



Young Israel of Greater Miami

September 15-16, 2017

25 ELUL, 5777

PARSHA NITZAVIM-VAYELECH SLICHOS



FRIDAY	
Candle Light	7:04 PM
Mincha	7:14 PM
SHABBOS	
Shiur	6:25 PM
Mincha	6:55 PM
Ma'ariv & Havdalah	8:04 PM
Slichos	1:00 AM

CLASSES

WEEKDAYS

Gemara

Rabbi Lehrfield
7:25 AM to 7:55 AM

Halacha

Shimshon Mindick
12:30 PM to 2:00 PM

Parsha Hashavua

Rabbi Lehrfield
between Mincha & Ma'ariv

MON / TUES / WED

Mishna Berurah

Rabbi Yachnes
One hour before Mincha

Tuesday

Tanach

Rabbi Lehrfield
8:00 PM—9:00 PM

TUESDAY

Hilchos Shabbos

Rabbi Eisenman
7:00 PM

THURSDAY

Chumash

Rabbi Lehrfield
8:00 PM—9:00 PM

Mussar Shiur

Rabbi Yachnes
9:00 PM—10:00 PM

HATZALAH

305-919-4900



Good Shabbos,

Rabbi Dovid Lehrfield

D'VAR TORAH — BY RABBI DOVID LEHRFIELD

Our sedrah begins with the words – "You are standing today before Hashem". How meaningful are those words now-for now 5 days before Rosh Hashanah, we are aware "how we are standing before Hashem." May Hashem hear our prayers and bless us and our friends and families with a good year of health, happiness and prosperity.

PARSHA NITZAVIM-VAYELECH SUMMARY

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: "You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer."

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d's laws, but then he prophesies that in the end, "You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed." The practicality of Torah: "For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it." Freedom of choice: "I have set before you life and goodness, and death and evil: in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life."

The Parshah of Vayelech ("and he went") recounts the events of Moses' last day of earthly life. "I am one hundred and twenty years old today," he says to the people, "and I can no longer go forth and come in." He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

HAFTORAH SUMMARY: ISAIAH 61:10-63:9

This week's haftorah is the seventh and final installment of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

MEMBERSHIP RENEWAL Annual Dues

2017-2018 statements have been emailed and mailed out. **In order to reserve your seats for the High Holidays, you must be a member in good standing.** This means you have paid your prior obligations and at least 50% of the current year's dues. If there are dues or pledges

still owed from past years, please make every effort to redeem these obligations. [Click here](#) or call/email the office today!

REFUA SHELEMA

- ◆ Rochel Leah bas Faiga Zeisel
- ◆ Marlene Kalchman
- ◆ Aharon Dovid Levy
- ◆ Yochanan Baruch HaKohen ben Frumma Etta Gittleson
- ◆ Etta Mindel bas Chana
- ◆ Yosef Yitzchak ben Sara Chanah & Elihau Maman
- ◆ Tzofia bat Shoshana
- ◆ Daniel Yaakov ben Masha Tzvia

**ORDER DEADLINE IS
NEXT TUESDAY, 9/19/17
NO EXTENSIONS OR
EXCEPTIONS**

Deluxe Lulav/Esrog sets: \$40.00
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Deri Lulav/Esrog sets: \$52.00
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UPCOMING EVENTS/SAVE THE DATE:

- ◆ Sept 20: Erev Rosh Hashana
- ◆ Sept 29: Erev Yom Kippur
- ◆ TBA Sukkot decorating
- ◆ Oct 7 Sukkot hop Shabbos
- ◆ Oct 26 Shabbos Project Family Challah Bake
- ◆ Oct 27-28 Shabbos Project: Invite a new guest

**THE
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**THURSDAY
26 OCT
2017**

**LOCATION:
YOUNG ISRAEL
990 NE 171st St
NMB, FL 33162**

Forming community planning committee. Contact Amy Salzman
at happychallah@yahoo.com or 305-305-7166 or Chavie Drang 786-792-0076

HURRICANES AND OUR ROSH HASHANAH PRAYERS

BY RABBI BENJAMIN BLECH

SOURCE AISH.COM

The scenes from Houston of raging floods threatening lives and destroying property are indelibly imprinted in our minds, cruel reminders of the power of uncontrolled and uncontrollable torrents of water that brought about devastation. The financial costs are astronomical; far worse are the human and emotional suffering of survivors who lost literally everything – their possessions, their memories, and for some even their loved ones.

Now Hurricane Irma threatens to wreak havoc and destruction, and has already caused the death of at least 25 people.

It is interesting to note that the disaster of Hurricane Harvey came about because of an excess of water.

Water is the key to life. Water is a blessing for which we beseech God in almost all of our prayers. It is a gift without which we simply cannot survive. Moses miraculously brought forth water from a rock. The spiritual giants of our people demonstrated their close kinship with God by being able to have the Almighty answer affirmatively when they pleaded for much needed rain.

Yet the same water of blessing and life can turn into curse and become agent of death.

How is that possible?

Because even blessings can become misfortunes when they appear in the form of excess.

Hurricanes, floods, storms and overwhelming deluges demonstrate the danger of “too much” – the tragic recognition that no matter how important something may be for our happiness and even our survival, an unexpected surfeit may be more harmful even than its absence.

The key to success, the old adage goes, is success. Perhaps we ought to add another line: and the key to failure is excess.

What do we want more than anything else? For many people the answer is simply one word. Oliver Stone’s movie Wall Street: Money Never Sleeps, captured what motivates those who are ready to destroy their friends and their families in pursuit of unlimited wealth. In a meeting between the young Jake (Shia LaBeouf) and the megalomaniac, Bretton James (Josh Brolin), Jake puts the question to Bretton who has already caused the suicide of a competitor and the destruction of another firm with false rumors: “So what is your number?”

When Bretton doesn't understand, Jake explains that everyone has a really far out number that represents total success, the ability to get out of the race knowing that he is now the victor. “So what's your number,” Jake repeats.

Bretton considers and after a few moments of silence responds with that one word: “More.”

SEE HURRICANES PAGE 4

SHABBOS "LIFT-ME-UP"

People with self-confidence are free to speak and act in ways that enable them to reach their potential. On the other hand, people who feel insecure and lack self-confidence might limit themselves greatly.

No human being can know the full potential of another person. Nor can any human being know his own full potential. You don't need to know your full potential before starting to speak and act in ways that will enable you to reach more of your potential. You only need to take the next step forward.

You don't need to know your potential self-confidence before you begin to think, speak, and act with self-confidence. You only need enough self-confidence to take another small step. That makes the process sound much easier, doesn't it?

ROSH HASHANAH: BECOMING THE PERSON OF YOUR DREAMS BY RABBI YITZCHAK SCHER SOURCE: AISH.COM

"It's no accident that on Rosh Hashanah Yosef goes from hopeless slave to powerful viceroy of Egypt."

In addition to the creation of the world, some other significant events occurred on Rosh Hashanah, including Yosef's freedom from prison. (Accused falsely of a crime by his Egyptian master, Yosef spent several years in prison.) Understanding the connection Yosef's freedom has with Rosh Hashanah will give us a new perspective about the holiday.

Yosef was Yaakov's favorite son, the oldest child of Yaakov's favorite wife, Rachel. He was destined for leadership amongst the tribes and spiritual greatness, a prime player in bringing God's message to all of humanity. Yosef's unique status and destiny were even confirmed in his prophetic dreams, depicting that all of his brothers would bow down to him as a king.

However, at 17 years old, everything came crashing down around him. His brothers first plot to kill him. Convinced by Reuven to spare his life, they toss him deep into a pit (which unbeknownst to them was filled with snakes and scorpions.) Ultimately the brothers resolve to sell him to a passing caravan to be taken into slavery in a far off land. His family had rejected him; his hopes were dashed; his aspirations for greatness had become quite distant. As far as he could tell, he would now live a life of slavery devoid of meaning.

As difficult as it is for Yosef to live as a slave, things get even worse. Falsely accused of assaulting his master's wife, he is tossed into prison. For all Yosef knew, he would live the rest of his life languishing in his prison cell. The path to fulfillment of his hopes and dreams seemed to be lost.

Then, on Rosh Hashanah, a messenger arrives from Pharaoh to pull Yosef out of prison. Yosef suddenly finds himself standing before Pharaoh, one of the world's most powerful kings. After interpreting Pharaoh's dreams, Yosef is promoted to become Pharaoh's second in command. He is given the royal signet ring, dons royal garments, and is accorded great honor as he rides in Pharaoh's royal chariot. In one day, Rosh Hashanah, Yosef's goes from being a hopeless slave and prisoner to powerful viceroy of Egypt. The fulfillment of his childhood dreams is no longer a distant fantasy but a near reality.

This same sudden change of direction can happen to us on Rosh Hashanah as well. Rosh Hashanah is a day designated for drastic changes. Every year, the world is refreshed and created anew on that very day⁶. God judges each creation and decides if and how it should be recreated for the coming year. This presents us with a golden opportunity. Since our creation is being refreshed on Rosh Hashanah, we can become different people than we were the previous year. With heartfelt prayer and repentance, God may recreate us without the challenges of our past.

Typically, we cannot expect to change so drastically overnight. However, special times on the calendar, such as Rosh Hashanah, bring us special Divine assistance that can supercharge our growth and bring us to new heights. For instance, someone who has a terrible temper can be recreated with a mechanism to control that temper, or as a more even-keeled person in control of his or her emotions. Nobody is bound to previous routines or challenges, but can become someone new

Our first step is serious self-reflection to determine the areas in which we would like to develop. (This is the main task of the month of Elul.) If we envision an ideal picture of ourselves, sincerely repent, and pray with full devotion on Rosh Hashanah, God may give us the

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IRMA EMERGENCY RELIEF FUND

This fund is established and endorsed by the following Rabbonim:

Rabbi Yerucham Bensinger, Torah Ve'Emunah

Rabbi Yaakov Tzvi Blejer, Kollel Zichron Michel of NMB

Rabbi Dovid Lehrfield, Young Israel of Greater Miami

Rabbi Yosef Marlow, Bais Menachem

Rabbi Moshe Matz, Agudas Yisroel of South Florida

Rabbi Mordechai Palgon, Yeshivas Toras Chaim Toras Emes

Rabbi Noach Peled, Kehilas Ahavas Shalom

Rabbi Ephraim Eliyahu Shapiro, Shaaray Tefilah

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We are looking for individuals who want to join the hospitality and programming committees, anyone interested please contact

Jack Lockspeiser

jlockspeiser@gmail.com

HURRICANES CONT.

The Torah tells us the moving moment when after years of separation the twin brothers Jacob and Esau finally meet. At this stage of their lives they have taken divergent paths on their respective journeys. Their values are now totally dissimilar. The difference in their spiritual outlooks is exemplified by one short verbal exchange. When Esau summarizes his life he tells Jacob "I have much." Jacob's statement comes from a significantly different perspective: "God has dealt graciously with me – and I have everything."

"Much" or "everything" are two ways of looking at the world. "Much" will forever remain dissatisfied. "Much" may have fulfilled his need but can never satisfy his greed. "Much" wants blessings unlimited – without understanding that limits for blessings are in themselves blessings.

The desire for more is our contemporary idol. Jacob grasped the danger of excess. What God granted him was the amount of blessing he needed. That's why he could say "and I have all."

King Solomon, the wisest of all men, wrote, "Give me neither poverty nor great wealth" (Proverbs 30:8).

Extremes of either one of them are as destructive as their total absence. The impoverished suffer from need; the super wealthy are sickened by greed. Too much is as bad for our emotional health as too little is for our physical well-being.

Kurt Vonnegut and novelist Joseph Heller were once at a party hosted by a billionaire hedge-fund manager. Vonnegut pointed out that their wealthy host made more money in one day than Heller ever made from his world-famous novel Catch-22.

Heller responded, "Yes, but I have something he will never have: enough."

Our prayers need to embrace this remarkable insight. We live in a time blessed by great material prosperity. It is something that generations past longed to be able to pass on to their children. But we often don't consider the potential minefield of bad behavior that lies in wait for our youth if they aren't taught to balance their good fortune with a sense of self

-discipline and responsibility. In our personal quest for wealth we need to make certain that we do not allow it to become synonymous with stealth – stealing our sense of morality, our personal dignity, and the preciousness of our values above all the additional zeros in our bank accounts. Blessings, just like heavenly rain, are good – except if, like hurricanes, they come beyond our capacity to absorb and overwhelm us with their power.

We don't see things the way they are.
We see them the way WE are.

~ Talmud

Let our hope for the New Year be that our prayers are met with the divine favor of moderation so that by having enough we can gratefully exclaim with Jacob our thanks to the Almighty for allowing us "to have it all."

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DREAMS CONT.

tools we need to progress to become the person we envision.

If we commit to change and put in the requisite effort, over time we can sense how we have become renewed and transformed.

In our lives, just as Yosef, we have our own slaveries, imprisonments, and disillusionments. At times we fall prey to our own personality flaws, lose grip on relationships, and fall into despair. Can we break out of the rut and become the person of our dreams?

When these thoughts get us down, we need to remember the story of Yosef. On Rosh Hashanah, Yosef was lifted from the depths of despair to the heights of royalty. Seizing the power embedded in the day has the capacity to lift us from our struggles and transform us with a renewed idealism, power, and optimism that will carry us through the entire year.