

SHABBAT SHALOM FROM CYBERSPACE

YOM KIPPUR

September 26, 2012 10 Tishrei 5773

DEDICATIONS: In memory of David Gindi HaKohen

SEPHARDIC CONGREGATION OF LONG BEACH SCHEDULE AND ANNOUNCEMENTS

YOM KIPPUR SCHEDULE

Tuesday September 25th Minha (with Tefillin) 2:00 PM

Yom Kippur Candle Lighting 6:30 PM

Fast Begins 6:40 PM

Kal Nidre Services followed by Arbit 6:45 PM

Wednesday September 26 – Yom Kippur

Shahrit 8:00 AM / Musaf 12:30 PM / Minha 4:00 PM

There is no children's program scheduled

Ne'ilah Services 6:00 PM / Arbit 7:25 PM

Prayer Times are approximate and may change

Fast Ends - Habdala 7:30 PM

Birkat Halebana – Blessing on the Moon

Yom Kippur – Selected Honors to presell

Open the Ark for Kal Nidre – The Mizrahi Family for Ely Altarac

Sefer Kal Nidre – By the Abittan Family for The Parnass – Rabbi David Bibi

Each of the additional Torahs brought out with Sefer Kal Nidre 2-12 @ \$ 1000 ea

All the Rimonim for all the Torahs \$ 1000

Parnasa of evening service – The prayer for financial success Purchased by David Bibi for Leon Sutton

Opening the Ark on Yom Kippur - \$ 1800

Carrying The Torah \$ 1500

Carrying The Second Torah \$ 1300

Carry the Haftara Case Ely Altarac for Ari Waldman

Rimonim for all the Torah's \$500

Raise the Torah Hagbah \$ 800

Gelila Wrap the Torah \$ 300

Mashlim with Kaddish said in memory of a loved one \$ 1500

Haftara Yom Kippur Day \$1800

Parnasa Yom Kippur 2600

Opening the Ark Mincha on Yom Kippur - \$ 1800

Carrying The Torah \$ 1500

Carry the Haftara Case \$500

Rimonim for all the Torah's \$200

Raise the Torah Hagbah \$ 400

Gelila Wrap the Torah \$ 200

Maftir Yonah - Albert and Eleanor for Sam Yusupov

Parnasa Yom Kippur Mincha Purchased by Hal Waldman for The Tennis Gang –

Opening Ark Neila –The Mizrahi Family for Hal Waldman

please reply to
ShabbatShalomNewsletter@gmail.com

The break of fast is being given by Zoya Yusupov in memory of her over 40 relatives (parents, sister, aunts, uncles and cousins) who were buried alive on Yom Kippur by the Nazis in 1943.

Article from Chabad

Among the hundreds of monuments that form the stark and moving Sheepshead Bay Holocaust Memorial – monuments bearing familiar names like Auschwitz, Birkenau, Bergen-Belsen and Babi Yar – one stone, the most recently engraved, stands out. It stands out because you have never heard of the village that it memorializes.

In fact, were it not for the passion and tenacity of a grandchild of one of the victims of the Bogdanovka massacre the memory of this incredible atrocity would have been swept into

The village of Bogdanovka was a Jewish collective farm among the huge collectives of the fertile Stavropol region near the Caucasian Mountains.

Stavropol, besides being the breadbasket of Russia was also the birthplace of Nobel prize-winning author Solzhenitsyn and first president of the USSR Gorbachev, among other notables.

Small as it was, Bogdanovka was efficient and productive and considered a model farm. In 1943 only women, children and old men inhabited Bogdanovka because all males of military age were enlisted in the battle against Nazi Germany. Utilizing as cruel and demonic a ruse as can be imagined, the Nazis gathered the 472 residents of the town together on Yom Kippur of that year, ostensibly to commemorate the holiday.

Instead, every one of the elderly men and women, mothers, infants and children were thrown alive into an abandoned well by the Nazis and their collaborators. Only two young children managed to escape into the woods.

Also saved from this horror was Mrs. Zoya Yusupova who had just married and moved to another village. She learned the fate of her father, mother and sister from gentle eyewitnesses. Still later she learned that her husband had been killed in action.

Years later after immigrating to the United States with her two sons, her older son, Alex, came in contact with Friends of Refugees of Eastern Europe (F.R.E.E.), the Chabad-Lubavitch organization devoted to assisting new immigrants from the FSU. In time, Alex Yusupov became very close to F.R.E.E. and Rabbis Herschel and Mayer Okunov who founded the organization at the request of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.

Inspired by the dedication of F.R.E.E. he became reacquainted with his Jewish roots, which had become a distant memory during the years of Communism, the Nazi nightmare and the upheaval that followed.

Along with this came the mission to memorialize the martyred souls of Bogdanovka. With the creation of the Sheepshead Bay Holocaust Memorial Park and its many monuments it seemed that Alex' dream would become a reality. "It was not that easy," according to Alex, "only after five years of negotiating and red tape was permission given to place a monument in memory of the victims of this unspeakable crime."

"My mom was only 17 at the time," he continued, "We want to show our kids what happened to our grandfather and grandmother."

ANOTHER ARTICLE TELLS THE STORY OF ZOYA YUSUPOV

Zoya Yusupov was born in the Zhuravskaya village located in the Stavropol region on September 16, 1923. She lived with her parents, Avshalom and Hadassa, and her younger sister Zina. When she was six years old, Zoya's family—including her aunts and uncles—moved to the village of Blagodarnaya, where they lived and worked together. Zoya doesn't remember how long they lived in Blagodarnaya, but she remembers being very happy: "We were so happy in Blagodarnaya, I don't know what possessed them to move to Bogdanovka."

Bogdanovka was inhabited mostly by Jewish families as well as some Armenian and Russian families. They grew accustomed to life in Bogdanovka, Zoya explains: "We planted trees, collected cotton, and worked on the Kolkhoz [a type of collective farm] building up the community." In August of 1940 and at the age of 17, Zoya got married to Mikhail Khanukayev and moved away from her family to Nalchik. On June 14, 1941, Zoya celebrated the birth to her first child, Slavik, and only eight days after this happy occasion, the war began. "My husband was an officer in reserve with a higher education so he was immediately called to active duty. I had no family in Nalchik so I went to work while my mother and father-in-law cared for Slavik."

Zoya waited for her husband to return home and in 1943 she received an official letter stating that Mikhail had perished in war. In 1943 the Nazi's occupied Bogdanovka and recorded the names of all the Jews in the village. On the day of Yom Kippur in 1943, the Nazi's gathered 472 residents in one place as if to commemorate the High Holiday. Instead, the Nazi's threw the elderly men and women, mothers, infants

and children into an abandoned well and buried them alive; those who tried to escape were shot and several died naturally of shock because they were horrified at what they had to witness. Zoya lost over 40 relatives in the Bogdanovka massacre including her parents, sister, aunts, uncles, and cousins. Only one child managed to escape.

Zoya didn't know about tragedy up on till the war finished.

In 1948 when Slavik was 7, Zoya moved away from her elderly in-laws. Zoya had a tough time dealing with the loss of her husband and believed that Mikhail would return from war; she waited for him for 14 years. In 1954 when Slavik was 13 years old, Zoya married Simcha Yusupov. Mikhail's mother encouraged this union because she wanted her grandson to have a father and siblings to grow up with. In the years that followed, Zoya had four more children: Alex, Anna, Sofiya, and Albert Yusupov. Zoya stayed at home and raised her five children while Simcha worked to support his family.

Zoya currently lives in Long Beach, NY. She has 12 grandchildren and 12 great-grandchildren.

NUCLEAR IRAN

The Orthodox Union (OU) and the Rabbinical Council of America (RCA) today called upon all congregations to dedicate a specific moment during their services on the upcoming holy day of Yom Kippur to pray for an end to the threat of a nuclear armed Iran. The OU and RCA leadership issued the following statement:

"On Yom Kippur, the holiest day on the Jewish calendar, Jews worldwide spend the day in fasting, prayer and repentance. Yom Kippur

is not a day for politics.

But Yom Kippur 5773 is different.

On this Yom Kippur - the world faces an evil regime whose leaders have publicly committed themselves to destroying the State of Israel and to harming Jews worldwide; in addition, the Iranians are a threat to the global community.

On this Yom Kippur - the leader of that evil regime will address the United Nations General Assembly and again preach his hatred;

On this Yom Kippur - the words found in the High Holiday prayer book, "God determines which nations shall face war and which shall enjoy peace," prompt us to contemplate with anxiety the fate of the State of Israel and her people, of Jews throughout the world and, indeed, of civilization as a whole.

The threat is dire and demands our attention on our holiest day. Therefore, we call upon all congregations to dedicate a specific moment during their services on the upcoming holy day of Yom Kippur to pray for an end to the threat of a nuclear armed Iran.

On Yom Kippur, may Israel and its people be sealed in the Book of Life for a year of life and peace."

RABBI FRAND

We believe with complete faith that all which will transpire during the coming year – both on a personal level and on a national level – is determined during the period of the Ten Days of Repentance. We are all familiar with the concept "Seek out G-d when He is to be found, call out to Him when he is near" [Yeshaya 55:6]. This is the time of year when the Master of the World is particularly close and therefore the normal obstacles that might exist to

making our prayers effective are removed so that our sincere prayers to Him will certainly be heard.

I always tell myself -- and everyone who listens to me -- that we must take advantage of this time of year, like no other ten day period on the calendar. Particularly, regarding prayer and asking for all that we need, this is the time to do it. No matter what your practice is the rest of the year in terms of minyan attendance or in terms of focus (kavanah) during davening or in terms of how quick you daven, that should all be set aside this time of year where each Shachris, Mincha, and Maariv is a unique opportunity for communication with Heaven in a way that is unique to this time of year.

We cannot waste these golden opportunities. Therefore, I think it is worthwhile to spend a few minutes talking about the concept of prayer. Normally, I say over a "dvar Torah", a Torah thought, an insight and then I end with a story. Tonight I am going to begin with a true story that I think is amazing and which has a very important lesson for us.

The story was told and written up by Rabbi Aryeh Lev Ginsberg, a Rav in New York. Rabbi Ginsberg had a congregant, who had a son, who went to learn in Eretz Yisrael. The son became very attached to Eretz Yisrael and decided to enroll in a Hesder Yeshiva which combines Torah study with military service. He became a member of the Israeli army and in fact rose to a position of leadership in the Israeli Defense Forces. In the summer of 2005, the Israeli government decided to give back Gaza to the Arabs. The army had to forcibly remove the Jewish settlers who refused to voluntarily abandon their settlements. The American student was very distraught about the assignment. He felt it was the wrong thing to do; but as a soldier he followed orders and participated in the forced evacuation.

His unit came to a certain settlement in Gaza. It was his job to see to it that the settlers boarded the buses to be evacuated. He worked with the Rabbi of the settlement. All the settlers gathered in the town's synagogue. The Rabbi spoke, the soldier spoke, they all cried and finally they all filed out of the shul and boarded the bus. After everyone had evacuated the building, this soldier took out a siddur from his backpack. He knelt down on the ground, dug a hole, and buried his siddur. The Rav of the settlement asked him why he did that. The soldier replied that maybe a year from now or 5 years from now or 50 years from now, we will come back to this place, people will rebuild here and maybe they will find this siddur and will realize that we left our hearts and prayers behind in this place.

Fast forward 11 months. It is now the summer of 2006. Gilaad Shalit was captured by Hamas militants in Gaza. Israel decided to reinstate Gaza in an attempt to find him. The unit of this American soldier was sent back into Gaza to set up a camp as a base of operations. They entered Gaza under the cover of darkness. They did not know exactly where they were, but they stopped at a certain deserted place to set up camp. The next morning, the soldier looked around. He was totally disoriented. He did not recognize anything. All he saw was rubble from the houses and the greenhouses and the buildings that were destroyed. He did not really know where he was. He got a feeling that he should look for his siddur. He knelt down on the ground and started digging. Lo and behold, he found the siddur. There were overwhelming odds against this happening and he was literally shaken by his find. He called his father in America and told him the amazing story and told him to ask his Rabbi to interpret the significance of this find for him.

Rabbi Ginsberg himself was astounded, and could not bring

himself to interpret the meaning of the story. However, he arranged a meeting between the soldier and Rav Chaim Kanievsky to allow the soldier to hear the opinion of a great and holy man in Israel regarding the meaning of this incident.

Rav Chaim Kanievsky asked him, "What did you do when you knew you were going to need to evict the settlers from Gaza?" The soldier replied, "I went to my commanding officer and I went up the chain of command trying to convince everyone that it was a mistake and that we should not go ahead with the operation." "What else did you do?" persisted Rav Kanievsky. The soldier added that he prayed to the Master of the World that it should not happen and that He should please show Mercy.

Rav Chaim then asked, "So when it happened, and you had to evict them, so what did you do then?" The soldier responded, "At that point I stopped davening for it to not happen." Rav Chaim Kanievsky said, the Master of the World is telling you: Never stop praying for something! This is why you found your siddur. You buried the siddur because you felt it was futile to daven anymore. G-d caused you to find it so that you will realize that it is never too late to daven for something! "All is lost?" G-d tells you: "No. All is not lost. Get the siddur and start davening again."

This is the lesson we must bear in mind as we approach the High Holidays. "Hope to G-d. Strengthen your heart. And hope to G-d." [Tehillim 27:14]. The Talmud interprets this pasuk to mean that if a person prays and sees that his prayers are not answered, he should pray further. [Brachos 32b] This is one of the great mistakes we make. We think we pray for so many sick individuals who do not get better. We pray for so many miserable situations that do not improve. We pray for so many things and our prayers are

apparently not answered. This is a mistake. No prayer ever goes "wasted". It may not help us for a particular time or a particular place but all prayers go up to heaven and at some time and in some place they have an effect. The Talmud says that prayer is one of the things that stand at the peak of the world, yet people treat it lightly [Brachos 6b]. The Baal Shem Tov interprets the reason people treat it lightly is precisely because its effects take place "at the peak of the world" (b'rumo shel olam) and so it may take centuries for the effects to be noticed here on earth. We may pray for ourselves and maybe the prayer will take hold, but only affect a great-great grandchild of ours. We do not see the effects, so sometimes we treat it lightly.

We live in the computer age where we can type our question into a search engine and get an instant answer. We cannot relate to the concept of a prayer that will take three centuries to be answered. We are not used to that and we treat it lightly.

This is the lesson of the story with the Siddur: Do not stop davening. Finally, there is one more thing we must bear in mind. As important and as crucial as these days are to us personally, we dare not forget about the needs of Klal Yisrael and the Jewish people. When we hear leaders of powerful countries, who may one day have nuclear weapons talk about annihilating Israel off the face of the earth, we have to cry bitter and frightened tears to beg for Mercy that our enemies not achieve their aims.

There is a famous pasuk that we read in the HafTorah on Shabbos when Rosh Chodesh comes out on Sunday. "...And Saul said to Yonasan his son, 'Why does the son of Yishai (Dovid) not come – neither yesterday nor today – to the bread (el haLachem)' [Shmuel I 20:27]. Homiletically, this pasuk is interpreted: "Why does the son of Yisahi (the Messiah) not come – neither yesterday nor today?" We

keep asking for Moshiach year after year and he does not come. Why not? The answer is "el haLechem" – because we keep asking for bread in our prayers, instead of asking for Moshiach. We are interested in making a living. That is the focus of our prayers. So our prayers are answered and we make a living. However, we do not sufficiently pray for the coming of Moshiach. Were we to do so, those prayers would have been answered by now as well.

We need to pray, not just for our personal needs, but we need a macro perspective as well. We must keep in mind that the Jewish people are in danger. It does not take imagination on our part to wonder "what might go wrong?", "what might happen to the Jewish people?" Just read the paper. Listen to the news. Look at what they are saying in Iran and in the other Arab countries. If we are only interested in "el haLechem" [our needs of earning bread], this is the reason that "the son of Yishai" has not yet come.

Yom Kippur Investing in Futures Rabbi Mordechai Kamenetzky

On the Eve of Yom Kippur, shortly after Kol Nidrei, we begin Maariv, the evening service. The first two blessings, are a prelude to the Shema. We recite them in the same manner as we do every evening of the year (albeit with the High Holiday tune). Then we say the first posuk of the Shema. Obviously on such a holy day when our focus is on spirituality and repentance, our voices are raised in sincerity and we recite Judaism's most well-known verse, "Shma Yisrael" with more feeling and intensity. Suddenly, however, we change course. The congregation deviates from its normal undertone, and raises their collective voices, chanting out loud, "Boruch Shaim kvod malchuso l'olom va'ed! Blessed be the name of the glory of His kingdom forever and ever."

Normally we say this sentence in an undertone, Why the change on the Eve of Yom Kippur?

The commentators explain that when Moshe ascended to Heaven to receive the Torah, he heard the angels reciting that particular intonation. Since we are borrowing an angelic verse, we say it in an undertone either because we are truly not on the high level and not worthy to use that angelic phrase, or as not to upset the angels by copying them loudly and perceptibly.

On Yom Kippur the Midrash (Yalkut Shimoni 578) says that we are considered as angels. Thus we recite "Boruch Shaim" out loud and we do not fear their wrath.

Interestingly enough, after Ne'ilah and the blast of the shofar, when the day has ended and the weekday Maariv service is prayed, we also recite the Shema. This time, however, we revert to reciting, "Boruch Shaim" in a hushed undertone. The question is simple "We enter Yom Kippur evening, after having just finished a full day of eating and drinking. Indeed we have begun to fast, but clearly we have not yet assumed an angelic personae (If I can use that oxymoronic expression). Why then do we act as if we are angels? Why do we pronounce the "Boruch Shaim" out loud? Why not wait until tomorrow?"

On the other hand, immediately following the Neilah service, after 24 hours of Yom Kippur, we are pure. We are hopefully rid of sin, and are still fasting. We are truly elevated after a whole day of prayer. Isn't that the proper time to parody the angels in the recitation of "Boruch Shaim" in a thunderous manner?

The Parable

Among the nearly 100,000 people who recently attended the Siyum HaShas celebration at MetLife Stadium in the Meadowlands, was a businessman from Manhattan who was clearly not a student of the Talmud. An old high school friend of his, now a rabbi, spotted him there and they embraced warmly. During the program, the businessman

mentioned that he hardly looked a Gemara the last seven years. His friend the rabbi, was non-judgmental, and actually moved his seat to be nearer to him during the program. After the siyum, the throngs began to get up and dance. The fellow from Manhattan grabbed, the rabbi, his old high school buddy and began dancing with him fervently!

At that point the rabbi, could not hold himself back. "My dear friend," he asked. "I understand why you came to the event. After all it is the largest gathering of Diaspora Jews for a joyous occasion in centuries.

Perhaps you felt that you would be inspired by the speeches. But, why, may I ask, are you dancing? By your own admission, you did not finish Shas and you hardly even started! What are you dancing about?"

The fellow laughed. "I am not celebrating what I have learned! I am celebrating what I plan to learn!

The Message

The Lutzker Rav, Rav Zalman Sorotzkin, zt"l, explains that a person's level follows the aspirations and the direction in which he or she intends to head. Indeed on Yom Kippur eve, moments after Kol Nidrei, one's belly is still filled with food and his mind may have just left the mundane news on the radio that he switched off while parking the car. But now he is in shul. He is dressed in white and he is looking toward the 24 hours of fast and prayer. That is where he is heading. Indeed he is angelic.

Post Neilah, however, one may be hungry from fasting a full day and full of spirituality, but as he prays the weekday Maariv, his mind is on the breaking of his fast, and the mundane world he is about to enter.

Unfortunately he can no longer say the "Boruch Shaim" as if he were an angel! Our goal however is to keep up the will and desire and the aspiration and rejoice, not only in what we have accomplished, but to live and rejoice in what we plan and prepare ourselves to accomplish!

The days which stretch from Rosh Hashanah through Yom Kippur are known as the 'Aseres Y'may Tshuv'--the Ten Days of Repentance. As difficult as it is to shake ourselves from the stupor of our set patterns and ways, we need to try to find some concrete way of improving ourselves during these crucial days.

Thankfully, Chaza"l discuss a beautiful concept--one that can be worked into our daily dealings--and teach that it has the capacity to cause Hashem to 'pass by' our sins and shortcomings. The Siftei Chaim explains it in the following way.

The Talmud [Rosh Hashana 17A] teaches: Rava said: One who is maavir {passes by} his middos {attributes}, his sins are also 'passed by.'

Rav Dessler explains that this concept of 'maavir' is analogous to a road being almost totally blocked but one can still pass by. One who hasn't completely eradicated a bad middah but has minimized it to the degree that he can get past it. Anger is the usual response when wronged. If that anger totally fills the person he will be unable to get past it--to understand the other side and give the benefit of the doubt. If, however, he is able to hold that anger in check and minimize it to the degree that he can get past it, he will be able to understand the other side and forgive the perpetrator.

When one treats others in such a fashion, Hashem's attribute of middah k'negged middah {reciprocity} dictates that His judgment will also be minimized. Hashem will 'get past' that person's sins and will judge with chessed {kind mercy}.

This will not only affect a person's station in the World to Come but will even nullify harsh decrees aimed at a person in this world. The Talmud there relates that Rav Huna was so ill he was on the verge of death. After

he had fought off death and was once again well, he related what he had experienced. "The heavenly court had decreed death but Hashem intervened arguing that since I had been maavir on my middos, the court must also look past some of my actions."

A person actually has the capacity to dictate how he'll be judged by the heavens. Two people can perform identical deeds and yet be judged totally differently. One who was maavir and found the good in others will have his sins mitigated and his merits magnified. The second, who refused to cut others some slack, will have his actions meticulously scrutinized and unceremoniously rejected unless they were completely pure. This is not necessarily a punishment. It is simply a reflection of the person himself.

With this, the Chofetz Chaim explains a seemingly difficult passage in the 'Avinu Malkainu' prayers that are recited during these days. We implore our Father and King to inscribe us in the Book of Merits. Why do we need to ask Hashem to do this? If we have merits then we should automatically be inscribed. If we don't have such merits, then even asking to be inscribed in that book should be considered quite audacious!

He explains that every person has performed some good deeds and as such has merits. However, close scrutiny of these deeds may leave nothing more than a bare skeleton of the original act. We might have donated charity to a needy cause but our feelings of pride, guilt and honor might not leave much of a balance. It might no longer deserve to be inscribed in that heavenly Book of Merits. As such, we implore Hashem not to dissect our actions too thoroughly. If we did a good deed, inscribe it in the Book of Merits.

The way that we can push that decision to go in our favor is, of

course, through middah k'negged middah {the attribute of reciprocity}. If we accept the good that others do for us at face value without overly analyzing it, if we are willing to get past the less savory aspects of other's deeds, then middah k'negged middah will dictate that we and our deeds will be inscribed in the Book of Merits.

It all depends on how we look at things...

The great Chassidic leader, Rav Levi Yitzchak of Berditchev, once witnessed a seemingly boorish sight. A simple wagon-driver, in the midst of his prayers, began greasing the axle of his wagon. Other shocked bystanders couldn't help but commenting on the crudeness they had witnessed. "Imagine a person greasing an axle while praying!" they cried out in dismay.

Rav Levi Yitzchak, whose love for Israel seeped out of his every pore, had a totally different slant on the situation. "Imagine such a Jew!" he excitedly exclaimed. "He even prays when he greases his axle!"

A g'mar chasima tova. May we all be inscribed and sealed in the Book of Merits and the Book of Life.