



Young Israelight

Torah Reader
Corey Horowitz

Hashkama Minyan Kiddush Sponsor
Joseph & Eliane Rackman in honor of the Auf Ruf of their son, David

Kiddush Sponsor
David & Robin Samot in honor of the Auf Ruf of their son, Ari and his upcoming marriage to Talia Hollander

Shalosh Seudot Sponsor
Joseph & Eliane Rackman in honor of the Auf Ruf of their son, David and his upcoming marriage to Robyn Fenster

Friday, August 14
Shacharit 6:45am
Mincha 7:00pm
Candlelighting 7:36pm

Shabbat, August 15
Hashkama 7:45am
Main Shul & Sephardic 9:00am
Latest Kriat Shema 9:29am
Youth Program 10:15am
Mincha 7:20pm
Shabbat Ends 8:38pm

Sunday, August 16
Shacharit 6:45am/8:30am
Mincha 7:35pm

Daily Services
Shacharit M, 6:35am
Shacharit T, W, 6:45am
Mincha/Ma'ariv 7:35pm

Thursday, August 20
Rosh Chodesh
Shacharit 6:30am
Mincha 7:35pm

Friday, August 21
Rosh Chodesh
Shacharit 6:30am
Mincha 7:00pm
Candlelighting 7:26pm

Friday Morning Shiur Sponsor
Young Israel of Scarsdale

Re'eh

"It never happened, and it never will happen." So says the Talmud about Ir Hanidachas - The city that went astray. Although there is a mitzvah in the Torah of how to deal with an entire Jewish town that began to worship idols, in practice, it never happened. One wonders: If the case of Ir Hanidachas never happened and never will, why does the Torah feel compelled to mention it? One of the most important facets of planning for success is to define failure. Often, we pursue many good ideas at once. We pour our energies equally into various endeavors. We may discover, too late, that we have succeeded admirably in many areas, but not in the one area that is most important to us. Picture before you the average American Jew. He / She hopes for success in many areas, including a job, a home, a loving marriage, children, family, friends, and hobbies to enjoy. We all hope for complete success in all areas, but you should take a moment to define failure as well. Consider, "If I succeed in all except for family..." or, "If I succeed in all except for my children..." would you be satisfied? Defining failure provides clarity to the way we live our lives. The great Jewish leader, Rabbi Moshe Feinstein, was able to write responsa even without the aid of a library. He simply quoted the sources from memory. The Rabbi once explained that what compelled him to keep studying Torah was that "I don't want to be an ignoramus." His definition of failure was a lack of proficiency in any area of Torah. His definition of failure compelled him to greatness.

Imagine that there would be a Jewish community that would begin drifting in the direction of becoming an Ir Hanidachas. Reports would reach the neighboring Jewish communities that Jewish identity was eroding in this particular city. Things had gotten so bad that it was difficult to find a mezuzah in the entire city. Certainly the neighboring cities would become alarmed and would respond by reaching out to their brothers and sisters. Mezuzah campaigns would be launched; shabbatons would be organized. Quickly, the trend away from Judaism would be stayed. All because the Torah was very clear with us that if a city of Jews goes astray, it is considered a national failure. The reason Ir Hanidachas never happened is not because it can't happen. It could. The reason Ir Hanidachas never happened is because failure was defined and we were put on alert.

Defining failure applies in a personal sense as well. We all juggle numerous priorities during the course of the week. But no effort is too great if it is to avoid our self-definition of failure. For some people the self-definition of failure is if their children did not get a Torah education. For them, it is worthwhile to go through any expense to provide for their children's education. For others, *shalom* is most important. For them, any self-discipline is worthwhile to maintain harmony in the home.

Even within a definition there can be different applications. Success in raising children, for example, may mean that a child must be well mannered, saying please and thank you, or else all has failed. Others will add the desire that their children progress scholastically and religiously. If parents see their children embarking on a path that is bad for them, they will take a stand, even if they are not usually opinionated people. When we understand our definition of failure, we gain confidence to take the necessary steps to avoid it. The Torah took the time to define failure in a national sense. We should take the time to define failure in our lives as well.

So go ahead. Define what failure is to you. Provide yourself with the clarity you need to succeed.

With best wishes for a wonderful Shabbos.

Rabbi Mordechai Rhine
Young Israel of Cherry Hill, NJ

Torah Questions:

1. Why are we instructed to be strong (חזק) specifically in reference to the prohibition of eating blood? (2)
2. The word בליעל is a composite of which two words? What type of people are considered to be בליעל?

Halachic Question

I know that things that contain the name of Hashem, in Hebrew, have inherent sanctity and may not be thrown away or erased. But what about the English word, "God," does it have the same degree of holiness? Can I erase it or throw away a newspaper that contains the word "God" on it?

ACADEMY FOR JEWISH STUDIES 2009/5769

Talmud Themes for Beginners & Intermediate – Rabbi Sol Froimowitz – Mon 9pm

Mishnah for the Day – Hersh Wolf – Tuesday following services

Practical Prayer: Mishnah Berura “Laws of Prayer” – Rabbi Jonathan Morgenstern - Wednesday following services

Rabbi Frand “On the Torah” – The Rabbi Dr. Walter Wurtzberger Memorial Lecture Series - Thursday 9pm

Parsha Principles: Torah Temimah - RJM - Friday following services

Mishnah B'rurah - Shabbat following Hashkama Minyan

Pirkei Avot with Richard Bienenfeld will begin 40 minutes before Shabbat mincha.

Daf Hashavua with Talmidei D'Scarsdale – Sunday 7:30am – 8:30am

Torah Answers

1. We are warned to be strong (חזק) specifically in reference to the prohibition of eating blood because:

a. The people at this time regularly ate blood. Therefore, extra strength was required in order to stop oneself from eating blood.

b. The Torah is showing us how strong one must be in keeping all the mitzvos. Most people have no desire to eat blood. Therefore, the prohibition against eating blood is a relatively easy mitzvah to keep. Nevertheless, the Torah specifically states that we must be strong in keeping this mitzvah. This illustrates how much more so one must strengthen himself concerning mitzvos which are not as easy to keep.

9. The word בליעל is a composite of the words בלי עול – without the yoke [of Torah].

Individuals who have cast off the responsibility of keeping Hashem's Torah are considered to be בני בליעל.

Halachic Answer

Though generally all forms of the name of God are considered holy this only applies to different forms of God's name in Hebrew (Lashon Hakodesh). Any secular reference to God in any other language has no sanctity attached to it. So it may be erased and need not be put in Shaimos.

However, according to many authorities, the spoken word is different than the written word. Accordingly, one should be very careful not to frivolously mention God in one's everyday speech. Such as when “swearing to God” or saying certain commonly used phrases that contain the mentioning of God (especially when said in a negative manner). Regardless, it is always praiseworthy and appropriate to have the name of God on our lips when acknowledging the blessings in our lives (by responding Baruch Hashem or thank God).

(Shach -Yoreh Deah 179:11, Responsa - Achiezer 3:32)

WWW.YISNY.ORG is now LIVE!

The new and improved website features: RJM online Shiurim and Learning, Frequently Asked Halachic Questions, Bios & Shul History, Bulletins & Kashrut, Lifecycle Info & More!

Mazel Tov

David & Robin Samot in honor of the Auf Ruf of their son, Ari and his upcoming marriage to Talia Hollender

Joseph & Eliane Rackman in honor of the Auf Ruf of their son, David and his upcoming marriage to Robyn Fenster

Kenny & Judy Brecher and David & Smadar Seinfeld on the birth of a granddaughter

Brenda Starr on the birth of a granddaughter

High Holiday Lecture Series 3 Lailot - 3 Tefilot

Take 3 Wednesdays this September that will do Wonders for your High Holiday experience

Sept 9 – Insights into Selichot
Sept 16 – Rosh Hashanah Mussaf
Sept 23 – Tefilat Yom Kippur

All sessions are to take place at 8:00pm

Sisterhood
Rosh Hashanah Boutique
Sunday, Sept. 13, 2009
11-4pm

Please send in your High Holiday Ticket Request Forms

Please send in your Calendar Forms