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Ever drive by a gym and think, 'I really should join the gym...' but, then you resign yourself to the 'fact' that you just don't have it in you...?

Or, maybe you have looked at a crucial relationship that is in need of repair, but instead you are simply full of despair. 'It's been this way for so long... I'll never be able to fix it.'

Change, we all know, is difficult.

The greatest cause of this difficulty, however, is not change itself. Rather, it's the spirit of resignation that things will never change.

*

As we approach the Jewish New Year and the Days of Judgment, we are reminded of the powerful words recited before both Rosh Hashana and Yom Kippur.

Before Rosh Hashana we engage in the annulment of vows. At the onset of Yom Kippur we read the somber Kol Nidrei prayer, also about canceling promises:

We declare:

All vows, prohibitions, oaths, consecrations, restrictions, interdictions or equivalent expressions of vows, which I may vow, swear, dedicate, or which I may proscribe for myself or for others... Let our vows not be considered vows...

Why the tremendous emphasis on annulling vows?

*

On the High Holidays we are eager to change. We are moved to turn over a new leaf at the New Year.

However, we are often held captive to our own selves. Our often-unspoken pledges to embrace the status quo prevent real change. Our fatalism prohibits moving forward.

The key to unlocking our souls lies in our promises. If we have the courage to move on from our entrenched positions in the map of life, we can move mountains.

*

Let us pray that this year at the High Holidays we have the courage to pray; to announce to ourselves that we surrender our stubborn psyches to our limitless souls.

May you and yours be blessed with a liberating, good and sweet new year!

Rabbi Mendel & Esther Lifshitz

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MESSAGE FROM THE REBBE

FROM A 1978 LETTER OF THE
LUBAVITCHER REBBE, RABBI
MENACHEM M. SCHNEERSON OF
RIGHTEOUS MEMORY

TESHUVAH TRANSFORMATION

Greeting and Blessing:

Pursuant to what has been noted about the unique quality and preeminence of Teshuvah [repentance] in that it enables a person to rectify completely all that should have been achieved throughout the past, in matters of Torah and Mitzvos—"with one 'turn' and in one moment"—

Parenthetically, it is surely needless to emphasize that the above must not, G-d forbid, serve as an excuse for wrongdoing, as our Sages warned, "Whoever says, 'I will sin and repent later,' is not given an opportunity to do Teshuvah"—

We will amplify the said point in order to make it clearer how much it concerns the conduct of a Jew, and of any person in general. By way of introduction:

On reflection, it can easily be seen that, all things added up, the world contains more quantity (materiality) than quality (spirituality), and more by far. Indeed, the more corporeal and gross a thing is, the greater is the quantity in which it is found. Thus, for example, the world of inanimate (inorganic) matter is much greater in volume than the vegetable kingdom, and the latter is quantitatively greater than the animal kingdom, which, in turn, surpasses by far, in quantity, the highest of the four kingdoms, mankind (the "speaking" creature). Similarly in the human body: the lowest extremities, the legs, are larger in size than the rest of the body, and the latter is much greater in bulk than the head,

wherein are located the organs of speech and the senses of smell, hearing and sight, as well as the intellect, etc., which animate the entire body and direct all its activities.

On further reflection, a person might also become disheartened, G-d forbid, wondering how is one to fulfill adequately one's real purpose in life on this earth, which is, to quote our Sages, "I was created to serve my Creator"—seeing that most of one's time is necessarily taken up with materialistic things, such as eating and drinking, sleeping, earning a livelihood, etc. What with the fact that the earliest years of a human being, before reaching maturity and knowledgeability, are spent in an entirely materialistic mode of living.

The answer is, first of all, that even the so-called materialistic preoccupations of the daily life must not become purely materialistic and animal-like, for we have to be always mindful of the imperative, "Let all your doings be for the sake of Heaven," and "Know Him (G-d) in all your ways."

This means that also in carrying out the activities which are connected with the physical and material aspects of life (which, as mentioned, take up the greater part of a person's time) a human being must know that those material aspects are not an end in themselves, but they are, and must serve as, the means to attain to the higher, spiritual realm of life, namely, G-dliness. In this way he permeates all those materialistic-physical aspects with spiritual content, and utilizes them for spiritual purpose. Thus, all these mundane, and in themselves trivial, matters are elevated to their proper role, perfection and spirituality.

But in addition to the above, there is also the unique effectiveness of Teshuvah, which has the power to transform—"with one 'turn' and in one moment"—the whole past—the very materiality of it into spirituality.

Time is, of course, not measured simply by duration, but by its content in terms of achievement. Thus, in evaluating time there are vast differences in terms of content, and hence in real worth, of a minute, an hour, etc. Suffice it to mention, by way of example, that one cannot compare an hour of prayer and outpouring of the soul before G-d with an hour of sleep. And to use the analogy of coins, there may be coins of identical size and shape, yet differing in their intrinsic value, depending upon whether they are made of copper, silver or gold.

With all the wonderful opportunities that G-d provides for a person to fill his time with the highest content, there is the most wonderful gift from "G-d who does wonders" of the extraordinary quality of Teshuvah, which transcends all limitations, including the limitations of time, so that "in one moment" it transforms the whole past, to the degree of absolute perfection in quality and spirituality.

The Almighty has also ordained especially favorable times for Teshuvah, at the end of each year and the beginning of the new year, together with the assurance that everyone, man or woman, who resolves to do Teshuvah—he, or she, can accomplish it "in one moment"—

Transforming the quantity of the materiality in the past—into meritorious quality, spirituality and holiness;

And at the same time preparing for the future, in the coming year and thereafter, in a proper manner—

Through Torah and Mitzvos in the everyday life,

Thereby elevating himself (or herself) and the environment at large to the highest possible level of spirituality and holiness,



thus making this material world a fitting abode for G-d, blessed be He.

May G-d grant that everyone actively strive for the above, in accordance with the prayer of the Prophetess Chanah, which we read on the first day of the New Year: "My heart rejoices in G-d, my strength is uplifted through G-d... I rejoice in His help... and He will exalt the reign of His Moshiach."

With blessing for success in all above

and for a good inscription and sealing,

both materially and spiritually,

Menachem Schneerson

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

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Rabbi,

I met so many nice people at your home and am looking forward to seeing them again. Thank you and your family for the Shabbat evening. Yiddishkeit is the best medicine for any ailment!!

I'm coming back and hope to see you then. B'HaShem.

Bleib Gesundt,

Don Dembling

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.

Rabbi & Esther,

Thank you for keeping us on the mailing list! This Friday we will be going to services at the Chabad Center in Pensacola, FL. The Rabbi called a few days ago and invited us.

We will miss being with you but will be with the folks down here.

Love you all!

Jan and Meridith Dablin

Dear Esther,

I have a great affection for Chabad as does Paul.

Know that we love you both and respect your heroic efforts at Chabad.

Thank you for always thinking of me.

Love,

Susie Frank

Hi Rabbi,

I had a great time meeting everyone. Thanks for teaching me how to put on tefillin and reciting the Shema with Natan and me.

Please thank Esther for the wonderful lunch.

You and Esther have inspired my family and me to be more involved.

I will contact you soon to attend Shabbat.

Until then, take care and be well.

Jay Berman

Hello Rabbi Lifshitz

I wanted to email to say thank you for a wonderful Shabbat dinner on Friday. Dinner

at your home with your wonderful family was only the second time I have been to Chabad and it reinforced the experience I had with Rabbi Kaplan - Chabad is a welcoming, spiritual environment that grows community. Chabad gives me a sense of fulfillment that I do not feel anywhere else.



As Steve and I walked back to our car we both shared how much we truly enjoyed the experience and very much look forward to coming by again.

Please share our thank you with Esther and tell her that her delicious cooking has inspired me to learn how to make challah bread.

Thank you again,

Maria Elena Yoskowitz

Rabbi,

Thank you for an enjoyable and belly-busting weekend.

The Sabbath should probably not remind me of war but the Friday night dishes that arrived in wave after wave reminded me of the Chinese Army in the Korean War! The dinner was a great opportunity for me to meet so many enjoyable people. I recognize how much work it takes to pull it off with such apparent ease, so thank you.

Enjoyable people, great food and religion. What's not to like?

A special thank you to Esther. I can see that her friendliness, kindness and graciousness add much to the community. From our initial meeting I could see why you have created a "magnetic" environment. Now I see how important Esther is to the congregation, both as your partner and in her own role. Thanks to you both for helping me see the beauty of the Sabbath.

Best,

D.G.

Dear Rabbi and Mrs. Lifshitz:

Thank you so much for the lovely evening in your home last Friday night. We were so honored to share such a sacred occasion with your beautiful family. The food ... the company ... the conversation ... the spirit of peace ... simply everything, was just wonderful. It was an evening that we will long remember.

We feel so enriched for knowing you and sharing Shabbat with you, and we are grateful you are a part of our new community.

Best wishes to you and your precious little ones,

Greg & Kathy Moeller

Justice, Supreme Court of Idaho

Dear Roving Rabbis,

Thank you both very much for visiting my daughter yesterday in Idaho Falls. You lifted her spirit and allowed her soul to shine.

It means the world to me.

The best of luck with all of the traveling throughout Idaho over the summer.

I am deeply appreciative of all the work Chabad does, reaching Jews in all parts of the world. It is heartwarming.

Thanks again,

J.L. Eisikowitz



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HIGH HOLIDAY GUIDE

THE MONTH OF ELUL

September 1-29, 2019

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 21, and the following days September 23 - 29, in the early morning.

ROSH HASHANAH

Sun.-Tues., Sep. 29-Oct. 1

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, (Sep. 30-Oct. 1) 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



Monday
Also: Monday
Tuesday

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 30, 2019) 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

T CHABAD

Come hear the Shofar at Chabad Jewish Center!

ay, September 30 at 11:30 AM

ay, September 30 at 5:30pm (at Tashlich)

ay, October 1 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

Tues.-Wed., October 8-9

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

Tuesday, October 8

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

Wednesday, October 9

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



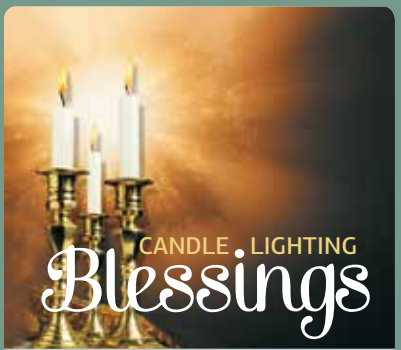
clothing while praying. Wearing white reminds us of our mortality and urges us to repent. There are many prayer services throughout Yom Kippur. If you can't make them all, join us for the first Yom Kippur service, the Kol Nidrei prayer that opens the first night service.

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



CANDLE LIGHTING

Blessings

1 בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַתְּקָוָה.

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.

2 בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַתְּקָוָה.

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-ki-pu-rim.

3 בְּרוּךְ אַתָּה 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.

4 בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהָיִינוּ וְקָמָנוּ וְהִנֵּינוּ לְזִמְנָה הַזֶּה.

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.

5 בְּרוּךְ אַתָּה 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.

Yom Kippur's end. We then break our fast.

More High Holiday information at

www.jewishIdaho.com/highholidays.

SUKKOT GUIDE

THE HOLIDAY OF SUKKOT

Sun.–Sun., Oct. 13–20

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

Sunday, October 20

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

Monday, October 21

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

Tuesday, October 22

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 (October 1) 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.



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HIGH HOLIDAY SCHEDULE

ROSH HASHANA

Sunday, September 29

Light Candles: 7:12 PM (Blessings 1 & 4)

Evening Services: 7:15 PM

Community Dinner: *following services*

Monday, October 1

Morning Services: 9:00 AM

Shofar Blowing: 11:30 AM

Children's Program: 11:45 AM

Deluxe Kiddush Lunch: *following services*

Tashlich: 5:30 PM

Light Candles: after* 8:10 PM (Blessings 1 & 4)

Tuesday, October 2

Morning Services: 9:00 AM

Shofar Blowing: 11:30 AM

Kiddush: *following services*

Rosh Hashana Ends: 8:08 PM

YOM KIPPUR

Tuesday, October 8

Light Candles: 6:56 PM (Blessings 2 & 4)

Kol Nidrei Evening Service: 7:00 - 9:00 PM

Wednesday, October 9

Yom Kippur Morning Service: 9:30 AM

Yizkor Memorial Service: 12:00 PM

Children's Program: 11:00 AM - 1:00 PM

Concluding Service: 6:00 PM

Holiday/Fast Ends: 7:54 PM

SUKKOT & SIMCHAT TORAH SCHEDULE

SUKKOT

Sunday, October 13

Light Candles: 7:22 PM (Blessings 3 & 4)

Monday, October 14

Morning Services: 10:00 AM

Light Candles: after* 8:21 PM (Blessings 3 & 4)

Tuesday, October 15

Morning Services: 10:00 AM

Holiday Ends: 8:19 PM

SHEMINI ATZERET/ SIMCHAT TORAH

Sunday, October 20

Children's Sukkah Party: 11:00 AM

Light Candles: 7:09 PM (Blessings 3 & 4)

Evening Services: 7:30 PM

Monday, October 21

Morning Services: 10:00 AM

Yizkor: 11:30 AM

Light Candles: after* 8:08 PM (Blessings 3 & 4)

Children's Hakafot, Story & Crafts: 7:00 PM

Dinner, Hakafot & Grand Celebration: 8:00 PM

Tuesday, October 22

Morning Services: 10:00 AM

Hakafot & Torah Conclusion: 11:30 AM

Holiday Ends 8:06 PM

Candle Lighting Blessings can be found on Page 7

**Light only from an existing flame*



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PARENT & STUDENT ORIENTATION:

Sunday, September 15 (required for enrolled students and parents; open to the public)

Rosh Hashana Farmer's Market / High Holiday Crash Course / Meet & Greet Fellow Parents and Students



Mothers, babies & toddlers socialize and learn through song, crafts, stories, bubbles and more!
Wednesdays, 10:00 - 11:00

mommy & me

UPCOMING TISHREI EVENTS

More information at jewishidaho.com

Rosh Hashanah Community Dinner

Sunday, September 29 (see back cover)

Sukkah Celebration

Thursday, October 17

High Holiday Services

See schedule on page 9

Sukkot Kids Party

Sunday, October 20

Tashlich @ Chabad

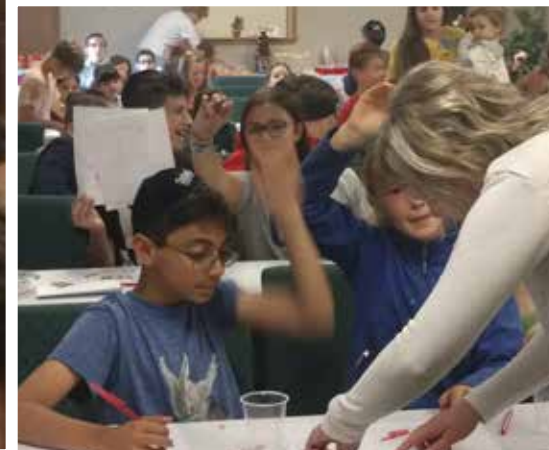
Monday, September 30

Simchat Torah Grand Celebration

Monday, October 21

PHOTOS Roving Rabbis / Hebrew School





PHOTOS

Lag BaOmer



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ב"ה

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Ask the Rabbi

WHAT DO I TELL A SUICIDAL FRIEND?

I've just seen a disturbing post of a young man I know. We once acted in a play together, but we've kept in minimal touch since. He's just posted a very distressing message: "I'm sorry everyone. I am giving up. Thanks for trying." It appears he has been suffering from depression and is now institutionalized. They are monitoring him closely and he is getting whatever treatment he needs. But as a friend, what words of encouragement or wisdom could I possibly offer that might make a difference?

by Aron Moss

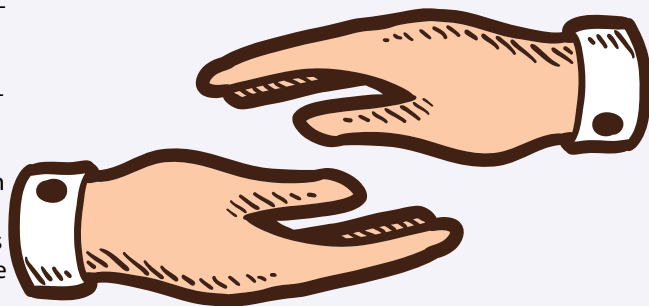
Firstly, I commend you for reaching out to him. Any message of support, just saying you care and you are there, has immense power. Anything but silence is a positive step.

But maybe there is another way to make a difference. Rather than help him, you can turn it around. Ask him for help.

When you contact him, put aside the illness as if it didn't exist for a moment, and ask him for some advice. Think of his area of expertise and talent and tell him you need his assistance.

For example, if you are working on a drama piece, ask him how he would approach a difficult scene or how to present a particular character. Rather than just telling him "you matter and you are needed," you will actually be showing him that he is needed.

Now, obviously, we are dealing here with some serious health issues. They will not go away with one little conversation. It might not work at all. He may not even be receptive to being asked, or he may be incapable of responding. But if you have even a slight chance of getting through to him, it is worth a try. It might give him a moment of not being absorbed in his own issues. If he can focus on someone else for even a short time, that may serve as a little gasp of air, and he may be lifted, if even momentarily, above his darkness.



Sometimes the trap of depression is the self-absorption it brings. The best antidote for that is serving others. Give him a chance to do that. If nothing else, you will have expressed to him that whatever he is going through, he can still contribute to the world, and you value him enough to ask. That may be just what he needs to hear.

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



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