

CONGREGATION BAIS TORAH

July 7, 2007 · 89 West Carlton Road · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · כ"א תמוז שבת פרשת פנחס

ערב שבת פרשת פנחס

מנחה 7:00 PM *
הדלקת נרות 7:20 PM **
Regular Candle Lighting: 8:14 PM

Sunday שחרית 7:45 AM

שחרית Weekday
Mon. and Thurs.: 6:20 and 7:45 AM
Tues., Wed. and Fri.: 6:30 and 7:45 AM

שבת פרשת פנחס

8:00 AM - דף היומי - Rabbi Gottlieb
8:45 AM שחרית
9:16 AM סוף זמן קריאת שמע
6:25 PM פרקי אבות
7:15 PM גמרא שיעור
8:00 PM מנחה
שלישית סעודה
9:13 PM מעריב

Weekday מנחה-מעריב

Sun. through Thurs.: 8:20 PM

ערב שבת פרשת מטות-מסעי

מנחה: 7:00 PM *
הדלקת נרות: 7:20 PM **
Regular Candle Lighting: 8:11 PM
* Early mincha for the summer
** Shul Accepts Shabbos

Shiurim

at 8:00 AM – דף היומי - Rabbi Gottlieb
Sundays at 8:30 AM – מסכת סנהדרין - Rabbi Yisroel Gottlieb
Mondays at 7:30 PM – מסכת ברכות - Rabbi Chaim Wein
Tuesdays at 8:15 PM – Partners in Torah
Wednesdays at 7:30 PM – קהלת - Rabbi Gottlieb
I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman
Monday through Friday after the second שחרית עם רשי - Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick
II, Monday through Thursday 10:00 AM and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת right after the שיעור אבות פרקי.

Shul Announcements

סעודה שלישיית is being co-sponsored by Moe and Bayla Tilson in memory of his father, לייב בן אברהם יונה and her father, חיים אליעזר בן זלמן, יצחק בערעל בן א"זיק.

All full members are urged to return their **ballot** forms to the shul office as soon as possible. The ballots will be counted on July 10th, 2007 and every full member is urged to participate. Please return them via US mail or drop them in the drop box in the shul coat room or simply hand them to any gabbai or shul officer. The third and last informational meeting with the shul President, Peter Katz, will be held on Sunday morning, 7/8/07, from 8:30am until 10:00am in the shul multi-purpose room/library.

General membership meeting is scheduled for Sunday morning, July 15, 2007, at 9:30 AM in the shul's Simcha Room. Full members will be asked to vote on the proposed slate of new officers and Board of Directors.

We're pleased to announce that the **Sefer Torah written in memory of Rebbetzin Jackie Wein a"h** is nearly complete. The Hachnosas Sefer Torah is planned for October 14th. Please save the date.

Are you aware that Bais Torah has a fully stocked **Torah Cassette Library**? This Torah Audio Library, which is located in the back of the main hallway, is open to the entire Monsey community. You can borrow cassettes by visiting the shul and speaking with Rabbi Gottlieb, Yis Helprin, Doniel Cohen, or Jonathan Rosenstock.

Planning a simcha? To avoid choosing a date that **conflicts** with other events, please notify our shul secretary, even if your simcha is not taking place at Bais Torah. Aviva can be reached at 352-1343 or write to aviva@baistorah.org.

Everyone is invited to see "**As You Like It**" performed by the Hudson Valley Shakespeare Festival at Boscobel on Sunday, August 5th at 6 p.m. The grounds will be open for picnicking at 4 p.m. Boscobel is located in Garrison, New York on Route 9D, eight miles north of the Bear Mountain Bridge. Tickets are \$35. per person payable in advance and you will need to provide your own transportation. If you would like to attend, please contact Marilyn Sapir at mshs1@aol.com as soon as possible. Ticket availability is now limited and please visit <http://hvshakespeare.org/> for further information.

Bayla and Moe Tilson want to **thank** everyone for all of your expressions of Refuah Shelamah: from flowers, phone calls, meals and visits. May we all continue to help each other and share in smachot together.

Sara Markowitz said, "I would like to **thank** the Bais Torah Family for being so supportive and kind to my family and myself during these past two years which had been a very difficult and trying time in my life. It's no wonder that when we moved here almost 21 years ago we picked a wonderful family to become a part of."

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman
יעטע בת שרה

Mr. Henry Shapiro

חיים מאיר יחיאל בן מלכה לאה

Ben Zauderer בנימין בן בילה

Manny London מנחם מונש בן חנה פרידא

Miriam Schiffer's son, Zev Kessin זאב דוד בן מרים

Ken and Judy Gribetz's grandson, Eitan Witkin

איתן אפרים בן נחמה יטה

Yoel Adler יואל בן מירלא

Renee Rosenbaum's mother, Fanny York

רחמה פייגל בת רבקה

Shira Steinberg שירה רות בת שרה -

Eli Hirsch - שמואל בן זיסל

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 Aviva Schmutter 352-1343 aviva@baistorah.org M-F 9:00-3:00

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, Mona Selzer 356-0129

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 downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzoloh 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 Hatzoloh phone.

Parashat Pinchas – 5767 - The Month of “Tammuz” and Jewish Feminism

The origin of the names of most of the months of the Hebrew Calendar is shrouded in mystery, and all we know about them is “The names of the months... they brought up from Babylonia” (Yerushalmi Rosh HaShanah 1, 2; Bereshit Rabbah 48a); their origin was not Jewish, but foreign. There is at least one exception, where the Tanach lets us in on the origin of the name of one of the months. In Yechezkel (8:14), we find “*And He brought me to the entrance at the Gate of the House of the L-rd which was at the north; and there were women sitting, bewailing the Tammuz.*”

“The ‘Tammuz’ cult involved the symbolic death of Tammuz. The death of this god was initially symbolic of the grain being turned into wine or beer for the new wineskins. The wine was put into jars and stored underground... When the tanks ran dry, the gods of wine and beer failed, and they had to be aroused or resurrected with wine and music, to restore the harvest. This religion began in Babylonia, was adopted throughout the world, and even, sadly, by the Jews... At some point, the old god Tammuz was imagined to be mated with Asherah, Queen of Heaven (sic)... Tammuz dies and descends into hell... and Asherah braves all its terrors in search of him... While Asherah is below, the streams of fertility on earth dry up... The great gods hear the petition of the mortals... and Asherah is allowed to depart with Tammuz. So it is every year from the Persian Gulf to the Mediterranean. The maids and matrons laid the pale and handsome Tammuz on a bier and mourned... The statue was a comely young god clad in a red robe; and it was anointed and bathed by the women, who chanted their dirges to the shrill music of flutes... They let their long black hair trail in the wind... and burned incense to the god.” (Joseph McCabe, “The Myths of Resurrection”)

This was approximately the scene that the Prophet Yechezkel observed, with great disgust, as the honorable ladies of Jerusalem, let their disheveled hair trail in the wind over the figure of Tammuz. And that was the “Feminism” of the ancient, pagan world; not very different, in its self-absorption, from today’s Feminism.

Parashat Pinchas is always read during the Month of Tammuz. It may be that the reason for this is that the Parashah makes reference to four models of **Jewish Feminism**: Serach, the Daughter of Asher, the Daughters of Tzelophchad, Yocheved and Miriam.

Serach is mentioned explicitly during the account of the Census of the Tribes. Rashi comments that she is very long-lived, having survived from the time of Yaakov. Her first act of greatness involved the tenderness that she showed to her grandfather, Yaakov, when she informed him that Yoseph was still alive, so that the shock would not kill him. For that, and for saving the City of Avel-Beit-Maachah from destruction by Yoav, in the time of David, by a wise and clever argument, she is considered to be among the nine human beings who entered Gan Eden without tasting death.

The Gemara Bava Batra records that “The **Daughters of Tzelophchad** were wise, knowledgeable in Torah, and righteous. They also set a great example in “Ahavat Eretz Yisrael,” love of the Land of Israel, by successfully arguing for their own share in the Holy Land.

According to the Midrash, the appearance of **Yocheved** was like that of the Divine Glory. She was one of the midwives referred to in Parashat Shemot who courageously defied the Pharaoh and refused to implement his genocidal plan for the Jewish People. She was rewarded by HaShem, who enabled her to give birth, as recorded in Parashat Pinchas, “...to Aharon, to Moshe and to their sister, Miriam.” (BaMidbar 26:59)

Miriam, at the age of five, assisted her mother as one of the midwives. She was the one who persuaded her father to retake her mother, Yocheved, after Amram had divorced her, out of hopelessness regarding bringing Jewish boys into the world, only to be drowned. She persuaded her father to have faith in HaShem and to serve as a model for the rest of the Generation, who had followed his example as the “Gadol HaDor,” the Greatest Man of the Generation, and had also divorced their wives. Miriam prophesied that her mother would give birth to the “savior of Israel.” And she was the one whose great faith in HaShem caused Him to provide a well for the Children of Israel during their sojourn in the Wilderness. Her only sin was in trying to help her sister-in-law, Tziporah, from whom Moshe had separated, because he was subject to visitation by G-d at all times. She led the Women of Israel in singing the Great Song of Gratitude, after the crossing of the Red Sea.

In every generation, HaShem blesses the Jewish People with hundreds of righteous women, who are capable of teaching their generation the true nature of “Jewish Feminism.” It includes “Tzeniut,” Modesty, “Emunah,” Faith in HaShem, and of being a great source of love and support for her husband and children. PF