



**SHABBOS SCHEDULE - KNESSES YISRAEL**

**שבת**

**ערב שבת**

מעריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
5:22	4:02	9:18	6:50/8:20	4:33	4:18	4:15

**THURSDAY** Shacharis 7:45; Mincha 4:17 **BREAKFAST** and shiur by Rabbi Saperstein, "Thanksgiving – Have You Seen my Portfolio?"  
**ROSH CHODESH** Friday, Shacharis 6:50  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun 4:23, next Fri. 4:14 (candles 4:11)

**KNESSES NEWS**

**BOYS CHOIR** rehearsal in the Shul, Sun 6:30-7:15PM, grades 3-9, newcomers are welcome! Perform at *chanukas habayis* dinner on Dec. 20  
**SAVE THE DATE!** Motz'ei Shabbos, Dec. 20, for *chanukas habayis* dinner and Kollel Dirshu *siyyum* of Sanhedrin  
**MASMIDEI YISRAEL** Friday night learning resumes, for boys grades 6-8, Fri. night 8PM in the Shul

**KOMMUNITY KORNER**

**PIRCHEI** in the Shul, 2:30-3:30 for Pre-1a-8<sup>th</sup> grade boys. Special raffles and prizes! **AVOS UBANIM** on Motz'ei Shabbos, 6:30  
**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861  
**FRIDAY NIGHT** Avos Ubanim at Zichron Yehuda (Rabbi Bronspigel) 7:45PM, & Chumash shiur for men, rotating speakers  
**SHABBOS MINCHA** at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **SUN SHACHARIS** 7:30 & 8:30  
**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM; **SUNDAY** 6:30, 7:30 & 8:15  
**SUNDAY MINCHA** 1:30PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe  
**TORAH TAPE LIBRARY** – popular English speakers. Call 426-3790x143 or e-mail to [wieders@cch.com](mailto:wieders@cch.com) for catalog.  
**TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to [knesses\\_yisrael@yahoo.com](mailto:knesses_yisrael@yahoo.com)

**KONTINUING KLASSES (aka ONGOING SHIURIM)**

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)  
**Maseches Sanhedrin** (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael  
**Hilchos Shabbos chabura**, Shabbos, after the early minyan  
**Navi Melachim** for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe  
**Minchas Chinuch** Sun. 8:30PM by R' Bronspigel at Zichron Yehuda  
**Maseches Bava Metzia**, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead  
**Ladies Shiur:** Friday 8:00PM, by Rabbi Kerner, at Kerner, 12 Manchester  
 Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlan, at Levy, 29 Fessler

Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

**MECHOCHMAS HAS'FORNO...** By Rabbi Shmuel Burstein

In this week's parsha we read of Avraham Avinu's final moments on earth. The S'forno is intrigued by words used for the first time in the Chumash: **עמיו אל** - Avraham was "gathered unto his nation." The S'forno sees this as a reference to the afterlife, the eternal reward, which is the good fortune of *tzaddikim*. These words are meant to teach us both where Avraham was going, as well as who is "his nation." With whom, after all, will Avraham be, in that eternal world? S'forno explains that the **צדיקי דורות**, the righteous of earlier generations, are the "nation," the true **עמיו** of Avraham. (Rav Kupperman brings Noah and Chanoch, as examples.) They, like Avraham, lived lives of righteousness. Like Avraham, they also receive the great reward of eternal life. But the S'forno adds more, borrowing from Chazal. His point of departure is why does the Torah refer to **עמיו** (his / Avraham's nation) in the plural? The grammatical form of this word denotes variety. The Torah could just as easily have used the word **עמו** (singular form) denoting similarity. Why does the Torah do so? The S'forno says that the word **עמיו** (plural) teaches us that there is a good deal of difference, even between the *tzaddikim* who merit **חיי עולם** (eternal life). Chazal tell us that in the world of reward there will be individuals who feel "burned" (so to speak) as they gaze at the "*chupah*", (the rewarding shelter), of other *tzaddikim*. When the righteous realize, by viewing the reward of yet other *tzaddikim*, the ever loftier degrees of greatness that could have been achieved, they will feel singed. Had they pushed themselves a bit more in their lifetime; (i.e., adhered closer to the example of Torah by learning a bit longer, done *chessed* a bit better, davened more intensely, and fought the *yetzer harah* more aggressively) how much grander their own personal "*chupah*" (which is permanent) could have been. With this, the S'forno understands the final words about Avraham as a moral lesson for us all. We who are still, Baruch Hashem, counted among the living, ought to remind ourselves of the potential remorse r'l. This could be a very meaningful vehicle for our own ascending the ladder of *avodas* Hashem. It can serve to ennoble our lives as Jews while we still have the time on earth to do so.

**"A GIGANTIC LITTLE SECRET" ...** By Rabbi Yosef Schwab

**הי"ן שרה**: The *gematria* of **הי"ן** is 37, to allude to the fact that Sarah had only 37 "real" years in her life; these were the years from age 90, when she gave birth to Yitzchak, until her *petirah* at age 127.

**FROM THE PEN OF RAV S.R. HIRSCH...** By Rabbi Naftoly Katzenstein

כל אברהם בכל. Avraham, Yitzchak and Yaakov reached the highest levels of internal happiness. The *gemarah* tells us שלשה הטענימן שלשה הטענימן. Avraham's happiness was due to the fact that ה' blessed Avraham with everything. Some people are blessed with material wealth, yet they remain unhappy and are not שמח (which is related to צומח) – they do not grow. Avraham grows through all his blessings. Yitzchak is a שומר מצוה, one who looks at his life only from the perspective of mitzvos, לא ידע דבר רע, does not see anything bad. Yitzchok is able to draw his sustenance from his brachos – ואוכל מכל. The highest level of bracha is in Yaakov's כל לי. Yaakov has everything because he wants nothing more than what he has; he wants "to do", not "to have". Although Yaakov was dodged by troubles throughout his whole life, he is content and finds happiness in life. What a wonderful lesson this is, especially in our time of financial uncertainty.