

HAVURAT YISRAEL WEEKLY NEWS

5 Tishrei 5781

SHABBAT SHUVA (VAYEILECH) & YOM KIPPUR

September 11, 2021

6:55 pm Mincha & Kabbalat Shabbat
6:56 pm Candle Lighting

8:45 am Mishnayot Class
9:00 am Shacharit
9:39 am Latest Shema
Parasha p. 1094 Haftorah p. 1204
10:30 am Kids Program
6:30 pm Mincha
7:00 pm Shabbat Shuva Drasha
7:53 pm Maariv and Havdalah

Kiddush is sponsored by:

- ☆ Yosef Alvares commemorating the Yahrzeit of his mother Margarita Bat Cristobal.
- ☆ Yael Bracha Yopez celebrating her joining the Jewish people.

No Seudah Shlisheet in shul this week!

Upcoming Kiddushim,

September 21 Rosalie Tenzer and Miriam Rickard

HIGH HOLY DAYS 5782

Wednesday September 15 — Erev Yom Kippur

- ◆ 6:45 am Selichot, Shacharit
- ◆ 10 am—2 pm Office open
- ◆ 2:00 pm Early Mincha
- ◆ 6:30 pm Mincha
- ◆ 6:50 pm (prompt) Kol Nidre

Thursday September 16 — Yom Kippur

- ◆ 8:30 am Shacharit
- ◆ 10:30 am (approx.) Yizkor
- ◆ 6:00 pm Neilah
- ◆ 7:40 pm Maariv, Havdalah, Fast Ends

SHABBAT SHUVA DRASHA — THIS WEEK!

This Shabbat, Rabbi Algaze will deliver one of his major addresses of the year. Please be sure to attend. Mincha will take place at 6:30 pm followed by the Drasha at 7:00.

Order your Lulavim and Etrogim from Havurat Yisrael. Please place your orders by than this Friday for pickup next Monday Sep. 20 (8-1 pm)

- ◆ **Basic \$ 40**
- ◆ **Muvchar \$ 60**
- ◆ **Mehudar \$ 75**



HAVURAT YISRAEL



Gala Dinner: Sunday December 12

MAZAL TOV TO OUR HONOREES

Rabbi David & Tamara Algaze

And Four Founding Families: Better, Goldhaber, Jacobs, Rosen

We need everyone to please share stories of their experiences in the shul (classes, trips, friendships, etc.), please email havurat40@gmail.com

THE JOURNAL CAMPAIGN BEGINS IN EARNEST AFTER THE HOLIDAYS

**PLAN HOW YOU CAN HELP TO MAINTAIN HAVURAT
SAFE AND VIBRANT FOR YEARS TO COME**

WHY TZEDAKAH?

THE KOL NIDRE CAMPAIGN-THINK GENEROUSLY

This time of reflection requires three basic elements: teshuva, tefilla and tzedakah. Teshuva means an examination of where we find ourselves, what kind of people we want to be and to determine our path ahead. Tefillah, prayer, means that this month we must dedicate more time to pray more slowly, to deepen our thoughts on the words we recite and to study the meaning of our siddur. However, the third element in this triad, Tzedakah may be the most telling. It is our ability to transcend our narrow selves and think of the needs of others and the needs of the community that determine most forcefully our desire to do what is right in the eyes of Hashem. When we think generously and contribute with joy we show that we can step away from this self-absorption and are able to think outside of ourselves. When we contemplate how our synagogue can function best and give with a joyous heart we come close to what Hashem intended us to be and thus we come close to Him too.

The order: teshuvah, tefilah and tzedakah is thus phrased in ascending order. First, we reflect on our path and that it is not what Hashem wished for us. Then, we turn to prayer, asking Hashem to illuminate us and guide us. And finally, we reach the highest level, of being able to step away from ourselves, to think of others, of the community, and act by donating generously and without regret. Thus, tzedakah is the culmination of the process and the clearest sign that we have gone a step higher in our lives.

Next week in this space we will publish the names of all donors above \$500 which is less than \$2 a day. We hope that there will be many others who can afford more and will give according to their means. Each person has a duty to give according to the gifts that Hashem gave them, as the Torah prescribes, "according to the blessing that Hashem your God has given you." Think of this when planning your contribution to our synagogue and open your hearts to come closer to Him and to your truest self.

SUNDAY Sep. 12 / 6 Tishrei	MONDAY Sep. 13 / 7 Tishrei	TUESDAY Sep. 14 / 8 Tishrei	WEDNESDAY Sep. 15 / 9 Tishrei EREV YOM KIPPUR	THURSDAY Sep. 16 / 10 Tishrei YOM KIPPUR	FRIDAY Sep. 17 / 11 Tishrei
7:30 am Selichot 8:00 am Shacharit	6:30 am Selichot 7:00 am Shacharit	6:30 am Selichot 7:00 am Shacharit			6:30 am Gemara Shiur 7:00 am Shacharit
9:30 am Class in Spanish - Rabbi Algaze	10 am—3 pm Office open	10 am—3 pm Office open	<i>Please see the Holiday Schedule Above</i>		10 am—3 pm Office open
					6:44 pm Candle Lighting
					6:50 pm Mincha & Kabbalat Shabbat

HAVURAT YISRAEL

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TESHUVAH MEANS COMING BACK

By Rabbi David Algaze

"For this commandment that I command you today—it is not hidden from you and it is not distant. It is not in heaven...nor is it across the sea...Rather the matter is very near to you, in your mouth and your heart, to perform it." (Devarim 30:11-14)

An existential question that plagues us always is how to live with the consequences of our actions and whether we can ever go back to a point in time when we had not yet committed the errors and the sins. In the natural world, decay is usually irreversible and it cannot be undone. The Torah gives us a different perspective: we can go back, we can return to a point in time before we sinned and acted arrogantly. This is the essence of teshuvah, the root of which is precisely "return."

Ramban explains that these verses refer to the mitzvah of repentance, return. G-d foresaw that it is inevitable that Man will sin, will rebel and will err. For this reason, in His benevolence, He gave us the opportunity to go back to a point in time before we sinned. The world functions according to two patterns: the natural and the spiritual. In the former, processes are mostly unidirectional, that is they move in one direction primarily. Although diseases can sometimes be cured, the scars and weakening in the body remain. Serious ailments can sometimes be arrested and threats can go into remission, but the natural process is more often cruelly unforgiving.

The opposite is true in the spiritual world that Hashem created. He implanted in the world a kind of reversible process that allows errors to be washed away, crimes to be forgiven and allow us to go back to a time before we acted brazenly and foolishly. The miraculous nature of this process makes it hard to conceive and comprehend. We are used to processes in nature and the idea of a "return", a basic erasing and changing of the past, seems counterintuitive. Yet, this is precisely what the Torah assures us will happen.

The yetzer hara, the rebellious side of our personality, speaks loudly in order to make us go away from G-d and to obfuscate G-d's kindness. The yetzer hara acts in two planes: the material and the spiritual. In the first, it attacks our physical weakness and uses temptation to lure us into sin by whetting our appetite for material pleasures. However, the second attack is even more dangerous: the attack on our spiritual universe. The spiritual attack consists of obfuscating G-d's kindness and to blind us to the goodness with which G-d governs. It tells us that our sins can never be undone, that our guilt cannot be washed away, that our crimes cannot be forgiven. This leads us into depression and we abandon all hope. The end result of this negative thinking leads us into more sin and rebellion.

The Torah assures us that this is not true, that there is a way to cleanse ourselves before G-d. However, difficult or even impossible that process may appear to be, it is there and it is available. Furthermore, the Torah promises us that this process is very easy for us, near not distant. "In your mouth and in your heart" describes the process of teshuvah. It begins with a verbal admission of what we have done. We need to put into words the act that was a sin. The first and insurmountable obstacle to teshuvah is the stubborn denial of having erred. When we are able to put into words what we have done wrong, this itself stimulates an emotional change in our hearts that actually changes us from the inside. This twofold method is what is described as being very near to us, in our mouths and our hearts.

In the world of computers, there is a software program that can actually return the system to the way it was sometime before. It is called by many names, but it is fundamentally a way of "going back" in time. The very existence of such programs may be a way in which Hashem helps us conceive that indeed we can go back in time, if we utilize the Torah's wisdom and we believe in its promise.

As we approach the New Year, we need to examine the two manners in which G-d governs the world, the natural and the spiritual, and not be swayed by the cynicism of the yetzer hara, that declares that there

is only one way. The promise of the Torah can take us away from despondency and fatalism that nothing will change, that we can never go back. Our Father is waiting for us. We can go back.

You are invited to

FESTIVE MEALS at the HAVURAT YISRAEL SUKKAH



Absolute Reservation Deadline – Sunday September 19
Please call the office to reserve

The Carpet Replacement Project

This week we will install the new floor in the hallway.

*If your name is not here, why?
Please add your name to the list!*

Here are the Contributors as of today

Rabbi and Tamara Algaze
Jose Alvares
Mehran & Rahel Arasheben
Parvin Arasheben Z" L
Miriam Atencia
Betty Feit
Ruth Finkestein
Irina Genuis
Shulie & Jack Goldhaber
Stuart & Debbie Greenberg
Rita & Lou Gutnicki
Chana Henriquez
Renee & David Hirsch
Rosa Irizagurry
Michael & Alice James
Consuelo Jimenes
Seymour Kaplan
Carol Khron
Felicia Kulaya
Ivelise and Fernando Leana
George Leifer

Roger & Jeanine Mashihi
Rodolfo Mendoza
Esmeralda Meneses
Linda & Serge Merkin
Shimon & Sarah Mizrahi
Eli Namigohar
Louis & Rachel Ordentlich
Blanca Palala
Betzael Paniagua
Maria Perez
Irving Prus
Jerry & Jennifer Revich
Judy & Stuart Rosen
Arlene Ross
Moshe & Rivka Salazar
Mark & Gail Silverman
Yakov Simkhayev
Jane Stiefel
Rosalie Tenzer
Yael Yopez

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Refuah Shlema Erella bat Zahava, 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), Roiza bat Yita Feiga (Rosalie Tenzer), Yael bat Sheindel Ettel, Chasya bat Tzirl, Gershon Baruch ben Kayla Yehudis, Eshrat Bat Esther (Arasheben's friend), Shlomo David ben Hanna Golda (David Alkalay)