

קהלתנו

Congregation Shaare Hatikvah-Ahavath Torah v'Tikvah Chadoshoh

711 WEST 179TH STREET ♦ NEW YORK, N. Y. 10033

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RABBI'S WORDS

WOMEN OF WHICH WALL? RABBI A. HOFFMAN

During the Second Temple era, an ideological battle raged between the Rabbis, who upheld the Oral Law, and the Sadducees (“*Tzidokim*” – *followers of the renegade Tzadok*) who rejected it. The world outlook of the Sadducees was assimilationist, their religious observance lax. The Rambam (*Avos* 1:3) writes that the Sadducees really wanted to reject the Torah altogether, but they felt they had a better chance of success if they did it incrementally. Rejecting the Oral Law was the first step, the window dressing of what was to follow. History bears this out: where are the descendents of the Sadducees today?

One of their most famous debates regards the date for the proper observance of Shavuos. In *Parashas Emor* (23:16) we read:

“And you shall count for yourselves *from after the Shabbos*, from the day you bring the *Omer* offering of barley, seven full weeks.”

The Oral Law interprets “*the Shabbos*” as the first day of Passover, as we find that festivals are referred to as “*Shabboson*”. Thus, Shavuos always falls exactly fifty days after the start of Passover. The Sadducees, though, interpret the word “*Shabbos*” literally, which means that the *Omer* is brought on the Sunday of Pesach, no matter which day of the festival it may be. Shavuos will also fall out on Sunday, seven weeks later, with the distance from the first day of Pesach varying from year to year.

Initially, this just seems to be a difference in scheduling. The significance behind these interpretations, however, is profound.

According to the Torah, the exodus from Egypt was a preliminary stage for the acceptance of the Torah at Mount Sinai fifty days later. Our *Chachomim* propound that each day was a day of further spiritual cleansing, as the defining day of our existence as an *Am Kadosh* neared. This view was intolerable to the Sadducees whose Judaism was essentially secular in nature, focusing on nationalism and ethnicity rather than spiritual growth.

“EIRUV” UPDATE

In my original “Torah Without Agenda” article (Shavuot, 2007), I raised issue with the installation of an “Eiruv” in Washington Heights.

Specifically, I questioned the idea of hiring an outside Rabbi to install and “Kasher” an Eiruv in our neighborhood in opposition to the *Psak* of the local Rabbonim and the greatest of American *Gedolim*, who invalidate Eiruvim in Manhattan. It still gives serious cause to wonder how people suddenly flock to the *Chazon Ish* for a leniency which clears the way for the serious infraction of carrying on Shabbos, while they never invoke his name regarding other matters of *Halacha* (for the scholarly among us, see what the *Chazon Ish himself* says about this practice in his commentary on *Yoreh Deah*, Chap. 150!). Rav Moshe Feinstein, the *Posek* of renown of the past and present generation, was good enough to permit non-*Cholov Yisroel* dairy products in his earlier days (**NOTE:** his *psak* was based on the known reality of those days and may no longer hold true today!), but when he takes a strict stand regarding Eiruvim in Manhattan he is suddenly disregarded! Rav J. B. Soloveitchik’s name lives on as the Gadol of the Modern Orthodox community – but his objection to Eiruvim in Manhattan only lived as long as he (and his brother, Rav Aharon) did.

Am I totally off base to ask whatever happened to the concept of *Mesorah*, especially among those who still invoke the names of these *Gedolim* as their primary *Morei Derech* in controversial or difficult matters?

The strings of this “Eiruv” extend to the west side of Broadway up to and along West 179th Street. If you are a disciple of the *Chazon Ish* and consistently follow his *Mesorah*, or you are a faithful congregant of Rabbi BenZion Wosner of Monsey (the developer of this “Eiruv”), then please be careful if you carry on Shabbos. Some of the strings only surround specific sections of the sidewalks or only one side of certain streets!

In any event, please do not carry anything into our shul on Shabbos and Yom Kippur. K’hal Adath Jeshurun, the Agudah and the Dombrove Shtibel join us in this request. Let us maintain the mutual respect which, despite our ideological differences, is the hallmark of the Washington Heights community.

F A M I L Y N E W S

We extend our heartiest Mazel Tov to:

- Mr. & Mrs. John Loeb on the engagement of their granddaughter.

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Reminder:

Please notify the office
if you have
any Mazel Tovs
you wish
to include
in the newsletter.

Office

Cong. Shaare Hatikvah

711 W. 179 St.

New York, NY 10033

(212) 927-2720

www.shaarehatikvah.org

Sidro	Date	Erev Shabbos	Shacharis	Mincho	Motzoei Shabbos	Sunday	Mon, Thu	Tues, Wed, Fri	Mincho-Maariv	Remarks
Bamidbor	6/11	7:15	8:30		9:20					
Shovuos Day 1	6/12		8:15		9:20	Sun				
Shovuos Day 2	6/13		8:15		9:20	Mon	6:20	6:30	7:00	
Noso	6/18	7:15	8:30		9:22				7:00	
Behaalosecho	6/25	7:15	8:30		9:23	7:30	6:20	6:30	7:00	
Shelach Lecho	7/2	7:15	8:30		9:22	7:30	6:20	6:30	7:00	
	7/4					Mon 7:30				Legal Holiday
Rosh Chodesh	7/6					Wed-Thu 6:15				
Korach	7/9	7:15	8:30		9:20	7:30	6:20	6:30	7:00	
Chukas	7/16	7:15	8:30		9:15	7:30	6:20	6:30	7:00	
Bolok	7/23	7:15	8:30		9:10		6:20	6:30	7:00	
17 Tamuz	7/24					7:30			8:05	Begins 4:05, Ends 8:58
Pinechos	7/30	7:15	8:30		9:00	7:30	6:20	6:30	7:00	
Rosh Chodesh	8/5					Fri 6:15				
Matos-Masei	8/6	7:15	8:30		8:55	7:30	6:20	6:30	7:00	
Devorim	8/13	7:15	8:30		8:45		6:20	6:30	7:00	Shabbos Chazon, Fast Begins 7:50
9 Av	8/14					Sun 7:25			7:45	Chatzos 1:00, Ends 8:31
Voeschanon	8/20	7:15	8:30		8:30	7:30	6:20	6:30	6:55	Shabbos Nachamu
Eikev	8/27	7:15	8:30		8:20	7:30	6:20	6:30	6:50	
Reeh	9/3	7:15	8:30		8:10	7:30	6:20	6:30	6:40	Rosh Chodesh Elul Shabbos-Sunday
	9/5					Mon 7:00				Legal Holiday
Shofetim	9/10	7:15	8:30		7:55	7:30	6:20	6:30	6:35	
Ki Seitzei	9/17	7:15	8:30		7:45	7:30	6:20	6:30	6:25	
Ki Sovo	9/24	7:05	8:30		7:30	6:30			7:05	Selichos
Netzovim	10/1	6:55	8:30		7:20					
Erev Rosh Hashono	10/2					Sun 6:30				

**Please note that Motzoei Shabbos times denote only Zemanim; Minyonim will not be held.
We would like to resume our weekday Shacharis. Please contact Rabbi Hoffman if you can commit your regular attendance.**