

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 8:41 pm

Mincha/Kabbalas Shabbos: 7:05 pm & 8:45 pm

Shacharis: 8:45 am

Sof Zman Kriyas Shema: 9:26 am

Pirkei Avos Shiur: 7:40 pm

Mincha/Seudas Shlishis: 8:30 pm

Maariv/Motzei Shabbos: 9:50 pm

Maariv/Motzei Shabbos Rabbeinu Tam: 10:12 pm

Parshas Shelach

Adapted from Rabbi Yochanan Zweig [www.torah.org]

Sticks And Stones

"The Children of Israel were in the Wilderness..."(15:32)

The Torah relates that a person who was found gathering sticks on Shabbos, a capital offense, was subsequently executed. Rashi comments that since the Torah identifies this episode as transpiring "when Bnei Yisroel were in the desert", a seemingly obvious piece of information, we can deduce that the transgression occurred immediately after entering the desert. Since the Torah previously stated that Bnei Yisroel observed the first Shabbos in the desert, the violation, continues Rashi, must have occurred on the second Shabbos. Both the Vilna Gaon and the Netziv add that the this violation was not an isolated incident, rather a reflection of the entire nation's laxity in the observance of Shabbos.

The Midrash teaches that the observance of Shabbos is equal to the observance of all the precepts. How could the "dor de'ah" - "the generation who received the Torah" show such dis-

regard for this most significant mitzva? Compounding this difficulty is the Midrash which states that prior to fleeing from Mitzrayim for killing an Egyptian taskmaster, Moshe succeeded in petitioning Pharaoh to grant the Jewish people the Shabbos day as their day of rest. Consequently, their lack of observance in the desert was not a result of the imposition of a new precept; they had previously remained faithfully observant of this mitzva for many years. What possible reason could there be for the change in their attitude towards Shabbos observance?

It this last century we have witnessed an entire segment of the Jewish community living in Eretz Yisroel who are completely devoid of Torah and mitzvos. One would think that living in the Land which allows for the most intimate relationship with Hashem would have the opposite effect upon a person. How do we understand this troubling phenomena? There exists a misconception that the only purpose for observing the mitzvos is to maintain a Jewish identity and ensure Jewish continuity. Consequently,

living in Eretz Yisroel can be erroneously perceived as replacing the need for mitzva observance, for living in the Jewish Homeland maintains Jewish identity and continuity. The flaw in this reasoning is that the observance of mitzvos is the vehicle by which we establish and maintain a relationship with Hashem; without mitzvos no relationship exists. The Ramban explains that since it is possible to achieve a more intimate relationship with Hashem in Eretz Yisroel, we have a greater responsibility for mitzva observance there.

In addition to being a precept, Shabbos serves the function of maintaining the Jewish identity and allowing a Jew to experience the intimacy of a relationship with Hashem on one

day per week. Living as angels, subsisting on heavenly manna and being isolated from all the nations of the world led Bnei Yisroel to believe that they no longer required observance of the Shabbos to maintain their Jewish identity. Furthermore, since they were experiencing a heightened intimacy with Hashem on every day of the week, they perceived that Shabbos was no longer necessary. They failed to recognize that it is the precepts themselves which allow Bnei Yisroel to enjoy a relationship with Hashem. Their erroneous perception resulted in a laxity that affected the Shabbos observance of the entire nation.

Good Shabbos

** To ensure accurate publication of all announcements and sponsorships,** **information must be submitted to mailings@agudahsouth.com ** **prior the publication deadline of 10:00 am on Friday morning.**	
This week's kiddush is sponsored by: Leo & Frances Grunwald.	
The kids' program will take place this week beginning at 9:30 am.	
The guest speaker for Seudas Shlishis is TBA. Seudas Shlishis is sponsored by the shul.	
The Sunday Morning Shiur in Derech Hashem will take place after Shacharis.	
We are updating the cholim list for Chodesh Tammuz. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com.	
<u>Weekday Schedule</u>	
Shacharis Sunday: 8:00 am Mon.: 7:00 am & 7:55 am Tues. & Fri.: 7:00 am & 8:00 am Wedn. & Thurs (Rosh Chodesh): 6:50 am & 7:50 am Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri) Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)	Mincha 8:50 pm Maariv 9:10 pm

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)
 All those wish to submit names to the cholim list can email gabbai@agudahsouth.com or contact one the gabbaim.
 Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.

Join our Kehillah today!
 To find out more about memberships, associate memberships, & other sponsorship opportunities please email mailings@agudahsouth.com.

Suggestions?
 We are constantly looking for ideas or suggestions to enhance our shul. If you have any suggestions feel free to email mailings@agudahsouth.com



Agudas Yisroel Anshei Kielce

would like to invite the community to a guest lecture by

Rabbi Jonathan Rosenblum

“Where does Bibi’s narrow coalition go from here?”

Rabbi Rosenblum will be speaking

Shabbos Parshas Shelach following Mussaf at approximately 11:00 am.

Shacharis: 8:45 am

Kiddush and Q & A following.

Background Information

Jonathan Rosenblum is a regular columnist with the Jerusalem Post, Mishpacha Magazine and Yated Ne'eman. In that capacity he has been called "arguably the most widely read and influential hareidi writer in English" (Dr. Yoel Finkelman, *Strictly Kosher Reading*).

He is also the author of seven biographies of modern Jewish leaders, including Reb Yaakov, Rav Dessler, They Called Him Mike, and Rabbi Moshe Sherer. He is currently at work on a biography of Rabbi Noach Weinberg, the legendary founder of Aish HaTorah.

Rosenblum has been a guest speaker in almost every Jewish community in North America, most multiple times, as well as in London, Manchester, Zurich, Johannesburg, Capetown and Amsterdam

Rosenblum learned in Ohr Someyach for two years, followed by eight years in the Kollel of Rav Tzvi Kushelevsky and a year and a half in Mirrer Yeshiva. He is also a graduate of the University of Chicago and Yale Law School.

