

CONGREGATION AGUDATH JACOB

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*From the Desk of
Rabbi Ben-Zion Lanxner*



101 INTRODUCTION on the “Three Weeks”

This year 5784, Shiva Assar BeTammuz, the Fast of the 17 of Tammuz felt last Tuesday, July 23, 2024 and was considered a minor fast day.

The days between the 17th of Tammuz and Tisha B'Av (the 9th of Av), are called the “Three Weeks” or for those speaking Yiddish we call it “the Drei Vochen”. These days represent the collective tragedies that have befallen the Jewish people over the ages, especially the destruction of both Temples which occurred during this time period.

As with all other holidays or auspicious occasions, it behooves us to look deeper into the teachings these days have for each individual and the Jewish people.

There are 22 days during this time period, the same number as Hebrew letters (alphabet). This span of time represents a complete cycle – from Alef to Tav, (Hebrew alphabet).

Significantly, there is another time period in the Jewish calendar which also has a 22-day cycle – Rosh HaShanah through Simchat Torah. The two days of Rosh HaShanah are referred to as “one long day.” In truth, the entire holiday cycle beginning on Rosh HaShanah, continuing through the ten days of Teshuvah (Repentance/Return to G-d) and Yom Kippur, and then culminating in Sukkot, Hoshanah Rabbah and finally Simchat Torah, are in fact one continuous, unfolding, spiritual cycle and process.

The Slonimer Rebbe (Aug.8, 1911 – Aug. 8, 2000, from the Hassidic dynasty of Slonim) creates a beautiful image by comparing the 22 days of the “Three Weeks” to drawing the outline of a picture, which is then filled in with a full array of color during the 22-day period of Rosh Hashanah through Simchat Torah.

In this paradigm, the “Three Weeks” represent contraction and the bare outline, while Rosh Hashanah and the subsequent holidays symbolize creation and the color of creativity.

The emotional constriction one feels when contemplating the suffering and calamities of Jewish history, augmented by some of the customs of mourning we adopt during these days, mirrors the

primordial Tzimtzum, or contraction, which occurred according to Kabbalah, before the creation of the world could come about. Contraction creates the outline or the “place” of the world. Like a heart beating with alternative motions of constriction and expansion, so too does all creative processes mirror this primordial energy flow.

For an individual this entails going deep within, stripping away all extraneous emotional and egotistical baggage in order to identify one’s inner essential being, and thereby identify one’s place in the world.

For the Jewish people it means coming to terms with our essential purpose and mission in history. That we must follow this order of contraction and then expansion is the secret of the ongoing cycles of exile and redemption that are repeated in the Torah numerous times, and which create the outline of all Jewish history to this very day.

Just as a woman must first experience the breaking of the waters and the contractions of labor before giving birth, so too does each individual in their creative strivings experience this process. The Jewish people, as well, represent this allegory through our ongoing trials and dynamic history. It is interesting to note that one of the five calamities to occur on the 17th of Tammuz was Moses breaking the tablets after the worshipping of the Golden Calf.

Once again, we see a certain breaking must occur before the second tablets, which Moses brought down on Yom Kippur, could take hold and be integrated properly by the people.

The Torah repeatedly reminds us to remember that we were slaves in Egypt. The slavery and oppression we experienced are the "outline" of our becoming a people, the rest of history is filling in the colors. In a deeper sense, all human experience is framed by Adam and Eve leaving the garden of Eden and all subsequent history is trying "to get back to the Garden."

Therefore, though these days are filled with sad and painful memories, they give us the outline and parameters in which to understand all Jewish and world history.

From these reflections we begin to prepare for a new year and the colors we'd like to use to fill in our own picture of life.

By feeling deeply the broken world we live in, we actually acquire the compassion and tools to rectify the world and ourselves, the best way we can, thereby fulfilling our crucial mission as individuals and as Jews.

We can now understand the tradition that the Messiah is born on Tisha B'Av – from the collective birth contractions of the Jewish people will be born our own redemption.

Especially in these days, not only when Israel is fighting day and night, 24/7 for its survival and the survival of the entire Jewish people, for the survival of democracy, against the worst tyrants, bloodthirsty terrorists the Iranian Islamic regime and all its proxies, when once again heavy clouds cover our collective Jewish skies, where antisemitism is showing its ugly head again, we need now more than ever before, to focus deeply on Jewish essentials and our connection to our tradition and the Holy land, the unity of the Jewish people and the State of Israel.

By feeling the pain of the present moment, we become motivated to "take action" in order to improve the situation in whatever small way we can. Each and everyone's effort will be counted and appreciated, as we take on this mission as

One People With One Heart – Ke-Ish Echad Be-Lev Echad,

"כאיש אחד בלב אחד"

In other words, together & unified, we are stronger, it's the Only way!

Israel needs now, each and every single one of us more than ever before!

Each and every single one of us needs ISRAEL now more than ever before!

NEVER AGAIN does a single JEW want to be in the same situation as the Jews were before WWII.

I didn't live through WWII, but I read enough to see what is really happening to our people. Yes, I am fearful that what happened in the Nineteen forties is happening again! As I think about the tragedy of what Israel has gone through today – Hamas invasion of Israel on October 7th, on Simchat Torah – 1200 innocent Israelis slaughtered, tortured, raped and over 240 hostages brutally abducted, my belief in Zionism – the idea that Israel must serve as the homeland for the Jewish People – has strengthened and grown to new heights. Now more than ever, the Jewish People need to be able to live peacefully in their historic biblical homeland, building a thriving democracy that they alone can

govern and secure, protect, and enhance, ensuring that it remain a safe haven for Jews the world over.

As Prime Minister Benjamin Netanyahu in his excellent speech last week in front of the U.S. Congress mentioned, our Patriarchs, Abraham, Isaac and Jacob first settled in the land of Israel over four thousand years ago. Yet the tragic history of our Jewish people shows that we have unfortunately been forced into exile and scattered again and again over the years.

While powerless in exile, we continued to persevere through unimaginable atrocities and hatred while maintaining a deep connection and longing for the land of Israel. It is only in our generation after 2000 years of exile that in 1948 we reestablished our Homeland in the State of Israel, creating for the first time a safe refuge where all Jews can live free from these persecutions.

The current rise in antisemitism is not something new. It is something we as a people have experienced time and again through the ages. What is new is that we now have the State of Israel as a Homeland for the Jews with an incredible, amazing and formidable army The IDF to protect the Jewish people. We are no longer defenseless as we have been through our long history. That is why we have to be an avid Zionist, supporting the State of Israel at all costs, no matter what, you and I.

**NOW, WITH THE STATE OF ISRAEL AS THE HOMELAND OF
THE JEWISH PEOPLE, WE HAVE ONE, AND ONLY ONE
MISSION IN THIS WORLD, TO BE THE BRIGHTEST LIGHT INTO
THE NATIONS OF THE WORLD THAT WILL DESTROY EVIL &
DARKNESS FOR EVER!!**

“Those who sow with tears will reap with joy” (Psalms 126:5).

May this ancient statement be fulfilled for all of Israel and the entire world.

AM ISRAEL CHAI

Rabbi Ben-Zion Laxner

August Service Schedule

Reading of Megillat Eicha

Friday, August 2

Kabbalat Shabbat 6:00 pm
Candle Lighting 8:06 pm

Saturday, August 3

Shacharit 10:00 am
Shabbat Ends 9:02 pm

Friday, August 9

Kabbalat Shabbat 6:00 pm
Candle Lighting 7:59 pm

Saturday, August 10

Shacharit 10:00 am
Shabbat Ends 8:55 pm

Monday, August 12

Fast of the 9th of Av 7:00 pm

Friday, August 16

Kabbalat Shabbat 6:00 pm
Candle Lighting 7:52 pm

Saturday, August 17

Shacharit 10:00 am
Shabbat Ends 8:47 pm

Friday, August 23

Kabbalat Shabbat 6:00 pm
Candle Lighting 7:45 pm

Saturday, August 24
Shacharit 10:00 am
Shabbat Ends 8:39 pm
Friday, August 30
Kabbalat Shabbat 6:00 pm

Candle Lighting 7:36 pm
Saturday, August 31
Shacharit 10:00 am
Shabbat Ends 8:30 p



August 11
Shayna Via
August 13
Colleen Wolf

August 17
Kathleen Keller
August 19
Judy Hersh

August 20
Michael Pesses
August 31
George Keller
Rabbi Lanxner

HAPPY ANNIVERSARY



August 11

Ray & Shayna Via

August 19

**Miguel & Lourdes
Perez**

August 21

**Barbara & Darryl
Dankenbring**

ANNOUNCEMENTS

- ❖ *Evening to Honor Israel* - Ramiro Pena (senior Pastor at Christ the King Church) invites you to meet Dr. Yftach Gepner and his family of Moshav Ein Habesor, Israel. He will be hosting an event at 7pm on August 8, 2024 (venue still to be determined). The Gepner family survived the attack on their home on October 7, 2023 and are available to share their experience with friends in the USA. Rabbi Lanxner will be participating in the opening blessing. Please email Rabbi or the office if you are interested in attending.

THANK YOU for your donations in **JULY!**

Shabbat

Javis Howeth
Susan Raphael
Joseph Settle

Jeff Levin
Inez Bonneville
Michael Pesses

Rabbi and
Susan Lanxner

In Memory Of

Mary Englander

Leonard

Englander

Jacob Haymann

Gloria Gurkoff

Anna Gurkoff

Gloria Gurkoff

Lynne Gurkoff

Gloria Gurkoff

Sheila Schnur

Barbara

Dankenbring

Matley Harelík

Harry Harelík

Andrew Farmer

Paul & Paula

Farmer

Special Donation

Barbara Dankenbring

YAHREZEITS

The following names of dearly departed will be read aloud by the Rabbi preceding the Mourner's Kaddish on Shabbat morning. It is fitting and customary that the nearest of kin be present in the synagogue for the recitation of this special prayer in their memory. Attendance not only honors the departed but also enhances and guarantees that a Minyan is present to recite the Kaddish.

Kaddish will be read on August 2

Tammuz 27 Herma Benjamin

Tammuz 28 Ida Budin*

Edna Levy

Tammuz 29 Mose Genecov*

Av 1 Rudolph Genecov

Rev Samuel Levy*

Av 2 Ilona Eleanor Belove*

Hyman Frindell*

David Segal

Av 3 Kalman Solovey*

Av 4 Evelyn Hoffman*

Mrs Sam Koenigkeit

Bessie Toboloswsky

Av 5

Abe Ellis

Barry Phillips

Josephine Ringold

Charles Brodkey

Gussie Rosenbaum

Emanuel Rubel

Av 6

Alek Genecov*

Av 7

Rachel Goodman*

Pat Henry Howeth

M Cohen*

Av 8

Betty Levy

Mark Emanuel Wolf*

Av 9

B M Goodman*

Av 10

Mr Samuel Lynn*

Av 11

Benjamin V Schiller, Jr

Elliot Wolpo

Kaddish will be read on August 9

Kaddish will be read on August 16

Av 12 Sol Kempler
Hannah Rosenblatt
Norman Smith*
Av 13 Dolores Gurkoff
Av 14 Isaac Feldt*
Av 15 Charles Goldstein
Haskell Harelik*
Av 16 Mamie Commer*
Isador Ellis*
Av 18 Joe Ellis

Kaddish will be read on August 23

Av 19 Jacob (Jake) E Gandler*
Alberta E Griffith Howeth
Av 20 Lee David Miller*
Esther Samet*
Charles I Silver*
Ben Tobolowsky*
Av 21 Marilyn Ellis

Av 22 Mrs Emma Lynn*
Irwin "Buddy" Levy*
Av 23 Abe Berlowitz*
Av 24 Rachel Aronson*
Violet H Lyons*
Av 25 Rachel (Rae) Levin*

Kaddish will be read on August 30

Av 28 Israel Chodorow*
Eunice Rosen
Adolph Schein*
Av 29 Sam Aronson*
Gertrude Brickman
Av 30 Helen Marie Hoffman
Mitchell Stein
Sam S Taub*
Elul 1 A S Kaplan*
Elul 2 Bessie Chodorow*
Nathan Hoffman*
Lilye (Goltz) Silver
Sidney Solomon*