

Kiddush Sponsors

In Memoriam:

Mrs. Rita Auman for her mother
 Mr. Leo Borenstein for his father
 Mrs. Ola Farkas for her mother
 Mr. Jack Forgash for his mother
 Mrs. Erica Galler for her father
 Mrs. Margie Goldberg for her mother
 Mr. Michael Goldman for his father
 Mrs. Joy Goodman for her father
 Mr. Robert Kolb for his mother
 Mrs. Joy Lovinger for her father
 Lisa Malik, Adi Wyner Ariel, Eva and Rivkah-Gina in memory of their beloved grandmother and great-grandmother, Regina Post z"l (Babi Gina)
 Mr. Fred Post for his wife
 Mr. Joseph Reichman for his father
 Mr. Martin Tapper for his wife

Congratulations to:

Mr. and Mrs. Michael Rackman in honor of the Bar Mitzvah of their grandson Gilad

SISTERHOOD ANNOUNCEMENT

We wish to express our sincere apology for the omission and would like to add the following additional name to the New Year's greeting list:
 MRS. FRANCES IRWIN

There will be refreshments served after the fast sponsored by Yosefa and Yossi Knoll and family in honor of their son Avi's bar mitzvah anniversary.

Add your name to the YIF E-MAIL LIST

Send an email to
 HYPERLINK "mailto:YIFCENTRAL@hotmail.com"
 YIFCENTRAL@hotmail.com
 In the subject box write "Add me"
 Get bulletins, schedules etc. via email

Babysitters will be available to watch the children on Yom Kippur.

ARBA MINIM

will be available this year to be delivered to your door. For more information please contact:
 Yaakov Bar-Hanin
 Phone No. 718-510-3062

Please call or write the White House (202-456-1111) and other elected officials to thank them for supporting Israel.

Mazel Tov to...

To Miriam and Howard Rhine on the occasion of the Bar Mitzvah of their grandson Sammy Rhine, son of Rina and Keith Rhine. Mazel Tov to the great grandmother, Mrs. Rose Mayer, to Sammy's siblings Jessie, Emily and Noah and to the entire family.

ISRAEL SOLIDARITY APPEAL -- FINAL DISTRIBUTIONS

Thanks to your generosity, this week we sent checks totaling nearly \$10,000 to the following organizations:

Hatzolah Israel
 Friends of the IDF
 Meir Panim (for direct aid to victims of the war)
 Koby Mandell Foundation (for programs of relief of trauma)

Previously, in addition to Hatzolah and Friends of the IDF, we sent checks to:

UJA-Federation Israel Emergency Campaign
 One Israel Fund (for Tzfat victims)
 American Friends of Magen David Adom
 Jewish National Fund

The total donated and distributed was over \$30,000. We will no longer be collecting for this appeal. If you would like information about organizations to which you can donate, please speak with me.

G'mar Chatimah Tovah,
 Howard Wallick

Succot is around the corner

Please contact Sheila Kazinec if you would like to host "sukkah hopping" for the children on the second day of Sukkot 1-646-462-1054

YOUTH DEPARTMENT

The Youth Department is now hiring for Shabbos Youth Groups. Please call Sheila Kazinec (646) 462-1054.

YOUTH DEPARTMENT

The youth department is in need of play equipment, toys and games in good condition

SECURITY IS EVERYBODY'S BUSINESS

When you leave the building do 3 things:
 1. Close the front doors securely
 2. Check that they are closed
 3. Check again. The doors have been left open

NOW AVAILABLE

Memorial Tablets\$300
 Tree of Life leaves.....\$118
 Karka.....see Sammy
 Yizkor Book.....See Paul Schwartz at 718-951-1155

SISTERHOOD -L'CHAIM TO FUNDRAISING

Now you can buy all the Shabbat and holiday wine and liquor that you need and raise money for the Young Israel of Flatbush at the same time.

Simply select the wines and liquors that you need from Liquors Galore or Orlander Liquors' large selection of labels and then make your check payable to the Young Israel of Flatbush Sisterhood. Liquors Galore and Orlanders Liquors have agreed to donate a percentage of each sale to the Young Israel of Flatbush. With every purchase you can help raise money for our capital improvement fund at no additional cost!!! You buy the wines and liquors that you want and the Young Israel of Flatbush raises funds quickly and easily.

Liquors Galore is located at 1418 Avenue J.
 Phone (718) 338-4166

Parshat Haazinu / Haftarah Shuva

In honor of the dedicated shleppers and packers who enhanced Yom Tov for so many needy people in our community

September 29-30, 2006

Shabbat Shuva

8 Tishri, 5767

Shabbat

Kriat Shema before 9:48 am

Shacharit

7:45 am Beit Midrash
 8:45 am Main Shul

Torah/Haftarah Pages

Standard 344/83
 Hertz 896/891
 Artscroll 1100/1204

Afternoon

Rabbi's Shabbos Shuva Drasha 5:05PM

Mincha 6:05 pm

Drasha continues until Maariv

Maariv: 7:23 pm

Shabbos ends: 7:28 pm

Weekday

Daily Schedule

Sunday 6:30, 7:45, 8:45 am
 Monday See Yom Kippur Schedule
 Tuesday 6:45, 8:00 am
 Wednesday 6:45, 8:00 am
 Thursday 6:35, 8:00 am
 Friday 6:45, 8:00 am

Candle Lighting next Friday 6:12 pm

Daily Mishnayot 15 minutes before early Shacharit
 Daf Yomi 7:20 am Sunday – Friday

Daily Mincha This Week: 6:20 pm
 Maariv follows immediately after Mincha

Late Maariv: 10:00 pm

Erev Yom Kippur

Slichot – 6:30, 7:45, 8:45 AM
 Mincha – 1:30, 2:00, 2:30, 3:00, 3:30 PM
 Candle Lighting 6:20* PM
 Kol Nidre – 6:25 PM

*This is the latest time. However, candles should be kindled earlier in order to be on time for Kol Nidre.

Yom Kippur

Shacharit – 8:30 AM
 Shofar / Fast ends – 7:25 PM

Kenneth Auman, *Rabbi*

Abe Sultanik, *President*

Ellen Bemak, Paula Hochman, *Sisterhood Presidium*

Eric Frohmann, *Chairman of the Board*

Susan Schwartz, *Advisory Board Chairman*

Norman Rosenblum, Howard Stern *Gabbaim*

(718) 377-4400

yifcentral@hotmail.com

PARSHAT HAAZINU / HAFTORAH SHUVA

YOUNG ISRAEL OF FLATBUSH BULLETIN

Are You Partially Responsible for the Shevach Scandal?

Dr. Yitzchok Levine
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Most certainly virtually everyone will answer a resounding ? No! to this question. After all, many reading this probably never had anything to do with Shevach Quality Meats. How then could any of us who never had any connection to this company be in any way responsible for the scandal?

A scandal like the one that unfortunately occurred with Shevach Meats does not occur in a vacuum. To some extent it is related to the environment within which it occurred. Therefore, I do believe that many of us must share in some of the ? blame? for what happened. Let me explain.

All too often those of us who live in large observant communities are complacent when it comes to kashrus. How many times have you eaten at a Kiddush or other simcha without knowing who the caterer is or whose supervision the caterer has? Well, you say, ?I know the person making the Kiddush, and he and his family are upstanding, observant people. What else do I have to know?? However, the person making the simcha may have chosen the caterer because someone else used him. I have personally asked people making a simcha some questions about the food being served, and often they really have no concrete knowledge save that ?Everyone else eats there.?

?Everyone else eats there,? should not be good enough, because it gives the message to those in the food business that the public is not very vigilant when it comes to kashrus. They are satisfied by words like Glatt, Cholov Yisroel, Chassidische shechita, and Heimish. In truth, what are the standards behind these buzz words? Do you know? Are they the same as your standards? Is the caterer using products that you use in your home? Is he using meat and chicken that you use at home? What is its source? What is the story with the vegetables that are being served? Etc.

If you do not inquire, then how are you to know? Furthermore, if you do not inquire, then you send the message, at least implicitly, that you really are not very concerned about the kashrus. Someone once wrote to me the following cynical remark: ? People are not concerned with whether something is kosher or not. They are only concerned that it has a hechsher.?

Caterers spend good money for supervision. By checking with them about their supervision you at least send the message that you care about kashrus and that the money the caterer spends for supervision is well spent. Similar remarks can be made for those selling meats and poultry. If the public showed more concern about kashrus, then (hopefully) those involved in the food business would be more concerned about making sure that everything is done properly.

There is another aspect of this scandal that is disturbing. How could a person who appears to be a Frum Jew do such a thing? Such actions are totally inconsistent with being an observant

Jew. Yet, it happened, and it has happened before. I doubt that any of us will be surprised if it happens again. Such an action, aside from being completely against Halacha, is totally dishonest. An honest person would never do such a thing. Therefore, it is most important that we instill honesty in our youngsters. Unfortunately, I do not see this being consciously done as part of the educational process that our children undergo.

I am convinced that every yeshiva should have an honor system. When people hear this, they often react with, ?Good idea, but it will never work.? When I point out that I teach at a secular college that has had an honor system since 1908, they reply, ?Well, it may work at your school, but it will not work in yeshivas. I can only wonder why not. Is it because the culture of dishonesty when it comes to academics is so pervasive amongst our yeshiva students? If so, then we are in real trouble, because being dishonest in one area often spills over to being dishonest in other areas.

The slogan of the Stevens Institute of Technology Honor System is, "The measure of a man's real character is what he would do if he knew he would never be found out." Of course, we know that there will come a time when whatever we do will be found out.

Rosh Hashana has passed. Yom Kippur will soon be upon us.

THE SONG OF G-D'S JUSTICE

By Rabbi Avraham Yehoshua Greenbaum

Some songs are happy, some are sad. Some are for entertainment. Some come to tell a story or teach a lesson. Some express the inner heart and soul. Unique among all songs is the song of Moses in our parshah. HA-AZINU is the song of G-d's perfect Justice -- the ultimate reproof to man.

The Hebrew word for song, SHIRAH, is related to the word SHER, which means a chain or necklace. A song is a chain, thread or structure that connects various particulars together in order to make a meaningful order. As the very climax of the Torah, Moses' song of HA'AZINU gives order and meaning to the history of the people of Israel with its great highs and terrible lows. Everything comes to show the faultless, inexorable justice of G-d. "The Rock -- His work is perfect, for all His ways are Justice, the G-d of faithfulness in Whom there is no wrong, He is righteous and straight!" (Deut. 32:4).

This may be easy to say, but it is very hard to actually know and believe in our heart of hearts. Nevertheless Moses challenges us to join him in this song of testimony, so that we too will know and declare G-d's justice. The song is "interactive": Moses chants, calling upon us to respond. "For I will call upon the Name of HaShem -- ascribe greatness to our G-d" (ibid. v. 3). This verse is the Torah source for the prayer leader's call to prayer and the congregational response, both in the synagogue -- BAR'CHU -- and at the table introducing the blessings after eating bread -- NEVORECH (Brachos 45a). HA-AZINU challenges us to respond: to wake up, see and acknowledge G-d's truth

and justice, and to respond in the proper way, by repenting. HA-AZINU is such an important expression of the essence of Israel's faith and destiny that some communities had the custom of reciting it daily in the morning prayers together with SHIRAS HAYAM ("Song of the Sea") (Rambam, Laws of Prayer 7:13). In the Temple, successive portions of HA-AZINU were read every Shabbos in a six-week cycle as part of the service accompanying the Shabbos additional offering (Rambam, Temidim Umusafim 6:9).

"Listen, O heavens, and I will speak. Hear, O earth, the words of my mouth" (Deut. 32:1). Moses calls upon the heavens and earth, G-d's impassive, unwaveringly obedient servants, as his witnesses. For mortal man is too devious and full of ploys to be a valid witness -- he has a vested interest: he wants to justify himself. "Why did this happen to me? It isn't fair." Moses confronts us -- the latter generation that he is addressing -- with independent testimony that cannot be denied: the actual history of the people of Israel from the very beginning to the very end, for it is all encapsulated in HA-AZINU. "Remember the days of the universe, understand the years of generation after generation; ask your father and he will inform you, your grandfather and they will tell you..." (v. 7). What has happened in the past and what is happening now to Israel is of significance to the entire world. For Israel is at the very center. "When the Supreme gave the peoples their inheritance, when He spread out the children of man, He established the boundaries of the nations according to the number of the Children of Israel..." (v. 8).

The history of Israel is the history of Adam writ large. Adam was created out of dust and nothingness and placed in G-d's sublime garden, but he quickly rebelled and sinned, causing G-d to punish and chasten him, in order to make him repent and to cleanse him. Similarly, G-d "found" the Children of Israel in a wild, desolate land and built them into a nation, giving them to ride on the high places of the earth -- the land of Israel and Jerusalem. But their very good fortune and prosperity became their undoing. "And Yeshurun became fat and he kicked" -- causing G-d to let loose all the evils and terrors of persecution and oppression that have plagued the people of Israel for thousands of years. Only when we internalize the message that rebellion leads to nothing but pain in the end, and that we have no recourse except in G-d -- only then will G-d relent and swing everything around to goodness and blessing -- VE-ZOT HABRACHAH (the closing parshah of the Torah).

G-D ALWAYS HAS THE UPPER HAND

We cannot escape from G-d and His Covenant, with its privileges, responsibilities and its terrible sanctions. The stark severity of the message of HA-AZINU may cause discomfort among those in today's obese, irreverent world who seek a sweet, undemanding spirituality that complements and enhances contemporary lifestyle without causing any radical upsets. People are bewildered by the war, terror, crime, disease and other scourges afflicting us, but would like to see them as mere aberrations that should be able to be eliminated if only we could apply sufficient human ingenuity. HA-AZINU teaches the futility of trying to overcome these G-d-sent scourges without confronting the rebelliousness and deviousness in our own hearts. For G-d always has the upper hand.

"For I am He, and there is no god with Me: I kill and make alive, I struck the blow and I will heal, and none can save from My hand" (v. 39).

"If only they would be wise and apply their intelligence to this, and understand their latter end. How could one chase after a thousand and two put ten thousand to flight if not because their Rock sold them and HaShem delivered them?" (vv. 29-30). How could it be that small groups of Nazis were able to uproot thousands from their homes and towns and lead them literally like lambs to the slaughter? How could it be that today a people that is not a people have the whole world dancing to their tune, while small cells of terrorists torment and demoralize the entire population? How can this be if not that it is G-d's doing?

If it is true that our sins as a nation have brought us great suffering, it must also be true that the stirrings of Teshuvah in our hearts will also prove to be the channel for abundant blessing and peace. We cannot redeem ourselves with sophisticated ploys but only through taking the ancient, unglamorous path of Teshuvah -- honest self-scrutiny, remorse, contrition, owning up to the foolishness and evil in our own hearts and taking ourselves in hand in order to better fulfill G-d's commandments. HA-AZINU calls to repent with all our hearts and come home to G-d as we stand before Him in prayer during these Days of Awe. Repentance -- Teshuvah -- is the hallmark of the true savior, Melech Mashiach, as personified in David, the messianic king of Israel. David came to complete the work of Moses in rectifying the original sin of Adam. The striking fact about David is that he sinned. His greatness lay in the fact that he had the courage to acknowledge it, and to repent. The true messiah is not a flawless, superhuman saint who rides on clouds of glory. He is one who -- on his level -- knows sin and knows the devices of man's heart. And he knows that only G-d can rectify.

"Cleanse me of my sin and purify me from my transgression... O G-d, create in me a pure heart and renew within me a proper spirit... I will teach sinners Your ways and transgressors will return to You" (Psalm 51).

As soon as we learn that there is no other way but to repent, we will be redeemed. And then: "Sing aloud -- O you nations -- of His people, For He does avenge the blood of His servants and render vengeance to His adversaries, and will make atonement for the land of His people."

Shabbat Shalom! Shanah Tovah! Gmar ChaTimah Tovah!

Haazinu Stats
www.ou.org

53rd of the 54 sedras; 10th of 11 in D'varim
Written on 92 lines in a Sefer Torah, ranks 51st
3 Parshiyot; all open (extra open!)
52 p'sukim - ranks 51st (8th in D'varim)
614 words - ranks 52nd (9th in D'varim)
2326 letters - ranks 52nd (9th in D'varim)

P'sukim are among the shortest in the Torah