

VOLUME 14 • ISSUE 1

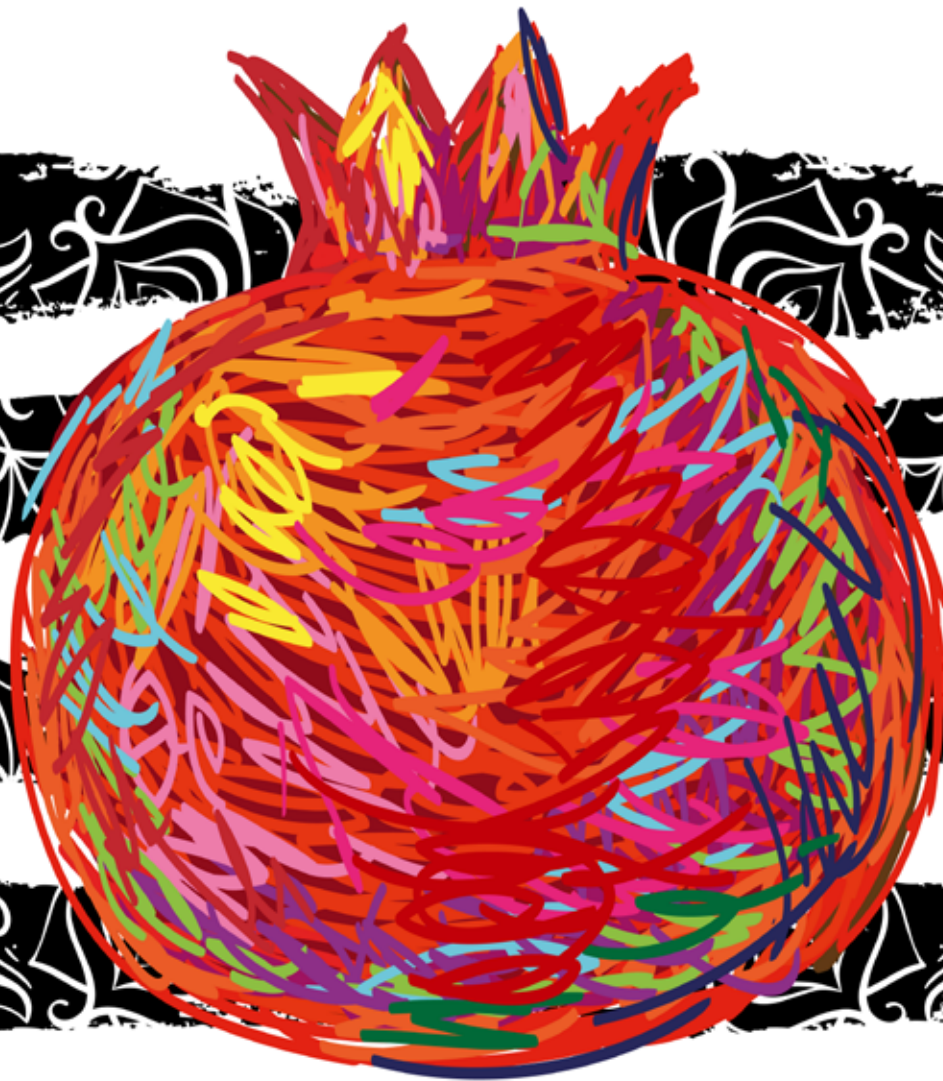
TISHREI 5778
SEPTEMBER 2017

the chabad times

A PUBLICATION OF CHABAD LUBAVITCH OF IDAHO

ROSH HASHANAH COMMUNITY DINNER!

Details on back cover



Shana Tova

CONTENT

- 2 A Word from the Director
- 3 Message from the Rebbe
- 4 Great Debates
- 4 Israel Trip
- 5 From Our Mailbox
- 6 High Holiday Guide
- 8 Sukkot Guide
- 9 Holiday Schedule
- 10 Programs
- 11 This is My Torah Scroll!
- 12 Photos
- 15 Ask the Rabbi
- 16 Rosh Hashanah Dinner

ADVERTISE IN THE CHABAD TIMES

Reach Jewish households across Idaho!

AD SIZE	COST
Business Card	\$100
1/4 page Ad	\$180
1/2 page Ad	\$300
Full page Ad	\$500

On the cover:

Pomegranate Shana Tova Art

The Chabad Times

Published by Chabad Lubavitch of Idaho

3813 W. State St., Boise, Idaho 83703

208.853.9200

chabad@jewishidaho.com

www.jewishidaho.com

Director: Rabbi Mendel Lifshitz

Editor: Esther Lifshitz

Contributing Editors: Mushky Sossonko, Debbie Smith, Deenie Lifshitz.

Select content courtesy of www.chabad.org, Meaningful Life Center and The Shluchim Office

Design: Ben Rose

The Chabad Times is published five times a year for the Jewish Holidays. © Copyright Chabad Lubavitch of Idaho, Inc.

Chabad Lubavitch of Idaho does not certify or endorse the kashrut or views of its advertisers.

A WORD FROM THE DIRECTORS



Dear Friend,

Apple dipped in honey, round challah, gefilte fish, brisket and tzimmes. We all look forward to the delicious tastes, aromas and sounds of Rosh Hashanah. From dinner to sounding the shofar, it's a multisensory holiday.

Following the Head of the Year we head to the most solemn day of the year Yom Kippur. An introspective day of reflection and atonement. Bedecked in white, fasting and praying, we reach inside to talk to G-d.

Sukkot comes on its heels – a joyous and festive time. Elaborate meals in the sukkah, dance and song, and embracing each other.

Taken together, more than half of the Biblical festivals occur in one month. The Jewish calendar is top-heavy, with most of the holidays celebrated in the very first month of the year!

Why? Wouldn't it be better to spread out the Jewish holidays throughout the year? My boss would certainly be happier!

This first month is called Tishrei (תשרי). In Hebrew the letters of the word Tishrei can be rearranged to read Reishit (ראשית), which aptly means "beginning."

It is the beginning of the year, and as such, influences the entire year.

Every day is the most important day of our lives. But, each year has its own energy and calling. If we want to be in sync with the energy of each day of the year, we've got to start on the right foot.

I know that my day is better when I 'wake up on the right side' and start the day on the right foot. If not, it runs the risk of being a sluggish and challenging day.

G-d has given us a great gift. It's a big assist.

In order to help us achieve a wonderful, sweet New Year, He has loaded our calendar with holy days up front.

Let's make sure to take advantage of Hashem's assist and fully engage during this holiday season.

This year, spend some extra time in shul. Invite some more guests to your home. Build your own sukkah. Dance with the Torah.

Doing so will certainly help us on our way to a Happy & Sweet New Year!

Rabbi Mendel & Esther Lifshitz

WE NEED YOUR SUPPORT!

TZEDAKAH BOX

Give tzedakah daily (except Shabbat and holidays)! Call us to receive a charity box or to arrange for pickup of your full charity box.

ONLINE
jewishidaho.com/donate

MAIL

Mail a check to 3813 W. State St., Boise, ID 83703

CAR

Free pickup. For more information, please contact our office.

ESTATE PLANNING
Consider a

lasting legacy as part of your estate planning. Call us for more information.

REAL ESTATE
Call us for more information.

STOCK TRANSFER
Have your stockbroker call us for instructions.

We are fully responsible to raise our own budget and are supported by individuals that care.

Thank you for your support!



CHABAD
JEWISH CENTER
of Idaho

MESSAGE FROM THE REBBE

TRANSLATION OF A 1952 LETTER
OF THE LUBAVITCHER REBBE, RABBI
MENACHEM M. SCHNEERSON OF
RIGHTEOUS MEMORY



NEVER BE CONTENT!

The Ten Days of Teshuva – Repentance – which begin with the two days of Rosh Hashana and continue through their culmination point, the Day of Atonement, Yom Kippur, are the ten days of the inauguration of the new year. Between these three most solemn days of the year we are given a

period of seven days, containing every day of the week: one Sunday, one Monday, and so forth. This complete week, neither more nor less, is given to us to enable us to atone and repent for any wrong deeds accounted for during the previous year, and to better our way of life in the new year. That we have been given a complete week in which to accomplish this is significant: Spending the Sunday of this week as we should, and making the most of the time, serves as a repentance and atonement especially for all the wrong done on all the Sundays of the previous year; the same for all the Mondays of the past year on the Monday of this week, and so on.

However, repentance implies two essential conditions: regret for the past and resolution for the future. Therefore this seven day period is also a means of planned preparation for the forthcoming

year. On the Sunday of this week we should plan especially for better Sundays in the new year. This will give us the strength and ability to carry out and fulfill our obligations on the Sundays to come. Likewise with regard to the Monday of this week, and all the rest of it.

In thinking of ourselves alone, however, we would only deal with part of our obligations. As I have emphasized many times in the past, one should not and must not be content with leading a proper Jewish life personally, in one's own home and family. One must recognize and fulfill a duty to the environment in a way of influencing everyone in it to adhere to the Torah and to its precepts. This duty is particularly required of youth, in whom G-d has bestowed an extra measure of natural energy, enabling them to become leaders, particularly among their own youth groups, to inspire others in the ways

of our Torah and Torah-true way of life.

I hope and pray that everyone of you will become a leader and source of good influence in your environment, leading Jews, and Jewish youth particularly, to a true Jewish life, a life of happiness, a life where its spiritual and material aspects are properly balanced. Such perfect harmony of the spiritual and material can only be found in the Torah and Mitzvot, and in the light of the Torah you will lead your colleagues and friends to true happiness.

G-d Bless you and your respective families with a Chasimo and Gmar Chasimo Toivo.

Menachem Schneerson

*More about the Rebbe at
www.jewishidaho.com/rebbe*

Can you hear the future calling?

*This New Year, leave a Jewish legacy gift that will live on forever.
Remember Chabad Lubavitch of Idaho in your will.*



CHABAD TOMORROW
MAKE YOUR LEGACY A JEWISH FUTURE

amazonsmile

**SUPPORT
CHABAD
WHEN YOU
SHOP ONLINE**

Sign up at
smile.amazon.com
and type
**CHABAD
LUBAVITCH OF
IDAHO**
as the
supported
organization.



888-528-2677 www.vcorpsservices.com

Contact a Vcorp representative for all your
corporate filing and compliance needs

- | | | |
|-----------------------------|-------------------------------|------------------------|
| • Business Entity Formation | • State Filings | • Independent Director |
| • Document Retrieval | • Tax-Exempt 501c Specialists | • State Filings |
| • UCC Filing and Search | • Nationwide Registered Agent | • Corporate Services |

ADULT EDUCATION / ISRAEL TRIP

GREAT DEBATES in JEWISH HISTORY

MAIMONIDES
MASADA
SEMICHA

DEAD SEA SCROLLS
CHASSIDISM
PUBLIC MENORAHS



GREAT DEBATES in JEWISH HISTORY

A new six-week course by the Rohr Jewish Learning Institute

Six fascinating eras in Jewish history, teeming with gripping narrative, intellectual tension, and fierce debate about the most foundational Jewish beliefs.

An extraordinary new series that challenges everything we think, everything we know, and everything we believe about Judaism.

WHEN

Six Tuesdays
7:00–9:00 p.m.
Beginning October 31

LOCATION

Chabad Jewish Center
3813 W. State St.
Boise, ID 83703

MORE INFO/ REGISTER

208.853.9200
jewishidaho.com

FEE

\$79
(includes textbook)



ISRAEL EXPERIENCE



Join community members and Rabbi Mendel & Esther Lifshitz

**THREE-STAR
PRICE!**

March 4–13, 2018 / 17–26 Adar 5778

Contact us to speak with those that went last time!

**FIVE-STAR
EXPERIENCE!**

THE LAND & THE SPIRIT ISRAEL EXPERIENCE

Join a group of hundreds of Jews from communities around the globe for a fun-filled trip infused with genuine Chabad warmth and spirit.

Whether you have been to Israel before or are visiting for the first time, our itinerary is uniquely designed to provide you with an experience you'll remember for many years to come.

On *The Land and The Spirit—Israel Experience*, you won't just see the land, you'll learn fascinating insights about each place you visit and capture its soul.



EXPERIENCE ISRAEL IN STYLE

- ▶ 5-star accommodations
- ▶ Gourmet dining
- ▶ Luxury coach buses
- ▶ VIP airport service

MEET ISRAEL'S MOVERS AND SHAKERS

- ▶ You'll have the privilege of meeting prominent Israeli dignitaries, including prime ministers and other government officials, chief rabbis, heads of the military and intelligence, newsmakers, and some of the greatest Kabbalists and Torah giants of our time.
- ▶ Encounter modern-day, unsung heroes of Israel
- ▶ An exclusive visit to an IDF base with combat soldiers

For more information and to register: Rabbi Mendel Lifshitz / 208.853.9200 / www.jewishidaho.com

www.LandandSpirit.org

A program of the
Rohr Jewish Learning Institute



FROM OUR MAILBOX & INBOX

Dear Rabbi Mendel & Esther Lifshitz,

Thank you so much for the attention and generosity in very hard time in my life.

I miss all of your family and counted the days when you would return to Boise.

The kinderlach! It's amazing how fast your kids are growing up!

Now, Thank G-d, they bake for me Challos. Thank you Mushka and Chavie!

Thank you Rebbetzin Esther for the delicious Shabbat dinners. I know that Rabbi Mendel is very busy. But, he still delivered food to my home. Amazing!

You are always so hospitable and welcoming!

I appreciate all that you do for me and for my son, Isaac.

With warm regards and deep appreciation,

Ida Rozenblatt

Esther,

Thank you so much for having Zelda over for the Shabbaton. I know she learned a lot while having a good time with the girls and Emanuella.

See you soon,

Elizabeth Rodgers

Dear Esther,

I wanted to thank you and Rabbi Mendel for having Yael over for the Shabbaton. She enjoyed her stay and we all thought it was great and memorable experience for her. Thank you!

Tamara Yastrebenetsky

Hi Esther,

I wanted to mention that my husband and I very much enjoyed the visit from the two Roving Rabbis last month. They were so supportive and encouraging about everything that I have been trying to do to bring some Yiddishkeit into my home and to the few Jewish people here in Mountain Home. Their visit was a blessing.

Reba Lindsay

Esther,

Thank you for the lovely Shabbat dinner. I'm looking forward to your fall programs and hope you have something for women.

I enjoyed talking about the psalms.

Linda Feinberg



YOM KIPPUR TRADITIONS

Tidbits on Jewish Law & Custom

WHY DO WE READ THE BOOK OF JONAH ON YOM KIPPUR?

Two primary reasons are given for reading the Book of Jonah as the haftarah of the Yom Kippur afternoon services:

a) The story of Jonah teaches us how no one is beyond the reach of G-d's hand. Just as Jonah's endeavor to escape G-d's providence was unsuccessful, so, too, we are incapable of eluding divine justice for transgressions we may have committed.

b) On a more uplifting note: G-d spared the people of Nineveh although He had already decreed that

they would be destroyed because of their evil ways. This teaches us that no matter our past behavior, G-d's benevolence and mercy awaits us if we only repent full-heartedly.



For more insights into the Book of Jonah please visit www.jewishIdaho.com/430304.

WHY DO WE WEAR SNEAKERS ON YOM KIPPUR?

Sneakers, sandals and slippers in the synagogue, oh my! Why on this holiest of days is our footwear so casual?

Well, in the book of Leviticus, the Torah commands us to "afflict" ourselves on Yom Kippur. Why? Two reasons:

On this day, when our connection to G-d is bared, we are compared to angels, who have no physical needs.

We afflict ourselves to demonstrate the extent of our regret for our past misdeeds.

According to Mosaic tradition, "affliction" means that we are to deny ourselves certain necessities – such as food and drink – and luxuries, such as wearing leather footwear. Leather shoes were considered a comfort until recent times, when it became possible to manufacture comfortable

shoes of other materials.

(We also afflict ourselves on Tishah B'Av, when we mourn the destruction of the Holy Temples. Leather footwear is not worn on that day either.)



On a mystical level, wearing leather is reminiscent of the primordial sin committed by Adam and Eve, after which G-d outfitted them in garments made of skins (Genesis 3:21). On Yom Kippur, the Day of Atonement, we don't want to do anything that recalls this sin. (Similarly, we also refrain from wearing gold on Yom Kippur, so as not to recall the sin of the Golden Calf.)

So, there is no "custom" to wear sneakers; any synthetic shoe will do. In fact, your sneakers may be made of leather, so check the materials before you wear them on Yom Kippur!

Rabbi Lifshitz,

I want to thank you.

Hashem should bless you for doing an amazing mitzvah. Two rabbis visited my father in Idaho Falls. He is elderly and very ill. They put a mezuzah on his house for the first time in 40 years and put on tefillin with him for the first time in 60 years or more. He said Shema Yisrael!

The Roving Rabbis from Detroit and Chicago came and lifted my father's spirits. He hasn't done anything Jewish in so many years. He is a retired scientist and doesn't really consider himself a believer. But, G-d really has many messengers. I'm so happy that you did this for him.

My dad said he really, really loved talking to the rabbis. They spoke for 90 minutes and he enjoyed their company and loved talking about G-d and Torah. He feels like he has come back to his roots and can now peacefully continue his journey. He said that they are welcome to come back!

And, I want to share with you some really good news. After the Rabbi came and put on tefillin with my father, the very next day he found out that an infection that he had for six months disappeared. The doctors maintained that it was cancer (G-d Forbid), but literally the next day they discovered that it was gone and it certainly is not cancerous! It's unbelievable and I cannot thank you enough. It was a real miracle.

With blessings for continued success,

Gad Klotzkin

LETTERS TO THE EDITOR

We'd love to hear from you. Please submit your comments, articles, suggestions and letters to chabad@jewishIdaho.com or send them via postal mail.

All submissions are subject to editorial review.

HIGH HOLIDAY GUIDE

THE MONTH OF ELUL

August 22 – September 20, 2017

The Jewish month of Elul is traditionally a time to review one's deeds and spiritual progress over the past year and prepare for the upcoming "Days of Awe" of Rosh Hashanah and Yom Kippur.

It is a most opportune time for teshuvah (return to G-d), prayer, charity, and increased love for a fellow man, in the quest for self-improvement and coming closer to G-d.

Self-improvement and personal change doesn't happen overnight. It takes work, commitment, and consistency. It means giving new habits time. It means getting used to the new you. It's not simple, but it's absolutely possible.

Chassidic master Rabbi Shneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field," in contrast to when G-d is in His royal palace. During Elul, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

The following are some of the basic customs and practices for the month of Elul:

- Hear the sounding of the shofar (ram's horn), a call to self-improvement, each day of Elul (besides Shabbat).
- Spend some quiet time

each day taking personal inventory, concluding with concrete plans for change.

- Join a Torah study group and add more mitzvot—like mezuzah, tefillin, Shabbat candles, and charity.
- If you already have mezuzot and tefillin, it is customary to have them checked at this time.

The Selichot Prayers

With the imminent approach of the New Year and the Days of Awe, our preparations move into highest gear. During the last week of Elul—the days leading up to Rosh Hashanah, the Selichot prayers (a series of penitential prayers and liturgy) are recited, to help boost the atmosphere of self-improvement.

This service is first held Saturday night, September 16, and the following days September 18 - 20, in the early morning.

ROSH HASHANAH

Wed.-Fri., September 20-22

In Hebrew, Rosh Hashanah means "Head of the Year," and as its name indicates, it is the beginning of the Jewish year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity.

G-d not only wants to have a world with people in

it, G-d also wants an intimate relationship with each one of us.

After spending a month morally and spiritually preparing for this day, it's time to express the new you in the utmost way possible—by recognizing G-d as the ultimate King of the Universe. Right and wrong or good and evil have no foundation if there is no Founder—which is exactly what Rosh Hashanah is all about: beginning the New Year in the right frame of mind. On this day, we declare what our attitude and philosophy will be for the coming year.

The Shofar

Your Personal Wake-Up Call

Both days of Rosh Hashanah, (September 21-22) one hundred sounds are blown from the shofar (ram's horn), the oldest and most primitive of wind instruments. Its sound is simple and plaintive—a cry from the heart, like a lost child wailing for its parent, and its call strikes the innermost chords of the soul.

The shofar coronates G-d as King of the Universe, and it also evokes key Jewish historical events that involve a ram's horn.

After the

Binding of Isaac, Abraham sacrificed a ram in place of his son. According to ancient Midrashic writings, one of its horns was blown 363 years later when the Jewish People gathered at Sinai to receive the Torah. The same Midrash states that the second horn will herald the coming of Moshiach, the true Messiah, and the final redemption of the Jewish People.

Festive Meals

- On each night and day of Rosh Hashanah we enjoy a festive meal. On the first night, at the beginning of the meal, we symbolically ask G-d for a sweet

SHOFAR AT



Thursday

Also: Thursday

Friday

New Year by eating a slice of apple dipped in honey.

It is also customary to eat several foods which symbolize the type of year we wish to have:

- A head of a fish is served, to symbolize our desire to be at the "head of the class" this year.
- A pomegranate is eaten, symbolizing our wish to have a year full of Mitzvot and good deeds as a pomegranate is filled with luscious seeds.
- On the second night, we enjoy a "new fruit," i.e., a seasonal fruit which we have not yet tasted



HIGH HOLIDAY GUIDE

since its season began.

Tashlich — Cast Away

On the first day of Rosh Hashanah (September 21, 2017) before sunset, we do the Tashlich (cast away) prayer ceremony. We visit a riverbank, lake, pond (or any body of water containing live fish) to symbolically cast away our sins.

The words recited at Tashlich include these: "... [G-d] will cast our transgressions into the depths of the sea" (Micah). Kabbalah teaches that flowing water symbolizes kindness, while fish, which have no eyelids, remind us of G-d's

CHABAD

Come hear the Shofar at Chabad Jewish Center!

day, September 21 at 11:30 AM

day, September 21 at 5:00pm (at Tashlich)

, September 22 at 11:30 AM

everwatchful providence. We pray that He judges us mercifully and lovingly at this time. If one is unable to perform this ceremony on Rosh Hashanah, one may do so until the last day of Sukkot.

Ten Days of Teshuvah

Rosh Hashanah arrives, and the future is now. Along with a new attitude going forward, G-d gives us the chance to rectify the past year too!

During the Ten Days of Teshuvah (Return to G-d, namely the two days of Rosh Hashanah, one day of Yom Kippur and seven days between) we can spiritually correct the days of the past year by living in a spiritually sensitive way—on Monday for all the past Mondays, on Tuesday for the Tuesdays, etc. It's our annual chance to wipe the slate clean and start anew.

YOM KIPPUR

Friday-Shabbat, September 29-30

Holiest Day

Perhaps some people see apologies as an admission of weakness or defeat, but they're actually the opposite. An apology is a sign of strength and love. A sincere apology will repair an enduring relationship that has been temporarily sidetracked or derailed by superficialities. On Yom Kippur, the Day of Atonement, we rectify the hurt.

We address and then pierce through the things that have bumped and bruised our relationship with G-d. We come together as a community to each say "Sorry!" to G-d and to make amends—but happily, wholeheartedly confident in His loving response.

The Eve of Yom Kippur

Friday, September 29

Kaparot

The Kaparot service is done before Yom Kippur with a live chicken (or alternatively with money or fish) which is then donated to charity.

Festive Meals

It is a mitzvah to eat and drink on the eve of Yom Kippur. Two meals are eaten, one in the morning, and one just prior to the onset of Yom Kippur. One should eat only light foods (such as plain cooked chicken and chicken soup) at the second meal.

Tzedakah

It is customary to give charity generously and liberally during all the Ten Days of Return. On the day before Yom Kippur this is even more the case, for tzedakah is a great source of merit and serves as protection against harsh decrees.

Yom Kippur Day

Shabbat, September 30

Yom Kippur is a 25-hour fast from sundown to the following

nightfall. We spend the day in the synagogue. We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

Prayer

On Yom Kippur, the day when we are likened to angels, many have a custom to wear white



clothing while praying. Wearing white reminds us of our mortality and urges us to repent. There are many prayer services throughout Yom Kippur. If you can't make them all, join us for the first Yom Kippur service, the Kol Nidrei prayer that opens the first night service.

Yizkor Memorial Service

We remember our departed parents on Yom Kippur, with the special Yizkor memorial service during the morning services. The Yizkor is more than a service of remembrance, rather it is a time for the relatives of the departed to connect with the souls of their loved ones on a deeper level; tradition has it that during the Yizkor service, the souls of the departed descend from heaven and are joined with those who are close to them.

The Conclusion

Yom Kippur concludes with the Neilah (closing) prayer followed by a shofar blast and Maariv evening services. After services, we recite the Havdalah service that marks Yom Kippur's end. We then break our fast.

Blessings

BLESSING #1

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם הַקִּיּוּר.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner Shel
Yom Ha-zi-ka-ron.

BLESSING #2

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת וְשֶׁל יוֹם הַכִּפּוּרִים.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner Shel
Shabbat v'Shel Yom Ha-ki-pu-rim.

BLESSING #3

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher Ki-de-
sha-nu Be-mitz-vo-tav Ve-tzi-vanu
Le-had-lik Ner Shel Yom Tov.

BLESSING #4

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינֵנוּ וְקִיּוּמֵנוּ וְהִיָּשְׁנוּ לְפָנֶיךָ.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam She-heh-
chi-yah-nu Ve-ki-ye-mahnu
Ve-hi-gi-ahnu Liz-man Ha-zeh.

BLESSING #5

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת קֹדֶשׁ.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher Ki-de-
sha-nu Be-mitz-vo-tav Ve-tzi-vanu
Le-had-lik Ner Shel Shabbat Kodesh.

More High Holiday
information at
[www.jewishIdaho.com/
highholidays](http://www.jewishIdaho.com/highholidays).

SUKKOT GUIDE

THE HOLIDAY OF SUKKOT

Wed.–Wed., October 4-11

Doesn't it feel great? It's right after Yom Kippur, and you're still on a spiritual high. Now bring it down to earth. It's easy to feel spiritual after spending all day fasting and praying in a synagogue. Sukkot is about incorporating that energy into your ordinary life.

Sukkot is a seven-day holiday, that commemorates G-d's protection of our ancestors after our exodus from Egypt. Sukkot means "huts", the Torah-mandated outdoor shelters we live in during the holiday. The sukkah (singular) surrounds us on all sides, symbolizing faith in G-d's all-around protection and care—not only in the spiritual life of the synagogue, but in our real life in the real world. Eating all our meals in the sukkah is representative of real life—with nothing but G-d Himself covering our every ordinary move.

The Sukkah

Sukkot is observed by doing in your sukkah pretty much everything you do in your house: eating, learning Torah, and just hanging out.

A kosher sukkah is simple: some windblocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set. Not sure how to build one? Just surf the Web. There's no shortage of affordable, easy-to-build sukkahs available in all sizes—even portable ones for travel. For seven days and nights, we eat all our meals in the sukkah. Each time you begin a meal in

the sukkah, say this blessing:

Baruch Atah Ado-noi Elo-hay-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-votav Ve-tzi-vanu Lei-shev Ba-sukkah.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to dwell in the sukkah.

The Four Species

During the holiday of Sukkot, we also do the special mitzvah of lulav and etrog each day of Sukkot, except for Shabbat.

Hoshana Rabbah

Wednesday, October 11

At the beginning of this month (on Rosh Hashana and Yom Kippur), G-d judges the world. During the Festival of Sukkot, the entire world is judged concerning water, fruit, and produce. The seventh day of the Festival, Hoshana Rabbah, is the day on which this judgment is sealed. Hoshana Rabbah is marked by study, prayer and repentance.

SHEMINI ATZERET

Thursday, October 12

Parting is such sweet sorrow. That's why, after seven great days, G-d gives us one more day in His Presence. Shemini Atzeret is an extra day tacked on to the end of Sukkot, allowing us to soak up those spiritual feelings in our sukkahs and stock up for the year ahead of us.

And if that doesn't get you high enough, dancing with the Torah will. Because after you've brought the loftiness of Rosh Hashanah and Yom Kippur down to earth with Sukkot, you embrace the guide that'll steer you true in your life ahead: the Torah.

Shemini Atzeret is marked by holiday services and a festive meal at home. Our custom is to eat in the sukkah on Shemini Atzeret, but without the traditional blessing. It is also our custom to dance with the Torah on Shemini Atzeret just as we will do on Simchat Torah.

On Shemini Azteret during the morning Services we recite once again the Yizkor memorial service for departed family members.

SIMCHAT TORAH

Friday, October 13

On Simchat Torah (the holiday of rejoicing with the Torah), we don't study the Torah—we celebrate it. We hold it, hug it, dance and sing with it. After all, G-d's manual for life is the greatest thing a Jew could possibly celebrate. We read the last portion of the Torah, and we begin reading from the

scroll's beginning to show the Torah is beloved to us, and we are eager for a new cycle to commence.

The celebration is marked on Simchat Torah night and the following day with exuberant, boisterous dancing in the synagogue while holding the Torah scrolls. The dancing circles the synagogue's bimah seven times, while spirited Jewish songs are sung.

More info at www.jewishidaho.com/sukkot and

www.jewishidaho.com/simchattorah.



THE FOUR SPECIES

The four species symbolize four spiritual profiles:

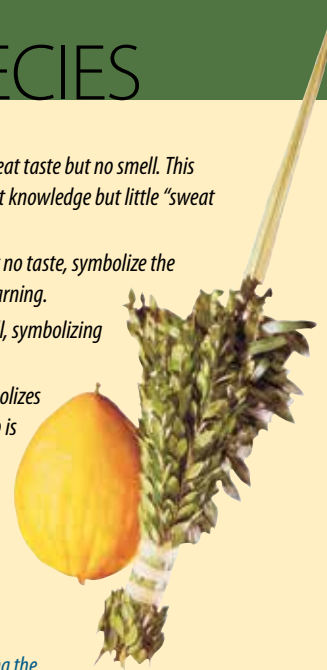
The **lulav** (palm branch) is from a date-palm tree with great taste but no smell. This symbolizes the committed scholar—the person with vast knowledge but little "sweet equity" in mitzvot.

The **hadassim** (myrtle twigs) which have a good smell but no taste, symbolize the doer—the person with a lot of mitzvot but no serious learning.

The **aravot** (willow branches) have neither taste nor smell, symbolizing the nondescript—the person who lives the plainest life.

The **etrog** (citron) tastes and smells wonderful. This symbolizes the achiever—the person whose great Torah scholarship is matched by high mitzvah activity.

Putting them all together in one physical "bouquet" symbolizes the unity of the Jewish people. Just as these four species form one complete set, the Jewish people is only whole when comprised of all its parts.



Instructions

1. Take the lulav wrapped with three myrtle twigs and two willow branches and hold in your right hand.
2. Say the blessing:

Baruch Atah Ado-noi Elo-hay-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Al Ne-ti-lat Lulav.

Blessed are You, L-rd our g-d, King of the Universe, who has sanctified us with His commandments and commanded us regarding

taking the Lulav.

3. Pick up the etrog (stem down) in your left hand.
4. First time using the Four Species this Sukkot? Say blessing number 4 on page 5.
5. Hold the Four Species together and move them three times in each direction (north, south, east, west, up, and down), signifying that G-d is everywhere.



ORDER YOUR OWN LULAV & ETROG!

Call 208.853.9200 or email rabbi@jewishidaho.com today!

HIGH HOLIDAY SCHEDULE

ROSH HASHANA

Wednesday, September 20

LIGHT CANDLES: 7:27 PM

EVENING SERVICES & COMMUNITY DINNER: 7:00 PM

Thursday, September 21

MORNING SERVICES: 9:00 AM

SHOFAR BLOWING: 11:30 AM

CHILDREN'S PROGRAM: 11:45 AM

KIDDUSH: Following Services

TASHLICH AT THE RIVER: 5:00 PM

LIGHT CANDLES AFTER*: 8:26 PM

Friday, September 22

MORNING SERVICES: 9:00 AM

SHOFAR BLOWING: 11:30 AM

KIDDUSH: Following Services

LIGHT CANDLES AT*: 7:24 PM

Shabbat, September 23

SHABBAT ENDS: 8:22 PM

YOM KIPPUR

Friday, September 29

LIGHT CANDLES: 7:11 PM

FAST BEGINS: 7:29 PM

KOL NIDREI SERVICE: 7:00 PM - 9:00 PM

Shabbat, September 30

YOM KIPPUR MORNING SERVICE: 9:30 AM

YIZKOR MEMORIAL SERVICE: 12:00 PM

CHILDREN'S PROGRAM: 12:30 PM

CONCLUDING SERVICE: 5:30 PM

HOLIDAY/FAST ENDS: 8:09 PM

Candle Lighting Blessings can be found on Page 7

** Light only from an existing flame*

SUKKOT & SIMCHAT TORAH SCHEDULE

SUKKOT

Wednesday, October 4

Light Candles at 7:02 PM (Blessings 3 & 4)

Thursday, October 5

Morning Services at 10:00 AM

Light Candles* after 8:00 PM (Blessings 3 & 4)

Friday, October 6

Morning Services at 10:00 AM

Light Candles* at 6:58 PM (Blessing 5)

Shabbat, October 7

Morning Services at 10:00 AM

Shabbat Ends at 7:57 PM

SHEMINI ATZERET / SIMCHAT TORAH

Wednesday, October 11

Light Candles at 6:50 PM (Blessings 3 & 4)

Evening Services at 7:15 PM

Thursday, October 12

Shmini Atzeres Morning Services at 10:00 AM

Yizkor at 11:30 AM

Light Candles* after 7:48 PM (Blessings 3 & 4)

Hakafot and Grand Simchat Torah Celebration at 7:30 PM

Friday, October 13

Simchat Torah Morning Services at 10:00 AM

Light Candles* at 6:46 PM (Blessing 5)

Shabbat, October 14

Morning Services at 10:00 AM

Shabbat Ends at 7:45 PM

SELECT PROGRAMS

2017-2018 | 5778

ב"ה

Jewish Women's Circle



Thursday, September 7

SHARDS AND CHARDONNAY

Kick off a new sweet year of women's circle by decorating your very own mosaic honey dish



Thursday, October 19

DESIGN A CANDLE HOLDER

Spread the light by designing a beautiful pearl candlestick holder for Shabbat



Thursday, November 9

A WHOLE (GRAIN) SHABBAT IN AN HOUR

Yes you can! Learn how to cook an entire and healthy Shabbat in just one hour



Saturday night, December 9

CHANUKAH GRAB BAG

It's our annual tradition! Enjoy exchanging wonderful gifts in honor of Chanukah



Thursday, January 18

DIP MAKING WITH THE RABBI

Back by popular demand! Watch and learn how the Rabbi makes his famous dips



Thursday, February 22

KEEP CALM AND BAKE HAMANTASHEN

Join together in baking and shaping hamantaschen for Purim



Thursday, April 19

INNOCENT INDULGENCES

It can taste great and be great for your body! Discover secret ingredients that will change the way you indulge



Thursday, May 24

SERVE WITH ELEGANCE

Learn how to design beautiful serving utensils to enhance your dishes

For more info or to co-sponsor an event, email esther@jewishidaho.com.
JWC Annual Membership \$72 (all events) or cover charge of \$10 per event
Chabad Lubavitch of Idaho • www.jewishidaho.com • (208) 853-9200

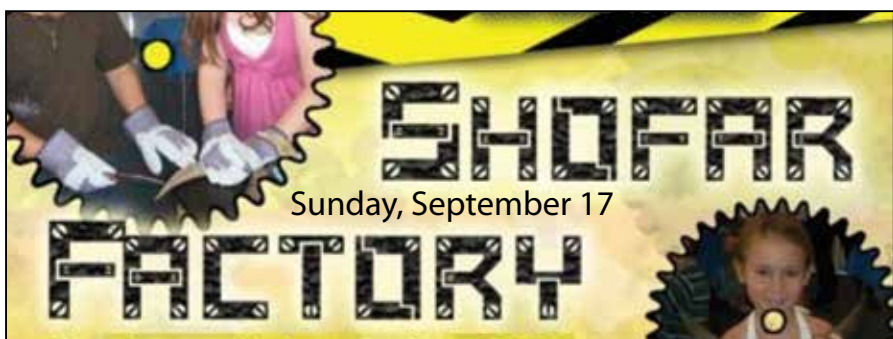


mommy & me

Mothers, babies & toddlers
socialize and learn
through song,
crafts, stories,
bubbles and more!

Our warm and gentle class
for our littlest learners helps
develop sensory stimulation
and social development in a fun,
Jewish environment

learn more and register at
jewishidaho.com/mommyandme



Sunday, September 17

SUKKOT & SIMCHAT TORAH EVENTS

Sunday October 8
Pizza in the Hut
for kids

Thursday, October 12
Hakafot Celebration
for young and old

Tuesday, October 10
Cafe Chabad event
for adults

Friday, October 13
Completion of the
Torah
for everybody



THIS IS MY TORAH SCROLL a story

by Ruth Benjamin

Henryk was very young in 1945, when the War ended and solitary survivors tried frantically to trace their relatives. He had spent what seemed to be most of his life with his nanny, who had hidden him away from the Nazis at his father's request. There was great personal risk involved, but the woman had readily taken it, as she loved the boy.

All the Jews were being killed, and Henryk's nanny did not think for a moment that the father, Joseph Foxman, would survive the infamous destruction of the Vilna Ghetto. He would surely have been transferred to Auschwitz — and everyone knew that nobody ever came back from Auschwitz. She therefore had no scruples about adopting the boy, having him baptized into the Catholic Church and taught catechism by the local priest.

It was Simchat Torah when his father came to take him. The heartbroken nanny had packed all his clothing and his small catechism book, stressing to the father that the boy had become a good Catholic. Joseph Foxman took his son by the hand and led him directly to the Great Synagogue of Vilna. On the way, he told his son that he was a Jew and that his name was Avraham.

Not far from the house, they passed the church and the boy reverently crossed himself, causing his father great anguish. Just then, a priest emerged who knew the boy, and when Henryk rushed over to kiss his hand, the priest spoke to him, reminding him of his Catholic faith.

Everything inside of Joseph wanted to drag his son away from the priest and from the church. But he knew that this was not the way to do things. He nodded to the priest, holding his son more closely. After all, these people had harbored his child and saved the

child's life. He had to show his son Judaism, living Judaism, and in this way all these foreign beliefs would be naturally abandoned and forgotten.

They entered the Great Synagogue of Vilna, now a remnant of a past, vibrant Jewish era. There they found some Jewish survivors from Auschwitz who had made their way back to Vilna and were now rebuilding their lives and



their Jewish spirits. Amid the stark reality of their suffering and terrible loss, in much diminished numbers, they were singing and dancing with real joy while celebrating Simchat Torah.

Avraham stared wide-eyed around him and picked up a tattered prayer book with a touch of affection. Something deep inside of him responded to the atmosphere, and he was happy to be there with the father he barely knew. He held back, though, from joining the dancing.

A Jewish man wearing a Soviet Army uniform could not take his eyes off the boy, and he came over to Joseph. "Is this child... Jewish?" he

asked, a touch of awe in his voice.

The father answered that the boy was Jewish and introduced his son. As the soldier stared at Henryk-Avraham, he fought to hold back tears. "Over these four terrible years, I have traveled thousands of miles, and this is the first live Jewish child I have come across in all this time. Would you like to dance with me on my shoulders?" he asked the boy, who was staring back at him, fascinated.

The father nodded permission, and the soldier hoisted the boy high onto his shoulders. With tears now coursing down his cheeks and a heart full of real joy, the soldier joined in the dancing.

"This is my Torah scroll," he cried.

Abe Foxman, the former national director of the Anti-Defamation League -- the Avraham in our story -- remembers this as his first conscious feeling of a connection with Judaism and of being a Jew.

More Simchat Torah stories at www.jewishIdaho.com/4736.

YIZKOR

Remembering the Departed

*Yizkor in Hebrew means "to remember."
Memory is transcendence.*

We are creatures blessed with memory. We can transcend not only time, but space, and even the boundaries of the physical world.

With the memory of your parents, you break through the barrier between the physical world in which you dwell and the spiritual one to which they have ascended. As you connect to them through your memory of them here in this world, so do they connect to you by remembering you from their world.

In the prayer, we pledge to give charity in their memory. When we give charity on their behalf, their souls ascend yet higher with that merit. And they then provide to you guidance and blessing, much more than they were able to from within this world.

YIZKOR at Chabad: September 30 and October 12.

More about Yizkor at www.jewishIdaho.com/371509





PHOTOS CHERRY GULCH ISRAEL TRIP





Ask the Rabbi

WHY INDULGE IN SADNESS?

I find Yom Kippur depressing. Why spend a day focusing on our sins and failures? Do we need to be reminded how far we are from being perfect?

by Aron Moss

Yom Kippur is a celebration of being human. And being human means being imperfect.

Human failure is so predictable, G-d has placed on the calendar an annual day of forgiveness. It is not an optional holiday only for those who happen to have sinned. Yom Kippur comes every single year for every single person. It is as if we are expected to sin, that there will always be mess-ups that we have to make amends for. G-d is so not surprised by our failings that He allows a clean-up day every year. We were never meant to be perfect.

Every Yom Kippur we receive a note from G-d saying something like this:

I know you are human. Humans are not perfect. I made you that way. And I love you anyway. In fact, that's why I love you - because you are not perfect. I already had perfection before I created you. What I want from creation is an imperfect world that strives to improve, filled with human beings that fail, get up and move ahead. By being imperfect but persevering nevertheless, you have fulfilled the purpose of your creation. You have achieved the one thing that I can't do without you - you have brought the perfect G-d into an imperfect world.

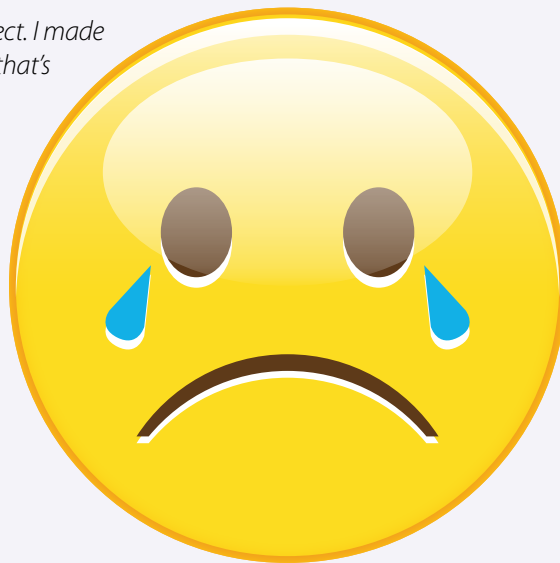
Thanks.

With Love, G-d

For all of us who are not perfect, Yom Kippur is our day. Rather than be depressed by failings, we celebrate them. Every sin, every slip up, every failed attempt at living up to our calling is another opportunity to grow and improve. Failing at our mission is itself a part of the mission.

Yom Kippur is the day G-d thanks us for being human, and we thank G-d that we aren't perfect. If we were, we'd have nothing to do.

More Ask the Rabbi at www.jewishidaho.com/asktherabbi



ADULT EDUCATION Ongoing Classes

**WEEKLY TORAH
PORTION**
Shabbat Mornings
App. 11:00 am

HALACHA

Tuesday Mornings
9:00 - 9:30 am

TANYA

Monday Evenings
7:00 - 8:00 pm



Coming Soon: **Monthly Prayer Class, Hebrew Reading**

EXECUTIVE TORAH STUDY

*Rabbi Mendel is available on a limited basis for one-on-one learning.
Please contact the office for more information.*

E-TORAH

Sign up for our weekly e-mail!



Would you like to receive a weekly e-mail packed with timely and relevant Torah insights, upcoming events, candle lighting times, Jewish news, articles on current events and more? It's easy! Just e-mail chabad@jewishidaho.com and we'll add you to our list of happy subscribers!

Don't forget to visit us at
www.jewishidaho.com — updated daily!



Chabad Lubavitch of Idaho
3813 W. State St.
Boise, ID 83703
www.jewishidaho.com
Address Service Requested

NON-PROFIT ORG
U.S. POSTAGE
PAID
BOISE, ID
PERMIT NO. 770

You're Invited to a
COMMUNITY ROSH HASHANAH DINNER!

Join us for a traditional Rosh Hashanah dinner featuring Kabbalistic insights into Rosh Hashanah, as well as genuine gefilte fish, challah, tzimmes, chicken, honey cake and much more!

WEDNESDAY EVENING
SEPTEMBER 20, 2017
CHABAD JEWISH CENTER

\$20 per adult • \$15 per child
Family \$75 • Sponsor \$180

Services at 7:00 pm followed by dinner

*Paid reservations must be in the Chabad office
no later than September 13, 2017*

Register online:
jewishidaho.com/rhdinner
More info: (208) 853-9200
or chabad@jewishidaho.com

