
CONGREGATION BAIS TORAH

October 21, 2006 89 West Carlton Road, Suffern, NY 10901 (845)352-1343 www.baistorah.org כ'ג תשרי שבת פרשת בראשית

ערב שבת פרשת בראשית

הדלקת נרות: 5:50 PM
מנחה: 5:55 PM

שבת פרשת בראשית

8:45 AM שחרית
9:58 AM סוף זמן קריאת שמע
מברכים החודש חשוון
4:50 PM גמרא שיעור
5:35 PM מנחה
שלישית סעודה
6:49 PM מעריב

Sunday שחרית 7:45 AM (ראש חודש)

Weekday שחרית

Mon.: 6:15 and 7:35 AM (ראש חודש)
Tues. Wed. and Fri.: 6:30 and 7:45 AM
Thurs.: 6:20 and 7:45 AM

Weekday מנחה-מעריב

Sun. through Thurs.: 5:50 PM
Second מעריב Mon. through Thurs.: 8:00 PM

ערב שבת פרשת נח

הדלקת נרות: 5:40 PM
מנחה: 5:45 PM

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein
Monday at 8:10 PM - Hachnosas Kallah of Monsey lectures for women. – Mrs. Rebecca Skaist – “Tehillim”
Tuesdays at 8:15 PM – Partners in Torah
Wednesday at 8:15 PM – Koheles – Rabbi Gottlieb
Monday through Friday after the second שחרית עם רשי - Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא shiur - Rabbi Leibel Reznick
I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
II, Monday through Thursday following מעריב and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

Rabbi Yisroel and Amy Gottlieb will be sponsoring this week's סעודה שלישית in honor of the bas mitzvah of their daughter, Rachel. Everyone is invited to attend.
On Wednesday night, October 25th, Rabbi Gottlieb will begin his weekly shiur on **Koheles**, the monumental work of Shlomo HaMelech. The shiur will meet after Maariv, at 8:15 PM. in the Simcha Room. Men and women are invited to attend.
Bais Torah's first **Oneg Shabbas** of the new year will take place Friday night, November 3rd, 8:00 PM at the home of Yussie and Fayge Deutsch. Rabbi Gottlieb will begin his popular Friday night Hilchos Shabbos shiur with an introduction to the practical and timely issues related to melachos. Everyone is welcome.
Save the Date! Congregation Bais Torah's annual **Scholar in Residence** weekend will be held November 10th and 11th. Rabbi Dr. David Pelcovitz will speak on, "Dealing with Life: The Secular and Jewish Views." For further information, or to be listed as a sponsor, please contact Dr. Moshe Kranzler at 352-8410.
Our shul is embarking on a fitting tribute to the memory of our founding rebbetzin: **The Rebbetzin Wein Sefer Torah Project**, The writing of a new Sefer Torah for Bais Torah. There are various dedication opportunities available, from writing letters at \$54 to donating silver and the mantel. Please join us in this beautiful tribute to a very special woman. For details and updates on dedication availability, visit the Bais Torah website, www.baistorah.org or write to mkron@optonline.net or call Michael or Sharon Kronenberg at 845-368-1064.
For a quick overview of all the upcoming events at Bais Torah, check out the new calendar at our **website**, www.baistorah.org.

Mazel Tov

Rabbi Yisroel and Amy Gottlieb on the bas mitzvah of their daughter, Rachel.
Fred and Esther Gottlieb on the bas mitzvah of their granddaughter, Rachel Gottlieb.
Marty and Carol Ginsberg on the bas mitzvah of their granddaughter, Rachel Gottlieb.
Rabbi Gottlieb for being Choson Torah and Leon Pachter for being Choson Beraishis.

Refuah Shelaimah

יעטע בת שרה - Michael Rossman's mother, Ilse Rossman
חיים מאיר יחיאל בן מלכה לאה - Mr. Shapiro
בנימין בן בילה - Ben Zauderer
שרה חנה בת בלומא - Shirlee Aaronson
רעתי בת פייגע - Carol Ginsberg's mother, Rena Fishman

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

President Peter Katz, 357-0129 president@baistorah.org

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Shul Secretary Esther Garber, 352-1343 esthergarber@baistorah.org

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Eiruv 362-4302

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Felise Katz 357-0129

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Reb. Wein Sefer Torah Project 368-1064

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards Esther Garber, 352-1343

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@gmail.com. This bulletin is now downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Parashat Bereshit – 5767 - A Month of Prayer and Spirit

On “Rosh HaShanah,” in the Prayer of “Malchiyot,” Kingship, we declare that HaShem is the King of the Universe. We pray that “...everything that has been made know that You are its Maker, and everything that has been formed realize that You formed it, and let everything with life’s breath in its nostrils proclaim: ‘HaShem, the G-d of Israel, is King!’”

In “Zichronot,” Remembrances, we acknowledge that we stand before a Judge Who cannot be deceived. “Before You all hidden things are revealed... for there is no forgetfulness before Your Throne of Glory... You remember everything ever done and not a single creature is hidden from you... Who keeps watch and sees to the very end of all generations...”

In “Shofarot,” we stand again at Sinai, where “You were revealed in Your Cloud of Glory to Your Holy People to speak with them. From Heaven You allowed them to hear Your voice...when You revealed Yourself, our King, on Mount Sinai to teach Your People the Torah and its Commandments...”

Following “Shemoneh Esray” in the Maariv of Yom Kippur, the chazzan recites the prayer that describes the hopes of the Jewish People for success in obtaining “Kapparah,” Atonement, for their sins: “May our supplications ascend from evening, and may our cry arrive from morning, and may our praise find favor by evening.”

We confess: “The soul is Yours and the body is Your handiwork, have mercy on the fruit of Your labor. The soul is Yours and the body is Your handiwork, O HaShem, act for Your Name’s sake... for ‘Gracious and Merciful G-d’ is Your Name.”

We beseech the Almighty to have mercy on His weak and fragile creation: “Like the clay in the hand of the potter – He expands it at will and contracts it at will – So are we in Your Hand, O Preserver of Kindness. Like the glass in the hand of the blower - He shapes it at will and dissolves it at will – so are we in Your Hand, O Forgiver of willful sins and errors...”

The essence of the Day is Atonement. We plead our case, knowing that it is weak:

“Our G-d and the G-d of our fathers, may our prayers come before You. Do not ignore our supplication, for we are not so brazen and obstinate as to say before You, HaShem, our G-d and the G-d of our fathers, that we are righteous and have not sinned – **rather, we and our fathers have sinned.**”

Several times during the Day, we recite the lengthy “Al Chet,” (Forgive us) for the sin of ____, where we list a total of fifty-four separate categories of sin, with which we sinned against You. The question is raised, “How could any single individual do all those sins, even if sinning were the only thing he did all year?!” I think two answers are possible: 1) Even if an individual may not have actually engaged in performing those sins, he or she may indeed have **thought about performing all of them** and we are asking forgiveness for our sinful thoughts as well as deeds. 2) We are here not confessing and requesting forgiveness as individuals, but rather for the entire Jewish People. And unfortunately, there is little doubt that among the whole of our People, all of the sins mentioned were **undoubtedly** actually performed.

In the “Neilah,” “Closing” of the Heavenly Gates, as the Day wanes, which serves as the climax of the spiritual exertions of the Day, we find that our petition has changed from being **written** in the Book of Life to being **sealed** with the seal of HaShem, which is Truth. The chazzan, followed by the congregation, recites:

“This Day will fade away, the sun will set and be gone, let us enter Your Gates.”

And, later in the Prayer,

“Israel is saved by HaShem with an eternal salvation (Yeshayahu 45:17); Today, too, may they be saved by Your Word, You Who dwells in the heights – For You are abundantly forgiving and the Master of Mercies.”

At the end of “Neilah,” we recite the verse, “Hear, O Israel, HaShem is our G-d, HaShem is One” once, then “Blessed is the Name of His Glorious Kingdom for all Eternity” three times and “HaShem is the only G-d” seven times. Then the chazzan begins “Kaddish.” In the middle, a “Tekiah Gedolah” is blown on the Shofar to signify that HaShem is returning to Heaven, we call out “Next Year in Jerusalem!” to express our longing for Mashiach.

The prayers of “Sukkot,” “Zman Simchateinu,” the “Time of our Happiness,” involve the recitation of Hallel and waving the “Arba Minim,” the Four Species, the Lulav and Etrog, Hadasim and Aravot, in all six directions of space, to signify that HaShem rules over the entire Universe. These wavings are performed with the recitation of “Give thanks to HaShem for He is Good; His Kindness endures forever” and the recitation of “Please, HaShem, save us” from our ever-present enemies!

The “Holiness of the Day,” embedded in the “Shemoneh Esray” of each of the Holiday Prayers – evening, morning and afternoon – begins “You have chosen us from all of the other nations. You loved us and found favor in us...and You sanctified us with Your Commandments. You drew us close, our King, to Your Service and proclaimed Your Great and Holy Name upon us.”

“Shmini Atzeret” is celebrated on the eighth day of Sukkot; yet it is considered a separate Holiday. While “Sukkot” was a Holiday for all of humanity, “Shmini Atzeret” is an intimate celebration between HaShem and His Chosen People. On it, there are no other “Mitzvot” – we simply finish reading the Torah with the conclusion of Parashat “VeZot HaBerachah,” and begin it again – with the first part of Parashat “Bereshit,” celebrating the completion and renewal of the cycle with joyous singing and dancing. Parashat “Bereshit” is the Parashah we read as well on this Shabbat, which speaks of the Creation of the Universe “Yesh Me-Ayin,” and the investment within it of Holiness by HaShem, our Holy King. PF