

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



September 4, 2021

Nitzavim – Rosh Hashanah

27 Elul, 5781

Crowning the King

All Jews understand the difference between Rosh Hashanah and the secular New Year. Rosh Hashanah is not a time to party and let loose. True, it is associated with celebrations as the Bible states: "Go eat succulent foods and drink sweet beverages and send portions to those who have nothing prepared Do not be sad, for the joy of G-d is your strength." But the very same passage mentions the reason for that rejoicing: "The day is sacred to our G-d."

More particularly, Rosh Hashanah is the Day of Judgment, when G-d "opens the book of memories ... and all the inhabitants of the world pass before Him like sheep And He writes out their decree."

Knowing the awesomeness of His judgment, many are concerned with their own future: "What will my coming year be like?" Some are concerned with their material future: How much will they make in the coming year? What will their health be? Will they marry and have children? Others focus on spiritual desires: Will they be able to gain wisdom? Will they be inspired with the love and fear of G-d? Will they be able to meet the standards of piety and righteousness expected of them?

All of these desires can be expressed on many planes, with various different levels of motivation. When, however, they are reduced to their lowest common denominator, the question prompting all others is: Will G-d give me what I want in the coming year?

On Rosh Hashanah, however, what we really should be thinking about is not what we want, but what He wants.

Our Sages compare the sounding of the shofar on Rosh Hashanah to the sounding of trumpets at a king's coronation. Similarly, our High Holiday prayers make a point of emphasizing His sovereignty.

In the present age, the use of the analogy of kingship to describe our relationship with G-d is problematic. For a king is a figure of the past with no functional meaning to us today.

Yet that too is significant; for at present G-d's Kingship is not overtly revealed and the world appears to function independently.

When will His Kingship be revealed? "On that day, a great shofar will be sounded. And those who are lost ... and those who are banished... shall come and bow down to G-d on the holy mountain in Jerusalem." In the era of the Redemption, "G-d will be King over the entire earth ... G-d will be one, and His name one."

On Rosh Hashana, our acceptance of G-d as King should have at its core a yearning to know true Kingship, and see G-d "reign over the entire world in [His] glory ... and reveal [Himself] in the majesty of [His] glorious might over all inhabitants" with the coming of Moshiach. May it be speedily in our days.

(from <http://www.lchaimweekly.org/>)

Why We Blow Shofar

In preparation for the High Holidays, we blow the Shofar each morning throughout the month of Elul, the final month of the Jewish year. Every morning, the Shofar reminds us of the holiness of Rosh HaShanah, marking the start of the New Year that lies ahead.

But why do Jews all around the world blow the shofar? What is so special that we must blow it and not another horn? Why on Rosh HaShanah?



There are hundreds of explanations — R' Saadia Gaon stated that the sound of the Shofar should inspire within us reverence towards God, while calling to mind the binding of Isaac and the Creation of the world. The Shofar is mentioned explicitly several times in the Torah — it was blown by warriors going into battle and by those marking the Jubilee year. Am Yisrael, the Nation of Israel, also heard the call of this horn when receiving the Ten Commandments at Har Sinai. The call of the Shofar is a symbolic battle cry of the Jewish People, and a reminder of the Covenant between us and God. The call of the Shofar represents all of these things — and more.

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Maimonides suggests that the Shofar is a reminder for us to do teshuvah, or repentance. It serves as a wake-up call from our human ways, and encourages us to do mitzvos.

The sound of the Shofar awakens our desire to become closer to G-d, a yearning for meaning and fulfillment, and reminds us of the ram slaughtered by our father Abraham in a test from G-d to demonstrate his loyalty and commitment. And yet all of these are only earthly explanations for a Divine Commandment.

We stand at the entrance to a New Year, reminding ourselves of God's mastery of our lives and His laws which guide our actions to goodness. We sound the Shofar after long hours of prayer, and we are vulnerable — and, in the end, we cannot rationalize the blowing of a ram's horn.

It indeed reminds us of Biblical episodes, our humanity, and of a Covenant between the Jewish People and G-D — yet Jews blow the Shofar only because it is God's Commandment to do so. So when we blow the Shofar on Rosh HaShanah, we trust in God's plan for us and know that His instructions are our path to a fulfilling and meaningful life in the New Year.

(from Project Genesis at www.torah.org)

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and support the Shul as well. Below is the list of items available. Please contact Rabbi Kaplan for more information.

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| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$180 |

Sponsorship is available for two flower displays on the Bima during Sukkot and Shimini Atzeret. Please consider sponsoring the flowers in honor or in memory of someone. Please email Allan Genut at agenut@gmail.com to make arrangements



SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday 9/3 — 26 Elul

Selichot & Shacharit — 6:30 a.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 9/4 — 27 Elul

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:49 a.m.
 Minchah — 7:05 p.m.
 Ma'ariv — 8:15 p.m.

Sunday, 9/5— 28 Elul

Selichot & Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 7:10 p.m.

Monday — Erev Rosh Hashanah, 9/6 — 29 Elul

Selichot & Shacharit — 7:30 a.m.
 Hatoras Nedarim and Pruzbul — after Shacharit
 Candles 7:10 p.m.
 Minchah / Ma'ariv — 7:10 p.m.

Tuesday — Rosh Hashanah, 9/7 — 1 Tishrei Elul

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:50 a.m.
 Shofar — 11:15 a.m.
 Minchah & Tashlich — 5:45 p.m.
 Candles — after 8:09 p.m.
 Ma'ariv — 8:08 p.m.

Wednesday — Rosh Hashanah, 9/8 — 2 Tishrei

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:50 a.m.
 Shofar — 11:15 a.m.
 Minchah — 6:50 p.m.
 Ma'ariv — 8:07 p.m.

Thursday — Fast of Gedalia, 9/9 — 3 Tishrei

Fast Begins — 5:16 a.m.
 Selichot & Shacharit — 6:20 a.m.
 Minchah / Ma'ariv — 6:40 p.m.
 Fast Ends 7:53 p.m.

Friday, 9/10 — 4 Tishrei

Shacharit — 7:00 a.m.
 Shabbat Candles — 7:04 p.m.
 Minchah / Ma'ariv — 7:00 p.m.