

Iubavitch,

CENTRAL

Volume 26 - Tishrei 5773

230 Hale Lane, Edgware, Middx HA89PZ

COMPLETE TISHREI GUIDE
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A WHITE YOM KIPPUR
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Design D3 Digital Media
Cover Photo sxc.hu/xtyn24
Printing Young Phillips Advertising Ltd

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Central is published by
Chadron Ltd. on behalf of
Lubavitch of Edgware, a division
of Chabad Lubavitch UK,
Registered Charity no. 227638.
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November 2012

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CAN I REALLY MAKE A DIFFERENCE?

From time to time, and sometimes more frequently, we tend to cast doubt on our own capabilities, we deny our own potential and hide behind a false 'cloak of humility.'

This is often the case when doing personal actions that will serve us and our dear ones well. It is more frequently so when we are contemplating good deeds. How many great ideas are stifled by someone saying "it won't work"?

Such attitudes are both wrong and harmful. G-d wanted to exclude such ideas from our thought process, (even though He knew that our Yetzer Hora {evil inclination} would, from time to time, throw them up at us.)

In His Divine Plan, He started our existence in a manner that would serve as an example to us throughout all our generations. Whilst all other creatures were created 'to their species,' (many examples of the same species), man was created alone, one Adam and one Eve. All of mankind was to descend from this one couple. This was to teach each of us that "I can make a difference."

He then set our Rosh Hashonoh, our Day of New Year, on the very anniversary of the creation of Adam and Eve. So that each and every year, we should be reminded that "I can make a difference."

And, in hebrew, the word for Human Being is 'Ben Adam' (lit. Son of Adam). So that every time that we are referred to, we are reminded "I can make a difference."

So this Rosh Hashono, as we welcome the new year, let us each resolve to do something special. Because no matter how humble we are, we remember and embrace those very special words: "I can make a difference!"

May you and your loved ones be positively sealed with an inscription for a Good and Sweet Year 5773, a year in which We Will Make A Difference.

Shana Tova

Levi
Rabbi Levi Sudak



IS CONFESSION A JEWISH THING?

I distinctly remember when the idea first hit home. I was sitting at my dining-room table listening to a recording of a talk I had recently given. Boy, did I get self-conscious. For the first time in my life I was able to hear myself lecture. For once, I was hearing what the audience heard. It's weird, observing oneself from the outside, and frankly, it can get downright disconcerting.

I found myself judging the speaker as I do any other speaker, even more severely. "Did I really say that?" I caught myself wondering. Somehow it had sounded different when I said it in my mind.

I went red a few times and even winced once. It turns out that listening to me tell a joke was not nearly as enjoyable as I'd always imagined it to be. When I found myself laughing at my quips to be polite, I knew it was time to turn me off.

VIDUI

Confession is as Jewish as the Bible is (i.e., very Jewish). "If a man or woman commits any sins

against another man . . . they should confess the sin they committed [before G-d]." — The Bible

Maimonides understands this command as a requirement for one who has sinned "to confess with one's lips and state verbally those things [regret and repentance] which one has resolved in one's heart."

One thing that has always puzzled me about vidui (Jewish confession) is that this final step in the process of teshuvah—and a positive mitzvah unto itself!—seems meaningless.

What's the point of vocalizing our thoughts of remorse to G-d? Aren't the thoughts and feelings deep within the recesses of our minds and hearts revealed before G-d like an open book?

But what if the purpose of confession is not for G-d's sake, but for our own?

LIP SERVICE

There are three ways to understand the function of Jewish confession.

The first is that it serves merely as a declaration of one's feelings of repentance. We take our thoughts more seriously when they are spoken. At that point they have passed our internal security system—the filter that healthy humans put in place to screen words and sentences before they become sounds—and have been allowed entry into oral territory, where they are less retractable.

The second way to understand the function of vidui is that it serves not only to reveal or reinforce our inner thoughts, but to intensify them; for when spoken, human emotions run faster and thicker.

(It is this fact that underlies Rabbi Shalom Dov Ber of Lubavitch's revolutionary tip for anger management: Keep silent, he advised. The spoken word adds fuels to the fire of feeling, negative or positive. Venting to a friend in the heat of anger exacerbates, rather than eliminates, negative feelings. Out of sound is out of heart.)

So in this view, a verbal confession functions not just to

“Did I really think/say/do that?” we may wonder? “How could I have fallen so low?” It’s like looking back at a hurtful text we sent someone a week earlier in the heat of an angry exchange. It doesn’t make sense anymore.

transport thoughts of remorse from within to without, but also to deepen those thoughts.

The third perspective is most intriguing.

Close analysis of a passage in the Sefer HaChinuch (authored by an anonymous 13th-century scholar) reveals that, in his view, vidui doesn’t just serve to express or intensify existent thoughts, but it is also a means of creating feelings of remorse when they are sadly nonexistent.

In his words: “Furthermore, through mentioning the sin specifically, he will feel remorseful about it.”

But how does that work?

If introspection didn’t yield remorse, how will paying lip service help?

And here’s where attending my own lecture comes in. Upon reflection, it was then that I got the concept of vidui loud and clear. It struck me that no matter how critical or “objective” we try to be of ourselves, we are blinded by self-love which, according to King Solomon, “prevents us from seeing our shortcomings.”

In other words, we go about life viewing ourselves from the inside. Through speaking out our shortcomings in vidui, however, we step into the mind (and ears) of an outsider, and only then does the severity and foolishness of our deeds hit us like a ton of bricks.

“Did I really think/say/do that?” we may wonder. “How could I have fallen so low?”

It’s like looking back at a hurtful text we sent someone a week earlier in the heat of an angry exchange. It doesn’t make sense anymore. It was harsh, petty and pointless. It’s like

viewing a video of ourselves acting distastefully, or reviewing our dropdown history on the computer after wandering too far. Those are all virtual viduis.

And that’s the point of Jewish confession. It’s not spoken for G-d to hear, and it’s not spoken to the next person for him to absolve; it is, rather, an acknowledgement to ourselves about ourselves—that sadly we lost our way, slipped into a blind spot with our judgment clouded over by a passing “spirit of folly.” But luckily, with G-d’s help, we merited a moment of clarity just in time.

However, vidui is not a process of leaving our true and subjective selves by donning an outsider’s objective perspective; it’s the process of leaving the subjective outsider that managed to get inside us and donning the objective perspective of our true inner selves.

In sum, the power and beauty of vidui is not that we shame ourselves before others, but that we shame the migrant “other” (evil inclination) before our true selves.

P.S. On the topic of creating feelings through speech: this doesn’t only apply to feelings of remorse. It happens that we refrain from saying nice or loving things to others because we “don’t feel it,” and heaven forbid us from saying “in vain” things that make others feel good or loved. So if you suffer from this ailment of repressed feelings or misplaced sentiments of piety, try the following exercise: Just say it! Say those nice things that you would love to be feeling, and in time, you will find yourself feeling them.

*Mendel Kalmenson, inspired by
Likkutei Sichos*

WHAT’S THE JEWISH VIEW ON HELL?



Rabbi Aron Moss, Chabad.org

QUESTION:

Dear Rabbi,
Do Jews believe in Hell? I am not planning any trips there or anything, but I have heard conflicting reports about its existence.

ANSWER:

We do believe in a type of Hell, but not the one found in cartoons and joke books. Hell is not a punishment in the conventional sense; it is, in fact, the expression of a great kindness.

The Jewish mystics described a spiritual place called “Gehinnom.” This is usually translated as “Hell,” but a better translation would be “the Supernal Washing Machine.” Because that’s exactly how it works. The way our soul is cleansed in Gehinnom is similar to the way our clothes are cleansed in a washing machine.

Put yourself in your socks’ shoes, so to speak. If you were to be thrown into boiling hot water and flung around for half an hour, you might start to feel that someone doesn’t like you. However, the fact is that it is only after going through a wash cycle that the socks can be worn again.

We don’t put our socks in the washing machine to punish them. We put them through what seems like a rough and painful procedure only to make them clean and wearable again. The intense heat of the water

loosens the dirt, and the force of being swirled around shakes it off completely. Far from hurting your socks, you are doing them a favour by putting them through this process.

So too with the soul. Every act we do in our lifetime leaves an imprint on our soul. The good we do brightens and elevates our soul, and every wrongdoing leaves a stain that needs to be cleansed. If, at the end of our life, we leave this world without fixing the wrongs we have done, our soul is unable to reach its place of rest on high. We must go through a cycle of deep cleansing. Our soul is flung around at an intense spiritual heat to rid it of any residue it may have gathered, and to prepare it for entry into Heaven.

Of course, this whole process can be avoided. If we truly regret the wrong we have done and make amends with the people we have hurt, we can leave this world with “clean socks.”

That’s why our Sages said, “Repent one day before you die.” And what should you do if you don’t know which day that will be? Repent today.



HIGH HOLY DAYS GUIDE

ROSH HASHANA/10 DAYS OF REPENTANCE

It only happens once a year. It's an opportunity for growth, inspiration, and renewal. Although many associate the High Holidays with white kippas and lengthy services, in truth, there is depth and meaning beneath the surface. As we each prepare for our private evaluation with the Boss, the days preceding the holiday call for an analysis of the past and a resolve to improve in the future.

The Jewish month of Elul is traditionally a time to review one's deeds. Spend some quiet time each day taking personal inventory, concluding with concrete and spiritual progress over the past year and prepare for the upcoming "Days of Awe" of Rosh Hashanah and Yom Kippur. It is a most opportune time for teshuvah (return) to G-d, prayer, charity, and increased love for a fellow man, in the quest for self-improvement and coming closer to G-d.

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



Chassidic master Rabbi Shneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field." In contrast to when

G-d is in His royal palace, during Elul "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

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

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

The Selichos Prayers

With the imminent approach of the New Year and the Days of Awe, our preparations move into highest gear. During the last week of Elul—the days leading up to Rosh Hashanah, the Selichos prayers (a series of penitential prayers and liturgy) are recited, to help boost the atmosphere of self-improvement. This service is first held in the wee hours of September 9, 2012, at around 1 a.m., and the following days September 10–14 and 16, in the early morning.

ROSH HASHANAH

Monday & Tuesday
17-18 September

In Hebrew, Rosh Hashanah means "Head of the Year," and as its name indicates, it is the beginning of the Jewish year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity. G-d not only wants to have a world with people in it, G-d also wants an intimate relationship with each one of us.

After spending a month morally and spiritually preparing for this day, it's time to express the new you in the utmost way possible—by recognizing G-d as the ultimate King of the Universe. Right and wrong or good and evil have no

foundation if there is no Founder—which is exactly what Rosh Hashanah is all about: beginning the New Year in the right frame of mind. On this day, we declare what our attitude and philosophy will be for the coming year.

The Shofar - Your Personal Wake-Up Call

Both days of Rosh Hashanah, one hundred sounds are blown from the shofar (ram's horn), the oldest and most primitive of wind instruments.

Its sound is simple and plaintive—a cry from the heart, like a lost child wailing for its parent, and its call strikes the innermost chords of the soul.

The shofar coronates G-d as King of the Universe, and it also evokes key Jewish historical events that involve a ram's horn. After the Binding of Isaac, Abraham sacrificed a ram in place of his son. According to ancient Midrashic writings, one of its horns was blown 363 years later when the Jewish People gathered at Sinai to receive the Torah. The same Midrash states that the second horn will herald the coming of Moshiach, the true Messiah, and the final redemption of the Jewish People.

Festive Meals

On each night and day of Rosh Hashanah we enjoy a festive meal. On the first night, at the beginning of the meal, we symbolically ask G-d for a sweet New Year eating a slice of apple dipped in honey. It is also customary to eat several foods which symbolize the type of year we wish to have: • A head of a

fish is served, to symbolizes our desire to be at the "head of the class" this year. • A pomegranate is eaten, symbolizing our wish to have a year full of Mitzvos and good deeds as a pomegranate is filled with luscious seeds. • On the second night of Rosh Hashanah, we enjoy a "new fruit," i.e., a seasonal fruit which we have not yet tasted since its season began—another symbol for a New Year.

Lekach (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 the day before Yom Kippur. One of the reasons given for this custom is that if it had been decreed G-d forbid during the year we should need to resort to a handout from others, the decree should be satisfied with this asking for food.

Tashlich (Cast Away)

On the first day of Rosh Hashanah (Sept 17, 2012) before sunset, we do the Tashlich (cast away) prayer ceremony. We visit a riverbank, lake, pond (or any body of water containing live fish) to symbolically cast away our sins. The words recited at Tashlich include these: "... [G-d] will cast our transgressions into the depths of the sea" (Micah). Kabbalah teaches that water symbolizes kindness, and fish,

which have no eyelids, remind us of G-d's ever-watchful providence. We pray that He judges us mercifully and lovingly at this time. If one is unable to perform this ceremony on Rosh Hashanah, one may do so until the last day of Sukkos (October 7, 2012).

TEN DAYS OF TESHUVAH (RETURN)

Rosh Hashanah arrives, and the future is now. Along 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 of Yom Kippur and the seven days

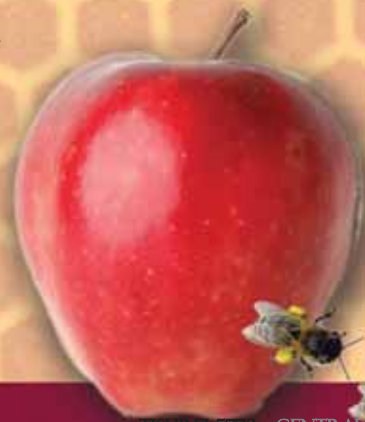
between— you can spiritually correct every bad Monday, Tuesday or whatever day by living in a spiritually sensitive way on its corresponding day of the Ten Days of Return. It's your annual chance to wipe the slate clean and start anew.

YOM KIPPUR

The Eve of Yom Kippur -
Tuesday, September 25

Kapparos

The Kapparos service is done early in the morning before Yom Kippur with a live



HIGH HOLY DAYS GUIDE

YOM KIPPUR/SUKKOS/

chicken, money or a fish which is then donated to charity.

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

Tzedakah

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

YOM KIPPUR DAY

Wednesday, September 26

Yom Kippur is a 25-hour fast from sundown to the following nightfall. We spend the day in the synagogue. We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

Perhaps some people see apologies as an admission of weakness or defeat, but they're actually the opposite.

An apology is a sign of strength and love.

A sincere apology will repair an enduring relationship that has been



temporarily sidetracked or derailed by superficialities. On Yom Kippur, the Day of Atonement, we rectify the hurt.

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

On Yom Kippur we are likened to angels, many have a custom to wear white clothing while praying. Wearing white reminds us of our mortality and urges us to repent. Yom Kippur concludes with the Neilah (closing) service followed by a shofar blast and Maariv evening services. After services, we recite the Havdalah service that marks Yom Kippur's end. We then break our fast.

It's right after Yom Kippur and you're on a spiritual high. Now bring it down to earth—right to your backyard, as a matter of fact. It's easy to feel spiritual after spending all day fasting and praying in a synagogue. Sukkos is about incorporating that energy into your ordinary life. Sukkos is a seven-day holiday, soon after Yom Kippur, that commemorates G-d's protection of our ancestors after our exodus from Egypt. Sukkos means "huts", the Torah-mandated outdoor shelters we live in during the holiday. The sukkah (singular) surrounds us on all sides, symbolizing faith in G-d's all-around protection and care—not only in the spiritual life of the synagogue, but in our real life in the real world. Eating all our meals in the sukkah is representative of real life—with nothing but G-d Himself covering our every ordinary move.

About Sukkos

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

A kosher sukkah is simple: some wind-blocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set. Not sure how to build one? There is no shortage of ready made, easy to put together Sukkos that can be bought.

THE HOLIDAY OF SUKKOS

Monday & Tuesday,

1-2 October

For seven days and nights, we eat all our meals in the sukkah. Each time you begin a meal in the sukkah, say this blessing: *Baruch Atah Ado-noi Elo-hay-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-zi-vanu Lei-shev Ba-sukkah.* Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to dwell in the sukkah.

The Four Species

During the holiday of Sukkos, we also do the special mitzvah of lulav and esrog each day of Sukkos, except for Shabbos.

What do a bunch of leaves and an obscure fruit have to do with spiritual meaning? EVERYTHING!

The special Sukkos Mitzvah of the Arba Minim (Four Species) the lulav, esrog, hadasim and arovos is a very special one symbolic of unity and harmony.

The four species symbolize four spiritual profiles:

The Esrog (citron)

symbolizes the achiever, the person whose great Torah scholarship is

matched by high Mitzvah activity.

The Lulav (palm branch)

symbolizes the scholar, the person with vast knowledge but little in Mitzvos.

The Hadasim (myrtle twigs)

symbolize the person with a lot of Mitzvos but no serious learning.

The Aravos (willow branches)

symbolize the non-descript person who lives the plainest life.

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

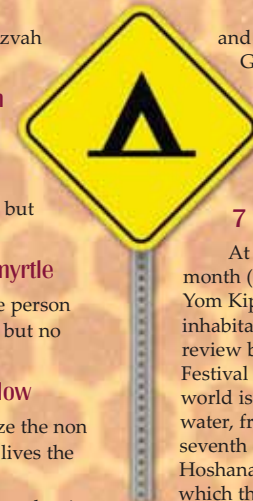
1. Take the lulav wrapped with three myrtle wigs and two willow branches and hold those in your right hand.

2. Say the blessing; *Baruch Atah Adonoi Elohaynu Melech Haolam Asher Kideshanu Bemitzvotav Vetzivanu Al Netilas Lulav.* Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and commanded regarding taking the Lulav.

3. Pick up the esrog (stem down) in your left hand.

4. First time using the Arba Minim this Sukkos? Say the blessing for new things; *Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam She-he-che-yanu Ve-kee-ye-manu Ve-hi-gee-anu Lizman Hazeh.*

5. Hold the Four Species together and move them three times in each direction (north, south, east, west, up,



and down), signifying that G-d is everywhere.

HOSHANA RABBAH

Wednesday,

7 October

At the beginning of this month (on Rosh Hashana and Yom Kippur), 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 weightiness similar to Yom Kippur and is marked by profuse prayer and repentance.



HIGH HOLY DAYS GUIDE

SHMINI ATZERES AND SIMCHAS TORAH/CANDLE LIGHTING BLESSINGS

SHMINI ATZERES & SIMCHAS TORAH

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, dancing with the Torah will. Because after you've brought the loftiness of Rosh Hashanah and Yom Kippur down to earth with Sukkos, you embrace the guide that'll steer you true in your life ahead: the Torah.

Shmini Atzeres

Monday, October 8

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

we will do on Simchas Torah.

On Shmini Atzeres during the morning Services we recite the Yizkor memorial service for departed family members.

Simchas Torah

Tuesday,

9 October

Rejoicing with the Torah, we don't study with it, we celebrate it. We hold it, hug it, dance and sing with it. After all, G-d's

manual for life is the greatest thing a Jew could possibly celebrate.

Parting is such sweet sorrow. That's why, after seven great days, G-d gives us one more day in His Presence. We read the last portion of the Torah, and since Torah study never ends, we begin reading from the scroll's very beginning to show the Torah is beloved to us, and we are eager for a new cycle to commence. The celebration is marked on Simchas Torah night and the following day with exuberant, boisterous dancing in the synagogue while holding the Torah scrolls. The dancing circles the synagogue's bimah (Torah-reading platform) seven times, while spirited Jewish songs are sung.



CANDLE-LIGHTING DATES AND TIMES

Sunday 16 September

Light candles at 6:54pm
Blessings 1 and 4

Monday 17 September

Light candles after 8:03pm*
Blessings 1 and 4

Friday 21 September

Light candles at 6:42pm
Blessing 5

Tuesday 25 September

Light candles at 6:33pm
Blessings 2 and 4

Friday 28 September

Light candles at 6:26pm
Blessing 5

Sunday 30 September

Light candles at 6:22pm
Blessings 3 and 4

Monday 1 October

Light candles after 7:27pm*
Blessings 3 and 4

Friday 5 October

Light candles at 6:10pm
Blessing 5

Sunday 7 October

Light candles at 6:06pm
Blessings 3 and 4

Monday 8 October

Light candles after 7:12pm*
Blessings 3 and 4

** Make sure to light your candles from a pre-existing flame, lit before the start of Yom Tov*

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 Ner 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-ki-ye-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-va-nu Le-had-lik Ner Shel Shabbos Kodesh.



HIGH HOLY DAYS GUIDE

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SHABBOS

9 Sept. Elul 22

1:00AM Selichos
9:00AM Shacharis
10:00AM Breakfast
& Ein Yaakov Shiur
9:00PM Maariv

10 Sept. Elul 23

6:30AM Selichos
7:00AM Shacharis
9:00PM Maariv

11 Sept. Elul 24

6:30AM Selichos
7:00AM Shacharis
9:00PM Maariv

12 Sept. Elul 25

6:30AM Selichos
7:00AM Shacharis
9:00PM Maariv

13 Sept. Elul 26

6:30AM Selichos
7:00AM Shacharis
7:45-9:00PM JLI Teens
9:00PM Maariv

14 Sept. Elul 27

6:30AM Selichos
7:00AM Shacharis
6:59PM CLT
7:05PM Mincha
Shiur
Kabolos Shabbos

15 Sept. Elul 28

7:30AM Tehillim
9:30AM Shacharis
Farbrenge
6:45PM Mincha
Shiur
8:05PM Maariv
Shabbos Ends

16 Sept. Elul 29
EREV ROSH HASHANAH

6:00AM Selichos
Shacharis
& Hatoras Nedorim
6:54PM CLT
7:00PM Mincha
Maariv

17 Sept. Tishrei 1
ROSH HASHANAH

8:30AM Shacharis
11:15AM APPROX Shofar
6:00PM Tehillim
6:40PM Mincha
Tashlich
Shiur
Maariv
CLT
After 8:03PM*

18 Sept. Tishrei 2
ROSH HASHANAH

8:30AM Shacharis
11:15AM APPROX Shofar
6:00PM Tehillim
6:40PM Mincha
Seudah
8:00PM Maariv
Yom Tov Ends

19 Sept. Tishrei 3
TZOM GEDALIA

5:00AM Fast starts
7:00AM Shacharis
6:15PM Mincha
7:35PM Maariv
7:37PM Fast ends

20 Sept. Tishrei 4

7:00AM Shacharis
7:45-9:00PM JLI Teens
9:00PM Maariv

21 Sept. Tishrei 5

7:00AM Shacharis
6:45PM CLT
7:45PM Mincha
Shiur
Kabolos Shabbos

22 Sept. Tishrei 6
SHABBOS SHUVA

8:30AM Tanya Shiur
9:30AM Shacharis
Farbrenge
4:30PM Ladies Vov Tishrei Tea
6:25PM Mincha
Shiur
7:48PM Maariv
Shabbos Ends

23 Sept. Tishrei 7

9:00AM Shacharis
10:00AM Breakfast
& Ein Yaakov Shiur
9:00PM Maariv

24 Sept. Tishrei 8

7:00AM Shacharis
8:00-10:00PM Potash's
Lulav & Esrog Shop
9:00PM Maariv

25 Sept. Tishrei 9
EREV YOM KIPPUR

7:00AM Shacharis
2:30PM Mincha
6:33PM CLT
6:51PM Fast Starts
6:55PM Kol Nidrei

26 Sept. Tishrei 10
YOM KIPPUR

9:00AM Shacharis
12:30PM APPROX Yizkor
4:00PM Break
5:00PM Mincha
7:39PM Fast ends

27 Sept. Tishrei 11

7:00AM Shacharis
7:45-9:00PM JLI Teens
8:00-10:00PM Potash's
Lulav & Esrog Shop
9:00PM Maariv

28 Sept. Tishrei 12

7:00AM Shacharis
6:26PM CLT*
6:30PM Mincha
followed by Shiur and
Kabolos Shabbos

29 Sept. Tishrei 13

8:30AM Tanya Shiur
9:30AM Shacharis
Farbrenge
6:10PM Mincha
7:32PM Shiur
Maariv
Shabbos Ends
9:00-11:00PM Potash's
Lulav & Esrog Shop

30 Sept. Tishrei 14
EREV SUKKOS

9:00AM Shacharis
6:22PM CLT
6:25PM Mincha
Shiur
Maariv
Simchas Beis Hashoeva
(SBH) after evening meal

1 Oct. Tishrei 15
SUKKOS

9:30AM Shacharis
6:25PM Mincha
Shiur
Maariv
CLT
After 7:27PM*
S.B.H. after evening meal

2 Oct. Tishrei 16
SUKKOS

9:30AM Shacharis
6:25PM Mincha
Shiur
Maariv
7:25PM Maariv
Yom Tov ends

3 Oct. Tishrei 17
CHOL HAMOED

9:00AM Shacharis
8:30PM Ladies SBH
9:00PM Maariv

4 Oct. Tishrei 18
CHOL HAMOED

9:00AM Shacharis
9:00PM Maariv

5 Oct. Tishrei 19
CHOL HAMOED

9:00AM Shacharis
6:10PM CLT
6:15PM Mincha
Shiur
Kabbolas Shabbos
SBH after evening meal

6 Oct. Tishrei 20
SHABBOS CHOL HAMOED

9:30AM Shacharis
5:55PM Mincha
Shiur
7:16PM Maariv
Shabbos Ends
12:00AM Tikun
1:00AM Tehillim

7 Oct. Tishrei 21
HOSHANA RABAH

9:00AM Shacharis
6:06PM CLT
6:10PM Mincha
6:55PM Maariv
7:15PM Kiddush
8:15PM Ato Horeisa
9:15PM Hakofos

8 Oct. Tishrei 22
SHEMINI ATZERES

9:30AM Shacharis
11:30AM approx. Yizkor
6:00PM Mincha
Farbrenge
6:55PM Maariv
CLT
After 7:12PM*
7:15PM Kiddush
8:15PM Ato Horeisa
9:15PM Hakofos

9 Oct. Tishrei 23
SIMCHAS TORAH

9:00AM Shacharis
10:30AM Kiddush
11:00AM Ato Horeisa
Hakofos
2:30PM APPROX Communal
Lunch (by reservation only)
Mincha
7:09PM Maariv
Yom Tov Ends

10 Oct. Tishrei 24

7:00AM Shacharis
9:00PM Maariv

11 Oct. Tishrei 25

7:00AM Shacharis
7:45-9:00PM JLI Teens
9:00PM Maariv

12 Oct. Tishrei 26

7:00AM Shacharis
5:55PM CLT
6:00PM Mincha
Shiur
Kabbolas Shabbos

13 Oct. Tishrei 27
SHABBOS BEREISHIS

7:30AM Tehillim
9:30AM Shacharis
Kiddush for Chassanim
5:40PM Mincha
Seudah
7:01PM Maariv
Shabbos ends

Lubavitch of Edgware strives to ensure Jewish continuity through increasing Jewish pride, knowledge, and commitment in a caring, non-judgemental environment. We believe in the right of every Jew to experience the beautiful treasures of our Jewish heritage, regardless of religious background or financial status. We have a growing congregation of Jewish families from the surrounding area. The spirit of community is alive and well at Chabad House. Come experience our Shul. Come make it yours.





SHAVUOS

The Annual Ice Cream Party and Cheesecake Kiddush was once again enjoyed by hundreds of girls, boys and adults.

Boys studying at the Lubavitch Yeshiva in Kingley Way once again walked to Edgware where they were welcomed into the local Shuls, and then enjoyed a Yom Tov meal together before walking back to Hampstead Garden Suburb.



COOKING DEMONSTRATION

N'Shei Chabad of Edgware held a Pre-Shavuos cooking evening for women, showing delicious quiche and trifle, led by Mrs. Devorah Lawrence.

Of course, samples were available for tasting, and greatly enjoyed.

In addition, Rabbi Mendel Cohen inspired the crowd with some Shavuos thoughts.

For details of upcoming cooking evenings please contact Nechamie.



JUBILEE FUNDAY

During the Bank Holiday Monday of the Queen's 60th Jubilee - Nechamie Sudak ran a successful Craft Fun Day for the children while they were off from school at Lubavitch of Edgware for the community.

The Funday was very well attended with Uncle Doovy's Ice Cream truck, a bouncing castle and many different arts and crafts. The Funday ended with a hot dog BBQ where over 100 people enjoyed a delicious supper.

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KINDERGARTEN GRADUATION

Another year of Kindergarten has come to an end, and our graduates will be moving on to many different schools. Over the year, they have learned so much, including the weekly Parsha, the Holidays, the Alef Bet, as well as colours, weather, different careers with visits from professionals, and the lifecycle of caterpillars and butterflies, ending with releasing the butterflies at the Graduation ceremony.

Thank you to Aunty Soorale and all the dedicated staff for taking such good care of the children and giving them a great start to their education.

JLI TEENS

The acclaimed international Jewish Learning Institute's Teen Division has started a group in Edgware. Boys and Girls aged 14-17 enjoyed separate courses, talking about the value of life, and how this is applied in real-life ethical and moral dilemmas.

For more details of upcoming courses see page 22.

MESIBOS SHABBOS

Boys and girls in classes Reception and up enjoyed Shabbos afternoon group, ably led by Rabbi Mendel Gorman for the boys, and Sarah Gila Brooks and Perel Gorman for the girls.

Songs, stories, games and snacks kept the children entertained each week.

Mesibos Shabbos will be restarting after Yom Tov - look out for details.



LAG B'OMER BBQ AND FIREWORKS

This year for Lag Ba'omer, Lubavitch of Edgware once again hosted a BBQ Event. Despite the heavy rain that came down on Wednesday, the BBQ was very well attended. Scalextrix, Go-karting and a fantastic Firework display made sure everyone enjoyed the night.

Huge thanks to the entire crew of volunteers who helped out for the evening.



GAN ISRAEL DAY CAMP

Wow, what a fantastic summer! This year, day camp was bigger and better than ever! Over 300 children loved every day of the 3 weeks of day camp, with trips, hunts, games and activities, learning, sports, art, visits from The Happy Puzzle Company and inflatables, and much more.

Special thanks to the amazing counsellors, led by Rabbi Yaron and Sarah Jacobs, who gave their all to ensure the children were well taken care of.

THE GRASS IS GREENER

Sara Esther Crispe
Chabad.org

If you ask someone what's the best part of a cruise, chances are they will tell you it is the food. After all, cruises are notorious for nonstop, all-you-can-eat breakfasts, lunches and dinners. Not to mention snacks in between, to ensure no one goes hungry. No wonder the average passenger gains eight pounds on the friendly seas.

I was one of the lucky few who not only didn't gain a pound on my cruise, but actually lost a few. And no, not because of my new love for working out, but because I couldn't eat the food. It wasn't kosher.

Now, before you worry that I starved (you never need to worry about that with me), I was well fed the entire time. Not only did I pack backup food along with protein bars, the ship did provide some basic kosher accommodations. And so, for four days, my meals consisted of fresh fish with snow peas, spinach leaves with cherry tomatoes and olive oil, a baked potato and grapes for dessert. My seasonings were the unopened bottle of olive oil they gave me that we kept in our room, the small salt packets that came with my plasticware, and the lemons I squeezed on whatever I ate.

It was sugar-free, gluten-free, wheat-free, dairy-free, meat-free. Healthy, simple and surprisingly good.

Meanwhile, the rest of the passengers had their choice of just about anything you could imagine. Not only was there the regular menu, but they even provided a low-calorie, healthy diet menu. I never saw anyone actually look at it, though. People were ordering steaks and pastas, seafood and

elaborate salads. You name it, it was there.

But a funny thing happened. Meal after meal.

Unlike anyone else, I didn't use the regular china, but rather the paper plates and plasticware that were brought to me. And all of my food came to me double-wrapped in silver foil. First they brought my salad. A bed of spinach leaves along with uncut cherry tomatoes. I drizzled some olive oil and salt, and was about to eat, when I felt stares. Subconsciously looking around, I feared that someone found it rude that I was eating in a fancy dining room on a paper plate. But no, that was not it. Seconds after people spotted my salad, a few people called over their waiters. "Excuse me, but I didn't see that on the menu. Can I get one of those too?"

Seriously? There were probably ten salads to choose from, but it was my spinach leaves that were suddenly in high demand. I listened as the waiter politely explained that the only reason I had it was because I needed special food, and it wasn't on the main menu, but if they insisted, he could ask the cook to prepare one for them as well.

And then came my main course. As the waiter proceeded to bring my food, wrapped tightly in silver foil, curious and jealous eyes followed, waiting for me to unwrap my special gift, food that only I was privy to.

Sure enough, all faces turned to me as I unwrapped my fish and potato. I knew that my sea bass was no longer on the menu, and just waited to hear the requests for whatever I was having.

Feeling sympathy at this point for my fellow travelers, I turned to the four or five tables who clearly had nothing better to do than watch me eat, and tried to explain that there was really nothing to envy. I explained I keep kosher and therefore can't eat the same food, and that the only reason my food was wrapped was not because it was more elegant, but because it needed to be for my dietary requirements. The questions then ensued, which I was more than happy to answer, and finally I was allowed to eat my dinner, free of interruption.

I kid you not: every lunch and every dinner, the same thing happened. It didn't matter that those in the tables around us had so much food it could barely fit; as soon as they saw I had something different, heads turned.

In Pirkei Avot, the Ethics of Our Fathers, the question is asked, "Who is rich?" And the answer given is, "He who is happy with what he has."

I thought about this statement my whole trip. Here I was, with my best friend, being treated to a remarkable vacation to the beautiful Bahamas. For months I would count the days, excited beyond imagination. But, funny enough, when I would tell people I was going on a cruise, the usual response was, "Is it a kosher cruise?" And when I would say it wasn't, almost automatically would come, "What a bummer. The food is the best part. It's almost a waste to go on a cruise and not eat the food."

Really? A waste? I could have sat in the hotel room at the Miami airport for four days with my friend, and I would have had an

amazing time. I wasn't going for the food. I was going to spend quality time catching up with someone I love dearly. Food? Sure, I needed it to survive, but as long as I had something to eat, I would be fine. And more than fine I was.

So often, we can get caught up looking over our shoulder at what someone else has. And when we don't know them or their circumstances, it can look so much better than what is on our plate. It may look more exciting, or more successful, or more important. And because we don't have it, rather than looking down and seeing what is in our lives, we can easily focus on what isn't. I am victim to this all too often. And while I worry about what I lack, I fail to see the blessings that fill my life all the time.

Fortunately, I saw and felt and experienced every single blessing on my trip. I didn't lack for a thing, and didn't feel I missed out on anything. And in hindsight, I actually don't think it was really my spinach leaves and baked potato that attracted so much attention. I think what they were picking up on, consciously or subconsciously, was that my friend and I sat there, smiles plastered on our faces, recognizing how blessed and fortunate we were to be doing what we were doing. I think that is actually what they were trying to order for themselves. And since they weren't sure where it was coming from, I guess they just assumed that it must have been whatever was hidden within that aluminum foil that was making me so happy!

Ed: The laws of eating kosher food in a non-kosher environment are extremely complex, please consult with a Orthodox Rabbi for direction.



AS THE WAITER PROCEEDED TO BRING MY FOOD, WRAPPED TIGHTLY IN SILVER FOIL, CURIOUS AND JEALOUS EYES FOLLOWED, WAITING FOR ME TO UNWRAP MY SPECIAL GIFT, FOOD THAT ONLY I WAS PRIVY TO.

A White Yom Kippur

Yaakov Paley

It is the night of Yom Kippur, moments before the opening Kol Nidrei prayer. The synagogue is full, and rows of memorial candles add a warm beeswax scent to the somber atmosphere. Memorial candles, not for the departed, but for the living.

As the clock gradually shuts out the pre-Yom Kippur time that now seems so frivolous, congregants softly whisper lines of psalms. Latecomers shuffle into the crowded synagogue, filing past a setting sun in snow-white robes that amplify the woolen tallitot.

Do we resemble the dead, I wonder? To some, our solemn attire reflects traditional, all-white burial shrouds. We have lit memorial candles for ourselves and now walk in shrouds on this most solemn day. We neither eat nor drink. And on this Eve of Awe, we stand unprotected by falsehood before G-d's direct scrutiny, facing our Maker as on the day of passing.

Do we resemble the angels? An alternative insight sees our pristine uniform as portraying legions of supernal beings, with brilliant candles signifying an unleashing of spiritual radiance. Our experience of perpetual human frailty contains one exception, one full day in which we are drafted to augment the hosts of heaven, dedicating ourselves entirely to singing G-d's praises and offering supplication before the Heavenly Throne. Earth joins hands with Heaven. We request forgiveness and receive purity. We avoid food because we no longer require material sustenance; angels do not eat.

Well, which is it? Do I evoke a hopelessly expired body whose soul has departed for a better existence, or am I the delighted image of a soaring spirit unencumbered by the burden of

corporeal casing? Have I been wrapped in shrouds, or did I don a garment of light?

I glance around. All eyes obediently follow printed words. I alone stare intently at a white sleeve. Is no one bothered by the clothing debate raging within me in these final moments before Kol Nidrei? I justify my musings by reasoning that if our High Holiday attire were not to conjure reflection, it would serve no purpose at all.

A FULL DAY WITH AN EMPTY STOMACH

Perhaps the polemic between seraph and shroud hinges on my perspective of a full or empty stomach.

Right now, for example, I am far from hungry. Our sages have enjoined us to eat a large festive meal prior to the fast, to prevent malnourishment for the duration of Yom Kippur. I complied.

Now the sun is almost buried, the cantor waits like a sentry at his post, and the beadle is visibly impatient. But can tonight truly be considered Yom Kippur? Can the feelings of sanctity, humility, remorse and purity that are synonymous with the sacred fast honestly coexist with satiation? Surely, missing breakfast and lunch tomorrow will do more to formalize the Yom Kippur atmosphere than a full-stomached Kol Nidrei!

I mentally fast-forward to late tomorrow afternoon. I can picture myself sneaking longing gazes out of the edge of my tallis at the overly sluggish hands of the synagogue clock. I can imagine myself wondering to G-d whether He would have done better in obtaining a day of concentrated prayer filled with fire and energy

by permitting me bread and water. Will my mounting shift of focus from the sacred liturgy to the time of day indicate that I am truly "experiencing" Yom Kippur?

Three sharp claps on the podium shatter my contemplation. Two tall men with snowy beards and bedecked in flowing white glide silently towards the Ark. I have mere seconds to resolve my dilemma before the scrolls join a standing congregation for the commencement of the service.

SAVED BY AN ANGEL

With sudden urgency, I realize that if my Yom Kippur is going to be decided by the extent to which I am bereft of sustenance, then my white robe indeed signifies a corpse—the remains of a human deprived of material life and nourishment. In that case, I must prepare to face my Maker as on the day of death, eternally ashamed of my record, desperately pleading forgiveness for deeds I can no longer amend, violently trembling in the penetrating and inescapable light of truth. How I yearn to retreat to the obscurity and travails of earth, if only to escape the severe honesty of the heavens. But it is too late.

Ouch! While such contemplation certainly has its purpose, Yom Kippur is also a day of profound joy. More importantly, our most hallowed date cannot possibly be governed solely by a digestive organ.

Gazing at my pale sleeves, I switch to the angelic track.

Yes, I must urgently develop an inner atmosphere of sanctity, a craving for G-d's closeness. This is a day of forgiveness engineered out of sublime love, not fatal reproach. Yom Kippur is a rare period of manifest unity between G-d and ourselves.

After an entire year, G-d suddenly and emphatically reaches out. Our Father and King makes Himself intimately available. From Kol Nidrei until tomorrow night's prolonged blast of the shofar, G-d hugs us so warmly that we feel thoroughly ashamed of every deed, word or thought that was contrary to His revealed will and plan. How could we have betrayed the Love of our souls? We would do anything for Him!

G-d's tight embrace loosens sins from the depths of our innermost identities; they are pressed to the surface, where the words, emotions and resolutions of Yom Kippur combine with a heavenly light to forever wash them away, leaving marks of mutual affinity in their place.

Our intimacy with G-d on this day is so extraordinary that our bodily demands appear as awkward as an archangel in a restaurant. Who wants to eat?! Let the plate wait until our period of intense G-dly union is successfully completed. Can I remove myself from the deafening insistence of corporeal demands for just one day? Just for once, I want to find the courage to say "no" to the constant abuse of earthly existence. I desire G-d's closeness! I want to spend one sacred day alone with my Maker.

Let me borrow an angel's cloak for a fraction of time. I promise to return it as soon as the stars sing strong on tomorrow's night. Until then, let me use it to melt my inner obstacles that distance me from my G-d. I will beg His pardon, resolve to remain faithful, and delight in rare union with Him.

Yes, Yom Kippur has arrived, despite my full stomach. And Yom Kippur will intensify as the day progresses. Let the impatient beadle remove the clock entirely from the

synagogue wall. When the fast is over, I will not rush to return the angel his cloak. I will not hurry to gobble a morsel. I will not gladly exchange my tools of loving prayer for a plastic cup and metal spoon.

A surge of spiritual energy powers through my body. No, I am not a corpse. And I can thrive without food. I have chosen to return G-d's intimate embrace this day, and even my clothes have turned appropriately pure.

And not a moment to soon, because Yom Kippur is set to begin.

All around me, eyes moisten, throats tighten, candles flicker. With a melody that has stirred souls from times ancient, the cantor gradually intones:

"Al da'at hamakom, ve'al da'at hakahal..."

He pleads for the consent of the heavenly and earthly tribunals. I, too, request permission from my personal heaven and earth to unite in atonement, purity and intimacy with G-d, at least for one day.

"Kol nidrei, ve'esarei..."

The swaying cantor chants an annulment of vows, oaths and pledges. I mentally free my body from its vow to consume food without considering the spiritual. I release my soul from its pledge of unthinking subservience to its earthly casing. I relinquish my unspoken oath to choose earth's satisfactions over a closer relationship with G-d. I nullify my self-imposed barriers and regretful choices that disrupt intimacy between my G-d and myself.

"Miyom kippurim zeh ad yom kippurim..."

At least for a day, perhaps for a year.

I mentally fast-forward to late tomorrow afternoon. I can picture myself sneaking longing gazes out of the edge of my tallis at the overly sluggish hands of the synagogue clock.

GRILL THE RABBI BBQ

This summer saw the introduction of our Grill the Rabbi BBQ series, where you can ask all the questions you ever wanted answered, and enjoy a fantastic BBQ.

The first BBQ was kindly hosted by Simon and Michelle Midgen, with Rabbi Yitzchok Schochet in the hot seat, fielding questions both controversial and thought provoking.

The next one will be on Thursday, 6 September, at the home of Ben and Annette Hakham, with Rabbi Leivi Sudak answering all your questions.



WE'VE MOVED!

The Dubrawsky Family (and with them Lubavitch of Radlett's office) have moved to 8 Radlett Park Road, Radlett, Herts. WD7 7BQ. Unfortunately our phone number has changed, so please note you can now reach us at 01923 853 523.

If you have not yet been to our new home, we look forward to welcoming you soon. When you do come visit, please make sure to park considerably, not blocking the neighbours' homes.

ANNUAL LAG B'OMER BBQ

This year's BBQ was held in our new home, just days after we moved, with delicious food as usual, provided by Stephen and Michelle Grossman.

The rain just about held off, stopping just hours before. Besides the fantastic BBQ and socialising, children made phone/iPod holders and pens with rose toppers out of coloured duct tape, as well as 3D decoupage Jewish images.



BOOKCLUB

Meeting approximately every other month, our Book Club is still going strong. Recent books discussed included My Sister's Keeper, Rashi's Daughter, This is Where I Leave You and The Year of Living Biblically.

The discussion is always light-hearted yet informative, and don't let not having read the book put you off coming!

JLI TEENS

Due to popular demand, the JLI Teens programme has been expanded to include two age-groups, with one course for Years 9 and 10, and our original group now Year 11+

The pilot series for the younger group ran with the course called "Welcome to Hollywood" discussing, fame, fortune and friendship, with participants eager for more.

For Autumn Term courses for both age groups see page 22.

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SHAVUOS ICE CREAM PARTY WITH 49 TOPPINGS!

In case we were testing out how many people can fit in our new home, Shavuos was a good try. Over 130 people packed the house and garden, enjoying the great weather and a special reading of the Ten Commandments from the Torah.

But the highlight of the afternoon had to be the 49 ice cream toppings, corresponding to the 49 days between Pesach and Shavuos. Syrups, sprinkles, and colours galore (with some fruit thrown in as the healthy option) competed with quiches, lasagnes, salad and, of course, Cheesecake!



MIND-BENDING PURIM

This Year's Purim Evening was truly unforgettable. Delicious Mexican food cooked by Leony Arav, cool cocktails and a great atmosphere, topped off by a truly mind-bending and hilariously funny show by Mark Salem, world famous Mentalist (aided by Philip Mordechai).

Can we top it next year?



JEWISH WOMEN'S COOKING CIRCLE

Women of Radlett are filling up their recipe books with the delicious recipes we make together. Recent evenings have included cakepop decorating (3 different kinds), salads (5 salads and 3 dressings) with salad bowl presentations, and desserts - balloon chocolate cups, ice cream disks and microwave meringues!

Join us at the next one!



TORAH TOTS

One year on since the start of Torah Tots, and attendees have made impressive arts and crafts and learned many Jewish values.

Each session starts with a short discussion followed by a craft on a Jewish topic, then an active Jewish Circle time and lots of fun.

Torah Tots is hosted by different families, and is aimed at children up to 5 years old.

For upcoming dates, please call Rochel.

Upcoming Events at Lubavitch

*JLI 3 courses per year, 6 weeks each, first course "The Kabbalah of You", men and women welcome. Starting November 2012, led by Rabbi Yaron Jacobs

*JLI Teens Starting 13 September, 6 weeks, for Boys in Years 10-11. Israel 3D, a Journey Through Space, Time and Beyond. £30 per course, including refreshments. Led by Rabbi Semy Dubrawsky, first class no obligation.

*Vav Tishrei Tea for Women Shabbos 6 Tishrei, 22 September, at the home of Leivi and Feige Sudak, 4:30-5:30pm, with talk by Rabbi Leivi Sudak

*Mommy and Me Weekly gathering for Mums and their babies, with circle time and Jewish toys. Restarting mid-October, led by Sarah Jacobs 07930 559 230

*Cereal and Social Every other Tuesday, 9:30-11am, come and socialise with or without your baby. Breakfast will be served. For more info call Miriam 07941 999 286 or email MiriamGorman@hotmail.co.uk

*Soul and Spice First in a series of pre-holiday cooking demonstrations. 11 September, 7:45pm at Lubavitch Centre. £5. Rivka Salek will lead a cooking demo of Kreplach and Cabbage Roll (Holishkes) With Guest Speaker. RSVP Nechamie 020 8959 1898

*Ladies Simchas Beis Hashoeva Stories in the Sukkah. Come and warm your body and soul. Wednesday, 3 October, 8:30pm in the Sudak's Sukkah.

*N'Shei Chabad Learning Programme Full programme for the coming year! Courses to come: Origins of the Jewish People based on fascinating lives of Forefathers and Mothers. Kabbalah Basics - soul, creation and afterlife. Kosher series - bug checking, non-Jews in the home, cooking on Shabbos and kosher on holiday. To join our text or e-mail group email soraline@gmail.com or call 07930 431 127

Lubavitch of Radlett

*JLI Teens Two Courses running for 6 weeks. Years 9+10 - Israel 3D - A journey through Space, Time and Beyond, starting Wed 7 November. For Years 11+, starting Tuesday 6 November - Secrets from Sinai: Love, Dating and Relationships. £45 per course, including textbooks and light dinner, first class no obligation. www.RadlettLubavitch.com/teens

*Sunday Hebrew School Sundays from 10:30-11:45am, small classes, boys and girls ages 4-12. Teaching morning prayers, hebrew reading and fun curriculum with quality learning.

*Torah Tots Once a month, crafts, singing and fun with a Jewish twist! £4 per session. New: Have a Torah Tots Birthday Party! Why not sponsor and host a session in honour of your child's birthday, with birthday balloons! Or sponsor in memory of a beloved grandparent. Call Rachel for sponsorship or hosting opportunities.

*Rosh Hashana Prayers Ever feel that Rosh Hashana just passes by in a haze of food? Shul is the boring part, the inspiration is just not happening? Join us on Thursday, 13 September, 8pm. We'll look closely at a few prayers, their relevance to us and the stories behind them.

*Pizza in the Sukkah Make your own Pizza in our real pizza oven, and enjoy it in our heated sukkah. A great evening out for all the family. Thursday, 4 October.

*One-to-One Classes Hebrew reading? Bat Mitzva? Jewish History? Post Bat Mitzva? Insight into Prayer? Any area of Jewish studies? Choose a time to suit you, and learn with Rabbi Semy or Rochel. Call to arrange your study session.

Budget

COMMUNICATION

PROJECTS

Dear Lubavitch

Both of us were greatly uplifted by our chat with you on Sunday.

I had my 1st chemo yesterday and TG it went smoothly which with my very complicated medical allergies was in itself a relief & blessing TG. I hope for no side effects. LOC Harley St. surrounds its patients with efficiency, calm & confidence. We even managed to park literally outside their front door - an encouraging sign!

You gave me something extra special personally, because I feel our souls connected - and I strongly believe in that. I have attached myself to what you gave us to read & am reading it.

Chai are visiting tomorrow again - and I strongly feel I must never overlook my darling husband's joint suffering in all our present problems. With the help of Hashem, plus my family & friends, and your support, I am very lucky and gratefully thank you again. May you and all your loved ones enjoy continued good health & mazel PG.

Warmest regards

Dearest Leivi

Thank you so much for yesterday afternoon.... I know that you are a great comfort to M and her family in these troubled times it has not been an easy ride for her and we have tried to support her as best we can and I feel desperately sorry for her and on occasions can only offer a cuddle to try and take the pain away. If I was able to I would give you such a big hug because you are such a gitter neschuma and sometimes words fail me!

You always bring words of wisdom to us and in the last 25 years of our friendship we have listened to you, put our point of view across, questioned you, but you are always correct in the way that you deal with situations and to that we thank you.

You never fail us.... you are our rock in good times and bad times and a great friend to us and our children.

I am pleased that I initiated that conversation with you and G and I do hope he has been able to help you.

We pray for you and your families gezunt and that you are able to carry on the fantastic work that you do for everyone no matter who they are or where they come from.

Love always

I want to thank you so much for the beautiful chuppah on Wednesday. We were honoured that you agreed to marry them, and I have since heard that you have acquired many new 'fans' following the beautiful way you led the proceedings.

I felt this was one more chapter in the close relationship you have had with my family and I look forward to sharing many more smachot with you.

May Hashem grant to you and your family all the blessings that you give to others. You are an inspiration to us and an example of what a true chassid of the Rebbe is. May you continue to help others and give them the courage to go from strength to strength. Please if you happen to be in Israel stop by. You and your family always have a place in our home and in our hearts.

I am writing to thank you most sincerely for the great kindness shown to P and her sister following the passing of their mother Z'L.

I would also like to thank you for your intercession is helping to retrieve my friend's car. I did receive your phone message, but I have been, and still am, in Spain and Gibraltar.

Upon my return to London, I shall be sending you a donation to Edgware Lubavitch.

Once again, thank you most sincerely for your wonderful Hespel, and comfort, during this rather difficult and sad time.

You certainly caused some very positive ripples tonight. My phone / blackberry hasn't stopped with family and friends saying that was one of the best Shivas they have ever attended! Not quite sure what to say except a massive thank you for the Yiddishkeit!!

Thank you so much for the wonderful Purim Party which was held in Lubavitch of Edgware on Wed night! The entertainment was great - he tactfully integrated the Purim story into his 'Science' Show - both children and adults enjoyed the evening. As usual, the atmosphere was welcoming and friendly.

Many thanks again!

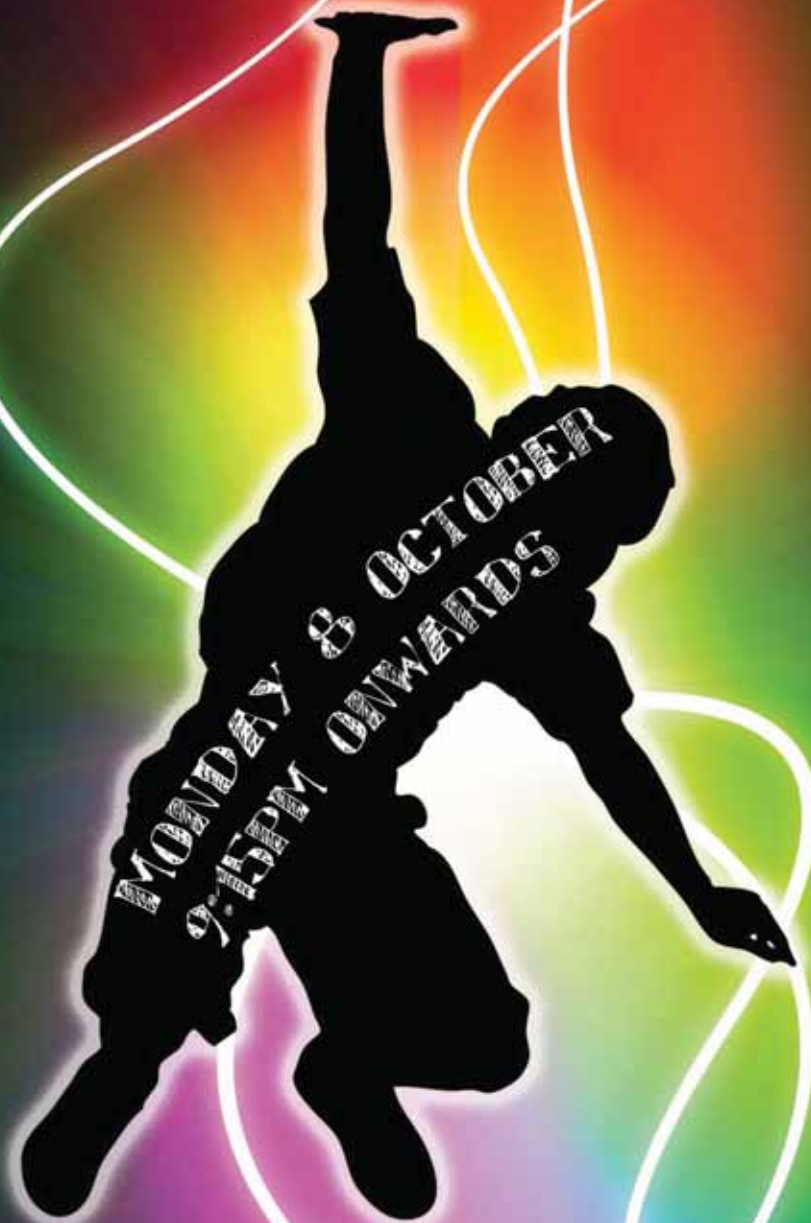
With best regards and respect,

p.s. please find enclosed a donation as a contribution towards the cost of that evening.

Gan Israel Day Camp Edgware - Summer 2012



SIMCHA S TORAH SPECTACULAR



AT LUBAVITCH

230 Hale Lane, Edgware, Middx HA8 9PZ 020 8905 4141