



# NHBZ Weekly News

## Welcome to Nusach Hari B'nai Zion

Affiliated with Union of Orthodox Congregations of America

October 14, 2023 • 29 Tishrei 5784 • Candle Lighting 6:08 pm • Shabbos Concludes 7:10 pm

Shabbos Bereishis  
Haftorah

Genesis 1:1 – 6:8  
I Samuel 20:18-42

Chumash p. 2 – 29  
Chumash p. 1207-1208



### Eli & Jonah Bialecki Bar Mitzvah this Shabbat, Oct. 14

Mazel Tov on the Bar Mitzvah of Jonah and Eli Bialecki. Danielle and Eldad would like to invite everyone to the kiddish luncheon following the service to celebrate. We feel very blessed and are grateful to have so many loved ones here to celebrate.

## Prayer

### Friday, October 13

- 7:00 am Shachris
- 6:00 pm Mincha
- 6:08 pm Candle Lighting

### Shabbos, Saturday, October 14

- 9:00 am Shachris followed by Musaf:
  - ☆ Pesukei D'Zimra: TBA
  - ☆ Shacharis: TBA
  - ☆ Leyning: **Eli & Jonah Bialecki**
- 10:00-10:45 am: Rabbi David Soul Building:  
Topic: Retaining Our Morality, Compassion and Kindness in the Face of Immoral, Cruel and Evil People (Downstairs Chapel)
- 5:50 pm Mincha
- 7:10 pm Shabbos concludes.



- ☆ Haftorah: **Eldad Bialecki**
- ☆ Sermon: Rabbi Chaim Bogopulsky
- ☆ Musaf: TBA

### Minyan Times October 13 – October 21

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

\* Rosh Chodesh

# Congregation News

## Mazel Tov on Simchas This Week! Oct 15 - Oct 21



## Happy Birthday!!!!

Murray Baker	Oct 19
Laura Goldmeier	Oct 19
Libby Sorkin Routman	Oct 21

## Events

### Coming Soon

- Monday, Oct 16 – Partners in Torah begins. Sign up in person, or online.
- Shabbos, Oct 21 – Auf Ruf/Kiddush in honor of **Eli Szus & Josephine Mairzade**
- Sunday, Oct 29 – Rabbi Ashear: Making the most of the life you were given.  
See insert for information!

### Rabbi Classes:

- Rabbi Bogopulsky Class: “Gateway to Tefilla” class to resume October 25, 2023
- Rabbi Bogopulsky Class: “Journey through the Chumash” to resume October 24
- Rabbi Smason’s Pirkei Avos (Wednesday) Class: every Wednesday at 12:15 pm
- Rabbi David’s “Soul Building”: Starts this Shabbos Oct 14 at 10 am in the downstairs chapel.

# Learning at NHBZ

## On-Going Classes

- **Gemara Learning with Rabbi Chaim Bogopulsky**, Weekdays, 6:15 am
- **St. Louis Kollel Amud-a-Week**, Mondays, 8:00 pm
- **“Journey through the Chumash” with Rabbi Chaim Bogopulsky**, Tuesdays, 12:00 pm  
Take an amazing journey of learning! Step by step, we will explore the Chumash. **Resumes on October 24.**
- **Pirkei Avos / Ethics of the Fathers with Rabbi Ze’ev Smason**, Wednesdays, 12:15 pm
- Feed your soul 45 minutes of spiritual nourishment from the timeless wisdom of our Sages, full of relevant, contemporary insights and lessons. Low-calorie, gluten free, and refreshing!
- **“Gateway to Tefilla” with Rabbi Chaim Bogopulsky**, Wednesdays, after Mincha/Ma’ariv  
Deepen your understanding of the prayers we say. **(RETURNING 10/25!)**
- **Book of Kings with Rabbi Ze’ev Smason**, Monday-Thursday 3:00 pm (On Zoom!) An online class providing an exciting and informative look into the lives of Israel’s early kings and prophets. Thirty-minute sessions on Zoom. Join class via this link:  
<https://us04web.zoom.us/j/78974795850?pwd=tw7IIOVumZ8QeIPxHvApYZsox8VUem.1>
- **Kitzur Shulchan Aruch with Rabbi Chaim Bogopulsky**, Sunday-Thursday – In between Mincha and Ma’ariv. Invest a few minutes to expand your understanding of Halacha/Jewish Law.
- **“Soul Building” Series with Rabbi Yosef David**, Shabbos morning, 10:00 am
- **Pre-Mincha Shiur with Rabbi Chaim Bogopulsky**, Every Shabbos afternoon
- **Mishna Learning with Rabbi Chanan Swidler**, Every Sunday morning, after Shachris

## Parshas Bereishis

On the sixth day of Creation, after G-d created man, the Torah records that "G-d saw everything that He made - *vehinei tov meod* - and behold it was very good." G-d saw the completeness, the harmony that united everything that He had created. The Midrash interprets this verse to mean that both *the yeitzer hatov*, man's good inclination, and the *yeitzer hara*, man's evil inclination, are part of the complete goodness of this world. How can this be? How can the evil inclination be included in the statement, "*vehinei tov mead*"? After all G-d does not foist evil upon man. In explaining the Midrash, Rav Yosef Dov Soloveitchik, *zt"l*, taught that everything G-d created was good, not evil. When man makes use of the gifts G-d set forth on the earth in their proper manner, they are good. But when we take those gifts to the extreme, when we aren't satisfied with good and try to make them very good, they can become evil.

Man's physical desire to eat is good and necessary; but when he goes to one extreme or the other, either gorging himself or fasting, he plays into the hands of the *yeitzer hara*. In all avenues of life, when we overdo or overeat or overreact, when we turn *tov* into *tov meod*, we turn ourselves over to the *yeitzer hara*.

Man, said Aristotle, should not feel or express great joy or great sorrow, since neither extreme is beneficial for him. In contrast to Aristotle's golden mean, which leaves man devoid of emotion, the Rambam understood that man needs to express great joy and great mourning in their proper times. Nevertheless, man must always be in control of these emotions.

When we view emotions from the Torah's viewpoint, explains Rav Yosef Dov Soloveitchik, *zt"l*, we cannot allow our emotions to run rampant. To sanction such behavior is to sanction excessive hate and self-abuse. The Torah re-quires us to control our emotions, not to squelch them. In mourning, we express sadness, but when Shabbos or the holidays arrive, we are required to limit our expressions of grief. The Torah commands us to regulate feelings of love, hate and sorrow. Emotions are only noble when controlled.

The Rambam, in describing *the eitz hadaas tov vara* - The Tree of Knowledge that knew good and evil, explains that the knowledge the tree offered was the gamut of human emotion and drive, giving man the potential to either do the will of G-d or to go against His will. If we use this potential wisely, we will learn when to say when, practicing moderation in all areas of life and insuring that we settle for *tov* and do not chase after *tov mead*.

**Rabbi Emanuel Holzer**  
Rabbinical Council of America

# Help for Israel

Here are some **suggested** places to donate:

1. Magen David Adom
  - ✧ Online: <https://afmda.org/donate/>
  - ✧ Mailing a check:
  - ✧ American Friends of Magen David Adom  
20 West 36th Street, Suite 1100  
New York, NY 10018
  - ✧ Call: 866-632-2763
2. United Hatzalah:
  - ✧ Online: [https://israelrescue.org/campaign/israel-under-attack/?utm\\_source=homepage&utm\\_medium=popup-new-2&utm\\_campaign=gaza2023](https://israelrescue.org/campaign/israel-under-attack/?utm_source=homepage&utm_medium=popup-new-2&utm_campaign=gaza2023)
3. Friends of the IDF:
  - ✧ Online: <https://www.fidf.org/>
  - ✧ Mailing a check:
  - ✧ "Friends of the Israel Defense Forces"
  - ✧ PO Box 4224 NY, NY 10163 USA.
  - ✧ Call: 1-888-318-3433
4. Shaving Israel:
  - ✧ Online: [www.shavingisrael.org](http://www.shavingisrael.org)
  - ✧ Facebook: <https://www.facebook.com/shavingisrael/>







# THE SISTERHOOD SCOOP

## OCTOBER 14



Volume 6

Number 38

29 Tishrei 5784

October 14, 2023

### It Begins With a 'Bet'

The opening letter of *Bereishit* and the entire Torah is the second of the Hebrew alphabet, *bet*. Many reasons are given as to why *bet* was given priority over the first letter *aleph*. Here are two:

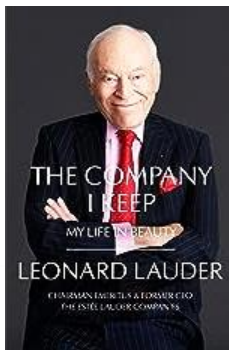
1. Bet is the first letter of the Hebrew word *berachah*, blessing.
2. The Torah is G-d's wisdom, inherently beyond human grasp. In His great kindness, He has allowed us a glimpse of His infinite wisdom. Therefore, when studying Torah, your intellectual grasp of the subject matter is secondary (like the letter *bet*), while the number one prerequisite is to recognize the Torah's divinity.

– from **Rabbi Yehuda Altein** ([www.chabad.org](http://www.chabad.org))

### Sisterhood Invites You to Join the Book Club

#### No Experience Necessary!

All women are welcome to join the Sisterhood Book Club, which meets every other month, on the fourth Monday of odd-numbered months. The final book selection for 2023 will be *The Company I Keep: My Life in Beauty*, by Leonard Lauder, the personal account of his mother Estée Lauder, and the company she built. The discussion will be on **Monday, November 13, 7:15 PM** at the home of **Myra Radinsky** in Clayton. For more info call Fran Alper at 314-993-4024 or [fran.alper@outlook.com](mailto:fran.alper@outlook.com) or [sisterhood@nhbz.org](mailto:sisterhood@nhbz.org)



**“Hope – not optimism – is what empowers us to take risks, to offer commitment, to give love, to bring new life into the world, to comfort the afflicted, to lift the fallen, to begin great undertakings, to live by our ideals.”**  
– **Rabbi Lord Jonathan Sacks** <sup>21</sup>

### The Sanctity of Human Life

One of the great teachings of Judaism is that human life is sacred. The account of the creation of Adam and Eve "in the Divine image" (Genesis 1:26-27) introduces the idea that human life is special. Yes, from the perspective of the parashah all existence is special. Light, sea, dry land; sun, moon, and stars; vegetation, fish, birds, animals, insects — all is the amazing handiwork of G-d the Creator. Yet there is still something extra about a human being.

While all other living creatures were created in large numbers, the first human being, Adam, was created alone. Adam combined within himself Eve. G-d divided them and they produced offspring who eventually filled the whole world. The Talmud (Sanhedrin 37a) states that *Adam was created alone* to teach us the significance of each individual: "Anyone who destroys a human life is considered as if he had destroyed an entire world; anyone who preserves a human life is considered to have preserved an entire world." The unique aspect of human beings is of course our power of free will. Everything else that G-d created is simply subject to His built-in program, what we call "nature." The flower grows in the sunlight; the bird of prey swoops on a field-mouse. The human being too has an inner "nature" which in some ways is not very different from that of an animal, desiring the same kinds of things: food, territory, satisfaction of instinctive passion. But a human being is also confronted with Divine commands which control and transform his or her animal nature. The choice that each person has, whether to follow G-d's command or one's simple animal nature, gives us our identity as human beings.

As such, our actions have an immense effect. Maimonides (Laws of Repentance 3:4) presents the idea that we should consider the entire world to be equally balanced between good and bad, and that each of us as an individual is equally balanced between good and bad. Then, it is clear that if one does one good action, one tips the balance for oneself and for the entire world to the side of good, "bringing salvation to the world." Thus, the Lubavitcher Rebbe said concerning all humanity: "Acts of goodness and kindness will bring the Redemption."

These mysterious creations, human men and women, are important. Every single one of them. Their lives are precious and cannot be thrown away. Murder is forbidden for both Jew and non-Jew. However, if a person tragically is trying to destroy others, and if despotic leaders persuade their people to engage in and to support acts of destruction, one must defend oneself, even preemptively. "If someone comes to kill you, rise early to kill him first," says the Talmud (Sanhedrin 72a). The Lubavitcher Rebbe adds that your clear readiness to defend yourself could save your enemy's life as well as your own.

Today, in Israel and elsewhere, we, the Jewish people, are under threat. So too is the concept of the sanctity of life, and indeed civilization as we know it. For the sake of humanity, we must defend ourselves. If we at least recognize this truth, then hopefully others will too. Recognizing the sanctity of life and being ready to do something to preserve it is an important step towards living up to our role as Jews and as human beings, with the power to tip the balance for a world of good. — **Dr. Tali Loewenthal**, [www.chabad.org](http://www.chabad.org)

**Please Join CISF  
For A Community-Wide Lecture**

**“RELATIONSHIP BASED PARENTING;  
UNDERSTANDING & ENRICHING  
THE PARENT-CHILD CONNECTION”**

**Featuring Rabbi Shimshon Gewirtz**



Rabbi Shimshon Gewirtz, M.Ed.,  
is a Rebbi and General Studies Principal  
at Missouri Torah Institute.

He is the editor of the Journal of Jewish  
Day School Leadership. He received  
Semicha from Yeshiva Chofetz Chaim  
and is a graduate of Loyola University of  
Chicago where he received his Master's  
in Education and Administration.

**WEDNESDAY, OCTOBER 18 ● 8:00 PM**

**Nusach Hari Bnai Zion  
650 N. Price Road**

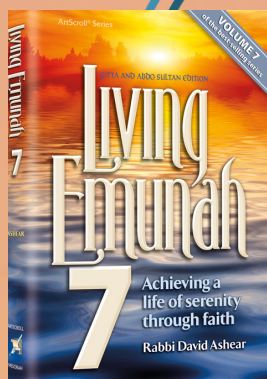


*Community Initiative to Strengthen Families*





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Rabbi David Ashear

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**8:00 PM**

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**QUESTIONS? EMAIL [YBERKOWITZ@STLKOLLEL.COM](mailto:yberkowitz@stlkollel.com)**





**THIS MOTZEI SHABBOS,  
OCTOBER 14**

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Let's join together for one hour  
of inspirational singing.

Community  
**Kumzitz**

Taking place at Epstein Hebrew Academy

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All instrumental and vocal  
accompaniment welcome!

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**FOR BOYS & MEN  
8:15-9:15 pm**

Led by  
**Rabbi Shmuel Miller**

**FOR GIRLS & WOMEN  
9:30-10:30 pm**

Led by  
**Mrs. Mimi David and  
Mrs. Shoshana Kowalsky**