

CONGREGATION BAIS TORAH

August 26, 2006 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ב"א אלול שבת פרשת שופטים

ערב שבת פרשת שופטים

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting 7:22 PM

שבת פרשת שופטים

שחרית 8:45 AM
סוף זמן קריאת שמע 9:37 AM

5:35 PM by Dr. Menachem Apter פרקי אבות
6:25 PM by Rabbi Leibel Reznick גמרא שיעור
7:10 PM מנחה
סעודה שלישית
8:21 PM מעריב

Sunday שחרית 7:45 AM

Weekday שחרית

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

Weekday מנחה-מעריב

Sun. through Thurs.: 7:20 PM

ערב שבת פרשת כי-תצא

* מנחה: 7:00 PM
הדלקת נרות: 7:11 PM

* Early mincha for the summer
** Shul Accepts Shabbos

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Chaim Wein
Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein
Mondays at 8:00 PM - Hachnosas Kallah of Monsey lectures for women. – No lecture this week.
Tuesdays at 8:15 PM – Partners in Torah
Monday through Friday after the second - פרשת השבוע עם רש"י – 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 1 hour before מנחה and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

Is being sponsored this week by Charlie Grandovsky and Michael Loebenstein.
"The Rov sends his best wishes from Florida and will be returning on September 4th."
Manny and Suri Katz invite the entire congregation to a Kiddush this shabbos in honor of their new granddaughter, Katie (Chaya), born to Eli and Naomi Katz.
Do you have a business or professional practice you'd like to **advertise** to Bais Torah members? Our quarterly newsletter, Bais Torah Highlights, is now accepting ads for the Rosh Hashana issue. Your ad will also appear on our online edition of Highlights. Rates are extremely reasonable, but don't delay; the deadline is September 1st. Contact Ruth Lehmann at haberuthfive@aol.com or at 426-6499 for details.
Pricing for **Bais Torah Sisterhood Occasion Cards**--Cards may be purchased and picked up from Esther Garber at the Bais Torah office for \$5 per card or \$100 for 25 cards . Cards sent out from the shul will be \$10 per card.
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.
DVDs of the **Azkarah for Rebbetzin Jackie Wein** are available for free by calling the office at 352-1343. A donation of \$10 is suggested to cover the cost of production and distribution.

Mazel Tov

Manny and Suri Katz on the birth of a granddaughter, Katie (Chaya), born to Eli and Naomi Katz.
Avromy and Renee Fein on the engagement of their daughter, Leora, to David Newuman of Hillcrest, Queens.
Irving and Ruth Malinowitz upon the birth of a great grandson. born to Ephraim and Devora Malka Goldstein parents of the new baby and to the grandparents Shmuel and Barbara Goldstein.
Henry and Suzie Zupnick on the bar mitzvah of their son, Moshe Aharon, grandson of Leslie and Lillian Hirtz A'H.

Hamakom Yenachem

Aron Schiller on the p'tira of his mother, Sophie Schiller. He will be sitting shiva at home, 109 W. Carlton Rd. until Sun. morning.

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

How to Reach Us

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

President Peter Katz, 357-0129 peter@pkatech.com

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 Shoftim – 5766 - Oliver Sacks on Memory and Witnessing

Oliver Sacks, a neurologist with an exceedingly broad perspective, discusses in his book, "An Anthropologist on Mars - Seven Paradoxical Tales," perhaps not from a specifically Torah-oriented point of view, the act of remembering (which is part of the burden the Torah places on the witness). On one hand, he writes, "No two witnesses ever tell the same story, and no story, no memory, ever remains the same. A story is repeated, and gets changed with every repetition." According to this view, "there cannot be any fixed memories, any 'pure' view of the past uncolored by the present;... there are always dynamic processes at work, and remembering is always reconstruction, not reproduction."

On the other hand, he recognizes certain "highly accurate archival memories found in oral cultures" in which there are "immense powers of reproduction at work, ..." He quotes Kierkegaard, in the opening of "Stages on Life's Way," "Memory is merely a minimal condition. By means of memory, the experience presents itself to receive the consecration of recollection... For recollection is ideality... it involves effort and responsibility, which the indifferent act of memory does not involve... Hence it is an art to recollect."

It might be said that we engage in that "art" on an annual basis at the Seder Table on Pesach, when we recollect and recreate our Exodus from Egypt. But we do see, through Sacks' eyes, the difficulties in the human capacity of remembering that may lie behind the Torah's disallowance of the testimony of a "single witness." It is only when two separate testimonies are available regarding an event, and the process of "Drisha V'Chakira" "Examination and Thorough Investigation" is applied by expert Judges, who search out whether the required level of consistency is present, that the Torah accepts the testimony as valid.

Sacks speaks of a patient of his who, possessed of a photographic memory, was at some point in his life "called upon" to paint scenes of the Italian town in which he had grown up, Pontito. The childhood of this patient, primarily a happy one, had been disrupted by the arrival of the Nazis, who brutalized the town and its people. When his mother died, he said to her, "I shall make Pontito again for you; I shall create it again for you." He went on to paint thousands of pictures, accurate to the smallest detail, of his beloved Pontito.

Sacks writes, "One may be born with the potential for a prodigious memory, but one is not born with a disposition to recollect; this comes only with changes and separations in life - separations from people, from places, from events, and situations, especially if they have been of great significance, have been deeply hated or loved. It is, thus, discontinuities, the great discontinuities in life, that we seek to bridge, or reconcile, or integrate, by recollection and, beyond this, by myth and art."

"Discontinuity and nostalgia are most profound if, in growing up, we leave or lost the place where we ... spent our childhood, if we become expatriates or exiles, if the place, or the life, we were brought up in is changed beyond recognition or destroyed.

All of us, finally, are exiles from the past."

I don't think that the Jewish point of view is that myth or art are superior to recollection, but perhaps Sacks' idea is related to the statement in Jewish Tradition that "All who mourn for Jerusalem will merit to see its Rebuilding." Without reference to the World-to-Come, this perhaps can be understood in a this-worldly way.

Someone who mourns intensely for Jerusalem comes to see it in his mind's eye with similar accuracy to that with which Sacks' patient saw his boyhood Pontito, though in his case it took over his entire personality. But he who mourns Yerushalayim properly will be able to imagine and recreate it spiritually with such an intensity that he can almost touch it. The Prophet Yeshayahu, who literally was shown the future with a clarity of vision far beyond even that of Sacks' inspired patient, prophesied to the City of Jerusalem and the Jewish People,

"And I will return your Judges as at the first, and your Advisors as they once were; afterwards, you will be called the "City of Righteousness, the Settlement of Faithfulness. Zion will be redeemed in Justice, and those of its children who Return, will be redeemed in Righteousness." (Yeshayahu 1:26-27)

On Rosh HaShanah, we will pray in "Zichronot," Remembrances, that the Judge, Who is also the all-knowing Witness, Who remembers all and Who knows our innermost thoughts, will temper Justice with Mercy in the determination of our fate, the fate of the Jewish People and the fate of the World, in the coming year, 5767, that seems fraught with danger, but which, we pray, is "coming to us for good." PF