

# Agudas Yisroel Anshei Kielce



## Zmanim

*Candle Lighting: 5:09 pm*

*Mincha/Kabbalas Shabbos: 5:10 pm*

*Shacharis: 8:45 am*

*Mincha/Shalosh Seudos: 5:00 pm*

*Maariv/Motzei Shabbos: 6:14 pm*

*Motzei Shabbos Rabbeinu Tam: 6:41 pm*

## Parshas Terumah

There is a common denominator among three prominent Keilim that are conspicuously placed in the Mishkan. The Aron Kodosh that contains the Holy Luchos, the Mizbeach HaZahav, and the shulchan all have one aspect in common. They each are adorned with a "zair zahav" a gold crown that surrounds each vessel. The Jews are first told to make an Ark. "You shall cover it with pure gold, from within, and from without shall you cover it, and you shall make on it a gold crown all around" (Shmos: 25 11).

When they are told to build a golden mizbeach for the incense offering, they are also commanded to make a crown around it. In reference to that mizbeach, the Torah commands: "You shall cover it with pure gold, its roof and its walls all around, and its horns, and you shall make for it a gold crown, all around (Shmos 30:3). But when they are commanded to make the shulchan, the table that holds the lechem

hapanim, the order to make a crown takes on a different meaning. The Torah calls it more than a crown; it is called a guard.

"You shall make a table of acacia wood, two cubits its length, a cubit its width, and a cubit and a half its height. You shall cover it with pure gold, and you shall make for it a gold crown all around." The Torah reiterates the command to make a crown, but this time it uses a word that personifies the function of the crown *Şumigarto saviv*."

"You shall make for it a border of a handbreadth all around, and you shall make a gold crown to guard it all around" (Shmos 25:25). The crown is more than an ornament for the shulchan; it is a border that embodies the Table.

Why is the crown designated for the shulchan different than the crown that adorns both the ark and the altar? Why does the shulchan need a crown to serve as border, a

guard, a misgeres, more than the other vessels? had the taste of Gan Eden!"

Reb Dovid of Lelov, a student of the Seer of Lublin, once came to Zelin to visit his friend Rabbi Dovid of Zelin. Hearing that the rabbi of Lelov was visiting him, the Zeliner Rebbe beseeched his wife to bake something special. Alas, the poverty of the couple was dire, and the poor Rebbitzin only had some flour and oil, which she made into biscuits.

Upon his first bite, the Rebbe exclaimed in earnest, "These cakes are truly exceptional!"

Knowing the source, the Rebbitzen dismissed the compliments of the bland and meager cakes as an appreciation of the effort. Weeks later, the Rebbitzen of Lelov met the Rebbitzen of Zelin. "You must tell me how you made those biscuits that you served my husband. I have never heard him get excited about food before, yet he did not stop praising the biscuits he ate in your home!" The Zelin Rebbitzen answered meekly. "There was no recipe. When I heard that the Tzadik of Lelov was coming I realized that I had nothing to serve. Hashem knows that had I the means I would have made him a feast. But, alas, I could not. So I asked him to bestow His great goodness and the flavor of Gan Eden in the biscuits!" "Your prayers were answered," said the Rebbitzen of Lelov. "He said that they

The Torah tells us that the Aron, which represents the Torah, should have a crown. When one learns Torah, he creates a crown that surrounds the Aron. The Mizbeach, which represents service of Hashem, has a crown, too. Those who serve Hashem properly merit a crown. It is the crown of avodah.

But when it comes to the table, when it comes to the world of bread and butter, the mundane matters of life, the crown serves a different purpose. The crown of majesty turns a table into a Holy Shulchan! It guards it, surrounds it and ensconces it with an aura of spirituality that converts a simple, mundane meal into a holy feast. That crown is more than an adornment. The Torah calls it a misgeres, a guard, which turns our food from the ordinary into morsels flavored and seasoned by the Almighty.

Rabbi Shaul Kagan zt"l, Rosh Kollel of Pittsburgh, disliked hearing Jews say, "I am going to a party." "Yidden don't party!" he used to exclaim. "They gather, they rejoice, and they celebrate in the boundaries of the crown of the Almighty. A royal table should not only be set. It should be crowned!"

### ***Good Shabbos***

**This week's Kiddush is sponsored by:**

**Kenny & Sherri and Wise in honor of the Yahrzeit of Kenny's father OB"M.**

**Joseph & Ida Kurtz in honor of the Yahrzeit of Ida's father OB"M.**

**Avram & Suzy Lebovic and Aryeh & Faige Lebovic in honor of the Yahrzeit of Avram's & Aryeh's father OB"M.**

**Seudas Shlishis sponsored by Lebovic families.**

### **Weekday Schedule**

Shacharis(Sunday): 8:00 am

Shacharis (Monday & Thursday): 7:00 am & 7:55 am

Shacharis (Tuesday, Wednesday, & Friday): 7:00 am & 8:00 am

Weekday Mincha/Maariv: 5:20 pm / 5:40 pm

To sponsor a Kiddush or Shalosh Seudos please email [kiddush@agudahsouth.com](mailto:kiddush@agudahsouth.com) or contact Leon Jakubovic. All those wish to submit names to the cholim list can email [gabbai@agudahsouth.com](mailto:gabbai@agudahsouth.com) or contact one the gabbaim.

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 **the SHIDDUCH GROUP PROJECT**  
*in memory of Rachel bas Uri*

in conjunction with  
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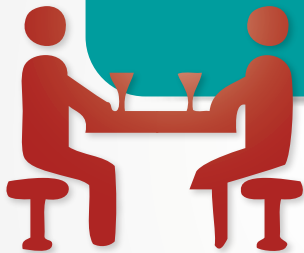
Invite the women of the the community to:

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**GAIN PRACTICAL TIPS FOR MAKING SHIDDUCHIM  
A COMMUNITY SHIDDUCH AWARENESS EVENING**

**WITH MRS. EVELYN GRUBNER** B.A., MSW, RSW.

Question and answer period to follow



**Monday, February 3rd,**

**8:30 pm**

at SASSON V'SIMCHA  
333 Wilson Ave., Suite 405

For more information and to RSVP:

**416-256-4497 | SHIDDUCHGROUPPROJECT@GMAIL.COM**

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## **Friday Night Learning (FNL)**

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### **Friday Night Learning Program**

Now in its 5th year!

Learning Seder: 8:00 pm

Rabbi Kaufman's Parsha Shiur: 8:30 pm

*The Esoteric Commentaries:  
The Or Hachaim Hakodosh, Sfas Emes,  
and various Chassidic Masters*

Q / A Following

### **Cholent & Kugel will be served**

For more information please email [mailings@agudahsouth.com](mailto:mailings@agudahsouth.com)

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To sponsor a Kiddush or Shalosh Seudos please email [kiddush@agudahsouth.com](mailto:kiddush@agudahsouth.com).  
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