

# THE SHALIACH

News and Views from the Young Israel of Plainview



## FROM THE RABBI'S STUDY How Many Shamashes Do You Have?

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For me, the Chanukiah represents the lasting image of Chanukah; eight even prongs towered over by a regal Shamash. I had assumed that Judah Maccabee's Chanukah menorah resembled that image. Yet recently, I came across a note by Dr. Daniel Sperber in his seminal work *Minhagei Yisrael*. He records a practice among Persian Jews to light 3 candles on the first night adding 1 candle on each subsequent night. The Minhag is odd, though not inexplicable, and offers an insight into the role of the Shamash that may in fact enhance our Chanukah experience. The Talmud (Shabbat 21a) declares that the Chanukah candles are properly placed in the courtyard by the door for passersby to see. In order to maximize publicity, they must be placed there from sundown until the last stragglers have left the marketplace. The Talmudic scholar Raba, about 100 years later, amends this rule by noting that in Babylonia, ruled by the fire serving Zoroasters, leaving candles outside represented a *sakana*, danger; Jews should thus place their chanukiyot inside their houses. Moreover, in order to differentiate between the candles in your house for illuminating your home and those in your house for the Mitzvah of Chanukah, Raba insisted that we add another candle. Thus the Shamash was invented. Rabeinu Nissim, in the middle ages, concludes that today if one lights outside there is no need for the Shamash. Nevertheless, even in Israel today where many have restored the practice of lighting outside, they nevertheless continue to use a Shamash. Moreover, now that it is electricity



*(Continued on page 10)*

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***The Shaliach***

Meryl Altabet Fried.....Editor  
yipshaliach@gmail.com

# MALI News

The Mikveh's 13th annual fundraiser will be held on Sunday, Dec. 20, 2009 at Woodbury Jewish Center. We want to thank our most deserving honorees, Annie and Larry Cohn, for contributing to our event and for their wholehearted support for many years. I would also like to thank everyone involved in putting the breakfast together--if I inadvertently left your name off this list my sincerest apologies:

Ruth Lorbert-the journal

Joe Meisner-printing the journal

Shani Kaufman--collecting raffles and mailing out invitations

Lisa Max--RSVPs

Cathy Sachs- Invitations

The mikveh is still selling white, washable tablecloths as well as light bulbs as ongoing fundraisers. Please support our mikveh--we rely on donations to remain open. Lastly, we do not require appointments--please check the machine (933-3215) for current times for the mikveh for women. Remember you must arrive at least 30-45 min. before stated closing for a bath and 20 -30 min. before stated closing for a shower.

Diane Rabin,  
President

# EXPANSION OF COMMUNITY ERUV



On September 15, 2009, Supervisor John Venditto, Town of Oyster Bay, along with Town Clerk Steven Labriola presented a Proclamation to Rabbi Elie Weissman of the Young Israel of Plainview and representatives of the Plainview Synagogue recognizing the expanded ERUV for Plainview.

The Town Board of the Town of Oyster Bay recognized the important role that the Young Israel of Plainview contributes to the community and wished all the members of the Young Israel of Plainview and the Plainview Synagogue good health and blessings in the future on the expanded ERUV.

Show left to right:

Cary David Kessler, Esq., Chair ERUV Committee (Plainview)

Norman Rabinowitz, ERUV Committee, 15 Pleasant Avenue, Plainview

Rabbi Elie Weissman, Young Israel of Plainview

Hon. John Venditto, Supervisor

Rabbi Shmuel Shmueli, Plainview Synagogue

Neil Levine, ERUV Committee, 12 Jano Place, Plainview

Hon. Steven L. Labriola, Town Clerk

For further information contact Cary David Kessler, Esq. at 516-433-4220.

Mail addressed to the **Rabbi, president, treasurer, or MALI** is received and read within a reasonable amount of time. All other mail should be mailed directly to the recipient to insure it is read in a timely fashion. For example, all Sisterhood mail **must** be mailed to the **home address** of the person in charge of the activity that you desire (Calendar, Mishloach Manot, Wine, Siddurim & Chumashim, etc.). Information about where to direct your mail is usually included in the flyers.

Thank you for your cooperation



# SISTERHOOD SPOTLIGHT



The Sisterhood held it's annual Woman of the Year dinner on Sunday, November 15. The evening was a huge success, well attended and our honorees Andrea Raphael and Sheryl Cohen accepted their award with grace and gratitude. A great big thank you goes to all of you who volunteered your time to make it happen.

We held our very well attended Chanukah boutique this past Saturday night. The vendors brought lovely items from hats to handbags to books and jewelry. Perhaps we will see more boutique fairs, with many more selections in the future.

We have a January program "For women/girls only" in the planning stages. Advertising should begin shortly.

As we begin to experience the shortened days let us look forward to the light, our Chanukah lights, for the happiness and joy it brings and the potential we have for spiritual fulfillment through them.

HAPPY CHANUKAH!

Linda Chusid and Jeannie Appleman



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*Seforim Dedication*

*YIP Sisterhood is pleased to continue to offer you the opportunity to purchase and donate Siddurim, Chumashim, Tehillim and Megillos. Books can be purchased to memorialize or honor a friend or family member. At the same time, your donation allows the shul to continue to add brand new books to the shelves.*

*The books are inscribed with a personalized message, and the family or friend is notified of your donation. Please note our newest book, for Tisha B'av.*

**Cost of Books**

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<i>Artscroll Stone Chumash .....</i>	<i>\$54</i>
<i>Artscroll Tehillim (hardcover) .....</i>	<i>\$25</i>
<i>Artscroll Book of Megillos (hardcover) .....</i>	<i>\$25</i>
<i>Judaica Press Tisha B'Av Compendium- Tefillot &amp; Kinot (Hardcover) .....</i>	<i>\$40</i>



*Questions or requests, please contact  
 Liz Vilkas at 931-6848 or email at [Vilkasmd@aol.com](mailto:Vilkasmd@aol.com).*



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THE CEMETERY COMMITTEE**

## YUTORAH.ORG: BEING A JEW INSIDE AND OUT

By Rabbi Shalom Rosner Ra"m, Yeshivat Reishit Yerushalayim

*YUTorah.org has a great collection of tapes and articles on a variety of topics. The following article from Chanuka To-Go 5770 is reprinted with the permission of YUTorah.org.*

### Two Complementary Mitzvos

Our doorway is our bridge to the outside world. It is the place of transition between our public society- centered life and our private family- focused life. Throughout the year, we place one religious marker at this crucial exit and entrance point- our mezuzah. On Chanuka, though, we are privileged to position another mitzvah object in our doorway, opposite the mezuzah. This is, of course, the menorah. Why exactly do we need two mitzvot to be performed at this place? To publicize the miracle of Chanuka, we could just as easily have positioned the menorah in our windows. Why does the Gemara demand specifically to place it in the doorway, opposite the mezuzah? What is the deeper message behind these two mitzvot?

Living in our open society, we encounter many situations, which challenge our religious observance. There are, at times, two opposite pressures, to which a Jew might succumb. On the one hand, there are those who find it easier to be a Jew on the "inside". When they are at home, they are totally kosher, they daven, they make brachot, and they are meticulous about each detail of halacha. Yet when they go outside, they feel the need to blend in with society. Off comes any religious identification. The need to socialize and intermingle with professional acquaintances justifies the falling away of any religious norms. They are a Jew at home,

but not amongst the nations.

On the other hand, there are those who find it easier to be a Jew on the "outside". Peer pressure, being surrounded by others who would not approve of certain inappropriate behaviors, force them to behave religiously. They would not dare eat in a certain public eatery, or take certain liberties or shortcuts, related to their public religious observance. Yet, in the privacy of their own home, when nobody is watching, then the standards are forgotten.

These two behaviors, says Rabbi Benjamin Blech, were in mind when mezuzah on the right of the door and menorah on the left was enacted. The mezuzah is on our right upon entering our home. As we transition from our social public thoroughfare into our private domain, we take note of the mezuzah. [The right side is always the main side in halacha.] The mezuzah tells us that HaShem is always watching, and we always have a standard of behavior to live up to, even if no human being is present.

*Each time that we enter, we are met with the name of God, written on the klaf of the mezuzah, and we remember God's love for us, and we will be awakened from our spiritual slumber. (Rambam Hilchos Mezuzah 6:13)*

The mezuzah tells us not to leave our Judaism out on the street, not to live a Judaism based on others' judgments. HaShem is always watching.

Yet upon exiting our house, the menorah is on our right. What is this meant to remind us? The Greek motto was the

*(Continued on page 8)*



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# YIP YOUTH

Last month the YIP youth department kicked off the first of what we hope will be many Motzei Shabbos programs. These events are designed to bring together everything that the youth program is aiming to achieve with the older kids. Last month's program featured "School of Rock" on the big screen and we learned from Jack Black why it is so important to pay attention while saying "Ashrei."

This month we are planning a Bowling Night for the 3<sup>rd</sup> – 6<sup>th</sup> grade. Though we will not open with a short parent-child learning as we will do at events hosted locally in the shul, we will have the opportunity to reward those who have been, and continue, compiling YIPbucks. (YIPbucks are the currency of the YIP youth department and are obtained by participating in groups and redeemed for prizes). Beginning with the upcoming Bowling Night, there will be a raffle with a grand prize of an iPod, Portable DVD player or other great gifts at all Motzei Shabbos events. Stay tuned for further details on the Bowling Night.

On another note, we are looking for games or toys that are in good condition for our Nursery & Kindergarten as well as 1<sup>st</sup> & 2<sup>nd</sup> grade group rooms. If you have such things in your house that you are looking to get rid of, we would very much appreciate the donation.

For parents whose Nursery kids do not yet feel comfortable staying in groups themselves, we welcome you to join our group until 10:45 and the area on the side of the old shul/beit medrash is set aside for young children as well. A group leader will come down to that area at 11:00 to lead the structured play and story time etc.

As always, please contact me if you have any suggestions or questions.

David Bienenfeld

## BEING A JEW INSIDE AND OUT

(Continued from page 7)

blending in of the nations, the Hellenization of the Jews. Be like us, why be different? The menorah symbolizes our victory over the Greeks and their creed. We must and will be Jews in the workplace, amongst our neighbors, just as we are in our homes. So as we leave our homes and we look to the right, we see our menorah, to remind us not to leave our Judaism inside. The menorah says that we overcame the Greeks, and we must stay strong in our public Jewish way of life.

### Jewish Leaders Both On The Inside and Outside

Yosef HaTzadik himself, whom we always read about during the Chanuka weeks, epitomizes this message. On the one hand, in his epic struggle with the wife of Potiphar, he controls his urges, and privately was *mekadesh Shem Shamayim*. The Gemara (Sotah 36b) tells us that his father's image, symbolizing his religious upbringing, appeared to him in that private bedroom of the wife of Potiphar. Yosef knew the message of the mezuzah. He practiced his Judaism in private. Yet later on, we also observe Yosef the *public Jew*, Yosef the one who, though the only Jew in the entire country of Egypt, was not fearful to behave in a unique manner. The Torah tells us (Bereishit 39:3) that Yosef's master saw that God was with him. Rashi comments that Shem Shamayim was constantly on his lips. Yosef constantly invoked the name of God in his everyday conversations. He did not feel constrained by being out in the open, amongst strangers. Yosef understood the message of the menorah. He practiced his Judaism in public.

Rav Gedailah Schorr adds another idea, which helps deepen our understanding of what Yavan stood for. He quotes earlier sources which parallel the four Kingdoms with the four harsh sins, the three cardinal sins (idolatry, illicit relations, and murder) coupled with lashon harah. Yavan is paralleled with murder. On the surface, though, this is a perplexing equation. Yavan was all about culture and aesthetics. How does murder fit and parallel their world view? The Ohr Gedalyahu explains that murder, or literally spilling blood, means removing the blood which sustains the inner life of a person. What Yavan wanted to do was to remove the "blood" of every Jew, the soul of every Jew. Forcing us to be exactly like them, and having us give up on our inner sentiments for Judaism, would, in effect, be killing us as Jews. That is why Yavan is best symbolized by the sin of murder, not because of their interest in physical murder, but because of its insistence on the murder of the spiritual blood flow, inside each and every Jew.

The Chashmonaim, with HaShem's divine help, were able to thwart the plans of the Yevanim. Our job on Chanuka is to remember what this victory symbolizes. Our inner and deep feelings for our religion must motivate us to be Jews on the inside, in private, as well as Jews on the outside, amongst other people. Let us use this holiday as a springboard to strengthen our spiritual growth, both in our homes and in our public lives. ■



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# R a b b i ' s   S t u d y

*(Continued from page 1)*

and not wax or oil that lights our home, there seems to be no need for the Shamash. Nevertheless we continue to use it.

The inspiration for our continued commitment to the Shamash seems to be a statement in Rashi's Siddur (a compilation of traditions of Ashkenazic Jewry from Rashi's time). The Talmud (Ibid.) records an argument over whether one may light one Chanukah candle from another. Rashi instituted the addition of a candle that would serve as the "lighter" thus we would never need to light one candle from the other. The Persian practice to light three candles on the first night therefore emerges from the two sources for the Shamash. The first candle is there to light the candles, the

second to provide practical illumination, and the third to fulfill the Mitzvah of Chanukah candles. I can't help but notice how much we are like Shamashes. On the one hand, we work to bring practical illumination into our homes: We pay the electric bills (and others), we clean the floors, we cook the food. Alternatively, we are there to light the flames of spirituality: to inspire prayer, torah study, and loving-kindness. Our tradition decided that one Shamash can ably perform both functions, a kindler of the Mitzvah candles and an illuminator of our homes. Perhaps this can remind us of our own ability to cater to the practical needs and inspire the spiritual lights in our homes. ■

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# LIFE CYCLE ANNOUNCEMENTS

## *Mazel Tov to . . .*

Miriam Rafailovich and Jonathan Sokolov on the Bar Mitzvah of David

Sherri and Ken Malc on the Bar Mitzvah of Michael

Yonah and Lisa Feldman and grandparents Barry and Debbie Helprin on the birth of Noah

Joshua Pfeffer on achieving a perfect score and being named a Semifinalist in the 2010 National Merit Scholarship competition

Adam Ossip on being named a Semifinalists in the 2010 National Merit Scholarship competition

Judy and Abe Alper on the birth of a girl to Sara and Elihayu Rayvych

Josh Pfeffer on being named a Regional Finalist in the Seimens Science, Math, & Technology Competition

Jonathan Nachman on being named a Semifinalist in the Siemets Schience, Math & Technology Competition

Gary and Melissa Weineck on the Bat Mitzvah of Allison

Rebbetzin Shelly Portnoy on the birth of Faiga Leba to Yehoshua and Chavie Portnoy

Jack and Marsha Nass on the birth of Hannah Rose to Rachel and Jared

Rebbetzin Shelly Portnoy on the engagement of Gila to Shlomo Pollack of Detroit

Sara and Howie Grun on the birth of a daughter to Yakov and Devorah in Jerusalem

Elijah and Ellie Barzideh on the birth of a girl

Ann and Larry Cohn on being honored at the annual

Mikveh Association breakfast

Rhonda and Brian Berns on being selected as the Guests of Honor at the YIP annual dinner

Dorothy and Arthur Ritholtz on being selected as Pillars of the Community at the YIP annual dinner

Shani and David Kaufman on being selected for the Young Leadership Award at the YIP annual dinner

Jonathan and Peri Levine, and grandparents Joel and Judy Millman on the birth of a boy

Henry and Cynthia Zanger on the birth of twin grandsons

## *Condolences*

Lenny Druyan on the loss of his mother Rivka bat Yishaya HaCohen

Bob Fried on the loss of his mother Clare, Chaya Perel Bat Dov

David Levitsky on the loss of his mother Celia., Sarah Bat Reb Yosef Zvi Hacoen

Dorit Kaufman on the loss of her father Shmuel Lerra

Jerry Kohn on the loss of his mother Esther Goldsmith

Rita Goldman, former principal of HANC Plainview, on the loss of her son Hal

Nancy Mitgang on the loss of her brother Robert Underberg

Steve Krawitz on the loss of his mother Ann Beth Krawitz

Shari Sidi on the loss of her mother Vivienne Reeback

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*May the Omnipresent console you among the mourners of Zion and Jerusalem*

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# KIDDUSH / SHUL CALENDAR

## DECEMBER 2009

- 12/12/2009 NASS (EVAN'S AUFRUF )
- 12/20/2009 MIKVEH BREAKFAST
- 12/26/2009 EISMAN (EMILY BAT MITZVAH)
- 12/26/09 CHAITOVSKY (AUFRUF)

## JANUARY 2010

- 1/2/2010 PEARL FEDER KIDDUSH

## MARCH 2010

- 3/27/2010 LOWY (BRADLEY BAR MITZVAH)

## MAY 2010

- 5/15/2010 LAST (SARAH BAT MITZVAH)
- 5/29/2010 KRAWITZ (AUFRUF JASON)

## JUNE 2010

- 6/20/2010 SCLAIR (SETH AUFRUF - 8 AM MINYAN)
- 6/20/2010 ORNSTEIN (GILA BAT MITZVAH)

## SEPTEMBER 2010

- 9/4/2010 SPINDEL (JONATHAN BAR MITZVAH)

## OCTOBER 2010

- 10/16/2010 SROKA (DAVID BAR MITZVAH)
- 10/30/2010 STOCHEL (DOV BAR MITZVAH)

## NOVEMBER 2010

- 11/6/2010 HILL (BENJI BAR MITZVAH)

## APRIL 2011

- 4/9/11 LIEBERSTEIN (JAKE BAR MITZVAH)

## JUNE 2011

- 6/4/2011 SCHWARTZ (DAHLIA BAR MITZVAH)
- 6/18/2011 OSSIP (JONATHAN BAR MITZVAH)
- 6/25/2011 POLLACK (GIDEON BAR MITZVAH)

## JULY 2011

- 7/2/2011 KATZ (MATTHEW AND DYLAN BAR MITZVAHS)

## SEPTEMBER 2011

- 10/24/11 RABIN (BRURIA BAT MITZVAH)

## JANUARY 2012

- 1/5/2012 REICHENBACH (JARED BAR MITZVAH—8AM MINYAN)
- 1/7/2010 REICHENBACH (JARED BAR MITZVAH)

To reserve, remove or correct a date on the Shul calendar, please contact Office Manager, Rita Rubin by e-mail at "officemanager@yiplainview.com", or at 516-433-4811 extension 100.

No food may be brought into the Shul by anyone for any purpose or event without the knowledge and approval of Abe Alper.

All kiddushes must be paid in full, 2 weeks in advance.

If you are making a Meat Kiddush, you must be available to receive deliveries of food and equipment. Speak to Abe Alper for details.

## WELCOME TO OUR NEW MEMBERS

Ellie and Eliah Barzideh

Shanie and Jeremy Scholem

Brook and Zach Shapiro

Lizette and Neil Romano

**The deadline for the Spring issue of the Shaliach will be February 23, 2010**

**SISTERHOOD**  
**COMMITTEE DIRECTORY**

Baruchim Ha'baim	Shani Kaufman
	Jordana & Adam Farber
Bikur Cholim	Shelley Katz
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Calendar	Louise Mund, Marci Karoll
Entertainment Books	Arlene Meisner
Mishloach Manot	Leah Sclair, Suri Gotowner
New Year's Card	Marci Karoll
Siddurim & Chumashim	Liz Vilkas
Simcha & Condolence Cards	Deborah Plutzer
Welcome Wagon	Ariane Eisman, Lisa Floumanhaft
Wine Sale	Aryela Rosenberg

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We would like to thank those who came to pay shiva calls and to make the minyan, as well as those who sent cards and donations in memory of our mother, Celia Levitsky. The outpouring of support was very meaningful for us and the strong feeling of community makes us proud to be part of the Young Israel of Plainview congregational family.

The Levitsky Family

**MANY THANKS TO THE FOLLOWING FOR THEIR DONATION OF SERVICES AND/OR TIME:**

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MAILING

The Board of Trustees and a vote of the Membership, in keeping with current law governing minors and drinking, adopted the following Shul policy:

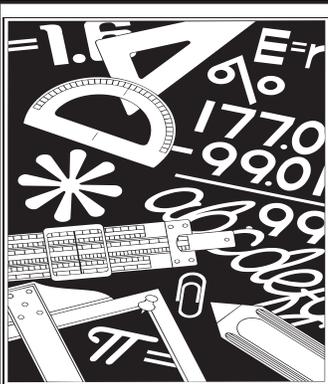
It is the policy of the Shul that there be no consumption of alcohol by anyone under 21 years of age on synagogue premises or at synagogue events.

Your support in maintaining this policy is appreciated.

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The Shul email – [yip@yiplainview.com](mailto:yip@yiplainview.com)  
The Rabbi's email – [rabbi@yiplainview.com](mailto:rabbi@yiplainview.com)  
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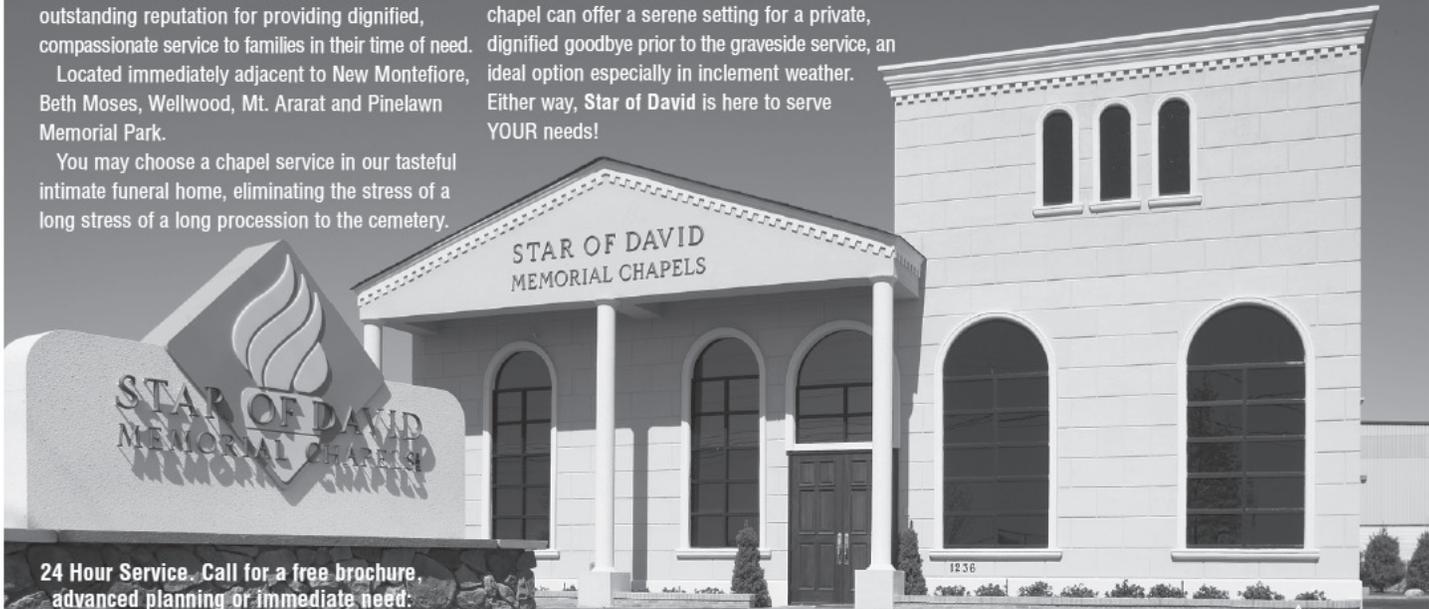
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