

HAVURAT YISRAEL WEEKLY NEWS

25 Elul, 5784

SHABBAT NITZAVIM-VAYELECH

September 28, 2024

Shabbat Shalom!

6:25 pm Candle Lighting
6:30 pm Mincha & Kabbalat Shabbat

8:45 am Mishnayot Class
9:00 am Shacharit
9:45 am Latest Shema
Parasha p. 1086; Haftorah p. 1204
5:15 pm Parasha class — Rabbi Levitt
5:15 pm Gemara Class - Rabbi Algaze
5:45 pm Pirkei Avot
6:15 pm Mincha
7:22 pm Maariv & Havdalah
9:00 pm **Social Hour**
10:00 pm **Selichot Services**

Kiddush is sponsored by Mehran & Rahel Arasheben on welcoming Rabbi Algaze back from his trip in Israel and in honor of the Bar Mitzvah of the Rabbi's grandson, Akiva.

Seudah Shlisheet sponsorships available.

HIGH HOLY DAYS 5785

Wednesday October 2— Erev Rosh Hashanah

- ◆ 6:00 am Selichot & Shacharit
- ◆ *MAKE ERUV TAVSHILIN*
- ◆ 6:17 pm Candle Lighting—Shehecheyanu
- ◆ 6:20 pm Mincha / Maariv
- ◆ 7:30 pm Dinner (reservations required)

Thursday October 3 — Rosh Hashanah

- ◆ 8:00 am Shacharit
- ◆ 12:00 pm Kiddush (looking for sponsors)
- ◆ 1:30 pm Lunch (reservations required)
- ◆ 6:00 pm Mincha, *TASHLICH*
- ◆ 7:10 pm Maariv
- ◆ 7:14 pm Candle Lighting — Shehecheyanu /Pre-existing flame

Friday October 4 — Rosh Hashanah

- ◆ 8:00 am Shacharit
- ◆ 12:00 pm Kiddush (Looking for sponsors)
- ◆ 6:14 pm Candle Lighting — Pre-existing flame
- ◆ 6:15 pm Mincha, Kabbalat Shabbat

Saturday October 5 — Shabbat Shuva

- ◆ 9:00 am Shacharit
- ◆ 6:00 pm Mincha & Drasha
- ◆ 7:10 pm Maariv, Havdalah

Sunday October 6 — Tzom Gedalya

- ◆ 4:24 am Fast begins
- ◆ 7:00 am Selichot, Shacharit
- ◆ 6:00 pm Mincha
- ◆ 6:55 pm Maariv, Fast Ends

Selichot Services

Saturday night September 28th at 10 pm

Rabbi Algaze , Rabbi Levitt and Cantor Seymour Kaplan officiating
Social hour with Kumzitz, coffee & refreshments at 9 pm.

High Holidays 5785

**HAZAN SIMCHA HELFGOT AT
HAVURAT YISRAEL
FOR THE HIGH HOLY DAYS!!!**

High Holy Days are starting on Thursday, October 3rd. Please contact the office to make your reservations. Ticket prices are \$175 for **fully paid members only** and \$195 for everyone else. Payment is due upon reservation.

Join Havurat Yisrael for
ROSH HASHANAH DINNER

Led by Rabbi David Algaze

Wednesday October 2nd at 7:30 pm

Featuring inspiring stories, insightful explanations and tasting of the various symbolic foods to usher in a sweet and meaningful New Year.

Make reservations by Monday September 30th

\$50 - Members, \$60 Not-Yet Members
Children: \$20 - ages 6-12 / Under 6—free

Also — **LUNCH on Thursday October 3rd**

\$40 - Members, \$50 Not-Yet Members.

For information and reservations, call Havurat Yisrael 718-261-5500
or email hyoffice18@yahoo.com

WE ARE LOOKING FOR SPONSORS FOR
ROSH HASHANAH KIDDUSHIM

Come to an Inspiring Address by RABBI DAVID ALGAZE

THE SHABBAT SHUVA DRASHA

Saturday, October 5th — 6:30 PM

Mincha 6:00 pm

SUNDAY September 29 / 26 Elul	MONDAY September 30 / 27 Elul	TUESDAY October 1 / 28 Elul	WEDNESDAY October 2 / 29 Elul EREV ROSH HASHANAH	THURSDAY October 3 / 1 Tishrei ROSH HASHANAH	FRIDAY October 4 / 2 Tishrei ROSH HASHANAH
7:00 am Hebrew Class — R. Levitt 7:30 am Class — R. Levitt 8:00 am Shacharit 9:30 am Torah Class in Spanish —R. Algaze	6:25 am Selichot 7:00 am Shacharit	6:25 am Selichot 7:00 am Shacharit			
<i>Please see holiday schedule.</i>					

ERASING SIN

By Rabbi David Algaze

“And you will return to Hashem your G-d...For this commandment that I command you today—it is not hidden from you and it is not distant...Rather the matter is very near to you—in your mouth and your heart—to perform it.” (Devarim 30: 2 and 11-13)

What is this commandment to which this verse makes reference? Ramban, Seforno and the Baal Haturim all suggest that the mitzvah is to perform Repentance (teshuvah). It is rather strange that the concept of repair should be a commandment. What if a person does not sin? How would he be able to perform this mitzvah? The answer is that it is impossible that a human being would never falter, never err, never go astray even at a minimal rate. The nature of human beings is to be prone to mistakes. Their decision-making, often without being able to see all the variables, is in itself a source of multiple errors. Added to this is the essence of the human nature—both physical and corruptible. Thus, the Torah anticipates that people would eventually sin and it offers the way to repair.

In fact, the Rabbis extolled the baal teshuvah, the person who returns from his evil path, as superior to the righteous who may have never sinned. Maimonides explains that without teshuvah the very existence of Judaism would be in peril. “It is impossible that a man will not sin and err, whether he is misled by his reason or by a bad attribute such as anger or lust. Should a person believe that the error may not be repaired, he would then persist in his mistaken path and could even exacerbate his rebelliousness since he feels there is no solution.” (Guide, III, chapter 36) Thus, the essence of teshuvah is a method for the survival of mankind itself. Creation needs the idea of teshuvah to survive. Forgiveness is not an act of generosity; it is a principle of survival for the world, especially a moral one.

Teshuvah is not a phenomenon that can be understood in the world of nature. Man is a complex creation, having two sides to his being. On the one hand, Man is connected to the natural order and partakes of all the aspects of the physical world. The accidents, defects, growth and decay that accompany all the natural order are present in Man as well. On the other hand, Man is a spiritual being, endowed with powers that transcend nature and are absent in the physical realm.

Due to his being part of nature, Man suffers the consequences of his actions as all physical creatures do. If someone puts his hand in a hot oven, his hand will suffer burns. His burn would last even if the person regretted his action and decided he would not do it again. The burn would still be there and whatever damage to the skin could be permanent. Similarly, when a person sins we would expect that the perpetrator would suffer the consequences of his deed and that the damage to his person would be indelible. The Maharal actually writes that from a rational perspective, there should not be possible for teshuva (repentance) to exist.

The Rabbis describe this in a very graphic manner. “They asked Wisdom, ‘What should be the punishment of a sinner?’ to which Wisdom answered, ‘Evil will pursue them.’ They asked the prophets and prophecy answered, ‘The soul that sins shall die.’ They asked G-d and He replied, ‘Let him do teshuva and he shall be forgiven.’” (Jerusalem Talmud, Makkot 2:6). From a natural perspective, errors committed would leave a permanent imprint and would precipitate inevitable consequences. Teshuva, on the other hand, transcends the laws of the physical world and operates according to a very different set of laws.

In the physical world, we also find corrections and repairs. A wound may be healed, a broken tool can be put together again and so on. However, any repair does not return the object to the condition it was before it broke. A refurbished piece of equipment never functions as well as the one that never broke. On the other hand, when a person does teshuva, he returns to the condition he was before he sinned. It is as if the person never sinned, his errors are erased entirely. As the prophet Isaiah describes it, “I shall erase your sins as the clouds dissipate in the air.” (44:22). Rav Filber explains that a cloud obscures the light of the sky and the sun is not visible, but when the clouds go away the light returns as before, as if the light had never been absent. The sinner who sincerely repents is seen by G-d as someone who is totally innocent, as if he never sinned.

The power of teshuvah is so great that the Rabbis say that the “gates of repentance never close.” (Echa Rabbati 3) G-d is always waiting for His children to return, to repent, to begin the process of repairing their lives and correcting their mistakes. G-d never despairs or gives up: He always waits for us. Even if you suspect that your actions are so egregious that forgiveness is unattainable, you must not give in to despair. The road to repair is always available and the Master of the Universe, Who created the Repair as part of Creation, is always there, with an outstretched hand, to assist those who begin

the path of return. The Day of Judgment does not come to frighten us; it comes to remind us that Forgiveness is very near to each one of us, in our mouth—by confessing—and in our heart, when we deeply wish to repair our ways and return to our Father.

WHY TZEDAKAH?

THE KOL NIDRE CAMPAIGN-THINK GENEROUSLY!

This time of reflection requires three basic elements: teshuva, tefillah and tzedakah. Teshuva means an examination of where we find ourselves, what kind of people we want to be and to determine our path ahead. Tefillah, prayer, means that this month we must dedicate more time to pray more slowly, to deepen our thoughts on the words we recite and to study the meaning of our siddur. However, the third element in this triad, Tzedakah may be the most telling. It is our ability to transcend our narrow selves and think of the needs of others and the needs of the community that determine most forcefully our desire to do what is right in the eyes of Hashem. When we think generously and contribute with joy we show that we can step away from this self-absorption and are able to think outside of ourselves. When we contemplate how our synagogue can function best and give with a joyous heart we come close to what Hashem intended us to be and thus we come close to Him too.

The order: teshuvah, tefillah and tzedakah is thus phrased in ascending order. First, we reflect on our path and that it is not what Hashem wished for us. Then, we turn to prayer, asking Hashem to illuminate us and guide us. And finally, we reach the highest level, of being able to step away from ourselves, to think of others, of the community, and act by donating generously and without regret. Thus, tzedakah is the culmination of the process and the clearest sign that we have gone a step higher in our lives.

Donors above \$500 which is less than \$2 a day will be announced. We hope that there will be many others who can afford more and will give according to their means. Each person has a duty to give according to the gifts that Hashem gave them, as the Torah prescribes, “according to the blessing that Hashem your G-d has given you.” Think of this when planning your contribution to our synagogue and open your hearts to come closer to Him and to your truest self.

Taste of Rosh Hashanah

Honey and a special message from Rabbi Algaze will be distributed for Rosh Hashanah! This is a special thank you for those who keep their memberships up to date.

Rosh Hashanah Beginners Service - October 3rd at 6 PM with Rabbi Levitt

If you did not have a chance to hear the shofar, we will be happy to welcome you for shofar blowing, together with insights of the New Year and explanations of the Mahzor.

Eruv Tavshilin

When Shabbat follows immediately after a Yom Tov, we need to make an Eruv tavshilin. This is the procedure by which we are permitted to cook on the Yom Tov for Shabbat since we are essentially commencing the Shabbat meal on the day before Yom Tov. One takes a piece of bread or Matza and an egg or piece of meat and recites the Bracha “al mitzvot Eruv tavshilin” and declares “by this we will be permitted to cook on Yom Tov for Shabbat”. These items are then mixed or eaten with the Shabbat meal, hence the name Eruv meaning mixing. This is only necessary when a Shabbat follows immediately after a Yom Tov and is not necessary if Shabbat follows a day of Hol Hamoed.

Refuah Shlema Alte Ester Riva bat Devorah Shifra, Chava Naomi bat Doba Chana, Yaakov ben Leah, Tzvi ben Sara, Chavah bat Rivka, Talia Leah bat Sarah, Gabriela bat Sarah, Miriam Bat Rivka, Reuben ben Malka, Baruch Chaim ben Basha, Malka Bat Simcha and Yonatan Yitzhak ben Ateret, Hannah bat Yehudit, Hila Rivka Hodaya bat Rochel and Binyamin Baer ben Chana.