

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



September 24, 2022

Nitzavim – Rosh Hashanah

28 Elul, 5782

## Three Levels of Connection

These three elements of Rosh HaShanah are related to three levels of connection with G-d.

- a. The first bond is established through Torah observance. Because G-d's will is manifest in the Torah and its mitzvos, by observing them we connect our thoughts, words and actions with Him.
- b. There is, however, a second and deeper bond with G-d. For while it is true that observance of mitzvos establishes a connection with G-d, the conditions of this relationship presuppose that the individual is a separate entity who desires to connect to G-d through this observance. Teshuvah, by contrast, involves a bond which relates man to G-d directly, without the medium of mitzvos.

Each of us shares a bond with G-d that is not at all dependent on our deeds. For this reason, even a person who has failed to establish a connection with G-d through mitzvos or who has obstructed that connection by his conduct, is still capable of feeling a desire to return to Him.

A person's desire to return to G-d evokes a response from Him. Like a father who loves his children regardless of their conduct, G-d maintains a bond with us which continues even when our conduct appears to draw us away from Him. And when a person turns to G-d in teshuvah, this bond surfaces and makes its presence felt.

Since the connection to G-d established through teshuvah is deeper than that which is established through the observance of mitzvos, it can compensate for any deficiencies in our observance of the mitzvos. Nothing can block the expression of this deep connection – we share with G-d.

- c. Nevertheless, despite the depth of the connection with G-d established through teshuvah, a certain distance remains between man and G-d. In fact, it is our feeling of separation from Him that motivates our desire to return to Him. By contrast, our willingness to accept G-d as King expresses the idea of man's absolute bond with G-d. Man accepts G-d's sovereignty because he cannot conceive of any alternative; he cannot conceive of the possibility of living without a King.

(This understanding of the King-subject relationship also applies to G-d. G-d, so to speak, cannot conceive of being without subjects. It is for this reason that He turns to man and asks of him to "accept Me as King over you.")

## A Selfless Self

Why is our absolute bond with G-d established through the acceptance of His Kingship? The answer lies in realizing that deep down, underlying the varied peripheral facets of our personalities, the very core of our being is our divine soul, an "actual part of G-d from above." Therefore, it is not free self-expression, "being ourselves," that expresses who we really are. Rather it is in the acceptance of G-d's sovereignty that our inner G-dly potential finds expression. By getting to the core of our relationship with G-d, we give voice to the core of our own being, to that quintessential element that is most truly ourselves.

Thus when a person requests of G-d: "Reign over the entire world in Your glory," his request should be a deeply felt desire, not merely a superficial statement. Every aspect of our being - and the essence of our being - should be given over to G-d.

Our acceptance of G-d's Kingship on Rosh HaShanah hastens the ultimate expression of His Kingship that will take place in the Era of Redemption. For then "G-d will be King of the entire world; and on that day, He will be One and His Name will be One." May this become manifest in the immediate future.

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

## Aleph Learning Institute:

**For Women:** Three Jewish Learning Institute one-hour Classes via Zoom

**Topics:** Rosh Hashana, Yom Kippur, Sukkos + Extras

**Instructor:** Director Rebbetzin R. Kaplan

**Dates:** September 20<sup>th</sup> at 8 p.m., September 29<sup>th</sup> at 8 p.m., and October 3<sup>rd</sup> at 8 p.m.

**If you choose to attend any or all classes, please contact:**  
Gavi Frank at 443-956-9733, and she will add you to our WhatsApp Group.



**"The Book of Jewish Knowledge"** edited by Rabbi Shmuel Kaplan is now available to order online at [myjli.com/catalog/product/bojk/](http://myjli.com/catalog/product/bojk/)

Please complete and send to the Shul your: (1) High Holiday Seating Form, (2) Membership Application Form (for first time members) and (3) Yizkor Forms. All are available on the Shul Website at [www.chabadshul.org](http://www.chabadshul.org)



The Flowers for Rosh Hashana have kindly been dedicated by **Dr & Mrs. Steven Deutsch** In loving memory of their parents **Samuel and Ruth Deutsch** and **Howard and Dorothy Smith**.



### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

#### Friday, 9/23 — 27 Elul

Selichot & Shacharit — 6:30 a.m.

Shabbat Candles — 6:43 p.m.

Minchah / Ma'ariv — 6:45 p.m.

#### Shabbat, 9/24 — 28 Elul

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:55 a.m.

Minchah — 6:30 p.m.

Shiur: *Overcoming Folly* — after Minchah

Ma'ariv — 7:43 p.m.

#### Sunday — Erev Rosh Hashanah, 9/25 — 29 Elul

Selichot & Shacharit — 7:30 a.m.

Hatoras Nedarim and Pruzbul — after Shacharit

Candles — 6:40 p.m.

Minchah / Ma'ariv — 6:40 p.m.

#### Monday — Rosh Hashanah, 9/26 — 1 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:55 a.m.

Shofar — 11:15 a.m.

Minchah & Tashlich — 5:15 p.m.

Candles — after 7:41 p.m.

Ma'ariv — 7:41 p.m.

#### Tuesday — Rosh Hashanah, 9/27 — 2 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:56 a.m.

Shofar — 11:15 a.m.

Minchah — 6:20 p.m.

Ma'ariv — 7:40 p.m.

#### Wednesday — Tzom Gedalia, 9/28 — 3 Tishrei

Fast Begins — 5:36 a.m.

Selichot & Shacharit — 6:30 a.m.

Minchah / Ma'ariv — 6:40 p.m.

Fast Ends 7:21 p.m.

#### Thursday, 9/29 — 4 Tishrei

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 6:40 p.m.

#### Friday, 9/30 — 5 Tishrei

Shacharit — 7:00 a.m.

Shabbat Candles — 6:32 p.m.

Minchah / Ma'ariv — 6:30 p.m.