

THE VIEW

VOLUME 7 NUMBER 2 SEPTEMBER 17 2009 28 ELUL 5769

UPCOMING EVENTS

Candle Lighting: 6:42

Havdallah: 7:44

Mon., Sept. 21

Fast of Gedaliah

1:15 Dismissal N

1:30 Dismissal K-8

Tues., Sept. 22

Back to School Night

Grades 2-5

(except for

class 2-206)

7:30 PM

Mon., Sept. 28

No Sessions

Yom Kippur

YCQ Family News

Mazel Tov to Morah

Raina Popowitz

(K-101) upon the
birth of a grandson!!

Mazel Tov to Morah

Tamar Ornstein

(JHS) upon her

daughter's

Bat Mitzvah!!

Rosh Hashana By: Rabbi Landsman

When *Rosh Hashanah* falls out on *Shabbat*, we don't blow the *shofar*. There are several reasons for this law. The *Talmud* cites the teaching of *Rava* that there is concern that a Jew might violate *Shabbat* by carrying the *shofar* in a public domain. The rabbis issued a decree that it's better to remain passive and abstain from the biblical *mitzvah* of *shofar* to protect the integrity of *Shabbat*.

Rabbi Benjamin Yudin, Rabbi of Congregation Shomrei Torah in Fairlawn, New Jersey, quotes the *Chassam Sofer* who offers a fascinating reason for not blowing the *shofar* on *Shabbat*. He explains that the nature of *Avraham's* command to do the *akeida* was very different that *Yitzchak's*. *Avraham* heard the command directly from *Hashem*, which is to be likened to a command in the *Torah Shebichtav*, the Written Torah, which emanated directly from *Hashem*. *Yitzchak* heard the will of *Hashem* through his father, which compares to the *Torah Sheba'al Peh*, the Oral Law. *Avraham* was ready to offer his son based upon G-d's direct instruction, while *Yitzchak* demonstrated his willingness to offer his life on behalf of the *Torah Sheba'al Peh*.

It is for this reason that *Yitzchak's* sacrifice was even greater than that of his father's. Therefore, the *Chassam Sofer* explains, we refer in our *Mussaf* service to this event as the binding of *Yitzchak* "*v'akeidat Yitzchak l'zaroh tizkor*", and may the merit of the binding of *Yitzchak* be remembered on behalf of his descendants as opposed to the binding of *Yitzchak* by *Avraham*, as *Yitzchak* proved himself ready to sacrifice his life based on the *Torah Sheba'al Peh*. In this regard, his sacrifice was greater than his father's. *Avraham* was convinced that he had heard G-d speaking to him, but *Yitzchak* who did not hear it from *Hashem* demonstrated his absolute trust and faith in the *mesorah*, the oral tradition.

In addition, the *Torah* describes the journey of father and son as "*vayelcho shneihem yachdav*". This refers to the integration and synthesis of the written and oral law. The *Talmud* provides as a reason for the blowing of the *shofar*, "*Hashem said blow the ram's horn before me so that I shall recall on your behalf akeidat Yitzchak*". That is, to recall the sacrifice of *Yitzchak* on behalf of *Torah Sheba'al Peh*. Therefore when *Rosh Hashanah* falls out on *Shabbat* our abstaining from blowing the *shofar* based upon *Torah Sheba'al Peh* is a living implementation of the *akeidah*. As *Yitzchak* demonstrated his absolute allegiance and commitment to the *mesorah*, our refraining from blowing the *shofar* on *Shabbat* is our affirmation of the *mesorah* as well. *Shabbat Shalom, Shanah Tovah and Ketiva V'chatimah Tova.*

Spotlight on New Faculty

Mrs. Cynthia Guise is our new second grade general studies teacher in class 2-204. Mrs. Guise is a retired public school teacher, where she taught elementary school students for thirty one years. She is excited to continue her career at YCQ, which is her first private school teaching experience. Mrs. Guise enjoys YCQ's warm and caring atmosphere and is excited to develop relationships with her new students!



Back To School Night



Back to School night is a wonderful way for parents to get acquainted with their children's curriculum and begin to build wholesome relationships with their children's teachers. On Monday evening, September 14, the JHS parents followed a simulated schedule moving from classroom to classroom similar to the way the students do. In the classrooms, teachers described their goals for the school year and even taught a mini lesson. On Tuesday evening, September 15, parents in grades Nursery, Kindergarten and first attended Back to School night. They spent an enlightening evening in their children's classrooms in order to become acquainted with their child's teachers and curriculum. Both evenings were very well attended and the students are excited for another wonderful school year. We look forward to greeting the second, third, fourth, and fifth grade parents on Tuesday, September 22 at 7:30 PM for Back to School night.



JHS Selichot Learning Program



This past *motzei Shabbat*, the JHS students, their parents, and Rebbeim joined together for a meaningful learning program. The evening began with a beautiful speech by Rabbi Marcus, Rav of Congregation Ishei Yisrael. Rabbi Marcus talked about being passionate while praying and actually role played and demonstrated the difference between a prayer that is said by rote and a prayer that is said with enthusiasm and excitement. Rabbi Marcus was extremely invigorating and enlightening. The evening concluded with an uplifting recitation of *selichot* led by Rabbi Hamel with instructions and explanations by Rabbi Pearl. It was a most inspiring evening.



New Student Mentor Program

On Monday, September 14, we welcomed our 44 new students in grades 1-8 at the 8th grade mentoring program that was created for new incoming students to welcome them to the YCQ family. Each mentor brought a small gift for their new student in the form of a school supply. The students ate snacks and made a Rosh Hashana art project. Each student spoke into the microphone and introduced themselves to the group. The program was led by Marcy Davidovics, Social Work Director, and her team of 7 interns who interacted with the new students and made them feel at home. Rabbi Landsman spoke to them and let them know that each and every new child enhances the school and that they were chosen from the many applicants. The students were beaming with pride. We are so happy to have your children with us at YCQ. Now that we have connected to your kids, we look forward to greeting YOU- all the new parents, at our "new parent reception", sponsored by the Parents Association on Tuesday evening, October 20th at 8PM. Please mark the date! To view pictures of the New Student Mentor Program log onto www.ycqweb.org





JHS Parent-Child Selichot Learning Program





NEW STUDENT MENTORING PROGRAM





Parsha Primer

מפרי
הפרשה

#237 September 19, 2009

ROSH HASHANA



ראש השנה

בס"ד א' תשרי תש"ע

This week we'll study various aspects of **Rosh Hashana**. In our first column we'll study the Torah reading for both days of Rosh Hashana. This year, the first day of Rosh Hashana will be on Shabbat. The **Mitzvah of the Week** column will briefly explain our custom of not sounding the shofar on Shabbat. **Middah of the Week** will explain an ancient (not common today) tradition that will help us understand the Avinu Malkeinu prayer. **Shabbat Shalom and Shana Tova!**

קריאת התורה לראש השנה TORAH READING FOR ROSH HASHANA

On both days of *Rosh Hashana* two *sifrei Torah* are taken out of the *Aron*.

First Day

On the first day, we read the portion from *Sefer Breishit* that tells how *Hashem* answered *Sara Imeinu's* prayers (she was childless until a very advanced age), and she gave birth to *Yitzchak*. *Hashem* answered *Sara's* prayers on *Rosh Hashana*.

In the second *sefer*, we read the *maftir* (the last section of the reading) from *parshat Pinchas* in *Sefer Bamidbar*. The section that we read contains the details of the *korbanot* that were sacrificed on *Rosh Hashana* in the *Bet Hamikdash*.



Second Day

Once again two *sifrei Torah* are taken out. In the first one we read of *Akeidat Yitzchak* (the story of *Hashem* commanding *Avraham* to sacrifice *Yitzchak*), to remind *Hashem* of our merits. The preferred *shofar* for use on *Rosh Hashana* is the ram's horn, because of the ram that was caught in the bushes and sacrificed in place of *Yitzchak*.

In the second *sefer* we read the same *maftir* as on the first day.

On *Rosh Hashana* five people are usually called up to the first *Torah*, and one to the second for the *maftir*. This year, the first day of *Rosh Hashana* is *Shabbat* and seven people are called to the *Torah*.

Shofar on Shabbat

MITZVAH OF THE WEEK מצוות השבוע

This year, the first day of *Rosh Hashana* will be on *Shabbat*. This affects us in several ways, the most important of them is in regard to *tkiat shofar* (*shofar blowing*).

The *mishna* (Tractate *Rosh Hashana*) teaches:

When Rosh Hashana occurred on Shabbat [during the time of the Beit Hamikdash] Shofar was blown in the Mikdash and in Jerusalem.*

After the destruction of the Beit Hamikdash, Raban Yochanan ben Zakai instituted shofar blowing on Shabbat Rosh Hashana in all places that there was beit din [a rabbinical court of ordained rabbis]...*



The *Talmud* explains the background of this issue:

- According to the *Torah*, the *mitzvah of shofar on Rosh Hashana* includes *Rosh Hashana* that occurs on *Shabbat*.
- There is a rabbinical decree not to sound *shofar on Shabbat*. The rabbis were concerned that it would lead to *chillul Shabbat*, (desecration of *Shabbat*). Since *shofar* requires some expertise and knowledge of the laws of *shofar*, someone might forget that it is *Shabbat* and carry his *shofar* (in a manner not permitted on *Shabbat*) to an expert for guidance.
- The rabbinical decree against sounding *shofar on Shabbat* did not apply in the *Beit Hamikdash*. Later on, following the destruction of the Temple, *Rabi Yochanan ben Zakai* decided that *shofar* should be sounded in all places that there is a rabbinical court [of ordained rabbis]. The reason that the rabbis permitted this was because there was no fear that someone would carry the *shofar* in a prohibited manner in the vicinity of the *beit din*, since the rabbis of the *beit din* would prevent this.
- Today we do not sound *shofar on Shabbat* at all.

*This is according to the *Ramba"m*, however *Rashi* explains that *shofar* was sounded only in the *Mikdash*.

**This is referring to the original *semicha* (ordination) which doesn't exist today. The *RIF* (Rabbi *Yitzchak Alfasi*) understood that *shofar* can be sounded on *Shabbat* in a permanent *beit din*. A few scholars followed this ruling over the past millennium, including at least one incident by *Rabbi Akiva Yosef Shlessinger ז"ל* about one hundred years ago, but it is generally not accepted.

ROSH HASHANA 5770



Candle lighting:

Havdala:

Dedicated in loving memory of Leon Neumark
אריה לייב בן אברהם ז"ל

And in memory of Reb Mordechai, Tzirel, Ra'aya,
Avraham Yitzchak and Chemda Schivischurder. A
family of Torah and chessed. ❖❖❖

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ORDER YOUR LULAV/ ETROG TODAY



Elul 5769/ September 09

Dear Parents:

We would like to extend our best wishes to you for a happy and healthy New Year --Ketiva V'chatima Tova.

In order to give our students the opportunity to begin the new year by observing the mitzvah of *Lulav* and *Etrog* the yeshiva is providing *lulavim* and *etrogim* sets at a nominal cost. "Standard" (kosher) set is \$30 "Deluxe" (mehudar) set is \$40.

Please fill in the form below and return it to your child's Judaic Studies home room teacher with a check made out to "Yeshiva of Central Queens".

**All orders must be received by
this Wednesday, September 23, 2009.**

Thank you in advance. Chag Sameach!

Delivery of lulavim will be on Wednesday, September 30th.

LULAV/ ETROG ORDER

NAME OF STUDENT: (Please Print) _____

TELEPHONE NUMBER: () _____

CLASS _____

Enclosed is: \$ _____ for _____ "Standard" Lulav and Etrog set(s) at \$ 30.00 each set.
\$ _____ for _____ "Deluxe" Lulav and Etrog set(s) at \$40.00 each set.

