

# Shabbos and Yom Tov Edition



## NHBZ Weekly News

*Welcome to Nusach Hari B'nai Zion*

Affiliated with Union of Orthodox Congregations of America

October 15, 2022 • 20 Tishrei 5783 • Candle Lighting 6:06 pm • Shabbos Concludes 7:02 pm

Shabbos Chol HaMoed Sukkos  
Shabbos Chol HaMoed Sukkos  
Haftorah

Exodus 33:12 – 34:26  
Numbers 29:26 – 29:31  
Ezekiel 22:1 – 22:51

Siddur pp. 478-79  
Siddur pp. 476-77  
Siddur p. 480

Chumash pp. 504-12  
Chumash p. 896  
Chumash pp. 1243-1244

## Prayer

### Shabbos, Friday, October 14

- 6:05 pm Mincha, Kabbalat Shabbat, Ma'ariv
- 6:06 pm Candle Lighting

### Shabbos, Saturday, October 15

- 9:00 am Shachris followed by Musaf
  - Pesukei D'Zimra: **TBA**
  - Shacharis: **TBA**
  - Leyning: **Meir Armoza**
- 10:00 am Kids' Program (downstairs)
- 6:00 pm Mincha, Shalosh Seudos, Ma'ariv
- 7:08 pm Shabbos concludes



Haftorah: **David Rubin**  
Sermon: **Rabbi Berkowitz**  
Musaf: **Rabbi Berkowitz**

### Minyan Times Oct 13 – Oct 22, 2022

	Thu Oct 13*	Fri Oct 14*	Shabbos Oct 15*	Sun Oct 16*	Mon Oct 17**	Tues Oct 18***	Wed Oct 19	Thu Oct 20	Fri Oct 21	Shabbos Oct 22
Shachris (am)	6:45	6:45	9:00	8:00	9:00	9:00	7:00	7:00	7:00	9:00
Mincha/Ma'ariv (pm)	6:05	6:05	5:50	5:50	5:50	5:50	5:50	5:50	5:50	5:40

\*Chol Ha'Moed Sukkot \*\*Shemini Atzeret \*\*\*Simchas Torah

### Sign Up for Text Reminders

You can receive text reminders of your scheduled minyan times! Email [minyan@nhbz.org](mailto:minyan@nhbz.org) with your name, cellphone number and carrier, and the days and services (Shachris or Mincha/Ma'ariv) you will attend our daily minyan.

## Mazel Tov on Simchas This Week! October 16 – October 22, 2022

### Happy Birthday

Murray Baker	Oct 19	Libby Sorkin Routman	Oct 21
Laura Goldmeier	Oct 19	Leo Bressler	Oct 22



### Events

#### Coming Soon

- Saturday, October 15 – Melave Malka in the Sukkah -- **POSTPONED**
- Monday, October 17, 8 pm – Simchas Torah Dinner
- Sunday, October 30, 5-7 pm – Lion's Den All-You-Can-Eat PIZZA NIGHT
- Sunday, November 6, 1-4 pm – Family Game Day (Stay tuned for details!)
- Shabbos, November 12 – Synaplex Shabbat Returns! (Details coming soon!)
- Shabbos, December 2 – SAVE THE DATE: Shabbos Dinner at NHBZ

#### On-Going

- Every Shabbos
  - Learners' Service, 9:15 am – **ON HIATUS**
  - Shabbos Morning Kids' Program, 10:00 am (downstairs)
  - "Soul Building" with Rabbi David, 10:15 am – **ON HIATUS**
- Sunday Mornings, after Shachris – Mishna learning with Rabbi Swidler
- Mondays, 7:40 pm – St. Louis Kollel Amud-A-Week (after davening)

### Lion's Den All You Can Eat Pizza Night, Sunday, Oct 30, 5 - 7pm

Mark your calendars and loosen your belts! All you can eat Pizza Night (with movies for the kids!) is October 30, 2022. Food and fun for the whole family!

Adults \$15; Kids 4-10 \$7; Kids 3 and under FREE!  
See flyer for details.

Please go to <https://www.nhbz.org/october-30th-pizza-night-needed/> or use the QR code to volunteer\*!

\*Volunteers: We made the form even easier!  
If a volunteer slot or shift is on the form, the job needs filling!  
Come join the fun and volunteer for a Pizza Night Shift!

Everyone else, come and eat!



**Shemini Atzeret • October 17, 2022 • 22 Tishrei 5783**

<b>Torah Portion</b>	<b>Deuteronomy 14:22–16:17</b>	<b>Siddur p. 481–83</b>	<b>Chumash pp. 1012–22</b>
<b>Maftir</b>	<b>Numbers 29:35–30:1</b>	<b>Siddur p. 483</b>	<b>Chumash pp. 896–98</b>
<b>Haftarah</b>	<b>I Kings 8:54–8:66</b>	<b>Siddur p. 483-84</b>	<b>Chumash p. 1245</b>

**Shemini Atzeret**

Sunday Evening, October 16

- Mincha 6:00 pm
- Candle Lighting 6:03 pm

Monday, October 17

- |                     |                           |
|---------------------|---------------------------|
| • Shacharis 9:00 am | • Mincha 5:50 pm          |
| • Yizkor 10:30 am   | • Ma'ariv 7:00 pm         |
|                     | • Candle Lighting 7:05 pm |

**Simchas Torah • October 18, 2022 • 23 Tishrei 5783**

Candle Lighting Erev Simchas Torah, Monday, October 17 at 7:05 pm

<b>Torah Portion</b>	<b>Deuteronomy 33:1–34:12</b>	<b>Siddur p. 484–85</b>	<b>Chumash p. 1112–24</b>
	<b>Genesis 1:1–2:3</b>	<b>Siddur p. 487–88</b>	<b>Chumash pp. 2–10</b>
<b>Maftir</b>	<b>Numbers 29:35–30:1</b>	<b>Siddur p. 483</b>	<b>Chumash pp. 896–98</b>
<b>Haftarah</b>	<b>Joshua 1:1–1:18</b>	<b>Siddur p. 489–90</b>	<b>Chumash pp. 1246–47</b>

**Simchas Torah**

Monday Evening, October 17

- |                              |         |
|------------------------------|---------|
| • Hakofos & Parade of Torahs | 7:10 pm |
| • Break for Dinner           | 8:00 pm |
| • Resume Hakofos             | 8:40 pm |

Tuesday, October 18

- |  |          |
|--|----------|
| • Shacharis                            | 9:00 am  |
| • Kol Hanarim (Call all kids to Torah) | 10:30 am |
| • Mincha                               | 5:00 pm  |
| • Yom Tov Ends                         | 7:04 pm  |

**Simchas Torah Dinner, Monday, October 17, 8 pm**

Join us for our traditional (free to all!) Simchas Torah Dinner and Auction. Sponsorships in any amount requested and appreciated!

**EVERYONE WELCOME!**

## NHBZ – Yom Kippur Appeal – 2022 – 5783



Dear Members and Friends,

First, I extend my family's greetings to you and your family for a Happy and Sweet New Year.

This past year brought a lot of changes to Nusach Hari Bnai Zion. We saw Rabbi Avi Okin move on to another path. We saw Rabbi Ze'ev Smason transition from his primary role as Rabbi of our shul. We went through great measures to search for, consider, and elect a new Rabbi – Rabbi Chaim Bogopulsky. All of this within a 12-month period. To say things have been a bit tumultuous is an understatement! We made

daily, painstaking decisions, always with the best interest of the shul at heart.

Our professional staff, Synagogue Administrator Nancy Stenn and Bookkeeper Hindy Anton, attended to the daily operations, while we maintained the halachic standards of our synagogue, and we kept our services running safely and responsibly. This requires security each Shabbos, and at every event – an added expense in the unfortunate reality of today's world where antisemitism is on the rise.

On the plus side, although Covid has not quite disappeared altogether, we returned to some semblance of normalcy during this past year. We had great attendance at Rosh Hashana services, and we ramped up programming geared towards learning, socializing, and bonding. We saw some old members returning once Covid restrictions lifted, and we saw new members joining.

The purpose of this letter is to reach out to each one of you, with a request that you provide your synagogue with the necessary financial resources to continue our existing programming, and to launch new programming. The goal is maintaining a strong, vibrant congregation.

Nusach Hari B'nai Zion, founded in 1905, has existed for over 100 years, and with your continued support, we will exist for another 100 years. Towards that end, we plan to accelerate our youth programming and young adults programming, because it is ultimately the young people who represent the long-term future of our shul.

All of the above is only possible with your generous donations to your synagogue. I reach out to you to join me in fulfilling the mitzva of Tzedakah during this 10 days of Repentance. Repentance, Prayer, and Charity are the stalwarts of Rosh Hashana and the 10 Days. Please donate generously so that we can continue with our missions of in-reach and out-reach.

Contributions may be made by mailing a check, calling the office with your credit card, or making payment through PayPal (please be sure to note "For 2022 Yom Kippur Appeal" on the transaction). Please also consider dedications to have friends and relatives recognized in the process.

There are other ways to give as well, including charitable gifts from your IRA (if over 72), and stock donations. Your personal tax advisor can offer useful details and suggestions.

Thank you for your continued support.

Kenneth Bressler, Shul President

## Shabbos Chol HaMoed Sukkos

After the arduous year of working the fields, the festival of Sukkot arrives. With it comes the joy of accomplishment and national celebration. We are then commanded to rejoice before Hashem with samples of the land's produce, and to leave our permanent homes in order to dwell in huts (sukkot). In this way we joyfully demonstrate our utter dependence upon Hashem: "However, on the fifteenth day of the seventh month, when you gather the produce of the land, you shall celebrate the festival of Hashem for seven days. On the first day is a day of rest and on the eighth day is a day of rest. And you shall take for yourselves on the first day the fruit of the beautiful tree (citron), palm fronds, and the branch of the thick (plated, myrtle) tree, and willows of the brook; and you shall rejoice before Hashem, your G-d, for seven days. And you shall celebrate it as a festival to Hashem, for seven days during the year. It is an eternal statute throughout your generations; in the seventh month shall you celebrate it. In huts shall you dwell for seven days; every citizen in Israel shall dwell in huts. In order that your generations shall know that in huts did I house the Children of Israel when I brought them out of the land of Egypt; I am Hashem, your G-d." (Vayikra 23:39-43)

The rejoicing embraces every segment of our society: "And you shall rejoice on your festival, you, and your son, and your daughter, and your slave, and your maid-servant, and the Levi, and the proselyte, and the orphan, and the widow who are within your gates... and you shall be only joyful." (Devarim 16:14-15) It is for this reason that Sukkot is zman simchatenu, the season of our joy.

During the Babylonian exile, most of the Jewish people lost touch with Torah laws, even, it seems, the festival of Sukkot. Thus, when a minority of the exiles returns, and Ezra the Scribe reads the Torah publicly, they are surprised to learn about it: "And they found it written in the Torah that Hashem had commanded through the hand of Moshe that the Children of Israel should dwell in huts during the festival in the seventh month. And that they should proclaim and spread the word in all their cities and in Jerusalem, saying, 'Go out to the mountain and bring olive branches and oil-tree branches and willow branches and date-palm branches and thick tree branches, to make huts, as is written.' And the people went out and they brought [these items], and they made huts for themselves, each one on his roof, and in their courtyards, and in the courtyards of the house of G-d, and in the plaza of the Water Gate and in the plaza of the Gate of Efrayim. And all the congregation, those who returned from the captivity, made huts, and they dwelled in huts, because the Children of Israel had not done so from the days of Yeshua bin-Nun until that day. And there was very great rejoicing." (Nechemiah 8:14-17).

The Talmud (Arachin 32b) expresses no small degree of amazement that Sukkot was forgotten not only during the years of exile, but long before: "Is it possible that when David came they did not make sukkot, and when Shlomo came they did not make sukkot, until Ezra came?" Here is the Talmud's answer. "Rather, the text means to draw an analogy between their entry in the days of Ezra and their entry in the days of Yehoshua: Just as upon their entry in the days of Yehoshua they began to count Shemittah years and Jubilee years and sanctified walled cities, so upon their entry in the days of Ezra did they begin to count Shemittah years and Jubilee years and sanctify walled cities." In other words, the passage in Nechemiah discusses two separate matters: 1) The celebration of Sukkot which had been largely neglected during the exile, and 2) The re-sanctification of Eretz Yisrael, with the resultant observance of all the commandments incumbent on the land (i.e., Shemittah and Yovel).

But, what do these two subjects have to do with each other? As Malbim (R. Meir Leib ben Yechiel Michael, 1809-1877), in his commentary to Nechemiah, asks pointedly: "How can we extract [the Talmud's answer] from the expression 'because [the Children of Israel] had not done so from the days of Yeshua bin-Nun?'" Malbim bases his answer on Shulchan Aruch, Orach Chayim 637:3. There, Rema rules that although it is impossible to steal property (with the result that if one dwelled in a stolen sukkah the dwelling would be valid after the fact), nevertheless one must not, ab initio, use a stolen sukkah. Similarly, one should not build his sukkah on publicly-owned land. (In fact, Magen Avraham [R. Avraham Abele ben Chayim HaLevi Gombiner, c. 1637-1683] says that the beracha for such a sukkah would be in vain! Most other authorities, however, do not go as far as this.)

For many generations, says Malbim, it was not possible to build a sukkah in Jerusalem; because "Jerusalem was not divided among the tribes" (Bava Kama 82b), meaning that there was no private ownership anywhere in Jerusalem. This situation continued even in the days of David and Shlomo. When, however, the land was re-acquired and re-sanctified in the time of Ezra, his court decreed that sukkot could be built in Jerusalem and on other public property in Eretz Yisrael, by making the site of the sukkah a private domain. This innovation of Ezra is evident from the Tosefta (Bava Kama 6:13). Consequently, the two subjects that the Talmud says are implicit in Nechemiah are connected: Ezra's sanctification has a direct impact on the returning exiles' ability to build sukkot everywhere, even in the courtyard of the house of G-d, and in the plaza of the Water Gate and in the plaza of the Gate of Efrayim.

The joy of each family's sukkah radiates outward, encompassing the entire Jewish people.

- Author Unknown, from the O-U



- **Rabbi David's Learners' Service – On Hiatus**

Every Shabbos at 9:15 am. Just starting out? No worries. Rabbi David teaches the basics of Shabbos prayers.

- **Rabbi David's "Soul Building" Series – On Hiatus**

Every Shabbos at 10:15 am. Rabbi David teaches ways to deepen our understanding.

## Shemini Atzeres - Simchas Torah Torah Insights from the OU

The holiday celebrates, once again, the completion of the yearly cycle of the Torah reading. The last few verses of the Torah recount the death of Moshe Rabbeinu, the outstanding individual in Jewish history, the Lawgiver, the central figure in the mighty drama of the Jews' exodus and their forty-year sojourn in the wilderness. Recalling all the incidents in his life, which would one choose to illustrate his greatness? He negotiated with Pharaoh, mightiest ruler in the world. He urged the nation of fleeing slaves into the Red Sea. He bore with the Jewish people in their sorrow and pain and through their bitter denunciations of him when their water was bitter and their food lacking. He ascended Mount Sinai to receive the Tablets of the Torah.

The Midrash Rabbah sets the scene: On the eve of the exodus, Moshe is coordinating all the activities attendant upon the departure of some three million people from Egypt. He must answer questions, field royal emissaries, attend to myriad details. To which responsibility did he turn first? The Midrash tells us. "Why did Moshe merit [to be the one to give the Torah and lead the Jews out of Egypt]? While all the Israelites were busy [taking] the silver and gold of Egypt, Moshe was going through the city for three days and nights to find the coffin of Yosef." Hundreds of years earlier, Yosef, as he lay dying, made the Jews promise they would take his bones with them when they left Egypt. With the momentous moment of the exodus imminent, Moshe put all his effort into upholding this vow and finding Yosef's casket, which had been hidden by the Egyptians centuries earlier. But there was a problem: no one knew where the casket was.

Enter Serach bas Asher, Yosef's granddaughter, a woman two hundred years old, who ran into Moshe. Their conversation began with small talk, but Moshe, busy as he was, did not rush off. It was she who knew where to find Yosef's body - it had been brought to the Nile and sunk there. Moshe went to the river and after praying for a while, the coffin floated to the surface. Moshe carried it on his back on his way to lead the Jews out of bondage. Picture that! Moshe Rabbeinu carrying a coffin while the other Jews cart off gold and silver. This summarizes the essence of Moshe's uniqueness and greatness. His concern for the important things in life qualified him to be the first leader of the Jewish people.

America is a youth-oriented society, adulating youthful vigor. Kennedy used to play football on the White House lawn and Clinton makes sure he is photographed jogging, while Bob Dole continues to rebut the perception that he is too "old for the job." But Judaism respects old age, reveres the achievements of a lifetime of toil. Judaism also teaches that it is not the external trappings of glory that count but rather concern for others. Surely we must ask ourselves how a Harvard graduate, a man with a Ph.D. from a prestigious university, could be the Unabomber. How could someone of that background and training kill so many people? All his years of education led to - murder?

As we extol the brilliant scientists and the youthful technocrats, we must ask ourselves: is this the right way? No. This is not the way of Judaism. Judaism states that even the most important person in the nation must take the time to be politely attentive to an old lady. Judaism also teaches that although everyone else may be busy amassing a fortune of gold and silver, the truly wise person concerns himself with keeping a centuries-old code of conduct. As we finish reading the Torah and then begin again, let us remind ourselves of these timeless lessons and use this holiday as an opportunity for improvement and growth.

**Rabbi Alfred Cohen**

Congregation Ohav Yisroel, Monsey, NY



# THE SISTERHOOD SCOOP

## OCTOBER 15



Volume 5

Number 40

20 Tishrei 5783

October 15, 2022



**Thanks to Everyone who participated in Sisterhood's New Year Greetings Fundraiser for 5783**

Sisterhood wishes everyone in our NHBZ family Good Health, Happiness & Prosperity in the New Year... 5783!

### The Season of Our Happiness

*"...The greatest happiness comes from knowing and internalizing that we each have our own worth, our unique essential role, and our own special qualities and capabilities. Throughout the holiday of Sukkot, we send this message to each and every member of our nation: You have a divine soul, and you are a valuable and necessary component, integral to our wholeness."*

-- excerpted from *Chana Weisberg*, [www.chabad.org](http://www.chabad.org)

### NHBZ Book Club News

The next book club meeting will be **Mon., Dec. 5**, at the home of **Vivian Zarkowsky**. The book selection is ***By Fire Possessed: Dona Gracia Nasi***, by Sandra Toro, a historical novel about the life of Dona Gracia Nasi, the intelligent and strong Jewish woman who saved thousands of Sephardic Jews from the Inquisition in the 16<sup>th</sup> Century. The Book Club usually meets on the **fourth Monday of odd-numbered months** at 7:15-8:45 PM. The first meeting in 2023 will be **Jan. 23**. The book is ***Israel: A Simple Guide to the Most Misunderstood Country on Earth*** by Noa Tishby. **All women are welcome!** For more information, contact **Fran Alper** at 314-993-4024 or [fran.alper@outlook.com](mailto:fran.alper@outlook.com) or [sisterhood@nhbz.org](mailto:sisterhood@nhbz.org).



### 'Happy Hour' in the Sukkah – and the meaning of real happiness

The women of NHBZ gathered in the sukkah on Thursday to meet, mingle, and learn! **Mrs. Shira Swidler** (pictured third from left) shared an inspiring D'var Torah for the 'holiday of happiness.' Many thanks to the Happy Hour planning committee: Debbie Barash, Teree Farbstein, Jennifer Hartranft, Nancy Rush, and Margo Tzadok, and to Jackie Berkin, Marcela Morgensztern, and Nancy Stenn.



### Sukkos – The Great Equalizer

The holiday of Sukkos reminds us that we are not self-reliant. This is the time of year when most people pack up and move inside, and (in agricultural communities) celebrate their good harvest — like Thanksgiving in the United States. At exactly this time, G-d tells us that we must move out of our homes, and live underneath an all-natural, unfinished roof that doesn't even fully block the sun. Sukkos is a great equalizer — whether rich or poor, we are all living under the same incomplete roof of "schach."

Instead of celebrating our good fortune, or worrying about a bad crop, we celebrate our unique relationship with HaShem and the protection which He gives us. Like the Jews in the desert, surrounded by the Clouds of Glory, we declare that it is not our houses, our own resources, which sustain us.

While we were sitting in Rabbi Moshe Silberberg's sukkah, he pointed out the following: when the sun is shining, and everything is bright, then we look up — and it doesn't seem as if there is too much schach. It's there, but we don't recognize it so much. But at night, when things are dark — that's when you look up, and you really see the schach.

In the best of times, and even more so in the worst, may we always merit to recognize G-d's protection! — **Rabbi Yaakov Menken**, [www.torah.org](http://www.torah.org)



# Sunday, Oct 30<sup>th</sup> • 5:00-7:00 pm

**Dine-In Buffet • Adults: \$15.00 ~ Kids 4-10: \$7.00 ~ Kids 3 & under: FREE**

**Cheese is Cholov Yisroel; pareve crusts available upon request. All food under the supervision of Rabbi Chaim Bogopulsky**

NHBZ.ORG 314-991-2100

*Nusach Hari  
B'nai Zion*

**EAT ... EAT! IT'S KOSHER!**

## The Lion's Den Pizza Night

**ALL YOU CAN EAT BUFFET**

**Includes Pizza, Pasta, Salad and Garlic Bread plus a Dessert and a Beverage**

# Returns!

