



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

May 9–10, 2014 ■ 9 Iyar, 5774 ■ Shabbos Parshas Behar, 25<sup>th</sup> of Omer  
Candlelighting: 7:57P ■ Shabbos Ends 9:06P

Kiddush this Shabbos is sponsored by Ari & Naomi Goldberg in honor of the birth & bris of their son. Shalosh Seudos 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, May 9<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv–7:00P
- » Candlelighting–7:57P

### Shabbos Day, May 10<sup>th</sup>

- » Shacharis–8:30A
- » Junior Congregation for boys–9:30A
- » Mommy & Me (at Rich home)–9:45-10:45A
- » Chassidus Chaburah (for men at Bloomenstiel home)–6:35P
- » Chumash Shiur (for men & women)–6:45P
- » Mincha–7:45P
- » Shabbos Ends–9:06P

## ■ WEEKDAY SCHEDULE

- » Shacharis Sunday–8:00A
- » **Mincha–6:00P / Maariv–9:00P (Sunday–Thursday)**
- » Beis Medrash–every night at 9:15P

## ■ WHAT'S NU AT CTC

- » **Mazel tov** to Ari & Naomi Goldberg on the birth of their son. The Shalom Zachor will be this evening beginning 9:30 PM at 7304 Williamswood Dr., Dallas, TX 75252. The Bris will IY"Y be Shabbos morning following davening (approx 11 AM) at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252.
- » **2014 CTC Lag B'Omer Family BBQ & Horseshoe Tournament:** Congregation Toras Chaim invites you to enjoy a delicious barbecue dinner with all the trimmings, activities, and lots of fun for children and adults. Sunday, May 18, 2014, 3:00 – 5:30 PM at the Rich family home, 7119 Bremerton Ct., Dallas, TX 75252.

### Highlights include:

- Hamburgers, Hotdogs, salads and more.
- Face painting and balloon making for the kids (Two hours straight)
- Pairs Horseshoe Tournament for all ages
- Sunday, May 18, 2014, from 3:00 – 5:30 PM
- Purchase tickets online for a discount. \$25 Family Max. \$5 per person.  
At the door: \$35 Family Max, \$10 per person
- » **Congregation Toras Chaim Children's Garden & Playground:** On April 10, 2014, with tremendous Heavenly help and the the assistance of our legal team, the congregation successfully defended itself in a court of law. Now It's Time to Play. Become a partner with the shul in the new Congregation Toras Chaim Children's Garden & Playground. The children need your help. The total amount we need to raise in order to fill the swimming pool, purchase the playground equipment, and the make the environment safe and secure for our children is \$25,000. Your donation will have an immediate impact on the lives of so many. Please give generously and make a difference today! Donate Online Securely
- » **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 Ettel (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

## ■ EVERY 7<sup>TH</sup> YEAR: RABBI LABEL LAM

HASHEM spoke to Moshe on Mount Sinai, saying: Speak to the Children of Israel and say to them: When you come into the land that I give you, the land shall observe a Shabbos rest for HASHEM. (Vayikra 25:1-2)

What is the subject of Shmitta doing in relation to Mount Sinai? Were not all the Mitzvos stated at Mount Sinai? Rather it is written here to teach that just as with Shmitta, its general rules and its details were stated at Mount Sinai, so too with all the Mitzvos that their general rules and their details were stated at Mount Sinai. (Rashi)

Rashi asks a great question. What is the connection between Mt. Sinai and the subject of Shmitta? He offers the answers that he offers but perhaps there are other approaches too.

Talk about taking a career risk. Moshe, who never stepped foot Eretz Yisrael, is promulgating laws that have to do with agriculture. That's not the risky part, yet.

Shmitta is a great idea and for many reason it makes plenty of good sense. It's good for the long term production of the land to rest it from work every 7th year. The notion of a sabbatical has been adopted by the collegiate community. Professors too take a vacation for a year every 7th year. This certainly renews their vigor for academic rigor. I would welcome such an opportunity as would most of us.

Let's say, the government demands we all take a one year leave of absence every seventh year but it is not a paid leave of absence. Super, but what would be the first question our spouses would ask? You got it! The Torah anticipated the same problem and it offers a definitive answer. "And if you should say, 'What will we eat in the seventh year? We will not sow, and we will not gather in our produce!' (Vayikra 25:20)

What would be a logical response? How can we carry this plan through successfully? There are a number of reasonable approaches. 1) How about saving up as Yosef managed in Egypt during the years of plenty. Let's create a savings plan so that we will have what to eat in the 7th year. That's not the answer the Torah gives though. 2) Let's try staggering the fallow years as universities do, and giving 1/7th of the staff off every 7th years. That way at least there is a strong and productive support system to carry those who are in the non-working mode. Sounds like a plan but that is not what the Torah says.

How does the Torah address this serious concern about Shmitta? “[Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years.” (Vayikra 25:21) Why 3 years? By not planting or harvesting the 7th year, the 8th year crop is also a forfeit. The problem is actually worse than we thought, but at least now we have a solution. It solves all the problems but one.

Who can make such a promise? Who can deliver on such a pledge? The other two were at least logical but this is absurdly risky. Moshe wants the Torah to be kept in perpetuity. If this is the plan then he is taking a major career risk by advising everyone to be idle the same year and in the 6th year there will be a bumper crop, enough for 3 years, the 6th, 7th and 8th. How long would it take for Moshe and the entire Torah to lose credibility? Yes, 6 years!

If I was Moshe writing these laws by myself, I would be nervous. Only HASHEM can make such a guarantee and deliver. The laws of Shmitta give loads of credence to the Torah that was given at Mt. Sinai, that it was mandated by HASHEM and that would continually be affirmed over and over again every 7th year.

#### ■ CASE OF THE MISSING HAFTARAH: RABBI YEHUDA SPITZ

For those paying attention in shul a little over a week ago on Parshas Kedoshim, chances are that they might have noticed something quite atypical during davening. When it came time for the haftarah, chances are that the actual reading was not the previously scheduled haftarah listed in your Chumash, but rather the haftarah listed for the previous parsha, Acharei Mos. In fact, as the reading commenced in the shul where I was davening, so did a concurrent dispute with the gabbai, with mispalleleim arguing that the Ba'al Koreh was erroneously reading the wrong haftarah!

But, to properly understand why the ‘wrong haftarah’ was (it turns out, quite properly) read, some background is needed.

The haftaros were established when the wicked Antiochus (infamous from the Chanuka miracle) outlawed public reading of the Torah. The Chachamim of the time therefore established the custom of reading a topic from the Nevi'im similar to what was supposed to be read from the Torah. Even after the decree was nullified, and prior to the Gemara's printing, this became minhag Yisrael.

Most haftaros share some similarity with at least one concept presented in the Torah reading. The Gemara Megillah (29b - 31a) discusses the proper haftarah readings for the various holidays throughout the year, which are rather related to the holiday and generally trump a weekly haftarah.

An interesting halacha that concerns us is which haftarah is read when there is a double parsha. Generally speaking, the haftarah of the second parsha is read, as that is the Torah reading that we just concluded.

Yet, when it comes to the parshiyos of Acharei Mos and Kedoshim, it seems that it is not so simple. Although the Shulchan Aruch does not mention any difference between these and other double parshiyos, the Rema, however, citing the Sefer HaMinhagim and the Mordechai, writes that the haftarah of the first parsha, Acharei Mos, is the proper one to read.

The reason for the uncharacteristic change is that the haftarah of Parshas Kedoshim, ‘Hashishpot’, from sefer Yechezkel, includes what is known as ‘Toavas Yerushalayim’, referring to a revealing prophecy of the woeful spiritual state and the terrible happenings that will occur to the inhabitants of Eretz Yisrael for not following the word of God. The Gemara in Megillah (25b) relates a story of Rabbi Eliezer and one who read such a haftarah, who was subsequently found to have his own family's indiscretions

exposed. Ultimately though, the Gemara concludes that that haftarah can indeed be read (and even translated).

However, it seems that whenever possible, we should try to avoid having to read this condemning passage as the haftarah. Additionally, the content of Acharei Mos's haftarah, ‘Halo K' Bnei Kushiyim’ (from Amos in Trei Asar) has similar content to Parshas Kedoshim as well. Therefore, the Rema rules that when the Torah reading is the double parshiyos of Acharei Mos and Kedoshim, the haftarah of Acharei Mos is read.

Although the Levush vehemently argued against such a switch, and posited that it is a printing mistake in the earlier authorities to suggest such a switch, nevertheless, the Rema's rule followed by virtually all later poskim and Ashkenazic Kehillos. However, it was not accepted by Sefardic authorities and when Acharei Mos and Kedoshim are combined, they do indeed read ‘Hashishpot’.

Wait a minute! This year is a leap year and Acharei Mos and Kedoshim were separate and distinct parshiyos. Shouldn't Kedoshim's rightful haftarah be read in any case? So why was the ‘wrong’ haftarah read ?!

This is where it gets interesting. The Gemara (Megillah 31a) states that whenever Rosh Chodesh falls out on Shabbos, a special haftarah is read: ‘Hashomayim Kisi’, as it mentions both the inyanim of Shabbos and Rosh Chodesh. If Rosh Chodesh falls out on Sunday, then on the preceding Shabbos, the haftarah of ‘Machar Chodesh’ is read, as it mentions the following day being Rosh Chodesh.

Rav Akiva Eiger mentions that when Parshas Acharei Mos falls out on Erev Rosh Chodesh and its haftarah gets pushed off for ‘Machar Chodesh’, then the proper haftarah for Parshas Kedoshim is... Acharei Mos's haftarah, and not Kedoshim's! Rav Eiger's reasoning is that since we find precedent by a double parsha that we actively try not to read Kedoshim's haftarah due to its explicit content, the same should apply for any other time Acharei Mos's haftarah was not read; that it should trump and therefore replace (and displace) Kedoshim's haftarah! Indeed, and although not the common custom, there is even an old Yerushalmi minhag not to ever read the haftarah of Kedoshim; and even when the Parshiyos are separate, Acharei Mos's haftarah is read two weeks in a row!

Although not universally accepted, Rav Akiva Eiger's rule is cited as the halacha by the Mishna Berura, and the proper Ashkenazic minhag by the Kaf Hachaim. The Chazon Ish, as well as Rav Moshe Feinstein, and Rav Chaim Kanievsky, all rule this way as well. That is why this year, when Acharei Mos was Shabbos HaGadol and its usual haftarah was not read, but rather replaced by the special haftarah for Shabbos Hagadol, many shuls read Acharei Mos's haftarah on Parshas Kedoshim, instead of Kedoshim's usual one.

In fact that is how it both Rav Yosef Eliyahu Henkin's authoritative Ezras Torah Luach, as well as Rav Yechiel Michel Tukachinsky's essential Luach Eretz Yisrael rule as the proper minhag this year. That is why in many shuls around the world, this year Kedoshim's haftarah was not found following Parshas Kedoshim, but rather preceding it.

The next time you are trying to figure out what happened to the missing haftarah of Kedoshim, be aware - you may have to go back to Acharei!

# 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-Thursday, 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*