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TISHREI  
GUIDE  
HOW TO?  
AND WHY?



# KAPAROT

## 5781 - 2020

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It is easy to do this Mitzvah in the comfort of your own home. All you need is some money (preferably in increments of 18) and the Kaparot prayer which can be found in your Machzor.

Gather those who want to do the ritual — your children, yourself, your spouse, etc. (you can have separate monies for each person). After performing Kaparot, the money is given to tzedakah, ideally to help feed people in need in your community. If you would like to do Kaparot by credit card, voucher or cheque, use cash for the ritual and make your donation using your preferred means.

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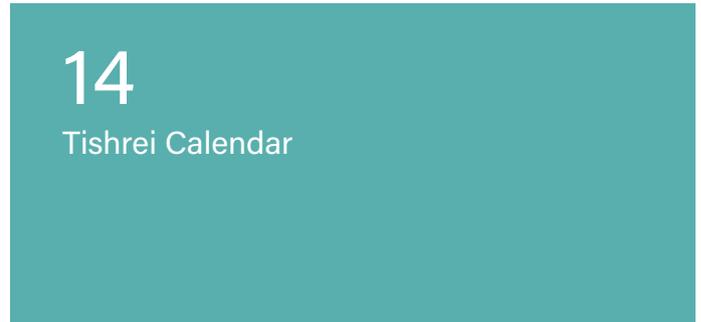
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Cover Photo: A boy receiving a dollar from the Lubavitcher Rebbe by 'Sunday Dollars'. The boy from Yerushalayim was battling Leukemia. Unfortunately, Menachem Ehrental passed away at the young age of 15. His parents went on to found an organization called Zichron Menachem to help cancer patients under the age of 25, in Menachem's memory.

In loving memory of  
Rabbi Binyomin Klein

## DEPENDENT or INDEPENDENT?



The Animal World is full of marvel and mystery. Some people devote their lives to studying animals and their behaviour, and do not cease to be amazed by what animals can do. Each species of animal, bird, fish, or insect, has amazing capabilities. They use these instincts and talents in order to achieve their food, protection, and shelter. What is more amazing is that invariably these

Creatures can achieve everything they need on their own. They do not rely on 'team spirit', although it sometimes helps them achieve their aims.

There is however, one exception. Man.

Man cannot survive alone. Man is dependent on assistance from another in almost every sphere of his life. From the food that we eat, or the clothes that we wear, to the shelter and warmth that we depend upon, we need the contribution of others and we depend on them.

In spite of our remarkable advantage over all other Creatures; we can think, design, and develop, and we can even build amazing structures and achieve great feats; we are still dependent on the support of others.

Of course, we pay for what we get, and we get paid for what we do. The money is just a means of 'fair distribution' by which we exchange the value of something that we have done for another, in order to obtain from them what we desire. In other words, the money that we earn and spend is just a discipline through which we share and pool our efforts. Because each of us is interdependent with others.

The obvious question is 'Why'? Why did G-d create us in such a way that we almost completely depend on others, whilst virtually the entirety of Creation can exist independently? The answer is to teach us to care for another being without receiving anything in return.

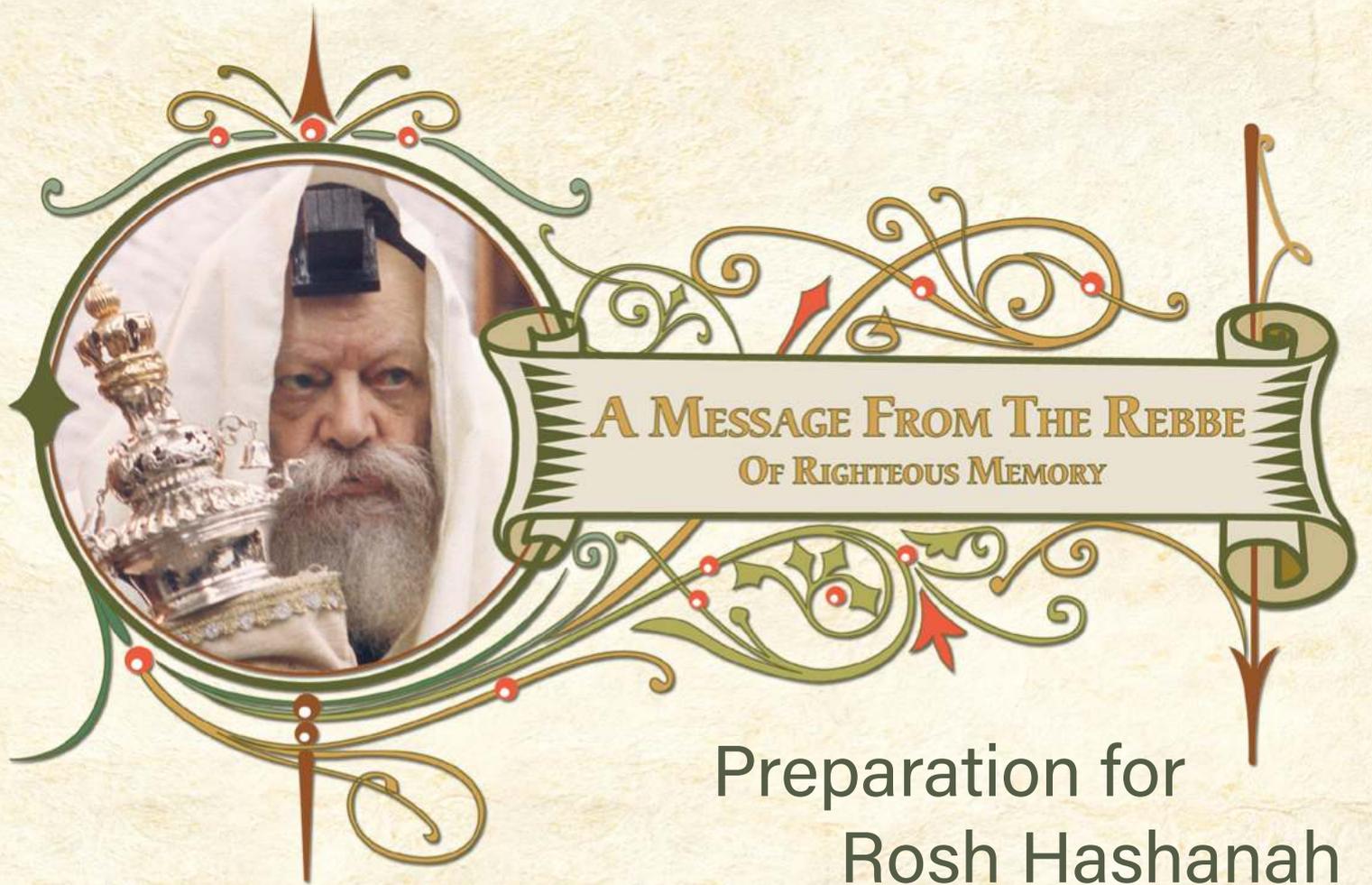
By reducing us to the point that we depend on others, G-d compels us to consider the other in his / her own right.

Caring is a particularly Human quality. True, other Creatures may display beautiful expressions of care for a fellow creature, but that is usually limited to an individual from their own pack or group. On the other hand, Man is supposed to care for every other Human Being, whoever and wherever they may be. Our interdependence and social care for all is a Divine Quality. It follows G-d's pattern, as the verse says "His mercy is upon all that He created" (Tehillim 145:9). This is a quality that is uniquely Divine, the Angels do not possess it. In His infinite wisdom, He chose to share it with us.

As Rosh Hashonoh approaches, and as we eagerly look forward to a New, Good, and Sweet Year 5781, we need to refocus our interpersonal relationships and repair any blemishes that we may have in that part of our lives.

This way, we will all be blessed with a Positively Sealed Inscription in the Book of Life for a Truly Good and Sweet Year 5781.

Rabbi Leivi Sudak, Director



## Preparation for Rosh Hashanah

The present period of preparation for Rosh Hashanah — the day on which G-d concluded the creation of the world with the creation of man, the “chosen one of the creatures” — is also the time to reflect on the Creation and its design and order, with a view to deducing therefrom — as from everything — guidelines for the daily life and conduct, and the “essential thing is the deed.”

In accordance with the will of the Creator to create a world with a multitude of diverse things, as it is written, O, how many are Thy works, G-d! — the world consists of innumerable, distinct and different things. At the same time, however, all things have certain underlying features which unite them, and some which unify them into one entity:

This is to be expected, considering that all things have been created by the one and the same Creator, the One G-d. Consequently, an inner and true unity pervades all the things He created, from an inanimate object to a human being. Of course, within each of the four created “kingdoms” — mineral, vegetable, animal and man — their unity is more evident.

The said concept was brought out by our Sages of blessed memory especially in connection with the human species. Observed our Sages: The Creator formed all mankind in the same “stamp” in the image of the first man, Adam; yet every human being is different, no two humans anywhere in the world are alike in all respects. Thus, their facial features are dissimilar, and in three respects human beings differ one from the other: in voice, appearance and in intellect.

The principle of diversity coupled with unity embracing

all things in the world applies also to time. Time is divided into day and night, weekdays, Shabbos, Yom-Tov, etc., each season having its own inherent quality and significance in general, and for man in particular. Yet there are elements that unite all time-sectors into one continuity.

This is true also of Rosh Hashanah: All Rosh Hashanahs have many aspects in common, such as pertain to general teachings and inspiration for the new year, for, as has often been mentioned, Rosh Hashanah is the "head" (Rosh) of the year. At the same time, however, each Rosh Hashanah is new and unique — each inaugurates specific and new forces and qualities.

Particularly unique is a Rosh Hashanah, compared with the majority of Rosh Hashanahs, when it coincides with Shabbos, that is, when the first day of Rosh Hashanah occurs on Shabbos, as this year. In this event, the holiness of Rosh Hashanah becomes one with the holiness of Shabbos, giving this Rosh Hashanah a new dimension and content, which — in view of Rosh Hashanah being the "head" of the year, as mentioned above — must influence the daily life throughout the year.

The general difference between the weekdays and Shabbos, particularly insofar as man is concerned, is that the weekdays are work days (Six days shalt thou labor and do all thy work), whereas Shabbos is a day of abstention from work (thou shalt do no work), a day of rest.

At first glance this leads to an anomaly: From birth a man's destiny is linked to work, as the Torah declares, A man to toil is born (with intervals of rest, sleep, etc., in order to recuperate for further toil). Yet, when Rosh Hashanah occurs on Shabbos, its emphasis — as "head" of the year, setting the tone and pace for each and all the days of the year — would be on the idea of abstention from work. How is this to be reconciled with the principle of "man to toil is born"?

One of the explanations, which removes the contradiction, is as follows: A human being is a composite of a variety of things and qualities — broadly speaking, he consists of body and soul. Consequently, all his affairs and activities likewise contain the elements of "body" and "soul", or, in other words, the material and spiritual. It follows that also in the human destiny of man is born to toil both elements are present, namely, physical toil and spiritual toil, or, as our Sages of blessed memory express it: the toil of work and the toil of Torah. More specifically: The material-spiritual composition is to be found in both kinds of toil: In the "toil of work" (as also in the "toil of Torah") there is the physical as well as the spiritual toil, for in each of them there is a spiritual side and a material side.

On Shabbos a Jew fulfills his destiny of a "man to toil is born" by dedicating the day to the "toil of Torah". In this sense, Rosh Hashanah that occurs on Shabbos conveys also the message that in all the coming days of this year, a special emphasis should be put on the "toil of Torah (and Mitzvos)" and that also in the realm of "toil of work" (mundane affairs) one should bring out and accentuate the spiritual side of it.

By way of a simple illustration: a person holding a job, or engaged in business, and the like, is generally motivated by the income and desire to earn a living. Yet the underlying spiritual aspect, the "soul" of these mundane affairs, must be the recognition that "all your actions should be for the sake of Heaven." Instead of being motivated solely or mainly by material gains, a Jew should be motivated by higher incentives: to be able to give

## "Instead of being motivated solely or mainly by material gains, a Jew should be motivated by higher

Tzedoko [charity] generously, to be able to study the Torah without worry about Parnosso [livelihood], to be able to pay tuition for the children's Torah education, and so forth. And it is to attain these higher goals in life that he engages in the "toil of work."

To repeat and in other words: It is expected of every Jew, man or woman, young or old, that he (or she) bring in "Shabbosdikeit" (the spirit of Shabbos) into all his toil, including also the mundane activities; to bring in Spirituality and holiness also in the ordinary and mundane activities of the daily life, until they are thoroughly permeated with the spirit of Shabbos.

And when a person is permeated with spiritual motivations, his toil will obviously not interfere with his learning Torah, the fulfillment of a Mitzvah, giving Tzedoko generously and wholeheartedly, and so forth.

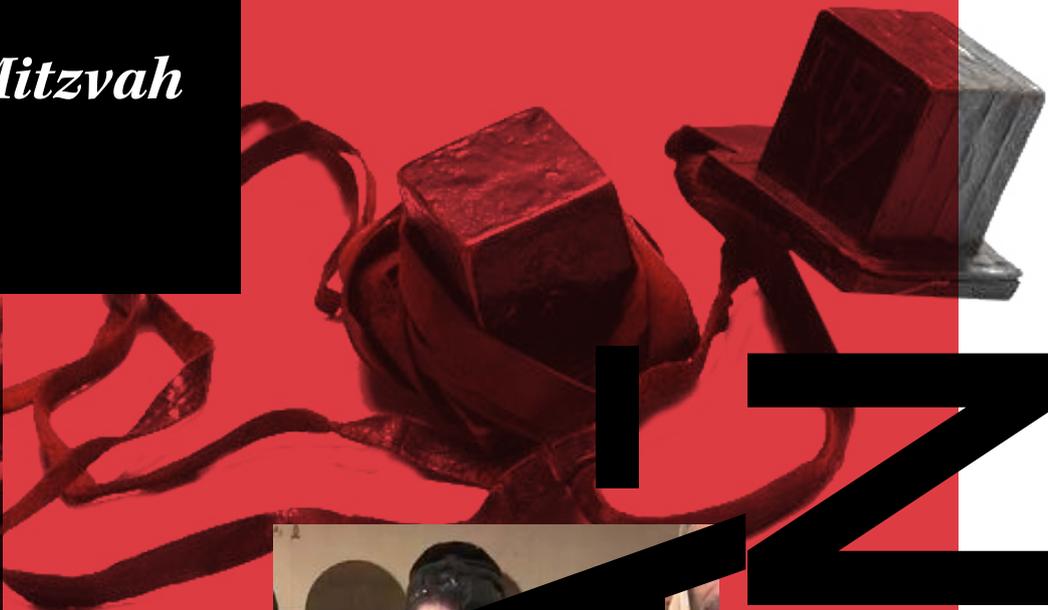
Should the question be asked: How can everyone attain such a high level, and maintain it consistently each and every day of the year? The answer is simple, and everyone can understand it: Inasmuch as G-d, the Creator of man, set this guideline for each and every Jew, it is certain that everyone, regardless of upbringing and station, has been provided with the capacity to carry it out in actual life, and indeed, to do so with joy and gladness of heart.

And so we say with David: "(Because) On Thee, O G-d, I rely — (it is certain that) I will not ever be put to shame."

All the more so, since this trust and this commitment derive from Rosh Hashanah, when Jews celebrate the "Coronation" of G-d, and willingly accept His Kingship. Moreover, "The King's servant is (also) royalty", and on Rosh Hashanah every Jew becomes the King's servant anew.

With the blessing of Kesiva vaChasima Tova for a good and sweet year.

# *The Bar Mitzvah Boy*



# BAR MITZVAH BOYS

The 9<sup>th</sup> of Kislev marked the birthday and Yahrzeit of the Mittlerer Rebbe (the 2<sup>nd</sup> Lubavitch Rebbe.)

When that date fell out on Shabbos, the Lubavitcher Rebbe would customarily lead a large Farbrengen (Chassidic gathering) on Shabbos day.

One year though, even though the 9<sup>th</sup> of Kislev fell out on Shabbos, there was no Farbrengen.

Older Chassidim recall how Rabbi Chodakov, the Rebbe's secretary, related that the Rebbe had shared the reason with him. Several years earlier, a Crown Heights (the section of NY where Lubavitch resides) mother had written to the Rebbe about her son who was being bullied by his classmates.

Now, the Rebbe had received the invitation for this boy's Bar Mitzvah along with the deluge of daily mail – it was to be held that Shabbos. If there would be a Farbrengen, the Rebbe reasoned, the boy's Kiddush would be a rushed affair.

*It was more important, the Rebbe concluded*

**THAT THE BOY ENJOY A PLEASANT EXPERIENCE WITH HIS CLASSMATES**

which could create positive feelings between them.

And so there was no Farbrengen.



# The Notebook

It was a long way to travel every day. Those who didn't know Uriel said that at his age, he should find somewhere close to home, but those who knew him didn't say anything about his age or the distance. They'd heard enough stories about Shimshon over the forty-two years that Uriel had been learning with him to know that Uriel was right to travel from Yerushalayim to Rechovot every day even at his age.

Uriel had moved from Rechovot to Yerushalayim to look after his ailing mother. He'd vowed to himself that the move didn't mean that his lifelong Chavrusa with Shimshon would come to an end. But his resolve was beginning to weaken.

When Uriel got off the bus at 9 o'clock, waves of heat were already rising from the black asphalt, rolling across the sidewalk and bouncing off the cracked facades of the buildings. It was just after Pesach. But summer had come fast this year. His fingers tightened around the packet holding the grapes and crackers that Yamima had packed for him. Leaves sailed passed him like paper darts in the hot wind. Uriel ignored the creaking in his knees and hurried towards a low building squeezed between apartment blocks. He didn't even glance at the blue and white sign that read Beit Knesset Hashalom.

The smell of fresh coffee and tangy deodorant mingled with the musty smell of old books. Uriel sucked in the cool air. He nodded towards the young Avreichim, a new breed to this part of the city, who were murmuring softly, cracking jokes and jostling each other with the easiness that comes from established friendships as they settled into their seats, ready for the morning's learning. Before he reached the front of the Beis Haknesses, Uriel saw that Shimshon was missing. The seat with the burgundy and gold brocade pillow that he always sat on was empty. The worn middle, shiny with years of use, picked up a stray sunbeam that shot through a crack left by a window that hadn't been properly shut. Shimshon had never been late. Not in forty-two years.

Some of the Avreichim were already bent over their open Gemaros, stroking their soft beards that hadn't grown for long enough to thicken, thumbing through the pages they already knew by heart. Uriel squinted. His eyes weren't what they used to be. And then he spotted Shimshon's back. He knew the stoop of his shoulders. He hurried towards him.

Avi must have the same age as Uriel's eldest son. But he was the leader in the small Beis Haknesses. Now he was leaning over his Gemara towards Shimshon. "So you

washed your hands with water that had been boiled in the kettle," he said.

Shimshon nodded. Then he noticed Uriel and his eyes lit up, like they did every morning when he saw him. "What do you say, Tzaddik?" he asked. "I found a washing cup that I was sure my dear wife had prepared for me. I washed my hands and made a Bracha. Then Mazal told me that she had filled the washing cup with water from the kettle. She had wanted to use it to water her Zaatara plants in the window box. So I refilled my cup, washed my hands and made another Bracha..."

"And now you want to know whether the second Bracha was needed or if you made it in vain." Uriel hadn't meant to finish off Shimshon's sentence. But it happened, this reading of the mind, when you learned together for forty-two years.

Shimshon nodded again. Two more men joined the discussion. Their voices rose and fell as they debated whether the second Bracha had been needed or not. Sefarim were opened and closed. And ten minutes later, the small crowd were still undecided. The men began to move back to their seats. The hum of the air conditioner vibrated with indecision.

"What does it matter?" said Avi. "What's done is done." Shimshon rubbed his Kippa over his head back and forth.

Uriel knew the gesture. He'd seen it hundreds of times when he'd asked the wrong question. It meant that Shimshon was trying to understand the question. Because to him it wasn't a question.

Shimshon cleared his throat. "I need to know so I can make note of it."

Avi leaned closer. His shirt brushed against his Gemara. "Make note of it?"

"It is written that a person should remember all of his Aveiros so that he can do Teshuvah properly on Yom Kippur. How can you remember your Aveiros if you don't make note of them? How can you remember whose feelings you hurt? Whose sleep you disturbed?"

Avi leaned back. "You write them down? All of them?"

"I have a notebook," he said.

"And how many Aveiros have you written down in your notebook since Yom Kippur?"

Shimshon glanced around. "Seventy-six. Maybe now it will be seventy-seven."

And Uriel knew that despite his age, despite the distance, despite the heat tomorrow and the day after and the day after that he would travel again to Rechovot.



## ROSH HASHANAH

Rosh Hashanah is the day on which G-d completed the creation of this world, by creating Adam, the original man. Adam's very first act was to proclaim the Almighty as King of the Universe. He called upon all creatures: "Come, let us worship, bow down, and kneel before G-d, our maker." Each Rosh Hashanah, we too proclaim the Kingship of G-d, and reaffirm our commitment to serve him well. Just as on the original Rosh Hashanah, G-d created the world for the first time, so each Rosh Hashanah He reconsiders and re-evaluates the quality of our relationship with Him, and creates our world anew.

### The Shofar

Since the first day of Rosh Hashanah takes place on Shabbat, we only blow the Shofar on Sunday, 20<sup>th</sup> September. We hear during the daytime the sounding of at least the first thirty of the prescribed blasts of the shofar, the ram's horn. The Shofar is the oldest known musical instrument. Its soulful sound contains much meaning. Its piercing blast proclaims the coronation of G-d as King of the Universe. It acts as a Jewish alarm clock, awakening us to repent and return to G-d. The Shofar reminds us of the shofar heard at Mount Sinai, when we accepted G-d's commandments for all time, and of the call of the "Great Shofar" which G-d will sound with the coming of Moshiach, who will lead us out of exile and into our Holy Land - speedily, in our days.

### The Book Of Life

On the first evening of Rosh Hashanah, after services, we exchange the traditional blessing, "May you be inscribed and sealed for a good year." Our sages explain that on Rosh Hashanah, we all stand in judgement before G-d- "like a flock of sheep before the shepherd." If we

are worthy, we are "inscribed" in the "Book of Life." Ten days later, on Yom Kippur, the Book is sealed. Through repentance, prayer, and charity, we can sweeten the decree, and merit G-d's blessings for health, well-being, and prosperity for the coming year.

### Special Rosh Hashanah Foods

It is customary on Rosh Hashanah to eat foods symbolizing sweetness, blessings, and abundance. We dip the challah in honey; and afterwards on the first night, we eat a piece of apple dipped in honey. After the appropriate blessings on the apple, we add: "May it be Your will to renew for us a good and sweet year." Other customs include eating the head of a fish, round challah, pomegranates and carrots. On the second night of Rosh Hashanah, a new fruit not yet eaten this season is put on the table, preferable at candle lighting. The blessing of Shehecheyanu is said at candle lighting keeping this fruit in mind and eaten after Kiddush.

### Tashlich

On the second day of Rosh Hashanah, Sunday, 20<sup>th</sup> September, following the afternoon prayer, we visit a body of water or pond containing live fish and recite the Tashlich prayers, in which we "cast away" our sins. As fish depend on water, so do we depend upon G-d's providence. Also, a fish's eyes never close, symbolizing G-d's unceasing watchfulness over us.

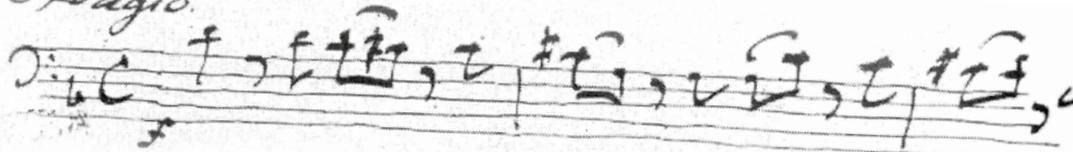
## TEN DAYS OF REPENTANCE

The first ten days of Tishrei - two days of Rosh Hashanah, the seven days following, and Yom Kippur - are an auspicious time in which to rectify our shortcomings and draw closer to G-d. They are therefore known as the "Ten Days of Teshuvah".

## YOM KIPPUR

On the day preceding Yom Kippur, Sunday, 27<sup>th</sup> September, we eat festive meals, to demonstrate our faith and confidence in G-d's mercy. Another beautiful custom for this day is that of parents blessing their children with the Priestly Benediction: "May G-d bless you and guard you... May G-d shine His countenance upon you and be gracious to you... May G-d turn His face toward you, and grant you peace."

*Adagio.*



*(Kol Nidrei, Adagio)*

3-3.  
Yahweh

(Kol Midrei, Adagi  
may Gubvairffer, Mulo  
Sim, fur 4Blauen

*As we approach the High  
Holidays this year, there does not  
seem to be a way to celebrate with  
family & friends in shul together  
or at the traditional meals that so  
enhance our festivals.*

**EACH COMMUNITY WILL DO  
THEIR UTMOST WITHIN THE  
GUIDELINES OF WHAT IS SAFE.**

*Nevertheless, every person  
should to the best of their ability,  
do all of the Mitzvos that are  
associated with the upcoming  
festivals.*

Yom Kippur atones for sins against G-d, but not for wrongdoings between man and man. It is therefore important, on the day before Yom Kippur, to apologize and seek forgiveness from friends, relatives and acquaintances, to heal any ill feelings which may have arisen. Though these Days of Awe, as they are called, are solemn, they are not sad. In fact, Yom Kippur is, in a subtle way, one of the happiest days of the year. For on Yom Kippur we receive what is perhaps G-d's most sublime gift: His forgiveness. When one person forgives another, it is because of a deep sense of friendship and love that overrides the effect of whatever wrong was done. Similarly, G-d's forgiveness is an expression of His eternal, unconditional love. Though we may have transgressed his will, our essence - our soul - remains G-dly, and pure. Yom Kippur is the one day each year when G-d reveals most clearly that our essence and His essence are one. Moreover, on the level of the soul, the Jewish people are all truly equal and indivisible. The more fully we demonstrate our essential unity by acting with love and friendship amongst ourselves, the more fully G-d's love will be revealed to us.

**Five Prohibitions**

Yom Kippur this year takes place from Sunday evening, 27<sup>th</sup> September, through Monday night, 28<sup>th</sup> September. In addition to the prohibition of work, as on the Shabbos, there are five activities specifically prohibited on Yom Kippur: eating and drinking, anointing oneself with perfumes or lotions, marital relations, washing (for pleasure), and wearing leather shoes.



## The Yom Kippur Service

On Yom Kippur we are freed from all material concerns, and can devote the day to prayer. We begin the evening service with the chanting of "Kol Nidrei," which absolves us of any vows we may make in the coming year. During each main prayer throughout Yom Kippur, we recite the "Viduy" (confession), enumerating all the sins we may have committed, and ask for G-d's forgiveness.

The final prayer of the day, as our judgment for the coming year is being sealed, is called "Neilah." Neilah is the only service of the entire year during which the doors of the Ark remain open from beginning to end. This signifies that the gates of prayer in heaven are wide open to us at this time. Neilah culminates with the "Shema Yisroel" and other verses said in unison, and the final blowing of the shofar.

From the moment the Torah scrolls are taken out and the haunting melody of Kol Nidrei fills the synagogue to the final blast of the shofar accompanied by the refrain, "Next year in Jerusalem," powerful forces are at work inspiring us to greater repentance. This divine gift is essential for there is no man that doesn't need to wipe the slate clean.

## MAFTIR YONAH

The Haftarah that is read on the afternoon of Yom Kippur tells the story of how G-d commanded the prophet Yonah to go to the city on Ninveh and warn the people there to repent, lest G-d destroy their city. Yonah did not want to fulfil this mission and ran away on a ship. G-d caused a terrible storm to occur and eventually the sailors threw Yonah off the ship as the only way to make the storm abate. G-d caused a great fish to swallow up Yonah. Eventually Yonah was saved from the fish and went to do G-d's bidding in Ninveh. Why was this story chosen to be read on the holiest day of the year? And why did Yonah "run away" from G-d rather than carry out his mission? To teach us how much our love for our fellow Jew must be. Yonah knew that if he went to Ninveh the people there would repent. He also knew that the Jewish people had not repented

in spite of the warning given to them by the prophets. Rather than make the Jewish people appear bad in G-d's eyes, Yonah chose to run away. This lesson is so important that we read it every year on Yom Kippur.

## SUKKOS

Immediately following the awesome days of Rosh Hashanah through Yom Kippur, we prepare for the joyous exuberance of Sukkos - the "Season of our Rejoicing". After leaving Egypt, during the forty years of wandering in the wilderness, the Jewish people were surrounded by protective "clouds of glory". In commemoration, and to enhance our awareness of G-d's all-embracing love and protection, we are commanded, "In Sukkohs (booths) you shall dwell, seven days" (Lev. 23:42).

## A Unique Mitzvah

Eating festive meals and spending time in the outdoor Sukkah is a delightful and unique religious experience. Some have the custom of decorating the Sukkah with elaborate ornaments; others prefer to preserve its unadorned simplicity. But whatever one's style, the Sukkah is the only Mitzvah in which we are completely surrounded, from head to toe, by the Mitzvah itself - enveloped, as it were, in the divine presence.

During the entire seven days of the festival, from Friday night, 2<sup>nd</sup> October until Shabbos afternoon, 10<sup>th</sup> October, all meals are eaten in the Sukkah, (unless it rains heavily.) When partaking of a meal containing at least two ounces of bread or cake, we say the blessing "Layshev BaSukkah".

The specifications for constructing a Sukkah are relatively simple. There must be at least three walls. There are minimum size limits (at least 28" square and 40" high) and a maximum height limit (30 feet). There is, however, no maximum width.

An essential feature of a Sukkah is that it cannot have a solid roof and must be placed under the open sky, unshielded by overhanging tree branches, projections from nearby structures, etc. After the walls are built, wooden or bamboo poles are placed across the top and covered with additional poles, branches, etc. to form a roof. These qualify for the purpose as "detached products of the soil" and one can use other available material in this category (aside from edibles such as fruits, vegetables, etc.). The covering material or "schach" must be loose, not tied down or tied together in bundles.

For those who are not that handy, or who don't have the time, a Sukkah can be ordered.

## The Four Kinds

Another special mitzvah of Sukkos is the shaking together of the "Four Species" - the esrog (citron), lulav (palm branch), three hadassim (myrtle branches), and two arovos (willow

MONEY CAKE  
 Mix 3 EGGS, BEATEN. 3/4 c. SUGAR, 1 LB HONEY  
 3/4 c COFFEE TOGETHER. Mix INTO SEP. BOWL  
 1/2 c. FLOUR, 1 T cinnamon

1/2T SODA. 3T OIL. CINNAMON, PINCH SALT. 2t  
ADD LIQUIDS TO DRY MIX.  
LINE PANS, BAKE 45m. AT 325° - 350°

## Hoshana Rabbah

The seventh day of Sukkos, 9<sup>th</sup> October, is called Hoshana Rabbah. It is customary to stay awake the night before and recite portions of Torah and the Book of Psalms. In the morning, we circle the Bima (platform) seven times, lulav and esrog in hand. Then we recite special prayers, called "hoshanos". In an ancient rite of profound mystical significance, we beat on the floor five willow branches which are bound together, symbolically "sweetening" G-d's judgement.

## SIMCHAS TORAH

A Transcendent Joy

Simchas Torah is the culmination of a month filled with uplifting experiences. We have stood in awe before the King of the Universe; we have been forgiven and cleansed by His mercy; and we have experienced the joy of uniting with G-dliness through His beautiful commandments. Now, we rejoice with His Torah. We take the sacred scrolls in our arms and dance together, scholar and novice alike. During the dancing, the scroll remains in its cover, for this is not a time for study. The joy of Simchas Torah is far greater than any delight we may derive from intellectual understanding. Here again, we emphasize that sublime level of the Jewish soul where we are all one.

On the evening of Simchas Torah, 10<sup>th</sup> October, (and in some communities, on the previous evening of Shemini Atzeres as well), we make seven "hakofos" (circlings) around the Bima, singing and dancing with the Torah scrolls. On the morning of Simchas Torah, 11<sup>th</sup> October, the final portion of the Torah is read, completing the yearly cycle. Then we immediately start reading the beginning. Thus, we continue to nourish ourselves from the infinite wisdom of G-d's Torah - the eternal force that has bound us together and sustained us for more than 3,300 years.

The last Shabbos of the month of Tishrei is called Shabbos Bereishis, because we read this portion in its entirety. Thus, at the end of all the festivals of Tishrei we come back to Bereishis - 'the Beginning'. Here is an indication that the beginning of all wisdom is to know that G-d is the Creator and Master of the world. Coming back to the Beginning further indicates that we never "finish," nor "graduate," as far as the Torah is concerned. Truly endless is the Torah, "longer than the earth, wider than the ocean," for it is the wisdom of G-d, the Infinite.

It is on this note that the Jew leaves the month of Tishrei and begins his daily life in the new year. Inspired and enriched by the religious experiences of every variety -- with which the month of Tishrei is so rich-- he can face every challenge in his daily life with courage and fortitude, in the knowledge that he is a link in the eternal chain which unites Israel with G-d, through the Torah.

*The third through the seventh days of Sukkos, are called Chol Hamoed - the intermediate days. On the Intermediate Days we do not recite Kiddush or light candles, (unless it is Shabbos) and all necessary work can be done.*

# INTERMEDIATE DAYS OF SUKKOS - CHOL HAMOED

branches). Each day of Sukkos (except the Shabbos), from 4<sup>th</sup> October through 9<sup>th</sup> October, we shake the "four kinds" during the day.

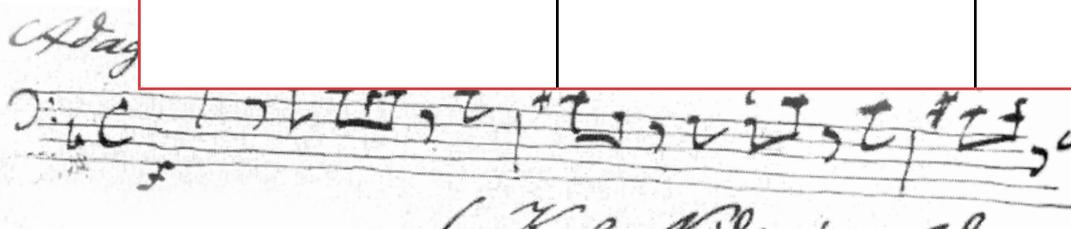
Hold the lulav, hadassim, and arovos in the right hand, with the lulav's "spine" facing you. Say the appropriate blessing(s), then take the esrog in the left hand with the point, or "pitom," up, bring it together with the other three kinds, and shake it. See page 16.

One explanation, among many, is that each of the four kinds represents a different type of Jew. The fact that the mitzvah requires all four kinds symbolizes our oneness as a people: we all need one another. And the four species are waved in all four directions, and up and down, signifying that G-d is everywhere.

Throughout the seven days of the Festival, we continue our celebration in the Sukkah, in ever - increasing exhilaration. Just as the seven solemn days between Rosh Hashanah and Yom Kippur served to make amends for each week of the previous year, so the seven joyous days of Sukkos will bring us happiness in all the weeks of the year to come.

# Tishrei Guide

SUNDAY	MONDAY	TUESDAY	WEDNESDAY
<b>13 SEPT. ELUL 24</b> Selichos	<b>14 SEPT. ELUL 25</b> Selichos	<b>15 SEPT. ELUL 26</b> Selichos	<b>16 SEPT.</b> Selichos
<b>20 SEPT. TISHREI 2</b> <b>Rosh Hashana</b> Shacharis Shofar Mincha Tashlich Maariv 7:53 p.m. Yom Tov Ends	<b>21 SEPT. TISHREI 3</b> <b>Tzom Gedalia</b> 4:59 a.m. Fast Begins 7:39 p.m. Fast Ends	<b>22 SEPT. TISHREI 4</b>	<b>23 SEPT.</b>
<b>27 SEP. TISHREI 9</b> <b>Erev Yom Kippur</b> Shacharis Mincha 6:29 p.m. CLT 6:43 p.m. Fast starts Kol Nidrei	<b>28 SEP. TISHREI 10</b> <b>Yom Kippur</b> Shacharis Yizkor Mincha Neilah 7:34 p.m. Fast ends	<b>29 SEP. TISHREI 11</b>	<b>30 SEP. T</b>
<b>4 OCT. TISHREI 16</b> <b>Sukkos</b> Shacharis Mincha Maariv 7:21 p.m. Yom Tov Ends	<b>5 OCT. TISHREI 17</b> <b>Chol Hamoed</b>	<b>6 OCT. TISHREI 18</b> <b>Chol Hamoed</b>	<b>7 OCT. TI</b> <b>Chol Ham</b>
11 Oct. Tishrei 23 <b>Simchas Torah</b> Shacharis Hakofos Mincha 7:05 p.m. Yom Tov Ends Maariv	<b>12 OCT. TISHREI 24</b>	<b>13 OCT. TISHREI 25</b>	<b>14 OCT. T</b>



	THURSDAY	FRIDAY	SHABBOS
ELUL 27	17 SEPT. ELUL 28 Selichos	18 SEPT. ELUL 29 <b>Erev Rosh Hashana</b> Selichos Hatoras Nedorim 6:50 p.m. CLT Maariv	19 SEPT. TISHREI 1 <b>Rosh Hashana</b> Shacharis Mincha <b>AFTER</b> 7:55 p.m. CLT Maariv
TISHREI 5	24 SEPT. TISHREI 6	25 SEPT. TISHREI 7 6:34 p.m. CLT Kabbolas Shabbos	26 SEPT. TISHREI 8 7:39 p.m. Shabbos Ends
TISHREI 12	1 OCT. TISHREI 13	2 OCT. TISHREI 14 <b>Erev Sukkos</b> 6:18 p.m. CLT Kabbolas Shabbos	3 OCT. TISHREI 15 <b>Sukkos</b> Shacharis Mincha Maariv <b>AFTER</b> 7:23 p.m. CLT
TISHREI 19 Moed	8 OCT. TISHREI 20 <b>Chol Hamoed</b> Tikkun Tehillim	9 OCT. TISHREI 21 <b>Hoshana Raba</b> Shacharis 6:02 p.m. CLT Mincha Maariv Hakofos	10 OCT. TISHREI 22 <b>Shemini Atzeres</b> Shacharis Yizkor Mincha Maariv <b>AFTER</b> 7:07 p.m. CLT Hakofos
TISHREI 26	15 OCT. TISHREI 27	16 OCT. TISHREI 28 5:47 p.m. CLT Mincha Kabbolas Shabbos	17 OCT. TISHREI 29 <b>Shabbos Bereishis</b> Shacharis Mincha 6:53 p.m. Shabbos Ends Maariv

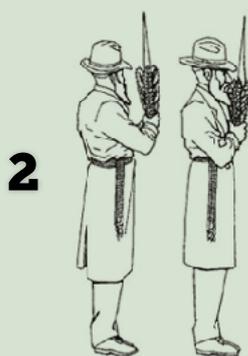
# WAVING THE LULAV



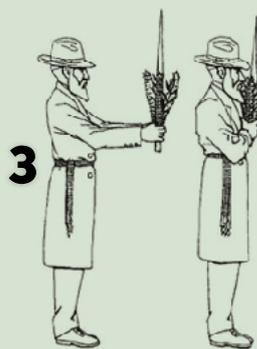
Stand facing east. Take the lulav in your right hand and recite blessing 6 "al netilas lulav" (see Candle lighting page). Take the esrog in your left hand. If it is the first day of Sukkot (or the first time you are observing the mitzvah this year), recite blessing 4 Shehecheyanu Bring the esrog & lulav together. Wave them three times to and fro in each direction. Each time the four species are brought back, their lower tips should touch the chest (over the heart)



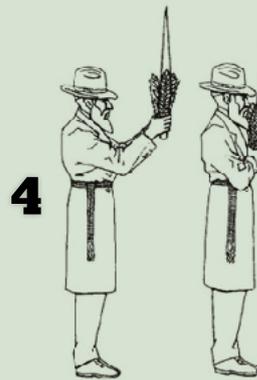
The first to the south



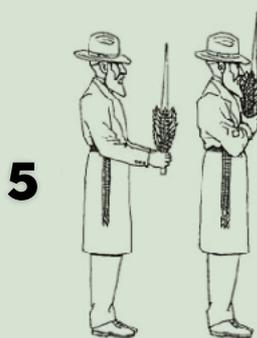
The second to the north



The third to the east



The fourth upward



The fifth downward



The sixth to the west; twice southwest



And once due west.



**How to Hold:** The top of the esrog should be held next to the bottom of the lulav. When holding the esrog while making the movements and during Hosha'anot, its top should be covered with the fingers. When moving the lulav and esrog due west, the esrog should be uncovered.

1/2T SODA, 3T OIL, NUTS + RAISINS AS D  
ADD LIQUIDS TO DRY MIX.  
LINE PANS, BAKE 45m. AT 325° - 350°

# DATES & TIMES 5781

## ROSH HASHANAH

Friday, 18 Sept. 2020

Light Candles at: 6:50 pm Say Blessings 1 & 6

Shabbos, 19 Sept. 2020

Light Candles\* after: 7:55 pm Say Blessings 2 & 6

## YOM KIPPUR

Sunday, 27 Sept. 2020

Light Candles at: 6:29 pm Say Blessings 3 & 6

Fast Begins at: 6:43 pm Monday, 28 Sept.

Fast Ends at: 7:34 pm

## SUKKOS

Friday, 2 Oct. 2020

Light Candles at: 6:18 pm Say Blessings 4 & 6

Shabbos, 3 Oct. 2020

Light Candles\* after: 7:23 pm Say Blessings 5 & 6

## SHMINI ATZERES & SIMCHAS TORAH

Friday, 9 Oct. 2020

Light Candles at: 6:02 pm Say Blessings 4 & 6

Shabbos, 10 Oct. 2020

Light Candles\* after: 7:07 pm Say Blessings 5 & 6

\*Light from a pre-existing flame.

## 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 Shabbos Veshel Yom Ha-zi-ka-ron.

ברוך אתה ה' אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום הזכרון

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-zi-ka-ron.

ברוך אתה ה' אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של יום הזכרון

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 Shel Yom Ha-ki-pu-rim.

ברוך אתה ה' אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של יום הכפורים

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

ברוך אתה ה' אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום טוב

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

ברוך אתה ה' אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

6. 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.

ברוך אתה ה' אלהינו מלך העולם,

שהחיינו וקיימנו והגיענו לזמן הזה



It is engrained in our psyche that a son must say Kaddish when his parents pass on to the next world. The concept is so deep-rooted that not saying Kaddish, at least after the funeral, let alone at the shiva, leaves us with an incomplete feeling; it's as if the correct 'send-off' was not given.

But, does it have to be like that? Since the advent of the lockdown rules following the corona virus epidemic, there is rarely a minyan at the cemetery, and the shiva is a private one. No visitors, certainly not enough to say Kaddish. What can we do for loved ones who pass away during these times?

This question is really an awkward one. After all, half of the population are female, and although the London Beth Din recently permitted women to recite Kaddish alongside

men, women are not obliged to say Kaddish three times a day with a minyan. Allow me please to tell you a personal story.

I was only three years old when my grandmother, Mrs. Esther Golda Shemtov, passed away. I recall her. I also remember some parts of the shiva. One of my memories is of my grandfather, Rabbi Bentzion Shemtov, taking two blank tzedokoh boxes together with two sticky labels on which he wrote my grandmothers name and a list of her attributes which he pasted onto the boxes. My grandfather gave one of these boxes to my mother, the other to my Aunt Mrs Bassie Azimov, of blessed memory. This box became affectionately known as 'Bobbe's Box.'

We grew up with a special Friday afternoon ritual. Just before candle lighting my parents would give me

and my siblings four large (old pre-1967) pennies and we would put one of those pennies in a tzedokoh box labelled for Lubavitch Foundation, one in a box labelled Colel Chabad (for the Poor in Eretz Yisroel), one in the box labelled Keren Chana (a special charity that the Rebbe set up in the name of his mother), and the last one in Bobbe's box.

Bobbe's Box was not assigned to a specific charity. Occasionally (I now know that this was on Rosh Chodesh – the beginning of the New Month), my parents would empty Bobbe's box and count the money and only then designate the funds to a specific cause.

Some years later, I may have been five or six, I woke up one night and peeked into the kitchen and to my surprise saw my mother sitting by the table and crying. I was surprised





to see my mother crying. Then I saw my mother get up from her place and take some money out of her handbag and put the money into Bobbe's box, and she stopped crying. For many years I would recall this vision without understanding it.

Years later, when I entered the Rabbinate, the entire story became clear. My grandfather was giving his two daughters a 'replacement' for Kaddish. Instead of saying the prayer, they were giving tzedokah. There was one important difference however. The obligation to say Kaddish finishes after eleven months, but 'Bobbe's box' does not end.

I would like to suggest to all bereaved people, especially during this time of Covid19, to set aside a tzedokoh box, designated to the memory of their dear departed relative. They should

remember to use this box when Kaddish would be said, and by doing so they are still giving honour and comfort to their relative. In addition, the fifth Rebbe of Lubavitch, Rabbi Sholom DovBer ז"ר, taught that the good angels collect the sound of the rattle of coins in the tzedokoh box and use that sound to drown the voices of any critical angels.

May all our holy, loved ones enjoy their place in Gan Eden, and may the living be comforted. Amen.

Rabbi Leivi Sudak

C

*Kaddish and the Virus*

EMI



A picture is worth 1,000 words...

Of online classes of comfort & inspiration...

Food distribution for those in hardship...

Kindergarten Bubbles...

Social Distanced Shul...

Shabbos Farbrengen Bags...

Shavuos Flowers & Cheese-cake deliveries...

Lag B'Omer BBQ to go...

Zoom Lectures...

Pesach Seder to go...

Day Camp...







Good morning Rochel, just logged on (albeit an hour late) to Sendy's morning session and just to say how moving and inspirational I found the video of the Rebbe to be X

Thank you so much for the amazing challah!!! It smells delicious!! So kind of you!! Just got home from work and honestly so grateful!! Shabbat Shalom! Xx

Rochel, thank you for the tea bag and thought for the day! It was a lovely gesture. I am so looking forward to the day when we can get together in your house again.

That was so moving, I felt very emotional, delighted to be invited to share such a special moment with your family. Also got to see Shalom Nachman. Shabbat Shalom to you all xx

Thank you so very much for allowing me to join in with this incredible inspirational meeting with Dina story and her path of purpose.

It's brought so much knowledge and foresight about life's struggles, and how to learn to live and not procrastinate.

I'm so thankful to Ha'shem to Dina

for her strength, courage, and amazing disposition, and mostly having the energy she has to share her personal private knowledge. It was truly a memorable meeting. Many thanks & G-d bless you all.

Rochel what an unbelievable Shabbat box. I was truly overwhelmed and I cannot thank you enough. It was such a pleasant surprise (although you did tell me) to receive it. I was contemplating what to make for tonight when it turned up. Please thank Sendy again for delivering it and I am very grateful that you thought of us in your own busy lives. With much love and Shabbat Shalom

Rochel u just made me all choked up and cry. big thank you just what "I" needed in every aspect love you.

Hi Sendy, just wanted to congratulate you on the wonderful Ten Talk. I thought the format was excellent - bite-size segments with a good mix of speakers. Already looking forward to the next one! All the best.







Home / Bushey / Chabad - Seder To Go

## Chabad - Seder To Go - Bushey

Kosher • Alcohol • Opens at 12:00 • Free delivery • £15.00 minimum • 0.02 miles away •

As soon as Covid hit, Bushey Chabad sprung into action leading the way in programming and support. With love, care and an unmatched devotion we turned a negative situation into beautiful acts of kindness and caring. During the tough months of lockdown, the Bushey community enjoyed top of the line programming and events. Here's a small glimpse...



## BEER BREAD & MUSIC

A VIRTUAL LAG B'OMER CELEBRATION WITH BUSHEY PERSONALITIES!

ZOOM: BUSHEYCHABAD.ORG  
BUSHEY CHABAD FACEBOOK LIVE

### TUESDAY 12 MAY 7PM



# Camp JUDA

3 Aug - 28 Aug 2020  
Mondays and Thursdays  
10am-12pm

and GO LAUGHS	GOOD and it will BE GOOD!	you hopes not your fears. -Nekosn Mandelak
Think GOOD and it will BE GOOD!	Everything will be okay in the end If it's not okay, it's not the end	TOO blessed TO BE STRESSED
Believe	If it's not	Think

Ages 1-3. Great for indoors. Can lend for up-to a month. I know what it's like with little ones stuck indoors a whole day, so please take advantage of this! Just message Bushey Chabad to arrange for non contact collection. Feel free to share.





- Bushey



# dearLubavitch

## Letters to the editor



Rabbi Sharfstein,  
Chabad has given me a lifeline,  
and purpose to change the path of  
grief-stricken anxiety I was on, to a  
future of acceptance, hope, and inner  
peace. They have brought light into  
my darkness and given me tools to be  
creative, look forward, and heal.

Dear Rabbi Sudak,  
We are writing to Thank You for your  
support and help in conducting the  
levoya or our dear mother. At such a  
difficult time, you made things a little  
easier to cope with in the same way  
you did at our father's levoya.  
We are deeply appreciative and grate-  
ful and would like to offer this dona-  
tion as a gesture of our thanks.  
Looking forward to celebrating sim-  
chas with you and sharing good news  
in the future.

Hi Rochel,  
Thank you so much for the cheese-  
cake. It was a real surprise to  
receive it and so thoughtful. It  
will definitely be enjoyed and will  
enhance our Yom tov. We can't wait  
to try it!  
It is such a shame that we can't all  
be together to celebrate this year  
but now we will feel like we are with  
you as we eat the cheesecake and  
read the booklet. Chag sameach  
(and i hope you get to relax, you  
deserve it after all your planning  
and baking whilst looking after 7  
kids!!!). Xx

Rabbi Sudak,  
I just want to say, I think your address  
to The Bar Mitzvah Boy on Shabbos  
was amazing! You were spot on, and  
your words were really meaningful.

*Dear Nechamie,*

*The girls had the  
best time. Your  
attention to detail,  
passion and en-  
thusiasm is always  
second to none.*

*The girls LOVED it  
and you all worked  
hard to make it as  
special as it has  
been in previous  
years.*

*Thank you for  
everything and  
please pass on  
our tremendous  
hakaros hatov to  
your whole team.*

*The activities and  
dynamism was  
electrifying and  
our girls had the  
most incredible  
experience.*

*Given the last few  
months, this was  
such a gift for us.  
So thank you.*

My wife and I thank you for setting up  
the Zoom for those who were un-  
able to attend in person. It was really  
appreciated.

(Ed. The Eicha Lamentation prayers  
on The Fast of Av were on Zoom from  
the Lubavitch Synagogue.)

Dear Rabbi & Rebbitzin Sudak,  
Thank you for looking after us in such  
a caring way – with such dignity,  
during these trying times.

Dear Aunty Soorale,  
I can't thank you enough for such a  
wonderful year. I am so impressed  
by how all the staff pulled together  
during the lockdown – the lessons and  
activities just kept coming!! And they  
learned so much even from home,  
they gained so much and have grown  
up so much.  
Wishing you a well-deserved summer  
break.

Rochel,  
Wanted to touch base and say  
Hi. And thanx for the lovely and  
thoughtful letter attached with the  
tea bag. Also I wanted to let you  
know that B enjoyed the zoom quiz  
on Friday afternoon! You've got a  
good thing going there!! Hope you  
guys are well. Sending love.

Dear Rabbi Leivi Sudak & Family,  
From the depth of my heart I thank  
you so much for the exceptional letter  
that you sent us, with those important  
words and the stories that strengthen  
our Emunah (faith.)

I have printed out your letter and have  
placed it at my bedside, to read again  
and again to strengthen and encour-  
age me.

May we only know of Simchat.

# *The Belated Dinner*

Rabbi Yisrael Friedman of Ruzhin, known as the "Holy Ruzhiner" (1796–1850), once told the following parable:

"A man comes home from work at the end of the day, famished. He sits down at the table, expecting his dinner. His wife appears and tells him that he should be patient because dinner is delayed. So he waits.

"After waiting for what seems like an eternity, she places a plate before him. He takes a look, and all he sees is a hard-boiled egg and a potato. Needless to say, he is quite perturbed. Here he waited patiently although he was so hungry, and all he gets is a run-of-the-mill repast! Had he gotten something special, then he would have understood the delay. He leaves the table disappointed.

"So ends the parable," said Rabbi Yisrael, "Now the lesson . . .

"Every morning, Gd waits for His people to say their prayers. The assiduous hasten to pray, aware of the immense privilege it is to be able to address the King of kings.

*"If one prays on time,*

*then even if the prayers are not recited with the greatest concentration,*

**THE FACT THAT THEY ARE RECITED ON TIME MAKES THEM DESIRABLE TO G-D.**

When the prayers are said a bit late, but with great concentration, Gd desires them as well, the extra devotion making it 'worth the wait.' However, if the prayers are late and without proper concentration, they are like the simple meal that the husband in the parable received. Gd can be expected to look askance at such an offering!"

Present was an elderly Jew who listened very carefully to the words of Rabbi Yisrael. "With all due respect, dear Rebbe," he countered, "the husband's reaction would be a harsh one if there wasn't true harmony in the home. However, when a husband and wife really love each other, they understand when the other has a hard day. Perhaps the end of the parable should be that the husband graciously thanks his wife for the simple meal, and asks her to tell him about her day. Similarly, Gd is always ready to hear our prayers . . ."

"Indeed," replied Rabbi Yisrael with a smile. "That is exactly the response I was hoping to hear.

"With your wise and compassionate words, you have saved many of your brethren from harsh judgment. It was for this purpose that your soul came down to this world."

Rabbi Yossy Gordon

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ב"ה



# SHOFAR BLOWING ON THE GREEN

A SAFE WAY FOR YOUR FAMILY TO  
CELEBRATE

**ROSH HASHANA**  
**SUNDAY 20 SEPTEMBER**



**LUBAVITCH CENTRE**  
**2:00 / 4:00 / 6:00 PM**

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**FARM RD. & HALE LANE**  
**3:00 & 5:00 PM**

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**EDGWAREBURY LANE &  
PURCELLS AVE**  
**3:00 & 5:00 PM**

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**BROADFIELDS AVENUE &  
THE RISE**  
**3:30 PM**

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**LYNFORD GARDENS &  
CRANMER ROAD**  
**5:30 PM**