an aura of confidence in what was a life and death situation. Rabbi Kahn had accessed his Siddur and as on Yom Kippur he launched into a teary confessional, wondering within what type or father, friend, husband, and servant of HASHEM he had been. The more he contemplated these things, the more he readied himself to surrender his soul to his Creator.

When the plane landed it was bumpy indeed but everyone was safe and there was a huge sigh of relief. The emergency crew immediately opened the cabin door, attached a ladder and started to quickly exit the passengers. As people hurried off the plane they paused for a moment and thanked the stewardesses and pilots for demonstrating such grace under pressure. Rabbi Kahn stood last to disembark and glancing at his watch he realized that he had a half hour till Shabbos.

He began to scurry off the plane and he too paused by the crew and thanked them heartily for a job well done. Just then the head stewardess said with tears, "Rabbi, everyone who left this plane thanked us for what we did to keep the calm. They were all looking to us for guidance, but Rabbi, we were all looking to you!"

I was on my way to Seattle Washington from New York and along the way I needed to change planes in St. Louis. On the second half of the flight there was a whole new crowd of people. Now in my new seat I was engrossed in reading through and highlighting a Hebrew Tanach and I was minding my own business diligently. A seat away from me a middle aged woman was shooting glances in my direction and I knew what was about to happen.

She asked with extra caution, "Can I ask you a question?" I told her plainly, "You just did!" She begged again, "Can I ask you another question?" I told her, "You just did again!" Then she blurted, "OK. I just want to ask you something. Are you Amish?" I told her blankly, "No! Amish people don't fly on planes." To which she immediately said, "I'm sorry!" I told her nicely, "You don't have to apologize to me. Apologize to all the Amish people." After that encounter she withdrew to her book and I to mine but I knew she wasn't through. Twenty minutes later she asked the magic question, "What are you?" I told her proudly, "I am a Jew!" After a thoughtful pause, she asked sincerely, "What do you believe?" I squared off now in her direction. This required a serious response.

I replied dramatically, "Believe? What do we believe?! We are the children of Abraham, Isaac, and Jacob who were taken from Egypt and who heard The Almighty speak to them on Mt. Sinai some 3300 years ago!" The rest of the flight was respectfully silent,

as I too began to appreciate more the important seat we occupy.

■ BICHAS KOHANIM & YOU: RABBI YEHUDA SPITZ

Birkas Kohanim. Words alone cannot possibly do justice to this incredible blessing, especially for those privileged to have been a part of the semi-annual Birkas Kohanim at the Kosel on Chol HaMoed Sukkos and Pesach, featuring hundreds of Blessers (Kohanim) and tens of thousands of Blessees. This powerful ritual of the Kohanim blessing Klal Yisrael with this exceptional threefold bracha which includes physical blessing and protection that we receive in the merit of our forefathers, spiritual enlightenment through the medium of Torah, and the quintessence of freedom, peace and perfection is considered so great, it is as if G-d Himself is giving this blessing.

In Chutz La'aretz, among Ashkenazic Kehillos, this unique service is relegated to Mussaf on Yom Tov, but in most parts of Eretz Yisrael, and especially here in Yerushalayim we are fortunate to be able to receive this bracha every day, and on Shabbos and Yom Tov even more than once. Halacha dictates what one is supposed to do when hearing and accepting this bracha from the Kohanim: to stand quietly with eyes facing downward and concentrating on receiving this Divine gift.

Yet, a question arises: What should one do if he is still in the middle of his silent Shmoneh Esrei when the Chazan reaches Birkas Kohanim during Chazaras HaShatz? Is it proper to continue davening while the Kohanim are blessing the congregation? Or is it preferable to stop and listen to receive the blessing, thereby receiving the blessing, but possibly making an interruption in his own prayer (hefsek tefillah)?

We find that one should not interrupt his tefillas Shmoneh Esrei, except for Devarim Shebkdusha (exceedingly holy prayers) such as Kedusha and Amen Yehei Shmei Rabbah, when one is required to stop his own tefillah, concentrate, and listen to the congregational prayer. Does Birkas Kohanim fit this criterion, or is one's own personal tefilla considered more important for our intents and purpose?

Birkas Kohanim is a Biblical Mitzvah: "Koh sevorchu es Bnei Yisrael - So shall the Kohanim bless Bnei Yisrael". Obviously, this mitzvah is incumbent upon the Kohanim. In fact, if a Kohen refuses to duchen, he is transgressing three mitzvos! The Sefer Charedim adds that this mitzvah is also incumbent upon the rest of Klal Yisrael, that they must listen to Birkas Kohanim. Accordingly, it would seem that one must stop his own Shmoneh Esrei and listen to Birkas Kohanim.

However, in the words of the Chasam Sofer, "most Halachic authorities follow the opinion of the Ritva, that this mitzvah is exclusively the Kohen's domain". That, coupled with the fact that Birkas Kohanim is not mentioned authoritatively as a one of the tefillos that one is required to stop one's own tefilla for, is why several contemporary poskim rule that one is not required to stop his own tefillah to listen to Birkas Kohanim. Still, they maintain that one is allowed to do so and it would not be considered a hefsek tefillah.

On the other hand, most contemporary decisors feel that one should definitely stop his own davening to listen to Birkas Kohanim. They maintain that since many authorities count the

congregation as part of the Biblical mitzvah, and even those who do not agree still hold that it is required and proper to be blessed by the Kohanim, as such, its status is also considered Devarim Shebkedusha. This is in fact how many Halacha sefarim on tefillah conclude.

Rav Shlomo Zalman Auerbach takes this approach a step further, writing that in his opinion Birkas Kohanim is considered superior to Kedusha, as during Kedusha we are talking to and praising the King (G-d); in Birkas Kohanim the King is "talking" to us.

Birkas Kohanim was alluded to by Hashem all the way back in the time of Avraham Avinu and is the conduit to receive countless Divine blessings. Especially during these trying times, when we face danger and uncertainty on a constant basis, it behooves us all to try and take advantage of this incredible opportunity, every chance we get!

■ PARSHA Q&A: EMOR

1. Which male descendants of Aharon are exempt from the prohibition against contacting a dead body? 21:1 - Challalim - those disqualified from the priesthood because they are descended from a relationship forbidden to a kohen.
2. Does a kohen have an option regarding becoming ritually defiled when his unmarried sister passes away? 21:3 - No, he is required to do so.
3. How does one honor a kohen? 21:8 - He is first in all matters of holiness. For example, a kohen reads from the Torah first, and is usually the one to lead the blessings before and after meals.
4. How does the Torah restrict the Kohen Gadol with regard to mourning? 21:10-12 - He may not allow his hair to grow long, nor attend to his close relatives if they die, nor accompany a funeral procession.
5. The Torah states in verse 22:3 that one who "approaches holy objects" while in a state of tumah (impurity) is penalized with excision. What does the Torah mean by "approaches"? 22:3 - Eats.
6. What is the smallest piece of a corpse that is able to transmit tumah? 22:5 - A piece the size of an olive.
7. Who in the household of a kohen may eat terumah? 22:11 - He, his wife, his sons, his unmarried daughters and his non-Jewish slaves. If the daughter of a kohen marries a "zar" she may no longer eat terumah.
8. What is a zar? 22:12 - A non-kohen.
9. What is the difference between a neder and a nedavah? 22:18 - A neder is an obligation upon a person; a nedavah is an obligation placed upon an object.
10. May a person slaughter an animal and its father on the same day? 22:28 - Yes. The Torah only prohibits slaughtering an animal and its mother on the same day.
11. How does the Torah define "profaning" the Name of G-d? 22:32 - Willfully transgressing the commandments.
12. Apart from Shabbos, how many days are there during the year about which the Torah says that work is forbidden? 23:7-36 - Seven.

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