



Congregation Beth Israel  
 10 Dexter Street  
 Malden, Ma 02148  
 781-322-5686  
 www.BethIsraelMalden.com

## Schedule for Yom Kippur

Friday, September 21 *Erev Yom Kippur*

6:50 am Shacharit and Slichot  
 2:30 pm Mincha

*Please make every effort to be at shul for the early Mincha. For those who cannot, there will be a second Mincha before Kol Nidre.*

6:05 pm 2<sup>nd</sup> Mincha  
 6:25 pm Light Candles

*For those unable to light at home, candles will be available at the shul. It is not permissible for one to light candles after sunset, 6:44 pm.*

6:25 pm Kol Nidre  
 6:44 pm Yom Kippur Begins

Saturday, September 22 *Yom Kippur*

8:00 am Shacharit (Beth Israel West & Salem Towers)  
 9:33 am latest time for *Kriat Shema*  
 11:30 am Yizkor (11:00 am, Salem Towers)  
 4:45 pm Mincha  
 6:20 pm Ne'ilah  
 7:35 pm Ma'ariv/Fast Ends

## Schedule for the Week of September 23 - 28

	Shacharit	Mincha	Ma'ariv
Sunday	8:00 am	6:20 pm	6:50 pm
Monday	6:50 am	6:20 pm	6:50 pm
Tuesday	6:40 am	6:20 pm	6:50 pm

Wednesday, September 26 *Erev Sukkot*

6:50 am Shacharit

*Remember to make Eruv Tavshilin*

6:17 pm Light Candles  
 6:20 pm Mincha  
 7:25 pm Earliest time to make Kiddush in the Sukkah

Thursday, September 27 *First Day Sukkot*

8:45 am Shacharit (7:45 am, Salem Towers)  
 9:35 am latest time for *Kriat Shema*  
 6:10 pm Mincha  
 6:55 pm Ma'ariv

*Candle lighting and preparations for the second night of Sukkot may not be done before 7:23 pm. Candles must be lit from an existing flame.*

Friday, September 28 *Second Day Sukkot*

8:45 am Shacharit (7:45 am, Salem Towers)  
 9:36 am latest time for *Kriat Shema*  
 6:13 pm Candle lighting for Shabbat  
 6:15 pm Mincha, followed by Ma'ariv

## PROJECT SDEROT

Project Sderot has been extended from Rosh Hashana until Sukkot. As we enter Yom Kippur, asking Hashem for atonement, we recall the words we recited on Rosh Hashana, "Repentance, Prayer, and Tzedaka overturn an Evil Decree". If there is ever a time to reach out and help our fellow Jews, this is the time.

Our brothers and sisters in Sderot need your help, emotionally and financially. You can help them and show that you care by writing letters of support to the families of Sderot, or buy donating a Holiday gift basket (\$36/basket).

We are accepting gift basket donations that we will give to Connections Israel to be given to the families of Sderot, through Congregation Beth Israel. Please call the shul for more details 781-322-5686

<http://connectionsisrael.com/wp-content/uploads/2007/07/sderot.pdf>

## SPONSORSHIPS

Want to celebrate an occasion, honor a friend, or remember a loved one? Sponsorships are available at all different levels. Make a donation to show someone you care!

Minimum suggested donations are as follows:

Breakfast -----	\$5.00
One-Line Greeting -----	\$10.00
Weekly Bulletin ad -----	\$25.00
Newsletter ad -----	\$36.00
Se'udah Sh'lishit -----	\$36.00
Kiddush -----	\$50.00
Sefer -----	\$50.00
Luncheon (Shabbat Chazak)----	\$100.00

## UPCOMING EVENTS

- ☹ No Torah Ethics class Monday, 9/24 at Salem Towers
- ☹ No Weekly Parsha Class Thursday, 9/27

More on Back

## The Prime Opportunity for Atonement of the Sin

*Insights into Yom Kippur from Rav Meir Simcha HaKohen, rav of Dvinsk and author of the Ohr Sameach on the Rambam, by Rav Reuven Ungar of Sha'alvim.*

The Talmud in Tractate Yoma comments how King Saul sinned once and lost his rule; King David faltered twice and remained at the helm of the monarchy. What logic governs this (apparently non-fair) result?

A transgression contains two components. The actual violation of the halacha, and the impact that the transgression had on others (did it transpire in private or in public, how many people witnessed it). The public viewing of a transgression qualifies as a Desecration of The Name- Chillul Hashem. The Chillul Hashem factor is quite severe; as manifested in several halachot.

A. The Talmud in Tractate Chagiga instructs an individual who is in danger of succumbing to his baser instincts to wear dark clothing and to travel to a location that he is not recognized. Better to transgress without impacting the community.

B. A thief- (who surreptitiously steals an item- ganav) pays double the worth of the item (kayfel), in contrast to a person who takes an item by force without attempting to mask his identity (gazlan). The former displays a greater fear of humans than of The Creator; he has attacked the Honor of Heaven. Thus he is required to pay the kayfel.

C. An individual who admits his crime is exempt from paying kenas (a set financial penalty). The lack of witnesses to the transgression lowers Chillul Hashem factor, thus impacting the degree of the punishment.

Thus, an actual transgression is measured by intent and malice. A person who sins due to lack of vigilance is judged less harshly than a person who sins by design. These factors are not relevant in the Chillul Hashem component of a sin. The public or private nature determines the extent of Chillul Hashem that results from the transgression. Indeed, the Mishnah in Pirkei Avot states that a premeditated sin (mazid) and a sin resulting from lack of caution (shogeg) are equivalent in the sphere of Chillul Hashem.

The transgressions of King David transpired in private (indeed, he censured Yoav for publicizing the letter referring to Uriah, thus providing publicity for the episode with Batsheva). This stands in stark contrast to King Saul, who publicly did not adhere to the instruction of the Prophet. The Chillul Hashem factor perpetrated by King Saul generated his downfall.

We are commanded to return to Hashem our G-d (Shuva ad Hashem Elokeycha). The severity of Chillul Hashem mandates that atonement for this crime is granted exclusively by Hashem. The following parable illustrates this concept. The officers of a royal court may be granted authority to prosecute and defend subjects of the land for various shortcomings. However, they are not empowered to advocate for an individual who has rebelled. How can an officer of the king forgive such a brazen attack on the honor of the monarchy?! Only the king himself is equipped to absolve such a flagrant offense. Similarly, only Hashem may grant forgiveness for the transgression of Chillul Hashem. "Ad Hashem"- He is the sole address in matters of Chillul Hashem.

Throughout the ten days of repentance we strive to correct sins. The celestial court includes prosecutors and advocates of the accused (as the Talmud Yerushalmi relates, Hashem does not judge by Himself). Transgressions of Chillul Hashem are punishable by death, as no one is authorized to defend such an offense. Is there an avenue of rescue?

The ne'ila prayer! Although Hashem does not judge alone, the verdict (signature- chatima) is His only. Precisely at this moment- facing Hashem in the court of justice in the absence of any of His celestial subjects- the opportunity to express profound remorse and beg for forgiveness of this heinous crime presents itself. The liturgy of the ne'ila prayer states our desire to live; not to be punished by death (=for the sin of Chillul Hashem).

May Hashem forgive us amongst the House of Israel, and grant us life to sanctify His Name!

לשנה טובה תכתבו ותחתמו לחיים טובים ולשלום