



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

This Shabbat:

Shabbat Parashat Tzav Shabbat Hagadol

12 Nissan 5767; March 30- 31, 2007

The Haftorah is from Malachi 3:4-24

Friday

Candle Lighting 7:00 PM
Mincha 7:05 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:51 AM (Gra"h)

Mincha 6:45 PM
Shabbat Ends 8:02 PM

Sunday Shacharit 8:30 AM

Monday, Erev Pesach

14 Nissan 5767, April 2, 2007

Shacharit 7:00 AM

Candle Lighting 7:04 PM
Mincha 7:05 PM

Tuesday, Pesach (1st Yom Tov)

15 Nissan 5767; April 3, 2007

Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:48 AM (Gra"h)

Mincha 6:45 PM
Candle Lighting 8:05 PM

Wednesday, Pesach (2nd Yom Tov)

16 Nissan 5767; April 4, 2007

Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:47 AM (Gra"h)

Mincha 6:45 PM
Tzet Hachag 8:06 PM

Refua Shlema

Refuah Shalaima to Richard Geliebter who is now at Maple Glen on Saddle River Road.

He would love to have visitors so please stop in when you have a chance.

Hag'alat Kelim

Hag'alat Kelim at Elliot Hershkovitz' 37-14 Jasper Rd, Fair Lawn
Sunday, April 1st 9 AM - 12 Noon

Annual Journal Dinner

**Please save the date -
June 3, 2007 for the YIFL**

Honorees:

Baalei Keria:

Aaron Kor, Aaron Safier, Betzalel Bacon, Brad Kaufman, Dovie Fischer, David Gottlieb, David Schwartz, Ephraim Loewy, Evan Silver, Josh Herbert, Leslie Gabor, Covey Schnipper, Phil Kestenbaum, Yechiel Boussi.

Awardees:

Rabbi Avidan Elkin – Hakarat Hatov
Jerry Halpern – Talmud Torah
Joe Smith – Manhig
Sam Lorber, Paul Cooper – Founders
Stu Mentzel – Minyonaire

Torah Insights – Harav Shlomo Riskin

Shabbat Shalom: Parshat Tzav/Shabbat Hagadol Leviticus: 6:1-8:36

Efrat, Israel – The Sabbath before Passover, which is known as “The Great Sabbath” (Shabbat Hagadol), is dedicated to Elijah the Prophet who – as we read in the Haftarah – will herald the arrival of the “Great and awesome day of the Lord”, the period of redemption (Malachai 3:23). Elijah is one of the most fascinating and ubiquitous personalities of the Bible, which describes him as having been “translated into heaven”: this provides the midrash with the opportunity to say that Elijah never died, but rather continually travels between heaven and earth visiting important personages and sowing seeds of loving kindness and good works. We all become especially acquainted with Elijah since our Tradition suggests that he is present at every circumcision ceremony – indeed, the 8 day old baby is ceremoniously placed on a special chair known as the “seat of Elijah” – as well as every family seder, when the door is opened and a special wine goblet is filled specifically for Elijah the prophet. What prompts the midrash to invite Elijah’s presence specifically on the two occasions just mentioned? What does this teach us both concerning Elijah as well as the Jewish people in general?

Just about everyone is aware of the climax of Elijah's career, when he ministered as prophet of Israel during the first temple period under the reign of the wicked and adulterous King Ahab and Queen Jezebel. There is a terrible drought in the Land of Israel; Elijah is determined to prove the existence and involvement of the only one and true G-d of the universe, Lord of Israel and the world. Elijah stages a magnificent contest atop the majestic Mount Carmel in Haifa, a contest between the prophets of the Idol Ba'al and the prophet of the G-d of Israel in the presence of no less than 600,000 Jews at the bottom of the mountain. First the prophets of Ba'al cry out to their idol without receiving any response whatsoever; then Elijah calls out to the Lord G-d of Israel and the world – and a fire descends from heaven consuming the whole burnt offering offered to G-d. The Lord emerges triumphant, and all of the Jews shout in loud acclamation "The Lord He is G-d". The false prophets of Baal are murdered and the much needed rains begin to fall. Elijah and his G-d have won the day! (Kings I, 18).

But then – in the very next chapter of the Book of Kings – comes a most unexpected twist and turn of events. Queen Jezebel sends a messenger to inform Elijah that in 24 hours he will suffer the same fate as the slain prophets of Ba'al, and Elijah flees to Mount Sinai where he begs G-d to take his soul. What causes Elijah to give up so quickly and so completely? At the heels of such a public triumph, why does he not stand up to Jezebel and taste the fruits of his victory? I believe that the answer lies in the fact that Jezebel informed him that he would be killed in the next 24 hours. Why did she not execute him immediately? Elijah understands that Jezebel is

delivering a profound insight into the mentality of the Israelites. She couldn't possibly execute Elijah immediately when he was still basking in the halo of his miracle; however, she understands only too well that in 24 hours the halo will be dimmed, the people will forget, and the legal power of king and queen will enable them to get away with anything, including Elijah's execution. And the proof that Jezebel is correct lies in the fact that during the 24 hrs following the miracle no change whatsoever took place within the life style or mentality of the Israelites. Yes, they may have proclaimed G-ds' ascendance on Mount Carmel, but the very next morning very few individuals went to minyan or daf yomi who hadn't been there the day before. And very few families switched their children from public schools to religious schools. As G-d visually explains to Elijah, "Steven Spielberg productions" do not transform peoples' hearts or change peoples minds. G-d is not to be found neither in fire nor in thunder nor in rushing winds; G-d is only to be found in the still small voice of daily prayer and torah study, of kindness and good deeds.

Elijah remains frustrated, because his disappointment with the Israelites after his great extravaganza atop Mount Carmel makes him feel that there is no hope for ultimate Jewish repentance. He cries out to G-d, "I have zealously acted as a zealot for the Lord G-d of Hosts; but the children of Israel have forsaken Your covenant, have destroyed your altars and have killed your prophets by the sword; I now remain alone and they wish also to take my soul." (Kings I, 19).

The Almighty then takes Elijah up in a cloud into the supernal heavens, appointing the prophet Elisha as his successor. Elijah can

no longer be a prophet of Israel because he has lost his faith in the Jewish people. Indeed, no one can be a spiritual leader of Israel unless he believes in Israel's ability to return to G-d and to redeem the world. But since Elijah never actually dies, the Almighty charges him with a mission. In effect, G-d says to him: "You declared that the Israelites have forsaken their covenant with Me? You will see how wrong you are! You will attend every circumcision which is the expression of My covenant and which symbolizes the willingness of every Jew to shed blood in commitment to Jewish future. And you will attend every Passover seder, when every Jew exclaims his faith in ultimate freedom and redemption as he vows to spend next year in Jerusalem. And through these ceremonies you will see how parents and children unite in building a Jewish future based on a Jewish past, and through your very presence during these two pivotal and crucial ceremonies you will enable 'the hearts of the children to be turned towards their parents and the hearts of the parents to be turned towards their children'" (Malachai 3, 24)

Shabbat Shalom

Shlomo Riskin
Chancellor Ohr Torah Stone
Chief Rabbi - Efrat Israel