

The Shul
at the Lubavitch Center
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September 8, 2018

Nitzavim — Rosh Hashana

28 Elul, 5778

Command Performance

Years ago, when life was simpler and times were quieter, people relaxed to the natural sounds of birds chirping, leaves rustling and sheep bleating.

Today the myriad bells and whistles of high technology disturb our peace and quiet. The cacophony of hi-tech pops, pings, chimes and jingles permeate our homes and offices, as muzak pervades our halls and malls.

What looks like a piano used by a DJ is actually closer to an electronic orchestra. Synthesizers, stimulators and simulators dub, mix, blend and digitalize all that noise to the utmost in surround-sound amplifiers, considered by some to be music to their ears.

A shofar is certainly no match for all these highly touted musical instruments. Plain and simple, a shofar is really just bare bones.

Lacking the array of metallic buttons, mouthpieces, slides and valves that help adjust the pitch and volume on the more sophisticated wind instruments, the shofar can hardly carry a tune.

Yet, the shofar makes the strongest statement, loud and clear for all to hear. The shofar's sighs and groans provide little in the way of entertainment, but it is truly a command performance. Blowing the shofar is a most important mitzva, the very focus of Rosh Hashana and it deserves our full attention.

The shofar is the world's oldest instrument that still remains in use to this day, but it has not changed in 4,000 years. The shofar's effect depends solely on our own personal input, effort and direction. A personal expression from within our heart, its deep emotional outcry is a prayer beyond words.

The shofar reminds us of our early beginnings, to the devotion of Abraham at the binding of Isaac, and all of its ramifications.

The sound of the shofar resonates with the thunder that accompanied the Divine Revelation at Mount Sinai.

Joshua's shofar blowing brought down the walls of Jericho, and its quaking sound echoes the voices of our prophets calling to repentance. It eventually builds up to a mighty crescendo that heralds the arrival of Moshiach and the Redemption.

As we prepare for Rosh Hashana, the shofar rises above the din and pandemonium. Let us listen carefully to the shofar's sound advice, as it exclaims: "Awaken, O you sleepers, and arise from your deep slumber! Examine your deeds, repent, and remember your Creator... Search your souls, improve your ways and actions." (Maimonides)

Like a faithful alarm clock, the shofar tries to rouse us from our deep sleep and slumber, but is anyone listening? Unfortunately, there is so much distracting noise in the background, that many of us just don't give a hoot.

Now is the time to wake up, tune in and strain to hear the shofar's call, so that its urgent meaning and message doesn't fall on deaf ears.

Starting off on an upbeat, confident note, the shofar recital opens. The shofar's three stanzas come in sets of three, with brief interludes. Instead of a constant flow, the shofar keeps b-r-e-a-k-i-n-g down in the middle. Its series of lines, dashes and dots serve as a Save Our Soul distress signal, as an expression of repentance.

Ending its grand finale on a majestic note, the shofar ushers in a good, happy and healthy New Year to all.

(by Rabbi Israel Rubin from <http://www.lchaimweekly.org/>)


Ten Days of Repentance

The 10-day period beginning on Rosh Hashanah and ending on Yom Kippur is known as the "Ten Days of Repentance"; this is the period, say the sages, of which the prophet speaks when he proclaims (Isaiah 55:6) "Seek G-d when He is to be found; call on Him when He is near." Psalm 130, Avinu Malkeinu and other special inserts and additions are included in our daily prayers during these days.

The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur (on Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms).

(from www.chabad.org)

With much gratitude to HaShem,
Mr. Nachmiel & Mrs. Maya McPhail
 are sponsoring Kiddush this Shabbos,
in honor of their son, Oren Gavriel's Bar Mitzvah.
 Mazal Tov Oren!





Thank you to **Mr. Mitch and Mrs. Liz Mayer** for sponsoring the flowers for Rosh Hashanah in memory of Mitch's and Liz's parents. Thank you to **the CLEAR TITLE GROUP (Mr. Larry London)** for sponsoring the flowers for Yom Kippur. The Mayers and Londons wish everyone a Happy and Healthy New Year.

Flowers for Succot are being sponsored by **Michael Frank and Family** in memory of Michael's mother, Shirley Frank, Chaya Zelda bas Moshe HaKohen, whose yahrzeit is on the 14th of Tishrei.

| SHUL DIRECTORY | |
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| Davening and Shiurim Schedule | |
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| <p>Friday, 9/07 — 27 Elul Selichot & Shacharit — 6:30 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Shabbat, 9/08 — 28 Elul Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:50 a.m. Berachot Gemara Shiur — 5:55 p.m. Minchah & Seudah Shilishit — 6:55 p.m. Ma'ariv — 8:10 p.m.</p> <p>Sunday, 9/09 — 29 Elul Selichot & Shacharit — 7:30 a.m. Hatoras Nedarim Candles — 7:05 p.n. Minchah / Ma'ariv — 7:05 p.m.</p> <p>Monday — Rosh Hashana, 9/10 — 1 Tishrei Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:53 a.m. Shofar — 11:15 a.m. Minchah & Tashlich — 6:00 p.m. Candles — 8:12 p.m. Ma'ariv — 8:12 p.m.</p> | <p>Tuesday — Rosh Hashana, 9/11 — 2 Tishrei Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:53 a.m. Shofar — 11:15 a.m. Minchah — 7:00 p.m. Ma'ariv — 8:05 p.m.</p> <p>Wednesday — Tzom Gedalia, 9/12 — 3 Tishrei Fast Begins — 5:19 a.m. Selichot & Shacharit — 6:25 a.m. Minchah / Ma'ariv — 6:55 p.m. Fast Ends — 7:47 p.m.</p> <p>Thursday, 9/13 — 4 Tishrei Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Friday, 9/14 — 5 Tishrei Shacharit — 7:00 a.m. Candles — 6:58 p.m. Minchah / Ma'ariv — 7:00 p.m.</p> |