

Congregation B'nai Jacob



January 2010
Tevet/Shevat 5770

Mitchell Kornspan, Rabbi	Shabbat Service	Ron Friedman, President
Weekly Portion: Vayechi Friday CL: 5:03pm Havdalah: 6:06pm Kiddush sponsored by Torah Class in honor of Siyum Bereshit	Friday January 1st Saturday January 2nd Torah Class 1:00pm	Services 7:30pm Services 9:15am
Weekly Portion: Shemot Friday CL 5:10pm Havdalah: 6:13pm	Friday January 8th Saturday January 9th Shabbat School 9:45am-11:45am Torah Class 1:00pm	Services 7:30pm Services 9:15am
Weekly Portion: Vaera Friday CL: 5:18pm Havdalah: 6:21pm	Friday January 15th Saturday January 16th Shabbat School 9:45am-11:45am Torah Class 1:00pm	Services 7:30pm Services 9:15am
Weekly Portion: Bo Friday CL: 5:26pm Havdalah: 6:29pm	Friday January 22nd Saturday January 23rd Torah Class 1:00pm	Services 7:30pm Services 9:15am
Weekly Portion: Beshalach Friday CL: 5:34pm Havdalah: 6:38pm	Friday January 29th Saturday January 30th Shabbat School 9:45am-11:45am	Services 7:30pm Services 9:15am



We Did It!

That's right! Our Torah Class did it! We just finished the entire book of Bereshit (Genesis), learning every sentence, delving into what the great commentators have taught, and sharing our own insights. We didn't do an overview; we learned carefully each and every pasuk (sentence). What a rewarding feeling the members of our class have and are sharing with each other. It took us a little over three years, as we met after Kiddush on Shabbat afternoons.

We want to share this Siyum (the completion of a book of the Torah), with you on Shabbat, January 2nd. This coincides with the completion of the last book and the last verse of Bereshit in synagogues all over the world that very morning. It all just fits together so nicely!

To this end, the Torah Class is sponsoring the Kiddush on this Shabbat in honor of the Torah, and our studies. The drasha (sermon) that morning will be one in which we finish Bereshit together.

Studying the Torah is so important that our sages taught us: "These are the things, the fruits of which one enjoys in this world, while the reward remains in the World to Come: honoring one's father and mother, performing deeds of kindness, making peace between man and his fellowman. **And the study of Torah is equal to all of them.**" (Mishnah: *Pe'ah* 1:1.)

Rabbi Adin Steinsaltz, who is one of the great teachers of Torah in our generation explained: "To say that 'the study of Torah is equal to all of them' implies that Torah study is on a higher level than performing the commandments. It shows that the importance of Torah study transcends that of an aid to the fulfillment of the commandments. Otherwise, we would be faced with a strange contradiction: If the study of Torah is merely an aid, a guide to fulfilling the commandments, how can it be more important than actual performance of the commandments themselves?"

In reality Torah and its study must be in an entirely different light. Torah, as its Hebrew root implies, is a form of הוראה – teaching. It teaches man the path he should follow, and is indeed a guide to fulfilling the commandments. Yet it is also far more than that. It is a comprehensive guide, the expression of Judaism's conception of everything in the world. Every subject lies within the compass of Torah, and Torah tells us how every subject is to be understood, how we should relate to it and act toward it. Hence, whether the subject is concrete and practical or abstract and spiritual, whether it expresses an immediate and living need or is entirely theoretical and without practical application, since it is related to Judaism's world view it is related to Torah, and Torah does indeed deal with it.

Establishing Halakhah (practical law) and providing guidance in fulfilling the commandments are only part of Torah. Torah seeks the essence of all things, in every area of life. It embraces the entire world and what lies beyond it. The ultimate purpose of Torah is not, then, only to scrutinize the commandments and reach practical conclusions regarding them; it is, rather, to provide a comprehensive world view, bringing out both the essential relationship of Torah to every subject and also the subjects' connection with each other."

I love the way Rabbi Steinsaltz teaches. When we plumb into the depths of Torah, we are discovering a weltanschauung, a world view. Much of what we take for granted in our society, as being the best way to believe and live, is based firmly on the Torah. If we take the time to deeply learn the Torah, we begin to fathom new insights into G-d, our relationship with our Creator, and our relationship with each other.

Every time we place the Torah back into the Holy Ark, we recite "Kei lekach tov natati lachem..." (For I have given you a good teaching; do not forsake My Torah. It is a tree of life for those who grasp it, and all who uphold it are blessed. Its ways are pleasant, and all its paths are peace.)

I encourage each of you to reserve some time each day to learn Torah, and when you are able please join us in class. It will be well worth your while!

I am very proud of each member of our class, and the thought and effort they put in each week to learn our precious Torah. To each of them I say: "Yasher Koach!" Looking forward to seeing you in shul.

B'shalom,

Rabbi Mitchell Kornspan



The Torah Class will be sponsoring the Kiddush on January 2nd in celebration of finishing the book of Bereshit. Please join us!



Please help me make a minyan for my father's Yahrzeit, Monday, January 4th, at 7pm and Tuesday January 5th at 5:00 pm. Please let me know, so that I may contact you if there is any time change.

Rabbi Kornspan

**Sunday, January 24th
10 a.m. at B'nai Jacob.
Our religious school will celebrate together with the Temple's school.**



Hanukkah News!!!
We had a great Hanukkah party at B'nai Jacob. We would like to thank Ruth Minkoff, Paula Adams, Cassie Martinez, Nina Bosell and Iris Fuchs for preparing and serving the dinner. Thank you to Estelle Greenberg for collecting the money. A special thank you to Melissa Barile for helping with the dishes. We welcome her to B'nai Jacob.

Till next Hanukkah.

Annie and Janet



Partaking of Parashiot

Rebbitzen Penny Kornspan

Jan. 2, 2010 / 16 Tevet, 5770 Vayechi

Triennial cycle: Bereshit 49:28 – 50:26

In the concluding verses of Bereshit, Yaakov blesses his sons and gives specific instructions that he is to be buried in the Cave of Machpela. Further, he gives a detailed account about the purchase of the land and the cave. After this, he 'expired and was gathered to his people.' Yosef sees to the proper preparation of his father's body. The brothers mourned Yaakov, as did the nation of Egypt as a whole. Yosef tells Pharaoh of his promise to bury his father in order to get permission to leave Egypt. A vast entourage left, but children and livestock remained behind. Fear enters the brothers as they are unclear of how Yosef will treat them after Yaakov's death. Assurance is given to the brothers that they will continue to be cared for as previously. Yosef calls his brothers since he is about to die at 110. He makes them promise to take his bones out of there. He was embalmed and placed in a coffin in Egypt.

A pasuk to ponder: "Yosef's brothers perceived that their father was dead," 50:15

The commentators explain this to mean there was a change in Yosef's behavior after the burial, and the brothers were concerned as to why. Some explanations: previously they dined regularly with Yosef; now they did not dine together at all. Others say the invitations were less frequent. The reason for this also has varied opinions. While Yaakov was alive, Yosef was given prominence over his brothers, and he was uncomfortable with this. While Yaakov was alive things were well, but Yosef knew of the impending bondage; he wanted his brothers out of the constant view of the Egyptians. He saw their presence could be inferred as a plot to take over. Yosef wanted to protect his brothers. The Midrash teaches us something important here. We need to make our intentions clear to people so as not to make them needlessly anxious.

January 9, 2010 / 23 Tevet, 5770 Sh'mot

Triennial cycle: Sh'mot 4:18 –6:1

Moshe speaks to Yitro about returning to Egypt. Hashem assures him the men trying to kill him had perished; therefore he should go with the

staff and perform "all the wonders which I have put in your hand." Tzipora circumcises her son, as Moshe had not taken care of this. Aharon is told by G-d to meet his brother; they reunite and travel to gather the leaders of Yisrael. After speaking with them, they came to Pharaoh with the message "let My people go." Pharaoh does not comply and increases the workload of the people. They complain to Moshe about this; Moshe inquires: "Lord, why have You dealt this way?" The Eternal responds he will deal with this in His way.

A pasuk to ponder: "Yisrael is My son; My firstborn." 4:22

Forgive my prejudice; this is likely to be my favorite pasuk in the entire Torah. All people are considered 'children of G-d.' But we as Jews have been granted extreme dignity and honor to know we are His 'firstborn.' Jews spend much time speaking of halacha, ethics and tradition. The sense of relationship we have with the Ruler of the Universe is often taken for granted or forgotten entirely. In 21st century America, we don't think of the cultural implications of being firstborn. I encourage you to look at it, and then see how you feel it fits in context with being Hashem's firstborn.

January 16, 2010 / 1 Shevat, 5770 Vaera

Triennial cycle: Sh'mot 8:16 – 9:35

Moshe is instructed to meet Pharaoh at 'the water' early in the morning to tell him to let the people leave or else swarms of flies will descend upon Egypt, while Goshen will not have the problem. Pharaoh agrees and then reneges. The flies appear; Pharaoh requests Moshe and Aharon return to remove the plague, after which he will let the people leave to sacrifice in the desert. He does not fulfill his word to let the people leave. Three more plagues, death of cattle, boils, and hail are inflicted on Egypt.

A pasuk to ponder: "And the Eternal did according to the word of Moshe..." 8:27

The relationship between Hashem and Moshe was unequalled. Perhaps that is why we call him Moshe Rebbenu (our teacher). That Hashem did what Moshe spoke is not remarkable. What is significant? That a person could be so in tune with the Master of the Universe, that one is able to speak words that would be completely

honored by G-d. I love reminding our children that we have a spark of G-d inside us. But sometimes I wonder, if that spark is actually immediately outside of each one of us and to the extent we embrace it and bring it into our being we experience the Almighty. It is work to be ever present of G-d. Do you work at it?

**January 23, 2010 / 8 Shevat, 5770 Bo
Triennial cycle: Sh'mot 12:29 –13:16**

The death of the firstborn of Egypt begins the cycle. Moshe is summoned to the palace and told the Yisraelites will be permitted to leave, but Pharaoh also wants to be blessed by Moshe. The people took their dough and asked the Egyptians for gold and jewels, etc., all of which were given to them. A 'night of watching' is the name given to the time when B'nai Yisrael left Egypt, because the Eternal was watching. It is also said to be so throughout the generations. Some regulations are listed re the eating of the Pesach sacrifice. The pidyan haben for firstborn male men or animals is discussed. Moshe commands them to remember the day they have left Egypt and that it was Hashem who brought this about for them. When they enter the Land they are to keep this unleavened bread ordinance 'from year to year.' The children are to be given proper responses to their questions on these matters.

A pasuk to ponder: "The habitation of B'nai Yisrael that they dwelled in Egypt was 430 years." 12:40

In Bereshit Avraham is told the bondage would be 400 years. This pasuk speaks of 430 years. The sages tell us the 430 years spans the time from when Avraham has his vision until the Yisraelites depart from Mitzraim. Yitzchak was not born until 30 years after the vision and Hashem was telling Avraham of his offspring's exile. Commentators agree that the Yisraelites only spent 210 years in Egypt, but if other lands are added in, the time line stands. The next pasuk (41) makes a point of telling us that it was to the exact day they left. Why, why be so specific? Verse 42 answers this was a night of watching for Hashem. Rashi says G-d was waiting for and looking forward to this very day to free His people as He had told Avraham He would.

Do you remember the last time you were so excited about an upcoming event you marked

off the days as the event drew near? This is a mental picture of Hashem for me. He waited with great patience and excitement to create His nation, the one we are a part of, His firstborn.

**January 30, 2010 / 15 Shevat, 5770 B'shalach
Triennial cycle: Sh'mot 14:26 – 17:16**

The water of the Sea of Reeds came crashing back to a close over the Egyptians pursuing Bnai Yisrael, while they themselves were saved. They saw this, revered and believed in G-d as well as Moshe. The Song at the Sea, the tale of what happened there, with the famous "Who is like You..." are recorded within 18 verses of poetry. Moshe 'caused' the people to journey onward, but they complained about no drinkable water. Hashem commanded Moshe to throw a tree into the water at Marah. Hashem tells them of their need to listen diligently, act justly, pay attention to the *mitzvot* and keep the *chukim*, and He refers to Himself as their Healer. They move forward and complain of no food to eat, so pheasant and manna are sent for food. Shabbat is to be kept via proper food collection and preparation. Some obeyed, others did not. Water became an issue again with the people. The battle with Amalek takes place with Aharon and Hur supporting Moshe's arms when he tired of holding them up. The sedra ends by telling us that there is a war against Amalek eternally.

A pasuk to ponder: "He said, 'If you will listen diligently to the voice of Hashem, your G-d, and you will do what is just in His eyes, and you will give ear to His mitzvot and observe His chukim, then any of the diseases that I placed upon Egypt, I will not place upon you, for I am Hashem your Healer.'" 15:26

Industrious is a synonym for diligent.

Industrious implies activity, this is no passive 'in one ear, and out the other' listening. Rashi tells us it is acceptance and in the next breath, 'will do' this is performance. We are to obey the rules we understand (*mitzvot*) and even the ones we don't (*chukim*). What a prescription for good spiritual and mental health is being presented. And if we fall short, the Healer is there to save us. When the direction is clear, the path is easy... learn Torah, for it is our direction and it is our joy.

January Birthdays

5	Myesha Barile
7	Brittany Sheray
14	David Crell
14	Rachel Current
15	David Current
17	Levi Goltz
17	Keith Groman
17	Kathy Rifkin
18	Arlene Leib
20	Jeff Goltz
21	Melanie Bookout
22	Karen Cohodes
23	Bee Siegel
23	Illana Nugas
23	Shelle Pabla
25	Jacob Bussell
25	Brian Leib
25	Nathan Wyman
29	Jeff Wolf
30	Harriet Crell

January Anniversaries

26 Scott and Theresa Trauner



Bar and Bat Mitzvah Anniversaries

Vayechi Marvin Finkelstein

Bo David Deitch

Beshalach Susan Moyer

January Congregational Donations

Rabbi's Discretionary Fund

In memory of Max Konigsberg Dan and Annie Appel

In appreciation Anonymous

Kiddush Fund

In appreciation for all that you do Penny and in honor of your Bat Mitzvah Anniversary Keith Groman

In honor of Pam Friedman's birthday Keith Groman

Torah Maintenance Fund

In appreciation Yehudah

In honor of Dr. Matthew and Theresa Farber's wedding anniversary Keith Groman

In honor of Keith Groman's Bar Mitzvah anniversary Bee Siegel

In honor of Eddie & Lucy Lefand's wedding anniversary Keith Groman

David Siegel Memorial Fund

In honor of Jeanne Winnick's 85th birthday Helen and Sol Bialeck

In beloved memory of my mother-in-law Fannie Siegel and my father Nathan Bialick Bee Siegel

Yahrzeit Fund

In memory of Bertha and Harry Levin Jackie Levin

In memory of Eric Eling Roslyn Katz-Eling

In memory of Elsie Levin Jackie Levin

In memory of Saloman Safirstein Kay Safirstein

In memory of Bunny Posner Steve Herman

In memory of Pauline Brateman Mr. & Mrs. Adolph Brateman

January Yahrzeits

	Tevet	January
Fannie Franklin	15	31-1
Henry J. Friedman	16	1-2
Joseph Wiesenthal	17	2-3
Pauline Brateman	18	3-4
Benjamin Ochstein	18	3-4
Stanley Kornspan	19	4-5
Michelle Lundmark	19	4-5
Emanuel Levy	19	4-5
Morris Ruchman	20	5-6
Norma Jean Rifkin	20	5-6
Deborah Gorelick	21	6-7
Marlene Ochstein	21	6-7
David Siegel	21	6-7
Samuel Finkelstein	21	6-7
Herman Lowenhar	22	7-8
Ethel Schecter	23	8-9
Fannie Kravitz	24	9-10
Maureen Gilbert	24	9-10
Sol Bronstein	24	9-10
Sarah Masursky	24	9-10
Minnette Ruchman	25	10-11
Julius Kaufman	26	11-12
Sam Jaffe	27	12-13
David Weinberg	28	13-14
Hannah Royter	28	13-14
Bonnie Weiler	28	13-14
Herman Ivan Messe	28	13-14
Harry Papier	28	13-14
Hyme Sains	28	13-14
Philip Sains	29	14-15
Tillie Auerbach	29	14-15
	Shevat	January
Margo Hirschfeld	2	16-17
Joseph Doran	3	17-18
Aida McCassey	4	18-19
Fannie Hassan	5	19-20
Bertha Waldman	5	19-20
Morris Begun	6	20-21
Rose Latker	6	20-21
Alan Ritchie	7	21-22
Sylvia Brateman	9	23-24
Clara Magazine	10	24-25
Hyman Jerome Bass	10	24-25
Eleanor Margolis	10	24-25
Pearl Starr Sachsel	10	24-25
David Baitcher	10	24-25
Pearl Hertzman	11	25-26
Jacob Schwartz	14	28-29
Richard Sachsel	14	28-29
Henri Hagendorf	15	29-30

Yetta Falk	15	29-30
Morris Kudysh	15	29-30
Benjamin Kurzner	15	29-30
Francis Herman	15	29-30
Helen Zaslowsky	15	29-30
Abraham Edelman	16	30-31
Meir Fichman	16	30-31
Esther Garber	16	30-31
Samuel Tillinger	16	30-31



If you would like to make a donation in honor/memory of someone, please fill out the form and submit it with your check to:

Congregation B'nai Jacob 7227 Bittersweet Moors Drive Fort Wayne, IN 46814

I have enclosed \$ _____ in honor/memory of: _____

From: _____

Fund Preference: Please indicate which fund you prefer to donate to:

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- David Siegel Memorial Fund
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- Kiddush Fund
- Levy/Levin Endowment Fund
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- Seth Horwitz Education Fund
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- Sisterhood Nursery Fund
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- Winnick Memorial Garden Fund
- Yahrzeit Fund

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B'nai Jacob Hanukkah Party

