

Shabbat Shalom!

7:00 pm Mincha, Kabbalat Shabbat and Maariv
8:05 pm Candle Lighting

8:45 am Mishnayot class — Rabbi Levitt Pesachim 4:3
9:00 am Shacharit
9:14 am Latest Shema
Parasha p 876; Haftorah p.1190
After Musaf Rabbi Levitt "Aderaba Class"
7:00 pm Gemara Class / Parasha / Perek — Rabbi Levitt
8:00 pm Mincha
9:09 pm Maariv
9:17 pm Havdalah

Kiddush is sponsored by Rachel & Louis Ordentlich commemorating the Yahrzeit of his mother Tila bat Joel Z"L.

Seudah Shlisheet sponsorships available.

Upcoming Sponsorships

July 26 — Mark Atlas

August 2 — Simone & Ephraim Zakry

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 Friday at 10:42 (5 chalakim) am. Rosh Hodesh is observed next Shabbat.

Rabbi Levitt's office hours this week: Monday, Tuesday 9:00 am – 11:00 am and Thursday 11:30am– 1:30pm

Classes with Rabbi Avrohom Levitt

By Zoom

<https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcIJ2WVpPaHNBTFFoZz09>

Living Emunah and Parnassah
the key to serenity and the livelihood
by Rabbi David Ashear

Sunday at 7:30am

And Monday to Friday at 6:30am

"The Darkness and the Dawn"

The Anguish of the Galus and the Glory of Jewish Eternity

By Rabbi Daniel Glatstein

This class is in shul and by Zoom
Everyone is welcome!

High Holidays 5786

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



We are pleased to announce that we have engaged one of the greatest hazanim of our generation, Cantor Simcha Helfgot, to be with us during the High Holy Days. Cantor Helfgot will lead the services on Rosh Hashanah and Yom Kippur. The reviews on this sensational voice are awe-inspiring and we look forward to very inspiring services.

Please reserve your seats soon as we expect to have a full house for this occasion.

High Holy Days are starting on Tuesday, September 23rd and Wednesday, September 24th.

Please contact the office to make your reservations.

Ticket prices are \$195 for **fully paid members only** and \$215 for everyone else. Payment is due upon reservation.

Challah Bake in Honor of Rosh Chodesh Av

On Thursday, July 24 at 7pm at Havurat Yisrael



Class to be led by Sarah Esses

Rabbi Levitt will be sharing words of Torah and inspiration.

Contribution: \$18 per person

Another Great Lunch & Learn this past week!



SUNDAY July 20 / 24 Tammuz	MONDAY July 21 / 25 Tammuz	TUESDAY July 22 / 26 Tammuz	WEDNESDAY July 23 / 27 Tammuz	THURSDAY July 24 / 28 Tammuz	FRIDAY July 25 / 29 Tammuz
7:30 am Class with Rabbi Algaze 8:00 am Shacharit 9:30 am Rabbi Algaze Class by Zoom	6:30 am Class With Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt	6:30 am Class with Rabbi Algaze 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt 7:00 pm Class—R. Levitt	6:30 am Class with Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt	6:30 am Class With Rabbi Algaze 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt 7:00 pm Challah Bake with Rabbi Levitt & Sarah Esses	6:30 am Class with Rabbi Levitt 7:00 am Shacharit 7:00 pm Mincha, Kabbalat Shabbat 8:00 pm Candle Lighting

HAVURAT YISRAEL

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PROFESSIONAL TROUBLEMAKERS

By Rabbi David Algaze

“And the sons of Eliab: Nemuel and Datan and Abiram, the same Datan and Abiram, leaders of the people, who contended against Moses and Aaron among the assembly of Korah, when they contended against G-d.” (Bamidbar 26:9)

As a census is taking place, the Torah goes out of its way to recall the specific actions of two men, Datan and Abiram in a derogatory manner. The question is why, especially since it seems to be out of place in this context. As the punishment for Korah and his co-conspirators is described, the Torah adds “and the sons of Korah did not die.” (ib. 10) This is understandable since the Torah wants to teach that the sons of Korah repented and were spared death. However, why is it necessary to recall the names of Datan and Abiram once again?

The Chidushe Harim (R. Yitzhak Meir of Gur, 1799-1866) in fact asks why are Datan and Abiram singled out by name while the other two hundred and fifty conspirators’ names are never mentioned. This is particularly curious since the latter had entered the plot for personal gain in order to obtain prestigious positions while Datan and Abiram sought no gain for themselves. He answered that precisely because they had no benefit from the quarrel the Torah mentions them by name in a disparaging manner. Their evil character moved them to participate in any quarrel or controversy, not because they had any specific reason or sought any profit but simply because they loved a fight.

The Talmud (Megilla 11a) says, “They were Datan and Abiram—that means that they were the same evil people from the beginning to the end of their lives.” They did not join the conspiracy against Moses out of any desire to obtain a better position or gain any profit from the plot but merely because their evil nature moved them to participate in any controversy that arose. Whenever an issue would appear and people disagreed over it, they were eager to enter the fray and add to the tensions and the hatred. Wherever a rebellion against Moses appeared, they were its standard bearers.

This is a lesson for us, namely to recognize the people who in their own unhappiness seek to sow their bitterness into the public arena. Although they may intone a reason each time and their arguments may appear to sound right, nevertheless we should carefully analyze whether this is not part of a tendency to identify problems in order to disturb the public peace and the harmony of a community. There will always be disagreements among people, but we should always beware of the “professional complainers” who are always found in the midst of every controversy and whose voices are the loudest in every argument. They are always angry about something; they always have a “valid” complaint. Yet, we should also weigh how much of their own personal anger or unhappiness is mixed in with their argument.

This is the reason that Datan and Abiram are singled out so clearly in the Torah, in order that we should identify the Datans and Abirams in our own midst and distance ourselves from them and their practices. Finally, that the nature of the embittered person is sadly recalcitrant and very resistant to change. Therefore, we should always cultivate a friendly disposition to people, resist entering into conflicts and seek peace in every aspect of our lives.

Tisha B'av Program

Tisha B'Av
A Day of Mourning



Saturday August 2nd

9:45pm Ma'ariv & Eicha

Sunday August 3rd

8:30am Shaharit followed by Kinot with explanations by **Rabbi David Algaze**.

11:45am- 1:15pm **Chofetz Chaim Heritage Foundation Video** - designed for Women

1:30 -3:30pm **Chofetz Chaim Heritage Foundation Video-** for Adults.

3:30pm **Rabbi Elisha Friedman: “Tisha B'av And Yom Kippur: Same or Different?”**

4:15pm **Mr. David Lynn: “Why We Can't Have Nice Things: The Price of Sinas Chinan”**

5:00pm **Rabb Avrohom Levitt: “Q & A From Holocaust”**

5:30pm **Rabbi Yaniv Meirov: Inspirational Messages for Tisha B'av”**

6:00pm **Chofetz Chaim Heritage Foundation Video-** for children

6:15pm **Rabbi Gabriel Rubin: “Understanding, and Rooting Out Baseless Hatred”**

7:00pm **Rabbi David Algaze: “Necessary Losses”**

7:30pm Mincha

8:35pm Ma'ariv

LAWS OF THE THREE WEEKS

By Rabbi David Algaze

We observe a period of mourning that becomes increasingly more stringent on Rosh Hodesh Ab and even more so on the week when Tish'a Be'Ab falls. It is customary to recite the Tikkun Chatzot after midday. Weddings are not performed, even for those who never married, but engagements and shidduchim may be held with minimal celebrations. Music is forbidden and this applies especially to live performances, dance music, and other joyous tones. Recorded music may be permitted in some instances, especially when needed to provide a relief from stress or depression. A Jew who makes his living from playing a musical instrument is allowed to do so until the Nine Days.

There is a custom not to eat meat or drink wine during these weeks, but this is not mandatory at all and one may have meat on Shabbat or a banquet that celebrates a mitzvah, e.g. a brit milah, pidyon, completion of a tractate and so on.

The blessing of shehecheyanu is not recited and therefore one should refrain from eating a new fruit or wearing new garments that would require the shehecheyanu blessing. This prohibition is lifted on Shabbat. New garments may be purchased during this period, but one should not wear them until after Tisha Be'Ab. Haircuts are also forbidden during this period for Ashkenazim. Sephardim refrain from shaving or haircuts only, on the week in which Tisha Be'ab falls, namely starting from the Saturday night before the Fast.

On the three Sabbaths of this period, there are special haftarot that contain the messages of warnings as presented by the prophets; these are called the “Three [haftarot] of Tragedy.” On the seven weeks following Tish'a Be'Ab special haftarot are read that include messages of consolation and they are called the “Seven of Comfort.”

Refuah Shlema Alte Ester Riva bat Devorah Shifra, Yaakov ben Leah, Tzvi ben Sara, Talia Leah bat Sarah, Miriam bat Rivka, Reuben ben Malka, Baruch Chaim ben Basha, Malka bat Simcha, 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, Chaya Sarah bat Bunye, Tuvia Moshe ben Chanah Miriam. **Please inform us if any of these people have recovered or are out of serious condition.**