

18 Reiner Road, Toronto, Ontario M3H 2K9 416-636-3451

**Parshat Mishpatim - Shabbat Shekalim**

**February 10, 2018 25 Shevat, 5778**

Torah: page 311 Ch. 22, v. 4

Maftir: page 352, Ch. 30, v. 11 Haftorah: page 992

Today's Congregational Kiddush will take place in the Belzberg Weisberg Social Hall on the lower level.

**Time to plan your Purim Costume!**

**Megillah Reading and Party**

**Wednesday, February 28<sup>th</sup> beginning at 6pm**

**Rabbi Haber's Adult Education Classes return FROM OUR ANCESTORS TO OUR DESCENDANTS Continues in this 4-part session**

Tuesday Evenings at 7pm

February 27, March 6 and March 13

4<sup>th</sup> Class - March 20 – **Passover University**



**Candle Lighting & Service Times:**

Friday, February 9, 2018 Light Candles at 5:21 pm  
 Saturday, February 10, 2018 Shabbat ends at 6:31 pm  
 Friday, February 16, 2018 Light Candles at 5:31 pm  
 Saturday, February 17, 2018 Shabbat ends at 6:41 pm  
 Monday, February 19 - Family Day Morning Minyan @9am  
 Sunday Mornings at 9:00 am  
 Weekday Mornings at 7:30 am

**Do you need a Minyan to say Kaddish for a loved one?**



Beth Radom hosts a morning minyan on a daily basis.

**Typical Service Times:**

Monday – Friday, Minyan begins at 7:30am, Sundays and stat holidays, Minyan begins at 9am. Shabbat morning service begins at 9:30am

As some members are currently saying Kaddish, we ask that you make every effort to attend morning services as regularly as possible to help achieve a minyan each day

**Beth Radom Museum Project:**

The display cases in the lower foyer are being transformed into a museum of Radom artifacts and memorabilia! If you have anything that your family is willing to part with, to entrust to our care, to add to this museum, we are most appreciative. Our search list includes, but is not limited to, plaques, photos, paperwork, hand written letters, booklets, flyers, old landing papers – anything related to the once thriving, Jewish, City of Radom. And of course we are looking for funding streams to expand the presentation space. Contact Allan [afryman@rogers.com](mailto:afryman@rogers.com) for more information

**A Prayer For Healing**

*Mi she berach avoteinu* מי שברך: אבותינו, מקור הברכה לאבותינו  
 M'kor hab'racha l'imoteinu  
 May the source of strength, who blessed the ones before us; Help us find the courage to make our lives a blessing.  
 and let us say: Amen.  
*Mi she berach imoteinu,* מי שברך: אמותינו, מקור הברכה לאבותינו  
 M'kor hab'racha l'avoteinu  
 Bless those in need of healing with refuah sh'lema  
 The renewal of body, the renewal of spirit, and let us say: Amen

**RABBI:** Rabbi Dr. Geoffrey Haber [rabbi.haber@bethradom.com](mailto:rabbi.haber@bethradom.com)  
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**ADMINISTRATOR:** Miriam Sharpe [miriam@bethradom.com](mailto:miriam@bethradom.com)

**We wish Refuah Sh'lema to:**

Marc Rochweg	Allan Fryman	Joel Zeger
Frank Kerman	Dorothy Shessel	David Shessel
Anice Stark	Rachel Akierman	Abe Swimmer
Gerald Robinson	Sam Weisberg	Rosa Weisberg
Nelson Ludwig	Harry Leichner	Ruth Leichner

**With Reverence, We Honour The Yahrzeits of:**

Abram Icek Frydman	Husband of Faye Frydman
	Father of Sonja Tarek
Elise Cibleman	Daughter-in-law of Sandra Cibleman
Shaul Goldsztajn	Father of Faye Frydman
	Grandfather of Sonja Tarek
Freda Rutman	Mother of Ita Streiman
Bella Reichman	Mother of Ruth Leichner
David Gula	Brother of Anne Betty Picov
Mary Sue Ross	Sister in law of Lillian Pelchovitz
Morris Herbert Glazier	Father of Perry Glazier

**Happy Birthday Wishes to:**

Chelsea Haber-Riesz	Chelsea Rothman	Fela Zegman
Liv Nisker	Jordan Caplan	Joshua Erdman
Lauren Kohn	Sandra Cibleman	Ruth Bleiwas
Laura Rose	Ariella Haber	Sheila Miles
Shayna Lavi	Adam Shapero	Jessica Kurzman

**THE BLESSING FOR STUDY:**

Barukh attah Adonai ברוך אתה ה  
 Eloheinu melekh ha-olam אלהינו מלך-העולם  
 asher qidshanu b'mitzvotav אשר קדשנו במצותיו  
 v'tzivanu la-asoq b'divrei Torah. וצונו לעסוק בדברי-תורה  
 Praised are you Adonai, our God, eternal Sovereign of the Universe, Who sanctified us with [God's] commandments and enjoined upon us to study Torah.



**VOLUNTEER for BINGO**

It's fun!

Upcoming sessions:

**Sunday, February 11 8pm - 12pm**  
**Sunday, February 18 11am - 3pm**  
**Tuesday, February 20 5pm - 9pm**

[miriam@bethradom.com](mailto:miriam@bethradom.com) or 416-636-3451 x24

Rabbinic Reflections—Parshat “Mishpatim”  
Rabbi Dr. Geoffrey Haber, MA, DMin, DD

A red-faced judge convened court after a long lunch. The first case involved a man charged with drunk driving who claimed it simply wasn't true.

"I'm as sober as you are, your honor," the man claimed.

The judge replied, "Clerk, please enter a guilty plea. The defendant is sentenced to 30 days."

In this week's Torah reading, we learn about Mishpatim, laws and ordinances, which add to the basic teachings of the Ten Commandments. However, for the Jewish People, the literal word of the text is not the final word in understanding Torah. The Judaism we celebrate today is largely the product of the ancient Rabbis of the first centuries CE. In transforming Judaism from a biblical to a modern tradition, they introduced a method for making Torah relevant to generations present and future.

Their methodology of Torah study consisted of four levels of understanding and examination: P'shat-first understand the "literal meaning" of the verse; Drash-then, look for the interpretative meaning; Remez-discover the philosophical underpinnings, the homiletical/moral lesson learned from this verse; and finally, Sod-pursue the hidden, mystical meaning. By means of these four levels of understanding, the ancient Rabbis empowered every generation with the authority to interpret the meaning of Torah in their times. They also made clear that the Torah is a God-inspired document. As mere mortals, we cannot hope to completely understand the reasoning or moral underpinning of every verse (thus, the notion of Sod/hidden meaning).

This week's Torah portion contains two good examples of rabbinic method. The famous principle of lex talionis (retaliation) states (Ex. 21:24-25): "... Eye for an eye, tooth for a tooth, hand for a hand, foot for a foot, burn for a burn, wound for a wound, bruise for a bruise." There is no doubt in the context of biblical times these verses were meant to be understood literally. Their origin is attributed to King Hamurabi of Babylonia in the 18th century BCE. However, later rabbinic literature never understood it this way. The Talmud understands "an eye for an eye" as meaning that someone who damages an eye must pay the value of that

eye. An eye's worth for an eye. The Drash (interpretive meaning) and Remez (moral lesson) become as important as the P'shat (literal meaning) in understanding this portion of Torah.

Another example (Ex. 22:17) teaches: "You shall not let a sorceress (witch) live." Rabbi Howard Siegel points out that this verse, understood literally, became the basis for executing innocent women in 17th century Salem Massachusetts. However, already by the 2nd century CE the ancient Rabbis understood this verse to mean "you shall not provide a witch with a livelihood." Today, the Wiccan religion and neo-paganism—the modern religious practice of witchcraft—bears no semblance to the ancient taboos addressed by the Torah. This verse requires a re-interpretation and understanding in our own day.

By placing Torah at the center of Jewish practice, we recognize the centrality of God's presence and the never-ending evolution of God's word.

Shabbat Shalom!

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Beth Radom Congregation  
*presents*  
**PURIM 5778 | 2018  
PIZZA DINNER &  
DJ DANCE PARTY**  
WEDNESDAY, FEBRUARY 28TH  
pizza served | 5:30pm  
mincha/maariv | 5:45pm  
megillah reading | 6:00pm  
WITH BOUNCE ENTERTAINMENT  
ICE CREAM SUNDAES,  
HAMENTASHEN & TREATS!



**It's never too late to register!**

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