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DELRAY BEACH, FL 33446
(561) 499-0970

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MENACHEM JAROSLAWICZ, RABBI
BERNARD LEIBMAN, PRESIDENT

Z'MANIM:

PARSHAS PEKUDEI
FRIDAY, MARCH 11, 2016
Rosh Chodesh ADAR II

Candle Lighting.....6:09PM
Mincha/Ma'ariv.....6:00PM

SHABBOS:

Shacharis.....9:00AM
Mincha followed by
Shalosh Seudos.....5:45PM
Ma'ariv.....6:59PM
Havdalah not before.....7:03PM

**Remember to change your
clocks ahead 1 hour on
Sunday morning.**

SUNDAY THRU THURSDAY

Shacharis.....7:30AM
Mincha.....7:00PM
**Followed by a D'Var Halachah &
Maariv**

NEXT WEEK

Friday March 18th
Candle Lighting..... 7:12PM
Mincha is at..... 7:00PM

**For ERUV STATUS,
call 561-499-0970.**

Rabbi Jaroslawicz will giving a class on Monday,
March 14th at 7:30PM on:
"Amalaik. Does the Torah obligation to kill an Amalaikie
still apply in this day and age?"

This week's Kiddush is being sponsored by the Shul:

To welcome all new members who who joined in 2015 and so far in 2016. The new members are:

Betsy and Herb Altman, Nancy and Michael Benson, Sara Berendt, Moshe Bitton and Hanna Rennert, Natalie and Arthur Dentz, Enid and Abe Friedman, Chaim Horvitz, Carole Kahana, Rhonda Klein, Fran and Seymour Kula, Reva and Ed Levenson, Ella and Jerry Modell, Jami and Jonathan Nelson, Miriam and Jerry Seelenfreund, Joan Shapiro, Debbi and Marvin Weintraub and Michael Weitz.

Thank you to the membership committee: Art Birn, Dorri Goldman & Harriet Kahn.

To sponsor a Kiddush, contact Stanley Greenberg at 561-498-0468. The cost of sponsoring a Kiddush is as follows:

If you are the sole sponsor=== \$275.00.

If you are one of multiple sponsors=== \$250.00 each.

Every sponsor must supply a bottle of liquor of their choice.

Thank you all for your cooperation.

Please do not bring food into the Sanctuary.
Food should be kept in the Kornfeld/Schwartz Social Hall.
After services, please return all Siddurim to the bookcases.

Please make sure that all cell phones are either turned off or put on vibrate/silent mode during weekday Shul services and classes.

Thank you to Judy Turkewitz for providing reading glasses in various strengths for anyone who might have forgotten theirs at home. Please return them to the basket on the back shelf.

Check out our website at www.delrayorthodox.org.
To make a donation or pay your dues, go to:
www.delrayorthodox.org/payment.php.
Any problems? Contact Sandy Geiger at
sanford.geiger@live.com .

WE WISH A HEARTFELT REFUAH SHELAIMAH TO:

**Judy Mindick (Yehudis bas Devorah)
Esther Rosen (Esther bas Mindel)**

Mona Schoenfeld (Malka bas Raisal)

VOLUNTEERS ARE NEEDED!

We are looking to compile a list of men who would be available to help make a minyan in a mourner's home in the event that a Shiva Minyan is requested. The morning minyan would be at 8:30am so as not to interfere with the regular DOS Shacharis minyan. Mincha and Ma'ariv minyanim would vary depending on the time of year.

If you would like to participate please call Sheldon Klein at 561-498-9060.

YAHRTZEITS FOR MARCH 12, 2016 – MARCH 18, 2016

Saturday, March 12, 02 of ADAR II

Father of RITA SCHLUSSEL, Jacob Barenholtz, Yaacov Yosef ben Levi Yitzchok HaCohain, Z"L

Sunday, March 13, 03 of ADAR II

Father of HAROLD SCHINDLER, Yona Schindler, Yona ben Shragah, Z"L

Monday, March 14, 04 of ADAR II

Sister of SEYMOUR KULA, Frances Rosensweig, Faige bas Tzvi Hersh, A"H

Wednesday, March 16, 06 of ADAR II

Sister of JAMI NELSON, Deborah Weingarten, Devora bas Gedalya Mordechai, A"H
Uncle of MARTIN GEIGER, Sidney Geiger, Zeleg Leib ben Dov Beer HaLevi, Z"L

Thursday, March 17, 07 of ADAR II

Brother of STANLEY DIAMOND, Shemuel Aharon ben Yitzchak, Z"L

Friday, March 18, 08 of ADAR II

Mother of DR. RAPHAEL LEVINE, Leah Levine, Leah Yocheved bas Uri, A"H

MAY THEY ALL MERIT AN ALIYAS NESHAMAH

**For Additions to the "TREE OF LIFE",
Memorial Plaques, & Seforim donations,
Call MORTY LEVIN AT (561) 637-4662**

**Cards available for all occasions, call Roz Ferman at
(561) 638-5438.**

ALL Requests to add any information to the newsletter must be given to Sandy Geiger at delrayorthodox@live.com or 561-637-2526 BEFORE Wednesday at 6PM, subject to approval. Any item received after this deadline may not be included.

SCRIP is available for Glick's in Delray Beach and Kosher Marketplace in Boca Raton. It is also available for Century Grill and Asia in Boca Raton. Please do not go out to eat or go shopping without first buying SCRIP from Gary, Rose, Estelle, and Milt. Thank you for supporting this program which benefits DOS.

SISTERHOOD:

**PURIM IS COMING SO DON'T DELAY
MAKE YOUR RESERVATIONS RIGHT AWAY.**

On Thursday March 24th at 5PM, Our Purim Seudah will be held at Asia Restaurant. Cost: \$50 per person. Send checks made out to DOS Sisterhood to:

Bea Slater
15342 Strathearn Drive,#12304
Delray Beach, FL 33446

Shaloch Manos: \$25 or more
Send a separate check made out to DOS Sisterhood to
Bea Slater.

Please join us for our annual BINGO meeting on **Tuesday April 5th at 7:30PM** in the Social Hall. Refreshments will be served.

There is now a SISTERHOOD Box in the Social Hall near the door to the Women's section for reservation forms and checks.

Sisterhood thanks all those who help to set up before Shabbat Kiddush. Your help is very much appreciated.

For all Sisterhood information, call Rochelle Rush, Sisterhood President, at (201) 310-2096.

RABBI'S MESSAGE

In the first Mishna of the Talmud's Maseches Sanhedrin, the following discussion takes place:

The Halacha is that, if a wolf, lion, bear, leopard, cheetah or snake was (1) privately owned; and (2) went ahead and killed a human, the animal can be put to death.

The question is: Who can put this animal to death?

The Tanna Kamma (first opinion) says that, in order to put this animal to death, we require a court trial in front of a Bais Din of twenty-three judges.

Rabbi Eliezer says, "Kol hakodem le'horgo, zacha." [Anyone who wishes to take the initiative and kill this animal may do so without any court trial whatsoever].

Rabbi Akiva says, it must be put to death via a court of twenty-three.

The Gemarah on Daf 15b asks the obvious question. How does Rabbi Akiva differ from the Tanna Kamma? They both seem to require a court of twenty-three?

The Gemarah answers by stating that the difference between the two Rabbis is only with regard to the snake. Whereas the Tanna Kamma groups the snake together with the other animals, Rabbi Akiva says that a snake is "Muad Le'olam." It is always considered a dangerous killer.

Let me give you some necessary background. The discussion in the Gemarah is based on the question of, "can wild animals be domesticated and trained?"

If one were to agree that an animal could be trained, then the owner acquires ownership over this animal, and it would require a court of twenty-three judges to take the animal away from its owner and put it to death.

However, if a wild animal is never considered "trainable," then it is never "owned" by its trainer. It is always considered dangerous, and anyone has a right to kill the animal on sight.

So, the position of Rabbi Akiva, as brought down in the Gemarah, is that EVERY wild animal is trainable and requires a court of twenty-three, with the exception of the snake. Anyone can just kill the snake at any time.

So the next question is: Why is the snake so different?

I would like to suggest the following answer:

From "Day One" in the Garden of Eden, the snake has always been the manifestation of all "evil," the Yaitzer Horah itself. This essence of evil can never be domesticated. It can be temporarily controlled, and even possibly manipulated, but ultimately it will strike on its own volition. It can never be controlled and is, therefore, considered a "Muad Le'olam," a danger forever.

I remember a teaching that my father a"h once taught me. Three punishments were enacted in the Garden of Eden after Adam and Eve ate from the Tree of Knowledge.

Adam's punishment was that he would have to work for his food by the "sweat of his brow."

Eve would have to endure labor pains in order to give birth.

And the snake would forever crawl on its belly and live in the dirt of the earth.

What exactly was the snake's punishment? Wherever it goes it has shelter, no need to pay a mortgage. Wherever it goes it has food, no need to buy scrip! What exactly is the snake's punishment? Sounds like a blessing; not a curse!

The answer is that the snake's punishment is the fact that it has been banished by G-d, yet given everything that it needs. Accordingly, the snake NEVER has to come back to G-d to request anything.

There is no greater punishment than G-d saying to you, "Don't ask me for anything! I want to have nothing to do with you!"

In this week's Parsha, we discuss one of the most fascinating garments that was worn by the Kohein Gadol, the "CHOSHEN." Unlike other garments that he wore, the Choshen had a specific purpose about which we were told. Klal Yisroel would communicate to G-d through the Kohein Gadol or the Navi, via the Choshen, and we would get answered as well.

However, the power of the Choshen only worked when the Jewish people were in good grace with Hashem. Only then would they be able to understand the answers that were given through the Choshen. At those times when we strayed from G-d, the Choshen, too, was disconnected from its source and powerless.

I find it extremely interesting that the word for snake, "Nachash" (spelled Nun, Chet, Shin) is spelled with the exact same letters used to spell the word "Choshen" (Chet, Shin, Nun).

Perhaps the Torah is teaching us that, although the snake can never be trained, although the snake is a loose cannon in whose path nobody is safe, anybody can kill it. It does not require Rabbis and a court to conquer its powers. And how can we be successful against the Yaitzer Horah? By reversing the very essence of what the snake represents. The snake's existence is one of separation from G-d. We battle that by strengthening our connection to G-d. By maintaining our connection to Hashem through the Avodah in the Bais Hamikdash, through our Davening in Shul and by never severing our connection to Hashem.

We read terrible things in the papers every single day, which we would all rather not have to deal with. We need to remember that, by communicating with Hashem, we empower the connection of the Choshen and we thwart off the power of the Nachash. Then, and only then, can we ask Hashem to fix our world and to bring no more pain to any or all of Klal Yisroel.

Good Shabbos.