

Happy New Year !!
שנה טובה ומתוקה

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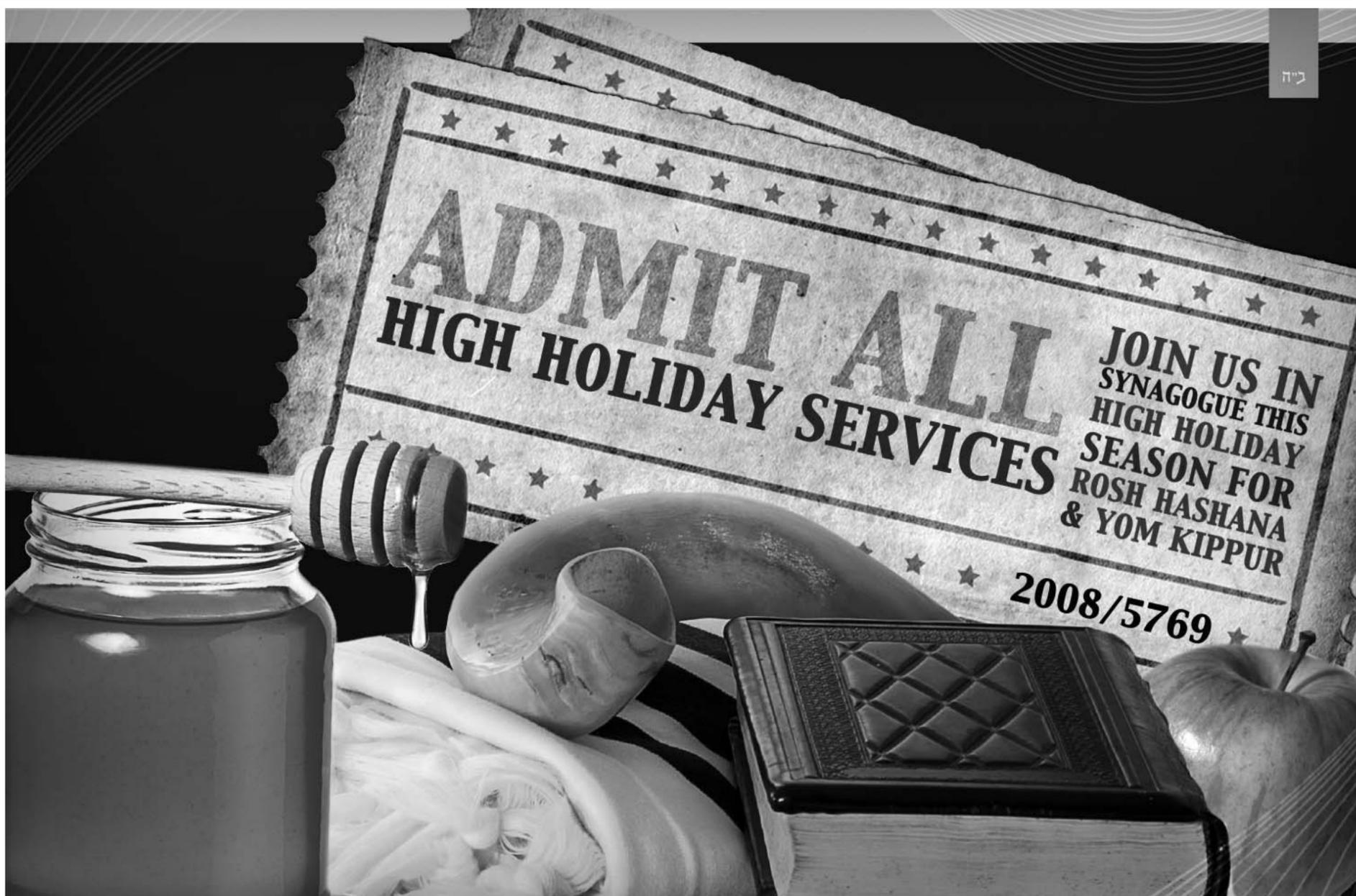
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TISHREI 5769

SEPTEMBER 2008



**UNANIMOUS VICTORY FOR LUBAVITCH OF MAINE
COURT RULES 5-0 IN FAVOR OF RELIGIOUS FREEDOM**

**ROSH HASHANA AND YOM KIPPUR SERVICES AT THE
CLARION HOTEL, PORTLAND, ME**

**ROSH HASHANA SERVICES AT SNHU - MANCHESTER
YOM KIPPUR SERVICES AT THE LUXURIOUS
CROWNE PLAZA IN NASHUA, NEW HAMPSHIRE**

LULAV AND ESROG SETS FOR SALE - CALL CHABAD TO ORDER

From The Rabbi's Desk

Dear Friends

A new year signifies new opportunity, hope and a chance for personal change. The Jewish New Year arrives three months ahead of January and thus affords us a head start to put into action those most thought out good resolutions, which will set us on the road to a year of transforming potential to reality.

This coming year will offer a choice to the American people, as well, to affect the next four years and ultimately the future of our country. While congressmen must be elected every two years, the presidential vote occurs only once in four years. Yet, it is particularly pertinent to note that G-d Almighty the King of all kings is the sole power that be, who is up for election every year. The president has four years, a congressman and congresswoman must renew their bid for election every two years and dictators stay in until they are overthrown or killed. Although the concept of G-d in need of our 'vote' may sound strange, it states in Kabbalah that G-d set up the world in a manner that requires us to coronate Him every Rosh Hashanah. When we hear the Shofar, recite the special prayers beseeching G-d to be our king and submit ourselves to the Divine sovereignty, we are guaranteeing His renewed dominion and thus the continued existence of His world, which He constantly recreates.

The first of the Jewish New Year, Rosh Hashanah brings with it the obligation to choose and then crown G-d as our king. The Hebrew word for king, Melech, unlike its English counterpart, is defined as a sovereign whose sole power derives from the freedom of choice of his people to submit to his rule. (A king who reigns by force is referred to as Moshel, ruler.) Through the blowing of the Shofar and the recitation of various "verses of Kingship," we coronate our G-dly king, thus enabling creation as a whole to continue to exist. In Kabbalah it states that the world derives from the Divine desire to be king and G-d awaits for us to choose Him as our ruler so that He may continue the constant act of creation.

Thus, G-d must also go on the campaign trail. The Chassidic master Rabbi Schneur Zalman of Liadi described the month of Elul, which directly precedes Rosh Hashanah and the Divine coronation, as a time when the king leaves his palace to mingle with and assist his nation. When the king is in the royal palace, appointments are required and guards stand at the gates. When the king is out and about, he receives all with a cheerful countenance, listens to requests and provides assistance.

So, too, is the analogy of G-d to that king in the field. This month is a time when the gates of heaven are wide open and all prayers and supplications are heard and answered. Though G-d campaigning may bear some resemblance to our presidential candidates running for office, there are many critical differences, the most important being that G-d is much more likely to fulfill His campaign promises, than any human politician. So, take this opportunity to open your hearts and minds to G-d, who will surely respond in kind.

We share our heartfelt blessings and wishes to everyone for a Shanah Tova – a happy, healthy and sweet new year!

Rabbi L Krinsky Rabbi M Wilansky Rabbi M Gray

The Jewish Journal is published quarterly by:

Lubavitch of Maine - Rabbi Moshe Wilansky
101 Craigie St. Portland, ME 04102
207•871•8947 fax 207•871-0347
lchaim@maine.rr.com

Lubavitch of New Hampshire - Rabbi Levi Y. Krinsky
7 Camelot Place Manchester, NH 03104
603•647•0204 fax 603•623-1961
Rabbi@LubavitchNH.com

Chabad House - Dartmouth - Rabbi Moshe L. Gray
22A School St. Hanover, NH 03755
603•643•9821 Chabad@dartmouth.edu

Editor: Mrs. Shternie Krinsky
We cannot take responsibility for the Kashrut of items advertised in this publication

From Our Mailbox

We would love to hear from you!

Comments, Ideas, Suggestions.

Send to: The Jewish Journal

7 Camelot Place,

Manchester, NH 03104

Dear Rabbi Wilansky,

Thank you for the tremendous hospitality you showed my son and I at the Chabad House of Maine recently. Enclosed is a donation to your organization. Please give our regards to your wife and family.

B.C.

Dear Rabbi & Mrs. Wilansky,

Thank you both for all the work you did to ensure that everything was taken care of at the hotel during our wedding celebration. Our guests were so comfortable and everyone really enjoyed Shabbat together. May we all continue to increase our Mitzvos and do so in joy. Thank you again.

Best wishes. R & A

Dear Rabbi Moshe and Chana and family,

We are so happy to have heard that you won your appeal and are so relieved it will all be behind you now.

We wish you all but the best as you enter your 19th year in your little home and look forward to spending time with you in 5769 too!

Sincerely,

B., S., M. and K. B

Shalom Rabbi Wilansky,

I hope you remember me and my wife.

We stopped by on our way to Freeport Maine and you helped me put on tefillin.

We then took a ride to look at your property for the new Chabad shul.

I want to say mazel tov for the recent victory on the court case. A big yasher koach to you and your family.

Thank you A. S.

Dear Wilansky Family

I just read the newspaper story about your latest victory!! I wish I was there to provide support but it looks like you've got plenty of friends. We are all proud of the great work you do al-Kiddush-Hashem. Chazak chazak v'nitchazek!

Be well M.S



Dear Rabbi and Shternie

Thanks so much for your very kind and heartfelt letter and your participation in the recent GSMBD.

It is quite gratifying to see all facets of the community rally behind the Singer Family in this initiative. Needless to say, this record breaking endeavor could never happen without wonderful friends such as the Krinskys.

The entire Singer Family constantly sings your praises and your support and donation at the blood drive is just another perfect example why you are such great role models for the entire community. Appreciate everything that you both do to make our community a better place.

Best wishes for a joyous and meaningful Shabbos.

S. Manchester, NH

Hello Rabbi Krinsky,

I would like to thank you for the spiritual guidance and friendship you have given G. It is so wonderful that he connected with you.

Do you plan to continue working with him, or helping him connect with local Chabad or both?

Please give my regards to Shternie.

All the best,

S. Z. New York

Dear Rabbi and Mrs. Krinsky

Thank you so much for the wonderful baby gift and card and the very interesting information. We really enjoyed receiving the package. Yes the bris worked out very well thanks to your referral to Rabbi Schusterman.

Best wishes, and thanks again.

S.A. New Hampshire



FAQ

What is the Mission of Chabad Lubavitch ?

To create an environment where every Jew feels welcome and accepted for who they are, and encouraged to explore their Jewishness from a positive, exciting and spiritual perspective. The doors are open to everyone to explore and experience their heritage in a non-judgmental and welcoming atmosphere.

What kind of synagogue is Lubavitch?

Lubavitch is not a synagogue per say, it is an education and Jewish outreach center dedicated to creating and strengthening Jewish experiences for all Jews in Northern New England regardless if they consider themselves reform, conservative, orthodox, reconstructionist or unaffiliated. Lubavitch reaches to the soul of the Jew, a level where we are all one family and loved by G-d regardless of our philosophical and ideological differences. A Jew Is a Jew Is a Jew. Period.

How much money does the local Chabad Lubavitch Center receive from the Lubavitch Headquarters in NY?

None. Each Lubavitch Center is independently financed through the generosity of the local community where they function, as well as friends who appreciate the

vital work they offer to the strengthening and continuity of Judaism and its valued traditions.

Our affiliation with the Lubavitch movement is not financial. It is ideological. What unites all the organizations is the leadership of the Rebbe's guiding principle of ahavas yisrael, unconditional acceptance and appreciation for every Jew.

How much money contributed and collected by the Local Lubavitch Center goes back to the Lubavitch Headquarters in NY?

Zero. There are no affiliation dues or membership fees that are paid to Central Headquarters. Every penny raised and contributed to the local chapter stays right here in the community. Every penny YOU donate is 100% invested in the administration, programming and assistance offered by the local Lubavitch Center in their Jewish Community.

Now that you understand a bit better "how it works", I would like you to think of one particular program you enjoy as a result of the efforts of Chabad Lubavitch and realize that it is your generous support that will keep it going.



The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

A TORAH THOUGHT

ADAPTED FROM THE WORKS OF THE LUBAVITCHER REBBE
RABBI MENACHEM M. SCHNEERSON

“Today the World was Born”

Rosh Hashanah recalls the creation of the world, as we see from the prayer, “Today the world was born.” According to our Sages, however, the world was created on the 25th of Elul, so that Rosh Hashanah actually marks the sixth day of creation, the day on which G-d created man.

Why do we commemorate the creation of man and not the creation of the whole world? This is especially strange, given that the creation of the world demonstrates G-d’s absolute power in His unique ability to create something from nothing. Only G-d’s essence, free of all limitation, can bring about being from utter void.

The 25th of Elul, the first day of the world’s existence, is further distinguished by being referred to in the Torah as yom echad (“one day”), rather than yom rishon (“the first day”). The Torah thus indicates that on the first day of creation, G-d was “alone in His world.” Though the entire created world already existed, it was not separate from its Creator; the world was one with G-d.

Conscious Acceptance of His Sovereignty

Despite its uniqueness, the 25th of Elul is eclipsed by Rosh Hashanah. This is because the creation of man opened up a new and deeper relationship between G-d and the created world.

Of all the beings in the physical and spiritual realms, man alone can choose to accept G-d’s sovereignty. Only his relationship with G-d stems from conscious decision and free will. Though G-d creates and regulates all the other beings in the universe, they do not consciously accept this relationship. Their link with G-d flows from G-d’s creativity; it does not result from their own decision.

With the creation of man, G-d introduced the potential for voluntary acceptance of His unity and active consent to His will. Chassidic thought illustrates the difference between G-d’s relationship with man and His relationship with the remainder of creation by contrasting two forms of absolute rule, tyranny and sovereignty. A tyrant exercises dominion without his subjects’ consent, by virtue of his might; the subjects of a king, even if he is an absolute ruler, may willingly accept his authority and seek his sovereignty.

Unlike every other created being, man has the choice of acquiescing to G-d’s dominion or rebelling against it. He alone has been empowered to acknowledge the unity of G-d through his own thought processes, and to relate to Him as his sovereign.

Making G-d Part of Our World

Why must G-d’s sovereignty be consciously perceived by man? From G-d’s perspective, His unity with the world encompasses every facet of creation. Man is rarely able to conceive of G-d’s unity from this perspective. Why, then, should mere man’s awareness and recognition be of such importance?

Our Sages teach that G-d created the world because He “desired a dwelling place in the lower worlds.” In order for this desire to be completely realized, the establishment of a dwelling place requires not only that G-dly energy be extended into those lowly realms, but also that those realms be aware of the G-dliness in their midst and accept it. Only then is G-d’s dwelling place in the lower worlds complete.

Before man’s creation, G-dliness and the world appeared to be opposites; the world, from its own perspective, did not relate to the G-dly potential with which it is invested. Only with the creation of man did the possibility for an internalized awareness of G-d come into being.

G-d’s Partner in Creation

Man was created not only for the purpose of expressing unity with G-d in his own life; he was also given the potential to suffuse the entire world with an aware-

ness of G-d’s unity. Adam, the first man, gave expression to this potential on the first day of his existence by addressing all of creation: “Come, let us bow down; let us bend the knee before G-d our Maker.”

By imparting his superior relationship with G-d to the entire world, man becomes G-d’s partner in creation and contributes a necessary element to the world’s existence - a conscious union with G-d. This uniquely human perception of G-d’s pervasive unity makes Rosh Hashanah, the day of man’s creation, eclipse the 25th of Elul, for the potential for oneness with G-d that came into being with man’s creation overshadowed all previous levels of creation.

Diverse Plateaus of Existence

The question, however, remains: Why do our Rosh Hashanah prayers proclaim that the world was formed on that date? Even if it is acknowledged that Rosh Hashanah takes precedence, it was on the 25th of Elul that the world was created.

This question can be answered by reference to a point of Talmudic law which relates to ritual purity. The laws of purity apply only to objects in a state of completion. For example, a shapeless piece of metal cannot become impure until it is fashioned into a useful object. Though the metal obviously exists, the laws of ritual purity do not yet relate to it; the object cannot be said to have come into being until it has been completed.

Certain objects may be thought of as complete at any one of a number of stages. Animal hides, for example, can be used at one stage as covers or blankets, or they can be further treated and refined and made into clothing.

Imagine that a substance which imparts impurity comes into contact with a hide in a less developed state. Is the hide ritually impure (because it can be used as a cover at this stage), or pure (because it can be further processed into a garment)?

The Mishnah rules that the status of the hide is dependent upon its owner. If the owner would be expected to be content with the hide as a cover, the hide is impure. However, if the owner is a tanner who would ordinarily consider the hide to be unfinished at this stage and would be expected to further refine it in order to make a garment, it is pure.

This halachah lends us a conception of the status of creation before the advent of man. The 25th of Elul and the following days of creation revealed awesome G-dly powers. These powers were, however, totally eclipsed by the creation of man, which revealed a deeper purpose of creation and a higher aspect of G-dliness, just as the animal hide can be transformed into a garment by a skilled tanner.

The revelation occasioned by man’s creation caused the world’s prior existence to be considered unfinished. Through the creation of man, G-d established a new definition of existence, and according to this new definition, the world did not previously exist. The anniversary of man’s creation can therefore be considered the anniversary of creation as a whole.

“As the Waters Cover the Ocean Bed”

The ultimate state of unity between G-d and the world will be expressed in the Era of the Redemption, when “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

This will be accomplished through man’s efforts. The revelation of G-dliness in the Era of the Redemption depends on our present endeavors to perceive and express the G-dliness invested within the world. By developing a conscious bond with G-d and extending that relationship into every element of our existence, we bring closer the time when that connection will blossom forth into complete fulfillment in the Era of the Redemption.



WISHING
YOU A
HAPPY AND
HEALTHY

5769

Rosh Hashanah

shaw's
Crazy about food.™



MAINE

SLICHOT
 Saturday September 20
 Learning and snack at 11:00 pm followed by Slichot at midnight.

**HIGH HOLIDAY SERVICES
 CLAIRION HOTEL, 1230 CONGRESS**

ROSH HASHANA SERVICES

Monday evening September 29
 Candle lighting 6:07pm
 Mincha: 6:15pm followed by Arvit

Tuesday, September 30

Shacharit: 10:00am
 Shofar blowing: 11:45am
 Mincha: 5:30pm followed by Tashlich
 Arvit: 7:05pm

Wednesday, October 1st

Shacharit: 10:00am
 Shofar Blowing: 11:45am
 Mincha: 6:15pm followed by Arvit

Kids Program will be held on Tuesday and Wednesday at 11:00am with holiday games and special snacks.

Rosh Hashana meals will be held at the Chabad House 101 Craigie Street after services

YOM KIPPUR SERVICES

Wednesday October 8
 Mincha: 3:00pm
 Candle lighting: 5:51pm
 Kol Nidrei: 5:55pm followed by Arvit

Thursday, October 9

Shacharit: 10:00am
 Yizkor: 12:15pm
 Mincha: 4:45pm
 Neilah and Shofar blowing : 6:40pm
 Fast ends: 6:50pm

WOMEN'S EVENTS

PARSHA CLASS

The Parsha class for women is held every Tuesday 7:30-8:30pm. Discussions and insights on the Parsha are enjoyed by everyone.

If you would like to host a class, please call Chana at 871-8947 or email lchaim@maine.rr.com.

ROSH HASHANA IN ONE HOUR

All women are invited to join in a cooking demonstration in honor of the holiday of Rosh Hashana.

Tuesday, September 23 7:30 pm
 at 101 Craigie St.
 RSVP at chabadofmaine@gmail.com
 Donations accepted.

Dear Friends,
 I want to thank all those in the Jewish and non-Jewish communities who stood with my family and me, either in person or in spirit, in defense of my religious freedom.
 Thursday, August 21st was the day when the City of Portland upheld my First Amendment Rights to have prayer services in my home. All citizens must be thankful for this wise decision as this ruling affects all people who gather in homes for religious inspiration all across Portland.
 The outpouring of support was truly exceptional with a rally of over 100 on the City Hall steps before the Zoning Board of Appeals hearing and an overflowing crowd in City Hall chambers during the appeal process. It was truly amazing to see friends, neighbors, and people I had never met from Portland and other communities speak on behalf of my appeal.
 Just as the biblical patriarch Abraham opened his home to family, friends, and strangers, I will continue to open my house for Jewish Sabbath and holiday prayer gatherings. As the welcome sign into Maine proudly states, "Maine the way life should be," I am proud to be a part of the life of Maine.
 May you be blessed by the Almighty with a year of health, happiness, peace, and prosperity.

Rabbi Moshe Wilansky

THE JEWISH KIDS CLUB BACK FOR ITS NINTH YEARLY SEASON!

The Club will begin after the High Holidays.

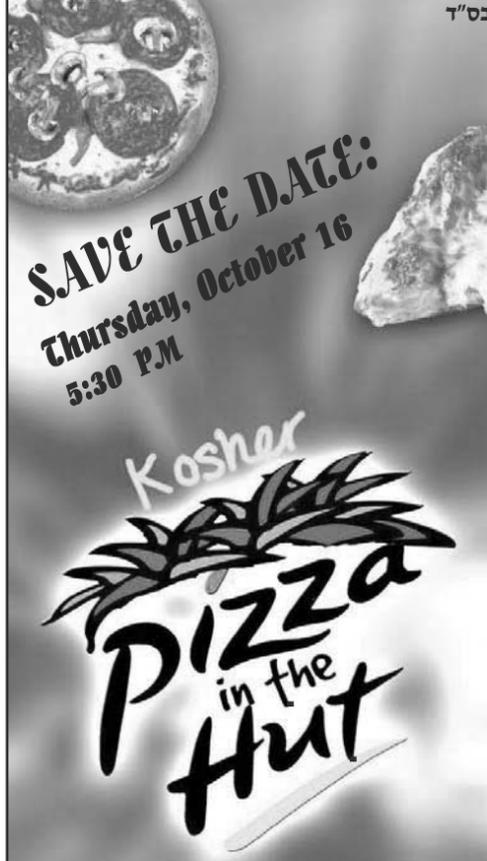
The Jewish Kids Club, is a club for Jewish children ages 4-11 to learn about Jewish life & holiday cycles while having a blast and making friends. Each meeting we celebrate one of the basics of Jewish life through crafts, stories, songs, contests, games, and prizes. When it's time to leave, no one wants to go home!

The membership fee for the entire year is \$130 per child or \$12 each session. Please fill out the registration form as soon as possible. In order to properly plan the program we must know how many club members there are and the rest of the information on the registration form.

The Club meets at the Chabad House from 3:30pm-5:15pm. If you have any questions or concerns, please call the Chabad House at 871-8947 or email mainejkc@gmail.com

Dates of the Jewish Kids Club

- November 4: First and welcome day
- November 11
- December 8
- December 29 Chanukah Party
- January 12
- January 26
- February 9
- February 23
- March 16
- March 30
- April 27
- May 18
- June 8 Last day of JKC and BBQ



SAVE THE DATE:
Thursday, October 16
5:30 P.M.

SUKKOT CELEBRATION

AT CHABAD
 101 Craigie St.
 Portland, ME

RSVP & FOR MORE INFO
 CALL: 207-871-8947

- HOT PIZZA & FRIES!
- MUSIC & DANCING!
- ARTS & CRAFTS!

**A HAPPY AND SWEET
 NEW YEAR**



NONDAIRY FROZEN DESSERT

DAVID MINTZ - CHAIRMAN

Searching for a New Home or Condo?

We Can Help You Find the Perfect Solution.

For Retirement ...
 We offer the Village at Cider Hill—single story condos & homes in Old Orchard Beach's premier adult community.



For a Summer Home ...
 We offer several park homes in the area's best RV parks offering many amenities & just minutes to Maine's most desirable beaches.



For a New Home ...
 We have for sale an impressive inventory of beautiful homes—such as Millbrook Estates in Old Orchard Beach—a gated community just minutes to the beach.



For a Second Home ...
 We offer several beautiful condos & single family properties—such as Sunset Terrace offering incredible ocean views and first class interior finishes throughout.



**From King Real Estate ...
 We Wish You A Happy & Healthy Holiday**

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NEW HAMPSHIRE

ROSH HASHANA SERVICE

SNHU - Manchester

Rosh Hashana services on September 30th will be held at Southern New Hampshire University in the Penman Room. Services begin at 10:00am with Shofar blowing at 12:00. The Tashlich Service will take place immediately following services.

- No Membership • Friendly Atmosphere
- Hebrew English Prayerbooks

YOM KIPPUR SERVICE

Crowne Plaza Hotel, Nashua NH

Rabbi Levi Krinsky of Chabad Lubavitch of New Hampshire has announced that Traditional Yom Kippur services will be held at the luxurious Crowne Plaza Hotel, in Nashua, NH. "One need not be a member of our shul to participate," says Rabbi Krinsky. "Every Jew is invited to join."

Yom Kippur begins Wednesday, October 8th at 5:56pm and concludes at 6:55pm on October 9th. Services will start with Kol Nidrei on Wednesday evening at 6:00 p.m. and Morning services on Thursday morning at 10:00 a.m. YIZKOR a special memorial service, remembering our dearly departed loved ones, will take place at approximately 12:30 pm on Thursday, Oct. 9th. Yom Kippur services conclude with a Shofar blast at 6:55p.m.

A breakfast buffet will be served at the conclusion of the fast. Arrangements have been made for a special rate for rooms at the Hotel for those wishing to stay at the hotel for the duration of Yom Kippur. Call the hotel at 8-603-886-1200 or Chabad 647-0204 for information.

SOUP IN THE SUKKAH

Warm your Body and Soul

On Sunday, October 19th, 2008, between 4:30 - 6:30pm, Chabad Lubavitch will be hosting SOUP IN THE SUKKAH in honor of the Jewish holiday of Sukkot. Adults and children are invited to come together to enjoy and partake in this community wide celebration in honor of this joyous Holiday. Join us in our 800sq foot Sukkah for a great variety of delicious soups, socializing and Sukkos fun. Have the opportunity to Shake the Lulav and Esrog. Special Crafts for kids. For info WWW.LUBAVITCHNH.COM 603-647-0204

SHOFAR FACTORY

COMING TO TOWN

Adults, students and children of all ages will get the unique opportunity to participate in a hands-on workshop, for the upcoming holiday of Rosh Hashanah the Jewish New Year.

The Shofar is perhaps the oldest wind instrument known to mankind. Consisting of a simple horn taken from a ram and hollowed of its internal cartilage, the instrument produces a haunting, almost mystical tone.

The Shofar is sounded on Rosh Hashanah, the Jewish New Year, and at the end of Yom Kippur, the Day of Atonement, for several reasons, not least among them its unique sound. "Chassidism teaches that the call of the Shofar is reminiscent of the pure voice of the soul," explained Rabbi Krinsky. "Also the various notes sounded with the Shofar remind one of weeping, which stirs people to better their ways, which is among the central themes of Rosh Hashanah and Yom Kippur."

Visitors to the Shofar Factory will learn just what criteria an animal's horn must meet in order to qualify as a genuine Shofar, after which they will watch a live demo as Rabbi Krinsky saws, drills, sands, and shellacs the horn and teaches how to sound the traditional notes.

The Shofar Factory is open to the general public on Wednesday, September 17 at 3:30pm at Temple Israel Portsmouth and Sunday, September 21 at 11:00, and 12:00pm at the Jewish Federation, 698 Beech St. Suggested donation is \$5. For more info, contact Rabbi Levi Krinsky at: 647-0204 or info@lubavitchnh.com

CLOSE ENCOUNTERS

Chabad announces a new group for couples married up to five years. Join us on the first Monday of every month beginning on November 3rd 2008 at 7:30pm for an evening out.

Have the opportunity to encounter, mingle, socialize and get to know each other while enjoying delicious refreshments and discussing Jewish topics of interest.

To join this Close Encounter group please call Chabad at 647-0204 or email rabbi@lubavitchnh.com

JEWISH PRIDE NIGHT

The Fisher Cats fell to the Trenton Thunder by a score of three to one in Downtown Manchester on July 23rd. But under the circumstances, it was a win-win for all, says Rabbi Levi Krinsky, Director of Chabad of New Hampshire, who supervises the communities' Jewish Pride Night which took place at MerchantsAuto.com stadium.

"There was so much anxiety that the game would be rained out," says Krinsky, but the relentless downpour did indeed come "to a miraculous screeching halt" half hour to game time, as Rabbi Krinsky prepared to throw out the ceremonial first pitch.

With the skies cleared, the stadium began to fill. Billing the evening, "Jewish Pride Night" as a community-wide event drew close to 1,000 to the game.

Jewish fans and campers from New Hampshire's many overnight camps, including Camps Young Judea, Tel Noar and Tevya, and the local Gan Israel summer camp, participated in on field and off field activities and got to enjoy glatt kosher hot dogs, fries and even falafel while rooting for their teams, respectively affiliates of the Toronto Blue Jays and the New York Yankees.

Also at the game was Ron Blomberg, a Jewish former NY Yankee slugger and the major league's first designated hitter. Author of D.H. for Designated Hebrew, Blomberg took up an offer by Rabbi Krinsky earlier in the day to wrap tefillin for the first time in his life. Visibly moved by the experience, he told Krinsky, "Over the years, I met hundreds of rabbis and no one ever offered me this opportunity."

Blomberg signed baseballs and his book in which he writes about being a Jewish baseball player. Back in the 1970s, the Hall of Fame hitter was batting anti-Semitic prejudices while hitting record home runs. That's a far cry from the scene at Wednesday night's event, where, for the third year in a row, the stadium accommodated Jewish fans and players with glatt kosher food concessions, a Klezmer band and an audio visual of Jewish life scenes from Israel on the diamond board.

Needless to say, an event of this magnitude required a group of committed individuals. Included were Mr. Steve Singer, of Merchants Auto, Eric Lesniak and Stephanie Cohen of the Fisher Cats and Paula Silver of The Jewish Federation who all worked tirelessly over a period of three months to bring this event to fruition.

"When you see the rewards of your efforts, you know that every bit of energy that you invested is well worth it," commented Steven Singer, organizer of the event.

"It was a great opportunity for kids and adults to see how Jewish identity can be integrated into every aspect of life, even sports," Rabbi Krinsky commented as he drove home from the game, thunder cracking overhead as the skies opened up and the rains came pouring down with a vengeance once again.

ONGOING @ CHABAD LUBAVITCH

SHABBAT SERVICES - SATURDAY - 9:30 AM
FOLLOWED BY A DELICIOUS KIDDUSH,
GEFILTE FISH, SALAD, CHOLENT

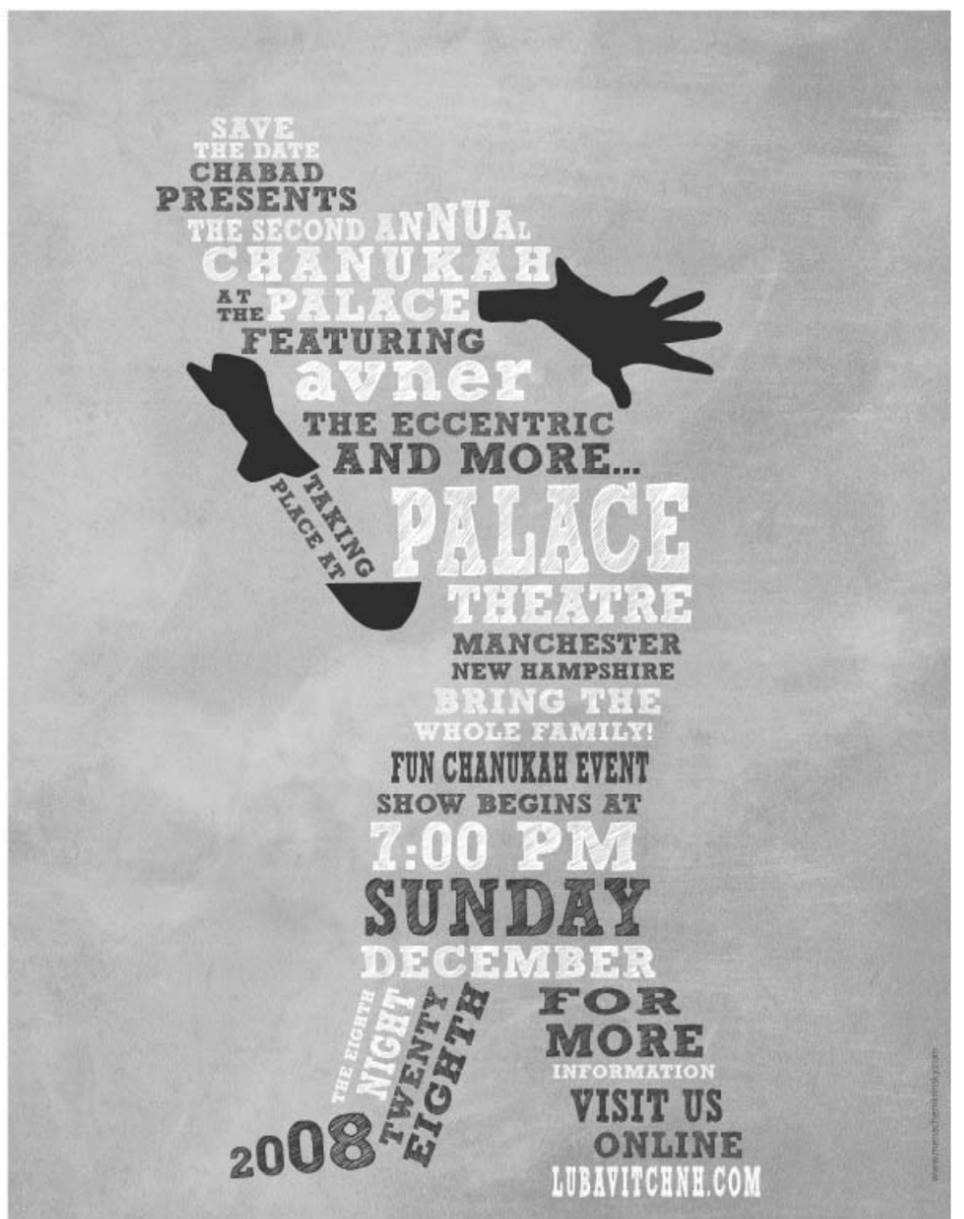
WEEKDAY SERVICES - SUNDAY - 9:00 AM
FOLLOWED BY BAGELS & LOX
& DISCUSSION ON TIMELY TOPICS

ADULT EDUCATION

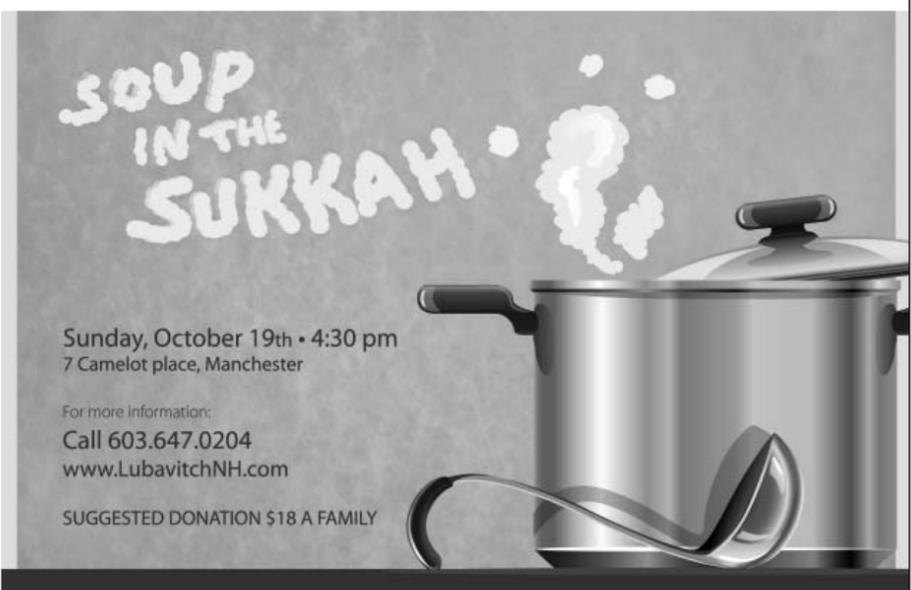
TUESDAY - 7:30 PM - TANYA - CHASSIDUS / KABBALAH
WEDNESDAY - 7:30 PM - TORAH STUDIES

ALL EVENTS TAKE PLACE AT
7 CAMELOT PLACE MANCHESTER, NH
FOR INFORMATION CALL 603-647-0204

OR CHECK OUT OUR WEBSITE WWW.LUBAVITCHNH.COM



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DECEMBER
FOR MORE INFORMATION
VISIT US ONLINE
LUBAVITCHNH.COM
2008 THE EIGHTH NIGHT TWENTY EIGHT



SOUP IN THE SUKKAH

Sunday, October 19th • 4:30 pm
7 Camelot place, Manchester

For more information:
Call 603.647.0204
www.LubavitchNH.com

SUGGESTED DONATION \$18 A FAMILY

CHABAD BRINGS TOGETHER PEOPLE OF DIVERSE FAITHS AND BELIEFS IN THE NAME OF RELIGIOUS FREEDOM

It is Hashem at work. How else do you explain the following:

On May 22, 2008, Marge Schmuckal, Zoning Administrator for the City of Portland hand delivers a letter to Rabbi Moishe Wilansky, Executive Director of Chabad of Maine, at his "place of residence" located at 101 Craigie Street, Portland, ME an ORDER "to cease using 101 Craigie Street immediately as a 'place of worship' and return the use to exclusively residential". In her letter, Ms. Schmuckal claims that this has been a long-standing issue of the use of Rabbi Wilansky's residence. At the hearing, the City claims that they have received complaints from several neighbors over the years.

Rabbi Wilansky appeals. The appeal is scheduled before the Zoning Board of Appeals for August 21, 2008 at 6:30 P.M. At 5:30 P.M., a rally is held in front of City Hall. At the rally, on the City Hall steps, are religious leaders from all faiths, including Jewish, Catholic, Muslim and Protestant, from all denominations and all genders and all ages. Included among them are Rabbi Akiva Herzfeld of Congregation Shaarey Tphiloh, Rabbi Harry Sky, and Rabbi Carolyn Braun of Temple Beth El. Called upon to speak are Rabbis and priests and ministers, a member of the State of Maine Legislator, all speaking out on behalf of Rabbi Wilansky's right to hold services in the privacy of his own home and in so doing, protecting their own right to practice their own faith in peace.

The Master of Ceremonies of the rally is Paul Aranson, Esquire, former District Attorney. He introduces what he has dubbed our own "Dream Team" of Attorneys, including himself, Marshall Tinkle, Esquire, and Zach Heiden, Esquire of the Maine Civil Liberties Union, all of whom worked together tirelessly to prepare the appeal brief, present witnesses at the hearing, cross-examine the City's witnesses and argue the Rabbi's case.

Witnesses included Rabbi Carolyn Braun, who testified that she has prayed in City Council Chambers, but that does not make it a "place of worship"; Rabbi Harry Sky, a veteran of civil rights marches of the sixties, on behalf of the rights of the African-American community in the South; and David Lourie, Esquire, former corporation counsel for the City of Portland, who explained that the zoning ordinance in question was not intended to prevent



an accessory use of a private residence, such as holding private prayer services.

The hearing room is filled to capacity, with neighbors, friends, people of good will who are willing to stand up together in one voice to assert that Rabbi Wilansky and Chabad have a fundamental right and a religious duty to hold prayers in his residence.

Rabbi Alice Dubinsky of Congregation Bet Ha'am has sent an e-mail to all her congregants strongly urging their appearance at the hearing room in support of Rabbi Wilansky. Many of their members heed her call.

Neighbors and friends write letters of support and speak at the hearing. They stay until a decision is made around midnight. The vote is five to nothing to allow Rabbi Wilansky to continue to hold his prayer services.

After the hearing, Attorney Aranson noted, "As different people spoke, I felt something happening in the hearing room..." suggesting a religious event of its own was happening.

Rabbi Sky wrote in a blog entry, "People stood in the aisles...leading clergy people testified on the essence of religious life as the gathering of the faithful whenever or wherever possible..."

It must have been Hashem at work, turning darkness into joy. How else can you explain it.

Rabbi Wilansky, his wife Chana and their family wish to thank the entire community of Portland and Southern Maine for their love and support in this mission, including Rabbi Carolyn Braun, Rabbi Akiva Herzfeld, Rabbi Harry Sky and Rabbi Alice Dubinsky, as well as all the men and women of all colors and religious beliefs who spoke as one.

As Rabbi Wilansky stated in his address at the rally, "May G-d bless you and your families with health, peace, happiness, and prosperity."

Respectfully submitted by Rubin Gedalia Segal
photo taken by Tama Loudon.

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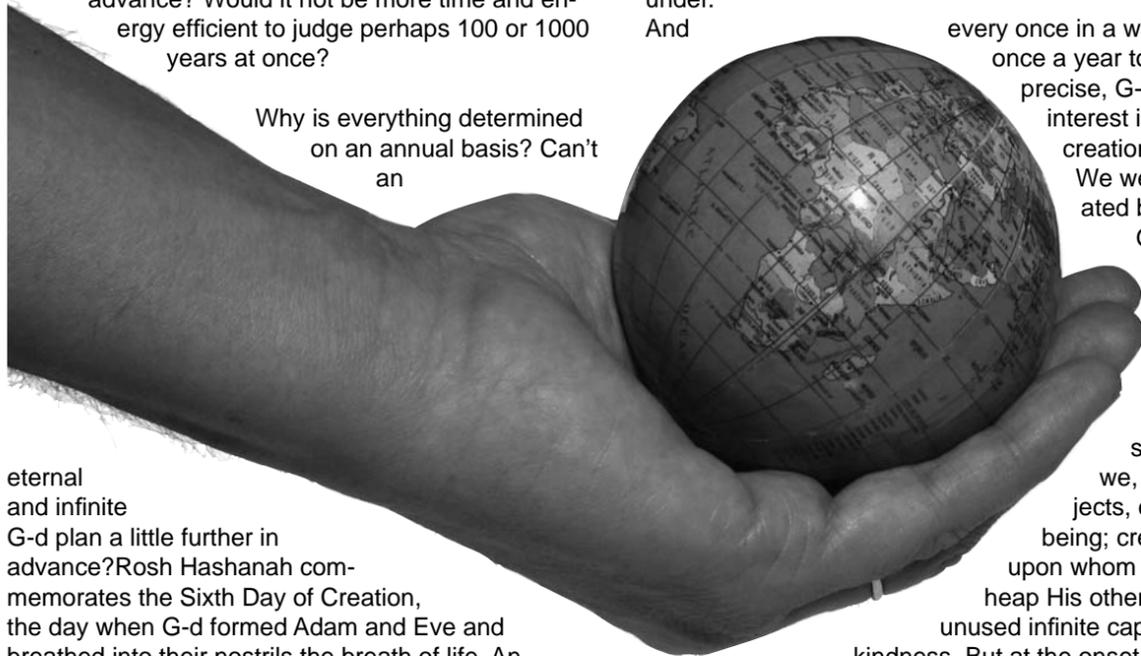
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Mosseri family

THE KABBALISTIC SPIN ON ROSH HASHANAH

By Naftali Silberberg

On Rosh Hashanah, Jews worldwide flock to their synagogues and beseech the Almighty to grant them, their families, and all of Israel, a peaceful, happy, and prosperous year. According to Jewish tradition, on Rosh Hashanah every creation passes before the Supernal Judge. He determines who will live and who will not, who will be prosperous and healthy and who will not. Everything which will occur in the coming year is decided on Rosh Hashanah.

Why is everything determined on an annual basis? Can't an eternal and infinite G-d plan a little further in advance? Would it not be more time and energy efficient to judge perhaps 100 or 1000 years at once?



Why is everything determined on an annual basis? Can't an

eternal and infinite G-d plan a little further in advance? Rosh Hashanah commemorates the Sixth Day of Creation, the day when G-d formed Adam and Eve and breathed into their nostrils the breath of life. An understanding of the dynamic of creation will explain the significance of Rosh Hashanah.

Certain things are taken for granted. For example, when we turn on a sink faucet we expect and assume that water will emerge from the tap. Or a child in most households who opens the refrigerator expects to find food on its shelves. In truth, however, neither the water nor the food appear on their own. There is a

well-staffed company which maintains the water pipes and pumps necessary to draw water from the reservoir into the residential home, and parents invest incredible energy to stock the refrigerator.

The same is true with creation. It seems that the world stands on its own. We assume that that which existed a moment ago will continue existing a moment later. But, in fact, the Creator is perpetually maintaining the cosmos. In the absence of the steady flow of Divine energy all would cease to exist, much as the water in the tap would stop flowing if the water company went under.

And every once in a while, or once a year to be more precise, G-d loses interest in His creation pastime. We were created because G-d desired to be a beneficent king, and consequently we, His subjects, came into being; creatures upon whom G-d could heap His otherwise unused infinite capacity for kindness. But at the onset of every year's Rosh Hashanah, G-d loses interest, as it were, in His finite and flawed subjects. He withdraws, becomes introverted, and we need to provide Him with an incentive to continue creating for one more year.

This isn't because He has a short attention span and habitually loses interests in projects before they reach

completion, rather this phenomenon is part and parcel of the master plan.

When G-d originally created this world, there was nothing which elicited the grand gesture. There was no one around yet to elicit anything; it was an act of pure kindness. But ultimately, "pure kindness" isn't so kind after all. It leaves its beneficiary feeling unworthy of undeserved beneficence. That's why G-d created a world wherein everything, even our existence itself, is rightfully earned. If the world will remain in existence for another year, it will be because we stimulated G-d's desire to continue on course.

"Pure kindness" isn't so kind after all. It leaves its beneficiary feeling unworthy... Thus on Rosh Hashanah, the anniversary of our creation, it is up to us to ensure that everything continues.

We go to the synagogue and proclaim, "Reign over the entire world in Your glory." We "remind" G-d of His love for His chosen people, reaccept Him as our absolute King, and express our innermost desire to serve Him for yet another year. We "remind" Him of the enthusiasm He originally had when creating the world almost 6,000 years ago.

And when words fail us, due their inherent inability to communicate the deepest heartfelt feelings, we take a shofar, a medium whose simple weeping notes convey the wordless cry and request which emanates from the core of our souls -- "Father, King, we need You and love You, and we know that the feelings are mutual!"

This Rosh Hashanah as we congregated in the synagogues, let us bear in mind that what hangs in the balance in the coming year is more than our personal welfare. All of creation is counting on us. Let us wholeheartedly commit ourselves to G-d, and He will surely reciprocate by committing to grant all of us a beautiful and meaningful year.

How to Enter the Holy of Holies

By Naftali Silberberg

On Chanukah we light the menorah and on Passover we eat matzah. But what is Yom Kippur all about? Well, though there are a lot of don'ts associated with the holiest day of the year -- eating, drinking, leather footwear, bathing, etc. -- Yom Kippur is most associated with praying, long prayer services that occupy most of the hours of the holiday.

Interestingly, prayer is barely mentioned in the Biblical instructions for Yom Kippur. Instead, the Torah devotes an entire chapter to the procedure of the Holy Temple service on Yom Kippur, a service that was unmatched on any other holiday in terms of length, arduousness and detail. The highlight of the Yom Kippur Temple service was the convergence of the holiest elements of time, space, and life form. On the holiest day of the year, the holiest person -- the High Priest -- entered the holiest place on earth, the Holy of Holy chamber in the Temple sanctuary, where he would pray on behalf of all his Jewish brethren and secure their atonement.

The goal of the Yom Kippur prayer service is to access the Holy of Holies of this temple. Today we have no Temple service, so instead we pray. With our prayers we attempt to replicate, in spiritual terms, the Holy Temple service, and hopefully thus to elicit the same result, the same atonement, which was effected by the Temple service of yore. Every Jewish person is a potential temple for G-d, and every individual is the serving high priest in his or her personal temple. The goal of the Yom Kippur prayer service is to access the Holy of Holies of

this temple.

The Holy of Holies housed the golden Ark which contained the holy Tablets. The Tablets were unique in that the Ten Commandments were etched into them, unlike a Torah Scroll whose words are penned on its surface. G-d's word was part of its very fabric, not an added component which was appended to its being. To erase the words would be to destroy the Tablets themselves.

Throughout the year we serve G-d with our "external," conscious, faculties. We connect with Him with our minds, by attempting to comprehend Him and His messages. We work on creating a warm and emotional relationship with Him through contemplating on His greatness and His kindness towards us. But the human mind and heart are fickle at best -- they are add-on software, not the soul itself -- and the relationship that results from their efforts is, therefore, akin to ink on parchment, subject to fading and even erasure.

The innermost "chamber" of the Jewish soul, however, its Holy of Holies essence, shares a Tablet-like connection with G-d. At our core we are connected to G-d not by virtue of any effort, nor does the relationship require cultivation -- it is who we are, "a veritable part of G-d Himself."

And on Yom Kippur we have the ability to access this normally sub-conscious chamber. In doing so, we refresh our relationship for the year to come, and we also have a reciprocal effect on G-d. He is reminded that His relationship with us is also part and parcel of

who He is. He can no more forsake us than we can forsake Him. And as such, no matter the transgressions of the past year, G-d grants His children atonement and seals them in the Books of Life and Prosperity.



Throughout the year, the high priest was bedecked in resplendent attire while performing his duties. The high priest's vestments featured gold, an array of precious stones, and the finest materials. When entering the Holy of Holies, however, the high priest was clad in simple, pristine white linen garments. Not a touch of opulence or grandeur.

Let us not erroneously assume that we lack the qualifications, the magnificent deeds or impressive Torah knowledge, to enter the Holy of Holies this Yom Kippur. All that is needed is purity of heart and mind, a readiness to start anew.

YOUR COMPLETE GUIDE TO HIGH HOLIDAY ETIQUETTE

“You’ve arrived. You’ve spent a month morally and spiritually preparing for this day and now you express the new you in the highest way humanly possible—by recognizing G-d as the ultimate King of the Universe.”

Rosh Hashana - September 29 - October 1
 Yom Kippur - October 8-9
 Sukkos - October 13-22

HAKHEL - THE ULTIMATE EVENT

In the time of our Holy Temple, all Jews would gather every seven years—men, women, and children (even babies), as the king would read to them sections from the Torah. These words of Torah, specifically chosen, helped strengthen their faith, and recommitment to G-d’s mitzvos (commandments). This was the mitzvah of Hakhel (To Gather).

Today, although we have no Holy Temple, the Lubavitcher Rebbe encouraged us to organize Hakhel gatherings within our communities to strengthen and deepen our relationship with G-d and the Torah. As our connection with G-d grows, so does our connection with each other. Any differences between us begin to seem trivial and insignificant.

Regardless of each person’s strength or weakness, we are all united as one, with a greater awareness of G-d and His presence in our daily lives. The harmony that grows from our efforts will hasten the arrival of Moshiach, which will bring the ultimate fulfillment of Hakhel with complete and joyous unity.

The month of Tishrei is very colorful. Every possible atmosphere of Jewish life finds expression in this month, in which we have Solemn Days, Fast Days, and Days of Rejoicing. It is not a coincidence that the first month of the year has “samples” of every shade and color of Jewish life, for these “samples” are intended to give us an introduction to, and practical guidance for the rest of the year. By observing the special days of Tishrei in their proper spirit, we are initiated into a truly Jewish life, in accordance with the spirit of the Torah, during the whole year following.

ROSH HASHANA: POTENTIAL

Rosh Hashanah celebrates the creation of Adam and Eve. When Adam was created, his soul so irradiated his being that all the creatures wanted to crown him as their creator. Adam corrected them, saying, “Come, let us worship, let us bow down and kneel before G-d our Maker”.

It is through the creation of Adam (humanity) that the separate elements of the universe can unite and actualize the universe’s potential. Only we have the power to elevate physicality into something spiritual and become one with the Divine. When we blow the ram’s horn on Rosh Hashanah, the animal kingdom is elevated. When we make a blessing before eating, we elevate the organic kingdom. On this day, we realize our potential and responsibility as human beings.

YOM KIPPUR: ESSENCE

Yom Kippur has a special power, for “whether one repents or does not repent, Yom Kippur atones.” Maimonides clarifies, “The essence of the day atones.” The soul has many levels. Though it is a spiritual entity, at some level it is affected by our bodily transgressions. At this level, repentance is required to reattach to G-dliness. The essence of the soul, however, is literally one with G-d and cannot be affected by our physicality. On Yom Kippur, G-d reveals this essence.

SUKKOS: JOY

On Sukkos, our joy at celebrating with G-d achieves the same spiritual light we achieved during the High Holidays through prayer, meditation and fasting. Joy breaks all boundaries. It is not logical or measurable, or limited. Sukkos gives us the power to reach our spiritual potential through joy, exceeding our intellectual limitations.

SHEMINI ATZERES/SIMCHAS TORAH: DIVINE

Rosh Hashanah, Yom Kippur and Sukkos are considered our engagement with G-d’s Will. Shemini Atzeres and Simchas Torah constitute our wedding, the time of “Intimacy with the Divine.” A wedding brings people together in happiness and fulfillment. Our soul comes from the Divine essence; the Torah is the manifestation of the Divine Will.

THE JEWISH NEW YEAR FROM A PERSONAL PERSPECTIVE

THE MONTH OF ELUL, 1 - 29 SEPTEMBER 2008
 The Jewish calendar has the personal-prep month of Elul before the New Year’s onset at Rosh Hashanah. If you’ll be incorporating some changes in the New Year, you’re going to need some practice, and Elul gives you a head start.

Major 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 neither is it as hard as it seems to be.

The Chassidic masters liken the month of Elul to a time when “the king is in the field”. In contrast to when he is in the royal palace, “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

“G-d is the King. The Shofar is His coronation trumpet.”

month of Elul is a most opportune time for “return” to G-d, and the quest for self-improvement and coming closer to G-d.

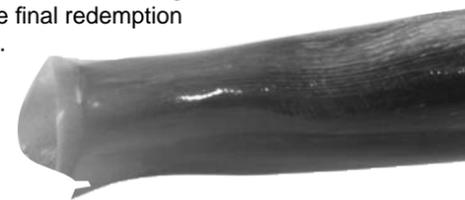
Your Elul Checklist

- Each day of the month of Elul (except for Shabbos), hear the sounding of the ram’s horn which symbolizes the call to self-improvement.
- Spend some “quiet time” each day taking personal inventory—with concrete plans resulting. Some ideas: join a Torah study group. Add more mitzvos—like Mezuzah, Tefillin, Shabbos candles, or charity. If you have Mezuzos and Tefillin, it is customary to have them checked at this time.
- During the last week of Elul, in the days leading up to Rosh Hashanah, the Selichos are recited, to enhance the atmosphere of self-improvement. The first night (Saturday, Sept. 20, 2008) shortly after midnight (around 1 a.m.), and the following days (Sept. 22 – 28, 2008) in the early morning.

THE SHOFAR — YOUR PERSONAL WAKE-UP CALL

Each day of Rosh Hashanah, one hundred sounds are blown from the shofar, or ram’s horn, the oldest and most primitive of wind instruments. Its call strikes the innermost chords of the soul, and its sound is simple and plaintive—a cry from the heart, like a lost child wailing for its parent.

The shofar also coronates G-d as King of the Universe—and 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.



ROSH HASHANAH • SEPTEMBER 29 - OCTOBER 1, 2008

Your Rosh Hashana Checklist

- G-d is The King. The Shofar is His coronation trumpet. That’s why it’s blown several times throughout the holiday. Make sure not to miss it!
- Light the traditional holiday candles each of Rosh Hashanah’s two nights (see dates & times).
- Symbolically ask G-d for a “sweet” New Year by dipping a slice of apple dipped in honey at your first of four festive Rosh Hashanah meals.
- On the second night, enjoy a fruit you haven’t eaten in the past 12 months— another new symbol for a New Year.
- Visit a fish-stocked body of water for Tashlich.

You've arrived. You've spent a month morally and spiritually preparing for this day and now you express the new you in the highest way humanly possible—by recognizing G-d as the ultimate King of the Universe. Right, wrong, good, evil, purpose and emptiness have no foundation if there is no Founder—which is exactly what Rosh Hashanah is all about: kicking off the New Year in the right frame of mind for all of life, and declaring on this day what our attitude and philosophy will be for the coming 364 days.

TASHLICH — FISHING FOR WISDOM

Before sunset on the first day of Rosh Hashanah, Sept. 30, 2008, the Tashlich ("cast away") prayer ceremony is observed. We visit a riverbank, lake, pond or any body of water containing live fish to recite special prayers. The words of the prophet Micah, recited at Tashlich, include the meaning of this custom: "...[G-d] will cast our transgressions into the depth of the sea." Kabbalah teaches that water symbolizes kindness, and fish, who have no eyelids, remind us of the ever-open and ever watchful eye of G-d's providence.

TEN DAYS OF TESHUVAH — RETURN

Let's get Kabbalistic here. Rosh Hashanah arrives, and the future is now. But with your New Year and new attitude, G-d gives you the chance to rectify the past year too. During the Ten Days of Teshuvah—the two days of Rosh Hashanah, the one-day Yom Kippur and the seven days between— you can spiritually correct every bad Monday, Tuesday or whatever day by living in a spiritually sensitive way on its corresponding day of the Ten- Days-of-Return.

It's spiritual physics made simple—and it's your annual chance to wipe the slate clean.

YOM KIPPUR • OCTOBER 8-9, 2008

Perhaps some people see "Sorry!" as a sign of weakness, but it's actually the opposite. An apology is a sign of strength. A sign of love. And an expression of an enduring relationship that was 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 response.

Kol Nidrei
Look at our Hearts, Not our Clothes

The first prayer of Yom Kippur, as the sun is setting, is Kol Nidrei, the cancellation of vows. The significance of this prayer dates back to the persecution of Jews during the Spanish Inquisition of the 15th Century, when Jews were forced to convert to Catholicism under the threat of death. Outwardly, the Jews behaved like their Spanish neighbors, but in private they remained devout. Once a year they would gather in secret, declaring Kol

Nidrei to vow their commitment to Judaism, despite their seemingly Catholic lives. Kol Nidrei was their proclamation that their external behavior was not who they were.

Our souls are cloaked in external garments, which are simply not us. Though we may think, talk and act in ways incongruous to our Jewishness, that is not who we truly are. On Yom Kippur, we hope to transcend our outer garments and reach our inner souls.

Your Yom Kippur Checklist

- The Kaparos (atonement) service is done early the morning before Yom Kippur (Oct. 8).
- 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.
- Yom Kippur is a 25-hour fast from sundown to the following nightfall: We are to abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.
- Light the holiday candles before sundown. (See dates & times).
- There are many prayer services throughout Yom Kippur. If you can't make them all, at least join us for the special Kol Nidrei prayer that opens the first night service, and the Neila service as Yom Kippur ends. The Yizkor Memorial Service for departed family members is an important part of the daytime services.
- Break your fast after the Havdalah service that marks Yom Kippur's end.

SUKKOS • OCTOBER 13-22, 2008

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—right to your backyard, as a matter of fact. It's nice to be spiritual in some ivory tower. That's what Yom Kippur is. But drawing that spirituality out of the synagogue and into your ordinary life—now that's what Sukkos is. Sukkos means "huts", the Torah mandated outdoor shelters you "live" in for seven days soon after Yom Kippur. The sukkah surrounds you on all sides, symbolizing faith in G-d's all-around protection and care—not in your "spiritual life" in the synagogue, but in your real life. The Sukkah reminds us of the clouds of glory that surrounded and protected our people during their forty years of wandering through the desert on the way to the promised land. It inspires us to believe that today too, G-d protects us in His special way, and that it why the Jewish people have outlived the greatest adversaries in all generations. Eating all your meals in the sukkah symbolizes your real life—with nothing but G-d Himself covering your every ordinary move.

The commandment of dwelling, eating and spending time in the Sukkah is unique in that the entire person is involved in the commandment, or mitzvah. The mitzvah of Sukkah encompasses every part of the body. Every limb and cell of the person is completely submerged, surrounded and encompassed.

Your Sukkos Checklist

- Sukkos is a seven-day holiday that commemorates G-d's protection of our ancestors after our Exodus from Egypt.

- Sukkos is observed by doing in your sukkah pretty much everything you do in your house: eating, learning, and just hanging out. A kosher sukkah is simple: some wind-blocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set.
- Light holiday candles the first two nights (see dates & blessing).
- Enjoy the traditional festive dinners and lunches on Sukkos's first two nights and days.
- Each time you enter the Sukkah to eat a meal, say this blessing: Baruch Atah Ado-noi Elo-hei-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzivanu Lei-shev Ba-sukkah.
- Do the special mitzvah of Lulav and Esrog each day of Sukkos, except for Shabbos.

THE MITZVAH OF LULAV AND ESROG

What do a bunch of leaves and an obscure fruit have to do with spiritual meaning? Everything. The special Sukkos mitzvah of blessing the "Four Kinds" – the lulav, esrog, hadasim, and aravos, is a very significant one and symbolic of unity and harmony. The etrog (citron) has both a pleasant taste and smell, representing one who is both knowledgeable in Torah and proficient in the observance of mitzvot. The lulav is the branch of the date palm, whose fruit is tasty but has no scent, representing one who is accomplished in Torah, though less so in mitzvot. The hadas (myrtle branch) is tasteless but aromatic, representing one who, though lacking in Torah knowledge, is observant in mitzvot. The tasteless and scentless aravah (willow branch) represents the individual who lacks in both Torah and mitzvot. When we are bound together, each individual makes up for that which is lacking in the others. The Four Kinds also represent four personas within each individual: Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge; hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect; etrog is the force that strives for balance of mind and heart, while aravah is the capacity for setting aside both intellect and feeling in commitment to a Higher ideal.

Take the Lulav wrapped with three myrtle twigs and two willow branches and hold those in your right hand. Say this blessing: Baruch Atah Ado-noi Elohei- nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Al Neti- las Lulav. Pick up the Etrog (stem down) in your left hand. First time using the Arbah Minim this Sukkos? Say the blessing for new things: Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam She-heh-che-yah-nu Ve-kiye-ma-nu Ve-higi- ah-nu Liz-man Ha-zeh.

It is customary to hold the "Four Kinds" together and wave them three times in all six directions, signifying that G-d is everywhere.



Dates & Times 5769

BLESSINGS:

1. Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Le-had-lik Ner Shel Yom Ha-zi-ka-ron.
2. Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Le-had-lik Shel Yom Ha-ki-pu-rim.
3. Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Le-had-lik Ner Shel Yom Tov.
4. Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam She-heh-che-yah-nu Ve-kiye-ma-nu Ve-hi-gi-ah-nu Liz-man Ha-zeh.
5. Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu Le-had-lik Ner Shel Shabbos Kodesh.

ROSH HASHANAH

Monday, Sept. 29
Light Candles 18 minutes before sunset
Say Blessings 1 & 4
Tuesday, Sept. 30
Light Candles* after nightfall
Say Blessings 1 & 4

YOM KIPPUR

Wednesday, Oct. 8
Light Candles 18 minutes before sunset
Say Blessings 2 & 4

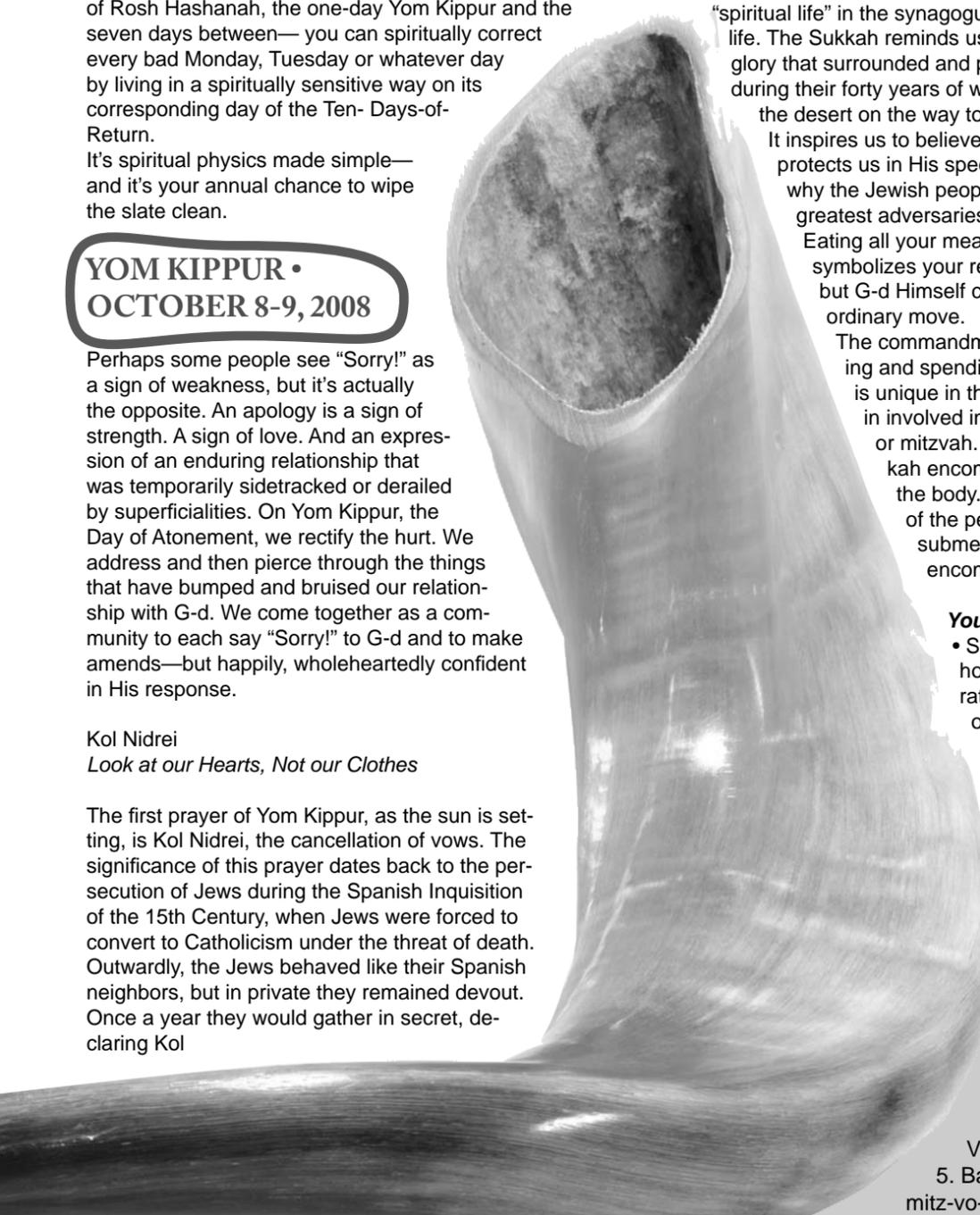
* Light only from a pre-existing flame.

SUKKOS

Monday, Oct. 13
Light Candles 18 minutes before sunset
Say Blessings 3 & 4
Tuesday, Oct. 14
Light Candles* after nightfall
Say Blessings 3 & 4

SHMINI ATZERES & SIMCHAS TORAH

Monday, Oct. 20
Light Candles 18 minutes before sunset
Say Blessings 3 & 4
Tuesday, Oct. 21
Light Candles* after nightfall
Say Blessings 3 & 4



**HOSHANA RABBAH-
THE NATURE OF THE DAY**
• OCTOBER 20, 2008

At the beginning of the period of judgment all the world's inhabitants pass in individual review before G-d. During the Festival of Sukkos, 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.

Because human life depends on water and all depends upon the final decision, Hoshana Rabbah is invested with a certain similarity to Yom Kippur and is therefore marked by profuse prayer and repentance.

**SHMINI ATZERES/
SIMCHAS TORAH**
• OCTOBER 20-22, 2008

"On the eighth ["Shmini"] day, a celebration ["Atzeres"] shall be [held] for you..." (Numbers 29:35). Parting is such sweet sorrow. That's why, after seven great days, G-d gives us one more day in His Presence. Shmini Atzeres is an extra day tacked on to the end of Sukkos, 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, Simchas Torah will. Because after you've brought the heavens of Rosh Hashanah and Yom Kippur down to the earth of Sukkos, you embrace the guide that'll steer you true in your life ahead: the Torah. On Simchas Torah, the "Rejoicing of the Torah," we don't study the Torah—we celebrate it.

We hold it, hug it, and dance and sing with it. After all, G-d's morality manual is greatest thing a human being could possibly celebrate.

Simchas Torah, Tishrei's closing holiday, is a one-day holiday marked by Hakafos - exuberant, boisterous dancing in the synagogue while holding the Torah scrolls. The dancing circles the synagogue's bimah, or Torah-reading platform, while popular Jewish songs are sung.

Your Shmini Atzeres/Simchas Torah Checklist

- Light holiday candles both nights (see dates & times).
- Shmini Atzeres is marked by holiday services and meals at home. Our custom is to eat in the sukkah on Shmini Atzeres, but without the traditional blessing.
- Dance with the Torah on Simchas Torah night and the following day. Our custom is to dance with the Torah on Shmini Atzeres as well.



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הַשְּׁפִיזִין

By Yanki Tauber

Who and what are the "Ushpizin"?

Ushpizin is an Aramaic word that means "guests." Translated into English, the word loses some of its mystery and other-worldliness, yet these "guests" are indeed quite mysterious (at least until we learn more about them) and other-worldly (at least until we make them part of ours). We use the Aramaic term because our source of information about these mystical guests is from the Zohar, the fundamental kabbalistic work written in that mystical language.

There are seven supernal "guests" who come to visit us in the sukkah, the branch-covered hut in which we eat our meals throughout the festival of Sukkot -- one for each of the seven days of the festival. Guests are an important part of the Jewish home all year round--there were even Jews who would never partake of a meal in their own home unless there was at least one guest, preferably a needy wayfarer, with whom to share it--but especially on the Shabbat, and even more especially on the Jewish festivals (Passover, Shavuot, Sukkot, Rosh Hashanah, etc.) On the festivals there is a special mitzvah (divine commandment), "one who locks the doors of his courtyard, and... does not feed the poor and the embittered soul - this is not the joy of a mitzvah but the joy of his belly..." "And you shall rejoice on your festival..." (Deuteronomy 16:14), and, our Sages explain, the only true joy is shared joy. Indeed, the verse in full reads: "And you shall rejoice in your festival --you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities." In the words of Maimonides (Laws of the Festivals 6:18), "When one eats and drinks, one must also feed the stranger, the orphan, the widow, the other unfortunate paupers. But one who locks the doors of his courtyard, and eat and drinks with his children and wife but does

not feed the poor and the embittered soul--this is not the joy of a mitzvah but the joy of his belly..."

If guests are integral to festival joy, they are even more so to Sukkot. Sukkot is the festival of Jewish unity; in fact, the Talmud states that, "it is fitting that all Jews should sit in one sukkah."¹ If this is logistically difficult to arrange, it should, at the very least, be implemented in principle. We cram as many guests as possible into our sukkah, demonstrating that we fully intend to implement the Jewish Communal Sukkah to the full extent of our ability, each in our own domain. There is even a story told about a certain chassidic master who, because he lacked a guest, the patriarch Abraham refused to enter his sukkah (why Abraham was there--more on that later).

And so we come to the Ushpizin. As we fill our sukkah with earthly guests, we merit to host seven supernal guests, the seven "founding fathers" of the Jewish people: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. While all seven Ushpizin visit our sukkah on each of the seven nights and days of Sukkot, each supernal "guest" is specifically associated with one of the festival's seven days, and is the "leading" or dominant ushpiza for that night and day.

Translated into English, the word loses some of its mystery and other-worldliness. The Kabbalists teach that these seven leaders--referred to in our tradition as the "Seven Shepherds of Israel"--correspond to the seven Sefirot, or divine attributes, which categorize G-d's relationship with our reality, and which are mirrored in the seven basic components of our character (man having been created "in the image of G-d").

As each supernal "guest" graces our sukkah, he empowers us with the particular quality that defines him. This is the deeper reason that they are called the "Shepherds of Israel": as a shepherd who provides nourishment for his flock, these seven leaders nourish us their spiritual essence: Abraham feeds us love,

Isaac self-discipline, Jacob harmony and truth, and so on.

And while these seven great souls are our "shepherds" all year round, the seven days of Sukkot is a time when their presence in our lives is more pronounced and revealed. As we enter the "temporary dwelling" of the sukkah, freeing ourselves from the dependence we developed on the material comforts of home and hearth, we are now in a place in which our spiritual self is more revealed and accessible. In this place, the Ushpizin visit us, empowering us to connect the seven dimensions of our own soul's "divine image" with its supernal source in the divine sefirot, feeding, nourishing and fortifying our spiritual self for the material year to come.

The seven sefirot or divine energies we are fed by the Ushpizin are:

1st Day: Chesed -- the attribute of "Benevolence" or "Love"--personified by Abraham.

2nd Day: Gevurah--"Restraint," and "Discipline"--embodied by Isaac.

3rd Day: Tiferet--"Beauty," "Harmony" and "Truth"--the sefirah of Jacob.

4th Day: Netzach--"Victory" and "Endurance"--Moses.

5th Day: Hod--"Splendor" and "Humility"--Aaron.

6th Day: Yesod--"Foundation" and "Connection"--Joseph.

7th Day: Malchut--"Sovereignty," "Receptiveness" and "Leadership"-- David

Ask The Rabbi

By Aron Moss

The Joy of Sin?

Question:

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?

Answer:

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.

Do Women Have Something to Hide?

Question:

Why does Judaism tell women to keep their bodies covered? Is there something shameful or evil about a woman's body? If men can't control their urges, then it's their problem, not women's. Why should a woman have to hide herself just so others shouldn't be tempted?

Answer:

You are assuming that the only reason for modest dress is to avoid temptation. While this may be the case in other religions, for Judaism this is not true. The Jewish way of modest dress is not merely about how other people view women, but more about how women view themselves.

Covering something doesn't always mean being ashamed of it. Have you ever noticed how we treat a Torah scroll? We never leave it lying around open. It is hidden behind many layers. The Torah is kept inside a synagogue, in the Ark, behind a curtain, wrapped in a mantle, held tightly closed with a belt. It is only ever taken out when it is to be used for its holy purpose, to be read during the prayer service. For those special times we carefully draw the curtain, open the doors of the ark, bring out the Torah, uncover it and unwrap it. As soon as we have finished we immediately wrap it up again and put it away.

Why do we do all this? Why do we go to such trouble to conceal the Torah? Are we ashamed of it? Is there something to hide? Is there something ugly about the Torah?

Of course not. The opposite is true.

Because the Torah is our holiest object, because it is so sacred and special and precious, we never leave it exposed unnecessarily. We keep it under wraps because we don't want to treat it lightly, we don't want to become too casual with it. Were the Torah to be always open and visible, it may become too familiar, and its sanctity minimized. By keeping it away from sight and only bringing it out for the appropriate times, we maintain our reverence and respect for the Torah.

The same is with our bodies. The body is the holy creation of G-d. It is the sacred house of the soul. The way we maintain our respect for the body is by keeping it covered. Not because it is shameful, but because it is so beautiful and precious.

This is true for men's bodies too, and laws of modest dress apply to them as well. But it is even more so for women. The feminine body has a beauty and a power

that far surpasses the masculine. The Kabbalists teach that a woman's body has a deeper beauty because her soul comes from a higher place. For this reason her body must be kept discreetly covered.

In a world where the woman's body has been reduced to a cheap advertising gimmick, we need no proof for the truth of this wisdom. Where all is exposed, nothing is sacred. But that which is truly precious to us, we keep under wraps.

What Can I Say to a Mourner?

Question:

A friend recently lost his father, but I haven't gone to visit. I have all types of excuses, like maybe he wants to be left alone, and I'm not so close anyway, but the real reason is, I just don't know what to say in these situations. What can I say to make him feel better when the fact is that his dad died?

Answer:

Your hesitation to face a grieving friend is understandable. But it is based on a wrong assumption.

When we visit one who is in grief, we assume that we have to become philosophers, and present a profound thesis to explain their loss; or we feel we should become counselors, and try to soothe their pain.

That is not true. Your job is not to play the theologian or the therapist. Your job is to be a friend, and just be there. Your very presence, the fact that you made the effort to show your face, is a comfort to the mourners. It means that they are not alone.

Jewish tradition says that when you visit a mourner, you should stay silent and wait for the mourner to initiate the conversation. They may want to laugh, they may want to cry, or they may want to sit in silence. Let them set the tone, and respond accordingly. And when they seem to want to be left alone, then take the hint and leave. Don't assume anything - take the cues from them.

If you have some words of comfort and wisdom to share, then do so. But if you have nothing to say then that's fine too. The purpose of the visit is to show your support, and you have done so just by being there. Your presence is more powerful than words. The philosopher's explanations may help us understand pain, but the presence of a friend can help us endure it. Words can bring comfort to the mind, but the heart is comforted by simple togetherness, knowing that you are not alone.

Rabbi Moss teaches Kabbalah, Talmud and practical Judaism in Sydney, Australia.

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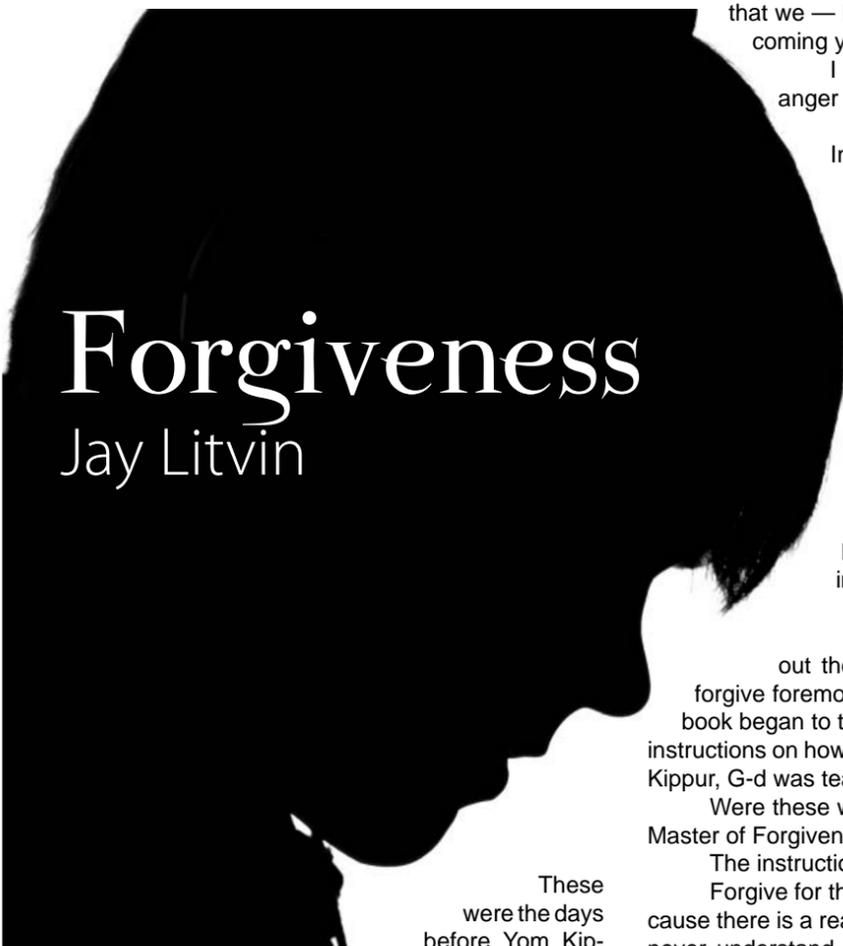
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Forgiveness

Jay Litvin

that we — He and I — can be close again for the coming year.

I read these words, nice words, yet my anger remained.

Then I again remembered the email. In his cynicism, my friend had hit the mark: I needed to forgive G-d. I needed to rid myself of my anger and blame for the sickness He had given me. I needed to wipe the slate clean so that He and I could be close once again.

But how? On what basis should I forgive Him? If He was human, I could forgive Him for His imperfections, His fallibility, His pettiness, His upbringing, His fragility and vulnerability. I could try to put myself in His shoes, to understand His position. But He is G-d, perfect and complete! Acting with wisdom and intention.

How could I forgive Him?!

As I continued my prayers throughout the day, with my anger and inability to forgive foremost in my mind, the words in my prayer book began to transform from pleas for forgiveness to instructions on how to forgive. Could it be that on this Yom Kippur, G-d was teaching me how to forgive Him?

Were these words lessons on forgiveness from the Master of Forgiveness?

The instructions seemed clear:

Forgive for the sake of forgiveness. Forgive not because there is a reason that you understand (for you may never understand My ways) nor because I deserve it (for the ways that I manifest are often terrible and frightening). Forgive solely out of love, so we can be close once again. Forgive because you, created in My image, are also a forgiver. I created you with that capacity so that always, no matter what happens in your life, you and I can be close, so that you and whom-ever you love, despite what transpires between you, can always reunite and begin again, clean and pure, ready for a new start.

The message and instructions were there and I began to hear through the prayers G-d speaking to me, reaching out for reconciliation, waiting for my forgiveness, providing instruction on how to forgive Him.

Again I remembered my friend's provocative e-mail. No, G-d was not crawling. But was He begging? Was He beseeching me for forgiveness and reconciliation?

Was our unity more important to Him than any sin I had committed against Him or any pain He had inflicted upon me?

Still, I could not do it. Even seeing the extent to which He was reaching out to me, I was incapable of forgiveness. Though I wanted to forgive, on this day of truth, I saw that I could not. What He had done to me remained too terrible, too intentional to forgive.

As the closing Ne'ilah prayer approached, I was in despair. It all seemed hopeless. When I presented my case before my invisible set of internal judges I carry with me, I was judged right, He guilty. He deserved my distance and rejection and I would stubbornly and righteously continue it.

As the sun began to set I felt completely alone. The loneliness was intolerable.

The feeling reminded me of times when I argue with my wife. We fight about some injustice or hurt that has occurred. I present my case before my internal judges and I am proven right. I withdraw in righteousness, punish her with rejection and distance. Sometimes it will last a few hours, sometimes a couple of days. But finally, the loneliness sets in. The distance becomes unbearable. The withdrawal demands an end. My desire for reconciliation and reunification overpowers any need to be right or to punish. And so, without needing to even speak about what it was we were fighting about, eventually we forgive each other so that we can be together again, loving

again, carrying on our lives and relationship and family in good will and with a fresh start. We don't forgive because of any reason, nor out of our acceptance of each other's human pettiness or frailty or imperfection. We forgive simply from the desire to love and reunite.

Simply so we can be together again. So that things will be the way they should.

And in the last minutes of Yom Kippur, out of my unbearable loneliness and separation from G-d, I found my ability to forgive. I forgave simply so that we — G-d and I — could be close again. So that we would return to the unity that is meant to be between us. Out my love for Him, my need of Him, my inability to carry on without Him I found the capacity somewhere in me. I reached out to Him in forgiveness and in that moment the pain and blame began to recede.

For me, Yom Kippur has not ended. This forgiveness business is not so easy as to be learned and actualized in a day. My anger and resentment, frustration and intolerance still flare, still cause damage. On my bad days it is hard for me to accept all that is happening, changing, challenging my life. But some new dynamic has entered the process. A softening. An acceptance. A letting go. A... forgiveness.

For, you see, the last thing I want during the fragility of this time in my life is to be separate from G-d or from those whom I love or from the rising sun or a star-filled night.

I don't want anger and blame to ruin any moment of my life nor rend me from the unity with which G-d has created the world and that only I have the power to destroy. Thankfully, G-d has provided me with the capacity to forgive and, now, in these days since Yom Kippur, he has pro-

“Jay, this Yom Kippur, I don't think you should go to shul and ask G-d for forgiveness. This Yom Kippur you should stay home and G-d should come crawling on His knees and beg you to forgive Him for what He's done to you.

vided me with the opportunity to reveal that forgiveness. He knows that both He and I, and all those that He and I love, will eventually, continuously do unforgivable things to each other. And despite the pain we will cause each other, we will need to forgive each other. To not forgive would be an unbearable breach of the unity of creation.

Jay moved to Israel in 1993 to serve as medical liaison for Chabad's Children of Chernobyl program, and took a leading role in airlifting children from the areas contaminated by the Chernobyl nuclear disaster; he also founded and directed Chabad's Terror Victims program in Israel.

Jay passed away in April of 2004 after a valiant four-year battle with Non-Hodgkin's Lymphoma, and is survived by his wife, and their seven children.

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Zaidy's Yom Kippur

By Devorah Leah Riesenber

I stand in shul, shifting my weight from one foot to the other, trying to ignore the groans of my unhappy stomach. I flip through the machzor to see how many pages remain until the end of the service. My mind begins to wander; I am transported back to another Yom Kippur, years ago.

In my daydream, I am a child again and my grandparents have come to spend the High Holidays with my family. My grandfather is in his early seventies, although to me, with his long white beard and bushy black eyebrows, he looks at least a hundred years old. That Yom Kippur I tried hard to stay in shul instead of running outside to play with my friends. I sit in my seat listening intently and trying to follow along. Suddenly, my ears perk up to the sound of a familiar voice ringing out—it is an old voice, but powerful and steady. It is my Zaidy; he is saying the mourner's Kaddish for his father, whose yahrtzeit (date of passing) is Yom Kippur.

My thoughts shift to another Yom Kippur in Communist Russia. Rabbi Aryeh Lieb Kaplan has just arranged a minyan in a private house in Chiali after being exiled there for the illegal activities of spreading Jewish teaching and observance in his hometown of Kiev. The ever-watchful KGB, infuriated at Aryeh Lieb's persistence in his "crimes" even in his place of exile, send a goon squad to beat him up on his way home from the clandestine Yom Kippur prayer group. Aryeh Lieb's friend is

beaten to unconsciousness and Aryeh Lieb just manages to drag himself to the nearest Jewish family to tell them about his injured friend before he collapses and dies. He leaves a young widow and four orphans. One of them is Zaidy.

Yet another Yom Kippur flashes through my mind. There's a picture of Zaidy, but he's young and strong. He is surrounded by ruthless criminals in a dingy prison cell, locked up, like his father, for the heinous crime of practicing Judaism in Communist Russia. In prison, each inmate receives one piece of daily bread. Zaidy knows that he must save that bread for after the fast or he will die of starvation. However, if the bread isn't stuffed into his mouth the moment it is handed to him, it will be grabbed by one of many greedy hands. Zaidy approaches "The Chief" of the cell—a hardened criminal whom all of the other inmates fear and respect. Zaidy presents his dilemma and miraculously The Chief decides to help. The Chief puts the bread on a high ledge and warns the inmates that he'll kill anyone who touches it. Many hungry eyes stare at the bread, but no one touches it.

It is an old voice, but powerful and steady...

Later, Zaidy needs to know when the fast is over but there is only one small window high up on the wall of the cell and there is no way to tell the time. Zaidy approaches The Chief again and explains his dilemma: he needs to know when it is completely dark in order to break his fast. The Chief gives orders and a human pyramid is formed - one criminal on the shoulders of another until they reach the window. The inmates repeat this pyramid every couple of minutes, re-



porting on what they see, until Zaidy confirms that the fast is over.

The voice of the cantor breaks through my reverie and brings me back to my open machzor. As I resume my prayer, I once more think of Zaidy and my great-grandfather. I feel them smiling down on me.

Devorah Leah Riesenber is on the staff of Chabad.org

Make It A Sweet New Year.

Orange-Glazed Carrots

Ingredients:
 1/3 cup Sue Bee Honey
 2 Tbls butter or margarine
 2 Tbls minced fresh parsley
 1/2 tsp salt
 1/4 tsp black pepper
 1/4 tsp imitation orange extract
 Dash of dried thyme
 1 1/2 lbs carrots

Instructions:
 Preheat oven to 375°. Place butter in a small microwave-safe bowl and microwave on high for 20 seconds or until melted. Stir in Sue Bee Honey, parsley, salt, pepper, orange extract and thyme. Place carrots in a 1-quart casserole dish and pour honey mixture over carrots. Cover and bake at 375° for 1 hour or until tender. Makes 5 servings.

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CONDOLENCES

Mrs. Molly Ehrlich of Manchester, NH, Mrs. Sally Newman of Bedford, NH and Mrs. Nancy Widrew of Manchester, NH upon the loss of their son / brother Mr. Stefan Ehrlich of Manchester, NH.

MAZEL TOV

Mazel Tov to Shaked and Jessica Tzur of Far Rockaway NY and grandparents, Marc and Alane Sabel of Manchester, NH upon the birth of a baby girl, Sivan Leah. Mazel Tov to big sister Talya Chana.

Mazel Tov to Allison and Shamir Seidman, of NY, grandparents Jeffrey and Rebecca Singer of Brookline, MA and great grandmother Bernice Singer of Manchester, NH on the birth of a baby girl Ariella.

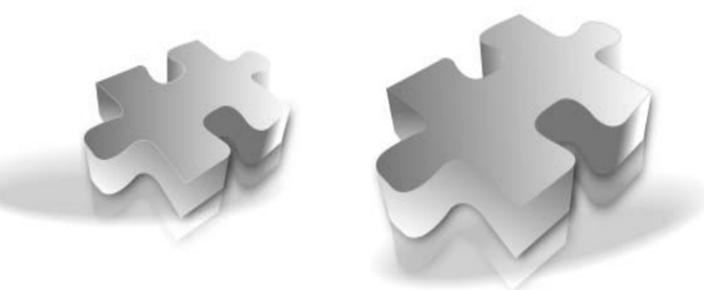
Mazel Tov to Michael and Jessica Singer of Brookline, MA, grandparents Gary and Cindi Singer and great grandmother Mrs. Bernice Singer of Manchester, NH upon the birth of their daughter Ayelet.

Eber & Luba Weinstein of Maine on upon their wedding!

SPEEDY RECOVERY

Mrs. Fraidel Geller of Maine
 Chaim Romer of Nashua, NH

BELIEVE AND LET LIVE



The Ten Commandments were engraved on two separate tablets.

Why? Was G-d so short of granite that He needed to use two tablets instead of one?

The answer - proposed by Talmudic sages two thousand years ago - is astounding. The Ten Commandments, they suggested, were engraved on two tablets, five on each stone, so that they would be read in two directions - vertically and horizontally.

Read vertically, they follow the wellknown order.

But read horizontally, commandment No. 1 is followed directly by Commandment No. 6: "I am the Lord your G-d - You shall not murder." History has proven that this juxtaposition is critical.

Two groups have made an attempt to divorce Commandment No. 1 from Commandment No. 6 - to sever the idea of a Creator who conceived the world for a moral purpose from the imperative to honour the life of another human being.

The first group were the philosophers of the Enlightenment; the second group were religious leaders in many and diverse ages. The result for both was moral defeat.

THE END OF ENLIGHTENMENT

The thinkers of the Enlightenment ushered in the Age of Reason and the modern secular era, founded on the ethos that the great ideal of "You shall not murder" did not require the prerequisite of "I am the Lord Your G-d" in order to be sustained. Faith in G-d was unnecessary to ensure moral behaviour; faith in man was enough - reason alone could guide humanity into an age of liberty and toward the achievement of moral greatness.

The Holocaust spelled the end of this faith in human progress based on human reason. In Auschwitz, the belief that modern man felt a natural empathy for others was forever vanquished.

The gas chambers were not invented by a primitive

and illiterate people. On the contrary, this people excelled in sciences and the arts but nevertheless sent 1.5 million children and 4.5 million adults to their deaths solely because they were Jews.

SS guards would spend a day in Auschwitz, gassing as many as 12,000 human beings, and then return home in the evening to pet their dogs and laugh with their wives. As the smoke of children ascended from the crematoriums, these charming romantics would enjoy good wine, beautiful women, and the moving music of Bach and Wagner.

They murdered millions in the name of a developed ethic, and they justified genocide on purely rational grounds.

This is surely one of the legacies of Auschwitz. If morality is left to be determined exclusively by the human mind, it can become a morality that justifies the guillotine, the gulag, and the gas chamber. As Feodor Dostoevsky famously put it in *The Brothers Karamazov*: "Where there is no G-d, all is permitted." Without G-d, we cannot objectively define any behaviour as good or evil. No one can objectively claim that gassing a mother and her children is any more evil than killing a mouse. It is all a matter of taste and opinion. The validity and effectiveness of "You shall not murder" can thus only be sustained when predicated on the foundation of faith in a moral Creator who gave humanity an absolute and unwavering definition of what constitutes good vs. evil.

RELIGIOUS EVIL

While the Enlightenment abandoned Commandment No. 1 in favour of No. 6, various religions over the ages abandoned No. 6 in favour of No. 1.

There has been the conviction that as long as you believe in the Lord, or in Allah, you can kill and maim whomever you brand an "infidel." Whether it is a business executive in New York or a teenager eating a slice of pizza in Jerusalem, if the person is not a member of

your faith, G-d wants him or her to die. For the religious fundamentalist, "I am the Lord your G-d" has nothing to do with "You shall not murder."

Yet a religion that does not inculcate its followers with the sanctity of every single human life erodes the very purpose of faith, which is to elevate the human person to a state beyond personal instinct and prejudice.

If you delete "You shall not murder" from religion, you have detached yourself from "I am the Lord your G-d."

The juxtaposition of the two commandments implies that you can't believe in G-d and murder. Conversely, if you truly believe that taking the life of another human is wrong, not just because you lack the means or motive to do so or are afraid of ending up in jail, but because you recognize the transcendent, inviolable value of life, that's just another way of saying you believe in G-d.

For what confers upon human life its radical grace, its transcendent sanctity, and its absolute value, if not the living presence of G-d imprinted on the face of the human person?

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All of our sauces are Kof-K certified Parve, so enjoy the good taste and unique variety that only comes from **World Harbors®**.

Manufacturer Coupon

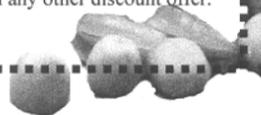
SAVE 40 ¢

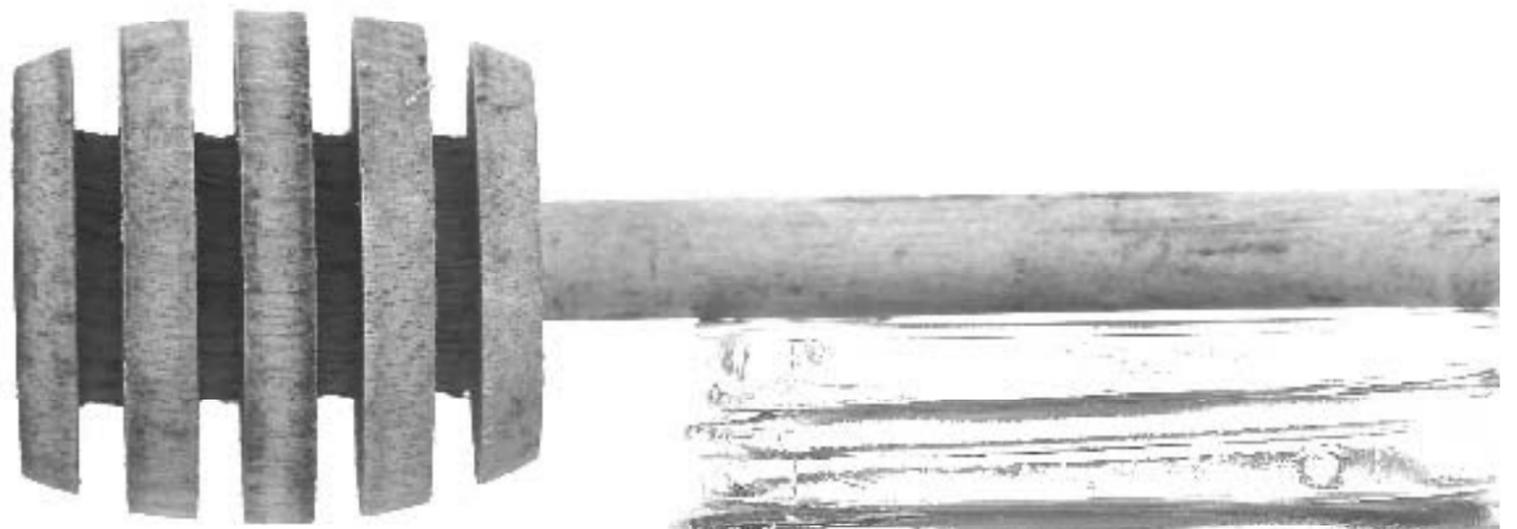
On the purchase of one bottle any flavor
World Harbors®
Ready to Serve Sauces & Marinades

Retailer: C.V. Finer Foods will reimburse you \$.40 plus \$.08 handling if you have complied with this offer. Good only on World Harbors Cooking Sauce & Marinades. Any other use constitutes fraud. Invoices proving purchases of sufficient stock to cover coupons presented for redemption must be shown upon request. Cash value 1/100th of \$.01. Send coupons to: CVFI/Universal, P.O. Box 222510, Hollywood, FL 33022-2510 Offer limited to one coupon per item purchased. This coupon may not be used in conjunction with any other discount offer.



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*wishing you
and your family
a happy and
healthy new year*

Traditional Honey Cake

Ingredients

3 1/2 cups flour
1/4 tsp salt
1 1/2 tsp baking powder
1 tsp baking soda
1/2 tsp cinnamon
1/4 tsp nutmeg
1/8 tsp powdered cloves
1/2 tsp powdered ginger
1/16 tsp allspice
4 eggs
3/4 cup sugar
4 tbsp vegetable oil
2 cups honey
1/2 cup strong coffee

Directions

Beat the eggs, gradually adding the sugar until thick and light in color. Add the oil, honey and coffee. Stir in all spices, baking soda and baking powder and flour. Pour into 2 lightly greased loaf pans. Bake for 50 minutes at 325°.

Makes 2 honey cakes



For the love of food



In addition to carrying all of the items needed for this recipe, Hannaford has a great offering of kosher products and holiday items.

Lubavitch in Action



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Lining up for Kosher food at Jewish Pride Night Manchester, NH - Merchant Auto.com Stadium



Rabbi Krinsky throws the first pitch at Jewish Pride Night Manchester, NH - Merchant Auto.com Stadium



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Older bunk saying morning prayers at Camp Gan Israel, Portland ME



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Campers have Free play at Camp Gan Israel Manchester, NH -



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Rabbi Krinsky and Ron Blomberg say prayers before Jewish Pride Night Manchester, NH -



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Paul Aranson, MC at the rally in front of City Hall, Portland ME
Picture by Tama Loudon



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Basketball with Coach Omar at Camp Gan Israel Manchester, NH -



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Lots of Happy Faces at Camp Gan Israel Manchester, NH -



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Crowd at the Rally in front of City Hall, Portland ME
Picture by Tama Loudon



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Children enjoy the ride on the trolley at Camp Gan Israel Portland, ME



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Farewell Barbeque lunch at Camp Gan Israel Manchester, NH -