



The El Paso
CHABAD TIMES

Issue 161

A publication of **Chabad Lubavitch of El Paso**

September-October 2020 | Tishrei - Cheshvan 5781 6516 Escondido Drive. • El Paso, TX 79912 • 915.584.8218

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Your Holiday Guide
September 18 - October 11
Pages 8 thru 11

The Rabbi's Message



Thank you, El Paso Jewish Community!

of the Chabad Lubavitch Center for Jewish Life.

You built it. It was built for each and every one of you and for future generations.

On the eve of the new year the traditional greeting and wish to each other is Shana Tova U'metuka - that the new year be even better and sweeter than the previous year. Even more healthy and more successful in everything. But as we focus on ensuring the new year brings with it a refreshment of our own needs, let us be mindful about the purpose of why we are here and need all of these things in the first place.

Adam, the first human was created on the sixth day of creation, after everything else had already been created.

Humanity was the final species to enter this beautiful world because G-d has a mission for each and every one of us. To take this wholesome and complete physical world and reveal the inherent divinity through studying the wisdom of the Torah and observing the Mitzvot.

Physical without revealed divinity is bland and useless and our mission is to inject reality with the energy of purpose and objective. Therefore, Elul, the preparation month for Rosh Hashanah is a time to intensify our spiritual commitment as we prepare to beseech G-d for a better and sweeter year. Asking for more means we are committing to do better and greater in the future.


When G-d sees our good resolutions and intentions for the coming year, the blessings come in overflowing waves.

There is much to be proud of in our community, but as I express my thanks for all that you have done in the past, we at Chabad commit to better and greater going forward and we know that you will continue to join us on this journey as friends and partners in the mission of preparing El Paso for the coming of Moshiach.

Best wishes that you and yours be inscribed and sealed for a good and sweet new year.

Shana Tova!

Rabbi Yisrael Greenberg



DEE MARGO
MAYOR

August 30, 2020


Rabbi Levi Greenberg
6516 Escondido Drive
El Paso, TX 79912

Dear Rabbi Greenberg and the El Paso Jewish Community,

It is an honor to congratulate you on the opening of the new Chabad Lubavitch Center for Jewish Life in El Paso, and join you in celebrating 35 years of a thriving community. This is an exciting new chapter for Chabad Lubavitch of El Paso; the new facility will compliment a thriving synagogue, Hebrew school, adult education program, summer camp, and outreach initiatives.

This is a special milestone for the Jewish community, and I wish you all the best and continued success in your new facility.

VERONICA ESCOBAR
16TH DISTRICT, TEXAS
FRESHMAN CO-REPRESENTATIVE TO LEADERSHIP
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AND CITIZENSHIP



Congress of the United States
House of Representatives
Washington, DC 20515

July 29, 2020

SENT VIA FRANKED U.S. MAIL

Rabbi Yisrael Greenberg
Chabad Lubavitch Center for Jewish Life
6615 Westwind Drive
El Paso, TX 79912

Dear Rabbi Greenberg,

It is my honor to celebrate with you and recognize the grand opening of the new Chabad Lubavitch Center for Jewish Life. The Center, a pillar in our community for over 33 years, has expanded to meet the growing needs of the Jewish community in the El Paso area and Southwest Texas.

In these difficult and trying times for our country, the Chabad Lubavitch Center for Jewish Life teaches us all about how to be the light in a world too often filled with darkness. The center teaches us all about the need for kindness. The new Chabad Lubavitch Center for Jewish Life will help to amplify this work by providing a thriving synagogue, Hebrew school, adult education programs, summer camp and a robust community outreach initiative.

Chabad Lubavitch Center for Jewish Life's work to gather, discover, pray, and celebrate the Jewish community makes El Paso a great place to live.

Once again, congratulations and thank you for the amazing work and contributions to our community.

Sincerely,



Veronica Escobar
Member of Congress

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A Holiday Message

from the Lubavitcher Rebbe



The Rebbe is honored with an Aliya during the Torah reading at prayer services in the main synagogue at Lubavitch World Headquarters.

According to the mystical teachings of the Zohar, heavenly “ushpizin” (guests) visit the sukka on the festival of Sukkot. They are: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David (Solomon). Each day, one of these tzadikim is the “main” guest who brings the others along. On the first night of Sukkot, the “main” ushpiz is Abraham.

Our ancestor Abraham was renowned for his outstanding “hachnasat orchim” (hospitality).

In fact, the Talmud derives from Abraham that “Having guests is greater than greeting the Divine Presence.” The Torah relates that when G-d visited Abraham after his brit mila, he hastened to usher into his tent what he thought were mortal guests but were really angels.

If this was how Abraham acted before the Torah was given, pursuing even those who appeared as “Arabs who bow down to the dust of their feet” as guests, how

We are all guests

much more so must we strive to emulate his hospitality after the Giving of the Torah and with regard to our fellow Jews.

In truth, the concept of hospitality is a very good description of our Divine service in exile, when the entire Jewish people is likened to a “guest.” Our Sages characterized the exile as a period in which the Jews are like “children who have been exiled from their Father’s table.” The rightful and natural place of a Jew is at G-d’s “table”; during the exile he is not in his natural “habitat,” and is therefore a “guest” in alien territory.

Why would G-d create such an unnatural situation? Because of the special quality and advantage of the Jews’ Divine service during the exile. This service is so important and beloved to G-d that He was willing to transform His children into “guests.”

Our Sages said: “G-d did Israel a favor (‘tzedaka,’ from the root meaning righteousness) that

He scattered them among the nations.” The true reason for the Diaspora was not punishment, but “tzedaka” - to fulfill a positive purpose and objective. G-d wanted the Jews to imbue every location on earth with holiness as preparation for the Messianic era, when the entire world will be His “dwelling place.”

The Baal Shem Tov (who is also the “Chasidic ushpiz” on the first night of Sukkot) said something similar on the verse in Psalms, “The steps of man are ordered by G-d,” explaining that wherever a Jew finds himself, he should know that it is not “by coincidence,” but that G-d has deliberately led him there for a Divine purpose.

It is precisely through our service in exile that we will merit to “greet the Divine Presence” in the fullest sense with the Final Redemption, when “the glory of the L-rd will be revealed,” with happiness and gladness of heart.

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From the Rabbis' Blog

www.chabadelpaso.com/blog

Dedicated by **Northeast Feed**

Marching to Victory



Rabbi Levi Greenberg

Sunday, August 30 was a special day for our community. The inauguration of our brand new Chabad Lubavitch Center for Jewish Life started a new chapter in the annals of Judaism in El Paso. A new home for every Jew in the region - a place to celebrate, learn, discover and thrive.

Throughout the years since the capital campaign started and the first sketches of the new building were publicized many wondered why the facade is an imitation of the Chabad Lubavitch World Headquarters in Brooklyn. The brown bricks and three peaks seem out of

place in our desert region, some observed.

Shortly after the previous Lubavitcher Rebbe miraculously escaped war ravaged Europe in 1940, the three story building located at 770 Eastern Parkway was purchased to become the new headquarters of the centuries-old Chabad movement, becoming the most important address for Jews around the world, known to all simply as “Seven Seventy.”

Ten years later the Rebbe assumed leadership of Chabad and personal responsibility for the Jewish world and set in motion the greatest Jewish renaissance in a millenium. Seven Seventy is where the Rebbe taught Torah for thousands of hours, responded to a volume of mail rivaled only by the White House and met personally with countless human beings from all walks of life. The revolution of Jewish outreach we take for granted today can be traced directly

to Seven Seventy and every Jew in the world knew that it was a place they would be heard, cherished and helped.

In the early 1970s as the Rebbe started sending emissaries to every country, state, city and town with Jews a song was composed in summer camps where the future emissaries were being educated on the importance of committing their lives to servicing the Jewish world.

“From Seven Seventy we’re marching out, on to victory without a doubt...”

The choice of military language to describe the Rebbe’s campaign to create a permanent presence of Chabad in every corner of the globe can be traced to an idea in the book of Deuteronomy where the Torah communicates a host of battlefield laws. A simple question is presented: Since every mitzvah is relevant to every person, at all times and all places, how can the laws of war be meaningful to us in times of peace?

In truth, even when there are no physical battles to fight, there is a constant spiritual battle raging in the world in general and within every individual as well. The war against apathy and assimilation. The battle against egocentrism, selfishness and materialism.

The soldiers marching out of Seven Seventy are charged with the mission of bringing the light and joy of Torah to every human being to enable everyone to overcome the many spiritual battles we face on a daily basis. The three peaked facade of Seven Seventy has become an icon of the ability every person has to be victorious in sharing the beauty and joy of Judaism to all. We are proud to join the ranks of the close to twenty other cities around the world who host an imitation of Seven Seventy and we look forward to increasing our ability to bring the Rebbe’s message to the entire region.

Thank you for joining us in this mission.



Aug. 24, 2020

El Paso Chabad Center
6516 Escondido
El Paso , TX 79912

Dear Members of Chabad Lubavitch of El Paso:

I write to extend congratulations to Chabad Lubavitch of El Paso as it greets the new year with the new Chabad Lubavitch Center for Jewish Life.

Since Chabad Lubavitch of El Paso was established in 1986, with the blessings of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, you have served the spiritual needs of Jewish people in our region. The thriving synagogue, Hebrew school, adult education program, summer camp and a robust community outreach initiative are just a few of the accomplishments achieved by Rabbi Yisrael and Chana Greenberg during the last 34 years in El Paso, joined nine years ago by Rabbi Levi and Shaina Greenberg.

This is critically important not only for Jews in the region. The United States is a multicultural, religiously tolerant country, which has provided a welcome to Jewish people from around the world, and I am grateful for the role of Jewish Americans have played in advancing our ideal of equality under the law, without regard to race or religion.

This weekend, as you launch a special series of communal events celebrating your 35th year, beginning with a grand opening celebration of the new Chabad Lubavitch Center for Jewish Life, know that you are appreciated as vital not only to the Jewish community, but to our greater regional community.

Again, congratulations on your new facilities, which I look forward to seeing in-person soon.

Sincerely,

Jose Rodriguez



TEXAS HOUSE of REPRESENTATIVES

Joe Moody
STATE REPRESENTATIVE
DISTRICT 28 • EL PASO COUNTY

August 15, 2020

Chabad Lubavitch of El Paso
6615 Westwind Dr.
El Paso, TX 79912

Dear Rabbi Yisroel Greenberg & Rabbi Levi Greenberg:

I didn't want to miss the opportunity to congratulate you on the opening of the Chabad Lubavitch Center for Jewish Life.

The new center will be a wonderful venue for worship and fellowship—a great asset to our entire community. Chabad Lubavitch has had a tremendous impact here, and I'm grateful for your service and commitment to El Paso. Your work to bring light and love to a dark world is needed now more than ever.

I know how hard you worked make this dream a reality, and I'm confident it has a bright future as a crucial fixture in the lives of so many El Pasoans. I look forward to visiting.

Respectfully,

JOE MOODY

A new synagogue embodies deepening roots of Chabad movement in El Paso

By Robert Moore | www.ElPasoMatters.org

Yisrael Greenberg came to El Paso in August 1986 with his wife Chana and newborn son Levi as an emissary of Chabad, an Orthodox Jewish movement with no history in the community. To say this Orthodox rabbi stood out in a predominantly Hispanic community is an understatement.

“I was the only one to look the way I look in El Paso,” he said with a smile. He came to El Paso with a mission, to bring traditional Judaism to a city where it had little presence. Thirty-four years later, his success can be measured in a new West Side synagogue that opens this week.

Like other Chabad rabbis, Greenberg was inspired by the Lubavitcher Rebbe, Menachem Mendel Schneerson, who sent emissaries throughout the world to drive a Jewish spiritual reawakening in the aftermath of the Holocaust.

“The leader of the Chabad movement from 1950, the Lubavitcher Rebbe, he had this philosophy in his teachings that a person came to this world for a mission. No such thing as a person comes to the world and just by default of parents, the child came to the world,” said Greenberg, 59.

“What is the mission? Number one, the mission is to do for others because if the mission is to do for yourself, that’s not a mission. Any animalistic living creature cares for himself. That’s a part of our nature. To do for others, that’s already a spiritual thing, that’s already a G-dly mission,” Greenberg said.

He said he sees his role as similar to that of an ambassador.

“We are coming to a place to share a message. Yeah, we know, we are different. That’s why we come to share



Cover photo: The new Chabad Lubavitch Center for Jewish Life. (Justin Hamel/El Paso Matters)

the message. If you would be the same as the people here, I wouldn’t come here,” Greenberg said.

Bringing Chabad to El Paso

The rabbi was born in Russia and immigrated to Israel as a child. As a teen, he came to Brooklyn to study at the Rebbe’s Central Chabad Yeshiva. His wife, Chana, was born in Milan, Italy, to parents who were among the first Chabad emissaries. They were married in 1985.

“A year later, we’re looking for a community, two different communities were available, but the Rebbe kind of supported us to go to this community, to El Paso,” Greenberg said.

“Somebody asked me, do you know where El Paso’s at? I never heard the word El Paso. If I heard the word Texas it was already a miracle,” he said. “To me, it didn’t make a difference, El Paso or any other city. There’s a Jewish community there. They need help. We’ll come.”

El Paso has a small but longstanding Jewish community. Solomon Schultz, who was El Paso’s mayor when the railroads arrived and transformed the city in 1881, was Jewish. El Paso has

two Jewish synagogues — Temple Mount Sinai and Congregation B’Nai Zion — that date back more than a century. Greenberg said there was a need in El Paso for a more traditional form of Judaism.

“We came, there was a group of people that were very happy that we came, they wanted a little bit more traditional Judaism, because, as you know, Chabad offers Judaism with a smile — but Judaism, not watered down Judaism,” he said.

Chabad’s new El Paso synagogue

Greenberg’s first Chabad house in El Paso was a small facility next to his family’s West Side home. Chabad has been in its second El Paso synagogue, on Westwind, for more than a quarter century. The new center opening this week is at 6516 Escondido, around the corner from Chabad’s current location.

While Chabad’s mission focuses on meeting Jewish spiritual needs, the El Paso center also has engaged with the general community through charity efforts. It’s annual Hanukkah menorah lighting draws large numbers of Jews and non-Jews.

“I’ll tell you, for the past 30 years,

we had almost every mayor come and light the Hannukah candles. I saw the mayors come and go and I’m still the same,” Greenberg said with a chuckle.

Greenberg moved to El Paso knowing it was a lifelong commitment. He said he is in El Paso “until the Messiah will come or till the last Jew leaves town.”

Since 2011, Greenberg has been assisted in rabbinical duties by his son Levi. He was born in Brooklyn and moved with his parents to El Paso shortly after he was born in 1986. Levi Greenberg studied in Chabad schools in the Midwest, Israel and Argentina. He met his wife Shainy in Brooklyn and they were married in 2010. They and their first-born daughter Musia moved to El Paso in 2011

He is deeply committed to working with his father and building on his work.

“I don’t think you’ll be able to find too many people here that identify as Orthodox. But you’ll find many people that identify as connected to Chabad,” Levi Greenberg said.

The new synagogue cost \$2.5 million to build and furnish. Yisrael Greenberg said the new, larger center will allow Chabad to concentrate its functions in one location.

“I think it will be inviting more people to come and people will have less of an excuse for not coming,” he said.

Chabad’s mission remains unchanged in its new El Paso center.

“The question is, are there Jews there? You can reach those Jews. You can go and engage them and engage them in one mitzvah and one Torah class or whatever it is. That’s already a reason to be there,” Levi Greenberg said.

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Mayor Dee Margo



Senator José Rodríguez

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Sunday, September 13 | 12:00-4:00pm
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Mrs. Miriam Lipskier is the co-founder and director of the Chabad Student Center at Emory University and has led teen and adult education programs in Israel, Moscow, South Africa, and the US. Miriam lives with her husband and eight children in Atlanta.

Your High Holiday Guide

The Month of Elul

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

As the month of "Divine Mercy and Forgiveness," Elul is a most opportune time for teshuvah ("return" to G-d), prayer, charity, and increased Ahavat Yisrael (love

for a fellow Jew) in the quest for self-improvement and coming closer to G-d. The Alter Rebbe - Rabbi Schneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field" and, 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 following are some of the

basic customs and practices for the month of Elul:

- Each day of the month of Elul (except for Shabbat and the last day of Elul), we sound the shofar (ram's horn) as a call to repentance.
- When writing a letter or meeting one another, we bless one another by including the greeting Ketivah vachatimah tova - which loosely translates as "May you be inscribed and sealed for a good year."
- Elul is a good time to have your

tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.

- During the last week of Elul, in the days leading up to Rosh Hashanah, the Selichot prayers are recited. The first selichot is recited on Motzei Shabbat (Saturday night) at midnight and on the following days in the early morning. This year selichot recitation begins on Motzei Shabbat, September 12.

Rosh Hashanah

Tishrei 1-2 | September 18 - 20

The festival of Rosh Hashanah is observed for two days beginning on Tishrei 1, the first day of the Jewish year. It is the anniversary of the creation of Adam and Eve, the first man and woman, and their first actions toward the realization of mankind's role in G-d's world.

Rosh Hashanah thus emphasizes the special relationship between G-d and humanity: our dependence upon G-d as our creator and sustainer, and G-d's dependence upon us as the ones who make His presence known and felt in His world. Each year on Rosh Hashanah, "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court, "who shall live, and who shall die... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise."

This is also the day we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe is dependent upon the renewal of the divine desire for a world when we accept G-d's kingship each year on Rosh Hashanah.

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn, which represents the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin and his repentance thereof.

Another significance of the shofar is to recall the Binding of Isaac which

also occurred on Rosh Hashanah, in which a ram took Isaac's place as an offering to G-d; we evoke Abraham's readiness to sacrifice his son and plead that the merit of his deed stand by us as we pray for a year of life, health and prosperity. Altogether, the shofar is sounded 100 times in the course of the Rosh Hashanah service.

Friday, September 18

On the day before Rosh Hashanah it is customary to visit the graves of tzaddikim (righteous, saintly people) to pray for a sweet new year. We beseech the tzaddikim to intercede On High on our behalf, and we pray to G-d to have mercy on us in the merit of these righteous people at whose resting places we are standing.

Many have the custom to visit the Ohel - the resting place of the Rebbe in New York City. Petitions for blessing may be sent via fax or email to be placed by the Ohel.

Fax: 718-723-4444 E-mail: ohel@ohelchabad.org

Light Festival Candles

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

September 18: Light candles at 6:49pm. Recite blessings 1 and 3.

September 19: Light candles AFTER 7:42pm. Recite blessings 2 & 3.

NOTE: On September 19 light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

On the first night of Rosh



Hashanah, it is customary to greet one another with blessings and good wishes of Leshana tova tekatev v'etachetem - May you be inscribed for a good year!

Rosh Hashanah Eve Dinner

Rosh Hashanah dinner begins with the recitation of Kiddush over a glass of wine or grape juice.

After kiddush all present perform the ritual handwashing. Raise two challah loaves (it is customary to have round challah on Rosh Hashanah) and recite the Hamotzie blessing:

Ba-ruch atah A-do-nay, E-lo-hei-nu Melech Ha-Olam, hamotzie lechem min ha-are-tz.

[Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.]

It is customary to dip the slice of challah into honey.

Symbolic Foods

After eating the challah dipped in honey, it is customary to eat several foods which symbolize the type of year we wish to have:

Dip a piece of sweet apple into honey and recite:

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-olam bore pri ha-etz. [Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the tree.]

Ye-hi ratzon she-ti-cha-desh alei-nu shanah tova u-m'tu-kah. [May it be Your will to renew for us a good and sweet year.]

A head of a fish, ram or other kosher animal is served. This symbolizes our desire to be at the "head" this year.

A pomegranate is eaten, symbolizing our wish to have a year full of mitzvot as a pomegranate is filled with luscious seeds.

During the meal, it is customary to eat foods whose names in the

Rosh Hashanah

continued

vernacular allude to blessing and prosperity. For example, many have the custom of eating a carrot dish, because in Yiddish the word for carrots – meren - means to multiply.

It is customary not to eat sour or tart foods (the gefilte fish will have to do without the horseradish this time). The menu should mainly consist of sweet foods, symbolizing our desire to have a sweet, blessed and abundant year.

Shofar

What: A shofar is a horn of a kosher animal with the marrow removed. There is a specific series of sounds we obligated to hear from a Shofar on Rosh Hashanah.

When: In the Torah, Rosh Hashanah is called “The Day of the Shofar Blast.” That’s the mitzvah of the day: to hear the blasts of the

shofar.

The Shofar is NOT sounded on Shabbat. Therefore, this year we will not blow the Shofar on the first day of Rosh Hashanah because it will also be Shabbat. We will only blow the Shofar on the second day of Rosh Hashanah: Sunday, September 20.

Why: It is a mitzvah.

On a deeper level, the blasts of the shofar serve as a wake up call. Rosh Hashanah is the time to shake out of our spiritual slumber, reconnect to our source, and recommit to our divine mission in this world.

Who: All Jewish men, women, and children. All of us need to reconnect.

Where: Venue of preference is your local synagogue.

Tashlich

On the second day of Rosh Hashanah after the afternoon prayer, we go to a lake, river or to the sea (preferably one that has fish), and recite the Tashlich prayers, symbolically casting our sins into the water, starting the new year with a clean slate.

If one is unable to perform this ceremony on Rosh Hashanah, one may do so until Erev Yom Kippur (this year on September 27).

Second Night of Rosh Hashanah

New Fruit

On the second night of Rosh Hashanah, a “new fruit,” i.e. a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled

and during the kiddush. While reciting the Shehecheyanu blessing after candle-lighting and after the kiddush, one should have the new fruit in mind.

This fruit is eaten following kiddush, before washing for bread. Before partaking of the fruit recite these two blessings:

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech ha-olam bore pri ha-etz.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the tree.

Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Yom Kippur

Tishrei 9-10 | September 27-29

Yom Kippur is the holiest day of the. It is the Day of Atonement - “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d” (Leviticus 16:30).

For twenty-six hours - from several minutes before sunset on Tishrei 9 until after nightfall on Tishrei 10 - we abstain from eating and drinking, washing or anointing our bodies (using body lotions), wearing leather footwear and from having marital relations.

There are five prayer services: Maariv, preceded by the solemn Kol Nidrei service, on the eve of Yom Kippur; Shacharit - the morning prayer; Musaf, which includes a detailed account of the Yom Kippur Temple service; Minchah, which includes the reading of the Book of Jonah; and Ne’illah, the “closing of the gates” service at sunset. The Al Chet (confession of sins) is recited eight times during the course of Yom Kippur.

Although it is the most solemn day of the year, an undertone of joy suffuses it: a joy that revels in the spirituality of the day and expresses the confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness. The closing Neilah service climaxes in the resounding cries of “Shema Yisrael - Hear O Israel... G-d is one.” Then joy erupts in song and dance (a Chabad custom is to sing the lively “Napoleon’s March”), followed by a single blast of the shofar, followed

by the proclamation, “Next year in Jerusalem.” We then partake of a festive after-fast meal, as the evening after Yom Kippur is a Yom Tov (festival) in its own right.

Sunday, September 27

Kaparot

The Kaparot (atonement) service is performed early morning with a live chicken (or alternatively with money) which is then donated to charity.

Receive Honey Cake

It is customary to ask for and receive lekach (sweet cake - signifying a sweet year) from someone (usually one’s mentor or parent) on this day. One of the reasons given for this custom is that if it had been decreed, G-d forbid, that during the year one should need to resort to a handout from others, the decree should be satisfied with this asking for food.

Festive Meals

It is a mitzvah to eat and drink in abundance on the day before Yom Kippur. It is customary to have two meals: one during the day and the second just prior to the onset of Yom Kippur.

Many have the custom to eat kreplach on the day before Yom Kippur. Kreplach are small squares of rolled dough filled with ground beef or chicken and folded into triangles. They can be boiled and served in soup or fried and served as a side dish.

It is proper to immerse in the mikvah on this day.



It is customary to give charity generously and liberally on the day before Yom Kippur, for tzedakah is a great source of merit and serves as protection against harsh decrees.

Prior to sunset, one should eat the final meal. One should eat only light foods such as chicken and soup. One should not drink intoxicating beverages, and it is also customary not to eat fish at this meal. If you wish to eat after this meal, when reciting the Grace after Meals have in mind that you will still eat or drink until the onset of the fast.

The fast begins at 6:37pm

It is customary to bless one’s children before Yom Kippur. Although there is no required formula for this blessing, it is customary to say:

[for a son:] May G-d make you like Ephraim and Manasseh;

[for a daughter:] May G-d make you like Sarah, Rebecca, Rachel, and Leah.

On Yom Kippur leather footwear is not worn. Before candle lighting time change your shoes to plastic or canvas shoes or slippers.

September 27: Light candles at **6:37pm**. Recite blessings 4 and 3.

Fasting

On Yom Kippur, women and girls over 12 years old and men and boys over 13 are obligated to fast and observe all the restrictions mentioned above.

If one is unable to fast due to health reasons, a Rabbi should be consulted.

The fast ends at 7:30pm

After evening services Havdalah is recited over a glass of wine and we are then permitted to end the fast.

Sukkot

Tishrei 14 - 21 | October 2-9

For forty years, as our ancestors traversed the Sinai Desert prior to their entry into the Holy Land, miraculous “clouds of glory” surrounded and hovered over them, shielding them from the dangers and discomforts of the desert. In commemoration of G-d’s kindness we are commanded to dwell in a sukkah - a hut of temporary construction with a roof covering of branches - for the duration of the Sukkot festival (Tishrei 15 - 21). For seven days and nights, we eat all our meals in the sukkah and effectively regard it as our home.

Another Sukkot observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs). On each day of the festival (excluding Shabbat), we take the Four Kinds, recite a blessing, bring them together in our hands and wave them in all six directions: right, left, forward, backward, up and down. The Midrash tells us that the Four Kinds represent the various types and personalities that comprise the community of Israel, whose intrinsic unity we celebrate on

Sukkot.

Sukkot is also called “The Time of Our Joy” as a unique joy pervades the festival. The seventh day of Sukkot is called Hoshana Rabbah (“Great Salvation”) and concludes the period of Divine judgment initiated on Rosh Hashanah. A special observance is the Aravah - the taking of a bundle of willow branches.

Festival Candle Lighting

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

October 2: Light candles at 6:31pm. Recite blessings 5 & 3.

October 3: Light candles AFTER 7:24pm. Recite blessings 6 & 3.

Note: On October 3, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

Eat in the Sukkah

The mitzvah of Sukkah encompasses the entire body. Every limb and cell of the person is completely immersed and encompassed by the Sukkah.

It is very important to eat in

a Sukkah on the first night of Sukkot (October 2). Throughout the festival of Sukkot (October 2 - 9), when partaking of a meal in the Sukkah, containing at least two ounces of bread or cake, recite blessing 7. The first time eating in a Sukka this year, recite blessing 3 as well.

Lulav & Etrog: The Four Kinds

One of the special mitzvahs of Sukkot is to recite a blessing on the “The Four Kinds,”. Hold them close together, recite blessing 8 and wave them in all four directions, upward and downward. The first time doing the mitzvah this year recite blessing 3 as well.

Simchat Bet Ha-Sho’evah

It is a mitzvah to rejoice on Sukkot in commemoration of the joyous “Water Drawing Celebrations” that were held in the Temple.

During the Temple era, the celebration of the simchat bet ha-sho’evah was marked with great public festivity and rejoicing. Even in the absence of the Temple we continue to celebrate during



Sukkot. In many communities, it is customary to hold festive gatherings in synagogues during the nights of the festival to rejoice together through music, song, and praise in commemoration of the simchat bet ha-sho’evah.

Shemini Atzeret & Simchat Torah

Tishrei 21- 23 | October 9-11

After the seven-day festival of Sukkot comes the two-day festival of Shemini Atzeret and Simchat Torah. (In the Land of Israel, the two festivals are “compacted” in a single day).

Shemini Atzeret means “the eighth [day] of retention”; the chassidic masters explain that the primary purpose of the festival is to retain and “conceive” the spiritual revelations and powers that we are granted during the festivals of the month of Tishrei, so that we can subsequently apply them to our lives throughout the year. A special prayer for rain is recited during the Musaf service.

On Shemini Atzeret we continue to eat in the sukkah without making the special blessing on the sukkah. On Simchat Torah night (i.e., the ninth day from the beginning of Sukkot) - we go back to eating in the home.

On Simchat Torah we conclude, and begin anew, the annual Torah reading cycle. The event is marked with great rejoicing, especially during the “hakafot” procession, in which we march, sing and dance with the Torah scrolls around the “Bima” (reading table) in the synagogue. The Chassidic masters describe the joy of Simchat Torah as follows: We rejoice in the Torah, and the Torah rejoices in us; the Torah, too, wants to dance, so we become the Torah’s dancing feet.

Festival Candle Lighting

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

October 9: Light candles at 6:22pm. Recite blessings 5 & 3.

October 10: Light candles AFTER 7:15 pm. Recite blessings 6 & 3.

Note: On October 10, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

Hakafot

Hakafot is the signature celebration of completing the Torah. After the evening services on Shemini Atzeret and Simchat Torah as well as during morning services on Simchat Torah all the Torah scrolls are paraded around the synagogue seven times. Each parade is accompanied with song and dance.

Hakafot Schedule:

October 9 – 6:30pm
October 10 – 7:15pm
October 11 – 11:30am



On Sunday, October 11 we conclude the annual cycle of the Torah by reading the last portion of Deuteronomy and begin reading once again from Genesis. It is customary for all men to receive aliyot during this reading.

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