Rabbi Yisroel Gottlieb

## PARENTING in PARSHA



## בשלח Simple Faith

וירא ישראל את-היד הגדלה אשר עשה ה' במצרים וייראו העם את-ה' ויאמינו בה' ובמשה עבדו And when Israel saw the wondrous power which the Hashem had wielded against the Egyptians, the people feared Hashem; they had faith in the Hashem and His servant Moshe.

ואמר רבי חנינא הכל בידי שמים חוץ מיראת שמים

And Rabbi Hanina said: Everything is in the hands of Heaven, except for fear of Heaven.

-Brachos 33b

There are no tricks in plain and simple faith

The Ramba"m in the sefer Hamitzvos lists the mitzvos in order of priority, the earlier mitzvos more central to the tenets of faith and religion. The first mitzvah that the Ramba"m lists is Anochi Hashem Elokecha, the mitzvah to believe in G-d. In truth, belief in G-d is the core tenet of Judaism. Everything else stems from there. In fact, Rav Yosef Albo, in the sefer Haikarim, reduces the core beliefs of Judaism to three basic principles: One, that there is a G-d, two, that Torah is min HaShomayim, from Heaven, and three, that G-d takes interest in human action. Everything begins with simple faith, and simple faith is under attack.

Sociologist Jean M. Twenge recently published a book, iGen, detailing the far-reaching effects on society of the smartphone and internet. Her focus, specifically, is on children who have come of age in the super-connected world of smart phone saturation. One of the most provocative of her findings is the erosion of faith among those who have grown up in the smartphone era. In very large, and very noticeable numbers, children who have grown up in the post-smartphone world are far less likely to be involved in organized religion, to attend religious services, or to have religious faith as part of their lives. And, while we like to think that we, in the Torah community, are immune from larger sociological trends, the unfortunate truth is that we're not.

The same factors that are eroding religious faith in broader society exist in our world as well. The constant distraction, the easy (and often incorrect) answers to all questions, and the illusion that technology and science can solve all problems eat away at the faith of our youth as well. And, even if we are fortunate enough to avoid those pitfalls, the broader attitudes and perspectives of the overall society impact our thinking too. There was a time when faith was a given, where the only question was how that faith manifested in religious practice.

-William Shakespeare, Julius Caesar Act 4, Scene 2

In that past world, steeped in faith, we engaged in debate and discussion about the value of our religious practice over others (see, for example, *sefer HaKuzari*, or *Moreh Hanevuchim*). Today, religious faith is quickly disappearing in broader society and that disappearance is bringing down the faith of our youth with it.

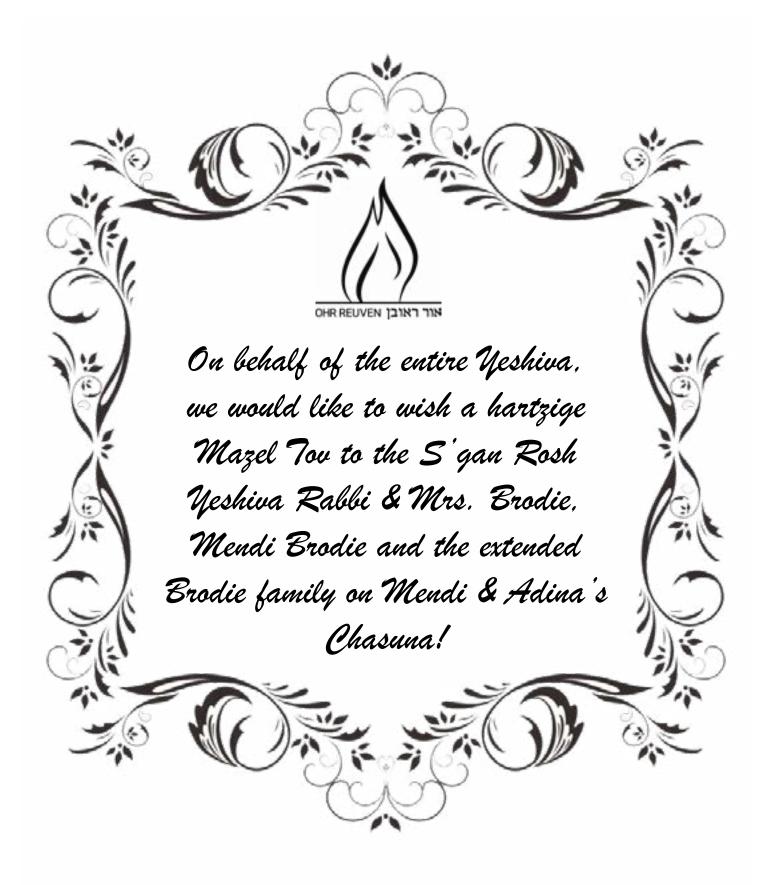
There is a lot to be lost with the erosion of religious faith. If we teach our children rote practice without underlying faith, that practice is empty, meaningless, and unfulfilling. It is only when that practice is seen as a means to the end of connection to the Creator that it infuses life with meaning and purpose. Only when we have clear, strong and unwavering faith in Hashem, can that faith sustain us through the challenges and difficulties of life.

How do we teach faith in Hashem in a way that's meaningful and durable? Like most aspects of parenting it begins with ourselves. Do we convey an attitude of faith in our day-to-day life? Do we pepper our speech with phrases like "Baruch Hashem," "im yirtzeh Hashem," and "B'ezras Hashem" and sound like we mean it?

Do we teach our children that everything that happens comes from Hashem? Do we teach our children to accept the things that life throws their way as the *ratzon Hashem*?

There really are no tricks in plain and simple faith. If we truly believe that everything comes from Hashem, that all that He does is for the good, and we conduct ourselves based on that belief, then we have developed the framework for imparting *emunah* to our children.

Good Shabbos, Rabbi Yisroel Gottlieb Principal









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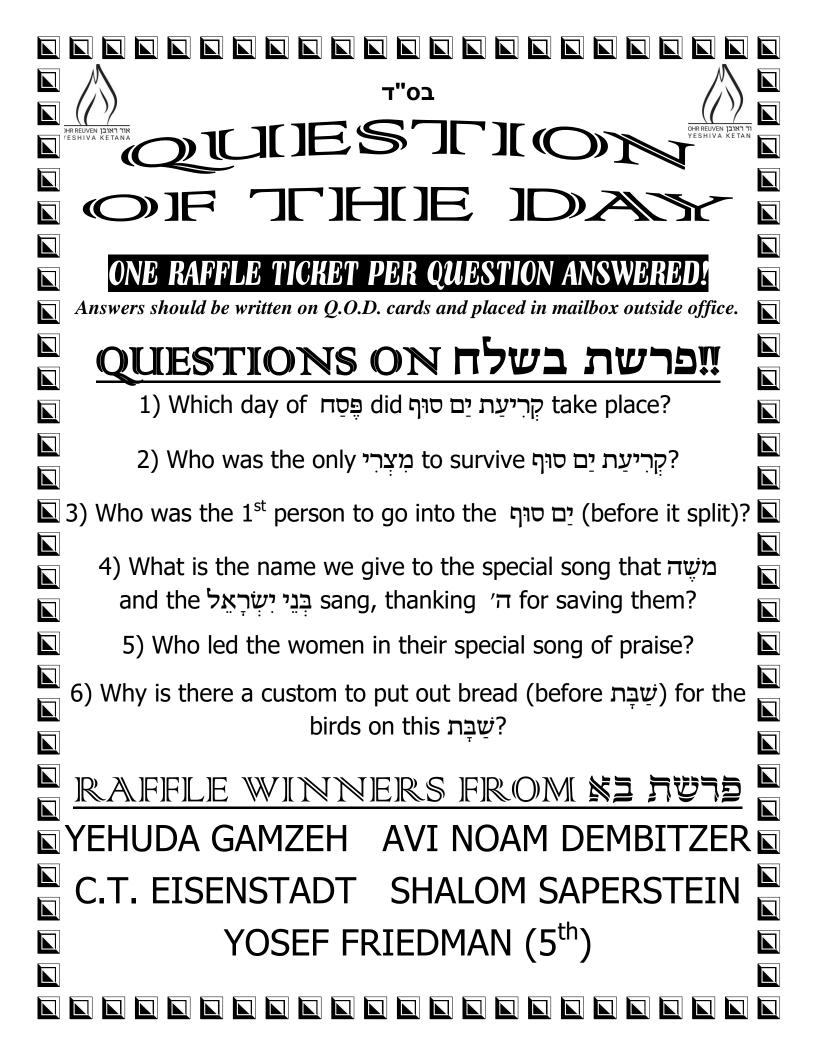
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First Last	
Last	
Name of תלמיד (Please Print Clearly)	
Class: (Please Check One)	
$\square$ 1 $^{ m st}$ Grade – 5 פסוקים	
$\square$ 2 <sup>nd</sup> Grade $-$ 10 פטוקים	
$\square$ 3 <sup>rd</sup> Grade – פסוקים 3	
$\square$ 4 <sup>th</sup> Grade – 20 פסוקים	
□ 5 <sup>th</sup> Grade – 25 פסוקים	
$\square$ 6 <sup>th</sup> Grade – 30 פסוקים	
$\square$ 7 <sup>th</sup> Grade – 40 פטוקים	
□ 8 <sup>th</sup> Grade – The whole פרשה	
My son completed שנים מקרא ואחד תרגום	for
this פרשה in the amount specified for his o	class.
Parent's signature	



בס"ד



## **Erev Shabbos & Shabbos**

שנים מקרא ואתר תרגום  Grades 1-2: Until שני מקרא ואתר תרגום שלישי ואתר תרגום מקרא ואתר תרגום שני ואתר משה בן הרב ירחמיאל שלום משה בן הרב ישראל זצ"ל מעור -ישיבה דרך חיים מרשה Grades 5-6: Until מער פרשה מרשה מרשה מרשה מרשה מרשה מרשה מרשה מ			
Name			
Yeshiva Grade			
Phone Parent's Signature			
Please fill in the information below <u>clearly</u> :			
☐ Learned 15 minutes on Erev Shabbos ☐ Learned on (Grades 1-4) 15 min	Shabbos  nutes / (Grades 5-8) 30 minutes    Learned on Motzei Shape		
First time participants should also fill out the information below:  Address			
City	State	Zip	

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