

element is thought. You must think about the listener and decide how he or she can best understand the idea being discussed.

When you want to get your idea across to another, stop and think *before* you speak. Consider the listener and customize your words. It only takes a minute to prepare your thoughts so as to avoid misunderstanding. (One Minute with Yourself – Rabbi Raymond Beyda)

Behind the Scenes

“The internal organs of the body, such as the heart, stomach, and intestines, are regulated by a part of the nervous system called the autonomic nervous system. In most situations, we are unaware of the workings of this system because it functions in an involuntary manner. For example, we do not notice when blood vessels change size or when our heart beats faster.”

As we increase our faith and connection to Hashem, it will become clear that life is not on auto pilot. Hashem is always orchestrating things Behind the Scenes; we just have to become more aware of it. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Politically Incorrect (But Truthful)

It was a mark of their respect for the Jewish *hachamim* that often when there was a dispute between a Muslim and a Jew, the Arab would turn to the judges of the *bet din* for justice. But there were dangers in this as well.

When the two merchants, Ben-Sion and Hussein, had an argument, they took their case to R' Haim Mordechai Labaton, esteemed head of the Aleppo *bet din*. The Arab declared his readiness to take a vow that what he'd said was true. He was a learned man, well versed even in the traditions and laws of his Jewish neighbors, and he knew that a solemn vow was generally accepted in the court.

Here was a dilemma. Rav Haim Mordechai was of course aware of the simple *halachah*, which stated that a gentile's vow was not accepted as evidence by the court. But how would the Arab merchant react to hearing that his solemn promise was not good enough for them?

Bit it was no dilemma. For R' Haim Mordechai was a man of truth, a man of *halachah*, and he could not possibly change, or even soften, what was a clear point of Jewish law. Gently but firmly he told Hussein that his vow would not be accepted.

Hussein, angry that he'd lost the case and furious at what he saw as the slight to his honor, raced furiously out of the room and went directly to his leader, the sheikh.

Not long afterward, R' Haim Mordechai received the summons: Come to discuss the case with the sheikh.

Here was a dilemma, redoubled; could R' Haim Mordechai tell the sheikh to his face that a non-Jew's word wasn't good enough for him and his court, thus possible endangering the excellent relationship the two had? But could he lie?

Again, there was no choice; R' Haim Mordechai would be respectful, but he would be truthful as well.

He stood before the sheikh and, choosing his words with extreme care, explained that a Jewish court could not accept a non-Jew's vows. He opened the *Shulhan Aruch* that he'd brought and read the pertinent sentences. “It is the law,” he said quietly.

Much to his shock and relief, the sheikh's face lit up with a broad smile. “And you are an honest man,” he said. “I knew your laws well, and I know that this is what they say. I brought you here only to test you, to see if you would admit to it in front of me. I salute you, R' Haim Mordechai, for your courage in speaking to me so frankly – and for your honesty.” (Stories of Spirit and Faith)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לֹאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT EKEB



שַׁבָּת עֶקֶב

Haftarah: Yeshayahu 49:14-51:3

AUGUST 23-24, 2019 23 AB 5779

Friday Shir Hashirim/Minhah: **5:55, 6:30, 7:10** Shacharit: **5:17, 6:30, 8:10, 8:45, 9:00**

Candlelighting: **7:24 pm**

Morning Shema by: **8:46 am**

Evening Shema after: **8:22 pm**

Minhah Gedolah: **1:30 pm**

Shabbat Classes: **5:50 pm**

Shabbat Minhah: **6:50 pm**

Shabbat Ends: **8:21 pm (R"Y 8:53 pm)**

These times are applicable only for the Deal area.

Weekday Minhah: **7:00 pm**

This bulletin is dedicated by the Betesh family

in memory of Mr. Al Betesh

לְעִילּוֹי נְשָׁמַת אֲבִרְהָם בֶּן נֹזִירָה

Mabrook to Sammy & Pam Kassin on the engagement of their son, David, to Paulina Bildrici.

Mabrook to Richie and Giordana Shalom on the marriage of their son, Albert, to Lorraine Imir.

Mabrook to Mr. & Mrs. Stuart Husney on the marriage of their son, Ezra, to Estee Gerber.

A Message from our Rabbi

וְנֹאֲהָבְךָ וְיִבְרָכְךָ וְהִרְבָּךְ”

“He will love you, bless you, and multiply you.” (Debarim 7:13)

Have you ever had a prayer answered? Stop for a moment and consider the implications. Let's imagine you live in a small town in the Midwest. There is an extremely large and unsightly pothole in front of your house. For the last four months, the local municipality has ignored your persistent requests to have it fixed. Finally, in an act of frustration, you call the White House and ask for the President., (Hey, it's worth a try.)

To your utter amazement, the President himself gets on the phone. You quickly explain your problem. The President listens for a minute, takes down your address, and then hangs up. You don't really expect anything to be done about it.

The next morning you look out your window and, lo and behold, an army corps of engineers is busy at work fixing your road. The President of the United States took

your request seriously and sent in the troops to fix the pothole. (Parable by Noach Weinberg)

This is what it means to get your prayers answered. Now, we all know that this isn't happening to a regular Joe. But who is the one person who can always get through to the President? His child, of course. G-d is our father, and each one of us is His child.

In our *parashah* it says that if you do your part, Hashem will love you. It is especially noteworthy that what is probably the greatest reward of all will be, "He (Hashem) will love you." This word is written in the singular. Hashem loves you, personally!

It is not a general expression of affection and concern applying to the Jewish nation as a whole. It applies to every single Jew without exception, even from the humblest background, station in life, or intellectual ability. The Torah declares, never forget that Hashem loves you and that you are dear and precious to Him. What you do matters to Him, and He is concerned about every aspect of your life as if you were His only son, which in essence you are. Shabbat Shalom. Rabbi Reuven Semah

On Cue

Not often does G-d Almighty tell anybody to leave him alone. But then again, Moshe isn't everybody.

This week, Moshe recounts the sad tale of the Golden Calf. Moshe had promised to return from Mount Sinai after receiving the Torah in forty days, but the Jews miscalculated. According to their calculations, he was late. Fearing that Moshe would never return from his celestial mission, the Jews made themselves a golden calf and worshipped it while proclaiming, "this is our god that took us out of Egypt." Obviously, the calculations and miscalculations of the Jewish People are not as simple as they appear on the surface. That, however is an entirely different issue.

I'd like to focus in on the aftermath of the Golden Calf. Hashem actually wanted to destroy the Jewish Nation and rebuild a new nation with Moshe, as its patriarchal leader. "Release me," said G-d, "and I will destroy them and build a new nation from you." Immediately after the words, "release me" Moshe sprang into action. In the Book of *Shemot*, it details how Moshe pleaded, cajoled, and reasoned with Hashem with a multitude of persuasive arguments that calmed His wrath. The Jews were spared.

What is troubling is Moshe's *chutzpah*. Didn't Hashem specifically tell him, "Leave me alone"? What gave him the audacity to defy a direct command of Hashem?

Herbert Tenzer served as a distinguished congressman from New York in the 1960s. More importantly, he was an observant Jew who was a proud activist and was instrumental in providing relief for many Holocaust survivors. A few months before his passing, he related to me the following story:

The energetic and often outspoken Rabbi Eliezer Silver of Cincinnati, Ohio was a prominent force in the *Vaad Hatzalah* Rescue Committee. He worked tirelessly throughout the terrible war years and their aftermath to save and place the victims of Nazi depravity. In addition to his prominence in the Jewish world, Rabbi Silver enjoyed a personal relationship with the very powerful Senator Robert Taft of Ohio.

Rabbi Silver had a very difficult request that needed much political pressure and persuasion to accomplish. He asked Mr. Tenzer to accompany him to the Senator.

"Senator Taft!" he exclaimed, mixing his distinct accent in which the s would sound as sh, with a high pitched intoning of emotions. I have a very important and difficult request!"

Rabbi Silver went on to plead his case of obtaining a certain number of visas for some refugees who may not have met all the criteria. Senator Taft looked non-

committal. He thought for a while then grimaced, and carefully stretched his response. "It would be arduous and burdensome," he began. "but technically," implying all the while that he was not the least bit anxious to get his hands dirty, "it can be done."

But Rabbi Silver did not hear anything except the last three words.

"IT CAN BE DONE?" He shouted with joy. "SHO DO IT!" Needless to say the stunned Senator got to work immediately and obtained the visas for the beleaguered Jews.

Moshe heard one line from Hashem, "Leave me alone, and I will destroy them." That was his cue. The *Talmud* in *Berachot* explains that hearing those words, Moshe knew that now it all depended on him. The only way Hashem would destroy His people was if Moshe left him alone. And he didn't. Moshe badgered, cajoled, and pleaded with the Almighty and we were spared.

In life there are many cues. This week Moshe teaches his nation that when you get your cue, don't miss it. Even if it takes a little *chutzpah*. (Rabbi Mordechai Kamenetzky)

Stranger Situation

וְאָהַבְתֶּם אֶת-הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם

"You shall love the *ger*/convert because you were *gerim*/strangers in the land of Egypt." (*Debarim* 10:19)

Although the convert is included in the *misvah* to love all Jews, the Torah, nevertheless, stresses this *misvah*. The *Sefer Hahinuch* infers that the extra warning adjuring us to love the *ger* applies in all areas of human relationship. The *ger* symbolizes the Jew who has no "protection," no family pedigree, and probably very few friends. It is regrettably much easier to mistreat the *ger* than an ordinary Jew. Having cut himself off from his roots, he feels isolated in his quest for acceptance and friendship. The *Sefer Hahinuch* states that this *misvah* is broadened to include all strangers, everyone who is not part of the "in" clique. This applies to a newcomer to the community/shul or to anyone who feels alienated because he is an outsider.

The *Maharal* goes so far as to say that loving people is in effect the same as loving Hashem. When one loves another person, he loves all of his friends' handiwork. Similarly, one who truly loves Hashem loves all of his children. Tolerance of others should be something real to us. After all, we were once "different," living as strangers and outcasts in a strange and antagonistic environment. (Peninim on the Torah)

How You Say It

A major difficulty associated with world travel is the language barrier. When you go to a place where you neither speak nor understand the language of its inhabitants, all the simple things in life become difficult. When burdened with a language barrier, the strangers you meet regard you as strange.

The communication of ideas through speech is a benefit that humans have and other creatures lack. Yes, there are mating calls and warning signals that other living things use for survival, but these beings do not have the luxury of forming ideas, drawing conclusions, and the communicating their findings. Animals can share food and shelter, but they cannot share ideas.

Some people have a knack for communicating. They not only know what to say, but also how to say it. Don't think it is all natural talent, either. The power of communicating comes from study and thought. You can learn vocabulary to help define the exact ideas you want to convey. You can study the aspects of proper delivery of a thought through the correct use of voice, cadence, and body language. But the primary