

Jubavitch,
CENTRAL

VOLUME 27 • TISHREI 5774

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**TISHREI GUIDE WITH
PULL-OUT CALENDAR**

THE LITTLE PILL

**WHEN I JOINED A HIGH
SOCIETY SYNAGOGUE**

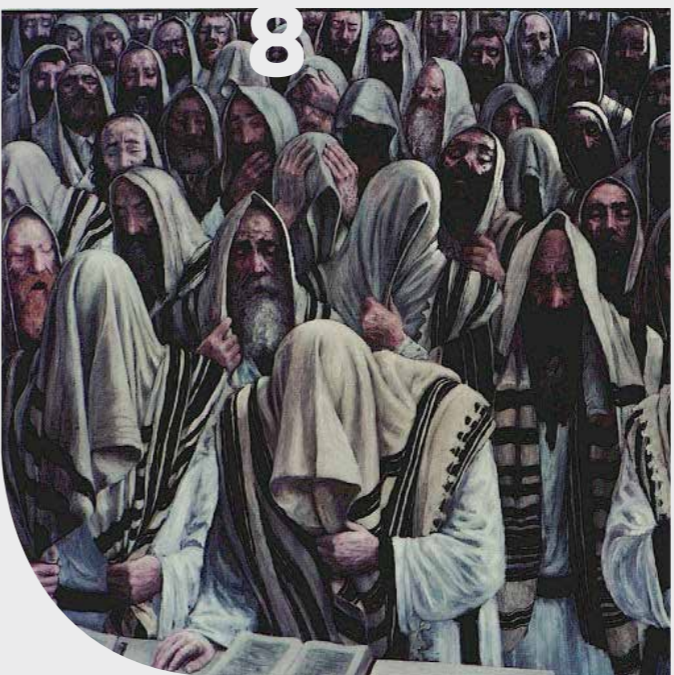




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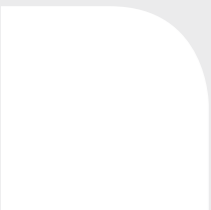
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OCTOBER, 2013



Jewish Perspectives on
Everyday Medical Dilemmas

Life in the Balance

LIFE IN THE BALANCE:
*Jewish Perspectives on
Everyday Medical Dilemmas*

Where do we draw the line between supporting life and prolonging death? How do you decide what to write in your living will or DNR directive? Thousands of transplant patients die each year due to the lack of available organs. Should we permit the sale of organs in the hope of saving them? It's upcoming CME and CLE accredited course will explore and offer a balanced view of some of the most relevant, contemporary, and common ethical issues confronting modern medicine and society.



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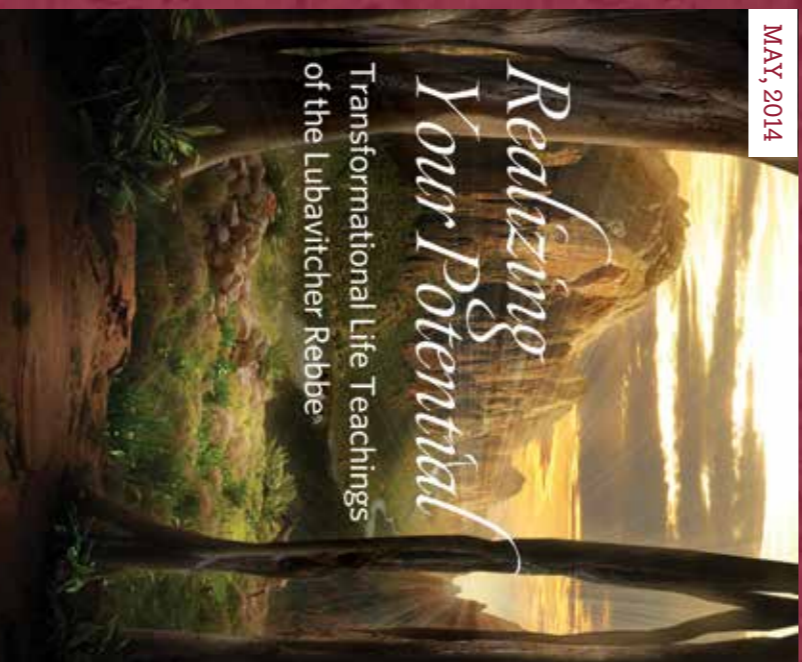
FEBRUARY, 2014



TO BE A JEW IN THE FREE WORLD:
The Struggle for Identity in Modern Times

What is the price tag of freedom, affluence, and the escape from antisemitism? *To Be a Jew in the Free World* examines the personal and religious struggles of individuals and communities as they faced the challenges of changing times: stories that provoke debate and shed insight into what it means to live as a Jew today.

MAY, 2014



Realizing Your Potential

Transformational Life Teachings
of the Lubavitcher Rebbe

REALIZING YOUR POTENTIAL:
*Transformational Life Teachings
of the Lubavitcher Rebbe*

Who am I? Why am I here? How do I achieve my purpose in life? *Realizing Your Potential* is about reaching for the purpose of existence, by actualizing the powerful latent opportunity that exists within each individual, and by utilizing singular deeds to incrementally achieve the impossible. Join us on a fascinating journey as we encounter the Lubavitcher Rebbe's unique philosophy and outlook on life, which touched so many lives and shaped Chabad into what it is today.

Money, Money, Money... Have a Sweet New Year

The measure of reward is always greater than the measure of punishment” (Avos R. Nosson 30:3).

King David had committed a terrible act of injustice; he had (more than just) coveted his neighbour’s wife! Sure, he may have had a ‘good excuse’, but that did not mean that he was not in the wrong. But up in Heaven, they did not know what to do. They did not know how to respond to this horrible event.

They decided that they would let King David himself deliver his verdict and sentence. The Prophet Natan was sent to present a moral dilemma before King David for his guidance, and King David would be dealt with according to the way that he ‘ruled’ on the ‘dilemma’.

Our Sages teach us that this is often the way that Heaven deals with us. We may do wrong to someone else and then be presented with a scenario in which we observe someone else committing an injustice. Our response is then noted and forms part of how we will be handled.

Rabbi Akiva taught: “The measure of reward is always greater than the measure of punishment” (Avos R. Nosson 30:3). This must surely mean that when we behave favourably and leniently with our fellow, Heaven directs that we be dealt with favourably and kindly.

On Rosh Hashonoh we ‘face’ G-d as He decides our coming year. As we share a measure of favour with our fellow Jew, we earn that we should be dealt with more favourably.

Amongst our many obligations between man and man is the manner in which

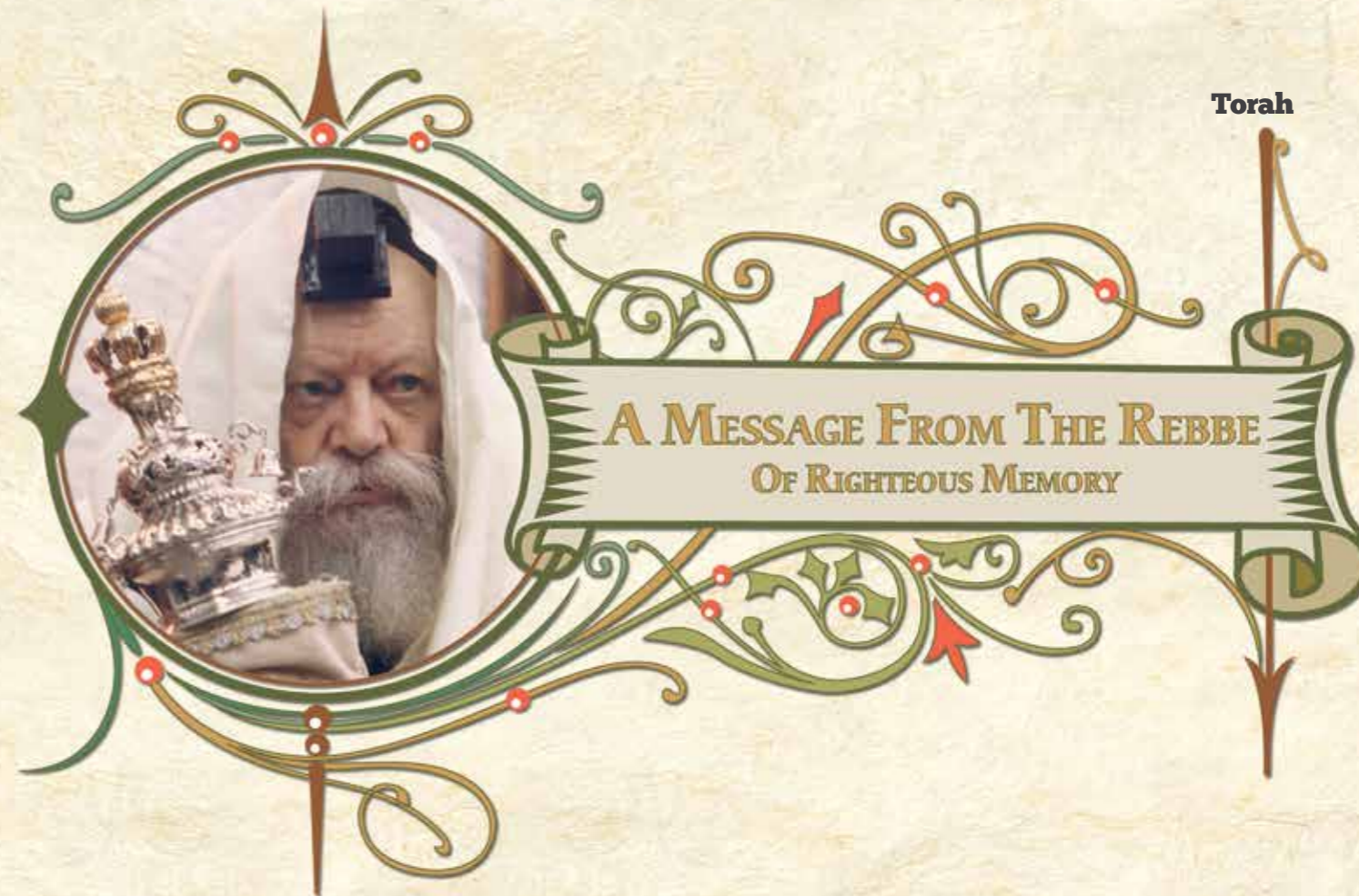
we direct our behaviour towards our fellow Jew in regarding ‘money’. It is about these obligations that the Torah declares G-d’s awareness of the difficult challenge that ‘handling money’ presents for us. Amongst these restrictions is the prohibition of charging interest on loans or aggressively pursuing creditors.

There is no moral reason to entitle a person to have the unrestricted use of my own money without earning recompense as a result. The Torah prohibits me charging my fellow Jew for that privilege out of extra consideration for his feelings. Neither is there any moral reason for me not to pursue the repayment of my debt. That too is prohibited out of consideration of my fellow Jew’s feelings.

When G-d observes me fighting my inclination to charge interest, He takes note of my feelings. And when G-d observes me restricting pursuit of my debtor, He then too, takes note of my feelings. And, when He, taking note of my feelings, sits down to assess my coming year, He blesses me with a truly wonderful year.

May 5774 be for you and your dear ones, the most gorgeous year ever yet, blessed with all ‘the goodies’, enjoyed happily through good health and plenty.

Levi
Rabbi Leivi Sudak



To the Sons and Daughters of Our People Israel, Everywhere

G-d bless you all!

Greeting and Blessing:

...We will briefly dwell here on a further point which distinguishes this year’s Rosh Hashanah from others, namely, that this year Rosh Hashanah is the “head” of a Leap Year. And herein, too, a further distinction:

Not all Leap Years in our Hebrew Calendar are the same. This year has the distinction of having the maximum number of days that any Leap Year can have - 385 days.

On a previous occasion, it has been pointed out at some length that the purpose of a Leap Year in our Torah-Calendar is to make up for the “deficiency” in the days of previous years, in order to bring into harmony the Lunar year with the seasons of the year (determined by the Solar year), though the annual seasons are also, of course, determined by the Creator, as Torah declares: “(The seasons of) sowing and reaping, cold and heat, summer and winter, shall not cease.”

Moreover, not only does the Leap Month make up the deficiency of the past, but it also gives an “advance” on the future.

This year, as noted above, the Leap Year is of maximum dimension.

It is a well-known principle that all that we see or find in the realm of matter, in the physical world around us, are replicas of the sublime Supernal Worlds from which they descended. The same is especially true also in this case.

The order of having to make good and equalize the number of days, in the plain sense, in the material world, is due to the fact that this is the order in the spiritual realm, where “each day has its task to perform.” This is also the special instruction for us in respect of the task each has to accomplish in the areas of “Man unto toil is born,” “All your actions should be for the sake of Heaven “and” Know Him in all your ways.”

...In light of the above it is clear that the preparations and service expected of a Jew for the new year - in the days before Rosh Hashanah, particularly during the days of Selichos; on Rosh Hashanah itself; and during the Ten Days of Teshuvah (Repentance), especially on the Holiest Day (Yom Kippur) - have to be on the order of the Leap Year: To make good those aspects of the service where there has been a deficiency in the past year, and bring perfection into the other areas, indeed even to the extent of an “advance” on the future.

And all this should be carried out in

the fullest, maximum measure.

Moreover, as has often been emphasized - since G-d requests and expects a Jew to do a certain task, it is certain that He has provided him with all the necessary capacities and means to carry it out in actual fact, and, furthermore, to do it with joy and gladness of heart, and all matters of Divine service should be carried out.

May G-d, the Source of Light and Source of Blessing, indeed be gracious to everyone, man and woman, and bless them with Hatzlocho [success] to carry out the said service in the best, maximum way, thereby carrying out in the fullest measure the realization of the ideal for which we pray in our Rosh Hashanah and Yom Kippur prayers: “And reign, You alone, O G-d, our G-d, over all Your creatures...” by acclaiming Him as Our G-d (Elokeinu), in response to His request, “Make Me King over you,” and involving also all creation, thus bringing about His Kingship over all and everywhere, and G-d’s reign will be revealed, in the true Redemption through our Righteous Moshiach,

With esteem and blessing for Chasimo uGmar Chasimo Leshono Toivo uMesuko

Based on letters of the Rebbe 5736 & 5746

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“Please Hold...”

You don't need any special equipment, nor do you need to call during "business hours." Every hour is a business hour for G-d

Isn't it wonderful that so many services are automated these days? You can pay bills, check balances, make purchases, etc., etc., etc., by computer or automated phone systems and never have to hear a busy signal or be put on hold.

There's only one problem with all of this computerization and automation: When you need to speak to a real, live, breathing, thinking (!) person, you usually have to wait indefinitely on the phone. "Please hold for our next available representative" has become the all-too-familiar refrain to many who call businesses, especially services and utilities, for help.

If you've had one of these frustrating experiences in the recent past (and who hasn't?), you'll be happy to know that there's no waiting or holding when it comes to getting through to G-d.

Each and every person, from the youngest child to the most senior citizen, has equal access to the Big Boss. And it's as simple as can be, because you don't need any special equipment, nor do you need to call during "business hours." Every hour is a business hour for G-d

and the only thing you need to get through is the desire to communicate with the Creator.

Another plus is that fame, position, success, and power have never made G-d unapproachable. And you won't be pushed off on some underling... you can always go directly to G-d.

One might wonder how so many billions of people can have such a personal relationship with G-d, but, as Jewish teachings explain, the matter is only dependent on each individual. Your ability to communicate with your Creator, to relate to your Divine Parent, to be intimate with your Beloved, depends on you and your desire.

This does not mean that the relationship is one-sided, though. For, when we work even slightly on our rapport with G-d, G-d responds infinitely, as Jewish teachings explain that G-d tells us, "Open for Me a space the size of the eye of a needle and I will open for you a space that an elephant can go through."

Lastly, there's nothing impersonal about our Divine relationship. Not excluding the fixed prayers that we say

daily, we can and do turn to G-d for all our needs, great and small, in words that come from the heart, in the language of our choice, at the time we feel appropriate.

And even those fixed prayers, when studied and understood on a myriad of levels, can attain personal and subjective significance.

There is, however, one very major matter, concerning which G-d has made us "hold the line."

We have been holding, for the past two thousand years, for the commencement of the Redemption. It's time to stop being so patient and show G-d what we're really made of. It's time we take advantage of our very personal relationship with G-d, and during our own private communication as well as during the fixed prayers, we demand of G-d that He make good on his ancient promise to finally bring peace, harmony, health, prosperity, and G-dly light to a world that is so desperately in need of Moshiach. Surely if we are sincere we will not have to be put "on hold" much longer.

THE HIGH HOLIDAYS

From the most somber and solemn festivals to the most joyous festivals, this is the season that has it all. The period of the festivals of Rosh Hashanah, Yom Kippur, Sukkos, Shmini Atzeres and Simchas Torah, echo the wide range of emotions we all feel.

By reflecting our many feelings, The High Holidays teach us that despite our outside differences, we are all united and very much the same.

None of us are perfect; each of us shares a universal concept during each holiday. On Rosh Hashanah, we hear the age-old blast of the shofar, and on Yom Kippur, we share the need for forgiveness. On Sukkos, we shake the lulav and esrog together, and we certainly all feel the joy and happiness of Simchas Torah.

As we share in these monumental events at the start of the year, we are reminded to stand united and strong throughout the rest of the year. Through learning and experiencing our rich cultural and religious heritage as a group, we strengthen ourselves, because we do it together.



THE MONTH OF ELUL

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

Self-improvement and personal change doesn't happen overnight. It takes work, commitment, and consistency. It means giving new

habits time. It means getting used to the new you. It's not simple, but it's absolutely possible.

Chassidic master Rabbi Shneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field," in contrast to when G-d is in His royal palace. During Elul, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

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 Shabbos).
- Spend some quiet time each day taking personal inventory, concluding with concrete plans for change.
- Join a Torah study group and add more mitzvos - like mezuzah, tefillin, Shabbos candles, and charity.
- It is customary to have your Mezuzos and Tefillin checked at this time.



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

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.

Eruv Tavshillin

Ordinarily, we are permitted on Yom Tov to prepare only the foods necessary for that same day. This year, however, the days of Rosh Hashana, Sukkos and Simchas Torah run into Shabbos, and Shabbos meals must, as always, be prepared before Shabbos. Therefore, special action is required so that we may prepare the Shabbos meals on Friday.

The Eruv Tavshillin ceremony, performed on each Wednesday before sundown, renders this permissible.

One should take bread (or Matzoh) prepared for Shabbos, as well as a highly regarded cooked food, such as meat or fish, and hand it over to another person through whom he grants a share of this Eruv to the entire community.

The one who makes the Eruv says: "I hereby grant a share in this Eruv to anyone who wishes to participate in it and to depend upon it."

The one who received the foods raises them a tefach (handbreadth) and returns them to the one making the Eruv, who recites the following: "Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the Mitzvah of Eruv. Through this it shall be permissible for us to bake, to cook, to put away (a dish to preserve its heat), to kindle a light, and to prepare and do on the Festival all that is necessary for the Shabbos - for us and for all Israelites who dwell in this city."

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 Sept. 1, 2013, at around 1am, and the following days Sept. 2-4 in the early morning.

THE NEW YEAR ROSH HASHANA

Thursday - Friday, Sept 5-6, 2013

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 by eating a slice of apple dipped in honey. 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.



Other Symbolic Foods

It is also customary to eat several foods which symbolize the type of year we wish to have:

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. A head of a fish is served, to symbolize our desire to be at the "head of the class" this year. Many have the custom of eating foods whose names allude to blessing and prosperity, such as carrots — *meren* in Yiddish — which means to multiply.

Tashlich — Cast Away

On the first day of Rosh Hashanah (Sept. 5, 2013) before sunset, we do the Tashlich (cast away) prayer ceremony. We visit a riverbank, lake, pond (or any body of water containing live fish) to symbolically cast away our sins.

The words recited at Tashlich include these: "... [G-d] will cast our transgressions into the depths of the sea" (Micah). Kabbalah teaches that flowing water symbolizes kindness, while fish, which have no eyelids, remind us of G-d's 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 (Sept. 25, 2013)



TEN DAYS OF TESHUVAH (RETURN TO G-D)

Rosh Hashanah arrives, and the future is now. Along with a new attitude going forward, G-d gives us the chance to rectify the past year too!

During the Ten Days of Teshuvah (two days of Rosh Hashanah, one day of Yom Kippur and seven days between) we can spiritually

correct the days of the past year by living in a spiritually sensitive way—on Monday for all the past Mondays, on Tuesday for the Tuesdays, etc. It's our annual chance to wipe the slate clean and start anew.



THE HOLIEST DAY OF THE YEAR

Perhaps some people see apologies as an admission of weakness or defeat, but they're actually the opposite. An apology is a sign of strength and love. A sincere apology will repair an enduring relationship that has been temporarily sidetracked or derailed by superficialities.

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

THE EVE OF YOM KIPPUR

Festive Meals

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

Tzedakah

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



YOM KIPPUR DAY

Saturday, Sept. 14, 2013

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

PRAYER

On Yom Kippur, the day when we are likened to angels, many have a custom to wear white clothing while praying. Wearing white reminds us of our mortality and urges us to repent.

There are many prayer services throughout Yom Kippur. If you can't make them all, join in the first Yom Kippur service, the Kol Nidrei prayer that opens the first night service.

YIZKOR MEMORIAL SERVICE

We remember our departed parents on Yom Kippur, with the special Yizkor memorial service during the morning services. The Yizkor is more than a service of remembrance, rather it is a time for the relatives of the departed to connect with the souls of their loved ones on a deeper level;

tradition has it that during the Yizkor service, the souls of the departed descend from heaven and are joined with those who are close to them.



THE CONCLUSION

Yom Kippur concludes with the Neilah (closing) prayer followed by a shofar blast and Maariv evening services. After services, we recite the Havdalah service that marks Yom Kippur's end. We then break our fast.

THE HOLIDAY OF SUKKOS

Thursday-Wednesday, Sept. 18-25, 2013

Doesn't it feel great? It's right after Yom Kippur, and you're still on a spiritual high. Now bring it down to earth - right to your backyard, as a matter of fact. It's 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.



The Four Species

The special Sukkos mitzvah of the Arba Minim — Four Species — the lulav, esrog, hadasim, and aravos — is a very special one and symbolic of unity and harmony.

The Four Species (Arba Minim) symbolize four spiritual profiles:

THE LULAV (Palm Branch) is from a date-palm tree with great taste but no smell. This symbolizes the committed scholar—the person with vast knowledge but little "sweat equity" in mitzvos.

THE HADASIM (Myrtle Twigs) which have a good smell but no taste, symbolize the doer—the person with a lot of mitzvos but no serious learning.

THE ARAVOS (Willow Branches) have neither taste nor smell, symbolizing the nondescript — the person who lives the plainest life.

THE ESROG (Citron) tastes and smells wonderful. This symbolizes the achiever—the person whose great Torah scholarship is matched by high mitzvah activity.

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

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? Just surf the Web, try www.sukkahmart.com. There's no shortage of affordable, easy-to-build sukkahs available in all sizes—even tiny portable ones for travel.

For seven days and nights, we eat all our meals in the sukkah. Each time you begin a meal in the sukkah, we say a special blessing *Boruch Atah Adoi-noi Elo-hay-nu Melech Haolam Asher Ki-de-sha-nu B-mit-zvo-sav Ve-tzi-vanu Leshev BaSukkah*.

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.

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

1. Take the lulav wrapped with three myrtle twigs and two willow branches and hold those in your right hand.
2. Say the blessing (see below).
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; blessing number 4 on page 13.
5. Hold the lulav and esrog together and move/shake them three times in each direction (north, south, east, west, up, and down), signifying that G-d is everywhere.

Baruch Atah Ado-noi Elo-hay-nu Melech Haolam Asher Ki-de-sha-nu Be-mit-zvo-tav Ve-tzi-vanu Al Ne-ti-las Lulav.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and commanded us regarding taking the Lulav.

Hoshana Rabbah

Wednesday, Sept. 25, 2013

At the beginning of this month (on Rosh Hashana and Yom Kippur),

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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.

SHEMINI ATZERES AND SIMCHAS TORAH

Shemini Atzeres

Thursday, Sept. 26, 2013

"On the eighth ["Shemini"] day, a celebration ["Atzeres"] shall be [held] for you..." — Numbers 29:35

Parting is such sweet sorrow. That's why, after seven great days, G-d gives us one more day in His Presence. Shemini 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.

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



YIZKOR MEMORIAL SERVICE

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

SIMCHAS TORAH

Friday, Sept. 27, 2013

On Simchas Torah (the holiday of rejoicing with the Torah), we don't study the Torah—we celebrate it. We hold it, hug it, dance and sing with it. After all, G-d's manual for life is the greatest thing a Jew could possibly celebrate.

We read the last portion of the Torah, and 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.

This celebration anticipates the ultimate celebrations that will accompany the coming of Moshiach and the Era of the Redemption.

SHABBOS BEREISHIS

Shabbos, Sept. 28, 2013

The last Shabbos of the month of Tishrei is called Shabbos Bereishis, as we begin the Torah anew with the portion of Bereishis.

At the end of all the festivals of the Month we come back to Bereishis - 'the Beginning', indicating that we never 'finish' as far as the Torah is concerned. Truly endless is the Torah, for it is the wisdom of G-d, the Infinite.

Times & Blessings

ROSH HASHANAH

Wednesday, Sept. 4, 2013

Light candles at: 7:24 pm
Say Blessings 1 & 4

Thursday, Sept. 5, 2013
Light candles* after: 8:32 pm
Say Blessings 1 & 4

Friday, Sept. 6, 2013
Light candles* at: 7:19 pm
Say Blessing 5

SHABBOS SHUVA

Shabbos, Sept. 7, 2013
Shabbos ends at: 8:27 pm

FAST OF GEDALYA

Sunday, Sept. 8, 2013
Fast begins: 4:38 am
Fast ends at: 8:09 pm

YOM KIPPUR

Friday, Sept. 13, 2013
Light Candles at: 7:03 pm
Say Blessings 2 & 4
Fast Begins at: 7:21 pm
Shabbos, Sept. 14, 2013
Fast ends at: 8:10 pm

SUKKOS

Wednesday, Sept. 18, 2013
Light Candles at: 6:52 pm
Say Blessings 3 & 4

Thursday, Sept. 19, 2013
Light Candles* after: 7:58 pm
Say Blessings 3 & 4

Friday, Sept. 20, 2013
Light candles* at: 6:47 pm
Say Blessing 5

SHABBOS CHOL HAMOED

Shabbos, Sept. 21, 2013
Shabbos ends at: 7:53 pm

HOSHANA RABBA

Wednesday, Sept. 25, 2013

SHEMINI ATZERES & SIMCHAS TORAH

Wednesday, Sept. 25, 2013
Light Candles at: 6:35 pm
Say Blessings 3 & 4

Thursday, Sept. 26, 2013
Light Candles* after: 7:41 pm
Say Blessings 3 & 4

Friday, Sept. 27, 2013
Light candles* at: 6:31 pm
Say Blessing 5

SHABBOS BEREISHIS

Shabbos, Sept. 28, 2013
Shabbos ends at: 7:37 pm

Blessing 1

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום הזכרון

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Yom Ha-zi-ka-ron.

Blessing 2

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום הכפורים

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Shabbat v'Shel Yom Ha-ki-pu-rim.

Blessing 3

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Yom Tov.

Blessing 4

ברוך אתה ה' אלה-נו מלך העולם שהחינו וקימנו והגיענו לזמן הזה

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam She-heh-chi-yah-nu Ve-ki-ye-mahnu Ve-hi-gi-ahnu Liz-man Ha-zeh.

Blessing 5

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת קודש

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Shabbat Kodesh

* Light only from a pre-existing flame.

Lubavitch of Edgware

TISHREI CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
<p>1 Sept. Elul 26</p> <p>1:00 a.m. Selichos 9:00 a.m. Shacharis 10:00 a.m. Breakfast & Ein Yaakov Shiur 10:00 pm Maariv</p>	<p>2 Sept. Elul 27</p> <p>6:30 a.m. Selichos 7:00 a.m. Shacharis 10:00 pm Maariv</p>	<p>3 Sept. Elul 28</p> <p>6:30 a.m. Selichos 7:00 a.m. Shacharis 10:00 pm Maariv</p>	<p>4 Sept. Elul 29 Erev Rosh Hashana</p> <p>6:00 a.m. Selichos followed by Shacharis and Hatoras Nedorim REMINDER: Eruv Tavshilin 7:24 p.m. Candle Lighting 7:30 p.m. Mincha followed by Maariv</p>	<p>5 Sept. Tishrei 1 Rosh Hashana</p> <p>8:30 a.m. Shacharis Shofar, approx 11:15 a.m. 6:30 p.m. Tehillim 7:15 p.m. Mincha Tashlich (in the front) Followed by Maariv CANDLE LIGHTING NOT BEFORE 8:32 p.m. followed by Maariv</p>	<p>6 Sept. Tishrei 2 Rosh Hashana</p> <p>8:30 a.m. Shacharis Shofar, approx 11:15 a.m. CANDLE LIGHTING BEFORE 7:19 p.m. 7:25 p.m. Mincha followed by Shiur & Kabolos Shabbos</p>	<p>7 Sept. Tishrei 3 Shabbos Shuvah</p> <p>9:30 a.m. Shacharis Followed by Farbrengen 7:05p.m. Mincha 8:27 p.m. Shabbos Ends and Maariv</p>
<p>8 Sept. Tishrei 4 Tzom Gedalia Nidcha</p> <p>4:38 a.m. Fast Begins 9:00 a.m. Shacharis 7:00 p.m. Mincha 8:05p.m. Maariv 8:09 p.m. Fast Ends</p>	<p>9 Sept. Tishrei 5</p> <p>7:00 a.m. Shacharis Winter time for Maariv 9:00 p.m. Maariv</p>	<p>10 Sept. Tishrei 6</p> <p>7:00 a.m. Shacharis 9:00 p.m. Maariv</p>	<p>11 Sept. Tishrei 7</p> <p>7:00 a.m. Shacharis 9:00 p.m. Maariv</p>	<p>12 Sept. Tishrei 8</p> <p>7:00 a.m. Shacharis 9:00 p.m. Maariv</p>	<p>13 Sept. Tishrei 9 Erev Yom Kippur</p> <p>7:00 a.m. Shacharis 2:45 p.m. Mincha 7:03 p.m. Candle Lighting 7:21 p.m. Fast starts 7:25 p.m. Kol Nidrei</p>	<p>14 Sept. Tishrei 10 Yom Kippur</p> <p>9:00 a.m. Shacharis Yizkor, approx 12:30 p.m. 4:00 p.m. Break 5:00 p.m. Mincha 8:10 p.m. Fast ends</p>
<p>15 Sept. Tishrei 11</p> <p>9:00 a.m. Shacharis 10:00 a.m. Breakfast & Ein Yaakov Shiur 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>16 Sept. Tishrei 12</p> <p>7:00 am. Shacharis 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>17 Sept. Tishrei 13</p> <p>7:00 am. Shacharis 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>18 Sept. Tishrei 14 Erev Sukkos</p> <p>7:00 a.m. Shacharis REMINDER: Eruv Tavshilin 6:52 p.m. Candle Lighting 6:55 p.m. Mincha Followed by Shiur and Maariv Simchas Beis Hashoeva after evening meal</p>	<p>19 Sept. Tishrei 15 Sukkos</p> <p>9:30 a.m. Shacharis 6:50 p.m. Mincha Followed by Shiur and Maariv CANDLE LIGHTING NOT BEFORE 7:58 p.m. Simchas Beis Hashoeva after the meal</p>	<p>20 Sept. Tishrei 16 Sukkos</p> <p>9:30 a.m. Shacharis CANDLE LIGHTING BEFORE 6:47 p.m. 6:50 p.m. Mincha Followed by Shiur and Kabolos Shabbos Simchas Beis Hashoeva after the meal</p>	<p>21 Sept. Tishrei 17 Shabbos Chol Hamoed</p> <p>9:30 a.m. Shacharis 6:30 p.m. Mincha Shiur 7:53 pm Shabbos Ends & Maariv</p>
<p>22 Sept. Tishrei 18 Chol Hamoed</p> <p>9:00 a.m. Shacharis 6:45 p.m. Mincha 8:30 pm Ladies Simchas Beis Hashoeva Family Rabin 35 Mowbray Road 9:00 p.m. Maariv</p>	<p>23 Sept. Tishrei 19 Chol Hamoed</p> <p>9:00 a.m. Shacharis 6:45 p.m. Mincha 8:00 p.m. Maariv</p>	<p>24 Sept. Tishrei 20 Chol Hamoed</p> <p>9:00 a.m. Shacharis 6:45 p.m. Mincha 8:00 p.m. Maariv 12:00 a.m. Tikkun 1:00 a.m. Tehillim</p>	<p>25 Sept. Tishrei 21 Hoshana Raba</p> <p>9:00 a.m. Shacharis REMINDER: Eruv Tavshilin 6:35 p.m. CANDLE LIGHTING 6:40 p.m. Mincha 7:15 p.m. Maariv 7:30 p.m. Kiddush 8:30p.m. Atoh Horaisoh 9:30p.m. Hakofos</p>	<p>26 Sept. Tishrei 22 Shemini Atzeres</p> <p>9:30 a.m. Shacharis Yizkor, approx 11:30 6:40 p.m. Mincha / Farbrengen 7:30 p.m. Maariv CANDLE LIGHTING NOT BEFORE 7:41 p.m. 7:45 p.m. Kiddush 8:45 p.m. Atoh Horaisoh 9:45 p.m. Hakofos</p>	<p>27 Sept. Tishrei 23 Simchas Torah</p> <p>9:00 a.m. Shacharis 10:30 a.m. Kiddush 11:00 a.m. Atoh Horaisoh / Hakofos 2:30 p.m. approx. Communal Lunch (BY RSVP ONLY) 3:45 p.m. Benching & Mincha CANDLE LIGHTING BEFORE 6:31 7:15 pm Kabolos Shabbos</p>	<p>28 Sept. Tishrei 24 Shabbos Bereishis</p> <p>7:30 a.m. Tehillim 9:30 a.m. Shacharis Kiddush for Chassanim 6:15 p.m. Mincha Seudah 7:37 p.m. Shabbos Ends</p>

CANDLE LIGHTING TIMES ARE FOR LONDON AREA

news@lubavitch

KINDERGARTEN

Once again Lubavitch of Edgware Kindergarten has had another successful year. We were filled to capacity, with 50 + children ages 2-4, and added an additional class downstairs. It's been a busy year growing and learning through all areas of play; music and movement, construction, messy play, role play, the outside area, water play, Aleph Beis, & following the EYFS curriculum. A big Thank you to all our dedicated staff for making it such a great year.



LUBAVITCH WOMEN'S ORGANISATION

This past year has been a full and exciting one for Edgware N'shei Chabad, with a variety of educational and social programmes to suit all tastes. This coming year's programme will be a stimulating one too, and would love to hear from you with any comments or suggestions you may have. For more information please email: Soraline@gmail.com

We have learned so much throughout

the year at the Rosh Chodesh Society's 7 course series "It's About Time, Kabbalistic Insights for Taking Charge of Your Life." It discussed different human characteristics and emotions related to that month. This programme was established in memory of Gabi and Rivkah Holtzberg HY"D - Shluchim of the Rebbe to India who were brutally murdered by terrorists in 2008. To find out more information please call Sarah on 07930559230.

A 3-part Kosher Course was led by Rabbi Leivi Sudak who discussed among many things, koshering a holiday flat, what foods need kosher supervision and what to do if one made a mistake in the kitchen. The series also included Mr Z Brooks of the London Beth Din with a hands-on demonstration of checking fruits & vegetables.

MOMMY & ME

Infants, toddlers and mums have come to play, learn, songs & crafts, music, movement & stories in a wonderful, welcoming Jewish environment.



A great opportunities to meet other mums, share experiences and most importantly... grow!

Two sessions: Mondays, 10:00 – 12:00 noon during term time.

A Shabbos Party Programmell Thursday Mornings from 10-11:30am during term time. £2.00 per child.

For more information call Sarah on 07930 559 230.

GIMMEL TAMMUZ

Over 150 members of the community joined together for Shabbos Lunch to commemorate the 19th Yohrtzeit of the Lubavitcher Rebbe z"iya. Besides the delicious meal, kindly sponsored by Kosher Deli, everyone was inspired by Rabbi Avrohom Litvin the Shliach of Louisville Kentucky and our own Rabbi Leivi Sudak who both shared fascinating stories of the Rebbe and the lessons that we can take from them.

LAG B'OMER

Sausages, burgers, chips and soup were enjoyed by all those who celebrated Lag B'Omer with



Lubavitch of Edgware. Everyone enjoyed themselves with air hockey, jumbo jenga, table tennis, wii, soft play and more whilst the fun loving challenged themselves to stay standing last on the duel gladiator. The evening ended with a fantastic firework show!

JLI

This Spring, Lubavitch of Edgware offered a groundbreaking new course from the Rhor Jewish Learning Institute (JLI). "Curious Tales of the Talmud" guided students through some of the most perplexing stories Judaism has to offer, some of them so cryptic they could be mistaken as juvenile fantasies. The students were familiarised with the art of decoding these Talmudic tales and found that each one contained priceless messages, pearls of wisdom that redefine what it means to be a Jew, or even a human being.

Some of the feedback received, "Just a note to say thank you for the Curious Tales course... I am enjoying it, especially your humour."

"I just wanted to let you know how much I am enjoying these shiurim. I find that they are helping me through the difficulties that I'm having in my life at present. Finding personal meaning in these stories helps me to realise how Hashem is present in every aspect of our lives."

Why not try the wonderful world of JLI for yourself?! We have three fascinating courses coming up next year. Visit www.MyJLI.com for more details. If you can't wait that long, or just fancy a little personal attention, why not try.

Call Rabbi Yaron Jacobs at the office to arrange a one-on-one learning session at a time and place that suits you. You can also download or listen to many past courses on



the Class Recordings section of our Adult Education page at www.edgware.co.uk

SHAVUOS

210 cheesecakes were distributed across London to families that needed a "pick-me-up" to enjoy their yom tov. On Shavuos The shul was overflowing for the reading of the Ten Commandments, and over 230 children enjoyed the ice cream party, and the adults enjoyed our annual cheese cake kiddush.

40 Yeshiva boys from Kingsley Way, N2, walked to Edgware, to speak at local shuls, and then partook of a lively Shavuos meal at the Sudak's home.

BUSINESSMEN'S LUNCHTIME SHIUR

Now in its 18th year, our Lunchtime Shiur at the offices of Solomon, Taylor & Shaw in Hampstead takes place fortnightly with stimulating and heated discussions. A Kosher lunch of assorted fresh sandwiches is obviously also included. Do you work in the neighbourhood? Then want not join us? If you want to start a class at your office contact Rabbi Leivi Sudak at Rabbi@Loe.org.uk

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Lag B'Omer

Our annual Lag B'Omer BBQ took a slight change this year. With delicious food as usual, and kindly hosted in the home of Jo and Perry Sugarman, we added an interactive game show, where participants texted in their answers to see them instantly show up on the screen. Despite the just about decent weather, kids managed to take advantage of the large garden and all had a great time. Big thank you to Ray for manning the BBQ all evening,



and to all who helped in so many ways.

Shavuos

Chocolate chip, white chocolate and raspberry swirl, dulce de leche, cappuccino, sandwich cookie, and encore cheesecakes, together with chocolate and cheese loaf and chocolate cheese truffles. All this, plus lasagne, quiches, salads and of course ice cream, with syrups and toppings galore, were thoroughly enjoyed after a packed afternoon reading of the Ten Commandments and an afternoon of Shavuos enjoyment.

Bookclub

Two years on, JWC Bookclub is still going strong, and we haven't yet run out of things to talk about! Recent books include *Before I Go To Sleep* by SJ Watson, discussing control, love, and memory, and *Me Before You* by Jojo Moyes, discussing quality of life, choice, accident vs Divine Plan and euthanasia.



Next meeting 31 Sept. discussing *The Covenant* by Naomi Ragen all about Israel

Torah Tots

We continue to have great fun at Torah Tots, and make high-quality arts and crafts or mementos to keep, with a Jewish twist. A motivational Mitzva Tree, delicious cheesecake and flavoured Challah are some of our recent activities, and a special Summer holiday

session packed with fun. For boys and girls up to age 5, hosted in a different home each time, we love getting together to sing and play with our friends. Would you like to join us? Host? Sponsor in memory of a beloved grandparent?

JWC Cooking Group

In honour of Rochel's Birthday,

women joined for an evening of Chocolate Indulgence. We started with brownie biscotti bars, Rochel's famous butterscotch brownies and iced cappuccino to rival Starbucks. We then made several batches of edible chocolate playdough and learned to make chocolate roses (or some variety of flower, anyway) and finished off with hamantashen decorating.

As we go to print, we're preparing for a lo-fat, hi-flavour cooking evening which will fit in with that constant diet we're all on.

JLI Teens

JLI teens is getting bigger and better. Year 9 have had a fantastic year with two courses with packed



attendance, discussing the value of life and Israel. They were also invited to join the Dubrawsky family, with all the kids who come to visit while the courses are running, for a Friday Night Dinner of good food, discussion and fun games. And Year 8 have now got their own course as well. Starting with a special Purim evening jointly with Year 9, they enjoyed the true style of JLI Teens with the Welcome to Hollywood course, discussing fame, fortune and friendship. Look out for details of our exciting new programme for Years 12 and 13, specially designed to fit around their busy A-level schedule and with topics relevant to them now and as they go on to University.



JLI for Adults

The JLI course for adults – GPS for Life – was presented to a packed room. Led by Rabbi Sedy Dubrawsky, participants discovered so much about human nature and how to navigate life's inner struggles, based on the Tanya written by Rabbi Shneur Zalman of Liadi. Call for details of when this course will be offered again.

Lubavitch in the Community

This year at the Radlett Festival, our cupcake and cookie decorating stall was a hit. Kosher, dairy-free, nut-free and egg-free with a variety of coloured frostings, sprinkles and writing gels, adults and children decorated their own, or could enjoy one of our ready-decorated treats. In addition, Rochel had her radio debut, with a live interview on Radio Verulam!

We also had a table at the Hertsmeare Jewish Primary School fun day, and got to see so many of our friends.

Bat Mitzva Group

Our Bat Mitzva group have had an enjoyable and informative year, learning about our role models in Jewish history and discovering all those aspects of life in which

Judaism has an opinion and can be our guide. With a final session of mothers and daughters together, it has been a year to remember with a precious scrapbooking keepsake to show for it. To have your daughter join next year's group, contact us.

We have also recently started a monthly Shabbat Morning get-together for mothers and their pre-bat Mitzva daughters, to discuss the deeper meaning behind Shabbat, Shul and Prayer. With a discussion, informal prayer circle and then Kiddush, it brings the flavour of Shabbat into a Saturday morning.

Our Sunday Hebrew classes are also growing, and being reconstructed for next year to make sure every child is learning at their own pace while enjoying the learning experience. With a highly-successful method of promoting fluency and speed to our Hebrew readers, our students are progressing in their Hebrew reading and writing, and will be moving to basic Hebrew language skills next year.

We've also been busy this year with private Bat Mitzva lessons, post Bar and Bat Mitzva lessons, individual Hebrew reading sessions, and one-off discussions on a variety of topics. Fancy learning something new? Contact Rabbi Sedy or Rochel with your topic of choice.



The Little Pill

By Sara Esther Crispe



I saw her smirk out of the corner of my eye. I tried to ignore it, but then she did it again. Finally, I asked her what she found so amusing.

"I just can't believe you really think these things make a difference!"

She had been watching me all day. After years of not seeing this friend of mine from childhood, we finally were able to reconnect when she was in town for a business meeting. She knew that I have been living a Torah-observant life since college, but she just hadn't seen it yet in action.

Meanwhile, I thought I integrated what I did pretty seamlessly, but because she was watching, she noticed. She noticed me say a few words under my breath before putting anything in my mouth to eat. She watched me wash my hands in a particular way after exiting the restroom. She even picked up on the fact that when I put on my shoes I first put on the right, then the left, then tied the left, then the right. And she was right. I did do all those things. And I did them very much on purpose.

I tried explaining the meaning, the significance. I spoke about the need for gratitude before and after we eat, how even something seemingly as simple as being able to relieve oneself is something to be very grateful about, and how there is the idea of starting and ending everything with love, which is represented by our right side—

thus the reason for beginning with my right shoe and ending with tying it.

But she didn't care. It wasn't that she didn't agree that we should be thankful or that we should appreciate what we have; that part she was fine with. It was thinking that the particular way I did it actually made a difference. What bothered her was my insistence on adhering to the mitzvot, the commandments, and not just the concepts.

The root of the word "mitzvah" is tzav, which according to Chassidut relates to tzavta v'chibur, meaning "cleaving and attachment." Bottom line, if you want to connect to someone, you do the things that he or she wants and has asked for. If I want to connect to my Creator, I want to do things His way, not mine.

But something else was bothering my friend. She couldn't accept the fact that something so small and simple as saying a few words, or any of the multitude of actions that are done throughout my day, actually make a difference.

And then she took out a pill.

It was small.

Ridiculously so.

I asked her what it was for, and she told me she was suffering from horrible migraines and that her doctor had prescribed her this new medication. It was a "miracle drug," she bragged. All she had to do was take this one small pill, just once a day,

and her debilitating migraines disappeared.

Clearly, I trust that it works for her. I would never imply that it was only a placebo effect. And while I can't for the life of me comprehend how they get such powerful medication into these small pills, I know they do it. This is why we lock away medications from our children. Why would they ever think that those bright red little pills that look so yummy could hurt them—could kill them! They seem harmless. They seem insignificant. And yet, what we can't see can affect us.

I didn't want to turn the rest of our lunch date into a theological debate. I changed the subject, and we focused on what our kids are up to and their crazy antics. We thoroughly enjoyed our time together, and for all of our differences, recognized that we still have so much in common. But I did slip in one more comment before we parted ways. As I finished saying the blessing after my meal, and watched her eyes roll yet again, I asked if I could see those migraine pills one more time. I held one up, smiled, and remarked, "It is pretty amazing how something so small can make such a life-changing difference, isn't it?"

Sara Esther Crispe, a writer, inspirational speaker and mother of four, is the editor of TheJewishWoman.org

NO KISSING IN PUBLIC?

By Aron Moss / chabad.org

Dear Rabbi,

I have an issue with religious Jews. They have this thing about not showing affection in public. You would never see a very religious couple holding hands walking down the street, and certainly not kissing in public, as it is considered immodest. But I think this teaches children that affection is bad and romance is taboo. How will they have successful marriages if they don't see affectionate parents?

Answer:

Here is a true story that happened to a family I know. They are observant and G d fearing people, and indeed the parents never showed physical affection, even in front of their own children.

It once happened that this family was out driving in their van, parents sitting in the front, and their large brood in the back. While stopped at a red light, one of the children pointed out a scene that caught his eye. Right beside the car, on the side of the road, was a young couple engaged in a very public display of affection.

The kids expressed their strong disapproval, with "ooooo" noises and calls of "yuck!" The oldest, a girl of twelve, loudly declared, "Disgusting!"

Now the parents had a few options as to how to react to this situation. They could have encouraged their children's innocent aversion to street corner romance by telling them not to look at such a yucky thing. Or perhaps they should correct their children's hard-line view and tell them that there is actually nothing yucky about love between two people. Or they could just smile to themselves and let it pass.

But any good parent knows that there are certain teaching moments that don't come along too often, and if they are not grabbed they will be missed. Some lessons are better taught spontaneously. Rather than the parent sitting down the child to talk about an issue, it is sometimes better to wait until the child sees or hears something, makes a comment or asks a question, and use that as an opening to address the topic. An alert parent will have a store house of lessons at the ready, and patiently wait for the right opportunity to share them.

This was one such moment. And the wise father of these children who had labeled an act of love as disgusting, jumped at the opportunity to teach them a lesson for life.

"It is not disgusting," he told his children. "It's just in the wrong place."

I heard this story from the twelve year old daughter, now a mother herself. All these years later she still remembers what her father said, and what an impact his simple words had on her. At first she was shocked. Her father, a rabbi, didn't think this was disgusting? Do my parents do this too? But then it dawned on her. Of course they do. They love each other, and when people love each other, this is what they do. Just some things are supposed to be private. Not because it's disgusting, because it is precious, it doesn't belong on the street.

There are couples that no one will ever see touching each other, but anyone can see the deep love they share. It is reflected in the way they speak to each other, the way they look at each other, the way they talk about each other. And then there are some couples who are all lovey-dovey-kissy-huggy in public, but in some cases is no more than a show for the onlookers. How intimate can affection be if every passer-by is privy to it? Does romance have any real meaning if it is shared with strangers?

When a couple is secure in their love for each other, they don't feel the need to demonstrate their affection to others outside the relationship. And yet, everyone, including their children, will know that love is there. Physical affection is more powerful when kept private. It is not disgusting, as long as it is in the right place.





When I Joined a “HIGH SOCIETY” Synagogue

By Dovid Zaklikowski

I admit I am intolerant. At times I am bigotted towards others. I judge people by the way they look, the way they walk, the way they talk, and an immeasurable amount of other calculated imagery I build up in my mind about them.

For example, if the first time I meet him he is slow to respond or doesn't have anything profound to say, I place him into my “not so smart” basket. If the first day I meet him he is not dressed well, I place him into my “untidy” basket.

By the end of the day, I've filed everyone away in my mental filing cabinet: this one is a helpful person, this one is lazy, this one is smart, this one is stupid . . . the list is endless. Ultimately, there are those with whom I want to associate myself, those whom I want to include in my circle of friends, and, of course, those who are not welcome.

Just over a year ago I moved to a new home, several blocks away from my old one. In our lazy world, I cannot walk that extra block to my old synagogue, so I changed synagogues to one a little closer—a whole block closer.

This new synagogue had a reputation as a place for “the better people”—the rich and famous, the important people, the know-it-alls. You know, that file I labeled “the higher society.”

I planned to try out this synagogue, and if I did not like it, I would go to another one (a little further away, up a flight of stairs).

The first time I arrived at the synagogue for prayers, I psyched myself up, preparing to encounter egotistical, snobby men, chattering with their close circle of friends. I cautiously made my way to an open seat and began my prayers.

Ten minutes into the prayer service, a man entered the synagogue. He was someone I'd known for many years—a member of the “misfit” file. He'd never made it in life, or so I thought. He seemed to be morose, not interested in much. I wondered what he was doing here. Or, was he, like me, just trying this place out?

One of those “snobby, egotistical” men slapped this man on his back, grasping his hand with warmth and wishing him “Shabbat Shalom,” a peaceful Sabbath. Another macho man exchanged pleasantries with him and they shared smiles. I was shocked. These guys were his friends?!

A short while later another guy strolled into the synagogue. He is in the “overweight and obnoxious” file. “Misfit” does not even begin to describe this fellow. He was bouncing off the walls, running in and out of the synagogue, as if he could

not decide whether to stay or leave. It was a strange scene. He was long on the list of those I do not associate with.

Evidently deciding to stay, he walked from table to table, exchanging a few words with each person, but leaving before anyone had a chance to fully respond. From there he went to the next table, then to the next, and then back to the first to finish off the conversation.

But as I watched, he was not treated any differently than anyone else in the synagogue. Everyone responded to him with patience and kindness. I cannot describe how normal these two misfits seemed in the synagogue. There they were not misfits.

I slowly learned that in this synagogue, everyone is equal. There are no misfits in this community.

Today I am greatly ashamed of how I used to think. I became better acquainted with these two individuals, and many others, and have learned that there is much more to people than a label for my filing cabinet. They are complex individuals, with feelings, intellect, needs and wants, just like I have.

Several months ago a member of this synagogue became very ill. He was in a vegetative state in the hospital,

while his wife and three children were left without a functional husband and father. On all accounts, it was a horrible situation. Previously this man had also been in my file of misfits, filed in the “never made it in life” file.

What transpired when the man's illness became known astounded me. I had never seen anything like it. Members of the synagogue visited the man in the hospital daily. Many were deeply involved in the financial aspects of his illness. Every time we met, he was a part of the conversation. The synagogue members constantly said prayers for him. They prepared meals for his family. It is hard to adequately describe the deep sense of responsibility they felt, as if they were all his brothers.

He passed away last night. The communal responsibility and love for another rubbed off on me, and I wanted to attend the funeral home and escort the body to the cemetery. I don't know why—maybe because I thought most would not be able to take off a day of work.

I arrived a little early, expecting to be the first there. I was surprised, but by now not shocked, to find many synagogue members already at the funeral home. They were not people I could file under “unemployed.” On the contrary, they were well-to-do businessmen. And as the ceremony inched closer, more and more arrived.

Many continued to the cemetery, a half-hour's drive from Brooklyn. As we stood there, I looked around. Many have the custom that all the tombstones and plots should be the same. In the Lubavitch community, this is strictly kept.

It dawned on me that here everyone is equal. The rich and famous do not get a bigger stone than the poor and



unfortunate. There are no files here, just as in my new synagogue there is no filing. Everyone is treated equal in death; so, too, they should be treated in life.

I did a lot of thinking and mental unloading on the way back home from the cemetery. By the time I arrived home, my filing cabinet was much, much emptier, and I intend for it to remain that way.



dearlubavitch

Letters to the editor



Dear Rabbi Sudak,
Many, many thanks for 'Being There' for us all. Daddy's Matzeivah went well. Somehow Rabbi Sudak, your words are always chosen so very well, and we so appreciate that.

Thank you also for talking us through the service... (and showing us how tefillin are made!!) the night before.

Stay in good health, have a wonderful Pesach with your lovely family.
With Love

Hi Soorale,

Just a little note to say a huge thank you for all your help. You have been great and we really appreciate it.

From our point of view everything went well and our Simcha was very happy.

We hope that you found the house back in its 'original' state and if there is anything missing or whatever, please let us know.

Thanks again and 'Auf Simchas'

Dear Rabbi Sudak,

Thank you for your very kind Bar Mitzvah gift. I will treasure it always. I had a lovely day in shul, it was amazing.
Love,

Hi Rabbi Sudak

It was very nice meeting you today and hope to see you soon.

I really appreciate you helping me with my bat-mitzvah. (Thought I would show you a picture of my art piece that I'm making at the moment.)

I will be starting my candle project next week and me and my mum will be starting to light our Shabbat candles.
Thanks,

Dear Rabbi Sudak,

I can't thank you enough, there are no words. Hearing you speak about A was so caring and I will always remember.

My best wishes for a Happy Healthy year.

Hi

I hope that you had a lovely Purim....Thank you for again providing the hourly megillah reading... it's so reliable!

The Purim Seuda was wonderful, see you next year.

Thank you so much for the delicious cheese cake you sent us for Yom Tov. We enjoyed it very much.

I hope you are well and enjoyed Shavuot.

Kind regards.

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