

HAVURAT YISRAEL WEEKLY NEWS

26 Iyar 5785

SHABBAT BEHAR-BECHUKOTAI / MEVARCHIM

May 24, 2025

Shabbat Shalom!

7:00 pm Mincha, Kabbalat Shabbat and Maariv
7:55 pm Candle Lighting
Count Omer #41 tonight
8:45 am Mishnayot class — Rabbi Algaze
9:00 am Shacharit
9:09 am Latest Shema
Parasha p 696; Haftorah p.1179
After Kedusha of Mussaf - Class with Rabbi Levitt
6:30 pm Gemara Class — Rabbi Algaze
6:30 pm Parasha Class — Rabbi Levitt
7:00 pm Perek and Tomer Devorah
7:40 pm Mincha
8:54 pm Maariv & Havdalah
Count Omer #42 tonight

Kiddush is sponsored by

- ☆ Karen & Marc Rose celebrating the graduation of their daughter Rachel.
- ☆ HY members in honor of Esther and Meyer Weisel moving to Cancun, Mexico.

Seudah Shlisheet sponsorships available.

Upcoming Sponsorships

June 3 — Mehran Arasheben
June 14 — Carol & Daniel Yaghoubian
June 21 — Renee & David Hirsch

Molad The new moon will occur over Jerusalem, the holy eternal indivisible internationally recognized capital of the Jewish people and the State of Israel, on Tuesday at 9:14 (3 chalakim) am. Rosh Hodesh is Wednesday.

TOMER DEVORAH — The classical book on ethical traits by R. Moshe Cordovero, the renowned Kabbalist and teacher of the Arizal, is being discussed every Shabbat following Perek. Join us as we learn this important book with special insights and comments by our Rabbi.

Rabbi Levitt's office hours this week: Monday and Tuesday, 11am — 1pm; Thursday 11-1pm

Journal Dinner Thursday June 19th at
Colbeh Restaurant, Great Neck
honoring

Mark Atlas

Irving Prus

Jonathan & Sarah Yokheved Rieu

The campaign to get ads and to place messages in their honor is rolling! Think of the people and stores that may be willing to place an ad and support our synagogue. Pick up some ad blanks and bring them to your stores and professionals you patronize. They also need Havurat to thrive for them to succeed in this community.

DIAMONDS ARE FOREVER

Join the HY Diamond Club

Members and friends of our Congregation (non-honorees) who contribute or raise \$1000 and more in Journal Ads will receive a gift at a special presentation at our Journal Dinner and Diamond Club members will receive special recognition in our Journal Book.

Diamond Club membership is a beautiful and meaningful way of offering your appreciation to Rabbi Algaze, our Honorees and to Havurat Yisrael. Diamond Club membership supports all the wonderful programs which make our synagogue such a special place. The Rewards for the mitzvah of supporting a Torah institution is eternal, thus at Havurat Yisrael, Diamonds are really forever!!



Join the community in celebrating

YOM YERUSHALAYIM

On the **58th** Anniversary
of the Liberation and Re-unification of Jerusalem.

SUNDAY, MAY 25 (28 IYAR) 7:30 PM At Havurat Yisrael

Refreshments • Israeli Music • Group Singing

Israeli style light meal after then program sponsored by Rafi Katz

All are invited to this festive event

SUNDAY May 25 / 27 Iyar	MONDAY May 26 / 28 Iyar MEMORIAL DAY	TUESDAY May 27 / 29 Iyar	WEDNESDAY May 28 / 1 Sivan ROSH HODESH	THURSDAY May 29 / 2 Sivan	FRIDAY May 30 / 3 Sivan
7:30 am Gemara class 8:00 am Shacharit 9:00 am Breakfast 9:30 am Torah Class in Spanish—R. Algaze 7:30 pm YOM YERUSHALAYIM PROGRAM Count Omer #43 tonight	7:30 am Gemara class 8:00 am Shacharit 7:00 pm Class—No Class with Rab. Algaze Count Omer #44 tonight	6:30 am Gemara class 7:00 am Shacharit 7:00 pm Class —R. Algaze Count Omer #45 tonight	6:45 am Shacharit Count Omer #46 tonight	6:30 am Gemara class 7:00 am Shacharit 8:00 pm Rabbi Levitt Class Count Omer #47 tonight	6:30 am Gemara class 7:00 am Shacharit 7:00 pm Mincha, Kabbalat Shabbat 8:01 pm Candle Lighting Count Omer #48 tonight

HAVURAT YISRAEL

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PEACEFUL INTERLUDES

By Rabbi David Algaze

... "And the Earth shall rest a Sabbath to the L-rd... And the land shall be not be sold in perpetuity, for the Earth is Mine and you are but strangers and sojourners with Me." (Leviticus 25: 2 and 23)

The Torah aspires to unity rather than separation in all matters. The ideal nation is a holy nation, as G-d tells us, "You shall be unto Me a kingdom of ministers (priests) and a holy nation." (Exodus 19:6). Are these ideas of nation and holiness compatible and associated? In fact, the separation of Church and State is axiomatic in democratic countries and it stems from the desire to prevent any religion or religious authority to supersede the will of the people, which is the real sovereign of the nation. Its origins in the French Revolution point also to the special animus which modern societies have displayed towards religion in general. Thus, many vehement proponents of this policy may at times use it to reject religion in the public sphere completely. On the other side, there are societies where a specific religion wields supreme authority in the nation and its priests are regarded as the ultimate decisors in all matters. These so called "theocratic" societies reject all other religions and often ban the practice of any other religion. This extreme position is not in the spirit of the Torah, whose ways are "ways of pleasantness and all its trails are paths of peace." More poignantly, however, Judaism rejects the concept that national conscience and religious tradition need to be divorced from each other, especially in the case of Israel.

The Torah calls Israel, "a nation of priests and a holy nation." The juxtaposition of the concepts of nation and priests and of nation and holiness is indicative of a unique characteristic of the Jewish people. We are not to be a nation ruled by priests but a "nation of priests" meaning that every individual can and should rise to the level of "priesthood" or spiritual and moral exaltation. The two concepts should not be separated. National aspirations of creating a society with economic and material vigor need not be detached from the moral imperatives and spiritual calling that emanate from its history and tradition. It is not to be "a nation of the holy people" but rather a nation where the holiness affects and molds the national realm.

This idea has its most illustrious expression in the institution of the Sabbatical Year (*shemitta*). No other concept has raised so many questions as this strange request that the earth be not cultivated or taken care of for an entire year. This is an unheard concept in the history of mankind and a mind-boggling concept to the untrained mind. A whole year when the farmer abandons his field, neither harvests, nor plants, allows animals and strangers to enter his field without permission and the rich landowner becomes essentially one with the poor and the dispossessed. What is the underlying idea of this strangest of laws?

The answer lies in the way in which the year is described, namely the seventh year, the year of the Sabbath for the land. The fundamental notion and purpose of the Sabbath, by having Man cease his work for the day, was to inculcate in Man the fact that he is not the creator of the world, but rather that there is a G-d Who created and continues to maintain and support the world's existence. In our case too, when the landowner ceases to act as the owner, he fixes in his mind that the world was created by G-d and therefore learns that the land does not belong to him. As the Torah explicitly states, "For the Earth is Mine," (ib. 23) we learn during this year that we are not perpetual owners, that property, riches and even comfort, are not ours forever and that we need to experience the sense of being landless and without property. This experience places all people, the rich and the poor, on the same level, withholding from the wealthy even the privilege of being generous, as the fields are not even his during this year. ***The Earth is not Man's; the Earth is the L-rd's.***

Thus, the concern for the poor is one of the predominant designs of

the Sabbatical year and it joins myriads of laws in the Torah commanding us to seek justice and protection for the underprivileged, the alien, the widow and the orphan. Maimonides explains the Shmitta as "apt to instill loving-kindness in people and afford an opportunity to all for sharing in the profits." (Guide 3,39)

Rabbi Abraham Isaac Kook, in the preface to his book "The Sabbath of the Land," makes a very profound connection between the weekly Sabbath and the Sabbatical. The first affords a needed repose to the individual, the latter a repose and reprieve for the nation as a whole. In his beautiful words, "The nation's character, the Divine goodness implanted in it, the life molded by the ideals of equity and justice, the serenity and tranquility, the gracefulness and vigor which are enshrined in the soul of the nation—all these cannot be realized fully in the gray workaday life... The habitual turbulence of life routine ought to be broken by periods of rest and restoration..." Rabbi Kook concludes that the Sabbatical year, with its rest and release from pressures and obligations, affords the Jewish people the opportunity to restore the nation to its proper moral and spiritual level, to expand their souls in the direction of justice and equality and ultimately to let a Divine harmony and peace prevail over the world.

It should be noted that these ideals of equality do not negate the basic concepts of private property and ownership that are at the root of Jewish law. The Torah does not order a totally equal society, as in some Communist circles or other cults, and it recognizes that ingenuity, hard work and investments ought to be rewarded. The poor need to be supported by the munificence of the rich, who have amassed their wealth, but not by dispossessing the rich of their hard earned fortune through force. The Sabbatical year is, after all, only one year, and afterwards, the classes return to their original bases. However, the lessons gathered during that year persist in the mind of all and the kindness absorbed does not vanish from the Jewish soul.

A lesson for our modern society is that we all need breaks and pauses in our daily and annual routines to reflect on ideas that are obscured during our gray workaday lives. We all, as individuals, community and nation, need certain periods of time when we experience new situations, are exposed to new concepts and can enjoy interludes of peace and serenity to restore our souls and allow the Divine rays of light enter our tired and dulled spirits.

Tikkun Lel Shavuot ***Sunday June 1st at Havurat Yisrael***

11:45 pm Rabbi David Algaze: Why Mitzvot?

12 Midnight Jerry Revich: Top Ten Torah Prophecies.

12:45 am Rabbi Gavriel Rubin: TBA

1:45 am David Linn: TBA

2:45 am Dr. David Sosnowik: Torah Or: Light and Torah

3:15 am Break with refreshments sponsored by Ira & Cathy Kleiman

3:45 am Rabbi David Algaze: Why Mitzvot? (Part 2)

4:21 am Shacharit (First Minyan)

Extra Sessions:

12:00 am Rabbi David Algaze : Shiur Conducted in Spanish

Refuah Shlema Alte Ester Riva bat Devorah Shifra, Chava Naomi bat Doba Chana, Yaakov ben Leah, Tzvi ben Sara, Talia Leah bat Sarah, Miriam bat Rivka, Reuben ben Malka, Baruch Chaim ben Basha, Malka bat Simcha and, Hannah bat Yehudit, Binyamin Baer ben Chana, Hillel Zvi Yehuda ben Tzina, Joseph David ben Rachel, Abraham ben Devorah Shifra, Israel ben Devora Shifra, Sherry Plutzker, Nissan Yaakov ben Anna Malka, Esther bat Malka Ora. **Please inform us if any of these people have recovered or is out of serious condition.**