

YOMIM NORAIM 5782

Kehilat Shivtei Yisrael

In this issue:

ROSH HASHANA

CHAIRMAN'S MESSAGE

By Andy Album

HERE I AM

A special Rosh Hashana message from Rabbanit Etta & Rabbi Bendavid

"Notice instead, that we are blessed to be able to enjoy in being together and that makes Shivtei so incredibly special."

Dr. Batya L. Ludman, Psy.D.,
Licensed Clinical Psychologist



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Rosh Hashanah

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NEWEST SHIVTEI MEMBERS



PRAYING OUTDOORS
FINDING COMMUNITY



FAMILY PHOTOS
FUN FAMILY
CELEBRATIONS & MORE



CHAYALIM PHOTOS
HONORING OUR CHAYALIM
MEMBERS



**SPOT THESE YELLOW HEARTS FOR
GREETINGS FROM SHIVTEI MEMBERS**

BY ANDY ALBUM, CHAIRMAN

A MESSAGE FOR ROSH HASHANA

Once more we are back at the beginning, a new year, ready for the majesty of Rosh HaShana, the awe of Yom Kippur and the joy of Succoth, as part of Kehillat Shivtei Yisrael, the family that we have chosen.

The Rosh HaShana mussaf tefilla is marked by three distinct themes, each of which resonates not only with our history but also with what Shivtei stands for and sets us apart.



"Many of us have bemoaned the lack of political leadership and societal divisions in this country in recent times, as if this is some new problem. Except that it isn't."

Shofarot

The sound of the shofar has taken on considerable additional meaning in the last 73 years of history. It is a sound that has been amplified by the creation of the State of Israel and the renewal of our nationhood.

As our beloved friend and teacher Rabbi Beller z"l said, it is intellectually bankrupt to claim (as some do), that HaShem was with us in the death camps of Europe but then went absent without leave when the Zionist vision was realised in 1948. On the contrary, as Rav Soloveitchik so brilliantly articulated, the gavel that called to order the vote at the UN was brought down by none other HaKadosh Borechu himself.

"Coincidence is God's way of remaining anonymous" observed Albert Einstein. Since 1948, His guiding hand has been so clearly visible in the many miracles that the State of Israel has experienced that it cannot be just happenstance. At Shivtei we believe this completely, without ambivalence. The sound of the shofar should remind us of this and increase our yearning for the full redemption – whilst we appreciate how far along this journey we already are.

Zichronot

To me, the essence of Judaism is our attachment to the past and our building for the future, as much as it is the experiencing the present. Zichronot should be a point in the tefilla to reflect on those who came before us such that the chain of Jewish existence has continued to this Rosh HaShana.

Recognising our heritage is a core part of Shivtei's DNA – not just our collective history as Am Yisrael but also those who built this kehilla into the amazing jewel that it is, such as Natan Mowszowski who passed away a few months ago. It is for this reason that we launched our family minyan where generations can come together, and our focus on all age groups from the youth of Shivtei to the Chevra. There are few shuls like us in Israel today.

Malchuyot

Each morning before the brachot we say אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרן קיימת לו לעולם הבא. These are the things that a person will be rewarded in this world and the world to come.

CONTINUED

CONTINUED - MESSAGE FROM THE CHAIRMAN

As I say these attributes every morning, I have a sense of pride, because these are the values which are the very essence of Shivtei and makes us so unique – respect for our elders, the work of our chessed team, tefillot every single day, how we welcome newcomers and support those who are ill, are a place for weddings and support to those that mourn, the tireless pastoral work of Rabbi Bendavid and Rabbanit Etta, the teaching of Torah by all our educators.

How blessed we are to be a part of something so special. But what does any of this have to do with Kingship?

Many of us have bemoaned the lack of political leadership and societal divisions in this country in recent times, as if this is some new problem. Except that it isn't.

This is exactly how Israel was in the time of the judges. It was a time of poor leaders and intense splits that led to terrible sins and internal fighting.

The Malbim tells us, based on sefer Michah, that the time of the coming of Moshiach will be presaged when, "a 'small' kingdom will come. That is, the Jews will have a limited amount of governance and leadership, as they had in the original days, before a king ruled over Israel."

We can learn much from this reflection of our own history. Just as the divisions of the Shofetim were followed by Kingship, so it can happen again. What caused that dramatic change last time was neither revolution nor military coup. It was the example set by Boaz and Ruth – of individuals doing good deeds and behaving in the right way. This is what led to the first kings of Israel.

So, in the coming year, let us work together to amplify these attributes that set Shivtei apart – who knows what it could ultimately lead to.

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HERE I AM

A SPECIAL ROSH HASHANA MESSAGE FROM RABBANIT ETTA & RABBI BENDAVID



Dear Shivtei Family,

As we reflect upon this past year and look towards this future year, we would like to share some words from the heart together. 5781 was a very tough and trying year and we have all reached our different breaking points. In the most difficult moments, we looked to the Torah's wisdom, to tefilla, to Hashem and to one another for support and strength. And we looked to our amazing, intergenerational community. We want to express how proud and grateful we are for everyone in our Shivtei family, for holding onto this community and for enabling the community to hold you. In a time of great uncertainty, our community showed resilience.

We maintained our daily minyanim, shiurim, and chessed activities. We welcomed new members and emphasized the needs of our youth. We marked milestones and smachot creatively and held one another through loss, disappointment, pain and joy. We witnessed our members leading a number of park minyanim throughout Ra'anana that benefited many residents of the city. We raised up our voices every Hallel. Through all the changes and the chaos, we never wavered and we never gave up hope. Thank you, Shivtei community members, for your resilience, your commitment and your love, which kept our community together.

"In a time of great uncertainty, our community showed resilience. We maintained our daily minyanim, shiurim & chessed activities."

This year, we have had to surrender to a reality that is beyond our control. And we are still feeling the tenderness of this period, wading through the uncertainty and confusion. Although every year (and every day) we as Jews are taught to surrender to that which is beyond our control, this year seemed to be one big lesson in recognizing our human limitations.

So, what have we learned from this last year and how should we respond when so much is out of our control?

We want to suggest an approach to this question through the lens of the Akeida, which we read on the second day of Rosh Hashana. The melody (or trope) of the leining on this day is hauntingly beautiful and helps to capture the tension between Avraham's eagerness to follow God's command and his deep love for his son. How does he respond to God and to his son? He answers them both with the most profound word: הַנְּנִי - here I am. At three different points in this narrative, Avraham responds with this one word.

First, when God commands him to take his beloved son and sacrifice him - קח נא את בנך את יחידך אשר - אהבת, Avraham responds הַנְּנִי.

Later in the story, as Avraham is journeying toward Har HaMoriah, Yitzchak calls Avraham, "My father" - וַיֹּאמֶר וַיִּצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי הֲנִי הֵנָּה - "Here I am, my son." Finally, when the angel calls out to Avraham to abort the Akeida, וַיִּקְרָא אֵלָיו מֵלֶאךָ יְקוֹק מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם הֲנִי.

What does הַנְּנִי mean in each of these three contexts? הַנְּנִי is certainly not a statement about one's location or the demarcation of one's physical space. It is much more. In the first instance, Rashi explains הַנְּנִי to be an expression of humility and readiness, לְשׁוֹן עֲנוּהַ הוּא, ולשון זימון. Here, הַנְּנִי means that I am fully present in body and spirit, ready to fulfill the command that You, Ribono Shel Olam, are about to ask of me, even if it is beyond my understanding. I surrender to Your will and word because this is Your world, God, and I am not in control. הַנְּנִי is a way of existing in the world; it is a particular spiritual orientation, as much as it is a specific answer to God's inscrutable command.

CONTINUED

CONTINUED - A SPECIAL ROSH HASHANA MESSAGE

When the angel calls out to Avraham to abort the mission, Avraham also responds הַנְּנִי. The Torah is signaling through this linguistic parallel that Avraham's faith has not wavered even as he follows through with the Akeida. One could imagine Avraham's anger and resentment at God for having put him through this whole ordeal with all of the accompanying emotional torment. And yet, Avraham does not waver. הַנְּנִי.

But what of the second הַנְּנִי, which Avraham directs not toward the Heavens, but toward his son? It is this following most tender interaction between parent and child that moves us to tears, especially this year.

Avraham and Yitzhak walk side-by-side toward the looming but still unknown location of Har HaMoriah. And right there in the middle of this silent journey, is the conversation between father and son (in fact, it is the only conversation we know of in the entire Torah between them): וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיֹּאמֶר אָבִי "Yitzhak says to his father Avraham, "My father."

Why does the Torah remind us here that Avraham is Yitzhak's father? Perhaps this is to demonstrate the tension Avraham feels, knowing that a parent's job is to protect one's child, which is the exact opposite of what Avraham is on a mission to do. And yet, when Yitzhak says to Avraham, "My father," reminding Avraham of his protective task as a parent, what does Avraham do? Rather than turn away, Avraham turns toward Yitzhak and answers him with the presence of a loving father. He says, "הַנְּנִי בְנִי" - Here I am, my son.

While simultaneously committing to Hashem's mission to sacrifice his son, Avraham turns to his son and says: I am here with you and for you. Rav Shlomo Luntshitz in his Torah commentary, Keli Yakar, explains that by responding הַנְּנִי to Yitzhak, Avraham is demonstrating that despite God's command to sacrifice his son, Avraham is still the loving father that he always was. He is just as present for Yitzhak as he is for God.

This interaction is so moving as we consider our current situation: Throughout the pandemic, many have been physically and geographically distanced from their parents and some have tragically mourned the loss of their dear parents. We personally have yearned for the family we have not been able to see (in Etta's case, not at all) over the past two years.

We are further drawn to this moment as we try but do not always succeed at being fully present for our young and energetic children (may they be well!).

This moment of the Akedah is a climactic moment of connection and comfort amidst the challenge and chaos. It is precisely at this moment that Avraham and Yitzhak realize that they are not alone in the face of this inscrutable divine command. Though the test of the Akedah demands that they part from one another through a violent act of religious sacrifice, they realize that they must hold each as father and son in order to face the daunting challenge of what lies ahead. In other words, if challenging the command to sacrifice Yitzhak is out of their control, being present for each other as father and son, is their way of asserting control. The Torah's very next words, וַיִּלְכְּ שְׁנֵיהֶם יַחְדָּו, captures this shared understanding between father and son.

Taken together, these three utterances of הַנְּנִי have sweeping significance. At the start Avraham's enthusiasm to fulfill God's will is expressed through הַנְּנִי. At the end of the Akeida, as the command to sacrifice is aborted, despite the spiritual turmoil he has already experienced, Avraham does not complain or waver, but he is steadfast - הַנְּנִי. Finally, as Avraham is challenged to the inscrutable command of God, we see him fight to retain his humanity as a loving father as he journeys together with his son to the sacrificial altar.

This year we have gone through our own Akeida. So much that we thought we knew or expected has been overturned and changed. As we confront the year ahead, with more expected struggles, twists, and turns, we must find within ourselves the ability to say הַנְּנִי no matter what comes our way. We will likely be challenged and stretched in multiple and contradictory ways. We will need resilience of spirit and unwavering faith to accept whatever challenge Hashem presents to us. No doubt, in the process, we will also need to fight to retain our humanity, our human compassion, and to protect those most precious to us. Whatever comes our way, may we never lose sight of our relationships, our community, and our dual commitments to Hashem and to each other.

But there is more. In addition to inviting and encouraging us all to express our own הַנְּנִי this year, may we also work to hear the strong but gentle call of הַנְּנִי from our Father in heaven, Ribono Shel Olam. This year, may we hear Hashem's voice whispering to us, "הַנְּנִי בְנִי, Here I am my child. Go ahead, ask what it is you need to ask. I am here for you. I will hold you." תַּכְלֵה שָׁנָה וּקְלִלוֹתֶיהָ תַּחַל שָׁנָה וּבְרִכּוֹתֶיהָ

Wishing you all a sweet year filled with blessing, good health, and peace for all of Am Yisrael

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From Zara, David Brooks & the Whole Family



BY RABBI DANI SCHREIBER

THE POWER & VALUE OF COMMUNAL PRAYER

One of the most prominent religious casualties of the past year and a half has been communal prayer. Whether they are mandated to stay out of synagogues or choose to stay home out of concern for their health, people who used to pray as part of a minyan have been forced to pray alone or with minimal minyanim in their backyards or parks. As we attempt to resuscitate our shuls and public places of prayer, and especially as we prepare for those most public days of worship, the Yamim Noraim, it behooves us to wonder: **What does halacha or Jewish thought have to say about the difference between private and public prayer?**

In fact, the Talmud and halachic sources are replete with practical differences between communal and private prayer. For example: The Gemara (Berachot 8a) states that Hashem does not reject the prayers of the many (rabbim), and this claim is echoed by Maimonides (Tefilla 8:1); devarim she-bekdusha such as Kaddish, Kedusha, and keriat haTorah can only be recited with a congregation (Rambam, Tefilla 8:4, and Mishna Berurah 55:2); the shul requires a measure of reverence which goes beyond that of the home (Shulchan Aruch, Orach Chaim 151) because God's presence inheres more intensely in the Beit ha-Knesset (Berachot 6a).

More broadly, R. Moshe Feinstein (Iggerot Moshe, Orach Chaim II:27) penned a responsum about the superiority of praying with a tzibbur over praying alone - even when praying with a tzibbur will put damper on one's concentration. R. Moshe writes that public prayer is preferred because it is the primary mode of worship.

But is there a larger philosophy behind this? Why is communal prayer preferred to private?

Over the past year, I had the pleasure of studying the commentaries of R. Yitzchak Abarbanel. I found his insights into Pirkei Avot particularly surprising and enlightening. One of those comments in the second perek may shed light on our topic. Hillel advises us not

to be "poresh min hatzibbur" (separate from the group). Most classic commentators understand this to be a call to join in the joy and suffering of the community (see R. Ovadiah Bartenura, and see Netziv's Haamek Davar on Vayikra 7:13, where he shows that the Korban Tamid was a way of bringing the community together to celebrate the good fortune of one of their members, similar to a modern-day kiddush!). Some see it as emphasizing the importance of joining with the community for the performance of mitzvot in general (Rabbeinu Yonah). But Abarbanel takes a different approach. He suggests that this statement is directed towards those who say that they prefer to pray alone because they will be able to concentrate better that way. Abarbanel cites the Sefer Kuzari, who counters this claim with two points:

1. When you daven alone, you daven for yourself.

Inevitably, you may come to pray for something that is in your best interest, but not in the best interest of the community. If you multiply that by all the people who prefer to pray alone, that creates a logjam of conflicting prayers, such that either none are ever answered, or some are answered to the detriment of the majority. When the congregation prays together, each person sees him or herself as part of a whole, and keeps that in mind during their prayer.

2. When a person prays alone, they are judged alone.

Who can say that they will be able to live up to the standards that they are being held to? But when a community prays together, they are judged together, and one person's failure is made up for by another's merit. When a tzibbur comes together to pray, they are seen as the "body" of Klal Yisrael, instead of a bunch of disparate limbs, and Hashem loves Klal Yisrael.

Of course public safety takes priority. But let's not lose sight of the power of communal prayer and action, especially when that prayer can help bring about brighter days and create a place for the Shechina to dwell.



Maish and Phyllis Gork wish their family & friends a Shana Tova. May you all be blessed with good health, happiness and peace.

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From our ADI family to yours





BY SONYA SCHREIBER

THE POWER OF CHANGE, THE POWER TO CHANGE

Year after year we circle back to this same point - Elul, Tishrei, Rosh Hashana, Yom Kippur. We enter into this time period and find ourselves surrounded by the familiar themes of teshuva, change, and growth. How can I be better going forward? What can I work on correcting within myself and my life? How can I feel more connected to my personal potential, to my loved ones, to God? Essentially, we ask ourselves: How can things be different? But the problem is that no matter the incredible answers we tell ourselves, and despite the wonderful inspiration that may be offered in these weeks, so much goes unchanged in our lives. Why? Because change is hard and scary. Because it's so much easier and more comfortable to maintain our equilibrium and our status quo. We tell ourselves that this is how we are, and this is what we know (or don't know). This simply is what's worked until now.

The last year and a half of life with Corona has had its ups and downs, but there is one thing for certain: It has shattered the status quo. It has forced things to be different. It has forced us to be different.

As we once again find ourselves in this *tekufa* — the holiest and most connected time of the year — we are no longer able to carry this comfortable “defense” and excuse in our back pocket. There is no real status quo yelling to us in our heads, convincing us that we are unable to make any necessary or meaningful changes.

In fact, this year we come into Elul and Tishrei with a whole bag of new material to work through. We bring along our stories, memories, accomplishments, disappointments, fears, and hopes. We approach this year with a newfound resilience and with a knowledge that we can do, and be, so much more than we had realized. We celebrate our growth, and recognize all we did to accomplish, and innovate, and adapt.

And simultaneously, we acknowledge the pain and hardships, and recognize all the ways that we have made an effort to cope, and overcome, and heal.

On Rosh Hashana, we say “hayom harat olam”, that this is the world's birthday. We acknowledge that this is a new beginning, a fresh start. Not only for ourselves (because we know how successful that thinking always is) but for the world — for the entire context in which we find ourselves.

And while our natural instinct may be to yearn for all that status quo to return — for us to go back to living our lives on auto-pilot — we have the opportunity to choose differently going forward. We have the chance to realize and to admit that we want something more meaningful for ourselves. We can approach this new year with the knowledge and recognition of all that we have conquered, of how much we have expanded ourselves in the face of change. And rather than just grow from forced circumstances, Elul presents us with a chance to take that discovered resilience and now use it to grow from choice and desire.

"We approach this year with a newfound resilience and with a knowledge that we can do, and be, so much more than we had realized. We celebrate our growth, and recognize all we did to accomplish, and innovate, and adapt. "



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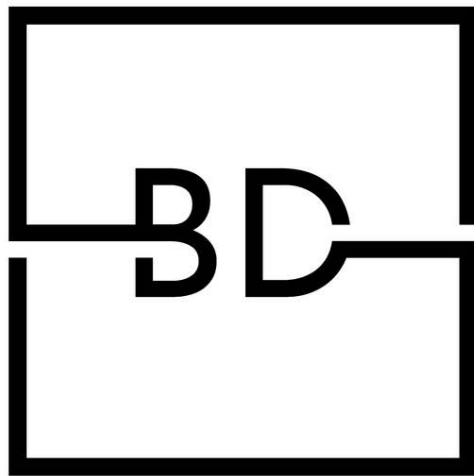
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BY DANNY GINSBOURG

ROSH HASHANAH: THE HOLIDAY OF 'CONCEALMENT'

In the Musaf tefillaon Rosh Hashanah, we say: עולם היום הרת היום: 'Today You gave birth to עולם: the world'. On that date, the first, first of Tishrei, the sixth day of בראשית מעשה, man was created, crowning the work of Creation.

The commentators ask: What is the meaning of 'עולם'? And they provide an intriguing answer: it derives from, and alludes to, 'נעלם': concealment!

Comments Rav Avigdor Nebenzahl: 'Our world is called עולם, because Hashem העלים: conceals His presence in it'.

To sweeten this wondrous matter, David Hamelech in reference to Rosh Hashanah, says (Ps' 81:3): 'Sound the shofar in this month, חגנו ליום בכסה, when our holiday is covered'- expound our Sages (Rosh Hashanah 11.): 'In which of our chagim is 'the month 'covered'? Rosh Hashanah'.

Explains Rav Azriel Tauber: 'Unlike Pesach and Succot, which are celebrated in the middle of the month, when the moon is at its fullest, Rosh Hashanah is at the beginning of the month, when the moon cannot be seen'- this is the meaning of this Psalm'.

Why this concealment?

Rav Gedalia Schorr provides the first step to answering this intriguing conundrum: 'Hashem was known to our holy forefathers, Avraham, Yitzchak and Yaakov, by the appellation שדי ל-א (Vaera 6:3). Our Sages offer several explanations as to the purport of this appellation, including: לכל לאלוקותו שדי בריה: There is 'enough' of His G-dliness, for each of His creations'.

Explains Rav Schorr: 'When Hashem created this world, whose whole essence is העלם: concealment, and in which his conduct of the world is not evident, He limited his concealment, so that it would not be beyond the ability of man, from contemplating the world, to recognize that Hashem created this world.

The עבודה: work of our holy forefathers was to 'find' the presence of Hashem, in this world, despite this concealment; and, as our Sages relate, Avraham Avinu was able to achieve this, by asking himself: 'Who is the master of this city- of this world, as he recognized, from his contemplation, that there had to be a Master, who created, and continued to ensure the existence and operation, of this creation'.

What 'good' results, TO US, from us being commanded, on Rosh Hashanah, to crown Hashem as our King?

The second step, is to focus on OUR main 'task' on Rosh Hashanah, as taught by our Sages: 'Hashem said: Say before Me, the passages of kingship, so that you crown Me over you' (Rosh Hashanah 16.). And here we ask: How is our crowning of Hashem, on Rosh Hashanah, connected to Hashem's Presence being 'intentionally' concealed? Was Hashem not already 'crowned' by Avraham Avinu, and by our other holy Avot?

No, say our Sages, in the following intriguing Midrash, as to the Shirat Hayam, sang by Moshe and Bnei Israel, after the events at the Red Sea: 'From the day that Hashem created the world, until this Shira. Hashem said: 'For these I was waiting!'

What was the 'innovation' in this Shira, that had not been said before, and for which Hashem, כביכול, so yearned from the day He created this world?

Answer: It was the first time that Hashem was 'recognized' as a King! Bnei Israel, in the Shira, they proclaimed: 'ועד לעולם ימלוך ה': 'Hashem will rule forever'. Why did the Avot not crown Hashem as 'King'?

CONTINUED

CONTINUED - DANNY GINSBOURG

Answer our early commentators: עַם בְּלֹא מֶלֶךְ אֵין: There can be no king without a nation! The avot were individuals, and 'to be a King', he has to have an army, a nation, who accept and crown him as their King.

And this first occurred at the splitting of the sea, as we declare in our tefillot: יִשְׂרָאֵל וּבְנֵי מִשְׁהָ עָלֵיהֶם קִיבְלוּ: And His kingship they willingly accepted upon themselves, Moshe and Bnei Israel'.

This is what Hashem eagerly awaited, from the very first day of creation- that he be crowned as 'King'!

Indeed, Rav Tauber says: 'Rosh Hashanah differs fundamentally from the other chagim; on the other chagim, we ask something from Hashem- on Rosh Hashanah, on the other hand, He asks something of us: 'Crown Me over you'!

Why? Surely it is not for honor! Hashem has no need for the vanities of flesh and blood. Why, then, does he 'ask' us, on each Rosh Hashanah, to crown Him anew, as our King?

Further, how can this be reconciled with the teaching of the Mesilat Yesharim, that, as best as we can understand, Hashem created this world, and all in it, especially man, because He, who is all-chesed, wanted to do טוֹב, to all his creations.

Indeed, our Sages teach: (Brachot 64): 'All that Hashem does, for the good is done'.

"Thus, on Rosh Hashanah, we are cleansed of the past transgressions, and can stand before the True Judge, our king, trusting that the judgement will be favourable."

So we come to the critical question: What 'good' results, TO US, from us being commanded, on Rosh Hashanah, to crown Hashem as our King?

We are blessed to have an answer to all these questions, from Rav Nebenzahl; who, at the same time, provides an answer to another vexing question: Why does Yom Kippur precede Rosh Hashanah?

Since on Yom Kippur we seek atonement for our sins, should it not have preceded the Day of Judgement, Rosh Hashanah, so that we could be judged after we had been cleansed of our sins?

Answers Rav Nebenzahl: 'No! Rosh Hashanah precedes Yom Kippur, precisely so that we can stand cleansed of our sins on Rosh Hashanah. How? By crowning Hashem as our King on Rosh Hashanah, we are 'declaring' that He, and His will, are the only 'realities' in this world. 'Therefore, any transgressions that we may have committed in the previous year, were made in the mistaken belief, that there were other forces to be contended with.

'Now, by crowning Hashem as the absolute ruler, we are 'saying' that any transgressions we made against His will, should be considered like a מִתְקַן טְעוֹת:: actions performed on a mistaken belief, and for which we should not be held accountable.

Thus, on Rosh Hashanah, we are cleansed of the past transgressions, and can stand before the True Judge, our king, trusting that the judgement will be favourable.

'Therefore', concludes Rav Nebenzahl, 'our task on Rosh Hashanah is to crown Hashem anew as our King, so that we can truly be blessed to be written in the Book of Life, for us, and for all of יִשְׂרָאֵל עַם, for the New Year'.

And this all emanates from Hashem 'concealing' Himself, so that we can, on each Rosh Hashanah, 'discover' and crown him anew, as our King!

And this is why, in referring to this great day, the Torah, in Parashat Pinchas, does not refer to it as 'Rosh Hashana', but commands: (29:1): 'In the seventh month, on the first day of the month, there shall be a holy convocation for you..it shall be: תְּרוּעָה יוֹם: a day of shofar sounding for you': to 'announce' the crowning anew, of the King of Kings, Hakadosh Baruch Hu.

Surely there can be no greater טוֹב from our Creator, than this?



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BY ARMY BELLER

NEXT YEAR IN A REBUILT JERUSALEM

LILYUY NISHMAT HARAV DANIEL BEN MORDECHAI Z”L
LILYUY NISHMAT HARAV AHARON BEN ELIHU Z”L

When I was in primary school we lived in a town small enough for the Rabbi to be a public figure. My father, who was one of the two Rabbis in town, had an agreement with the Mayor that twice a year on Erev Rosh HaShana and Erev Yom Kippur the streets bounding the Shul would be closed off to traffic. On these two evenings the Shul was packed to beyond capacity. The accordion wall at the back was opened up so that the Shul extended into the Events hall and the number of people who could attend was doubled. The closing of the streets meant that when Shul ended, the throngs spilling out into the street, some walking home, some walking only a block or so to their parked cars, could safely stroll down Orchard Terrace and St. George’s Ave.

I have one memory of those evenings that stands out particularly. I can’t say exactly how old I was – about eight or nine, I can only say that it was an age when I came up to everyone’s waist and conversations with adults were held with my head tilted up. I remember that the walk home felt both mysterious and thrilling. It felt mysterious, because despite the great multitude of people it was uncannily quiet. The street was carless and people spoke in subdued tones. Looking back and conjecturing as my adult self, I wonder now if the quiet wasn’t an expression of some momentary transformation. If after hearing the familiar – or vaguely familiar holy words and songs, the crowds walking home together didn’t feel a sense of respite from their jobs and their politics and their TV sets (This is the ‘70s – so no cell phones no wifi) and maybe they sensed that they had been brought to some place of sanctity and were reluctant to leave.

On that year it occurred to me to ask my father why we were doing this. How was it that all the rules I knew were broken and we were walking where even sensible adults didn’t ordinarily walk? My very tall father, looked down, stroked my head and told me: “It is Minhag Eretz Yisroel” - “Minhag Eretz Yisroel!”

I am sure that that moment informed the years that followed, and became a kind of echo that stayed with me and brought me in an inevitable way to be here today.

Where was the strange magical place where ordinary rules did not apply? Where people walked without a care like kings and queens down the middle of the street. When we finally reached this place it would be for us like this quiet sacred evening.

There are two occasions in the year when the custom is to end the evening with the hopeful pronouncement – Leshana HaBaha BeYershaliim HaBenuya. The first is at the end of the Pesach Seder, the second at the end of Yom Kippur. Why specifically these two occasions?

Declaring this at the end of Pesach Seder is intuitive. We will have just relived our national liberation, of course we would pray that our redemption would enable us to come back to the capitol of our homeland. Less obvious is saying this at the end of Yom Kippur. Why would this be the moment to bring up the return to our land and our capitol?

The Talmud in Rosh Hashana (111b) sheds some light here. Rabi Eliezer and Rabi Yehoshua seek to determine the timing of the Geula - the redemption. Will it be Tishrei, Rosh Hashana (Rabi Eliezer)? Or will it be Nissan, Pesach (Rabi Yehoshua)?

Each Emorah cites the critical historical events that give gravitas to those times of the year. Rabi Eliezer tells us the world was created in Tishrei and although the redemption from Egypt only took place in Nissan, in Tishrei, the Jewish people already ceased slave labor. So, he concludes, even though the redemption from Egypt was in Nissan our final Redemption will be in Tishrei. Rabbi Yehoshua counters that the world was actually created in Nissan and that the Redemption

CONTINUED

CONTINUED - ARNY BELLER

from Egypt took place in Nissan. So, he concludes, if once we were redeemed in Nissan then we will be redeemed in Nissan again.

Tosphot tell us “Eylu VeEylu Divrei Elokim Chayyim” - there is truth in both opinions. But how can they both be true? One answer is that there are two kinds of redemption taking place, both equally important and ultimately interconnected in their essence.

In Nissan – Pesach, we had and have our physical redemption - we are taken out of Egypt. We were physically plucked from enslavement. Our warrior G-d fought for us with a “Strong Hand.”

In Tishrei – Rosh Hashana and Yom Kippur, we had and have our inner redemption, our spiritual redemption. The battle is inside of us, but as with physical redemption Hashem our great warrior G-d is fighting for our souls right alongside of us.

How do we know that? It is a theme that we see over and over again both in written and oral Torah. In Parashat Nitzavim (Devarim (30) It is expressed quite clearly. In a collection of verses that are often referred to as ‘Parashat HaTshuva’, Hashem tells us how we may bring ourselves to Tshuva. The verses tell us hopefully:

**ושבת עד ה אלקך...ושב ה אלקך את שבתך ורחמך ושב
"וקבצך"**

And {IF} you return up to the 'Lord your God...the Lord your G-d will return you back and will gather you.

The Netivote Shalom (Slonim Rebbe) trying to make sense of the words “up to” in the verse explains this means that we must try to come back to G-d up to the point that we feel we are beginning to be reconnected to him. It is then that G-d begins to fight for us. He quotes the Talmud in Mesechet Yoma(39a) "בא לטהר" "מסייעין אותו" if you choose to purify {do good} then you will be helped.

The text continues with a verse which is likely to be familiar to many of us. This is because it was used as part of the prayer for the state of Israel written by Rav Yitchak HaLevi Herzog (Grandfather of our current President).

**“אם יהיה נדחך בקצה השמים משם יקבצך יהוה אלהיך
ומשם יקחך**

Even if you are outcast to the end of the sky, from there I will gather you and bring you back.

The plain meaning of this verse would seem to point to G-d as physical redeemer bringing us back to our home

no matter how far away in the diaspora we are scattered (the redemption of Nissan -Pesach but the Netivot Shalom (the Slonim Rebbe) tells us there is more. When the verse speaks of distance it also means distance from Hashem. The words “the end of the sky” are not just a poetic way of describing distance, they also refers to a Kabbalistic term that means a level of extreme spiritual degeneration. This verse is saying that no matter how irredeemable we may seem Hashem will fight to help us return.

With this explanation we also can make sense of our prayer to be returned to Jerusalem on Yom Kippur. If we are hoping that Hashem will bring us back from the spiritual distance of the “end of the sky” then it follows that we would aspire to the most complete spiritual return, the return to Jerusalem which is not only our national capital but our religious center

Perhaps only one question remains. In our declaration on Pesach and Yom Kippur we not only ask to come back to our capital Jerusalem, but we ask to come back to a rebuilt Jerusalem. Why do we specify rebuilt on these two occasions? We don’t even specify this on Tisha B’Av!

In Tehilim 122 (the Tehillim that is designated to be said when Am Yisroel go to Jerusalem to bring their Bikurim (first fruits) to the Cohen.) The verse begins:
**(א) ש שמחתי באמרים לי בית ה' נלך: (ב) עמדות ה' יחדיו
בשערך ירושלים: (ג) ירושלים הבנויה כעיר שחברה לה יחדיו:
(ד) ששם עלו שבטים שבטי-יה עדות לישראל להדות לשם
ה'**

(1): I rejoiced when they said to me, “We are going to the House of the Hashem.” (2) Our feet stood inside your gates, O Jerusalem, (3) Jerusalem built up is like a city that is all joined together.

The Talmud yerushalmi (chagiga 21) tells us that this awkward phrasing is deliberate:

תלמוד ירושלמי חגיגה כ"א א:ד

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שבטים:**

Jerusalem rebuilt is a city that is all joined together - because it makes all of Israel feel connected to each other - not just on the three festivals - but throughout the year.

The pinnacle of our redemption is not just our physical redemption, not just being returned as a nation to Israel and Jerusalem but our spiritual redemption. For we are returned to a rebuilt Jerusalem the modus for our redemption as a united people.

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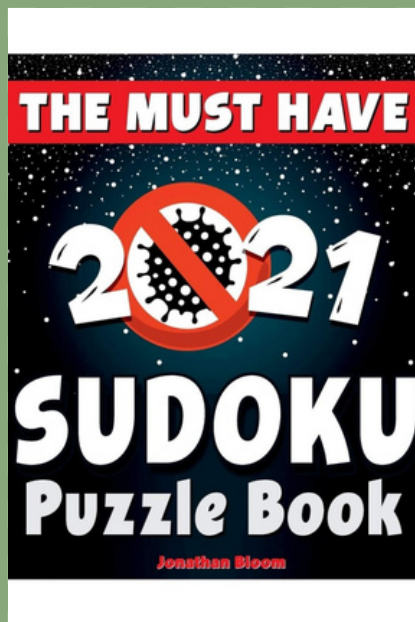
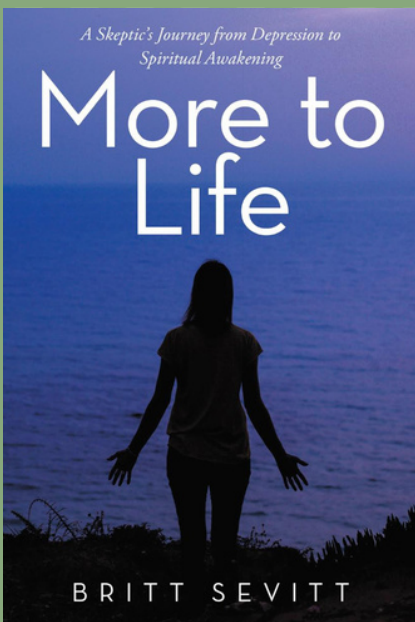
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Wishing all the staff, community, and friends at Shivtei Israel a safe healthy and good year. Shana Tovah! - Terry Mowszowski









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KEHILAT SHIVTEI ISRAEL - THE FAMILY WE CHOOSE

SHIVTEI YOUTH



BY EITAN & ELANA PHILLIPS

THE WORLD CHANGES, BUT DO WE?

Photo Above: December care packages for a Spoonful of Hope, Below: Phillips family



Most people believe that the world is always changing, and even changing quite rapidly. Technological innovations mean that the world we live in today is not the same world we lived in ten years ago, when TikTok and Instagram didn't even exist, and Messi was a Barcelona player. We would all be blind if we thought the world would look the same in another 10 years. It is not just technology and football players that change, but fashion, social norms, political trends, and societal structures look different now than they did 15 years ago, and it will most likely continue that way.

Ok, so we get it: everything changes. But if you ask yourself if you really believe you will change this year and actually be different, speak to your friends or parents differently, work harder, waste less time and

actually study for a test two weeks before rather than wait to the last minute, most of us, if we are being really honest, will say no, I probably won't change. I will probably watch Netflix until 2am this year, when I know I would like to be more productive, but I don't really believe that I will change.

So that is a real contradiction: on the one hand we all believe the world is changing and will change, but on the other we don't really believe in our own ability to change. How can that be? Surely the world is just made up of lots of individuals, so in order for change to happen they must be changing. Now if I were to ask you, not about yourself changing, but about your best friend. Can they change? Can they actually be better this year? Many of us

CONTINUED

CONTINUED - SHIVTEI YOUTH

would answer, yes, of course they can, if they just do X, Y, and Z they can improve. Imagine that one of your friends asked you to help them be more organized this year and not lose their Rav Kav, be on time for class and on top of their homework. Most of us would not say, oh he/she cannot change, that is who they are, they are unorganized. We would sit down, make them a plan and help them change. This teaches us something fundamental about teshuva, and about much more in life. Believing in someone else changing is a lot easier than believing in our own change.

Or perhaps we can go further, and be even more radical, and say that the time period of Teshuva is not about changing ourselves, it is about changing other people and helping them. I believe this is the theme of one of the coolest נביאים called Isaiah. He says the following in the name of Hashem about Yom Kippur:

“5. Is this the kind of fast I have chosen, only a day for people to humble themselves? Is it only for bowing one’s head like a reed & for lying in sackcloth and ashes? Is that what you call a fast acceptable to the Lord? 6. Is this not the kind of fasting I have chosen: to loosen the chains of injustice & unite the cords of the yoke, to set the oppressed free and break every yoke? 7. Is it not to share your food with the hungry & to provide the poor wanderer shelter - when you see the naked to clothe them & not turn away from own flesh & blood” (Isaiah 58:5-7)

Essentially, Isaiah is saying that Hashem does not just want religious ritual focused on the self, but on teshuva that fights injustice and helps the other. Earlier on Isaiah says something even more radical about davening:

“When you spread out your hands in prayer, I hide my eyes from you; even when you offer many prayers, I am not listening... Learn to do right; seek injustice. Defend the oppressed.” (Isaiah 1:15-17)

The way I read this passuk, is stop thinking only about your own teshuva or your own relationship with Hashem, but think how you can help others. So maybe this year we should stop thinking about how to change ourselves and rather how we can impact others around us for the better and through that we will be better. If for example you want to waste less time, try to help out your friend who wants the same thing. Maybe you can volunteer together, study together, learn together. Check in on each other’s progress or keep the passwords to your friend’s Netflix. Essentially, through helping others to change, we can in fact change. After all, it is a lot easier to believe they can change.



Above: Bat Mitzvah group to Kotel, July 21, 2021



Above: Lag BaOmer camping



Above: Shivtei bat mitzvah girls help Netanya bat mitzvah girls to celebrate

THIS YEAR AT SHIVTEI YOUTH

Despite Corona, we have had an incredible year at Shivtei youth. With different events for every year group, we have had over 70 different activities: Zoom sessions, football debates, learning sessions, Shabbat meals together, a Lag BaOmer camping trip and an incredible shabbaton. Friday night at Shivtei Youth has continued to be inspirational and the highlight of everyone's week. This coming year, we look forward to having more incredible programming, and especially an increased focus on chessed opportunities and fun ways to give back. We are also greatly looking forward to the new Bet Midrash at Shivtei that will have Torah, food and prizes for youth every week. So, look out and look forward to another great year to come!



Above: Shabbaton



Above: Youth Trip to Jerusalem



Above: Lag BaOmer bonfire



Above: Bar mitzvah boys at Yad Vashem



Above: Tiyul appreciating our country and nature, March 2021



Wishing the Rabbis and their families, the entire community, family and friends a happy and healthy New Year. - Reuben and Ros Mowszowski

YOUTH POEM

WHAT HASHEM WON'T ASK...

Hasem won't ask what kind of car you drive. He will ask how many people you helped to get where they were going.

Hashem won't ask the size of your house. He will ask how many people you welcomed into your home.

Hashem won't ask how many clothes you have in your wardrobe. He will ask how many you helped to clothe.

Hashem won't ask what your highest salary was. He will ask if you compromised your character to get it.

Hashem won't ask how many friends you have on Facebook. He will ask to how many people you were a friend.

Hashem won't ask in what neighbourhood you live. He will ask how you treated your neighbours.

Hashem won't ask why it took you so long to seek forgiveness. He will ask why you didn't forgive those that wronged you.

Author Unknown

Below: Yad Vashem



Above: Tiyul before Shabbaton



Above: Year 8 trip to Kotel



**Wishing all our family, friends & Shivtei community members a shana tova u'metuka.
- Martin & Glenda Ellis**



Tzofim Garin Tzabar

*On behalf of Kfar Garin Tzabar Ra'anana lone soldiers and staff we would like to say **Toda Raba** to Kehillat Shivtei Yisrael for their constant support of the lone soldiers community in our village and wish you*

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Eliana Kaye



Doron Singer being promoted to Sergeant

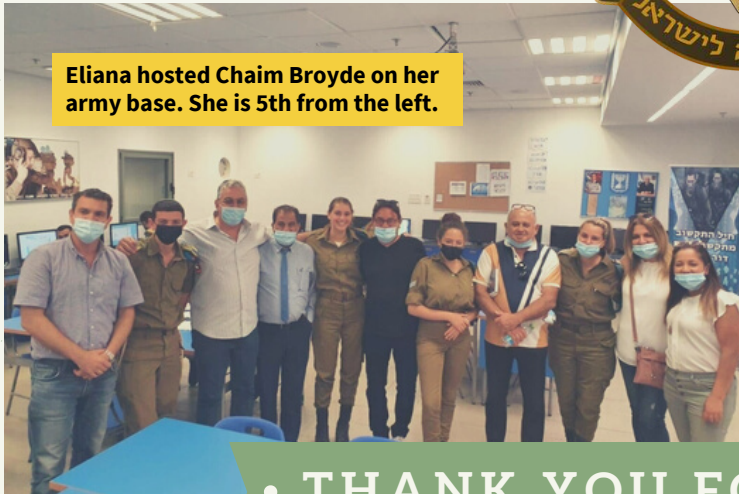
• HONORING OUR CHAYALIM •



Jacky Romano



Esther Adina Valman



Eliana hosted Chaim Broide on her army base. She is 5th from the left.



Doron Adler in Zanchanim

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Thank you to all the leaders who helped make the Park Minyanim in Raanana such a valued part of our community during 5781 and 5782



BY AVI WEISENBERG

PRAYING OUTDOORS

Photo Above: Sukkot in the park
Below: Avi Weisenberg



Rebbe Nachman says... "I want you to know that when you pray in the field, every blade of grass comes and helps you, and gives you strength to pray." And, therefore, he says, "prayer is called sicha. The little grass in the field is called siach hasadeh, and prayer is also called sicha. So, he says, prayer is actually called 'little grass from the field.'

Of Yitzchak Aveinu it is written, "Vayetze Yitzchak lesuach besade" [Isaac went out to pray in the field]. Or, to pray with the field. He went out in the field in order that all the grasses of the field should help him pray.

Although the Park on Shabazi doesn't have the most amount of grass, it has a cool breeze and the rustling leaves that often felt like they were praying with us.

Our Park Minyan was an evolution of our Friday night

minyan and really came into its own during last year's Yamim Noraim and then the following chagim all the way through to Purim and Yom Haatzmaut. We extended much of the warmth, community and openness we have learnt from our years at Shivtei and extended it to our wider (albeit minority) Ashkenazi community on the center-north side of Raanana.

It is said that in Elul "HaMelech Basadeh" the King is in the field and to us this simplistic park minyan was our field which we had to fill with the presence of Hashem.

In recent years the "experience economy" has grown at an exponential rate. Our desire to be present at "the event" has led to wider travel, bigger concerts, and an ecosystem built around living through

CONTINUED

CONTINUED - SHIVTEI MEMBERS

experience - usually the bigger the better. Judaism was not an exception to this trend.

We still need those experiences to often jolt and inspire us, to awaken us to make us feel something. Teffilot over the Yamim Noraim has often been that moment for many of us.

Corona forced us into the silence, and we were left with the Judaism of our own Daled Amot, our 4 cubits, (or 1km radius) containing our neighbors, our homes, our spaces. We are proud that we found a way to inspire ourselves and find G-d within it.

In the silence where we will still need to find Him.
ובשופר גדול יתקע, וקול דממה דקה ישמע

As we begin to reopen and find our way back to Shul and the bigger experiences and events we must find the balance between inspiring ourselves and inspiring others. We have to find the balance between the kavod of Hashem in the town and in the field, at home and in the community, in our private lives and spaces and in the public so that we and our community realign and balance once more in our service of Hashem.



Above: Women's Megila



Above: Women's Megila Reading



Above: Purim Outdoor Megila



Above: Sukkot in the park



**Wishing Rabbi and Rabbanit Ben David and the entire community a HEALTHY New Year!
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BY GINA JUNGER

IT'S NOT GOOD FOR MAN TO BE ALONE

In many communities, the prayer "היום הרת עולם Today is the day of the world's creation" is said after each of the three sections of the Rosh Hashanah Musaf. Actually Rosh Hashanah does not commemorate the day the world was created but rather the sixth day of creation, when human beings were created. Man is the only being in both the physical and spiritual worlds that has the ability to choose to accept Hashem as King. Hashem created all creatures in pairs – male and female – except for Man. At the end of each day of creation, Hashem saw all that he had done and said: כי טוב that it was good. Only after Adam was created alone did Hashem declare: "It is not good for Man to be alone." When we look into the Torah, it becomes clear that Judaism rejects "aleness". Holiness can only be attained in the company of nine other Jews—because the most elevated moments of prayer, like the kedusha during the amidah, can only be recited with a minyan. At meals, it is only with company of others that we can say the full Birkat Hamazon, because the zimun, the can only be said when three or more Jews eat together. And how do we study Torah? In chevruta—in pairs, so that a monologue becomes a dialogue. Jewish life encourages and fosters community. The first home that a chatan and kallah, share together as a married couple has no walls, because a chuppah is open on all four sides as a reminder that a home is not a Jewish home unless it is open to family and friends, and to the needy. In every Jewish community, no one should mourn alone. We are obligated to ensure that during the week of shiva and after, the bereaved do not face the task of praising Hashem's name in the face of death (saying Kadish) without the support of their community. Hashem created Adam alone, so that Adam would understand that his aleness was not good that he needed to share his life with another. The global pandemic challenged our physical sense of community, but we didn't give up. We created street and park minyanim, we studied together on zoom, and supported each other through WhatsApp messages.

We understood לא טוב היות האדם לבדו. On the sixth day of creation Hashem said: 'Let Us make man ...'. Whose participation was Hashem seeking—and why only in the creation of man? The Baal Shem Tov explains that "us" refers to Hashem and Adam. Hashem was telling Adam "Let us make man — together you and I." Hashem provides the raw materials of the body and the personality traits and man develops and refines those traits thereby becoming Hashem's partner in creating himself. Rabbi Abraham Twerski in his book "Let Us Make Man" teaches that the words which Hashem utters "Let us make Man..." are spoken to us, telling us that we need to partner with G-d in "creating" ourselves in His image. Unlike animals which are created complete, we are created incomplete but with the potential to work on ourselves.

As we start a new year and celebrate the "birthday of man" let us remember that we each have an obligation to be the best ME that we can be. In Hebrew, two letters change the word קהילה -assembly to קהילה congregation or community, they are the letters "yud" and "hey," letters that spell out one of Hashem's names. May Hashem's presence be felt in our congregations and communities.

"The global pandemic challenged our physical sense of community, but we didn't give up. We created street and park minyanim, we studied together on zoom, and supported each other..."



שנת בשורות טובות לכול מאחלים בתיה ופינחס מלכיאור

BY ETTA BENDAVID

FINDING THE INNER VOICE: A SPIRITUAL SELF-ASSESSMENT FOR YAMIM NORAIM

The voice of the shofar is supposed to wake us from our slumber and cause us to take a good look at our lives: our relationships, our deeds, our shortcomings and our strengths from this past year. However, in addition to being a divine alarm from God to us, the shofar also serves as the projected call of our own souls that piercingly carries the jumbled thoughts of our minds and hearts back to God. It is a primal cry that surpasses the limitation of human language. Where human speech is constricting, the shofar enables us to cry out to God, to express our dreams, our losses, our hopes and fears, without words.

But how would we articulate what lies in the deepest parts of our hearts? How may we un-jumble what we are trying to say to Hashem this year through our tefillot and the urgent call of the shofar?

Below is an exercise meant to help us connect to the deepest part of ourselves; to take an accounting (חשבון הנפש) of what is most meaningful in our lives. The shofar may guide us to break open to the place that is unbreakable and whole. My hope is that these questions can help to encourage that excavation of the soul through a compassionate, spiritual self-assessment.

1. What are the most important relationships in your life? How are they affecting you?
2. What relationships would you like to improve or change?
3. What has been most challenging this year? What/whom do you miss?
4. What are two things you are proud of from this year?
5. What/who helps you cope in difficult times? And what has kept you/your faith strong during trying times?
6. How is your relationship with God now? Has it changed? How can you improve it?
7. How do you care for yourself? In what ways can you improve your physical and mental health?
8. What prayers and hopes do you have for the journey ahead?
9. For what and whom are you grateful? Whom would you like to thank?
10. Who is someone you need to apologize to? To forgive?
11. Who relies on you and how did you support others this past year?
12. Have you been approaching Torah learning in the way you'd like to?
13. What are two mitzvot you did not do well, or enough of at all, that you would like to change?
14. What is one piece of advice/encouragement you can give to yourself for this coming year?

CONTINUED

CONTINUED - ETTA BENDAVID

A Personal Supplication

Hashem, though my words are limited this year, as I feel limited, I ask You to please look deep into my heart and the hearts of Your entire community. See how much we want to connect with You. May You judge us with compassion and love. Inscribe us in the Book of Healthy Life. We are the children of Your beloved Avraham, Yitzhak, Yaakov, Sarah, Rivka, Rachel and Leah. Their lives were hard and yet You promised continuity and strength to their children. Please, Hashem, remember that covenant today. Stay close to us, protect us with good health, and guide us in performing tefilla, tshuva and tzedaka, mitzvot and chessed according to Your will, and the will of Your Torah. Please hear our tefilot and the call of the shofar, for a shana tova for all of Am Yisrael. Amen.



Wishing friends & family Shana Tova & well over the Fast.
- Allan & Lyn Kacev



Shana Tova to our
Shivtei Mishpacha



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DR. BATYA L. LUDMAN, PSY.D.

WELLNESS & MENTAL HEALTH AROUND THE HOLIDAYS

Last year at this time, the Chagim were anything but normal. We felt despondent at the thought of yet another holiday alone, locked down, davening in “capsulot,” with few allowed inside and most on plastic chairs outside in nature, masked and with no family celebratory dinners to rush home to. Yet in reality, the pandemic also touched our hearts; for many it enhanced the depth of our davening, heightened our awareness of our current situation, and increased our spirituality. Being alone too, felt less pressured,

allowed time for greater introspection, which enhanced our prayers and infused them with more meaning. While there was for many a pervasive sense of sadness because we equate the solemnity of the Yamim Noraim with the specialness of our favorite tunes, the beauty of the sanctuary all dressed in white and the joyful togetherness we have celebrated in the past as such a vibrant community, perhaps now we will have an even greater appreciation for and gratitude towards all that we may have previously taken for granted.

"In a time of great uncertainty, our community showed resilience. We maintained our daily minyanim, shiurim & chessed activities."

Looking back, the Yamim Noraim feel like eons ago as one day morphed into another, one month felt remarkably like the one before it and the one after, and yet another year has passed. In spite of the prolonged stress that we have all been under, with tragedy following tragedy, today as we reflect upon the past many months, there is much that we have learned, that has hopefully strengthened our resilience and given us tools to take with us into the holidays this year.

As I have been asked to write this in early July of 2021, a full two months before the Chagim, the only thing we know with any certainty, is the lack of any certainty as to what the holidays will bring and what to expect. The messages of the holiday are perhaps more poignant than ever before and it is really up to each one of us to make them what we want them to be for ourselves, our family and our community. We can only hope that the lessons we have learned from the pandemic have enhanced our self-awareness and enabled each of us to begin to make life changes that will give us greater clarity in helping us grow and honor the person we would like to be. While it is so easy to blame what was for what now is, it is time too to focus on the good

things that came out of this very difficult time, such as the tremendous outpouring of caring, compassion and help that we each have received and needed in order to emerge from the safety and shelter we created for ourselves.

Perhaps too our goal is to find a way to derive comfort despite the uncertainty in trusting that if we sincerely do our part, Our Creator will take care of us as we are meant to be taken care of. We have been given the opportunity to work on relationships with those we deeply care about, judge people more favorably, find meaning in the small things around us that may have gone unnoticed, learn what it is that we actually value for ourselves, our loved ones and our community, offer forgiveness to those we have struggled with in order to let go of past issues that we cannot change and now perhaps hold less significance, explore our own mortality, and begin to heal after so many deaths and non-death losses. As we stand before the Master of the Universe, perhaps now with greater gratitude, and true sincerity, we can at long last more fully appreciate the blessings we each have been given.

CONTINUED



**Wishing our Shivtei Family Shana Tova - a HEALTHY and happy year to you all!
- Josh, Eli, Mia, Shani and Avi Rudolph**

CONTINUED - WELLNESS & MENTAL HEALTH

As we reflect on the upcoming holidays perhaps now is the right time to reemphasize not what we “must” or “have to” do but rather focus on and celebrate all that we “can” do or “have the opportunity to do” together. By taking the initiative and accepting this challenge, by being more aware of, reaching out towards and taking care of those around us - be it our family at home or our community in shul - we all will grow and be strengthened. Let’s explore how we thankfully can be there for each other – whether it is to simply notice the beauty around us in the small things, taking a minute to ask someone how they are while respectfully listening to their response, commiserating about the difficulty of loneliness and isolation, or the stress and anxiety of being with others after a long absence. Let us use the gift of this time wisely and not pass judgement on how the various aspects of the davening or synagogue experience were this year that were not to our liking, but notice instead, all that we are blessed to be able to enjoy in being together and that make Shivtei so incredibly special. If we can do this, we truly will all heal and will experience posttraumatic growth and real strength. Wishing you and your family a Chag filled with all that you would like it to be, tremendous meaning, and a year ahead of much good health.

את פניך ה' אבקש

Aseret Yimei Teshuva at Matan HaSharon
Beit Matan, 4 HaPalmakh Street, Raanana

Monday | September 13

- 09:00-10:00** Gina Junger
The Power of Tears
- 10:15-11:15** Yael Leibowitz
The Ever-changing Face of Human Culpability
- 11:30-12:30** Rabbanit Karen Miller Jackson
When Rabbis Sin: The Talmudic Story of Elisha ben Abuya

Tuesday | September 14

- 08:45-09:30** Tanya White
How Free are We Really? Repentance from Yishmael to Elisha ben Abuya
- 09:30-10:15** Dr. Chana Tannenbaum
This is the First Day of the Rest of Your Life
- 10:30-11:15** Elisheva Ausubel
Forgiving Others: Obligation or Recommendation?
- 11:30-12:30** Rabbi Eitan Bendavid
Forgiveness in a World Where Nothing is Forgotten
- 13:00** Lunch, Learn & Rabbi Saul Djanogly
Going Back in Time to Change the Past

Hebrew morning program - Sunday, September 12 - Tuesday, September 14; Sunday evening, September 12.
Regular class schedule begins on Sunday, October 10.
All classes are currently being planned as hybrid - frontal lectures and Zoom,
according to instructions of Misrad HaBriyut | Classes are open to Men and Women.

The program is dedicated to the memory of Walter Joseph Vogel, z"l

For information and reservations (there are admission fees):
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HaBayit shel Benji expansion - A New Home for lone soldiers

HaBayit shel Benji, built in memory of Major Benji Hillman (ב"ר) who fell in battle during the Second Lebanon War, offers lone combat soldiers serving in the Israeli Defense Forces everything he/she needs in a home. A lone soldier is defined as one whose nuclear family do not live in Israel, or an Israeli lacking any contact with their family, many of whom are socio-economically disadvantaged. There are currently approximately 1,250 lone combat soldiers living in Israel who have chosen to serve the country and risk their lives despite their challenging personal circumstances. Our goal at the Benji Hillman Foundation is to provide these lone soldiers with a home, guidance and anything else they need during and after their military service.

HaBayit shel Benji, currently housing 87 lone combat soldiers, offers each one a private room, three hot meals a day, laundry services, social events and much more. Our goal, with the help of our many volunteers, is to make them feel at home, and provide them everything a person living with his family would receive.

Since opening in early 2013, HaBayit shel Benji has provided a home for over 350 lone soldiers and every year helps guide over 540 soldiers into civilian life after their release. We have successfully completed two expansions (one in 2016, and the other in 2019), almost doubling our housing capacity in just four years. Despite the vast increase in capacity, the home is still in very high demand, and we have a very long waiting list. Soldiers can sometimes wait many months before there is a vacancy.



The time has come for The Benji Hillman Foundation to replicate this proven model and build an additional home!

The land for the new Bayit has already been allocated to us by the local municipality (Ra'anana), and we have submitted plans for approval. It is our intention that works will commence in the first half of 2022.

The new home, adjacent to the existing house, will extend over 2,500 square meters, and will include:

- Accommodation for an additional 93 lone combat soldiers.
- Three floors and a large basement.
- A bedroom for each soldier.
- Public areas – including a lobby, club room and large garden.

The budget for the new Bayit stands at 8 million USD. Currently we have raised over 6 million dollars and are missing 2 million USD. With your help, we will be able to realize this Zionist dream and provide homes to 180 deserving lone combat soldiers!

To help, please visit: <https://benjihillman.org/donate.html>.



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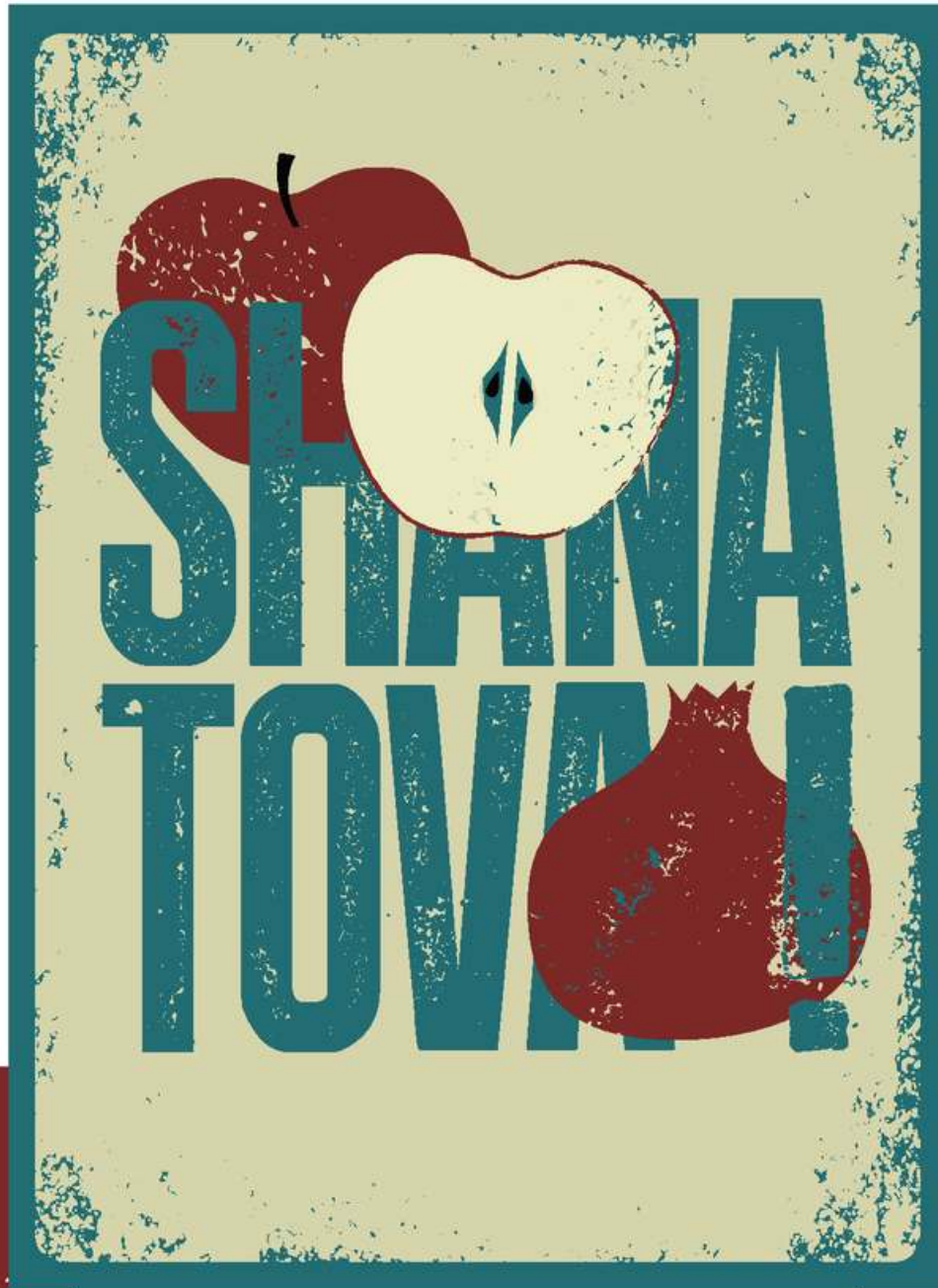
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Please reach out to Rabbanit Etta, Sonya or Gina with any questions or for assistance

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