



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 19, 2016 ■ 9 Adar II, 5776 ■ Shabbos Vayikro, Zachor
Candlelighting: 7:20P ■ Shabbos Ends 8:29P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, Ari & Naomi Goldberg & Eli Goldberg. 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, March 18th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:20P (Preferably light by 7:25P)

Shabbos Day, March 19th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-Canceled
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-Canceled
- » Chumash Class for men & women -6:10P
- » Mincha/Shalosh Seudos for men in shul-7:10P
- » Shalosh Seudos for women & young children at the Rich home - 7:10P
- » Maariv/Shabbos Ends-8:29P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi(This Week)-7:25P

■ PURIM SCHEDULE

» Taanis Esther (Fast of Esther): Wednesday, March 23, 2016

- Fast Starts - 6:14 AM
- Fast Ends - 8:19 PM (Under normal circumstances one must wait until after the megillah reading before breaking fast.)
- » Shacharis - 6:25 AM
- » Mincha - 7:10 PM (Machatzis HaShekel is given before Mincha in shul.)

» Purim Night

- » Maariv followed by Megillas Esther (with the unbelievably talented Eric Schramm who will play Achashverosh, Haman, Mordechai, Esther, and everyone else as he relives the entire Purim story through his very inspiring reading) - 8:25 PM

» Purim Day: Thursday, March 24, 2016

- » Shacharis - 6:25 AM
- » Megillas Esther (with Eric Schramm) - 7:00 AM
- » Mincha - 4:00 PM
- » Purim Seudah in shul for those who signed up - 5:30 PM
- » Everyone invited to shul after personal Purim seudos, for desert and refreshments, singing and dancing - 7:00 PM
- » Maariv - 8:30 PM

» Remember the four mitzvos of Purim day:

- Matanos L'Evyonim: Charity is sent to at least two different needy people (Money may be given to the rabbi for distribution on Purim)
- Mishloach Manos: Each Jew over the age of bar mitzvah or bat mitzvah must send two different, ready made foods to at least one friend
- Seudas Purim: Toward evening, a festive meal called Seudas Purim is held, often with wine as the prominent beverage
- Megillas Esther: Each Jew over the age of bar mitzvah or bat mitzvah must hear Megillas Esther read at night and during the day

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Rina Miriam bas Chasha Sarah (Mother of Doni Tkatch)
- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Exclusive Kosher Wine Tasting. Amazing Wines for Sale. Enjoy a Fabulous Evening.** Mark your calendars for Tuesday, March 29th when HaKerem Wine and Liquor will be hosting a wine-tasting event benefiting Congregation Toras Chaim and Jewish life in Far North Dallas. The entire community is invited to hear Mrs. Perl Schwartz, business professional and leading sommelier, make a presentation about the kosher wines available for tasting and for sale that evening. For just \$20 per person / \$36 per couple you'll get to sample the most delicious wines from

around the world, enjoy sushi, fine cheese, sliced melon and fruit, and, most importantly, have an opportunity to purchase selections/cases of wine from vineyards and vintages not commonly found in our community. The event will take place inside Congregation Toras Chaim at 7103 Mumford Ct., Tuesday, March 29 at 8 PM, and weather permitting, spill out into our stunning backyard complete with palm trees and terraced patios accented with tiki lights. Ben Nise & Cory Boling will be playing Jazz/Blues on the piano and guitar throughout the evening. We are limiting registration so please sign up early and tell your friends.

- » **Don't Make Plans — You're Invited to the CTC 2016 Persian Purim Seudah.** Congregation Toras Chaim is hosting a Purim seudah: Thursday, March 24, 2016, 5-8 PM, for all interested in great food, a great time, and a lively Torah discussion. There will even be an incredible Purim magic show for the kids. Cost is set at \$50 per family / \$18 per person. Please BYOB. Seudah will be held at CTC, 7103 Mumford Ct., Dallas, TX 75252. We have plenty of room so spread the word and invite friends and family members. For more information please contact Rabbi Yaakov Rich at 972-835-6016 or rabbi@toraschaimdallas.org.
- » **Membership Renewal & Makov Kevuah Program:** Time to pledge our allegiance to the shul. Not just with words, but with dollars and cents. In addition, we have a very exciting program to announce that everyone will love. Brass seat plaques with your name engraved in black letters. Your makov kevuah for just \$180 per year. For men and women. The first batch have already been ordered. Reserve your plaque and seat today.

■ MATANOS L'EVYONIM: GIFTS FOR THE NEEDY

It is a positive rabbinical commandment to give two gifts for two needy people on Purim, one gift to each person. Even a poor person who himself subsists on charity is obligated in this requirement. This obligation can be fulfilled through any type of gift: money, food, drink, or clothing. Optimally, the gift should be substantial. If the gift is money, the amount should enable the poor person to purchase bread sufficient for at least one meal. At the very least, each gift must be worth at least a perutah (monetary value of a quarter).

The gifts should be given during the day of Purim rather than at night. It is proper to give them after the reading of the Megillah. One should not give these gifts from money which has been set aside for donating to charity. However, one may add a small amount to the money which was set aside and then give the larger amount to the poor so as to fulfill the obligation. Money which one has designated for giving to the poor on Purim may not be given to another charity.

The obligation of giving gifts to the poor on Purim does not free a person from his general obligation to give charity. Even poor people are required to give charity at least once a year aside from their obligation to give gifts to the poor on Purim.

These gifts should be given early enough so that the poor person can benefit from them on Purim and for the festive Purim meal. However, the recipient may use these gifts in any way that he sees fit. The gifts should not be given before Purim, lest the poor person use them beforehand, in which case the donor will not have fulfilled his obligation. We do not attempt to determine whether the recipient is indeed poor, whoever stretches out his hand is to be given a gift. If there are no poor people in his community, the gifts which one usually gives should be set aside until he has an opportunity to give them to the poor.

We should spend at least as much on Matanos L'Evyonim, Gifts for the Needy, as we spend on our Purim Seudah and Mishloach Manos. In light of all of the above complicated laws it is recommended to make the rabbi of the shul your agent to fulfill this mitzvah properly. I am available to accept your donations for this great opportunity, and will faithfully deliver the money to the appropriate people on Purim on your behalf. You may come to my home: 7119 Bremerton Ct., Dallas 75252 to appoint me as your agent to deliver your Matanos L'Evyonim on Purim. — Rabbi Yaakov Rich

■ THE HALACHIC DISCOURSE OF LOUIS PASTEUR: RABBI YEHUDA SPITZ

Can you feel Purim just around the corner? Who isn't eagerly anticipating this annual Yom Tov extravaganza, featuring joyous dancing,

Mishloach Manos, colorful costumes, and, of course, the Megillah reading? However, for many it is the unique mitzvah to get drunk that they are eagerly awaiting. Since Purim is described in the Megillah as a day of Mishteh (referring to a wine feast) and the Purim turnabout miracle occurred at such wine feasts, there is a rare dispensation from the norm, and an apparent obligation to drink wine, as the Gemara Megillah (7b) famously rules that 'MeiChayav Inish Livesumei B'Puraya, a person is obligated to drink and get intoxicated (on some level) on Purim'. Hopefully, the wine will enable us to experience a sublime, spiritual Purim.

Yet, and quite unknowingly to most, we all have someone to thank for enabling us to safely drink wine nowadays, Louis Pasteur (1822-1895). Although best known as the "father" of microbiology, bacteriology and germ theory, as well as the discoverer of the rabies and anthrax vaccines, he was also responsible for the prevention of numerous diseases. What is lesser known is that he also invented a process of heating up liquids, which would destroy bacteria and other germs lurking inside, thereby increasing shelf- life and preventing these liquids (mainly milk and wine) from causing disease. This process later became known as "pasteurization", for obvious reasons.

Hilchos Pasteur? Aside for the health benefits of pasteurization, there potentially might be halachic benefits as well. It is well known that there is a Biblical prohibition to benefit whatsoever from wine that was poured as a libation in idol worship (Yayin Nesech). There is also a Rabbinic prohibition to drink wine that was poured or touched by a non-Jew, as a safeguard to prevent intermarriage and assimilation (Stam Yaynam). This prohibition was extended to include wine that was touched or poured by Public Sabbath Desecrators (Mechalalei Shabbos B'farhesya).

However, there is an important exclusion to this rule: if the wine is cooked (Yayin Mevushal) then even if it was later touched or poured by a non-Jew, it loses its status of Yayin Nesech, and is permitted to be drunk. There are several reasons advanced by the Halachic authorities for this exception, among them: 1) Cooked wine is considered substandard and is no longer fit for a libation. 2) Cooked wine is uncommon, and therefore was never considered part of the prohibition. 3) Cooked wine's taste is inferior to uncooked wines, and is not considered real wine for this purpose.

Debate Heats Up There is some debate among the authorities as to what level of cooking this wine needs in order to receive Mevushal status. The Shulchan Aruch (Yoreh Deah 123: 3) simply states "when it gets hot on the fire", implying that it must be at least "Yad Soledes Bo", when one would pull his hand away from touching it, for fear of getting burned. The Shach (ibid. 7), quoting the Rashba and Ran, however, adds another caveat, that the heat level has to be such that the wine's volume has to be noticeably reduced due to the cooking. Rav Moshe Feinstein, in several responsa, estimates this temperature to be approximately 175°F. He maintains that once the wine reaches this temperature while being cooked, it is already considered Yayin Mevushal, and we no longer have to worry about the halachic ramifications if a gentile would touch this wine.

There is, however, a third opinion, brought in the Gilyon Maharsha and Darchei Teshuvah that in order to be truly considered cooked, this wine must really be so – meaning it has to reach its boiling point. Even though water boils at 212°F (100°C), due to its alcoholic content (alcohol has a much lower boiling point than water) the average wine's boiling point is approximately 195°F. Rav Feinstein maintains that since this opinion is not brought in the Shulchan Aruch or its main commentaries, we are not required to follow it. Other contemporary authorities, nevertheless, do take this opinion into account.

This debate also influences the halachic ramifications of pasteurization. Wine producers are not eager to actually cook, let alone boil, their wine, as doing so drastically diminishes its quality and taste, and consequently, and more importantly to them, their profits. And that's where pasteurization comes into the picture. Since they have to pasteurize their wine anyway for health reasons, if it is also considered mevushal, they

can "kill two birds with one stone" and keep the quality (and their profit margins) intact.

Pondering Pasteuring Contemporary authorities are divided as to the permissibility of pasteurization being considered cooked. Rav Moshe Feinstein held that the temperature of pasteurization is sufficient to be considered mevushal. Rav Ovadiah Yosef agrees that this process satisfactorily meets this requirement.

Rav Shlomo Zalman Auerbach, Rav Yosef Shalom Elyashiv, Rav Ben Tzion Abba Shaul, Rav Menashe Klein, and the Tzehlemer Rav, however, are unconvinced, as the vast majority of wine is pasteurized, and therefore cannot be considered uncommon, as cooked wine is supposed to be. Additionally, if the wine is flash-pasteurized (process performed extremely quickly - in a 'flash'), the evaporated wine is recovered through sealed pipes and therefore is not actually reduced, and the taste ends up not significantly altered. Moreover, the majority of wine drinkers cannot distinguish pasteurized wine from uncooked wine. These decisors also take the stringent definition of mevushal into account, and therefore maintain that pasteurized wine cannot possibly be deemed mevushal. Although they all do not make the same arguments, these poskim hold that the pasteurization process as we know it does not adequately translate into actual yayin mevushal.

Other authorities, including the Minchas Yitzchak, the Shevet HaLevi, and Rav Moshe Sternbuch, maintain a middle ground, albeit each via separate reasoning, that although pasteurization should not be considered cooking to actually permit consumption of wine touched by a non-Jew, it nonetheless would be considered as such to permit wine touched by a Public Sabbath Desecrator, as it is only a corollary of the original proscription.

Not Out to Pasteur! Although there is no one clear-cut contemporary consensus to this 'touchy' subject, I can imagine that if he were alive today, Dr. Pasteur would be amazed to find that his works are still being discussed and debated, not just in the halls of science and academia, but even in the hallowed halls of Batei Midrashim all over the world. Hafoch Bah V'Hafoch Bah d'Kulah Bah!

■ PARSHA Q&A: VAYIKRO

1. Who does the word "eilav" in verse 1:1 exclude? 1:1 - Aharon.
2. Name all the types of animals and birds mentioned in this week's Parsha. 1:2,14, 3:12 - Cattle, sheep, goats, turtledoves (torim), and doves (bnei yona).
3. What two types of sin does an olah atone for? 1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.
4. Where was the olah slaughtered? 1:5 - In the Mishkan Courtyard (azarah).
5. What procedure of an animal-offering can a non-kohen perform? 1:5 - Ritual slaughter.
6. Besides the fire the kohanim bring on the altar, where else did the fire come from? 1:7 - It descended from Heaven.
7. At what stage of development are torim (turtledoves) and bnei yona (young pigeons) unfit as offerings? 1:14 - When their plumage turns golden. At that stage, bnei yona are too old and torim are too young.
8. What is melika? 1:15 - Slaughtering a bird from the back of the neck using one's fingernail.
9. Why are animal innards offered on the altar, while bird innards are not? 1:16 - An animal's food is provided by its owner, so its innards are "kosher." Birds, however, eat food that they scavenge, so their innards are tainted with "theft."
10. Why does the Torah describe both the animal and bird offerings as a "satisfying aroma"? 1:17 - To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.

Good Shabbos

■ SHABBOS SCHEDULE

Friday Night, March 11th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:20P (Preferably light by 7:25P)

Shabbos Day, March 12th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-Canceled
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-Canceled
- » Chumash Class for men & women -6:10P
- » Mincha/Shalosh Seudos for men in shul-7:10P
- » Shalosh Seudos for women & young children @ Rich home - 7:10P
- » Maariv/Shabbos Ends-8:29P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi(This Week)-7:25P

■ CLASSES

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Chagigah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)
- » In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)