

High Holiday  
edition

THE JEWISH HOLIDAY MAGAZINE

# farbrenngen

Volume 16 | Issue 1

High Holiday 5774/2013

a little nosh for the soul





High Holiday Services

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Rosh Hashanah (Hebrew: ראש השנה literally "head of the year"), is the Jewish New Year. It's the day that the Grand Programmer of All Things sits back to consider whether this universe is really worth playing and then reboots the system. Like a head contains all the switches for every part of the body, Rosh Hashanah is the time when every day of the year is initialized into the system. It's a crucial stage, when every moment must be filled with good thoughts, words and deeds.

[Rosh Hashanah Schedule](#)

**Wednesday, Sept. 4:** Evening Service **6:15 pm**. Light Candles **7:46 pm\***.

**Thursday, Sept. 5:** Morning Service **9:00 am**. Shofar Blowing **11:00 am**. Evening Services with Waterfront Tashlich Service **6:00 pm**. Light Candles after **8:45 pm\***.

**Friday, Sept. 6:** Rosh Hashana Morning Service **9:00 am**. Shofar blowing **11:00 am**. Evening Services **6:15 pm**. Light Candles **7:42 pm\***.

[Yom Kippur Schedule](#)

**Friday, Sept. 13:** Kol Nidrei Service **7:15 pm**. Light Candles & Fast Begins **7:30 pm\***.

**Saturday, Sept. 14:** Morning Services **9:30 am**. Yizkor **12:00 pm**. Mincha & Neilah **5:30 pm**. Final Shofar Blowing **8:29 pm**. Fast Ends **8:29 pm\***. Festive break fast after Havdallah

[Sukkot & Simchat Torah Highlights](#)

**Sukkot Dinner Under the Stars:** Sept. 18, 7:30 pm.

**Sukkah Hop:** Sept. 19 after services.

**Got Holidays? Children's Program:** Sept. 20, 10:30 am - 12:00 pm.

**Sukkot Family Festival:** Sept. 22, 10:30 am - 1:30 pm.

**Yizkor:** Sept. 26, 11:00 am

**Simchat Torah Rejoicing with the Torah:** Sept. 26, 7:45 pm.

*\*Times are for West Bloomfield, MI*

[Images results for High Holidays](#)



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*“Rosh Hashana is the beginning--not only of this year, but of all years previous. How could that be? Because on that day you are empowered to reach back into time and adjust the meaning of all that has past. True, He is the Author. But He has assigned us as editors. We adapt the storyline, transform the plot. By transforming who we are today, we rewrite our own past and author a whole new world.”*

*Based on a letter from The Lubavitcher Rebbe  
Rabbi M.M. Schneerson, O.B.M.*

## LETTER FROM THE RABBI



*My Dear Friends,*

Have you ever contemplated: with each passing year, is the world getting older or younger? Chassidus explains that every Rosh Hashanah G-d renews His relationship with the world with an ever greater measure of vigor, energy and light.

Accordingly, with every passing year, the world is indeed becoming more energetic and youthful. On Rosh Hashanah, Jews worldwide flock to their synagogues and beseech the Almighty to grant them, their families, and all of Israel a prosperous year. In fact everything which will occur in the coming year is decided on Rosh Hashanah.

Why is everything determined on an annual basis? Can't an eternal and infinite G-d plan a little further in advance, perhaps a hundred years at once? An understanding of the dynamic of creation will explain the annual exercise. Certain things are taken for granted. For example, when we turn on a sink faucet, we expect that water will emerge. Or, a child in most households who opens the refrigerator expects to find food. In truth, neither the water nor the food appear on their own. There is a well-staffed company which maintains the water pipes, and parents invest incredible energy to stock the refrigerator.

The same is true with creation. It seems that the world stands on its own. We assume that that which existed a moment ago will continue to exist. But, in fact, the Creator is perpetually maintaining the cosmos.

Every once in a while, or once a year to be more precise, G-d loses interest in His creation pastime. We were created because G-d desired to be a beneficent king, and consequently we, His subjects, came into being: creatures upon whom G-d could heap His otherwise unused infinite capacity for kindness. We need to provide Him with an incentive to continue creating for one more year.

This isn't because He has a short attention span and loses interest in projects before they reach completion. Rather, this phenomenon is part and parcel of the master plan.

When G-d originally created this world it was an act of pure kindness. But ultimately, "pure kindness" isn't so kind after all. It leaves its beneficiary feeling unworthy of undeserved beneficence. That's why G-d created a world wherein everything, even our existence itself, is rightfully earned. If the world will remain in existence for another year, it will be because we stimulated G-d's desire to continue on course.

We go to the synagogue and proclaim, "Reign over the entire world in Your glory." We "remind" G-d of His love for His chosen people, re-accept Him as our absolute King, and express our innermost desire to serve Him for yet another year.

And when words fail us, we take a shofar, its simple note conveys the wordless cry which emanates from the core of our souls—"Father, King, we need You and love You, and we know that the feelings are mutual!"

This Rosh Hashanah, as we congregate in the synagogues, let us bear in mind that what hangs in the balance in the coming year is more than our personal welfare. All of creation is counting on us. And we have earned it.

May G-d grant all of us a beautiful and meaningful year.

Sincerely,  
**Rabbi Kasriel Shemtov**  
Spiritual Director

**farbrengen**

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# CONVERSATIONS

## PANEL DISCUSSION WHAT IS SIN

**What is sin?** It depends on who you ask.

The Midrash describes a sort of “panel discussion” in which this question is posed to four different authorities — Wisdom, Prophecy, Torah and G-d — each of whom gives a different definition of sin.

According to Wisdom sin is a harmful deed. According to Prophecy it is death. Torah sees it as folly. And G-d sees it as an opportunity.

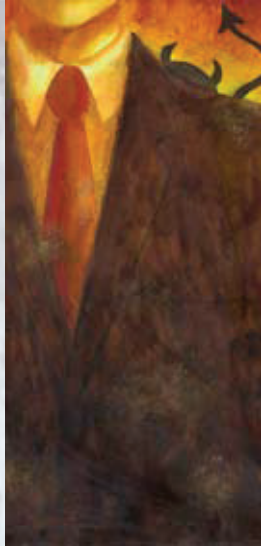
### WISDOM

**The philosophical view** of sin is that it is a bad idea, like walking barefoot in the snow or eating too many fatty foods. If you do bad things, bad things will happen to you.

**Does this mean** that Someone sits up there, tabulating sins and dispensing punishments? Well, yes, though it is not as simplistic as a vengeful G-d getting even with His little earth creatures for daring to defy His instructions. Is frostbite G-d’s punishment for that bare-footed walk in the snow? Is heart disease G-d’s revenge for a high cholesterol diet? Ultimately it is, if you accept that everything that happens, happens because G-d wants it to happen.

**But what it really means** is that G-d has established certain “laws of nature” that describe the patterns of His actions upon our existence. There are physical laws of nature — the ones that scientists measure and hypothesize. There are also spiritual laws of nature, which dictate that spiritually beneficial deeds bring spiritual benefit, and spiritually detrimental deeds cause spiritual harm. And since our physical existence derives from and mirrors the spiritual reality, a person’s spiritual and moral behavior ultimately affects his physical life as well.

Thus King Solomon (who is the source of the “Wisdom” perspective in the Midrash) states in the book of Proverbs: “Evil pursues iniquity.”



## T'SHUVAH A SECOND CHANCE

**“It’s never too late.** There’s always a second chance.” This is the biblical message of *Pesach Sheni*, the “Second Passover,” for those who fail to bring the Passover offering on its designated time.

**We all relate** to a statement like “There’s always a second chance.” It soothes our harried souls, and fits nicely on the December 31 page of an Inspirational Sayings Desk Calendar. But how does it mesh

with real day-to-day life?

### A SMALL NEIGHBORHOOD SURVEY.

“Well,” said Sarah L., a neighbor, “I missed the 6:22 coming home yesterday evening, and spent 35 minutes in the station reading a two-day-old newspaper—time I would have used to tell my daughter a bedtime story, if I’d gotten home in time. I’ll make that train today (I hope), but yesterday’s 6:22 ain’t ever coming ever again. . .”

“Well,” said Jeffrey H., a successful divorce lawyer, “twenty years ago I knew a wonderful girl that I wanted to marry. At one point, the words were at the tip of my tongue, and I just knew that she’d say ‘Yes.’ But the moment passed and I never did pop the question. I have no regrets—I’m happily married today—but that moment will never come back. Not in this lifetime, anyway.”

“Well,” said Forrest G., a business tycoon I know, “back in high school I had a friend who asked me if I thought he ought to go into politics. Now, this is the last guy in the world you’d want as head of state and commander-in-chief of a superpower. But I didn’t want to hurt his feelings, so I said, ‘Sure, go for it.’ I don’t

## PROPHECY

"**Prophecy**" takes this a step further. Sin is not only a harmful deed — it is the ultimately harmful deed. Prophecy (which represents the apogee of man's endeavor to commune with G-d) defines "life" as connection with G-d. Sin—man's turning away from G-d—is a disruption of this connection. Hence, sin is death.

## TORAH

**Torah agrees** that sin is a harmful deed. It also agrees that it's a disruption of the flow of life from Creator to creation. Indeed, Torah is the source of both Wisdom's perspective and Prophecy's perspective on sin. But Torah also goes beyond them both in recognizing that the soul of man would never willingly and consciously do such a foolish thing.

**Sin, says Torah**, is an act of folly. The soul loses its head, and in a moment of irrationality and cognitive confusion does something that is contrary to its own true desire. So sin can be transcended, when the soul recognizes and acknowledges the folly of its transgressions and reasserts its true will. Then the true self of the soul comes to light, revealing that the sin was in fact committed only by the soul's most external, malleable self, while its inner self was never involved in the first place.

## G-D'S WISDOM

And what does G-d say?

**G-d, of course**, invented the laws of nature (both physical and spiritual) and the Wisdom that recognizes how they operate. G-d is the source of life, and it is He who decreed that it should flow to the human soul via a channel constructed (or disrupted) by the deeds of man. And G-d gave us the Torah and its formulae for spiritual sanity, self-discovery and transcendence. So G-d is the source of the first three perspectives on sin.

But there is a fourth perspective that is G-d's alone: sin as the opportunity for "return" (teshuvah).

**Teshuvah is a process** that, in its ultimate form, empowers us to not only transcend our failings but to also redeem them: to literally travel back in time and redefine the essential nature of a past deed, transforming it from evil to good.

**To achieve this**, we first have to perceive and experience the act of transgression as a negative thing. We have to agonize over the utter devastation it has wrecked on our soul. We have to recognize, disavow and renounce its folly. Only then can we can go back and change what we did.

**So is sin a bad**, harmful deed? Is it the very face of death? Is it mere stupidity, to be shrugged off by an inherently wise and pristine soul? Is it a potent opportunity for conquest and growth? Turns out, it's all four. If you are there, if you happen to sin, it can only be the fourth. That is, if it's also the first three.

— By Yanki Tauber, Chabad.org

have to tell you what a mess this guy made of our world during the eight years he was in office. That's one decision that's too late to change. . ."

## A SECOND CHANCE

What do we mean when we talk about a "second chance?" Is it the ability to step into a capsule, be transported to a previous point in time, jostle aside our previous, misguided self, and do it the right way this time? But if that's all there's to it, what has been gained? We could just as well have done it right the first time!

## THE TORAH'S IDEA OF TESHUVAH

The Torah's idea of teshuvah ("return") is not just the undoing or correcting of a past error. Rather, teshuvah is about transforming the past. It means reaching back to change the significance and the consequences of what happened, so that the end result is better than what would have been had it not occurred.

Sarah L.: "You know, if I'm honest about it, the truth is that even if I would have made that train, I would have sat and read through that bedtime story as quickly as I could, just because I'd promised my daughter that I would. My mind was on other things that day. But the fact that I missed the train and broke my promise made me realize how much my daughter needs me—and not just my physical presence, but also my attention and mindfulness. Tonight, I'm going to sit with her on her bed and really talk—something that we haven't done for longer than I care to remember. . ."

Jeffrey H.: "You know, there is nothing that I value more than my marriage. I believe that the woman I married is my destined soul mate, the one who is truly the only person in the world for me. The more I think about it, the more I see that 'missed opportunity' in my past as a perpetual challenge to experience—and surpass—that degree of yearning and hope in our own relationship. I say to myself: If I was able to see such promise and depth of feeling in that false lead, how much more so in the real thing! It makes me fall in love with my wife all over again every day of my life."

As for my business tycoon friend, instead of retiring (as he planned to do at 65), he's been working day and night to fix the mess that guy made. Let's see what he comes up with.

Isn't this what we all should strive to do?

— By Yanki Tauber, Chabad.org



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# This Year I'll... *(no really, I will...)*

According to researcher Richard Wiseman 88% of all those who set resolutions fail to complete them. In other words, you only have a 12% chance of being successful with your Jewish New Year resolution. So, here's a few ideas that should help you be in the 12% this year.

Our pre-Rosh Hashanah resolution was to ask our editors to compile a "Top 10" list of ideas gleaned from Hayom Yom (See end note) to help our readers be more effective with their Jewish New Year's resolution.

You'll be surprised that sometimes the best ideas on how to get ahead come directly from the competition, and the great Chasidic sage Reb Zusha of Anipoli, "stole" a number of tips and methods on how to be a better Jew based on his observations of the town's thief. Disclaimer: the following 7 ideas are "stolen" from the thief of Anipoli:

## Ten Chasidic tips to help you be more effective this year.



This Year... **I'll work quietly.**

Surely, letting your close friends and family know about your resolution will allow for accountability and reinforcement, but too much talk can have an adverse effect. Studies show that that excessive chit chat about your plans and resolutions trigger a sense of accomplishment within the brain while in actuality there isn't any. Psychologists suggest that when it comes to New Year resolutions forming behavioral habits as opposed to announcing your intentions may be the secret of the 12%. The thief knows this rule and with sealed lips keeps all his energy focused on the task at hand.

prize as soon as a minor obstacle gets in the way. Your competitor is willing to take some risk, how about you? In today's fast paced world we all have many obstacles that prevent us from becoming better Jews, but like the thief, we need to be willing to take a little risk for the sake of our Judaism.

Anipoli, you'll need to realize that the small details are of great importance.



This Year... **I'll work very hard.**

It's hard work to lose weight or to start a new business, and when it comes to your commitment to being a better Jew, don't expect it to be any different. There is a rule in life that hard work pays off and even the thief of Anipoli knows that.



This Year... **I'll realize that the smallest detail is of great importance.**

Science has proven that abstract commitments don't work. "The mistake with the whole idea around New Year's resolutions is that people aren't picking specific behaviors, they're picking abstractions," says BJ Fogg from Stanford University. The abstract idea that we want to be better Jews must be anchored to small mitzvah details. Each day brings its detailed mitzvah opportunities and like the thief of



This Year... **I'll be quick and work fast.**

The difference between success and failure is sometimes the difference of seconds. The thief knows he needs to work fast, and if we want to be successful Jews we need to work fast.



This Year... **I'll be ready to place myself in danger.**

How far will you go to accomplish your goals? Most people will stop short of winning the



**This Year... I'll be confident and optimistic.**

You know you're the right person for the job. There is no one else in the world that can be a better Jew for you. The Torah is your inheritance. Be confident and act on it.



**This Year... If I don't succeed the first time, I'll try again and again.**

The last and final trait that Reb Zushe stole from the thief is perseverance. No one expects you to hit a homerun every time, but Reb Zushe does expect you to keep trying.



**This Year... I'll think about others**

Your resolution is important, but be careful not to be totally focused solely on yourself. The Baal Shem Tov once said that "A soul may

descend to this world and live seventy or eighty years in order to do someone a material favor, and certainly a spiritual one." Remember those around you may need your help and if you include others in your goal for success, than your own chances of success are much higher.



**This Year... I'll Get Organized**

The Baal Shem Tov, founder of Chasidism, was extremely systematic and orderly. If you want a project to happen you'll need a clear plan and a well-structured budget and if you want to study Torah you'll need the same planning and budgeting of your time and resources. All resolutions need to be accompanied with an organized mind and organized schedule.



**This Year... I'll watch what I say**

Psychologists often talk about the ills of

self-fulfilling prophesies and benefits of positive talk. There's a telling tale that the Rebbe relates in the Hayom Yom about a resident of Mezibuz who had a quarrel with his neighbor and began shouting that he would tear his neighbor to pieces like a fish. After hearing those angry words the Baal Shem Tov told his pupils to hold one another's hand, and to stand near him with their eyes closed. Suddenly the disciples saw a vision of the man actually ripping his neighbor to pieces. This incident shows clearly that every potential has an effect - either in physical form or on a spiritual plane. So watch what you say. For example, no one should ever say "I'm broke," rather say "I hope not be broke soon." A Jew should never say "I'm not Kosher," rather say "I hope to be kosher soon." So this year, no matter what your personal resolution is, you'll definitely notice better results from yourself and from the people around you when you word your sentences carefully.

*Notes: 1-7 See Hayom Yom 3 Iyaar. 8 See ibid 5 Iyaar. 9 See ibid 7 Tamuz. 10 See ibid 29 Tishrei.*



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*high holiday*

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SEPTEMBER 26-27  
SHEMINI ATZERET/  
SIMCHAT TORAH

**START HERE**

## ROSH HASHANAH **SEPTEMBER 4-6**

The Jewish New Year is not about popping champagne or dropping a large matzah ball in Manhattan. Rosh Hashanah means, “head of the year.” Just as the head controls the body, Rosh Hashanah is seen as the potential for life, blessing and sustenance for the entire year. // On Rosh Hashanah, the birthday of our great-grandparents Adam and Eve, we renew our relationship with G-d. The shofar awakens our hearts and minds to make G-d’s mission our mission. // Our actions on Rosh Hashanah set the tone for the year to come. We eat apples dipped in honey, wishing for a good and sweet year, and eat new fruits symbolizing new beginnings. This is reflected in the words that we say during Rosh Hashanah, “May you be inscribed and sealed for a good year.” (See “Checklist” on next page.)



(continued from previous page)

## YOM KIPPUR **SEPTEMBER 13-14**

Over 3,500 years ago, our people sinned with the Golden Calf. Moses pleaded with G-d and on the 10th day of Tishrei, G-d proclaimed, "I have forgiven." That day has since been named "Yom Kippur" or "Day of Atonement." // Before Yom Kippur, we observe the Kapparot service by rotating a fowl or money over our heads, which we then give to the poor. On Yom Kippur, we do not eat, drink, wash, use perfume, have marital relations or wear leather shoes. It is a custom to wear white, symbolic of purity. // Yom Kippur begins with Kol Nidrei, expressing our timeless commitment to G-d. // Yom Kippur reveals the essence of the Jewish soul, a spark of G-d united with its Source. The final prayer of Yom Kippur, when our judgment for the coming year is sealed, is called Ne'ilah, "closing the gate," which culminates with the final sounding of the shofar.

## SUKKOT **SEPTEMBER 18-25**

Sukkot, the season of rejoicing, means "huts," reminiscent of the temporary shelters in which the Jewish people dwelled in the desert. Also called the Festival of Ingathering, Sukkot is the time that the produce from the field, orchard and vineyard is collected. It is one of three Pilgrimage Festivals when Jews would travel to the Holy Temple in Jerusalem, demonstrating their unity. We express this unity by blessing the Four Kinds: The lulav (palm branch), etrog (citron), haddasim (myrtle) and aravot (willow). // During the seven days of Sukkot, we eat our meals outdoors in the sukkah. The sukkah is the only mitzvah that encompasses us, symbolizing the "clouds of glory," which surrounded and protected the Jewish people upon leaving Egypt. // Hoshanah Rabbah, the last day of Sukkot, means "great salvation," and marks the end of our judgment period, which began on Rosh Hashanah. We traditionally tap the floor with a bundle of willow branches, and ask G-d to seal our inscription for a good year.

## SHEMINI ATZERET/SIMCHAT TORAH **SEPTEMBER 26-27**

Shemini Atzeret and Simchat Torah are the culmination of the holidays of Tishrei. On Shemini Atzeret, which means "the eighth day that concludes the festival," some customarily eat their meals in the sukkah. In the synagogue, we dance Hakafof with the Torah—processions amid singing and dancing—and pray for rains of blessing. // Simchat Torah, which means "rejoicing with the Torah," is celebrated with exuberant dancing. Completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read it again. The rest of the year, we approach the Torah with serious study. On Simchat Torah, we approach the Torah with joyful dance. // This holiday emphasizes that the Torah is the inheritance of every single Jew. By starting to read the Torah anew, we demonstrate that learning never ends, especially when it comes to the Torah and its infinite wisdom.

## HOLIDAY CHECKLISTS



### ROSH HASHANAH:

- Candle lighting, both nights
- Kiddush and festive meals, both nights and both days
- Apple dipped in honey, first night
- New fruit is enjoyed, second night
- Hear the shofar, both days
- Visit a body of water for Tashlich, first day



### YOM KIPPUR:

- Kapparot and charity, before Yom Kippur
- Two festive meals, before the fast
- Yahrzeit memorial candle is lit before Yom Kippur (if applicable)
- Candle lighting, before sunset
- Fast, from before sundown until after nightfall
- Yizkor memorial prayers during daytime services
- Break the fast after the Havdalah service, marking the end of the holiday



### SUKKOT:

- Candle lighting, first two nights
- Kiddush and festive meals, first two nights and first two days
- Eat all meals in the sukkah
- Bless the Four Kinds each day, except Shabbat
- On Hoshanah Rabbah, eat festive meal and tap the aravot (willow branches)



### SHEMINI ATZERET/SIMCHAT TORAH:

- Candle lighting, both nights
- Kiddush and festive meals, both nights and both days
- Dance Hakafof, both nights and second day
- Yizkor memorial prayers, first day



Lulav/Palm Branch

Hadasim/Myrtle

Aravot/Willow

Etrog/Citron



# The Lulav Shake etc.

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## The Shofar, Answer The Call:

One hundred blasts are sounded from the shofar each day of Rosh Hashanah. The shofar is a ram's horn, the oldest and most primitive of wind instruments, yet its call touches the innermost chords of the soul. Its sound is simple and plaintive—a cry from the heart, like that of a lost child for its parent. It is a call to evaluate our actions and improve our ways. The shofar historically was used to coronate kings. At Sinai, the Torah tells us, a shofar was sounded. The Prophets talk about the great shofar that will soon herald the coming of the final redemption.

## Tashlich: Can You Hear Me Now?

Performed before sunset on the first day of Rosh Hashanah (or second day, if first occurs on Shabbat). Tashlich ("cast away") is observed. We visit any stretch of water containing live fish, and recite special prayers. The Kabbalah teaches that water is a sign of blessing, and the "reception" of our prayers is enhanced by our proximity to the water.

## Teshuvah-Repentance: Return to Sender: Ten Days of Repentance between Rosh Hashanah and Yom Kippur.

Teshuvah means "return"—a return to real you. To your inner self that was always connected to its Source. Start with sincere regret for transgressions and the resolve to abandon those ways. You'll develop a desire to come closer to G-d. The sages suggest prayer and increased performance of mitzvot, particularly the giving of charity to the poor, which "redeem" the soul from spiritual captivity.

## Kol Nidrei: Look at our Hearts, Not our Clothes

The first prayer of Yom Kippur, as the sun is setting, is Kol Nidrei, the cancellation of vows. The significance of this prayer dates back to the

persecution of Jews during the Spanish Inquisition of the 15th Century, when Jews were forced to convert to Catholicism under the threat of death. Outwardly, the Jews behaved like their Spanish neighbors, but in private they remained devout. Once a year they would gather in secret, declaring Kol Nidrei to vow their commitment to Judaism, despite their seemingly Catholic lives. Kol Nidrei was their proclamation that their external behavior was not who they were.

## The Sukkah: Seven Days Under His Roof:

Sukkot is a seven-day festival. A sukkah is an outdoor structure, where we dwell during the Festival of Sukkot in symbolic demonstration of our faith in G-d's providence. Its roof is composed of branches. "Sukkah is the only mitzvah into which a person enters with his muddy boots," goes the Chassidic saying. The sukkah, its walls and roofing, encompass us entirely. The Zohar teaches that on each of the seven days of Sukkot, we are joined in our sukkah by seven spiritual Ushpizin, honored guests: Abraham, representing the divine sefira (attribute) of chesed, kindness; Isaac, representing gevurah, restraint; Jacob, representing tiferet, beauty and balance; Moses representing netzach, eternity and perseverance; Aaron, representing hod, splendor; Joseph, representing yesod, spiritual foundation, and King David, representing malchut, sovereignty. The sukkah encompasses its visitors in unison. In this way, the sukkah reveals the simple and beautiful oneness of a people rooted in the oneness of their Creator. When all of Israel dwells in a single sukkah, our unity transcends our differences.

## The Four Kinds: All Four One and One for All:

Performed each day of Sukkot, except for Shabbat. The unity of the Jewish people is expressed by blessing the Four Kinds: The etrog (citron) has both a pleasant taste and smell, representing one who is both knowledgeable in Torah and proficient in the observance of mitzvot. The lulav is the branch of the date palm, whose fruit is tasty but has no scent, representing one who is accomplished in Torah, though less so

in mitzvot. The hadas (myrtle branch) is tasteless but aromatic, representing one who, though lacking in Torah knowledge, is observant in mitzvot. The tasteless and scentless aravah (willow branch) represents the individual who lacks in both Torah and mitzvot. When we are bound together, each individual makes up for that which is lacking in the others. The Four Kinds also represent four personas within each individual: Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge; hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect; etrog is the force that strives for balance of mind and heart, while aravah is the capacity for setting aside both intellect and feeling in commitment to a Higher ideal.

## Dances with the Torah Feel the Beat; Shemini Atzeret and Simchat Torah::

All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned and unsophisticated, feels a natural desire to take a Torah in his arms and dance. Simchat Torah taps a point in the soul that defies the differences that exist between one Jew and another. The source for this happiness is of course the Torah. Yet throughout the entire Hakafof dances, the Torah is never opened; we dance holding it wrapped in its mantle. Though the Torah is usually associated with disciplined study, on Simchat Torah we approach it differently, singing and dancing in a manner that bears no apparent relationship to understanding. We are lifted beyond the realm of our individual identities and become the "feet of the Torah." These celebrations reveal that our bond with G-d and the Torah is unconfined by the limits of intellect. Moreover, this celebration anticipates the ultimate celebrations that will accompany the coming of Moshiach and the advent of the Era of the Redemption. May we merit it now.



# High Holiday Insights



Take a deeper look at the traditions of the Jewish New Year and glean a whole new perspective on ancient customs.

*Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson*

The Hebrew word kapparah has a connotation of “scrubbing”—meaning that on Yom Kippur, we can scrub off our transgressions and connect with our essence.

## SUKKOT: AN ENDLESS JOY

The spiritual light we achieve during the High Holidays through prayer, meditation and fasting is again achieved on Sukkot, but through joy.

What we accomplish through blowing the shofar is now accomplished by placing the schach branches on the roof of our sukkah. (The word schach has the numerical value of 100, equaling the amount of sounds blown from the shofar during Rosh Hashanah.) The seven days between Rosh Hashanah and Yom Kippur can elevate each day of the coming year; the seven days of Sukkot elevate the coming year with joy and spirituality. The cloud of incense offered in the Holy Temple on Yom Kippur is a manifestation of the “clouds of glory” that protected the Jews leaving Egypt; a physical sukkah is the spiritual manifestation of these clouds.

Joy is not logical; it is above our comprehension. Our Sages teach, “joy breaks all boundaries.” Through joy, Sukkot gives us the power to reach our spiritual potential, by breaking our intellectual boundaries.

## SHEMINI ATZERET/SIMCHAT TORAH: SIMPLY DIVINE

Rosh Hashanah, Yom Kippur and Sukkot are considered our engagement with G-d’s Will. Shemini Atzeret and Simchat Torah constitute our wedding, the time of “Intimacy with the Divine.”

A wedding brings two people together in happiness and fulfillment. Simchat Torah means “the joy of the Torah,” because we bring joy to the Torah when we bring her into our lives. Our soul comes from the essence of the Divine; the Torah is the manifestation of the Divine Will. It is only when the soul (clothed in a body) adheres to the Torah, that the Divine Will is actualized and fulfilled. When we dance with the Torah on Simchat Torah, G-d’s essence and His Torah are reunited, bringing purpose and fulfillment to each other.

## ROSH HASHANAH: CELEBRATING OUR POTENTIAL

Rosh Hashanah celebrates the creation of Adam and Eve. When Adam was created, his soul so irradiated his being, that all the creatures wanted to crown him as their creator. Adam corrected them, saying, “Come, let us worship, let us bow down and kneel before G-d our Maker” (The Zohar). At that moment, he actualized the universe’s potential—to become one with the Divine.

It is only through the creation of Adam (humanity) that the separate elements of the universe can unite with one purpose. Only we have the power to elevate physicality into something spiritual. When a ram’s horn is blown on Rosh Hashanah, the animal kingdom is elevated. When we make a blessing before eating an apple dipped in honey, we elevate the organic kingdom. On this day, we realize the potential and responsibility we have as human beings.

## YOM KIPPUR: THE SOUL ESSENCE

Yom Kippur has a special power, for “whether one repents or does not repent, Yom Kippur atones.” To quote Maimonides, “The essence of the day atones.”

The soul has many levels. Though it is a spiritual entity, there is a level that is affected by our physical transgressions. For this level of the soul, repentance is required to reattach it to G-dliness.

However, the essence of the soul is literally one with G-d and cannot be affected by our physicality. On Yom Kippur, G-d reveals this essence that is hidden throughout the year.

Read more of the Rebbe’s High Holiday Insights at [www.theshul.net](http://www.theshul.net)



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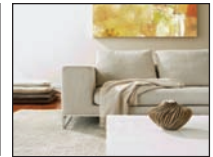
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BY ITTY SHEMTOV

# SHUL FAMILY FAVORITES

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# HOLIDAY RECIPES

With the Holidays here and the many opportunities for celebrating with family and friends, try some of our favorite homemade recipes to go along with any traditional family meal!



## MATZAH BALLS WITH A FLAIR

Prepare your favorite Matzah Ball recipe. Add ½ cup of shredded carrots or shredded unpeeled zucchini to the mixture and then prepare the balls as you normally would. Enjoy the extra color and flavor with your holiday guests.



## SALMON WITH TANGY SWEET COLORFUL TOPPING

- 4 (6 ounce) salmon fillets, thawed if frozen
- 1 1/2 teaspoon oil
- Salt and pepper to taste
- 2 medium mangoes, peeled, pitted and diced
- 1 red pepper, seeded and finely chopped
- 1 purple onion, finely chopped
- 1 1/2 tablespoon lemon juice
- Chopped fresh mint or cilantro for garnish

Preheat oven to 425°F. Brush salmon on all sides with oil, lemon juice and sprinkle with pepper and 1/2 teaspoon salt. Place salmon skin-side down in your favorite baking dish. Bake for 6 minutes.

Meanwhile, sauté onion, mangoes, pepper and remaining salt.

Sprinkle mango mixture over salmon and continue to bake until salmon just flakes with a fork, about 10 more minutes.

Serve garnished with mint or cilantro.



## FOR CHALLAH

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# Complicated. Are you a

By Shais Taub

I'm a complicated Jew and if you're wondering whether or not you qualify as a "complicated" Jew, you are too.

While studying for his PhD in psychology, my father and his classmates learned how to administer personality tests by taking the tests themselves. One morning, the students waited in the classroom for the professor to arrive with the results of the personality test they had taken. One of the students groaned, "I was so nervous to find out the results of my personality test that I almost drove my car into a tree." At that moment, the professor walked in. It was clear that he had overheard the student's comment. He looked at the nervous student and said, "You don't need to wait for any results."

So, if you have to ponder whether or not you are a complicated Jew, you have your answer right there.

A simple Jew doesn't ponder such things. Not that he's unintelligent. Oh sure, some simple Jews are unintelligent, but then again, some are quite bright, brilliant even. Simple has nothing to do with intellectual prowess.

There are simple Jews who are astrophysicists. Simple Jews can be very smart. But no matter how smart they are, if you ask a simple Jew a simple question like "Are you Jewish?" they'll give you a simple answer. A complicated Jew, on the other hand, gives you a complicated answer. He has to qualify it with all sorts of disclaimers. So the answer to, "Are you Jewish?" becomes "It depends what you mean by Jewish." But the simple Jew understands that "Are you Jewish?" is a yes-or-no question and there's no commentary needed.

Of course, this clarity makes us complicated Jews nervous and we dismiss it as

"black-and-white thinking," "extreme," "one-dimensional," or "shallow." Perhaps, as complicated Jews we revel in our sophistication allowing us to explore the ambiguities of every issue. However, does analysis really equal smart?



Let's analyze it. Just like being a simple Jew doesn't necessarily make you unintelligent, so too being an analytically, over-thinking Jew doesn't automatically make you clever. There's a difference between intelligence and thought. For instance, think of driving directions to the airport. Are you thinking them now? Great. Were you thinking them ten minutes ago? Probably not. But did you know directions to the airport ten minutes ago? Probably yes. So there's a difference between knowing and thinking. Just like you can know something and not be thinking about it, so too, you can know a lot of things and not be a big thinker. Conversely, you can also know very little, and

still be a very busy thinker. Practically, what does this mean? It means that I can spend a lot of time analyzing and contemplating, and it doesn't make me smart. Or I can not think that much and still be very intelligent.

Luckily, Yom Kippur is the one day a year that we all become simple Jews. Yes, even us complicated Jews get to become simple for a day. And when we become simple, everything gets set straight again. Everything becomes clear.

What is it about Yom Kippur that makes it so uncomplicated?

Kabbalistically on Yom Kippur the fifth level of your soul, or the fifth degree of your individual spirituality, is revealed. In short, there are 5 levels of the soul: 1) the energy of holy behaviors, 2) the energy of holy emotions, 3) the energy of holy intellect, 4) the energy of faith and 5) the essence that transcends all these.

That's why we pray three times a day on a normal day in order to gain access to levels one, two, and three.

On Shabbat and holidays we add a fourth prayer and we can feel level four. But only on Yom Kippur we have five prayers in a single day, which means that we get in touch with that fifth level, the essence of the soul that just is. We refrain from eating and drinking, from working, and from all mundane pursuits, getting away from doing so that we can just start being.

Hence, the angelic pure white robes, the kittel, that many are accustomed to wear, it's reminiscent of simple burial shrouds, reminding us that no matter what kind of complicated clothes we wear in this lifetime, we all go to the grave as equals. Or like they say, at the end



# Jew?

of the game, both the king and the pawn get put away in the same wooden box.

I always appreciate what's happening on Yom Kippur when I talk to a "one-day-a-year" Jew. Try it. Stand outside your synagogue on Yom Kippur and speak to the man or woman who you've never seen before and ask him or her, "What are you doing here today? What brought you here?" You'll get a funny look, like you just fell off of the moon. If they even dignify such a silly question with a response it will be more of a string of questions than an answer. "Why am I here? Why are you here? Where else should I be? Maybe my calendar is wrong? It's not Yom Kippur?"

Basically, I'm a Jew and I'm in shul. It's all very simple. If you need to understand it, then you're the strange one.

But imagine any other day of the year. You see a newcomer in shul, someone who's just shown up out of the blue, and you ask them, "Why did you come to shul today?" What do you suppose they'll say? "Well, that's an interesting question." And they'll probably have some interesting answer, some fascinating story about why they were suddenly inspired to come to shul. But you won't hear an interesting story about why someone showed up to shul on Yom Kippur.

What's the difference between the Yom Kippur reason for suddenly showing up in shul and the rest-of-the-year reason for suddenly showing up in shul? The difference is that the rest of the year, I feel like I need to explain my Jewishness. On Yom Kippur, what's there to explain?

So, if you have to ponder whether or not you are a complicated Jew, you have your answer right there.

And that's what it's like to be a simple Jew.

So, how does this clean up the past and send us fresh and clean into a new year?

On Yom Kippur, when we all become simple Jews, then everything else ceases to matter. Oh, sure, if you want to be complicated you can point out all sorts of contradictions in my life. You can show me how I haven't exactly been acting like a Jew all year. The arguments and the logic are all well and good for another time. We'll analyze that stuff later and fix whatever we need to fix. But at this moment, the contradictions are irrelevant. All that matters is the simple truth. I am a Jew. Everything else I've done to contradict myself all year suddenly disappears.

Ah, to be a simple Jew, to have clarity even if for a moment. So this Yom Kippur, when your own Jewishness needs no justification, try to remember what that feels like. Even when you get your complicated brain back the next day, hang on to that clarity of who you are. Are there aspects of your life that are in conflict with or even antithetical to your identity? Nu. Maybe there are. So you'll work on that. But none of that changes the reality of who you are. You're a Jew. It's that simple.

*Shais Taub is an author and teacher on subjects of Jewish spirituality. He lives in Pittsburgh, PA. Contact him at [rabbi@myconsciouscontact.com](mailto:rabbi@myconsciouscontact.com)*

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Kiddush lunch and talk with David Nesenoff, 12:15 PM  
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**SATURDAY NIGHT, 8:00 PM**  
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THE SHUL PRESENTS

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# How to break free of Bad Habits

By Shira Gold

**N**eil Diamond's "Kol Nidrei" performance in *The Jazz Singer* definitely popularized this Yom Kippur prayer for my generation. In fact, this Aramaic prayer is so popular that people have dubbed Yom Kippur Eve as "Kol Nidrei Eve."

While technically it's not a prayer, the Kol Nidrei ceremony sure looks like one. At twilight on the eve of Yom Kippur, congregations worldwide gather in the synagogue. The Ark is opened and Torah scrolls are carried and held near the cantor. The women have already lit candles at home and the men are wearing the tallit for the Yom Kippur evening service. Thus starts the holiest day of the year... Kol Nidrei (all vows):

"All vows, and prohibitions, and oaths, and consecrations, that we may vow, or swear, or consecrate, or prohibit upon ourselves, from the previous Day of Atonement until this Day of Atonement and ...Regarding all of them, we repudiate them. All of them are undone, abandoned, cancelled, null and void, not in force, and not in effect. Our vows are no longer vows, and our prohibitions are no longer prohibitions, and our oaths are no longer oaths."

Although it seems more like a legal declaration than a Psalm, this oath-clarification is the dramatic introduction to our holy Day of Atonement. How did that happen? And where did this prayer come from? And more importantly, can you trust anything I promise you this year?

The Kol Nidrei's rich and fascinating history starts approximately 1000 years ago. The Aramaic language used in the Kol Nidrei lyrics clearly indicate that its origins are in the medieval period and researchers have actually

found references to Kol Nidrei in the writings of the Geonim. Although the exact date of the composition and its author are still unknown, its existence certainly dates back to the Geonic Period of 589–1038 CE.

Perhaps, the emphasis and popularity of the kol nidrei amongst the masses began in late 1490's inspired by the Spanish "Marranos," Jews who were forced to convert to Christianity, yet who secretly maintained their original Jewish faith. Also Jews living beyond Spain could easily identify with the burden of living the life of a Marrano in one way or another. Thus, the Kol Nidrei allowed the Jew to free himself of "promises" he's inadvertently made to the non-Jewish culture of the time.

But can we be trusted once we declare all our vows as null and void?

Clearly, the vows and pledges being annulled by this ceremony are of a limited nature. Jewish law takes one's word very seriously. According to the Code of Jewish Law, the Kol Nidrei declaration can invalidate only vows that one undertakes on his own volition. It has no effect on vows or oath imposed by someone else, a court, or a gentile. Also, the invalidation of future vows takes effect only if someone makes the vow without having in mind his previous Kol Nidrei declaration. But if he makes the vow with Kol Nidrei in mind—thus being openly insincere in his vow—the vow is in full force."

In 1240 the great Rabbis found themselves defending the vows of the Jews before the King and Queen of France when the Anti-Semites in the king's court had discovered the Kol Nidrei and used it against the Jews. However, it soon became clear that Jews make "vows"

to G-d that they will dedicate an item or perform a mitzvah. It is these vows that can be annulled, not a loan re-payment.

Furthermore, Jewish Law states: Once a Jew performs a mitzvah 3 times it's considered a commitment unless otherwise stated. The same is true mystically regarding forming habits, as we all make an unconscious commitment to our repetitive behavior. It is the Kol Nidrei that addresses these negative man-made attachments we've created all year long.

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So this year, when the cantor chants the passage beginning with the words Kol Nidrei with its touching melodic phrases, and, in varying intensities from pianissimo (quiet) to fortissimo (loud), repeating it twice (for a total of three iterations lest a latecomer not hear them), think about what you would like to let go of.

Make sure that by the time the scrolls are returned to the ark and the Yom Kippur service begins, you'll be "vow-free," unattached to old habits and free of any negative routines. It'll be the start of a great new chapter in your life, I promise.



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# P In Search of the Perfect Prayer

By Simon Jacobson

**L**et's be honest. Prayer is a difficult thing - not just for beginners but for everyone. Just because some people are fluent in Hebrew and have attended a synagogue all their lives doesn't mean that they know how to speak with G-d. We all are equally challenged to get beyond "lip service" and truly speak to G-d from the heart, heart to heart.

Jewish law dictates that before beginning to pray we prepare ourselves for an hour in order to focus on our hearts properly.

If this is necessary with daily prayer, how much more so when it comes to the holiday prayers, especially those of Rosh Hashanah and Yom Kippur- which consist of hundreds of pages of prayers!

If you want to pray properly and derive maximum benefit from the beautiful and powerful High Holiday services, you need to prepare yourself accordingly.

But what exactly is prayer? And why do we find it so hard to pray?

Prayer is a conversation, a dialogue between your heart and your soul, between your heart and G-d. It is hard because it takes practice and work to develop the skills necessary to converse from the heart. This is why prayer is called "service of the heart." As such, it is not an intellectual experience-it is an emotional experience.

Education and society today have programmed us to take control of things with our minds. We learn systems and rules that help us understand the universe in which we live so that we can manipulate it for benefit. But we are not taught how to express our emotions-how to feel.

Of course, we all have emotions and feelings, but they are our natural ones, not something we have developed, cultivated or refined. That's why we can have a brilliant and evolved mind while having the emotional immaturity of a child.

If study is exercise for the mind, prayer is exercise for the heart.

This is precisely why prayer is so difficult. It is extremely hard to express emotions and

especially to express emotions to someone invisible.

Perhaps, this is why it is very important to choose the right synagogue for your High Holiday prayers.

Typically, when we enter a synagogue in America-more often than not-we enter a Jewish bureaucracy and we feel alienated, unable to fit in. Yet the very reason we go to a synagogue on the High Holidays is that we want to feel connected-connected to the Nation of Israel, connected to our Divine soul, connected to G-d. If we arrive at a strange place, and at the last moment, this is not likely to happen.

This means that you should not wait until the last moment to choose a synagogue. The time to find the place you belong, where you feel inspired, is as far in advance of the High Holidays.

The second task is to become familiar with the High Holiday prayers. Buy or borrow the Machzorim (the special prayer books for the High Holidays) and become acquainted with the order of prayers.



# Prayer Pilates

**Here are a few exercises that can help you begin:**

1. Free up real time. Find a quiet space away from any distracting sights or sounds. Get everything else out of your mind and release yourself, by focusing inward. Listen to yourself breathe. Close your eyes. Sing a song to yourself. Create the mood-an oasis.

2. The next step is to concentrate on your inner soul-the invisible force within that makes you tick. Allow yourself to feel and speak to your deepest essence. Then realize that your soul is part of a much larger essence. That larger essence is called G-d. If you were able to speak to your essence, what you would say?

3. Choose any prayer that speaks to you. As you recite the words, speak to G-d with the awareness that He is the essence which sustains and energizes your soul.

4. Allow the words of the prayer, formulated by our prophets and sages, to open up your deepest emotions before G-d.

5. Then, in your own words, ask Him for everything you need in life. Be completely open and vulnerable. Express your feelings about the most important matters in your life.

Prayer-speaking from your heart to G-d-is not about saying big things. It is about saying small things in big ways. It is not about saying many words; it's about saying them with heartfelt sincerity. Don't feel

that you have to begin big. Better to begin small, in digestible pieces. Slowly acclimate yourself to the experience.

Small, slow steps will lead you through the largest doors. This is especially true for the High Holiday prayers, when the doors of heaven are open, just waiting for our sincere call.

Excerpt from *60 Days, A Spiritual Guide to the High Holidays*, by Simon Jacobson. Visit [www.meaningfullife.com](http://www.meaningfullife.com) to order the book.

*Rabbi Simon Jacobson is the author of the best-selling book Toward a Meaningful Life and he heads The Meaningful Life Center ([www.meaningfullife.com](http://www.meaningfullife.com)) in New York. For over 14 years Rabbi Jacobson headed a team of scholars that memorized and transcribed entire talks that the Rebbe gave during the Shabbat and holidays, as writing and tape recording are not permitted on holy days. In this position, Rabbi Jacobson was privileged to work in close association with the Rebbe and published more than 1000 of the Rebbe's talks.*

## Read This Before You Pray

It is proper to say before prayer, I hereby take upon myself to fulfill the mitzva - "Love your fellow as yourself." This means that caring, and thinking about other people is the entry-gate through which we need to pass in order to stand before G-d. It's our sincere love for others that affords us the opportunity to have our own personal prayers accepted.

-Hayom Yom Tamuz 2

# A Strange Prayer

*By Shmuel Marcus*

**O**ne day an elderly man walked into the shul. His one hand held a wooden cane, the other somehow was suddenly on my shoulder.

"Can you davven?" he whispered.

"Yes." I answered.

"Can I watch?"

I prayed in Hebrew and he stood listening to every word.

I finished one chapter and he begged for more. Then he asked me, "Was that one for me?"

The chief Rabbi of Levov was killed in World War I.

His son Nochum was only eight. Nochum started telling me the Aleph Bet he remembered.

Only a few Holy letters and sacred memories would outlive communism.

Years later, in the old shul in Kharkov, Nochum thanks me in tears. He finally saw his father pray again.

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# Menorah in the D:

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The Menorah in the D

The Shul is proud to once again to bring together a fabulous team for the largest Menorah Lighting in Southeastern Michigan. The event called "Menorah in the D" has become a hot holiday spot for the Jewish community of Metro Detroit.

This will be the third year in a row that a Menorah will be lit in Downtown Detroit. The staff at The Shul, and NEXTGen Detroit, a division of Jewish Federation of Metro Detroit, are making sure that Menorah in the D 2013 be bigger and better than ever before.

Our beautiful 24 foot menorah made of steel and glass by the Nordin Brothers will stand tall all week and bring the light of Chanukah to all who pass by. "The tiny flames ignite a message of hope and inspiration, a message that says you can do it! A little light dispels a lot of darkness," says Rabbi Shemtov.

The last night of Chanukah for the BIG EVENT will bring together so many

people and celebrate our heritage in a large city venue that will leave everyone going home feeling inspired.

Rabbi Yisrael Pinson, one of the team members who helped arrange the event, said it was great to see the community come together for the lighting in Detroit. He's looking forward to this year's event.

"People were just really excited to be there. The vibe in the crowd was that we were doing something awesome and we're a part of something awesome," said Pinson. "This event is something all of metro Detroit can be proud of. Everyone has roots in the city of Detroit and we see a real excitement that takes place here."

Attendees ranged from the young and old, including seventeen year old Dylan Bennett who very much enjoyed the event.

"It was really enlightening. I never actually thought there was such a connection with the Jewish community in the city," said Dylan. "There were tons of people and I was really happy to see it happen. If there was

something more long term like a federation office downtown I would love it."

Mark your calendar for our upcoming Menorah in the D on December 4th, 2013. We'll provide shuttle buses, fresh donuts, hot soup and free parking again, plus many new surprises. We are looking forward to another wonderful holiday event.

Check us out on Facebook,  
 or use the hashtag  
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 Miryam Rosenzweig, Director, NEXTGen Detroit

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2 AUGUST 28 7:30 pm

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*When Effort Trumps Perfection*

What's more important: arriving at the finish line, or endeavoring to get there? This lesson offers powerful insights into why Judaism prefers the struggles of the less-than-perfect over the flawless score of the naturally talented.



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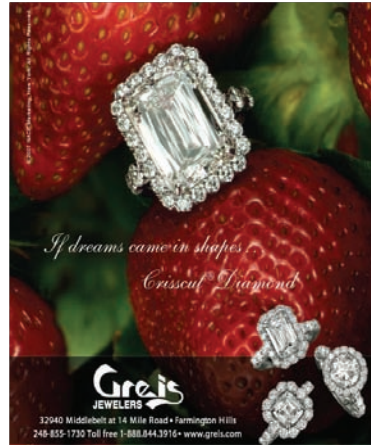
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# My Father's Miss<sub>\_</sub>ng Prayer

By Zushe Greenberg

*Rabbi Zushe Greenberg is the director of the Chabad Jewish Center in Solon, Ohio. His latefather, Rabbi Moshe Greenberg, survivor of the Soviet gulag, was an activist for Jewish education under Communist rule and later directed the Chabad center in Bnei Brak, Israel. He recently passed away at the age of 84.*

*He is survived by his wife, 17 children and over 130 grandchildren, including Michigan's Rabbi Shneur (and Esti) Greenberg Family, Chabad Jewish Center of Commerce/Walled Lake and Rabbi Avrohom and Nechami (nee Kesselman of Oak Park) Greenberg Family, Chabad Jewish Center of Pudong, China and Rabbi Chaim Greenberg family, Michigan Jewish Institute.*

On Yom Kippur of 1951 my father, Rabbi Moshe Greenberg, faithfully prayed all the Yom Kippur prayers. All, that is, except one that is often regarded as the most solemn of the holy day's prayers, the Kol Nidrei.

He was twenty years old, and a prisoner in a Soviet labor camp in Siberia. His crime was trying to escape from Russia.

He dreamed of leaving the country and reaching the Land of Israel. But he was caught and sentenced to twenty-five years of hard labor. He was separated from his parents and two sisters. His brother was already a prisoner in another camp for a similar "crime."

There were about a thousand men in my father's camp, all laboring on the construction of an electrical power station. About twenty of the prisoners were Jews.

As the summer drew to a close, the Jewish prisoners yearned to observe the upcoming High Holidays. They knew they would lack a shofar (ram's horn), Torah scroll and tallitot (prayer shawls), but they hoped they could find a machzor, a High Holiday prayerbook.

My father spotted a man from the "outside," an engineer who worked for the camp on certain projects. He believed the engineer might be a Jew.

So he waited for an opportunity to approach the engineer. "Kenstu meer efsher helfen?" ("Perhaps you can help me?") he whispered to the man in Yiddish.

At that time, most Russian Jews were fluent in Yiddish. He saw the flicker of comprehension in the engineer's eyes.

"Can you bring a machzor for me, for the Jews here?" my father asked. The engineer hesitated. Such a transaction would endanger both of their lives. Even so, the engineer agreed to try.

A few days passed. "Any developments?" my father asked.

"Good news and bad news," the engineer replied. He had located a machzor with difficulty, but it was the only machzor belonging to his girlfriend's father, and the man was furious when his daughter asked him to give it up. Maybe she told him why she wanted it, maybe not.

My father would not relent, however. Perhaps, he suggested, the man would lend him the

book, and he could copy it and return it in time for Rosh Hashanah.

The engineer smuggled the machzor into the camp and passed it to my father.

To copy it, my father built a large wooden box and crawled into it for a few hours each day. There, hidden from view, he copied the prayerbook, line by line, into a notebook. After a month, he had copied the entire machzor. But there was one page missing—the one containing Kol Nidrei, the very first prayer recited on Yom Kippur.

The machzor Rabbi Moshe Greenberg copied by hand in a labor camp in Omsk, Siberia, in 1951

My father returned the book, and autumn arrived. The Jewish prisoners learned the dates of the impending holidays from letters from home, and, on the holiday, they bribed the guards—probably with cigarettes—to allow them to gather in the barrack for services.

With his handwritten prayerbook, my father served as chazzan (cantor) and recited each prayer, repeated by the others in low, solemn voices. Seven days later, they met for Kol Nidrei services. But despite their efforts, none of the worshippers could recall all of the words of that prayer from memory.

After nearly seven years in jail, my father, along with many other political prisoners, was released, owing to the death of Joseph Stalin. The only item my father took with him was his machzor.

He was reunited with his family near Moscow, and later married. I was an infant when, in 1967, fifteen years after his release from prison, my family was allowed to immigrate to Israel. The machzor came with us.

My father, who still lives in Bnei Brak, Israel, doesn't like to recall those painful years in Siberia. But on the rare occasions that I hear him tell a story from those times, he tearfully

states that he had never participated in services as meaningful as those in prison.

In 1973, he visited the Lubavitcher Rebbe in New York and presented the machzor to him as a gift.

A few months ago, I visited the Rebbe's library and found my father's machzor. I looked at the worn book, with its fragile pages and Hebrew letters written in haste and with such respect and determination. I copied it—on a copying machine.

This Yom Kippur, as I lead the services at the Chabad Jewish Center of Solon, Ohio, I will have with me the copy of my father's machzor, with the Kol Nidrei prayer still missing.

My father couldn't recite Kol Nidrei during his years in prison. This year I will ask my congregation, and all of us, to say it for him and anyone else who may not have the opportunity to do so.



# Programs & Events

## Ongoing Classes

**LIVING TORAH VIDEO MAGAZINE**  
Sun at 9:30 AM

**PARSHA AND BAGELS**  
M, W, F at 8:00-8:15 am |  
Rabbi Yishai

**THE MESSIAH MYSTERY**  
Thurs at 8:00-8:30 am | Rabbi Yishai

**TORAH STUDIES**  
Wed at 7:30 PM | Rabbi Dov  
SEE PAGE 33

**WOMEN'S ROUND TABLE**  
Mon at 11 AM | Itty Shemtov

**JEWISH MYSTICISM**  
Sat at 8:45 AM | Rabbi Dov

**THE LIFE OF OUR PRAYERS**  
Saturdays after the Kiddush  
12:45pm Itty Shemtov

## Ongoing Programs

**HEBREW SCHOOL**  
K-7th grades  
Madrichim Program  
SEE BELOW

**ASAP-AFTER SCHOOL ALL-IN-ONE PROGRAM**  
Wed Part 1 - 4:15-5:15  
Part 2 - 5:15-6:30  
Transportation from school provided  
SEE PAGE 27

**BAR/BAT MITZVAH DISCOVERY**  
Ages 11-13  
SEE PAGE 24

**CKIDS CLUB**  
Boys & Girls ages 2-11  
Every Shabbat 10:30 am - 12:00 pm

**GOT SHABBAT?**  
**MONTHLY FAMILY PROGRAM**  
October 5 | November 16 |  
December 7 | January 4 |  
February 1 | March 1 | April 5 |  
May 3 | June 7 | July 12

**GIRLS TEEN CLUB**  
Monthly  
Check our website for more info

## Upcoming Events

**ROSH HASHANAH, YOM KIPPUR, SUKKOT**  
September  
SEE INSIDE FRONT COVER

**SUKKOT DINNER UNDER THE STARS**  
September 18 | 7:15 pm  
Services followed by dinner

**SUKKAH HOP**  
September 19 | Leaving from the  
Shul @ 12:00 pm

**GOT HOLIDAYS?**  
September 20 | 11:00  
SEE PAGE 16

**SUKKOT FAMILY FESTIVAL**  
September 22 | 10:30 am - 1:30 pm  
SEE PAGE 7

**REJOICING WITH THE TORAH**  
September 26  
SEE BACK COVER

**COMMUNITY SHABBATON**  
**WITH RABBI SHAIS TAUB**  
October 11-12  
SEE PAGE 23

**WOMEN'S CIRCLE PRESENTS**  
**RCS ELEGANT SHABBAT DINNER**  
November 1  
Candle Lighting 6:00 pm  
Dinner 6:30 pm  
SEE PAGE 15

**FAMILY SHABBAT DINNER**  
November 8  
Services 5:00 pm, Dinner 5:45 pm  
SEE PAGE 24

**MENORAH IN THE D**  
December 4, 2013 | 4:00 pm  
SEE BACK COVER

For regular updates [www.TheShul.net](http://www.TheShul.net) or [facebook.com/theshulmi](https://facebook.com/theshulmi)

These Classes Are Brought To You By The Emma Lazaroff Schaver Jewish Learning Institute

**Grades K-7**

Madrich Program  
Sundays  
10:00am-12:30pm  
Wednesdays 5:15-6:30 pm

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# SAVE THE DATE

3RD MENORAH LIGHTING IN THE D  
DECEMBER 4, 2013 | 5:00 pm

*Unscripted.  
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BRING YOUR FAMILY AND FRIENDS.

# SIMCHOT TORAH

SEPTEMBER 26, 7:45PM

# LIVE



ב"ה