



The Great Wall

It's more than 2,000 years old, but the Great Wall of China remains one of the great wonders of the world, an engineering feat rarely matched in the 22 centuries since its construction began.

There's another wall that's been around for even longer than the Great Wall. It's not fashioned from stones, bricks or cement and is much less well-known.

You see, described in the colorful and descriptive language of Chasidic philosophy is an "iron curtain and partition" that separates a person from G-d.

The "iron curtain" of Chasidic philosophy is not a physical barrier like the Great Wall of China. Nor is it an ideological partition like that of the Former Soviet Union. However, similar to the curtain of pre-Glasnost fame, it too, impairs the Jewish soul. Yet, its distinction is that it is self-imposed. It is created not by government policies or ideals, but rather by misdeeds and transgressions.

Shattering this wall can be accomplished, according to Chasidut, "by means of contriteness of the heart and bitterness of the soul" over the sins one has committed, i.e. teshuva-returning to one's roots-repentance.

Teshuva, according to Jewish sources, is as easy as one, two, three: 1) Admit to the sin; 2) Regret the act; 3) Make firm decisions about the future.

Not so easy, you say? This is true. There are stories of genuinely great people who spent their whole lives trying to awaken the proper feelings needed for sincere teshuva. And there are numerous other stories of much simpler folk who specially sought out the advice and counsel of a rebbe or other spiritual giant to direct them on the correct path.

Yet one story in particular describes just how simple teshuva really is-or should be:

A person came to the great Rebbe, Reb Yisrael of Ruzhin, and pleaded:

"I have sinned and I want to do teshuva."

"If so," asked the Rebbe, "why don't you?"

The man answered sadly, "I don't know how to."

"And how," replied the rebbe, "did you know to sin?"

"I just did it, then afterwards I realized I had sinned," he answered.

Responded Reb Yisroel: "You should do the same now. Return, and the reckoning will automatically be straightened out."

These days leading up to Yom Kippur are the most appropriate time of year to be involved in understanding and actually "doing" teshuva. For, Yom Kippur's spiritual energy is associated with teshuva and forgiveness.

The Iron Curtain has risen. The Berlin Wall has fallen. The future of the Korean Demilitarized Zone is in question. Barriers between people of different races, cultures and nationalities have been broken.

By availing ourselves of the opportunity to reconnect with G-d on these auspicious days leading up to and including Yom Kippur, we will surely merit to see the great wonder of the Third Holy Temple with the revelation of Moshiach, NOW!

Mussaf – Additional Service
The Ten Martyrs
Ayleh Ezkerah / These I Will Remember

In the words of Mark Twain, “The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone... All things are mortal but the Jew; all other forces pass, but he remains.” And what about the French, the British and the Americans. How long until they too are relegated to the quiet halls of museum exhibitions visited only by curious strangers—and by Jews.

True, Am Yisroel Chai, the Jewish people live. And so do Rabbi Yishmael, Rabbi Akiva and the other martyrs. Their words have guided and inspired us for all of these centuries. But what’s more, in a sense, they still speak to us. Everyday, countless students of the Talmud, of Jewish thought and wisdom, study their words in schools and yeshivot all over the world. Their words are alive, seriously reckoned with and hotly debated. We live because they live. But if they pass, what will become of us?

(by Rabbi Yehudah Prero from Project Genesis at www.torah.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 20th at 8 p.m., September 29th at 8 p.m., and October 3rd 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.



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DAVENING AND SHIURIM SCHEDULE

Friday, 9/30 — 5 Tishrei

Shacharit — 7:00 a.m.

Shabbat Candles — 6:32 p.m.

Minchah / Ma'ariv — 6:30 p.m.

Shabbat, 10/1 — 6 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:57 a.m.

Minchah — 6:20 p.m.

Ma'ariv — 7:32 p.m.

Sunday, 10/2 — 7 Tishrei

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 6:30 p.m.

Monday, 10/3 — 8 Tishrei

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 6:30 p.m.

Tuesday — Erev Yom Kippur, 10/4 — 9 Tishrei

Shacharit — 7:00 a.m.

Minchah — 2:30 p.m.

Candles — 6:26 p.m.

Fast Begins — 6:26 p.m.

Kol Nidre — 6:30 p.m.

Wednesday — Yom Kippur, 10/5 — 10 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:58 a.m.

Yizkor — After 11:00 a.m.

Minchah and Ne'elah — 4:45 p.m.

Fast Ends — 7:23 p.m.

Ma'ariv and Shofer — 7:23 p.m.

Thursday, 10/6 — 11 Tishrei

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 6:30 p.m.

Friday, 10/7 — 12 Tishrei

Shacharit — 7:00 a.m.

Shabbat Candles — 6:21 p.m.

Minchah / Ma'ariv — 6:25 p.m.