

Shabbat Shalom from our President Jack Goldhaber!

7:00 pm Mincha & Kabbalat Shabbat
7:53 pm Candle Lighting

8:45 am Mishnayot Class
9:00 am Shacharit
9:10 am Latest Shema
Parasha p. 748; Haftorah p. 1181
10:30 am Kids Program
6:30 pm Gemara Class
7:00 pm Perek on the Patio
7:45 pm Mincha
8:52 pm Maariv and Havdalah

⇒ Rabbi Algaze Zoom: 910 766 9261 / Code: 265203
⇒ Class recordings may be seen on YouTube – Rabbi Algaze channel.
⇒ Rabbi Kraft Zoom: 929 478 7383
⇒ Zoom Tel. 646 558 8656

Kiddush is sponsored by The Spanish Class in Honor of Rabbi David Algaze

Seudah Shlisheet is sponsored by HY members.

Upcoming Kiddushim

- ☆ May 29 — Carol & Daniel Yaghoubian
- ☆ June 5 — Kleiman, Rose, Ross, Ordentlich, Yaghoubian and Zakry Families
- ☆ June 12 — Hirsch & Feit Families
- ☆ June 19 — Jeanine & Roger Mashihi, Ruth Finkelshtein, and Lesli Cortes
- ☆ June 26 — George Leifer
- ☆ August 7 Ephraim Grossbein

JEWISH HISTORY CLASS
(Zoom and Facebook Live)

A History of Eretz Israel
Before the State of Israel

covering from the first Aliyah in the 1880's to the Declaration of Independence



Next class May 26th

THE END OF THE WAR AND
THE CREATION OF THE STATE

Wednesday: 7:00 pm (Spanish) 7:45 pm (English)

This will be the last class in this series.
New series to be announced shortly.



HAVURAT YISRAEL



THE 40TH ANNIVERSARY JOURNAL COMMITTEE IS FORMED!

We are happy to announce the formation of a Special Committee to celebrate Havurat Yisrael's 40th birthday.

It is with great delight to share with you that the committee will be chaired by **Louis Ordentlich and Jerry Revich**, two great leaders and team creators. They are looking for volunteers to join this committee to plan the most beautiful event ever held by Havurat Yisrael.

The Gala Dinner will be held in December (specific date to be announced) and the committee is looking for an appropriate and elegant place to hold this important event.

Havurat has given a lot to the Jewish community over the years and now is the time to make sure that its legacy, spirit and ahavat Israel are continuing into the future.

The first meeting of the Journal Committee will be announced soon.

We look forward to starting the planning and themes of the 40th Anniversary year and celebration.



STAND WITH ISRAEL UNITED AGAINST TERROR

RALLY ON SUNDAY MAY 23 — 11 am — 7 World Trade Center

THE HOURS OF THE SERVICES



The starting times for the services should be more carefully observed. In fact, the more pious people used to come to the synagogues much earlier, even an hour before the start of the services to have time to meditate and concentrate in their prayers. When people come late, not only are we missing having a minyan, but it also creates an atmosphere of nonchalant and even blasé attitude that is very detrimental in the long run. We appreciate all who come to pray but coming to the synagogue late, sometimes just before the Kiddush, displays a lack of seriousness that can impact your spiritual life and the spiritual oxygen for the rest of the congregants. Make an effort- it will pay off!

SUNDAY May 23 / 12 Sivan	MONDAY May 24 / 13 Sivan	TUESDAY May 25 / 14 Sivan	WEDNESDAY May 26 / 15 Sivan	THURSDAY May 27 / 16 Sivan	FRIDAY May 28 / 17 Sivan
7:30 am Gemara Shiur 8:00 am Shacharit 9:30 Rabbi Algaze Class (Spanish) 11:00 am Rabbi Kraft's class	6:30 am Gemara Shiur 7:00 am Shacharit 11 am—3 pm Office open 7:00 pm Journey in Jewish Literature — Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm Parasha Class — Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit 11 am—3 pm Office open Jewish History Class — 7:00 pm (Spanish) 7:45 pm (English)	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 11 am—3 pm Office open 7:00 pm Mincha & Kabbalat Shabbat 8:00 pm Candle Lighting

SUNDAY CLASS IN SPANISH & MORNING GEMARA TAKE PLACE IN SHUL & ON ZOOM. ALL OTHER CLASSES ON ZOOM ONLY!



MONASTICISM OR ENGAGEMENT: THE WAY TO SELF-IMPROVEMENT

By Rabbi David Algaze

The institution of Nazirism by which a man or a woman take upon themselves the prohibitions of not drinking wine or any grape products, not to cut their hair and not to become contaminated by a human corpse is one of the Torah's deepest insights into human nature. Although the Nazir takes upon himself many restrictions, his characteristic is not that of the abstemious. Rabbi Samson Raphael Hirsch writes that the concept of the Nazir is summarized in the verse, "All the days of his being a nazirite, he is holy to G-d." (ib.8) The restrictions that he undertakes are not merely abstinence, as a hermit or monk would do, but they flow from his state of being a "holy man."

According to Ibn Ezra, the word nazir comes from the word *nezer*, crown, and it means that he is wearing a royal diadem that distinguishes him from other people. By adopting a regime of life imbued with a desire for self-improvement and elevation, the nazir is raised above the people among whom he lives. He isolates himself to be with G-d, to belong to G-d. However, unlike other religious personalities, he does not lead a hermit's life, as he continues to live in society. His isolation "is an isolation of the mind and spirit with G-d in the midst of the most active ordinary life." (Hirsch)

The restrictions on his life during the period of being a nazirite are the same as the restrictions placed upon a Kohen. Like the priests before entering the sanctuary, so does the Nazirite has to avoid drinking wine or anything that originates from the vine. His keeping away from grapes is a constant reminder that his mind is directed to the Sanctuary and that his mind has to keep undisturbed clarity. The prohibition not to be exposed to a dead person places him in the category of a priest. The additional prohibition not to contaminate himself even for his father and mother raises him to the level of a High priest—the only priest upon whom this restriction applied. A dead body reminds us that there is no freedom in physical nature; only with the spirit we become free. Therefore, his isolation requires that he concentrate on the concept of freedom and its source, G-d, at all times. Israel does not worship death; on the contrary, it regards death as the absence of freedom. When the body separates from the spirit, it lacks freedom. For this reason, by the laws of purity, specifically avoiding contact with a corpse, the Torah teaches us that a moral life based on free will can only emanate from the Spirit.

However, the prohibition that 'a razor shall not pass over his head' is not within the sphere of "wearing the crown," like a priest. In this case, letting his hair grow represents his desire to be with himself and direct his thoughts to G-d and the Sanctuary without cutting himself completely from society. The nazir wants to work on himself and his unshaven hair symbolizes this decision to become holy and strive for moral perfection. That is the reason the Midrash that Hashem says about one who is so careful about to avoid sinning, "He is regarded by Me as if he were a High Priest." (Bamidbar Rabba 10)

However, there are commentators who see the nazir in a more negative light. The fact that he has to bring a hatat, a sacrifice presented upon one who has committed a sin, leads some to view the nazir as a sinner. This is in fact the opinion of Rabbi Eleazar Hakappar. (ibid.) This view regards the withdrawal from the normal life of a human being is sinful because G-d created this existence with all its pleasures and it appears a sin to alter life as Hashem created it. One of the disciples of the Ari writes that G-d does not approve of Man afflicting himself, for G-d ordered a fast

day only one day a year—Yom Kippur—and even commanded that we should eat well the day before.

These two opinions shed light on how the Torah regards the nazir and generally how the Torah views religious life. Ideally, a person should be able to sanctify his surroundings by simply adhering to the commandments and a life of moderation between the extremes. However, when someone is beset by confusion or overwhelmed by passions that threaten to derail him from G-d's paths, it may be necessary to lead the life of the nazirite for a limited period. Nevertheless, this is by no means the ideal existence. The nazir has to return to normal life and contact with society very shortly. He cannot build a life permanently away from other people as some ascetics or monastic orders do.

By partially withdrawing himself from regular social life, the nazir is able to develop character traits that will allow him to live a fuller moral life after the period of nazirism ends. Unlike other religious types that favor a hermit's life away from society, the nazir is just a temporary stage upon which he wants to build himself into a better person and a more ethical member of society. The ideal is not to live apart from the normal course of social intercourse. The ultimate goal of the nazir is to reintegrate himself into regular social life and become a productive citizen. His avoidance of dead bodies represents his desired goal which is to "live" life to the fullest and not to become "dead" to society and useless to the world around him.

This return to normal societal life is obligatory as may be seen from the fact that at the conclusion of the ceremonies surrounding the end of the nazirite period, the Torah says, "And afterwards the nazir shall drink wine." (Bamidbar 6:20) Why does the Torah still call this individual a nazir even though he has just ended the period of his vow. The reason for this appellation is that the period of nazirism has allowed this individual to return to a proper equilibrium. He now is in control of his passions; not the other way around. Therefore, he is still a nazir in a spiritual sense, but is a regular person who can drink wine but still maintain the "crown" on his head—the crown of self-control. In our lives we have to appreciate all that G-d has created, many for our delight. To live an orderly life we need to find the proper balance between our physical existence and the requirements of a spiritual life.

MEMORIAL PLAQUES

THE AUTOMATED PLAQUES IN OUR SHUL
HONOR THE MEMORY OF YOUR LOVED ONES
EVEN IF YOU CANNOT ATTEND SERVICES.

Please place your order now to insure that the names of your loved ones so they will be included by the next Yizkor. Price for each plaque is \$500.

All orders must be pre-paid before they are processed.

Refuah Shlema Erella bat Zahava, Avraham ben Arlene, Rivka Gitel bas Miriam (sister of Debbie Greenberg), Eliyahu ben Shushan, Alte Ester Riva bat Devorah Shifra (Eileen Alter), Batya bat Rachel (Betty Feit), Batsheva Friedle bat Rachel, Tova bas Esther (Toni Weissberg), Yitzhak ben Ziva (Mehran's father), Basha Leah bat Sema Dena (Cathy Kleiman's mother), Zeev Zelig ben Sara Tish (Tom Hamori), Roiza bat Yita Feiga (Rosalie Tenzer), Avraham Mordechai Eliahou ben Esther (Larry Eckhaus), Yael bat Sheindel Ettel, Chasya bat Tziril, Yolima Delgado, Gershon Baruch ben Kayla Yehudis