



Rosh Hashana
Community Dinner

Details on back cover



the chabad times

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208.853.9200

chabad@jewishidaho.com

www.jewishidaho.com

Director: Rabbi Mendel Lifshitz

Editor: Esther Lifshitz

Contributing Editors: Mushky Sossonko, Debbie Smith, Miriam Israily

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A WORD FROM THE DIRECTORS



Dear Friend,

Holiday Overload.

That's the way many of us feel as we prepare for Rosh Hashana. Yes, we are excited about the New Year. We look forward to the round challah and apple dipped in honey. The Shofar, fasting on Yom Kippur, Yizkor –

we're good with the basics of the High Holidays.

Then comes Sukkot. Seven days of festival. Build a Sukkah. Take the Four Kinds. And then another two with Shemini Atzeret and Simchat Torah. Dance with Torah.

It's a month replete with introspection, inspiration and jubilation. It's so intense and loaded, that we might actually wonder why.

Why does our Creator want us to experience such a heavy dose of spirituality at once? Why not spread out the goodness throughout the year? And why jump from the solemn days of Rosh Hashana and Yom Kippur to the tactile and joyous festivals of Sukkot and Simchat Torah?

It feels like spirituality overload.

Perhaps, the High Holy Days cannot truly be "high" without Sukkot and Simchat Torah.

Sukkot's message is that we may need to step out of the comforts of our house to feel most at home. By living in a temporary shack for a week, we learn to focus on what really matters in life. We recognize that our material effects are fleeting and insecure. That only our soul and its priorities can bring us true meaning and joy. We learn to celebrate G-d's protection and embrace His Torah.

Bunching these holidays together might be G-d's reminder that the High Holidays ought not be an island. The big picture of Rosh Hashana and Yom Kippur and the ensuing festivals, opens our eyes to a fresh approach to our New Year. Hopefully, it informs our prayers, our ritual and self-analysis.

This Rosh Hashana, don't simply get caught up in the moment. Enter the moment with the awareness of how it will affect your entire psyche and your entire year.

Celebrate the High Holidays with an eye on the real joys of life.

With best wishes for a Sweet New Year - Shana Tova!

Rabbi Mendel & Esther Lifshitz

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FROM OUR MAILBOX & INBOX

Rabbi,
I enjoyed this message below. You hit it out of the park with this one. Keep sending these my way, if all right. Thank you.
J.Z.

The Land and the Spirit 2016 tour was all its name implied. It brought to life our Land of Israel and it made our spirits soar! It exceeded our expectations in so many ways. For some reason Jim and I had envisioned Israel to be a total desert area and sure enough the Judean desert and Dead Sea area were indeed so, but we were so surprised to find the northern areas, as well as Jerusalem to have green rolling hills and agricultural plains. Also the Mediterranean coastal area off Tel Aviv was breath taking; especially from our vantage point looking back at it while on our boat tour. The staff at the hotels, the tour guides and all our fellow travelers were so friendly, helpful and informing. We felt so welcomed 'home.' That special feeling is what is so memorable. We felt the heartbeat of Jerusalem in its people and physically touched the Western Wall with our hands. What only our minds could imagine before, we now could see and actually understand.

Each day we woke to a new adventure (of which we could choose from many tours) and to not mention the food we were treated to would so be a disservice. Incredible breakfast buffets and 5 star dinners. What a way to start your day! And while we dined as kings we were treated to many fine speakers. A couple of the speakers really brought us back to reality. One was Racheli Frenkel, the mother of one of the 3 teens who were kidnapped in 2014. She was such an inspiration for us.

Jim and I would highly recommend ISRAEL 2018. We would join again, in a heartbeat, G-d willing!

Jim and Renee Hon

Rabbi,
It was a pleasure talking to you. It's very difficult to send a child so far away from home and it's a comfort knowing that you



spend time with the Cherry Gulch boys. I'll be in touch more after Ethan gets settled but please let me know if you have a chance to meet him this week.

I look forward to meeting you and your family as well.

Best,
Deborah B.

Thank you so much for the note and picture!! Warms my heart! Sounds like your visit, among other things, really lifted him today. He called home just a while ago and said, "The Rabbi was here this afternoon, so that was fun!" He then went on to tell me all about the Shavuot celebration planned for the weekend. Lovely to hear how included and connected he feels.

Wishing you and your family a wonderful holiday in the days ahead!

Regards,
Meredith F.

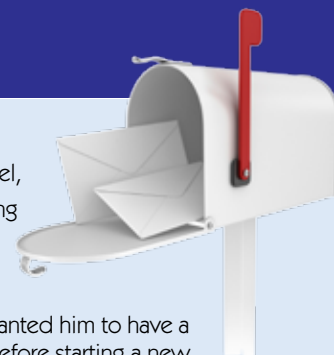
Dear Rabbi & Rebbetzin,
Heartfelt thanks to you for sending the two young yeshiva students to help Rachel's dad place tefillin. Thank you both for contacting Rachel and having her at your Shabbat table. With Hashem's help she will find her to the Rohr Chabad House.
Only blessings to you and your family.
T. Yomtob

Dear Esther!
Thank you again for the wonderful Shavuot. I learned so much, and got to know your lovely, terrific kids a bit better. Thoroughly enjoyed the magazine during the remainder of the Holiday; I think I will subscribe to it myself now; I can't imagine missing any issues!

And another favor: Please email me recipe for that moist, heavenly pumpkin chocolate chip cake, fit for the angels! (unless it's a classified family secret; I'll understand).

Thank you for your hospitality, Esther. It was wonderful to see you and be in your house for the Holiday. Thank you for being a beautiful example of true Yiddishkeit in Boise, ID. You are a great role model.

With gratitude,
Chana



Hello Rabbi Mendel,
Yanai will be leaving Cherry Gulch next week and transitioning back home. We wanted him to have a month transition before starting a new school in fall back in San Diego.

He has had amazing progress and we pray that he will be with us back home with our family in peace and be successful. We thank you for all your help with Yanai and all your efforts to reach out to him. He speaks very highly of you and the lessons you have taught him will always stay with him for life.

Todah Rabah and we will stay in touch!

Lehitraot

Leetal and Nir and family

The two Roving Rabbis came and my dad loved visiting with them, it made his whole week! Thank you for helping us get in touch with them.

Enjoy the rest of summer!

Thanks for always being so welcoming!

R. Y.

Challis is so far from the Boise Jewish community, but I still feel connected through Chabad. I started printing my favorite articles from Chabad.org and keep in a notebook to re-read. I also enjoy the weekly Torah lessons. And thank you so much for the calendar, I use it daily.

Keep up the good work, it truly is a blessing in my life and I wish you the best.

Diane Fisher

Dear Esther and Rabbi Mendel,
Thank you so much for including me in your beautiful Shabbat celebration. I was amazed and delighted to celebrate with Marc at your family table. I will keep the joy, the ritual and most of all the love in my heart as a beautiful memory.

Blessing and so much love,

Paulette

Rabbi

I hope all is well in Idaho. I would like to thank you for all your support and effort taking care of my grandson in Jewish matters.

Todah Rabba,
David Caidar

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

September 3 – October 2, 2016

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 24, and the following days September 26 - October 2, in the early morning.

ROSH HASHANAH

Sun-Tues., October 2-4

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, (October 3 & 4) 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



at
Mon
Tues

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 (October 3, 2016) 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 the Chabad Jewish Center!**

Friday, October 3 at 11:30 AM

Saturday, October 4 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 11-12

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 11

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 12

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

1

ברוך אתה ה' אלוקינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק
נר של יום הזכרון.

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

ברוך אתה ה' אלוקינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק
נר של יום הכפרים.

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

ברוך אתה ה' אלוקינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק
נר של יום טוב.

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

ברוך אתה ה' אלוקינו מלך העולם,
שהחיינו וקיימנו והגיענו לזמן הזה.

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

ברוך אתה ה' אלוקינו מלך העולם,
אשר קדשנו במצותיו, וצונו לשבת קדש.

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., October 16–23

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

Sun., October 23

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

Mon., October 24

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

Tues., October 25

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.jewishidah.com/sukkot and www.jewishidah.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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7:00-9:00 p.m.

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www.myJLI.com

The Ilai Mizrachi-Gabbitas Children's Library



In August 2016, one of our beloved Hebrew School students, Ilai Mizrachi-Gabbitas, died in a tragic accident. We mourn his loss and extend our deepest condolences to his family. Ilai is and will be missed dearly.

His parents, Chuck and Moshit, have decided to establish a children's library at the Chabad Jewish Center in his memory.

We are delighted to announce that nearly 450 donations have been received to date, totaling more than \$50,000.

Thank you to all who have contributed! We are touched and humbled at your generosity and concern.

If you have not yet done so, please contribute to this important cause and sacred tribute at:

www.ilaislibrary.com

ע"ה Ilai Mizrachi-Gabbitas
August 20, 2010 - August 9, 2016
 י' אלול, תש"ע - ה' מנחם-אב תשע"ו

Ilai loved books, both in Hebrew and English.

Ilai was a cheerful and enthusiastic student at the Chabad Hebrew School, loved by all he encountered. He loved to study and explore.

We decided to establish a children's library in his memory at the Chabad Jewish Center, where he loved to attend. We thank you for your support in this endeavor to perpetuate his memory, his love of books, his love of learning and his love of Judaism.

Chuck and Moshit

HIGH HOLIDAY SCHEDULE

SELICHOT

Sunday, September 25

Selichot & Shacharit Service: 7:30 AM

ROSH HASHANA

Sunday, October 2

Evening Services 7:00 PM

Community Rosh Hashana Dinner 8:00 PM

Light Candles at 7:05 PM (Blessings 1 & 4)

Monday, October 3

Morning Services 9:00 AM

Blowing of the Shofar 11:30 AM

Children's Program: 11:45 AM

Kiddush Lunch Following Services

Tashlich at the River 6:00 PM

Light Candles after 8:03 PM (Blessings 1 & 4)

Tuesday, October 4

Morning Services 9:00 AM

Blowing of the Shofar 11:30 AM

Kiddush Following Services

Rosh Hashana Ends at 8:02 PM

YOM KIPPUR

Tuesday, October 11

Kol Nidrei and Evening Service 7:00 PM

Light Candles at 6:49 PM (Blessings 2 & 4)

Fast Begins at 7:07 PM

Wednesday, October 12

Morning Services 9:30 AM

Yizkor Memorial Service 12:00 PM

Children's Program 12:30 PM

Mincha and Neilah Closing Service 5:30 PM

Fast Concludes (Yom Kippur Ends) 7:48 PM

Break Fast 8:00 PM

SUKKOT & SIMCHAT TORAH SCHEDULE

SUKKOT

Sunday, October 16

Light Candles at 6:41 PM (Blessings 3 & 4)

Monday, October 17

Morning Services 10:00 AM

Light Candles after 7:40 PM (Blessings 3 & 4)

Tuesday, October 18

Morning Services 10:00 AM

Holiday Ends 7:38 PM

Friday, October 21

Light Candles 6:33 PM

Shabbat, October 22

Morning Services 10:00 AM

Shabbat Ends at 7:32

SHEMINI ATZERET

Sunday, October 23

Light Candles at 6:30 PM (Blessings 3 & 4)

Shemini Atzeret Evening Services 7:00 PM

Monday, October 24

Shmini Atzeres Morning Services 10:00 AM

Yizkor Memorial Service 11:30 AM

SIMCHAT TORAH

Monday, October 24

Light Candles after 7:30 PM (Blessings 3 & 4)

Hakafot and Grand Simchat Torah Celebration 7:00 PM

Tuesday, October 25

Simchat Torah Morning Services 10:00 AM

Holiday Ends 7:28 PM

Candle Lighting Blessings can be found on Page 5

All times for Boise, Idaho



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HIGH HOLIDAY SERVICES AT CHABAD JEWISH CENTER

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JEWISH WOMEN'S CIRCLE

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*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

Jewish Women's Circle

ladies come together

This year's Jewish Women's Circle will blend CRAFTS, CLASSES, CUISINE & COOKING!



UPCOMING EVENTS

November 6
December 4
January 15
February 12
March 5
May 7

More info at

www.jewishidaho.com/jwc
esther@jewishidaho.com
208.853.9200

TZEDAKAH

Do not give charity.

Giving charity means being nice and giving away your money. But who says it is your money to begin with?

It is money put in your trust, to

be disbursed for good things and for others when they will need it.

Change your attitude. Instead of doing what is nice, do what is right. Put the money where it belongs.

Do you have a Chabad of Idaho pushka (charity box)?

Call us at (208) 853-9200 to get a new one or if it's filled and we will pick it up from you.

Learn more about tzedakah at
www.jewishidaho.com/charity

Donate online at www.jewishidaho.com/donate

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www.jewishidaho.com/chaiclub



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THE SILENT SHOFAR a Rosh Hashana story

The synagogue in Radomsk, Poland, was packed. It was Rosh Hashanah, and thousands of chassidim had traveled from far and near to spend the holy day in the presence of Reb Shlomo, the Rebbe of Radomsk. It was a special experience not to be missed, as the rebbe would often lead the prayers, interspersing them with original melodies he himself composed.

When it came time for the shofar-blowing, the learned and pious chassid who'd been carefully selected for the task stepped up onto the raised platform in the center of the sanctuary. He'd been preparing for the entire month of Elul, carefully practicing the shofar blasts and learning the deep Kabbalistic meditations that accompany them. With his tallit draped over his head, he recited the blessings with obvious concentration.

Then he took the ram's horn to his lips, ready to blow. Yet, try as he might, not a sound issued from the horn. He tried turning it this way and that, but he could not coax even the faintest peep from the shofar.

After many long minutes, to the dismay of the erstwhile shofar-blower, a younger man was called up to take his place. He picked up the shofar, and with almost no effort he produced the prescribed series of sharp blasts.

Following the prayer services, Rabbi Shlomo called over the unsuccessful—and crestfallen—shofar-blower and told him the following story:

There was once a nation that coronated a new, beloved king. In order to express their great admiration and devotion for their monarch, they

decided to commission a new crown for him, the likes of which had never been seen before.

An extensive search began for the clearest, largest, and most beautiful gems.



to adorn a crown of pure gold. Finally, a fine assortment of gleaming stones was amassed. Yet no craftsman was willing to set them into the crown. Knowing that each gem was precious and unique, the craftsmen were afraid that they'd damage them or otherwise not do justice to their unparalleled beauty.

Finally, one goldsmith accepted the job and asked for a month to work on the crown. For weeks he contemplated the

gems and the crown, thinking of the best way to bring them together into a most stunning masterpiece. But he was too scared to actually attach them.

Two days before he was due to deliver the crown, he picked it up with a pounding heart. With trembling hands, he prepared himself to set the precious stones as he'd planned, but he was so nervous that he actually dropped the crown.

Realizing that he wouldn't be able to complete the job, he called his assistant, a simple but capable boy, into his workshop. Showing him the crown and the stones, he told the young fellow what needed to be done. While he stood outside—afraid to look—the assistant deftly followed his master's instructions, and the crown was completed.

More Yom Kippur stories at www.jewishidaho.com/4725

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 Jewish Center: October 12 and October 24.

More about Yizkor at www.jewishidaho.com/371509



PHOTOS



PHOTOS



MESSAGE FROM THE REBBE

TRANSLATION OF A 1968 LETTER
OF THE LUBAVITCHER REBBE, RABBI
MENACHEM M. SCHNEERSON OF
RIGHTEOUS MEMORY



TOTALITARIANISM?

Blessing and Greeting:

A basic theme of Rosh Hashanah is that it effects the coronation of G-d as king of Israel and king of the universe, as expressed in our heartfelt prayer and request: "Reign over the entire world!"

Such a request implies the readiness to set oneself in full conformity with the

divine sovereignty; that one is prepared to utterly submit to the divine king, to the point that one's entire being, and all that one has, is the king's alone. This is the meaning of *kabalat ol* - "the acceptance of the yoke" of the divine sovereignty, which finds expression in all areas of daily life.

In truth, every day must bring an acceptance of the yoke of Heaven, particularly when one recites the Shema. But there exists a most basic difference: on the daily level, *kabalat ol*, while being the inaugural and fundamental act of the day, is merely the basis upon which one's behavior throughout the day is predicated. Rosh Hashanah, however, is a time when submission to the sovereignty of Heaven is also the quality and content of the day, pervading the entire person and manifesting itself in everything he does.

Every period and every locality has its special qualities and its specific difficulties.

In our time, there is a prevailing trend in

many circles toward increased self-sufficiency and independence, not only in regard to material matters, but in ideological matters as well; an increasing unwillingness to submit to the established order, to accept things before they are fully understood by one's own mind, and so on. This, it would seem, represents a challenge to the concept of *kabalat ol*.

This is particularly the case in countries that are (relatively) young and which were established upon a foundation of self-initiative and youthful energy, and where this spirit characterizes the entire structure of personal and communal life--all of which make it more difficult to conform with the criteria of *kabalat ol*.

Notwithstanding the above, we have the axiom that G-d does not demand from a person something that is beyond his capacity. Since the submission to the sovereignty of G-d is the essence of Rosh Hashanah (and the foundation of all our deeds throughout the year), this is obviously applicable to all times and places. Certainly, it is possible and incumbent upon us to achieve a full

acceptance of the divine kingship also in our time, and also in the above-mentioned circumstances.

Indeed, there is a special quality to our *kabalat ol* particularly in our time and in this part of the world. A person who is not conditioned to complete self-sufficiency but is accustomed to independence in certain areas but not in others--when such a person accepts something unquestioningly, this does not constitute a thorough and unequivocal acceptance. For such a person is accustomed to being told what to do and is often compelled to yield his will and modify his opinions. On the other hand, when a person who, as a rule, does not surrender his independence and his convictions is convinced that he must recognize and submit to a higher authority, this decision is made on a much deeper and more fundamental level and is substantiated by a total and immutable commitment.

Menachem Schneerson

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

THE ROVING RABBIS



Two Rabbinic interns, **Levi Karp** and **Mendel Karp** both of New York, spent a few weeks traveling throughout Idaho, where they met local community members and reached out to individuals, families and fledgling communities with a wide range of spiritual and educational resources.

"It was really special to provide Jewish people a connection to their faith and heritage, especially in those in places without an established Jewish community," said Mendel Karp.

The young men served as part of the Roving Rabbis program - an effort that has been active in Idaho for over fifty years. Every summer Chabad-Lubavitch dispatches hundreds of rabbinical students to small Jewish communities around the globe. The objective is to share their passion for Jewish life and knowledge of Jewish observance wherever they go.

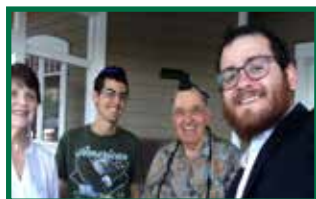
In Idaho these efforts are sponsored and coordinated by Chabad Lubavitch of Idaho, based in Boise.

Primary stops in their statewide tour included **Coeur d'Alene, Sandpoint, Moscow, Lewiston, Garden Valley, McCall, Pocatello** and **Idaho Falls**. They conducted **classes, Shabbat dinners, prayer groups, home visitation, and counseling sessions**.

"We cannot thank you enough for sending these two wonderful Rabbis," said best-selling author and nutritionist, Dr. Ann Louise Gittleman, who hosted a kosher Shabbat dinner in her home. "It was such an inspiration and they were truly remarkable young men. We would love to have them back!"

"Our goal is to make Judaism accessible, inviting and relevant to every Jew, everywhere," **Rabbi Mendel Lifshitz** told the **Coeur d'Alene Press**. "In many places, they have become an integral part of the fabric of Jewish life, as their yearly visits have become a much-anticipated highlight of, and source of inspiration, for the entire year."

To learn more about the Roving Rabbis in Idaho, visit www.jewishidaho.com/1094145 and www.rovingrabbis.com.



WHY DOESN'T G-D FEED THE NEEDY?

G-d is surely not a hypocrite. If He tells us to do something, He should do it Himself as well. So shouldn't G-d be obligated to feed the poor? Why doesn't He help His own children rather than commanding us to do it for Him?

by Aron Moss

Imagine you know a family that can't put food on the table. You want to help them. So you send a nice check in the mail. But it never gets there, as the mailman keeps the check for himself.



So you order a meal online for them. But the restaurant gets the order wrong and gives the food to someone else.

Determinedly, you arrange a grocery delivery for them. But the delivery truck never shows up.

Exasperated, you go on to your bank app to do a direct transfer. And the app crashes.

Did you try to help? Yes. Were they helped? No. What went wrong? You were let down by the system. You may have the best intentions, but you rely on others to do their part. If they don't, the help doesn't arrive.

G-d wants to help everyone. So He created a world that has all the necessary resources to feed every mouth. And he set up a system to deliver the goods to those who are in need.

There is enough money in the world for everyone to have what they need, enough love to give to every lonely person, enough time to help those who can't help themselves. All that is required is goodwill and a sense of responsibility on the part of those who have, to share with those who have not.

We are the system. You and me. Doing our part to keep the system rolling is called tzedakah. Although generally translated as "charity," this term actually means "justice," since it is only right that we pass on the portion of G-d's bounty that is designated for others.

So why are there hungry people? Because we aren't doing our job. If we don't deliver, the food doesn't get to its destination. That is not G-d's fault, it's ours.

Of course, G-d could just cut out the middleman and feed the hungry Himself. But that would defeat the purpose of creation—to make a world of kindness, where people choose to use their gifts to help each other.

Food is not all we need for nourishment. We also have a need for meaning. In order to give us a life of meaning, G-d gives us the opportunity to give. When I help someone more needy than myself, I am also being nourished. I am giving food, but I am receiving much more. I am receiving the gift of purpose.

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

ADULT EDUCATION Ongoing Classes

PROPHETS

Tuesday Mornings
9:00 - 9:30 am

TANYA

Monday Evenings
7:00 - 8:00 pm

WEEKLY TORAH PORTION

Shabbat Mornings
App. 11:00 am



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COMMUNITY ROSH HASHANAH DINNER!

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SUNDAY EVENING
OCTOBER 2, 2016
AT 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 25, 2016*

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