

CONGREGATION AGUDATH JACOB

SEPTEMBER 2026 ELUL 5786/TISHREI 5787

Phone: 254-772-1451

Fax: 254-772-2471

Email: cajassistant@grandecom.net

Website: www.agudathjacob.org

Rabbi Ben-Zion Lanxner
cajrabbi@grandecom.net

President Jeff Levin
levin@grandetx.com

From the Desk of
Rabbi Ben-Zion Lanxner

WHEN IS THE MESSIAH COMING? (PART 2)

The Million-dollar question

One of the most important concepts in Jewish thought is that there was a radical transformation in man as a result of Adam disobeying G-d's command not to eat from the Tree of Knowledge of Good and Evil.

This resulted in a spiritual distancing of G-d from man, and an intense "hiding of G-d's face," so-to-speak (*Hester Panim*), which in turn resulted in the "physicalizing" of mankind and creation by extending mankind with Free Will.

According to the Zohar, prior to the sin of eating, Man was such a spiritual being that his skin was translucent like light. Our skin today is solid and opaque, which limits our ability to rise above nature and act spiritually as someone made in the image of G-d ought to.

Though this "physicalized" state of man suits our period of history, it is unacceptable for higher spiritual planes, especially that of the World to Come. Therefore, before humanity can enter that ultimate phase of history, we must reverse the process and return again to the state that Adam enjoyed before everything went wrong.

This period of "rebuilding" is called *Techiyat HaMeitim* -- "Resurrection of the Dead," a concept that we mention every day in the Amidah prayer. This time period will be characterized by people

dying, decomposing in the ground (as part of the atonement process), and then being re-built anew on a much higher spiritual plane. Compared to today, it would be like looking at an angel.

Though many Rabbis believe this period will not occur for a long time to come, there are some sources -- the Zohar (Midrash Ne'elam - Toldot 140a), and the "Leshem Shevo v'Achlamah"(Drushei Olam HaTohu, 2:4:12:9-12) -- that suggest that this period will begin no later than 213 years in advance of Year 6000. That's 29 years from today!

The foundational source for this timeline is the Talmud Tractate Sanhedrin 97a, which states that the world as we know it will exist for **6,000 years** before entering a period of spiritual rest (the Sabbatical millennium).

The exact "29 years" countdown comes from calculating backward from the year 6000 on the Hebrew calendar based on traditional eschatological windows:

- **The Year 6000 Deadline:** According to the traditional Hebrew calendar, the year 6000 corresponds to the secular year **2240 CE**.
- **The Resurrection Timeline:** Traditional commentary specifies that the **Resurrection of the Dead** (Techiyat HaMetim) and the full realization of the Messianic era are slated to begin **210 years before the year 6000**.
- **The Origin of the "29 Years" Claim:** Subtracting 210 years from 6000 brings the target date to the Hebrew year **5790**. When prominent articles mapping this timeline were published in the early 2000s (specifically **2001 / 5761**), the calculation showed exactly **29 years remaining** until the year 5790.

For us, this is hard to believe. Twenty-nine years is not a lot of time, and the transformation from "this" reality to "that" reality is unimaginable. However, this difficulty in imagining may be unique to our generation, which did not witness how Europe and the entire world were transformed literally overnight, over a short period in the early 1940s.

Kabbalists say that everything will change at breath-taking speed.

Furthermore, when HaShem is directly involved in such transformations, they can take place in very short periods of time, like the 10 months it took to bring the Jews from the lowest rung in Egypt to the highest one, culminating in the Jewish slave nation devastating the powerful empire of Egypt.

The Talmud (Brachot 13a) says that the Final Redemption will outdo all previous redemptions, and Kabbalists say that once this happens, everything will change at breath-taking speed. By the time history hits **Year 5790**, the world may still resemble what it looked like in the past, but at the same time, it may be experientially very different. 'Paradise' will not be something dreamed about but rather lived within.

The Zohar (Toldot 139a) says that in advance of the 210 years of the Resurrection of the Dead, there is a 40-year period of *Kibbutz Galilot*, literally the **"Ingathering of the Exiles"**.

As the name implies, it is the period during which all remaining Jews will be brought back to the Land of Israel. And as the number implies, it corresponds to the 40 years the Jewish people wandered in the desert.

In other words, the end of Jewish history perfectly mirrors the beginning of Jewish history in the time of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of Adam before the sin (though just the opposite resulted), and then, we "wandered" outside the Land of Israel for 40 years. So too, at the end of history, we may experience a process of returning to the

land over the course of 40 years, followed by a 210-year period necessary to return to the level of Adam before his sin.

This period of ingathering will have two phases: Pre-Mashiach and Post-Mashiach. During the Pre-Mashiach period, history will still be subject to hidden Divine Providence. There will be limited Aliyah (immigration) to Israel, but many situations will force Jews around the world to reconcile their feelings regarding the Land of Israel and redemption.

During that phase, it may look as if not much is happening to help the process of exile-ingathering, when in fact, a hidden winnowing process could be in full swing. Some Jews may feel a yearning to live in Israel, whether they will get there or not, while others may feel disenchanted and neutral to the idea of living on the land.

At that time, the importance of one's feelings and attachment to the Land of Israel may be virtually unnoticeable to most people. However, many *Midrashim* explain that where a person stood with respect to the concept of living in Israel and their drive for closeness to HaShem will make an important difference during Phase Two.

Phase One, within this 40-year period of ingathering, will come to a conclusion just before and during the arrival of Mashiach ben David. Having come to save the Jewish people from the cataclysmic war of Gog and Magog (if that is the path history takes), and to rid the world of evil, the reality of G-d, the priority of Torah, and, the centrality of the Land of Israel will become eminently clear.

With the evil impulse (*yetzer hara*) on the way out of history for good, the era of “free will” choice will come to an end forever (Talmud - Sukkah 52a). With the end of free will, the opportunity to earn reward and enhance one's portion in the World to Come will also cease -- forever.

PHASES OF REDEMPTION

According to some sources in the Zohar, the official beginning of the ingathering may have been the year 5750 from creation, or 1990 CE. This corresponds to the demise of the Soviet Union and its stranglehold on millions of Jews. This also corresponds to the last quarter of the sixth millennium, which -- corresponding to the six days of creation -- equals the afternoon just prior to Shabbat, when preparations greatly accelerate life's pace. Indeed, the world seems to have quickened over the last decade with the advent of cyberspace, and major shifts in world thinking have since occurred.

Certainly, recent events in Israel, at least for the last three years, have dominated world attention, forcing Jews to take sides and make decisions about their vision of Israel's future. Very little middle ground seems to exist today, with Jews being forced either to the right or the left. This is not incidental or just plain politics; this is a function of the “period of ingathering”.

The transference from Phase One of the ingathering to Phase Two signals the Final Redemption under the leadership of Mashiach ben David. When exactly this will happen is the big question mark in Jewish history, and the subject of many trial calculations and controversy.

However, the Zohar (Genesis 118a) says that just as the actual birth of a child becomes increasingly obvious with time, so, too, will The Messiah's arrival eventually become so obvious that even a school child will be able to make the calculation.

What is important to us is that as the moment of transition from Phase One to Phase Two approaches, one can expect miracles to become increasingly more obvious, free will to become increasingly reduced, and world history to become increasingly more precarious.

The Talmud records:

Rabbi Shmuel ben Nachmani said in the name of Rabbi Yonatan: "May the spirit of those who calculate the end expire. For they say, "Since the pre-determined time has arrived, and [Mashiach] has yet to come, he will never come!" (Sanhedrin 97b)

Whoever forecasts the date of The Messiah's arrival has no place in the World to Come. (Derech Eretz 11)

We see that the Talmud is concerned about making calculations regarding the precise day for The Messiah's arrival, since errors in such calculations usually result in national disappointment, and perhaps, revelations of false Messiahs.

The Malbim (19th century Europe) provides an analogy of a father and son traveling a long distance. As they start out, the son begins to ask when they will arrive, and of course the father does not answer. However, as they near the town, the son asks the same question, and this time the father readily answers that it is only a short while before they reach their destination.

"So too, as the time of redemption is clearly approaching, we cannot help but notice **the signs all around us that foreshadow that redemption**. As the end grows nearer, doubts will become smaller, and at the very end, all doubts will be removed... As the time grows closer, uncertainty recedes in the wake of increasingly abundant wisdom" (Introduction to the Book of Daniel).

This does not rule out the possibility of The Messiah coming today and now, if we merit it. It should be noted that many Torah authorities are of the opinion that we are in the "era (the Birth Pangs of The Messiah)" and consequently, that the messianic redemption is imminent.

The question I hear numerous times is: "Could the Messiah come at any time, in any generation?

I would respond affirmatively and add that in every generation there is a person who potentially could be a Messiah. When HaShem decides that the time has arrived, He will bestow upon that individual the necessary powers for him to precipitate that redemption.

Any potential Messiah must be a direct descendant of King David, as well as a great Scholar in Torah learning. It should be noted that many people living today can trace their lineage back to King David. The chief Rabbi of Prague in the late 16th century, Rabbi Yehuda Loew (the Maharal), had a family tree that traced him back to the Davidic dynasty. Consequently, any direct descendant of the Maharal is of Davidic descent.

Maimonides, a great Jewish philosopher and codifier of the 12th century, states in his *Mishneh Torah*—a compendium of the entire Halachic tradition—that The Messiah will first rebuild the

Temple and then gather in the exiles. Jerusalem and the Holy Temple will be the focus of Divine worship, and “from Zion shall go forth Torah, and the word of the L-rd from Jerusalem” **כי מציון תצא תורה, ודבר ה' מירושלים**

The Sanhedrin—the supreme Jewish law court of 71 Sages—will be re-established and will decide on all matters of law. At this time, all Jews will return to full Torah observance and practice. It should be noted that in this present age of great assimilation and emancipation, an unprecedented return of Jews to true Torah values has taken place. This “*Baal Teshuvah*” phenomenon along with numerous Conversions to Judaism are on the increase and pave the way for a full return in the Messianic era.

Another popular question is about what will become of the world as we know it?

Initially, there will be no change in world order, other than its readiness to accept Messianic rule. All the Nations of the world will strive to create a new world order, in which there will be no more wars or conflicts. Jealousy, hatred, greed and political strife (of the negative kind) will disappear, and all human beings will strive only for goodness, kindness and peace.

Also, in the Messianic Era there will be great advances in technology, allowing a high standard of living. Food will be plentiful and cheap.

However, the focus of human aspiration will be the pursuit of the “knowledge of HaShem.” People will become less materialistic and much more spiritual.

The Talmud describes the period immediately prior to the advent of Mashiach as one of great travail and turmoil. There will be a world recession, and governments will be controlled by despots. It is in this troubled setting that The Messiah will arrive.

There is a tradition that a great war will take place, called the war of Gog and Magog, and there is much speculation as to the precise timing of this war in relation to The Messiah’s arrival.

There is a tradition that Elijah the Prophet will come to the world and announce the imminent arrival of Mashiach. However, according to other opinions, Mashiach may arrive unannounced. Elijah would then arrive to assist in the peace process.

As mentioned before, it is unclear as to exactly how these events will unfold. However, this uncertainty does not affect the general matter of The Messiah’s arrival.

Furthermore, one of the principles of Jewish faith is belief in the resurrection of the dead, as I mentioned earlier. According to the Zohar—the resurrection will take place forty years after the arrival of The Messiah, and all the dead will be resurrected in the Land of Israel.

Kabbalistic texts indicate that there is a small bone in the body called the **Luz** bone (some identify this bone as the coccyx), from which the body will be rebuilt at the time of resurrection. (Another reason, Judaism is against cremation!). The daily prayers are replete with requests for resurrection, and there are many customs connected with it.

Having said that, the following question I have been asked so many times is if there is anything we can do to bring the Messiah sooner than later?

Mankind, in general, must strive to perform more acts of charity (Gemilut Chessed), of lovingkindness and goodness. The observant Jew is also mandated to learn, to believe and be aware of the Messianic redemption, and strengthen his or her faith in The Messiah's ultimate and imminent arrival as suggested by Maimonides Thirteen Attribute of Faith, that even though The Messiah may delay his arrival, nevertheless we anticipate every day that he will come.

Charity (Gemilut Chassadim) is a catalyst for redemption. And every day in our prayers, we sincerely plead many times for the rebuilding of Jerusalem, the ingathering of the exiles and the return to Torah observance under the leadership of The Messiah. As a matter of fact, the Lubavitcher Rebbe mounted a worldwide Mashiach campaign to heighten the awareness of Mashiach's imminent arrival. The Rebbe constantly urged every Jew to prepare on a personal, family and community level for the arrival of The Messiah. This can best be achieved by "living with Mashiach" — that is, by learning about Mashiach and yearning for his imminent arrival.

I would conclude by suggesting that we as Jews always were and remain the eternal optimists. Even in our darkest hour, we hope and pray for a brighter future, a world of peace and spirituality - **עושה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.**

May we all have the "Zechut", the merit to see the Redemption, speedily and in our days.

Rabbi's Rosh Hashanah's 5787 message.

My Dear Friends:

We are in the midst of the Hebrew month of Elul, an entire month where we prepare for Rosh Hashanah, the time when we reestablish our relationship and connection with Hashem.

What is the vehicle to reestablish that connection? It is the blowing of the Shofar – the Mitzvah of the day on Rosh Hashanah and the custom we do every day the entire month of Elul – embraced by all: Ashkenazi, Sephardi, and Yemenite.

It is based on the ancient custom mentioned in Pirkei d'Rabbi Eliezer which states that this time of the year is such a powerful, historic time of reconstitution and reconciliation: Moses, Moshe Rabbeinu went up on Rosh Chodesh Elul, having broken the tablets and after the terrible sin of the golden calf, prayed for the Jewish people and aimed to reestablish our relationship with G-d. From Rosh Chodesh Elul until Yom Kippur is when we received the second set of tablets, when our relationship was reestablished. So, this entire time period is the time of reestablishing relationships, therefore we blow the Shofar every day to inspire us to reconnect.

Why is the Shofar the vehicle for preparing to reestablish our relationships?

In the Torah, Rosh Hashanah is called "**Yom Teruah**," a day of blowing of the Shofar, and all the commentators agree that the 'Teruah' is the broken sound. **Why is the idea of the blowing of the Shofar about a broken sound?**

Brokenness, incompleteness, vulnerability, is the essence of relationships. If you feel no vulnerability in a relationship, if you feel you need them for nothing, if you feel you are complete – then what do you need another person for? Do we need G-d if we don't need G-d for anything? The key in relationships, as famously said by Brené Brown, is a **sense of vulnerability**.

That is the key of Rosh Hashanah, and the month of Elul.

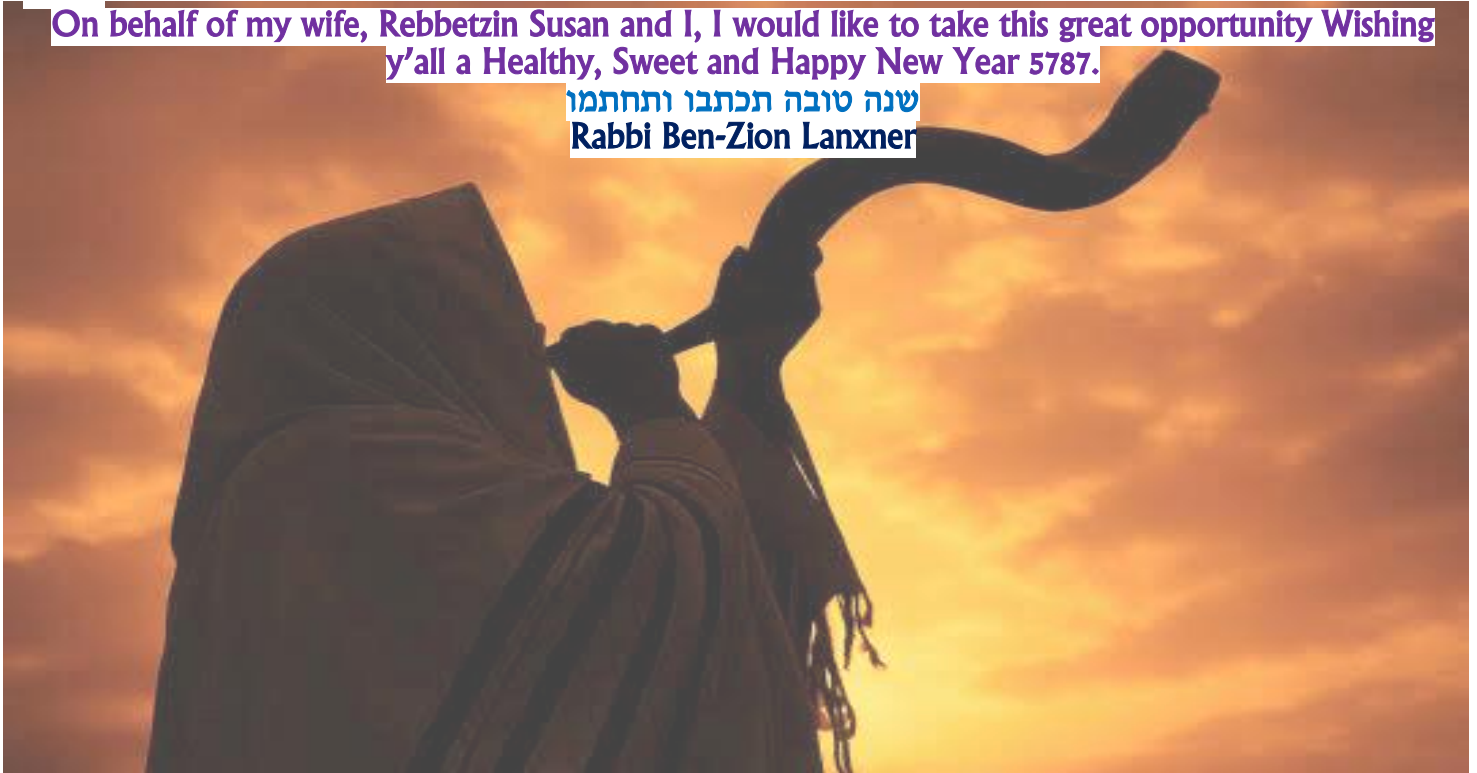
In competitions, vulnerability is a weakness. But it is the opposite in realms of connectedness – you have to have vulnerability. You have to feel that you need them: not co-dependence, but interdependence.

Famously the Kotzker Rebbe said: “There is nothing more complete than an incomplete (broken) heart.”

May we all come with a sense of incompleteness and vulnerability in all our relationships, especially with G-d, because ultimately the most complete part of any relationship is a broken, incomplete heart.

On behalf of my wife, Rebbetzin Susan and I, I would like to take this great opportunity Wishing y'all a Healthy, Sweet and Happy New Year 5787.

שנה טובה תכתבו ותחתמו
Rabbi Ben-Zion Lanxner





PRESIDENT'S MESSAGE

For once, I do not have a very lengthy message to deliver this month. At the time of this writing, there is a lot to do to get ready for the High Holy Days, which arrive quite early this year. A few reflections on what we are about to experience, however, may be valuable. A helpful question for each one of us to ask of ourselves might be this: What is the “deeper” purpose of our participation as Jews in the services and rituals of the High Holy Days?

We all know the “what” of the holidays: the liturgy, the prayers, and the outward reason for these services, namely repentance so that we can start anew in the new year. We also know the “how” of the holidays: what to do and what to say, when we do so, and all of the associated things that we participate in together and that we are to reflect on individually. We also know that as observant Jews we do certain things, such as celebrating and observing holidays, because they are *mitzvot*, things we are commanded to do. But, again, in a deeper, more “inner,” more metaphysical sense, if those are the right words, what is all of this really about?

A central theme of the holidays is captured by the word *teshuvah*. This is usually taken to mean repentance. But as so many rabbinic writings remind us, the word comes from the root *shuv* and literally means “return.” Repentance is a part of this, for sure. But *teshuvah* is about so much more. It is about returning to our true self, as created by Hashem, before we lost our way, as all of us do to some extent while living in this physical world each year. Our return is to G-d, it is to our deepest and truest identity as Jews and children of G-d, to our observance of our end of the *b'rit* or covenant that we executed with G-d, and, as mentioned, to the truest and most authentic version of ourselves. Not the false image that we have created in our mind, fed by our illusions and by the definitions of us and of Jews laid upon us by others.

On Rosh Hashanah and Yom Kippur all of us stand before Hashem, in the presence of each other, encountering Him both as individuals, each of us with our own circumstances to deal with, and communally as a whole people, petitioning G-d to restore us once again. This latter point is paramount: while each of us has our own spiritual needs and reasons for repentance, note how our various prayers are phrased in the first-person plural— “we” and “us,” not “I” and “me.” Take a look at the *Al Chet* and *Ashamnu*, our great penitential prayers, both of which we will recite many times.

It scarcely needs mentioning, but the upcoming month of holidays, from *Selichot* through *Simchat Torah*, is the most meaningful time of our religious year. It is a season of renewal, of a fresh start, provided we earnestly approach it with humility and honesty as we stand before G-d and confess where we have fallen short. If we all do this, individually and together, then we will start the new year of 5787 remade and ready to take on the challenges of life and to meet what is required of us as people, as Jews, as citizens, and as members of our religious community here at CAJ.

L'shalom,
Jeff Levin

High Holidays



Schedule of Services

5786/5787
2026

Selichot: Saturday, September 5

Havdalah: 8:30 pm

Followed by Refreshments & a Movie in the Social Hall

Selichot Service: 10:00 pm

IN-PERSON & [LIVE on Facebook](#)

Rosh HaShanah: Friday, Sept. 11 to Sunday, Sept. 13

Erev Rosh Hashanah: Friday, September 11, 6:00 pm

IN-PERSON & [LIVE on Facebook](#)

Rosh HaShanah Day 1: Saturday, September 12, 10:00 am

IN-PERSON & [LIVE on Facebook](#)

Followed by a Congregational Luncheon in the Social Hall

Rosh HaShanah Day 2: Sunday, September 13, 10:00 a.m.

IN-PERSON & [LIVE on Facebook](#)

Tashlich: Sunday, September 13, 4:45 p.m.

Brazos Park East, 3516 N. MLK, Jr. Blvd.

Shabbat Shuvah: Saturday, Sept. 19, 10:00 a.m.

IN-PERSON & [LIVE on Facebook](#)

Kever Avot: Sunday, September 20, 10:00 am
At the CAJ Cemetery

Yom Kippur: Sunday, Sept. 20 to Monday, Sept. 21
Kol Nidre (Erev Y.K.): Sunday, September 20, 7:00 pm
IN-PERSON & [LIVE on Facebook](#)

Yom Kippur Services: Monday, September 21, 2026
Shacharit, 10:00 am; [Yizkor, 12:30 pm](#); Mussaf at 1:30 pm
Mincha & Neilah, 5:30 pm
IN-PERSON & [LIVE on Facebook](#)
Followed by a Break-the-Fast Meal at 7:30 pm in the Social Hall

Sukkot: Friday, Sept. 25 to Saturday, October 3
Erev Sukkot: Friday, September 25, 6:00 pm
IN-PERSON & [LIVE on Facebook](#)
Followed by Kiddush in the Sukkah

Sukkot Day 1: Saturday, September 26, 10:00 am
IN-PERSON & [LIVE on Facebook](#)
Followed by Kiddush & Luncheon in the Sukkah

Erev Yom Tov Sukkot: Friday, October 2, 6:00 pm

Shemini Atzeret & Simchat Torah: Saturday, Oct. 3rd, at 10:00 am
With [Yizkor at 11:15 am](#)
IN-PERSON & [LIVE on Facebook](#)
Followed by Kiddush & Luncheon in the Sukkah

September Service Schedule

Friday, Sept 4
Kabbalat Shabbat 6:00 pm
Candle Lighting 7:31 pm

Saturday, Sept 5
Shacharit 10:00 am
Shabbat Ends 8:24 pm

Friday, Sept 11
Kabbalat Shabbat 6:00 pm
Candle Lighting 7:22 pm

Saturday, Sept 12
Shacharit 10:00 am
Shabbat Ends 8:15 pm

Friday, Sept 18
Kabbalat Shabbat 6:00 pm
Candle Lighting 7:12 pm

Saturday, Sept 19
Shacharit 10:00 am
Shabbat Ends 8:05 pm

Friday, Sept 25
Kabbalat Shabbat 6:00 pm
Candle Lighting 7:03 pm

Saturday, Sept 26
Shacharit 10:00 am
Shabbat Ends 7:56 pm

The office will be closed for Holiday Observance of Yom Kippur on
Monday, September 21.



September 19

Stormy Rogers

September 11

Lesley Rosen

September 12

Abbye Silver

September 27

Joseph Settle



September 1

Martin & Loren Schwartz

September 5

Inez & Gerald Bonnevill

THANK YOU for your donations in August!

Shabbat

Susan Raphael
Steven & Carrie Draher

Jeff Levin
Joseph Settle

Paty Haessly
Inez Bonneville

In Memory of

Fannie Lieberman
Jeff Levin

Marthe Heyman
Benjy Bauer

Hildur Oberg Metz
George & Kathleen Keller



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 September 4

Elul 22	Mollie Feldt*
	Morris C Kleiman*
	Myron Rubel
Elul 23	Gerald Robert Smith*
Elul 25	Morris Chernoff*
	Virginia Perry
	Rae Trustman*
	Zell Tobolowsky Wizig*
Elul 26	I Diamond*
	Ronie Hoppenstein*
	Edith (Sandy) Sacks.
Elul 27	Mrs. I J Gollob*
Elul 28	Java Alonzo Howeth
	Sarah Jacobson
	Meyer Koppman*
	Sam Schaeviz
	Ellen Schwartz
	Micheal Stewart

Kaddish will be read on September 11

Tishrei 1	Jake Sampson
Tishrei 2	Luis Meinstein*
Tishrei 4	P Markusfeld*
	Lillie Seigel
Tishrei 5	Lionel Ellis
	Grace Goldsmith
	Sarah Kirschner*
	Fannie Klein
	Louis W Wizig*
	Mrs. Sadie Putterman Wizig
Tishrei 6	Sarah Brockman
	Dora Woolf

Kaddish will be read on September 18

Tishrei 7	William Bell*
	Germaine Caron
	David Chozick
	Shirley Greenberg
	Irving Herskovitz*
Tishrei 8	Dr Eli Berkman*

	Sadie Hoppenstein*
	Ida Silevitch*
Tishrei 9	Mrs. H (Anna) Hoffman
	Mary Levy
	Hyman Miller*
	Jack Schaeviz*
Tishrei 10	Solomon Blank
	Lillian Epstein
	Irving Frankfort
	Baile Raize Markman*
	Moshe Fishel Markman*
Tishrei 11	Jules Bolch
	J Markusfeld*
Tishrei 12	Freidman Goldberg
	Albert Rupenstein
	Perry Segal
Tishrei 13	Evelyn Julia Dalkowitz*
	Emma Wizig Gallo
	Sarah Rebecca Harris*
	Mrs. Harry Levine

Kaddish will be read on September 25

Tishrei 14	Morris Chazanow*
	Sarah Harris
	Jacob Kessler
	Jacob Kroll*
Tishrei 15	Sophie Adams
	Estelle Falgout
	Meyer Jerwick
Tishrei 16	Ike Commer*
	Mrs. Sam Katz
	Bertha Wood
Tishrei 17	Zalman Tannenbaum
Tishrei 18	Helen Fitterman*
	Lorraine Hoppenstein*
	Mrs. Hannah Knop*
	Boaz Levinson
	Stella Somlo Milberger*
	Sidney Samet*

****Plaque on memorial wall.***

