

**KIDDUSH IS CO-SPONSORED
BY**

Peter and Gale Shoikhet in loving memory of the Yahrzeit of **Peter's** father, **Moisha ben Yitzchak**. May his Neshama have an Aliyah. We miss him dearly.

**WE THANK OUR SECURITY
VOLUNTEERS**

Friday Evening	
6:45 p.m.	Jack Forman
7:15 p.m.	G. Horn/A. Klitofsky
Shabbat Morning	
9:00 a.m.	Howard Dyckman
9:30 a.m.	H. Schachat/J. Roth
10:00 a.m.	H. Brenner/R. Eden
10:30 a.m.	D. Levi/S. Nemzer
11:00 a.m.	H. Hanono/M. Feifel
11:30 a.m.	Jeremy Factor

Mazel Tov

to
Joel and Mara Lynn Katzman on the birth of a granddaughter

SPONSOR A KIDDUSH

For a regular kiddush the Primary Sponsorship is \$295 (designated as such in the bulletin). All co-sponsors of kiddush \$175. Email Annette Olson at info@adatyeshurun.org or call her at 858-535-1196 to reserve your date.
DATES THAT ARE AVAILABLE:
July 22nd & 29th
August 5th, 12th, 19th & 26th

MINYON SCHEDULE

7/14 Daf Yomi*	6:00 p.m.
7/14 Mincha/Kabbalat Shabbat*	6:45 p.m.
7/14 Candles by*	7:10 p.m.
Hashkama Minyon	7:50 a.m.
Talmud in Depth	8:00 a.m.
Shabbat Morning	9:00 a.m.
Shema-Latest Time	9:23 a.m.
Daf Yomi	5:45 p.m.
Rabbi Carmel	6:30 p.m.
Shabbat Mincha	7:30 p.m.
Shabbat ends	8:40 p.m.

* Summer Schedule

THIS COMING WEEK

Sunday Shacharit	8:30 a.m.
Sunday - Thursday Mincha/Ma'ariv	7:40 p.m.
Mon. & Thur Shacharit	6:30 a.m.
Tue., Wed. & Fri. Shacharit	6:45 a.m.

CLASS SCHEDULE

Sunday	
Talmud in Depth	7:45 a.m.
Daf Yomi	7:00 p.m.
Monday - Thursday	
Talmud I	6:00 a.m.
Monday - Friday	
Talmud in Depth	7:30 a.m.
Monday	
Daf Yomi	7:00 p.m.
Pirkei Avos/Partners in Torah	8:15 p.m.
Tuesday	
Daf Yomi	7:00 p.m.
Women's Class/Mesillat Yesharim	11:00 a.m.
Wednesday	
Women's Class/Pirkei Avot	11:00 a.m.
Daf Yomi	7:00 p.m.
Prophets/Mishlei	8:15 p.m.
Thursday	
Daf Yomi	7:00 p.m.
Parsha	8:15 p.m.

Welcome Our New Members
**Albert and Sharon
Goodman**

Welcome our Shabbos
Guests
Rabbi and Rebbetzin Carmel

In Memory of Linda Neiman

**THE CONGREGATION ADAT YESHURUN
WEEKLY NEWS BULLETIN**

Rabbi Jeffrey Wohlgelemler

Todd Salovey, President

Vol. XXV No. 38

Pinchas

21 Tammuz 5777 July 15, 2017



This Week's Torah Reading

**The Torah Reading begins on page 612 in the Hirsch and page 876 in the Stone.
The Haftorah begins on page 902 in the Hirsch and page 1190 in the Stone.**

WE FIND IN this week's parsha the second half of the story of Pinchas, his act of zealotry against Zimri and Cosbi, and the subsequent reward he receives from G-d. Our sages comment that Pinchas was indeed justified in his deed because he saw Zimri performing, not only a prohibited action, but one that was causing great harm to the Jewish people. The halacha is as follows: If one sees a Jewish man cohabiting with a non-Jewish woman, a zealot is permitted to kill him. However, our sages say even though this is the halacha we in fact do not render the halacha this way in practice. Our sages explain: It is only the one who is seized with passion and anger at the sight of the desecration of the name of G-d who is permitted to carry out this law. If one questions the halacha and seek counsel on the practical observance then, say our sages, this proves the individual is not a zealot. Therefore the law does not apply to him. It is not zealotry being celebrated in this parsha. Rather it is Pinchas, who used this trait with Divine enlightenment, who is being lauded.

ONE WONDERS HOW is it possible the Torah could sanction such an action, and how G-d could give Pinchas the blessing of peace. This certainly was not an act of peace. He was not following in the footsteps of Aharon, who was the quintessential lover and follower of peace. It has been explained that there are two ways to achieve peace. Sometimes it is necessary to use the path of appeasement, kindness, and sweet words; other times it is necessary to obliterate the problem in order to restore peace to the given situation. Aharon exemplified the former with an ability to instill peace among people with softness and kindness, whereas Pinchas exemplified the art of understanding when it is necessary to use a firm hand in order to ensure that there will be shalom. For this reason G-d rewarded him with the covenant of peace and everlasting priesthood. So the people would understand, as harsh as it might seem, Pinchas had, in fact, acted with the sanction of Heaven.

IT IS AT the end of this incident that G-d commands Moshe to destroy the Midianites. This is a repayment for having misled the Jewish people, plotting against them with Peor, and for sending Cosbi (the daughter of a Midianite prince) to entice the Jewish people. This plot, which was instigated by Bilaam, caused the death of 24,000 Jews through plague.

AFTER THE PLAGUE Hashem commands Moshe to take a new census. Rashi explains this can be compared to a shepherd whose flock was attacked by wolves and many of his sheep were killed. After he chases away the wolves, the shepherd looks over his flock to assess the damage and count how many sheep are left alive.

NEXT G-D SPEAKS to Moshe saying: divide the land as an inheritance among the

PARSHA PAGE 2

tribes. To larger tribes he is to give larger portions and to the smaller tribes, smaller portions. Each tribe received a hereditary portion in accordance with this tally. This is when the general rule of land being inherited by sons was laid down to the Jewish people. The Torah describes the petition presented by the daughters of Tzelophechad, whom many identify as the daughters of the stick gatherer, killed in the desert. Tzelophechad's daughters told Moshe that their father had died in the desert, though he was not from the party of Korach and his followers. Their father's name and his family would be at a disadvantage because he had no sons, and they therefore requested a portion of land from their father's brothers. Moshe Rabbeinu, unsure of the required response, sought an answer from G-d.

CHAZAL EXPLAINS THAT the law had slipped Moshe's mind as punishment for his rather bold statement that he could deal with all the difficult cases that could not be handled by the lower courts. The Ramban believes Moshe's forgetfulness was hidden in Chazal's statement that all fifty gates of understanding were granted to Moshe except for one. This fiftieth level of understanding was not attained by Moshe and explains why some portions of the Torah were only written down after Moshe came and asked specific questions to Hashem. Commentaries tell us that Tzelophechad's daughters explained that their father had died for gathering sticks on Shabbos, and that his intention in desecrating Shabbos was for the sake of Heaven. He wanted the people to understand there are consequences to their actions. Moshe Rabbeinu was unable to know this or judge whether or not their father had acted for the sake of Heaven. He therefore passed on his case to Hashem, who examines the hearts and intentions of all men. It was through this request of Tzelophechad's daughters that Hashem commanded that they, and all women in fact, were eligible for inheritance in the absence of sons.

AFTER THIS INCIDENT Moshe Rabbeinu was told to climb to the top of the mountain, to the east of the Dead Sea where he would be able to see the land that would be given to the Jewish people. Moshe was told that here he would be gathered to his people just as Aharon was, as a punishment for his actions with the rock. The parsha goes on to describe how Yehoshua was chosen to replace Moshe Rabbeinu.

THE FINAL SECTIONS of this week's parsha deal with the daily sacrifice, the additional sacrifice for Shabbos, the New Moon offering, and the Passover, Shavuot, Rosh Hashanah, Yom Kippur and Sukkos offerings. It is in this section of the Torah that all of the holidays of the year are described vis a vis their karbonos, sacrifices.

Annual

meeting

ANNUAL GENERAL MEETING Sunday, August 27th at 7:30 p.m.

Each Family will receive via email or mail the list of nominees for the board of directors for the coming year.

Please remember to return your completed Proxy Form AND Signed Election of Directors Form to the Shul office before the start of the AGM.

Guest Speaker Rabbi Yosef Carmel

Join us as Rabbi Yosef Carmel
Presents Three Amazing Lectures

"Why are We Believers"

Analyzing Yetziat Mitzraim

(presented after Kiddush)

and

"Who Killed Goliat's Brother?"

The Power of Jealousy

(presented Shabbos evening

at 6:30 p.m.)

and

"Using an Item Delivered by

Amazon on Shabbat"

(presented Sunday, July 16th

at 9:30 a.m. Light Refreshments)

Please Join us on **Shabbos, July 15th and Sunday, July 16th** for these Fabulous Lectures.

Lectures are free of charge and reservations are not required.

Congregation Adat Yeshurun
8625 La Jolla Scenic Dr. N.



Rav Yosef Gershon Carmel was born in Jerusalem in 1953. He is currently the Av Beit Din of the Beit Din, "Eretz Hemdah - Gazit", as well as the Rabbinical Dean of the Eretz Hemdah, Institute for advanced Jewish studies in Jerusalem. In 1987, with the partnership of Rav Moshe Ehrenreich and under the Presidency of HaGaon Maran Israeli zal, they founded the Eretz Hemdah Institute. Rav Yosef Carmel is a graduate of the Nir Kiryat Arba Hesder Yeshiva and was Rosh Metivta there for more than ten years. He was a combat soldier in the IDF during the Yom Kippur war as well as the first Lebanon war. Rav Carmel was Rosh Yeshiva at "Machon Meir" during 1985 - 1986 and is a senior lecturer at Jerusalem College for Tanach since 1985. Rav Carmel heads the 'Ask the Rabbi' program which provides Halachic answers in English to questioners from around the world. To date, more than 15,000 replies have been sent out. He is the author of many articles on Tanach and Halacha and of the book Tsafenat Eliyahu a commentary on the Vilna Gaon's commentary on the Shulchan Aruch Hoshen Mishpat, laws of financial damages and eight volumes of "Reponsa B'mareh Habazak".

Speaker Series Sponsored by
Brian and Sarah Keating and family