



## Stony Brook Hebrew Congregation Newsletter

### This month's services schedule

Date: Oct	Candle lighting	Evening Service	Shacharit	Kriat Shema	Mincha/ Maariv	Shabbat Ends
3-4	6:12 pm	6:10 pm	9:30 am	9:46 am	6:00 pm	7:11 pm
10-11	6:01 pm	6:00 pm	9:30 am	9:49 am	5:50 pm	7:00 pm
17-18	5:50 pm	5:50 pm	9:30 am	9:52 am	5:40 pm	6:49 pm
24-25	5:40 pm	5:40 pm	9:30 am	9:55 am	5:30 pm	6:39 pm
31-1 Nov	5:31 pm	5:30 pm	9:30 am	9:59 am	5:20 pm	6:30 pm

Shacharit Monday-Friday – 7:00 am (6:35 am during Selichot)

### Yom Kippur

Wed. night, Oct. 8th & Thursday, Oct. 9th

Mincha in Beit Midrash	Candle lighting	Evening Service	Shacharit	Mincha/ Maariv	Fast ends
1:00 pm	6:04 pm	6:00 pm	8:30 am	4:35 pm	7:03 pm

### Sukkoth

### Shmini Atzeret/Simchat Torah

<p style="text-align: center;"><u>Mon, Oct 13th</u></p> <p>Mincha/Maariv*      5:50 pm Candle lighting      5:56 pm</p> <p style="text-align: center;"><u>Tues, Oct 14th</u></p> <p>Shacharit              9:30 am Mincha/Maariv*      5:50 pm Lighting Candles/ Start cooking          6:55 pm</p> <p style="text-align: center;"><u>Wed, Oct 15th</u></p> <p>Shacharit              9:30 am Mincha/Maariv*      5:45 pm Yom Tov ends          6:54 pm</p> <p><i>* In Beit Midrash</i></p>	<p style="text-align: center;"><u>Mon, Oct 20th</u></p> <p>Mincha/Maariv*      5:40 pm Candle lighting      5:45 pm</p> <p style="text-align: center;"><u>Tues, Oct 21st</u></p> <p>Shacharit              9:30 am Mincha/Maariv        5:40 pm Lighting Candles/ Start cooking          6:45 pm</p> <p style="text-align: center;"><u>Wed, Oct 22nd</u></p> <p>Shacharit              9:30 am Mincha/Maariv*      5:40 pm Yom Tov ends          6:44 pm</p> <p><i>* In Beit Midrash</i></p>
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### Learning

Talmud Class – Tuesdays at 8:00 pm in the Beit Midrash.

Weekly Women's Class – Times change weekly. Contact [RivaR@topshot.com](mailto:RivaR@topshot.com) for more information.

### Special Events in October

Lulav Order – Contact [sbhc@verizon.net](mailto:sbhc@verizon.net) or 751-3289 to order. \$40 per set.

Sukkah Party – Tuesday, Oct. 14th, first day of Sukkoth, lunch after shul at the Ebins' at 19 Poplar Ave.

Rosh Chodesh Cheshvan – From the night of Oct. 28th to the night of Oct. 30th.

## Nachas News

- Happy Birthday to Bob Milch, David Ebin, David Zlochower, Lilly Strey, Sara Chana Roffman, and Michelle Aluf-Medina.

## Observing Yahrzeit

- Louise Linkoff for her mother Lillian on the 20th of Tishrei, Oct. 19th.

## Kiddush

Kiddush on Oct. 4th, 18th and 25th is sponsored by the Strey family.

Kiddush on Oct. 11th is sponsored by Eric Norman in remembrance of his grandfather Yosef Makovitsky.

## Rabbi Roffman's Monthly Message

Yom Kippur is the climax of a period that began forty days earlier with Rosh Chodesh Elul. The fasting, the cessation of work, and the lengthy prayers on Yom Kippur all call on a person to make real the process of *teshuvah* (repentance) and change that has already begun. The Torah calls out to everyone “*Lifnei Hashen titharu,*” “before G-d become pure!” As we prepare for this great and awesome day, it is important that we review what *teshuvah* means so that we can make the most of this once-a-year experience.

The Rambam writes (Hilchos Teshuvah 2:2), “What is *teshuvah*? *Teshuvah* takes place when the following occurs: 1) The sinner ceases committing the sin and removes all thoughts of it from his mind. 2) He then resolves in his heart never to repeat the sin... 3) Next he should regret his past misdeed, as the verse says, “After I returned, I regretted (*Yirmeyahu* 31:19).” Then the Knower of all secrets will testify that this person will never return to this sin... these things must all be said aloud in a confession. “

It would seem at first glance that the formula for *teshuvah* is listed out of order. Shouldn't regret and remorse be listed first? Without regret, why would the person change his ways? Furthermore, it would seem that *Hashem's* testimony to the person's future should only be dependant on a sincere committal to the future, and not on remorse.

However, if we look at the *Sha'arei Teshuvah* (1:11) we see that there are two paths of repentance. The first path is for someone who has transgressed for the first time. He knows it is wrong, and remorse is instantaneous. Imagine the feeling that an Orthodox person would have after eating ham. Remorse comes first, then a cessation of eating, and then a committal to never eat ham again. These types of transgressions are very easy for a person to confront and their repentance does not make up a significant part of his service to *Hashem*. The second path is for someone who has transgressed repeatedly. Repetition dulls the heart to the seriousness of a misdeed. Rav Huna says in *Kiddushin* (20a), “once a man has committed a transgression and repeated it, it seems to him as if it is permitted.” It is uncommon to see a person's face turn white after giving over a juicy piece of *loshon horah*, or after exaggerating to a customer about a product, or after spending an hour surfing the net while missing a *shiur* in shul. Instead, he must focus first on changing his actions, and only later will remorse come as in the verse quoted by the Rambam: “After I returned, I regretted (*Yirmeyahu* 31:19).” This is where the bulk of our efforts at self improvement must be done, and is the path that the Rambam is addressing.

Rabbi Yitzchak Blazer explains that at first a person will view his change of actions as an act of piety and not something that is required. Even if he knows in his mind that this is not so, in his heart this is how he will feel. Only after a prolonged period of changed behavior and introspection will a person come to appreciate and understand the necessity of changing his ways.

A story is told of a woman who became religious after college and eventually moved to Jerusalem. She was very attracted to Judaism because of the dignity and self-respect that came from dressing modestly. After a few years she returned for a conference to her Alma Mater. She found herself almost unable to believe that she had ever dressed as the other people at her college were dressed. A full *teshuvah* occurs when this change of perspective occurs. While a person thinks that he is only doing something pious yet not necessary, a person is still in danger of regression. Only when the change is irrevocable is his *teshuvah* guaranteed. This is why the Rambam writes that only after remorse will *Hashem* be able to testify that a person will never return to his old ways.

Thus, during this time of year, a person should be asking himself “what area do I know needs some improvement but I always seem to push off” and “what have I started doing that is good but that I feel I won’t be able to keep up?” These are areas where *teshuvah* is most needed by beginning to change our actions and solidifying our resolve for what we have already begun.

Rabbi Eliyahu Dessler asks why we start Yom Kippur with *Kol Nidrei* – a request to annul our vows. He explains that it is to let us know that all of the promises we made to ourselves to change throughout the year will not lead anywhere if we don’t think of how to strengthen and protect them. Whether it is through committing to come to a class, or starting a program in the community, or taking on a *chavrusah* or personal mentor, it is imperative that we think of ways to strengthen our resolutions. With a sincere commitment to change we can be sure that *Hashem* will accept our desire to return to Him on Yom Kippur, granting us atonement and a year filled with His blessings.

Gemar Chatimah Tovah