

Tefilla Notebook

5 Tishrei • Parshat Vayelech • Yom Kippur

September 10-11, 2021

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

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SHABBAT SCHEDULE

FRIDAY, SEPTEMBER 10

CANDLELIGHTING 6:48pm

FRIDAY NIGHT SERVICES 6:30pm

SATURDAY, SEPTEMBER 11

GEMARA SHIUR 8:30AM

SHACHARIT 9:15AM

SHABBAT SHUVA DRASHA 6:15PM

MINCHA 7:00PM

MAARIV: 7:50PM

SHABBAT ENDS: 7:50PM

WEEKDAY DAVENING TIMES

SUN 8:00AM & 7:00PM

MON-TUE 6:40AM & 7:00PM

FRI 7:00AM & 6:30PM

SEE PAGE 2 FOR TIMES FOR YOM KIPPUR

MAZEL TOV

Mazel Tov to the **Richter, Wallack, and Nagel** families on the birth of a baby girl, **Emilia Josephine, Leah Emunah,** daughter of **Ben and Ariel Richter.** Mazel Tov to great-grandparents **Elaine Levy, Gitta Nagel, and Meme Richter**

THANK YOU

Raphy & Rivka Nissel for sponsoring lunch this Shabbos in memory of Rivka's mother **Ildiko Liebermann Pessl bat Yoel a"h** whose yahrtzeit is on 5th Tishrei

THANK YOU

Ed & Cecile Gromis for sponsoring Rabbi Dunner's Shabbat Shuva Drasha in memory of Cecile's mother **Anna Silberspitz Chana bat Shimon a"h** whose yahrtzeit is on 13 Tishrei

Dear Members & Friends,

Every Yom Kippur, in synagogues across the world, there are people you never see the rest of the year. In my view, this is a testament to the power of Jewish identity. I find it truly amazing that Jews who rarely if ever come to shul, choose the most serious day of the year to make an exception. There seems to be an instinctive understanding in the soul of every Jew that their Judaism is a serious matter, and if one comes to shul at all, it should be for something meaningful.



And then – we don't see them again until next year! But it's not just them. The challenge of Yom Kippur is something that affects all of us, even if we are regular shul attendees. Yom Kippur is meant to be an agent of change, but we all imagine ourselves to be immune to change. Although we would love to shed our bad habits – we definitely want to be more spiritual, more learned, and more meticulous about our Judaism – we convince ourselves it's never going to happen. We all know we could improve, but we somehow believe that change is impossible. In reality – we tell ourselves – we're just the same this year as we were last year, and it is more than likely we will be the same again next year, and the year after that. So why bother with Yom Kippur at all?

As with so many Jewish questions, the answer lies in an unconnected digression. The Talmud starts its deliberations by determining when each day begins (Berakhot 2a). If you ask any child, they will tell you that a day starts in the morning – but they are wrong. In the secular world a day begins at midnight – a rather strange notion, dating back to the Romans, who insisted on calculating their days using noon as the main reference point. Midnight is exactly halfway between one noon and the next, so it became the start of the day.

The Jewish day also doesn't start in the morning, but nor does it start at midnight. Instead, it begins immediately after dusk when the sky goes completely dark. The Talmud explains that this designation is based on the creation narrative in Genesis. At the conclusion of each day of creation, the Torah describes the day as vayehei erev vayehei voker – "it was evening and it was morning" – which confirms that night comes before morning. But although this offers us a Torah source for why a day begins at night, it offers no explanation for the logic behind it.

The three daily prayers of Judaism are each linked with one of the three patriarchs. The morning prayer is associated with Abraham, the afternoon prayer with Isaac, and the evening prayer is connected to Jacob – which seems to indicate that the morning prayer, shacharit, is the first one, as Abraham is the first of the patriarchs. But Rabbi Judah Loew, the celebrated Maharal of Prague (1526-1609), explains why the evening prayer, maariv, is the pinnacle of Jewish daily prayers (Netivot Olam, Netiv Ha'Avodah 3:3): "this [prayer] befits Jacob, as it corresponds to the fact that the world is in the hands of God, and the [uncertainty of] night conveys that the world is in the hands of God, and Jacob was more in the hands of God than the other patriarchs."

The night is a time when we are at the mercy of the elements – there is no light, and no easy access to resources that can help us survive. It is only with God's help that we will make it to the morning. Jacob is the master of the night, which is why the night prayer is associated with him and not with his father or grandfather.

But how are we to understand this? Is the Maharal suggesting that Abraham, the founder of Monotheism, didn't trust in God to take him through the night? Is he proposing that Isaac, who willingly allowed himself to be tied to the altar to be sacrificed, didn't believe that God would help him through the night?

A fascinating Midrash describes the early life of Abraham. As a young man Abraham was brought before the mighty Nimrod, King of Shinar (Mesopotamia), for the crime of having destroyed his father's pagan effigies. According to this Midrash, not only did Abraham refuse to apologize for his crime, but he also brazenly defended his actions. Nimrod decided to execute Abraham by burning him alive, and he was thrown into a furnace. But God saved Abraham, "because Jacob will be his grandson." The Heavenly court erupted in uproar. "Why should Jacob be the reason for Abraham's miraculous reprieve?" God responded with a strange statement. All of Jacob's children were perfect, He said, as opposed to Abraham – who had Ishmael; and Isaac – who had Esau.

But were Jacob's children perfect? Glance through the Torah portions that narrate the story of Jacob's family – you will discover that Jacob's children fell far short of perfection. Reuben got himself into trouble by interfering in his father's married life. Shimon and Levi tricked and then murdered an entire city (after their sister Dinah became an unwitting eelpee with the chieftain's son). Judah abandoned and then almost killed his son's wife. And all of them sold their brother Joseph into slavery. And as to Joseph, he was a shameless telltale who wantonly fell out with his brothers. Let's face it – this hardly sounds like the paradigm of perfection.

Jacob's family was not at all perfect – but Jacob had an unbelievable quality: he always saw opportunity in imperfection, and he believed that even when everything seems dark – there is still a light that shines, and a morning to look forward to. It came to him in an epiphany on the day he was forced to run away from his brother Esau, who wanted to kill him.

Cont'd on page 2

Jacob's entire life had gone from calm to chaos, and from safety to grave danger – until that moment his life had been the equivalent of the brightest day, but now it was the darkest night. He went to sleep with no family, no possessions, and no place to call home. And then, when he woke up, he realized he had made it through the darkest hour, and suddenly it all made sense (Gen. 28:16): אִכֵּן יֵשׁ ה' בְּמָקוֹם הַזֶּה וְאֵנֹכִי לֹא יָדָעְתִּי – "surely God is in this place, and I did not know."

Until then Jacob's life had been perfect, but now everything had changed. Nevertheless, God was there with him, and everything was going to work out fine. That was when Jacob composed maariv – the night prayer. He discovered that darkness is not an end, rather it is a beginning. From then on this was Jacob's approach to life. Laban tried to cheat him out of marrying Rachel. No problem. Laban tried to kill him. No problem. Esau was marching towards him to kill him. No problem. Family issues, difficult children, his favorite son dead. No problem. Jacob encountered challenging situations at every twist and turn, but none of it was a problem, because Jacob was a maariv man – as far as he was concerned there was no such thing as night. Even in the darkest hour the future is bright, which means the present is also bright. And that was why God saw Jacob as the ultimate patriarch of the Jewish nation.

Feeling great when everything is bright is no big deal. Daylight gives you confidence. But having confidence in the future when everything is dark – that requires real faith. Which is why, in Jewish tradition, we start our days at night. The beginning of true faith is when everything is dark. So much so, that it was worth saving Abraham to enable Jacob to become our beacon of faith. Time after time the Jewish nation has emerged from darkness into light. Which is why we are known as "Bnei Yisrael" – "Children of Israel" – we are descendants of Jacob, because he is our ultimate role model.

When we come to synagogue on Yom Kippur, we may think to ourselves: "What's the point? Nothing is ever going to change. We are who we are, and we will always be the same." If that's what we think, it's only because we are not on the wavelength of our patriarch Jacob. We only see opportunity if it's shining directly in our faces. But that is not the Jewish spirit. The Jewish spirit is optimism. We always believe that the impossible is possible. And then that's what happens.

Wishing you a Shabbat Shalom, Shana Tova, and a great week ahead,
Rabbi Pini Dunner

YOM KIPPUR INFORMATION

YOM KIPPUR TEFILLA SCHEDULE

WEDNESDAY SEPTEMBER 15 EREV YOM KIPPUR

Selichot.....6:45am
 Shacharit.....7:00am
 Followed by Kapparot with coins
 Mincha.....2:00pm
 LIGHT YIZKOR CANDLE BEFORE
 YOMTOV
 Candlelighting.....6:41pm
 Kol Nidrei.....6:50pm
 Drasha.....7:05pm
 Maariv.....7:15pm
 Service Concludes8:45pm

THURSDAY SEPTEMBER 16 YOM KIPPUR

HaMelech.....8:30am
 Torah Service.....9:45am
 Yizkor (approx.).....10:10am
 Musaf.....10:20am
 Service concludes.....12:00pm
 Mincha.....5:30pm
 Neila.....6:40pm
 Fast ends.....7:43pm

BREAK THE FAST
 SPONSORED BY
RAPHY & RIVKA NISSEL
 IN MEMORY OF RAPHY'S MOTHER
ESTHER NISSEL
ESTHER MALKA BAT HA'RAV
ZEEV TZVI A"H
 WHOSE YAHRTZEIT IS ON 6 KISLEV

MANDATED VACCINATIONS

As a result of the dramatic rise in infections in LA County due to the Delta variant, those attending YINBH services over High Holidays will need to be vaccinated. **Children under 12 may not attend High Holiday services.**

If you are attending High Holiday Services and have not yet sent in your proof of vaccination, please send it to covid@yinhb.org.

Otherwise, you can bring your Vaccination card with you to show at the attendant at the door

SECURITY ANNOUNCEMENT

Security guards will be checking all bags and coats at the entrance of both services, as is our standard procedure.

SEAT ASSIGNMENTS

Your seat assignment will be given to you by the attendant when you arrive at services. There will also be a map and the seats will be labelled. We ask that you please sit in your assigned seat.

Thank You

To Vera Markowitz for generously opening her tennis court for us to use as an extension of our Synagogue for the outdoor Rosh Hashanah and Yom Kippur Services

REMINDER:

Pay any outstanding pledges. Log into your shulcloud account at beverlyhillssynagogue.org



We ask that you please refrain from conversation during services out of respect to the other service attendees and to keep the sanctity of the Holiday.

גמר חתימה טובה

Sisterhood Corner

September

G'mar Chatimah Tova!
Wishing you a easy and
meaningful fast.

May all our prayers be
answered in 5782.

Shabbat Shalom,
Cecile & Ruthie
Sisterhood Co- Presidents



Evan Greenspan

Reut Baram

YAHRTZEITS



Ildiko Liebermann

Pessl bat Yoel a"h

Mother of

Rivka Nissel

Yahrtzeit - 5 Tishrei

Lynn Zeller

Leah bat Yosef a"h

Wife of

Bob Zeller

Yahrtzeit - 7 Tishrei

Barbara Novack

Batya bat Menachem Mendel a"h

Sister of

Barry Novack

Yahrtzeit - 7 Tishrei

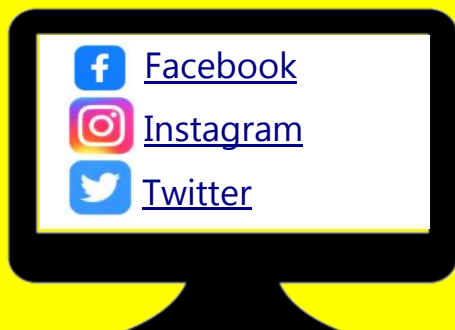
ARBA MINIM PICKUP

Thank you to everyone
who purchased their Arba
Minim sets through the
shul.

You can pick up your sets
on Sunday, September
19th between 9am - 1pm

And on Monday,
September 20th between
10am -1pm

If you prefer that you
leave your sets in the shul
to pick on the first day of
Sukkot, please let us
know.



Stay Connected on Social Media

MISSED THE RABBI'S CLASS?

Full archive of classes is
available at
www.rabbidunner.com

The recordings are also now
available on Apple iTunes. Search
for

"Deeper look at the Parsha"

Please contact the office if you have
any questions or need help to
access the classes.

Rivka and Raphy Nissel would
like to invite you to
a kiddush luncheon

In memory of Rivka's mother

Ildiko Liebermann,

Pessl bat Yoel a"h

on her 11th yahrtzeit

Shabbat September 11, 2021

Shabbat Tshuva

Following services at our shul



LIVE VIRTUAL
YIZKOR SERVICE
BEFORE YOM KIPPUR

יזכור

Wednesday, September 15th
11:00am PST
via Zoom
Zoom code: 310 276 7650
Password: yinbh



BEVERLY HILLS SYNAGOGUE
YOUNG ISRAEL OF NORTH BEVERLY HILLS

BEVERLY HILLS SYNAGOGUE
YOUNG ISRAEL OF NORTH BEVERLY HILLS

Rabbi Dunner's
Shabbat Shuva Drasha



THE MAINZ SHOFAR CONTROVERSY OF 1144
& THE CORRECT APPROACH TO
MISTAKES DURING TEKIAT SHOFAR

SATURDAY SEPTEMBER 11TH
DRASHA - 6:15PM · MINCHA - 7:00PM

YINBH BOOK
SISTERHOOD GROUP

BIRTH, REDEMPTION,
AND THE WAY OF ISRAEL



READING
RUTH

LEON KASS
HANNAH MANDELBAUM

Available
at
amazon

NEXT MEETING WILL TAKE PLACE
TUESDAY OCTOBER 12TH | 7:30PM

MEETING LOCATION PROVIDED UPON RSVP
EMAIL OFFICE@YINBH.ORG TO REGISTER

Ensure Tradition For
Generations to Come.

Do Your Part
Get Screened.



JScreen

JScreen.org
404.778.8640
info@JScreen.org

Being proactive about your health means taking early action.

California, these savings are for you!

Use Code: PreventCancerCA to save \$75 on Cancer Screening