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Chesed Notes

May - July '07 / Sivan— Av 5767

Rabbi's Message

At the time when Hashem gave the Torah to the Jewish nation, He lifted up Mt. Sinai and held it over their heads with an ultimatum: either accept the Torah or here will be your burial place.

This is a powerful image!

This image has been recurring in my mind over these last few months.

Every event, challenge, test, and gift that comes our way is a direct communication from Hashem. It may be subtle or it may be clearly imposed on us, whatever the format, it's our choice to pay attention and figure out the message or we can choose to be distracted and lose the opportunity. To be aware is to be alive, to be distracted is to exist in this world on some level of darkness.

I feel that the mountain is still hanging over my head. It's been 7 months since we experienced the horrific event that has changed our lives. I'm sure there are many valuable lessons that Hashem is teaching me and I'm far from exhausting all the possibilities, but the comparison to the mountain over my head is a lesson on free choice.

Free choice is not about preference: meat or fish, paper or plastic, chocolate or vanilla. It's about seeing clearly the options and determining whether my choice will be in line with serving Hashem or serving myself. The bottom line is whether I'm bringing more honor to Hashem in the world or honor to myself, whether I'm following what my neshama knows is right or what my body feels more comfortable with.

Klal Yisroel experienced the miracles Hashem did for them in Egypt and in bringing them to Mt. Sinai. They knew that the receiving the Torah was their lifeline to Hashem and to fulfilling their mission as indi-

viduals and as a people. It was as clear to them as a mountain over their head giving them an ultimatum. They still had the choice but the choice was equivalent to one choosing whether or not to put their hand in a fire.

Hashem has put us in a situation where we know the outcome is not in our hands. To pray for a refuah shelaima is within our abilities but the outcome is only known to Hashem. I believe that to the extent we see clearly that Hashem is the Rofeh cholim, the Master of Healing, and to the extent we depend on Hashem for all our needs, is the extent we will see Hashem's generous hand working within nature.

Hashem told Israel, either accept the Torah, Hashem's instruction book for living life to its fullest or else, it's as if you buried yourself and brought upon yourself spiritual death. I must say, the knowledge that Hashem is running the world and has a master plan, not as a matter of faith but as a matter of fact, gives us strength and optimism. I can't imagine how people cope without being connected to G-d and Torah as our guide. Life without Torah becomes so random, so artificial, a constant effort and battle to pierce through the dark times with hopes to find meaning. Many are fortunate to infuse their lives with meaningful activities like kindness and tzedakah, but without an absolute guide and accountability, even the best of intentions are often short lived and at times, even short changed.

This time period between Pesach and Shavuos we count the omer. It's a time of introspection and growth in anticipation of

(Continued on page 8)

Special points of

Interest:

- Be sure to check out our shul website www.ucityshul.org
- Important! If you would like to sign up for weekly emails, visit the shul website and fill out the form there. We are communicating more via email so don't miss out!
- See back cover for Shavuos schedule!

Inside this issue:

Member news	2
Acknowledgements	2
Davening times	3
Halachos	5
Class schedule	11
Upcoming events	12

Mission Statement

Beth Hamedrosh Hagodol Sha'arei Chesed Shul is dedicated to providing a welcoming environment to Jewish families from all backgrounds, who seek to enhance their understanding and practice of their Jewish heritage within a strong communal framework. With a commitment to learning, personal growth, and community building, Beth Hamedrosh Hagodol Sha'arei Chesed Shul encompasses the spectrum of experiences to the development of vibrant Jewish personalities and families.

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Rabbi Binyomin Yudin, *Assistant Rabbi*

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President's Message

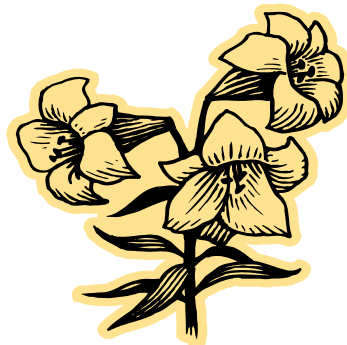
The Shul is thriving, membership is increasing, and we are all enjoying the benefit of renewing our own lives in the process of the Shul's renewal. The Rabbi Tzvi Magence Memorial lecture with Rabbi Elzas was a great success, as have been our other efforts with special programs and events. You have probably noticed the many additional learning opportunities spearheaded by our Rabbi Yudin. Spring and Summer should see progress made in planning our renovations to the main Sanctuary. We are grateful to see the healthy progress being made by the Grunberger children and still pray for Rofael Dovid ben Bracha's total recovery. Thank you everyone for the part you have played in our Shul's growth. It has been a great pleasure to serve you.

— David Rich, President ☯

Thank you for your support!

Tributes:

- From Louise Morganstern in the merit of a complete recovery for Marlene Price
- From Louise Morganstern in memory of Sylvia Abram's sister
- From Dr. and Mrs. David Simon wishing good luck to the Deutsch family on their new home



- From Sara Gaiman in memory of Morris Dubinsky

Recent Kiddush and Shalosh

Seudos sponsors:

- Mark & Jill Abrams
- Friends of Avital McAtee
- The Daf Yomi group

Thank you:

- To Devorah Bloch for designing the Rabbi Elzas flyer.
- To Charlie Deutsch and Steve Glassman for helping to sponsor our Rabbi Elzas weekend. ☯

Davening Times

SHAVUOS

Tuesday, May 22, 2007, 5 Sivan

Shacharis	6:10 p.m.
Candlelighting	7:52 p.m.
Shkia	8:12 p.m.
Mincha followed by class	7:50 p.m.
<i>Class—"A Funny Thing Happened on the Way out of the Beis Hamikdash—the Torah after the Destruction of the Temple" given by Rabbi Yudin</i>	

Ma'ariv after 8:57 p.m.

Full Night of Learning

12:00 a.m. Class for Women, Rabbi Yudin
 "Behind Every Average Man There is an Above Average Woman—Ruth and the Messiah"

12:00 a.m. Rabbi Grunberger
 "Walking the Path of the Just"

1:00 a.m., Rabbi Greenwald
 "Laws of Cheesecake"

2:00 a.m., Rabbi Yudin
 "Put Down the Ducky If You Want to Play the Saxophone"

3:00 a.m., Rabbi Weiman
 "Seven Gates of Hell—An Explanation of the Seven Spiritual Challenges We Face in Life and How to Deal with Them"

4:00 a.m. Rabbi Goldson
 "Wake me in 4 months—Since the Jews received the Torah on Yom Kippur, why am I sleepless on Shavuos?"

Wednesday, May 23, 2007, 6 Sivan,

First Day Shavuos

Shacharis, First Minyan	5:00 a.m.
Sunrise	5:43 a.m.
Shacharis, Second Minyan	8:50 a.m.
Class	7:00 p.m.
Mincha followed by class	7:45 p.m.
Ma'ariv	8:40 p.m.
Preparations not to begin before	8:58 p.m.

Thursday, May 24, 2007, 7 Sivan,

Second Day Shavuos

Shacharis	8:50 a.m.
Yizkor approx.	10:45 a.m.
Mincha followed by class	7:45 p.m.
Ma'ariv and Havdalah after	8:59 p.m.

Parshas Naso

Friday, May 25, 2007, 8 Sivan

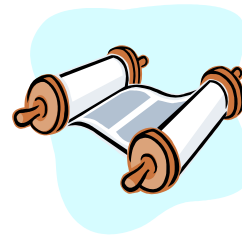
Shacharis	6:10 p.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	7:55 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:00 p.m.

Shabbos, May 26, 2007, 9 Sivan

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:45 a.m.
According to the G'ra by	9:21 a.m.
Shacharis	8:50 a.m.
Mincha followed by family	
Shalosh Suedos	7:30 p.m.
Ma'ariv and Havdalah after	9:01 p.m.

Sunday, May 27, 2007, 10 Sivan

Shacharis	8:30 a.m.
Sun—Thurs, Mincha/Ma'ariv	7:55 p.m.
Mon—Fri, Shacharis	6:10 a.m.



Parshas Behaaloscha

Friday, June 1, 2007, 15 Sivan

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:00 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:05 p.m.

Shabbos, June 2, 2007, 16 Sivan

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:43 a.m.
According to the G'ra by	9:19 a.m.

(Continued on page 4)

Davening Times continued – Part 2

(Continued from page 3)

Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:35 p.m.
Ma'ariv and Havdalah after	9:06 p.m.

Sunday, June 3, 2007, 17 Sivan

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:00 p.m.
Mon–Fri, Shacharis	6:10 a.m.

Parshas Shlach

Friday, June 8, 2007, 22 Sivan

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:04 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:09 p.m.

Shabbos, June 9, 2007, 23 Sivan

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:42 a.m.
According to the G'ra by	9:18 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:40 p.m.
Ma'ariv and Havdalah after	9:10 p.m.

Sunday, June 10, 2007, 24 Sivan

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:05 p.m.
Mon–Fri, Shacharis	6:10 a.m.

Parshas Korach, Shabbos Mevorchim

Friday, June 15, 2007, 29 Sivan

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:08 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:13 p.m.

Shabbos, June 16, 2007, 30 Sivan

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:43 a.m.
According to the G'ra by	9:19 a.m.

Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:40 p.m.
Ma'ariv and Havdalah after	9:13 p.m.

Sunday, June 17, 2007, Rosh Chodesh Tammuz

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:05 p.m.
Mon–Fri, Shacharis	6:10 a.m.

Parshas Chukas

Friday, June 22, 2007, 6 Tammuz

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:09 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:14 p.m.

Shabbos, June 23, 2007, 7 Tammuz

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:44 a.m.
According to the G'ra by	9:20 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:45 p.m.
Ma'ariv and Havdalah after	9:15 p.m.

Sunday, June 24, 2007, 8 Tammuz

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:10 p.m.
Mon–Fri, Shacharis	6:10 a.m.

Parshas Balak

Friday, June 29, 2007, 13 Tammuz

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:10 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:15 p.m.

Shabbos, June 30, 2007, 14 Tammuz

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:47 a.m.
According to the G'ra by	9:23 a.m.

(Continued on page 9)

Shavuos

Ahhh... the sumptuous delight of blintzes and cheesecake. Eating a dairy meal on Shavuot has become an enduring tradition. But what's the source for this? Here are six fascinating reasons:

Reason #1

When the Jewish people received the Torah at Mount Sinai, included was special instructions for how to slaughter and prepare meat for eating. Until then, the Jews had not followed these laws, thus all their meat - plus the cooking pots - were now considered "not kosher." So the only alternative was to eat dairy, which requires no advance preparation.

This raises the question, however: Why didn't the Jews simply slaughter new animals, "kasher" their pots in boiling water (hagala), and cook fresh meat? The answer is that the revelation at Sinai occurred on Shabbat, when slaughter and cooking are prohibited.

Amazingly, that day at Sinai was the first time the Jews ate dairy products. There is a general prohibition of "eating a limb from a live animal" (ever min hachai), which logically should also include milk, the product of a live animal. Ever min hachai is actually one of the Seven Noahide Laws which the Jews observed prior to Sinai (and which has applied to all humanity since the days of Noah).

However, upon receiving the Torah, which refers to the Land of Israel as "flowing with milk and honey" (Exodus 3:18), dairy products became permitted to the Jews. In other words, at the same moment that their meat became prohibited, dairy became permitted. They ate dairy on that original Shavuot, and we do today, too. (See technical clarification at the end of this article.)

Reason #2

Torah is likened to milk, as the verse says, "Like honey and milk [the Torah] lies under your tongue" (Song of Songs 4:11). Just as milk has the ability to fully sustain the body of a human being (i.e. a nursing baby), so too the Torah provides all the "spiritual nourishment" necessary for the human soul.

Reason #3

The gematria (numerical value) of the Hebrew word for milk, chalav, is 40. We eat dairy foods on Shavuot to commemorate the 40 days that Moses spent on Mount Sinai receiving instruction in the entire Torah. (Moses spent an additional 40 days on Sinai, praying for forgiveness following the Golden Calf, and then a third set of 40 days before returning with a new set of stone tablets.)

The numerical value of chalav, 40, has further significance in that there were 40 generations from Moses who recorded the Written Torah, till the generation of Ravina and Rav Ashi who wrote the final version of the Oral Torah, the Talmud. Further, the Talmud begins with the letter mem - gematria 40 - and ends with mem as well.

Reason #4

According to the Zohar, each one of the 365 days of the year corresponds to a specific one of the Torah's 365 negative commandments. Which mitzvah corresponds to the day of Shavuot?

The Torah says: "Bring Bikkurim (first fruits) to the God's Holy Temple; don't cook a kid in its mother's milk" (Exodus 34:26). Since the first day for bringing Bikkurim is on Shavuot (in fact, the Torah calls Shavuot "the holiday of Bikkurim"), the second half of that verse - referring to milk and meat - is the negative commandment corresponding to Shavuot day. Thus on Shavuot we eat two meals, one of milk and one of meat, taking care not to mix the two.

Interestingly, we are instructed not to use the same loaf of bread for a meat meal and then later at a milk meal, lest some of the meat substance had splattered on the bread. Thus by eating two meals - one of milk and one of meat - we inevitably have two loaves. This corresponds to the special "Two Loaves" that were offered in the Temple on Shavuot.



(Continued on page 6)

(Continued from page 5)

Reason #5

An alternative name for Mount Sinai is Har Gav'nunim, the mountain of majestic peaks. The Hebrew word for cheese is *gevina*, etymologically related to Har Gav'nunim. Further, the gematria of *gevina* (cheese) is 70, corresponding to the "70 faces of Torah."

Reason #6

Moses was born on the seventh day of Adar, and stayed at home for three months with his family, before being placed in the Nile River on the sixth of Sivan.

Moses was rescued by Pharaoh's daughter, who adopted Moses and took him to live in Pharaoh's palace. But right away a problem arose: what to feed the baby. In those days, there was no bottled baby formula, so when the birth mother wasn't available, the caretaker would have to hire a wet nurse. In the case of Moses, he kept refusing to nurse from Egyptian women. The Talmud explains that his mouth needed to be kept totally pure, as it would one day communicate directly with God. Finally Pharaoh's daughter found one woman who Moses agreed to nurse from - Yocheved, Moses' biological other!

Appreciate the irony: Pharaoh's murderous decree against Jewish babies was specifically intended to prevent a new generation of Jewish leadership. So what happened instead? Moses, the upcoming great Jewish leader, was raised, educated and trained - right under Pharaoh's nose, in Pharaoh's own home, at Pharaoh's expense! And on top of it all, Moses' other got paid a salary!

The eating of dairy foods on Shavuot commemorates this phenomenon in the early life of Moses, which occurred on the sixth of Sivan, the day on which Shavuot falls.

Sources:

Reason #1: Mishnah Berurah 494:12; Talmud - Bechorot 6b; Rabbi Shlomo Kluger (HaElef Lecha Shlomo - YD 322)

Reason #2: Rabbi Meir of Dzikov - Imrei Noam

Reason #3: Deut. 10:10; Rav Menachem Mendel of Ropshitz

Reason #4: Talmud - Makkot 23b; Chidushei HaRim; Rema (OC 494:3, YD 88:2)

Reason #5: Psalms 68:16; Midrash - Bamidbar Rabba 13:15; Rebbe of Ostropole; Reb Naftali of Ropshitz; Rabbi Dovid Meisels

Reason #6: Talmud - Sotah 12b; Yalkut Yitzchak

ABCs of Shavuot

an article of interest from aish.com

One of the holiest days of the Jewish year is also one of the least known. What is Shavuot really all about?

It is ironic that Shavuot is such a little-known holiday. Because in fact, Shavuot commemorates the single most important event in Jewish history -- the giving of the Torah at Mount Sinai.

Shavuot is the culmination of the seven-week-long "counting of the Omer" that occurs following Passover. The very name "Shavuot" means "weeks," in recognition of the weeks of anticipation leading up to the Sinai experience. (Since Shavuot occurs 50 days after the first day of Passover, it is sometimes known as "Pentecost," a Greek word meaning "the holiday of 50 days.")

3,300 years ago, after leaving Egypt on the night of Passover, the Jews traveled into the Sinai desert. There, the entire Jewish nation -- 3 million men, women and children -- directly experienced divine revelation:

God spoke to you from the midst of the fire; you were hearing the sound of words, but you were not seeing a form, only a sound. He told you of His covenant, instructing you to keep the Ten Commandments, and He inscribed them on two stone tablets. (Deut. 4:12-13)

The giving of the Torah was an event of awesome proportions that indelibly stamped the Jewish nation with a unique character, faith and destiny. And in the 3,300 years since this event, Torah ideals - monotheism, justice, responsibility -- have become the moral basis for Western civilization.

(Continued on page 7)

(Continued from page 6)

How to celebrate

Perhaps the reason for the relative obscurity of Shavuot is because this holiday has no obvious "symbols" of the day -- i.e. no Shofar, no Sukkah, no Chanukah Menorah.

On Shavuot, there are no symbols to distract us from the central focus of Jewish life: the Torah. So how do we commemorate Shavuot? It is a widespread custom to stay up the entire night learning Torah. And since Torah is the way to self-perfection, the Shavuot night learning is called Tikkun Leil Shavuot, which means "an act of self-perfection on the night of Shavuot."

At synagogue services on Shavuot morning, we read the biblical book of Ruth. Ruth was a non-Jewish woman whose love for God and Torah led her to convert to Judaism. The Torah intimates that the souls of eventual converts were also present at Sinai, as it says: "I am making [the covenant] both with those here today before the Lord our God, and also with those not here today." (Deut. 29:13)

Ruth has a further connection to Shavuot, in that she became the ancestor of King David, who was born on Shavuot, and died on Shavuot.

On Shavuot, it is customary to decorate the synagogue with branches and flowers. This is because Mount Sinai blossomed with flowers on the day the Torah was given. The Bible also associates Shavuot with the harvest of wheat and fruits, and marks the bringing of the first fruits to the Holy Temple as an expression of thanksgiving. (see Exodus 23:16, 34:22, Numbers 28:26)

Pilgrimage to the Western Wall

In 1967, the Six Day War ended just a few days before Shavuot. Israel had reclaimed the Western Wall, and for the first time in 19 years Jews had access to the area surrounding the Temple Mount, Judaism's holiest site. On Shavuot itself, the Western Wall became open to visitors, and on that one memorable day, over 200,000 Jews journeyed by foot to the Western Wall. (In Jerusalem, no cars or buses run on Jewish holidays.)

In subsequent years, this "pedestrian pilgrimage" has become a recurring tradition. Early on Shavuot morning -- after a full night of Torah learning -- the streets of Jerusalem are filled with tens of thousands of Jews walking to the Western Wall.

This tradition has biblical precedence. Shavuot is one of Judaism's three main pilgrimage festivals, where the entire nation would gather in Jerusalem for celebration and study.

The Three Weeks

The "Three Weeks" between the 17th of Tammuz and the Tisha B'Av have historically been days of misfortune and calamity for the Jewish people. During this time, both the First and Second Temples were destroyed, amongst other terrible tragedies.

These days are referred to as the period "within the straits" (bein hametzarim), in accordance with the verse: "all her oppressors have overtaken her within the straits" (Lamentations 1:3).

On Shabbat during the Three Weeks, the Haftorahs are taken from chapters in Isaiah and Jeremiah dealing with the Temple's destruction and the exile of the Jewish people.

During this time, various aspects of mourning are observed by the entire nation. We minimize joy and celebration. And, since the attribute of Divine judgement ("din") is acutely felt, we avoid potentially dangerous or risky endeavors.

Aspects of Mourning during the Three Weeks

1. No weddings are held. (However, engagement ceremonies are permitted.)
2. We do not listen to music.
3. We avoid all public celebrations -- especially those which involve singing, dancing and musical accompaniment.
4. We avoid pleasure trips or other unusually entertaining activities.
5. No haircuts or shaving. (Fingernails may be clipped up until the week in which Tisha B'Av falls.)

(Continued on page 8)

(Continued from page 7)

6. We do not say the blessing She-hechianu on new food or clothes, except on Shabbat.

The Nine Days

The period commencing with Rosh Chodesh Av is called the "Nine Days." During this time, a stricter level of mourning is observed, in accordance with the Talmudic dictum (Ta'anit 26): "When the month of Av begins, we reduce our joy."

1. We avoid purchasing any items that bring great joy.
2. We suspend home improvements, or the planting of trees and flowers.
3. We avoid litigation with non-Jews, since fortune is inauspicious at this time.
4. We abstain from the consumption of meat (including poultry) and wine. These foods are symbolic of the Temple service, and are generally expressions of celebration and joy.

* On Shabbat, meat and wine are permitted. This applies also to any other seudat mitzvah -- for example, at a Brit Milah or at the completion of a tractate of Talmud.

* Wine from Havdallah should be given to a child to drink.

5. We refrain from wearing newly laundered garments, or laundering any clothes.

* If the "freshness" has been taken out of a garment prior to the Nine Days, it may be worn.

* Fresh clothes may be worn for Shabbat.

* The clothing of small children, which gets soiled frequently, may be laundered during the Nine Days.

* Clothes may not be laundered even if done in preparation for after Tisha B'Av, or even if done by a non-Jew.

6. We do not bathe for pleasure.

* It is permitted to bathe in order to remove dirt or perspiration, or for medical reasons. This may be done only in cool water.

* Furthermore, the body should be washed in parts, rather than all at one time.

* Bathing in warm water is permitted on Friday in honor of Shabbat. ☸

Rabbi's Message continued...

(Continued from page 1)

receiving the Torah again, as we did 3319 years ago. Part of our personal growth is to realize that what I do has an impact on others around me and what others do, has a direct influence on me. One way to strengthen ourselves is by investing into the community. Helping others and inspiring them to grow spiritually has a spiritual benefit to us as well.

I encourage you to become more involved in our efforts to change and grow our Shul. There has been changes and growth during this past year and it's just the beginning. Rabbi Yudin joined us last August and his contribution and impact on the Shul and on the lives of so many is clear to all who have participated in the Shul programs and services. This too is just the beginning. We are planning to renovate the Shul during the summer months and also plan for a Shul dinner this September. I invite you to step forward and offer your ideas, suggestions, and participation. Your involvement will help make our Shul a place which will attract so many more Jewish families who are thirsty and seeking spiritual connection. Our vision is to see

Beth Medresh Hagodol Sha'arei Chesed Shul as a active center for young families and individuals of all backgrounds and ages, to feel comfortable and become a part of a growing community. Through the different programs and classes, the weekly Learner's Service, and Holiday activities, we hope to provide a nurturing environment. With your help and input, there are no limitations to what we can achieve.

Let's greet the challenge as if the mountain is hanging over our heads. Just imagine your friend, neighbor or relative who is currently not involved in anything Jewish accepting your invitation to a program, class or learner's service. Imagine their enthusiastic response with plans to return and become more involved. Think about the pleasure and satisfaction you feel thinking how your gentle invitation has opened up new worlds.

May Hashem bless our efforts and intentions and in the merit of our care that others receive the blessings of Torah, we should merit to receive Torah with all its blessings.

Rabbi Elazar Grunberger ☸

Davening Times continued – Part 3

(Continued from page 4)

Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:45 p.m.
Ma'ariv and Havdalah after	9:15 p.m.

Sunday, July 1, 2007, 15 Tammuz

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:10 p.m.
Mon–Fri, Shacharis	6:10 a.m.

17th of Tammuz

Tuesday, July 3, 2007, 17 Tammuz

Fast begins	4:29 a.m.
Mincha	7:55 p.m.
Fast ends	9:15 p.m.

Parshas Pinchas

Friday, July 6, 2007, 20 Tammuz

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:09 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:14 p.m.

Shabbos, July 7, 2007, 21 Tammuz

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:49 a.m.
According to the G'ra by	9:25 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:45 p.m.
Ma'ariv and Havdalah after	9:14 p.m.

Sunday, July 8, 2007, 22 Tammuz

Shacharis	8:30 a.m.
Mon–Thurs, Mincha/Ma'ariv	8:05 p.m.
Mon–Fri, Shacharis	6:10 a.m.

Parshas Matos-Maasai

Friday, July 13, 2007, 27 Tammuz

Shacharis	6:10 a.m.
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Candlelighting

Preferably by	7:15 p.m.
No later than	8:06 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:11 p.m.

Shabbos, July 14, 2007, 28 Tammuz

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:52 a.m.
According to the G'ra by	9:28 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:40 p.m.
Ma'ariv and Havdalah after	9:11 p.m.

Sunday, July 15, 2007, 29 Tammuz

Shacharis	8:30 a.m.
Sun–Thurs, Mincha/Ma'ariv	8:05 p.m.
Mon, Rosh Chodesh Av, Shacharis	6:00 a.m.
Tues–Fri, Shacharis	6:10 a.m.

Parshas Devarim, Shabbos Chazon

Friday, July 20, 2007, 5 Av

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	8:02 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:07 p.m.

Shabbos, July 21, 2007, 6 Av

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:54 a.m.
According to the G'ra by	9:30 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:40 p.m.
Ma'ariv and Havdalah after	9:07 p.m.

Sunday, July 22, 2007, 7 Av

Shacharis	8:30 a.m.
Sun–Thurs, Mincha/Ma'ariv	8:00 p.m.
Mon–Fri, Shacharis	6:10 a.m.

(Continued on page 10)

Davening Times continued – Part 4

(Continued from page 9)

Tisha B'Av

Monday, July 23, 2007, Erev Tisha B'Av

Mincha	6:00 p.m.
Seuda Hamfsekes must be concluded by	8:10 p.m.
Sunset	8:20 p.m.
Ma'ariv followed by Eicha	9:05 p.m.

Tuesday, July 24, 2007, Tisha B'Av

Shacharis	8:30 a.m.
Selected Kinos with explanation a.m.	9:30–11:30
Chatzos Hayom (midday)	1:13 p.m.
Chofetz Chaim Video	TBA
Mincha	7:45 p.m.
Ma'ariv	8:50 p.m.
Fast concludes	9:04 p.m.

Parshas Vaeschanan, Shabbos Nachamu

Friday, July 27, 2007, 12 Av

Shacharis	6:10 a.m.
Candlelighting	
Preferably by	7:15 p.m.
No later than	7:57 p.m.
Mincha, Kabbalas Shabbos, Ma'ariv	7:00 p.m.
Repeat Kriyas Shema after	9:02 p.m.

Shabbos, July 28, 2007, 13 Av

Say Shema Yisrael before coming to shul	
According to Magen Avraham by	8:57 a.m.
According to the G'ra by	9:33 a.m.
Shacharis	8:50 a.m.
Mincha followed by family Shalosh Suedos	7:35 p.m.
Ma'ariv and Havdalah after	9:01 p.m.

Sunday, July 29, 2007, 14 Av

Shacharis	8:30 a.m.
Sun–Thurs, Mincha/Ma'ariv	7:55 p.m.
Mon–Fri, Shacharis	6:10 p.m.

RESTRICTIONS ON TISHA B'AV

Upon sundown, the laws of Tisha B'Av commence -- consisting of the following expressions of mourning:

1. No eating or drinking until nightfall the following evening.

- * Pregnant and nursing women are also required to fast. If one suspects it could be harmful to the baby or mother, a rabbi should be consulted.
- * A woman within 30 days after birth need not fast.
- * Others who are old, weak, or ill should consult with a rabbi.
- * Medicine may be taken on Tisha B'Av, preferably without water.
- * In case of great discomfort, the mouth may be rinsed with water. Great care should be taken not to swallow anything.

2. Other prohibitions include:

- * Any bathing or washing, except for removing specific
- * Anointing oneself for pleasure. (Deodorant is permitted.)
- * Having marital relations.
- * Wearing leather shoes. (Leather belts may be worn.)
- * Learning Torah, since this is a joyful activity. It is permitted to learn texts relevant to Tisha B'Av and mourning

3. Other mourning practices include:

- * Sitting no higher than a foot off the ground. After midday, one may sit on a chair.
- * Not engaging in business or other distracting labors, unless it will result in a substantial loss.
- * Refraining from greeting others or offering gifts.
- * Avoiding idle chatter or leisure activities.

4. Following Tisha B'Av, all normal activities may be resumed, except for the following which are delayed until midday of the 10th of Av, because the burning of the Temple continued through the 10th of Av:

* Haircuts and washing clothes. (When Tisha B'Av falls out on Thursday, these are permitted immediately following Tisha B'Av, in honor of the coming Shabbat.)

* Bathing. (When Tisha B'Av falls out on Thursday, bathing is permitted on Friday morning.)

* Eating meat and wine.

* Music and swimming. ☹

Weekly Class Schedule

MONDAY – FRIDAY	
Daf Yomi/ Kitzur Shulchan Aruch	After Shacharis Rabbi Bloch leads the daily study of one page of Talmud. Rabbi Yudin teaches the Kitzur Shulchan Aruch, the laws of daily living.
Chofetz Chaim	Between Mincha and Ma'ariv Rabbi Yudin leads a study of the works of the Chofetz Chaim. The class is now studying Ahavas Chessed, the laws of kindness.
SUNDAY	
Daf Yomi	7:30 a.m., for men Rabbi Bloch leads the daily study of one page of Talmud.
Mesilas Yescharim	9:30 a.m., for men and women Start your week right with Sunday morning learning with Rabbi Shaya Mintz. Learn the secrets of becoming a better person as outlined in the classical text of Mesilas Yescharim.
Bagels, Lox & Talmud	9:30 a.m., for men Taught by Rabbi Yudin, join us for an hour of delicious skill building learning. No cost and no RSVP needed.
TUESDAY	
Lunch and Learn	12:15 p.m. Rabbi Yudin leads a discussion of themes in the weekly Torah portion and how it affects our everyday life perspectives. No cost and no RSVP needed.
WEDNESDAY	
Boys Mishnayos group	7:30 p.m., Boys 11 and up only Taught by Rabbi Yudin, this is an hour of fun, but serious, learning of mishnayos brachos for motivated boys.
THURSDAY	
Hassidic Thought on the Weekly Torah Portion	8:15 p.m., for men and women Rabbi Yudin leads a discussion of the hassidic masters' mystical perspectives on the Torah portion.
SHABBOS	
Midrash in the Morning	8:00 a.m., for men and women Rabbi Yudin leads an in depth discussion of ideas brought forth by the midrashim on the week's Torah portion.
Children's program	10 a.m., for children ages 4-10 Aviva Grunberger teaches about the parsha, holidays and more.
Learner's Service	10 a.m., for men and women Rabbi Greenwald leads a meaningful, educational and inspirational Shabbos morning service in the Mishkan Israel Beis Medresh.
Women in Tanach	Approximately one hour before Mincha, for women A weekly discussion focusing on one of the many righteous women found in the Torah.
Daf Yomi	One hour before Mincha, for men Rabbi Bloch leads the daily study of one page of Talmud.

Beth Hamedrosh Hagodol

Sha'arei Chesed Shul

700 North & South
St. Louis, MO 63130

Mailing Address Line 1

Mailing Address Line 2

Mailing Address Line 3

Mailing Address Line 4

SHAVUOS SCHEDULE

Tuesday, May 22, 2007, 5 Sivan

Shacharis	6:10 p.m.
Candlelighting	7:52 p.m.
Shkia	8:12 p.m.
Mincha followed by class	7:50 p.m.
Ma'ariv after	8:57 p.m.

**Full Night of Learning beginning
at 12:00 a.m. See page 3 for details.**

Wednesday, May 23, 2007, 6 Sivan, First Day Shavuos

Shacharis, First Minyan	5:00 a.m.
Sunrise	5:43 a.m.
Shacharis, Second Minyan	8:50 a.m.

Class	7:00 p.m.
Mincha followed by class	7:45 p.m.
Ma'ariv	8:40 p.m.
Preparations not to begin before	8:58 p.m.

Thursday, May 24, 2007, 7 Sivan, Second Day Shavuos

Shacharis	8:50 a.m.
Yizkor approx.	10:45 a.m.
Mincha followed by class	7:45 p.m.
Ma'ariv and Havdalah after	8:59 p.m.

** NOTE: Havdalah is only the first blessing over the wine and the last blessing.*

This issue of the Chesed Notes is sponsored by
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