

HAVURAT YISRAEL WEEKLY NEWS

20 Iyar 5778

Shabbat Emor

May 4-5, 2018

Shabbat Shalom!

7:00 pm Mincha, EARLY Kabbalat Shabbat

7:37 pm Candle Lighting

Count Omer #35 tonight

Torah reading p. 672 / Haftarah p. 1176

8:45 am Mishnayot Shiur

9:00 am Shacharit

9:18 am Latest Shema

11:00 am Drasha — Rabbi Algaze

11:15 am Beginners Minyan — Rabbi Kraft

6:15 pm Gemara Shiur — Rabbi Algaze

7:00 pm Perek — Rabbi Algaze

7:30 pm Mincha, Seudah Shlisheet

8:37 pm Maariv, Havdalah

Count Omer # 36 tonight

Kiddush is sponsored by Roger & Jeannine Mashihi celebrating the Bat Mitzvah of their daughter Farrah. Mazal Tov!

Seudah Shlisheet Sponsorship available.

Upcoming Kiddush Sponsorships

- ☆ May 12 Anonymous
- ☆ May 19 Daniel & Carol Yaghoubian
- ☆ Monday May 21 Mehran & Rachel Arasheben
- ☆ May 26 Louis and Rachel Ordentlich
- ☆ June 2 Daniel & Carol Yaghoubian
- ☆ June 9 Linda & Serge Merkin

Be a sponsor to celebrate a Simcha, commemorate a Yahrzeit, or for any occasion!

Yom Yerushalayim

Community-wide celebration of our eternal indivisible capital, on the 51th anniversary of the liberation and re-unification of Jerusalem at **Havurat Yisrael**.

SAVE THE DATE!! Saturday, May 12 at 9:00 pm

*Refreshments • Israeli Music •
Group Singing*

All are invited to this FREE Celebration

Sponsored by Rafi Katz and Seymour Kaplan

37th ANNIVERSARY JOURNAL CELEBRATION

Wednesday, June 20th

at King David Hall, 101-10 Queens Boulevard, Forest Hills

Honoring

JERRY AND JENNIFER REVICH

MICHAEL AND ALICE JAMES

SHIMON AND SARAH MIZRAHI

And in remembrance of Rabbi Joel Hochman Z"l

Place your Journal ads and let's start working together to make it a huge success!

LECHAIM CLUB: Raise \$500 or more in Journal ads **by Friday May 18** and receive a special bottle of wine selected by our Rabbi.

DIAMOND CLUB: Raise \$1000 or more in Journal ads and receive a gift at a special presentation at the dinner!

THE JOURNAL CAMPAIGN DEPENDS ON YOU!

Every year, since the inception of Havurat, the Journal Dinner has been the most important fundraisers of the year. The funds collected during this period help us to support all our programs until the end of the year and beyond. The Journal is our veritable bloodline of support and life. For this reason we need to have everyone involved. First, please place your own personal ads now. To salute one of the honorees, or one of our rabbis and teachers or anyone special to you—do this first. Afterwards, make copies of the Journal ad forms and keep them with you wherever you go. Whether at the store you patronize, the professional you visit, the bank or any business-drop off an ad blank with your name and phone number. You may be surprised when they respond, because businesses in our area understand that Havurat is a force to keep this community dynamic and strong and that is good for business. Finally, think of your relatives. Is there a generous uncle or aunt or cousin who normally gives charitable contributions? Why not tell them why Havurat is important to you and why it deserves their support. We usually underestimate the power of our words and emotions when speaking about our shul. Don't be shy! Speak up about Havurat and why it needs to go on living—because Havurat **gives** life and spiritual energy to so many. Remind them of our long and difficult exile and how we survived despite the hard obstacles. In the history of synagogues, never has so little done so much. With meager resources and dwindling membership Havurat survived and thrives. This is a sign that Hashem wants us to go on. Please do not let this march stop now! Go out, get ads and let us celebrate the achievement of this campaign on June 19th!

— Rabbi David Algaze

SUNDAY May 6 / 21 Iyar	MONDAY May 7 / 22 Iyar	TUESDAY May 8 / 23 Iyar	WEDNESDAY May 9 / 24 Iyar	THURSDAY May 10 / 25 Iyar	FRIDAY May 11 / 26 Iyar
7:30 am Amud Yomi 8:00 am Shacharit 8:45 am Breakfast 9:30 am Torah Class in Spanish -Rabbi Algaze 11:00 am Rabbi Kraft's class Count Omer #37 tonight	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha 8:00 pm Rabbi Algaze's class at the Ordentlich home Count Omer #38 tonight	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha 7:30 Parasha Class with Rabbi Algaze Count Omer #39 tonight	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha Count Omer #40 tonight	6:20 am Amud Yomi 6:50 am Shacharit 2:00 pm Mincha Count Omer #41 tonight	6:20 am Amud Yomi 6:50 am Shacharit 7:00 pm Mincha / Kabbalat Shabbat 7:44 pm Candle Lighting Count Omer #42 tonight

HAVURAT YISRAEL

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WHEN I FEEL ALONE

By Rabbi David Algaze

"You shall not desecrate My holy Name; I shall be sanctified among the Children of Israel; I am Hashem Who sanctifies you, Who took you out of the land of Egypt to be a God unto you, I am Hashem." (Vayikra 22: 32-33)

The sanctification of G-d's Name is one of the greatest privileges and duties of a Jew. This can be accomplished through his daily behavior and conduct towards other people or, in extreme circumstances, to be ready to sacrifice one's life rather than commit serious crimes such as adultery, murder or idolatry. In addition, a Jew must be prepared to give up his own life in times of persecution, when the purpose of the enemy is to obliterate the Jewish values and religion, rather than transgress even a minor commandment. In all these cases, the readiness to sacrifice one's self is a sanctification of G-d's Name and His glorification because the act of sacrifice expresses the idea that the Torah is valuable even at the price of death. When a Jew is ready for such action he proclaims that there is a G-d in the universe.

Many commentators have pointed out in this verse the presence of the preposition "among" (*betokh*). The word "among" indicates that the sanctification of G-d's Name shall be a public communal obligation. In addition to the personal sanctification of G-d there is a national sanctification of His Name. When Israel achieves redemption, the Name of G-d is exalted as, for instance, when the Jews return to their land and rebuild in their native soil. At those times, the world acknowledges that there is a G-d in the world and that is His glorification. Conversely, when Jews suffer, as in the Holocaust, there is a desecration of His Name because people wonder if there is a G-d why would the Jews suffer? This is what the prophet Ezekiel says, "When they [the Jews] came into the lands of the nations, it was said of them, 'This is G-d's people, but they departed His land!'" (36:19-21) When G-d redeems us there is a sanctification of His name, as the prophet says, "The nations shall know that I am G-d." (ib. 22-25)

This process of sanctifying G-d's Name cannot be performed by an individual alone; it can only be accomplished when the nation acts as a whole. This is the meaning of the word, "among"—that the individuals are connected to one another in an organic bond. The "among the Children of Israel" is a living whole to which all its separate parts contribute and belong. The individual in Judaism is subsumed to the whole when he acts as a part of the nation. The actions of each affect the whole and therefore each person has to evaluate how his behavior will affect the entire people. When someone acts with kindness he is creating a world where kindness is promoted and valued and he too will enjoy the fruits of his behavior. This is what the Rabbis describe as "eating the fruits [of the acts of kindness] in this world." (Peah 1:1) A person therefore must experience himself as being part of a larger whole and that his own existence would be meaningless without participating in the community. This experience of belonging to a larger community is peculiar to the Jewish people and it is from this feeling that the possibility of giving up one's life arises. (Parenthetically, it must be noted that this act of self-immolation should not be confused with other acts commonly called today "suicide murders." The desire to kill innocent people is a far cry from the acts of Kiddush Hashem which are motivated by higher standards of morality and love of humanity).

Rabbi Zalman Sorotzkin (Oznaim Latorah, 1881-1966) makes a fascinating point in this regard from a law that prohibits slaughtering an animal and its parent on the same day. He points out that the prohibition is given in the plural to teach that when person A slaughters an animal and person B knowingly slaughters its offspring, the latter is punished. (Hullin 82) This means that when one

person commits an act that is permissible, a prohibition is imposed on the entire nation. Why should an entire people, numbering in millions of individuals, be subjected to a possible penalty because of the actions of one individual? This teaches us that there exists a very special connection between a Jew and the entire people, a connection of the kind that does not exist in any other nation. This is the nature of Israel. A nation that has undertaken the duty of carrying the Torah in the world, that has as its function to be a light unto the nations—this nation has **one** soul and one soul alone. Its physical bodies may be many but the soul is one and all individuals are connected to that Generalized Soul (*neshamah klalit*). This is the foundation of the principle that all Jews are connected with one another. In this case, as soon as one Jew makes one move, e.g. he slaughters a cow, this act registers an impression on the whole nation and thus they too must take care, for reasons of kindness to animals, not to slaughter the young calf of that cow.

There is individuality in the natural world, as the individuality of each organism is determined by its DNA and specific chemical structure, and humans partake of this natural characteristic. However, Jews in their spiritual function are capable of transcending the natural boundaries and thus deflect their individual separateness into the organic whole of the community. Here is a very potent lesson for our lives. We live busy, hectic individual lives, burdened by work and family duties, and are too busy to participate in the life of the community. Yet, this leads us to feeling isolated, alone and fatigued. The lesson of this parasha is that it is not enough to act as individuals. We need to regard ourselves as only part individuals and part as component or portions of a whole or a spiritual aggregate that is unitary and undivided. What I do will affect the whole and vice versa. Therefore, we should dedicate more time to become involved in communal activities and involvement in groups doing hesed to the nation and thus we will experience more fully our connection the whole, to the *neshama klalit* of Israel that gives us infinite, unnatural strength and dynamic energy.

Jose Alvares, a dear member of Havurat, is the artist of the paintings on display in the shul.

A native of Ecuador, Yosef has always been interested in art and has produced many paintings mainly on Jewish subjects. A self-taught artist, he has received the recognition of many critics for his abstract style accompanied by Biblical themes. For information about acquiring any of his paintings, contact the office.



Reminder! Please do not congregate and talk in the Kiddush area especially during the Drasha. That area must remain quiet. The noise is very distracting!



Refuah Shlema Shmuel Zanvil ben Tila Mina, Alte Ester Riva bat Devorah Shifra (Eileen Alter), Naomi Malka bat Hoshana Leah, Dvora bat Edith, Rafael David ben Zelda, Shifra bat Yetta, Moshe ben Yehudit, Erella bat Zahava, Uhd ben Techiya, Avraham ben Arlene, Mina Chana bat Sara Feyga, Sheyna bat Henna, Tinok ben Chana Rivka, Allison bat Florence, Tuviah ben Sarah, Dahlia Sara bat Devora, Rivka Gitel bat Miriam, Miriam bas Chanah .