

Chabad House of Toledo

Farborengen

HIGH HOLIDAYS 5786 / 2025

A LITTLE NOSH FOR THE SOUL

GRAB LIFE BY THE HORNS

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JEWISH RESILIENCE
AGAM BERGER
FIRSTHAND ACCOUNT



TOWER OF POWER'S
MIKE BOGART
SHOFAR PLAYER



DEDICATED TO THE LOVE AND INSPIRATION OF THE LUBAVITCHER REBBE
RABBI MENACHEM MENDEL SCHNEERSON, OF RIGHTEOUS MEMORY

COVER IMAGE :

The Chief Rabbi of the IDF, Rabbi Shlomo Goren, blows the shofar in front of the Western Wall in Jerusalem. (June 7th, 1967.) Photo Credit: Government Press Office

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Seeds of Wisdom

BASED ON PERSONAL ENCOUNTERS WITH THE REBBE

A Jewish author wanted to understand the essence of the Chasidic approach to Judaism.

“Let’s take bread as a metaphor,” the Rebbe began. “Even if you have all the ingredients perfectly arranged, and the dough kneaded to perfection, unless it is placed in a fiery oven for some time, the ingredients will remain just that: ingredients. But you won’t have bread!”

The Rebbe elaborated: “The same is true of prayer and the performance of mitzvot. One is able to make a blessing by simply saying the words, and doing a mitzvah can be merely performing a deed. However, chasidut demands that we become an oven - a fiery space created of enthusiasm and passion and joy. That’s when mitzvot come alive!”

FROM THE **Rabbi’s Desk**

My Dear Friends,

The shofar’s sound has historically been a wake-up call for our people, echoing our national calling and purpose. Since October 7th, Jews around the world have answered that call by strengthening their Jewish connection and pride. As the High Holidays approach, I invite you to embrace this season fully — to hear the shofar, celebrate with joy, and bring a sweet year to you and your loved ones.

In this issue, we hope you find inspiration to grab life by the horns with new Chasidic perspectives on ancient traditions — like Ben Sherman’s Tale of Two Trumpets, and what the Hebrew word for trumpets reveals about ourselves.

By all accounts, we are living in historic times, and I find it inspiring how Agam Berger found the courage to ask her captors for honey and carrots so she could celebrate Rosh Hashanah during her captivity in some of the darkest tunnels in Gaza.

I hope you find these anecdotes as enriching and inspiring as we do. As always, the magazine includes our how-to calendar and holiday cheat sheet for all your holiday basics. It also features ideas on faith, the “HerStory” of our People, and what we can learn from Superman.

Feel free to share this copy with a friend, and please join us for the High Holidays as we connect as a community and shine our powerful light of Jewish pride and unity. May we soon hear the great shofar of Moshiach, which will ultimately bring complete redemption to the world.

Wishing you and your family a healthy and happy, sweet year.

Rabbi Yossi Shemtov
Director, Chabad House of Toledo

PS: At Chabad, everyone belongs. Invite someone you care about, and together we’ll celebrate with good food, good company, and open hearts. RSVP at ChabadToledo.com.

Please see the inside back cover of this magazine for a full listing of our High Holiday schedule and events.

Chabad House sponsors this issue in loving memory of
Donald L. Solomon, OBM

MICHAEL BOGART: A TALE OF *TWO TRUMPETS*

By Ben Sherman

Michael Bogart, a jazz trumpet player, is comfortable performing sold-out Jazz concerts with Tower of Power, and he's also comfortable blowing shofar for Jews in his neighborhood. You could say the colorful life of Bogart is a tale of two trumpets, and how a Jazz musician found his Jewish soul and created the perfect harmony with his new sound.

Raised in the vibrant cities of Chicago and Michigan, Michael's early life was steeped in the rhythms of jazz and rock 'n' roll. He honed his craft, performing and recording alongside music legends such as Neil Diamond. However, it was during his time stationed in Hong Kong with the U.S. Navy Band that an awakening began. As the sun set on a Friday night, Michael, who thought he was the only Jew in the area, felt an undeniable urge to connect with his heritage. This calling led him to follow a Chasidic man rushing to the synagogue, igniting a spiritual journey that would transform his life.

That Shabbat marked the beginning of many, as Michael immersed himself in Jewish traditions and teachings. His passion for music, once a means of entertainment, evolved into a profound expression of his faith.

In 2022, Michael made the pivotal decision to leave the band Tower of Power, fully embracing his role as a Shabbat observant Jew. His dedication to music continued, but now he only performs on weekdays, spreading joy and inspiration through his melodies. •



Photo Credit: Jennifer Green Photography

GRAB LIFE BY THE HORNS!

Based on the teachings of the Rebbe

Did you know that besides the shofar, trumpets also serve as a powerful symbol of Jewish resilience and survival?

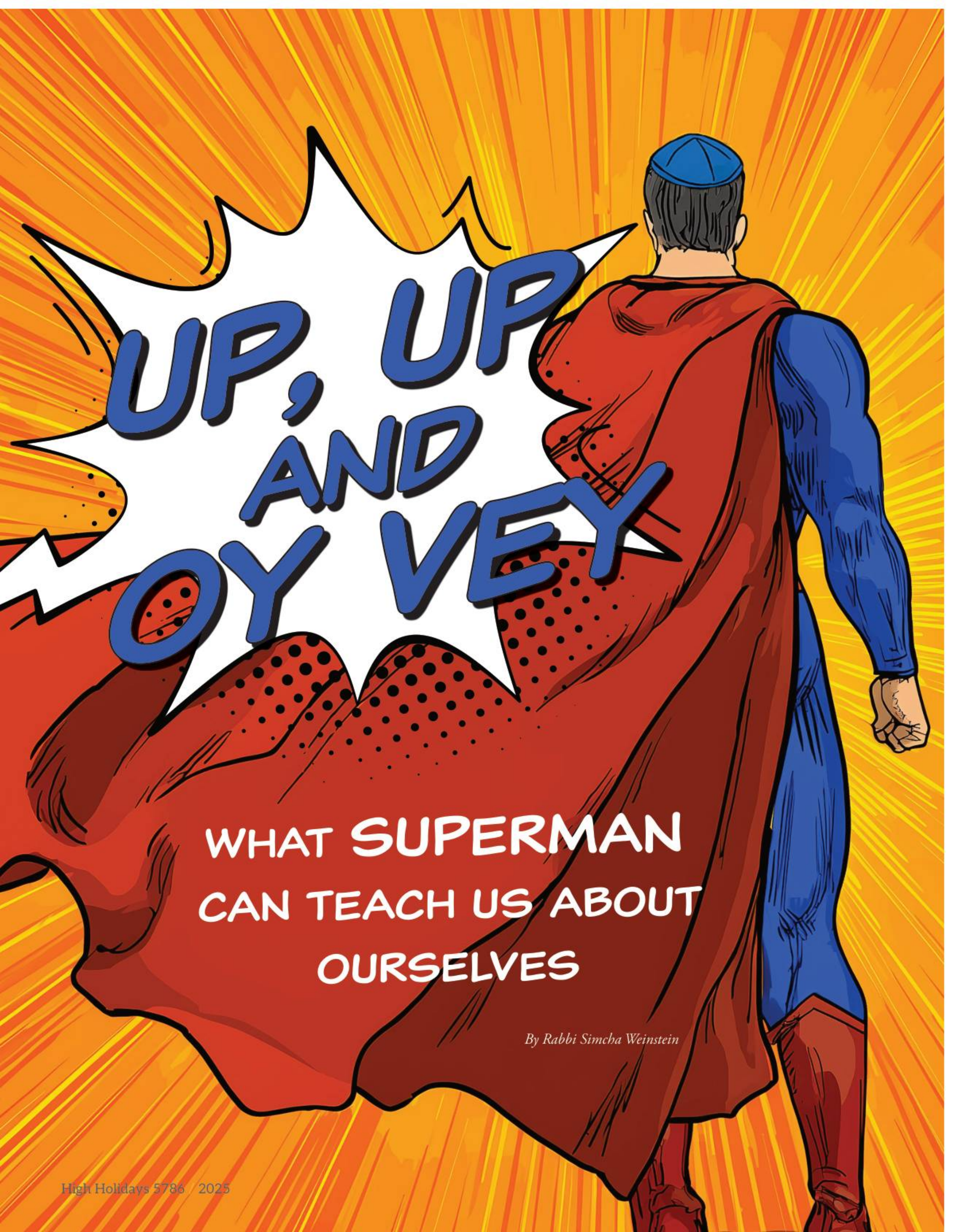
The significance of wind instruments in Jewish life dates back to the time when the Jews wandered through the desert. G-d instructed Moses to create two silver trumpets (*chatzotzrot*). The trumpet's distinct sound assembled the people or signaled to start the next journey. Beyond their practical use, much like the shofar, the trumpets also held religious meaning, marking sacred festivals and the new moon.

Interestingly, the word for trumpets, "*chatzotzrot*," can also be interpreted as "*chatzi tzurot*," meaning "half forms." This term suggests that the trumpets remind us

of our dual nature: body and soul, and that our perceived abilities and talents are just one part of the equation; the other part is G-d. Thus, no matter where Jews find themselves, they have confidence and joy in knowing that we are never alone in facing our challenges.

That's why, in contemporary times, we see courageous IDF soldiers praying before their missions. These prayers acknowledge our "halfness," inviting and imploring G-d to complement our efforts.

So, whether you're dealing with a professional setback, a relationship dilemma, or simply feeling lost amid the chaos of daily life, think of the trumpets. Your journey isn't a solo, it's a divine duet.



**UP, UP
AND
VOY VEY**

**WHAT SUPERMAN
CAN TEACH US ABOUT
OURSELVES**

By Rabbi Simcha Weinstein

Growing up as a shy kid in Manchester, England, sometimes on the receiving end of antisemitic jabs, I found deep comfort in comic books. Superheroes weren't just stories; they were allies. They embodied the push and pull so many Jews know well: straddling two identities, trying to fit in while staying true to who you are.

That's precisely the story of Jerry Siegel and Joe Shuster, the Jewish teenagers from immigrant families who created Superman. Their Man of Steel was more than a power fantasy; he was an immigrant too, rocketed from Krypton to Earth, hiding in plain sight under the name Clark Kent. It's an outsider-insider tale that mirrors their own lives and the hopes of countless Jewish families, juggling Judaism at home with assimilation outside. In many ways, it also reflects an archetype: creators who hid parts of their own identity behind the power and invincibility of their superheroes — a metaphor that still resonates.

It's wild to realize it's been nearly two decades since my first book, *Up, Up, and Oy Vey!*, came out. The book explored how Jewish immigrants, balancing dual identities, gave us the superheroes we still love today. I'm finally working on a long-awaited sequel that dives even deeper: into superheroes and resiliency. I've learned in my community work, whether on the bimah or in peer support circles, that these stories aren't just entertainment; they are powerful, teachable, tangible lessons.

Now, as a dad to a young adult on the autism spectrum and a person diagnosed with ADHD as an adult, my connection to superheroes is intensely personal. What began as private inspiration grew into something much larger. I've developed trainings, such as Mental Health Awareness Through Superheroes, which blend lived experience, geek culture, and evidence-based tools. Sharing this work at conferences, we're all suiting up for our heroic journeys.

Psychologists like Dr. Janina Scarlet have shown how superhero stories can help people process trauma, anxiety, and depression. It's no surprise that comics tackle heavy themes

like identity, belonging, sacrifice, and shame, all wrapped up in colorful panels that make it easier to confront hard truths.

Superman's disguise is Clark Kent, a slouched, nervous mask to help him blend into a world that doesn't fully understand him, for many neurodivergent people or those wrestling with mental health challenges, that resonates deeply. We mask to meet expectations, often draining ourselves in the process.

And then there's Kryptonite. His greatest weakness isn't just a clever plot device; it's a reminder that even the strongest have vulnerabilities. So do we. Facing our

own Kryptonite, anxiety, burnout, and grief often forges our greatest strengths. As Christopher Reeve said, "A hero is an ordinary individual who finds the strength to persevere and endure despite overwhelming obstacles." No cape needed.

Research supports this: reframing your struggles as chapters in a hero's journey fosters emotional resilience. Cartoonist

Jules Feiffer once said that Superman is different. Bruce Wayne becomes Batman. Peter Parker becomes Spider-Man. But Superman is Superman; Clark Kent is the disguise. It flips the script. He's not hiding his powers; he's hiding his tender need to belong, to be understood, to protect a world that sometimes wouldn't defend him. That's a profoundly Jewish narrative. It's about living in two worlds, carrying resilience in one hand and vulnerability in the other, hoping no one sees just how fragile you are.

It's no coincidence that Siegel and Shuster gave him the name Kal-El, then set him adrift in a basket-like rocket from a doomed world to a new land, echoing Moses among the reeds. Desperate parents launched both, both destined to rise up and protect their people.

May Superman remind us all that it's okay to have Kryptonite. It doesn't make us weak. It makes us beautifully, achingly human. ●

>> Simcha Weinstein is an author, syndicated columnist, and family peer advocate. He's the founder of Chabad of Pratt Institute and Clinton Hill, as well as the Jewish Autism Network. He serves several NYS statewide governmental committees.





GEN ALEPH

By Leah Collmer

HOW TECHNOLOGY SUPERCHARGED JEWISH EDUCATION

Everything G-d created in His world He created to express His glory. (Avot, 6:11)

And, according to the Rebbe, that includes technology.

In the sixties, the Rebbe encouraged the use of radio stations to broadcast Jewish ideas. In the 1970s, international phone conferencing enabled Jews around the world to hear the Rebbe's teachings in real-time. In the 1980s, it wasn't uncommon to see a truck with a satellite dish parked outside the Rebbe's synagogue, as Chabad continued to utilize state-of-the-art technology to transmit the light of Torah.

The Rebbe believed that everything was created to enhance and spread the Torah. That's why Chabad's online presence predates Yahoo, eBay, Amazon, and Google, as Chabad.org was one of the first 500 websites created at the start of the World Wide Web in 1991.

TECH & TORAH

The technological revolution has transformed practically every aspect of our lives, from how we shop and communicate to how we access information. For the Jewish "Generation Alpha," children born into a world of smart

devices, their experience, thanks to the pioneering work of Chabad, is increasingly integrated with Judaism, where Jewish education is now advanced, high-tech, and digitally connected.

Recently, while on deployment to South Korea with the U.S. military, Anthony (not his real name), who leads a K9 unit and spends his days keeping the world safe by training South Korean security teams, also wanted to protect the Jewish education of his three young kids. Luckily, he found the (NJOS) Nigri Jewish Online School.

Built on the idea that everything was created to serve the Jewish mission and the principle that no Jewish child should miss out on a Jewish education due to geography or other technical constraints, Nigri Jewish Online School connects hundreds of students worldwide to live teachers and classmates, interactive classes, and a genuine sense of community. I.e., a real school, but online.

In Dubai, Lisa's business venture led her and her Jewish kids to be thousands of miles away from their classmates and school. Still, thanks to technology, the distance and unfamiliar landscape quickly fades each time the kids log in to the online school.

Today, technology has transformed the way we live and learn, and in turn, has made the Torah more accessible than ever. For years, even before the World Wide Web, Chabad has been using the internet to further Judaism, but what's unique about NJOS is how it has formalized and structured an entirely online Jewish Day School and Hebrew School experience.

Now, Jewish kids from small-town, USA or big cities without a Jewish day school in their vicinity, from Germany

It has been said that Moses was the first to use a tablet to download data from a cloud, and today, access to that data is available in the form of an online school as technology continues to propel Judaism into the homes of Jewish children worldwide.

to Japan, from Canada to Morocco, can join a Jewish school; one that can adapt to every family's needs.

And while the learning feels traditional, in fact, NJOS is a WASC-accredited school, the platform is anything but. NJOS operates on technology that encompasses live video, smart scheduling, digital whiteboards, and realtime interaction. It's real-time learning with real people.

Similar to how telemedicine overcomes geographical barriers and enhances patient engagement, Nigri Jewish Online School

has significantly upgraded the accessibility and engagement of Jewish education worldwide. Just think of what this has done for Bar or Bat Mitzvah lessons for kids in remote areas.

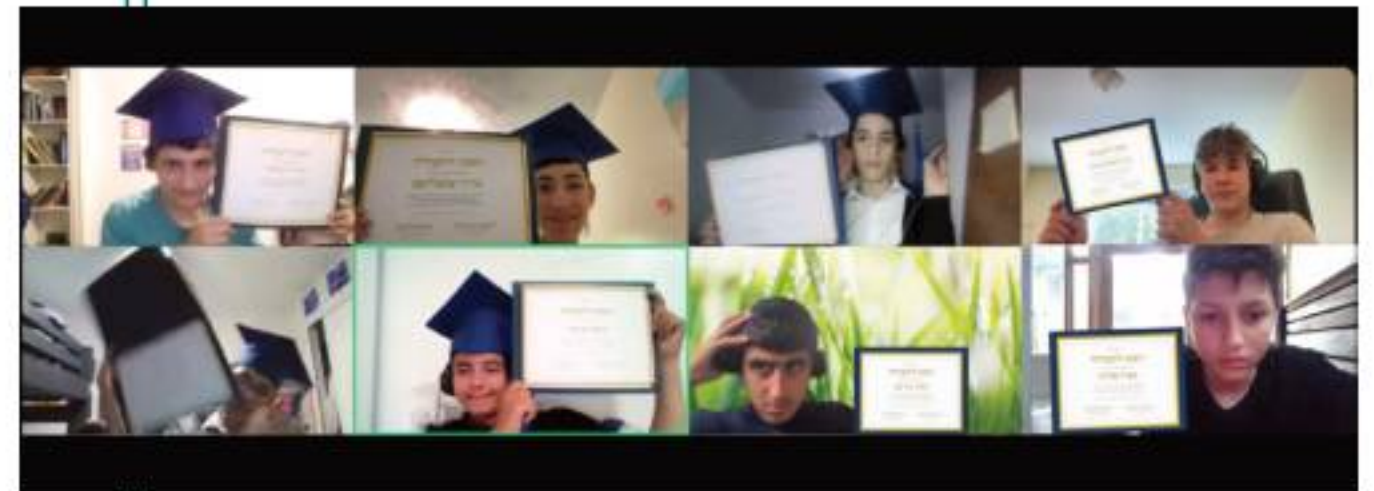
It's hard to overstate what this means. A child in a town with no synagogue is learning how to read Hebrew. A kid from a military family who relocates every two years still logs in to learn with the same Judaica teacher. A student in Saskatchewan who has never stepped foot in a Jewish school now knows the ins and outs of the upcoming holiday.

Quietly, steadily, this online school is answering one of the biggest questions in Jewish education: how do we reach every student and bring Judaism to even the most remote corners of the world?

Moses received the tablets on Mount Sinai. Today, Leah in California, Hadassah in Long Island, and Aaron in Hawaii learn Torah on tablets of their own. Technology has unleashed the Torah and it's streaming live into living rooms, base housing, and high-rise apartments anywhere. Today, every Jewish child has access to a vibrant, authentic Jewish education. And that, in itself, is revolutionary. ●

>> See what else you'll learn at www.NigriJewishOnlineSchool.com

Scan to take virtual tour>>



*Mazal Tov to the 2025's
nineteen graduating students of
Nigri Jewish Online School!*

MEET CHANIE HERTZEL

Chanie, a proud native of Crown Heights, Brooklyn, was privileged to grow up within the vibrant international hub of Chabad, Lubavitch, where she drew inspiration from her proximity to the Rebbe and his deep commitment to Jewish education. Now a dedicated wife and mother, she juggles the joys of parenting children ranging from an energetic five-year-old to young adults, passionately integrating her personal and professional roles.

With over 20 years of experience in education, in 2021, during the challenges posed by the Covid-19 pandemic, she stepped into the role of Director of NJOS. Since then, Chanie's relentless enthusiasm and dedication have propelled her efforts to enhance and expand the school, delivering a top-notch education for Jewish children worldwide.



Guardians of Destiny

A 'Herstory' of the Jewish People

By Rabbi Yosef B. Marcus

Many have waxed poetic about the unlikely survival of the Jewish people. Yet perhaps the answer has been hiding in plain sight: the *Eishet Chayil*, the Jewish woman.

At every critical juncture of our long and challenging history, you will find the fearless and wise *Eishet Chayil*, shepherding us towards our destiny.

MOTHERING A NATION

During the Egyptian exile, as despair sets in among the men, the *Eishet Chayil* remains the master of hope. In the women's merit, led by Miriam, the Jews are liberated and head to Sinai. There they will receive their mandate, the life manual for the Jewish people and for the entire world.

At Sinai, G-d instructs Moses to speak to the women first. Not only will the *Eishet Chayil* be the sole determinant in the Jewish status of the children, she will carry Judasim's *foundation*—pure and unshakeable faith, upon which all of Torah rests.

When the men donate in a frenzy to build a Golden Calf, the women abstain. Yet they are the first to contribute to building the Tabernacle. They put their heart and soul into making a "dwelling for Divinity" out of the physical realm, a microcosm of the *raison d'être* of all existence.

COMING HOME

Poised to enter the Promised Land, the men hesitate and fumble. They accept the pessimistic report of the male spies and

the belief that only in the desert can they remain a spiritual people.

The women reject the pessimism. Their faith is never shaken; and in their view, the material world poses no contradiction to G-dly life.

Sarah, the first *Eishet Chayil* of our people, identified the Cave of Machpelah in Hebron and encouraged Abraham to buy it. This was the first act of Jewish ownership in the Land of Israel. The women follow

THE ENGINE OF HISTORY IS POWERED BY A FORMIDABLE FORCE: THE JEWISH WOMAN OF VALOR.

in Sarah's path, rejecting the report of the spies, and, like the daughters of Tzafchad, showing great affection for the Land. Unlike the men, the women who left Egypt and danced at the sea merit to enter the Land.

TAKING IT ON THE ROAD

After eight and half centuries in the Land, the Jews are exiled to Babylon, where they face a plot of complete annihilation. A woman named Esther restores their relationship with G-d and facilitates a miraculous rescue.

The Temple is rebuilt and many Jews return to their homeland. When the Greeks oppression begins, the Maccabees rise up.

This unlikely uprising is inspired by the women. The heroism of a woman named Yehudit saves the day.

The Second Temple stands for 420 years, and once again the Jews are exiled. For millennia they move about, testifying to the world by their existence, their morality, their holiness, that the world has a Creator, that the world was created with purpose.

YEARNING FOR RETURN

They face persecution and the allure of assimilation. Yet they never forget the promise conveyed by their prophets—the promise of days when nation will not lift sword against nation, when humans will not hunger for bread nor thirst for water, but to hear the sublime words of their Creator.

Throughout this exile, Rachel, buried at the side of the road in Bethlehem, cries on their behalf. Her tears and prayers preserve the inherent unity of the Jewish people. By her merit, they receive a taste of the consolation they will one day receive in full, like drops of water for a parched traveler, enabling them to survive the Exile.

Wherever they wander—from Barcelona to Berlin, from Aleppo to Amsterdam—their eyes and hearts face Jerusalem. At every wedding, they break a glass, declaring their celebration incomplete as long as G-d's revealed presence has not returned to Jerusalem.

Even in their darkest moments, they declare: *"I believe in the coming of Mashiach... I await him, every day..."*



Artwork by Yehuda Lang. View full gallery at yehudalang.com

CATALYSTS OF REDEMPTION

And who is the catalyst behind this yearning, the tenacious belief that, despite everything, the world is G-d's world, and so it must be, at its core, a place of goodness? The Eishet Chayil. And just as the women were first to receive the Torah, so will they be first to receive the sublime Torah insights that will be revealed in that future time. It is then that the inherent spiritual eminence of women will be fully revealed.

Just as women lead throughout history, they are at the forefront of the points of light of the Jewish calendar. The rejuvenating spirit of every Shabbat and Yom Tov is ushered in by the women lighting the candles.

Women are also a major feature of the holidays, particularly Pesach, Chanukah, and Purim. Indeed we begin every new year with a Torah reading and haftorah that are about women.

OUR MATRIARCH SARAH

In the reading of Rosh Hashanah, we learn of Sarah's unbreakable commitment to having a child—her prayers and her seemingly harsh words to Abraham to

elicit his prayers. Because when it comes to having a child and raising that child as a Jew, the *Eishet Chayil* leaves no stone unturned. She uses any means available, pleasant and peaceful ways, but with a Torah-sanctioned assertiveness.

On the second day of Rosh Hashanah, we read how Sarah sees the fruits of her labor. When her son Isaac is tested with the Akeidah, he goes along with his father, though he knows what awaits him at the top of the mountain. The Torah describes them as walking together, equal in their readiness to rise above themselves for the fulfillment of G-d's plan. Sarah's efforts for Isaac, from before his birth, made him the man he became—a man who could walk on equal footing with Abraham.

CHANA THE PROPHETESS

Then in the haftorah, we learn from Chana how to pray. Eli the High Priest, as the Rebbe explains it, criticized her for thinking of her own needs while standing before G-d. But Chana responds: "My prayer for a child is not a contradiction to being in G-d's presence. My seemingly self-oriented desire is an expression of my

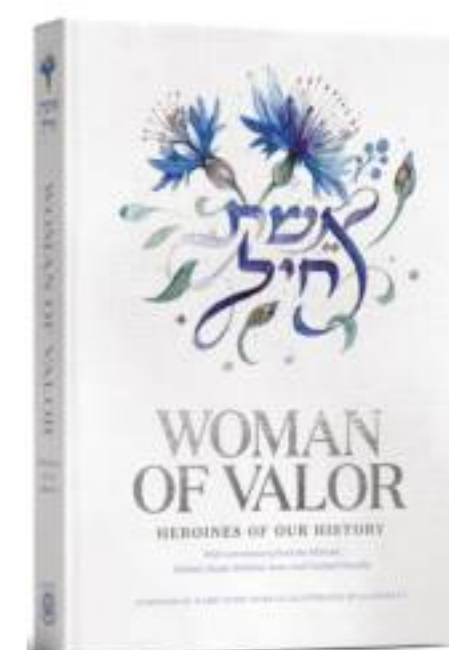
soul's essence, which seeks nothing but to fulfill G-d's will."

Chana provides the response to the inner voice that says to us on Rosh Hashanah: "How can you ask for your personal needs when you're supposed to be crowning the King?" And we tell that voice what we learn from Chana: Asking for our needs is part of crowning G-d—an expression of the soul's Divinely attuned essence.

From the times of Sarah, to Chana, to our time, the engine of history is powered by a formidable force: the Jewish woman of valor, the *Eishet Chayil*.

Through her inspiration and impact, the world will reach its intended destiny, the time when *knowledge of G-d will fill the world, like the waters cover the sea.* ●

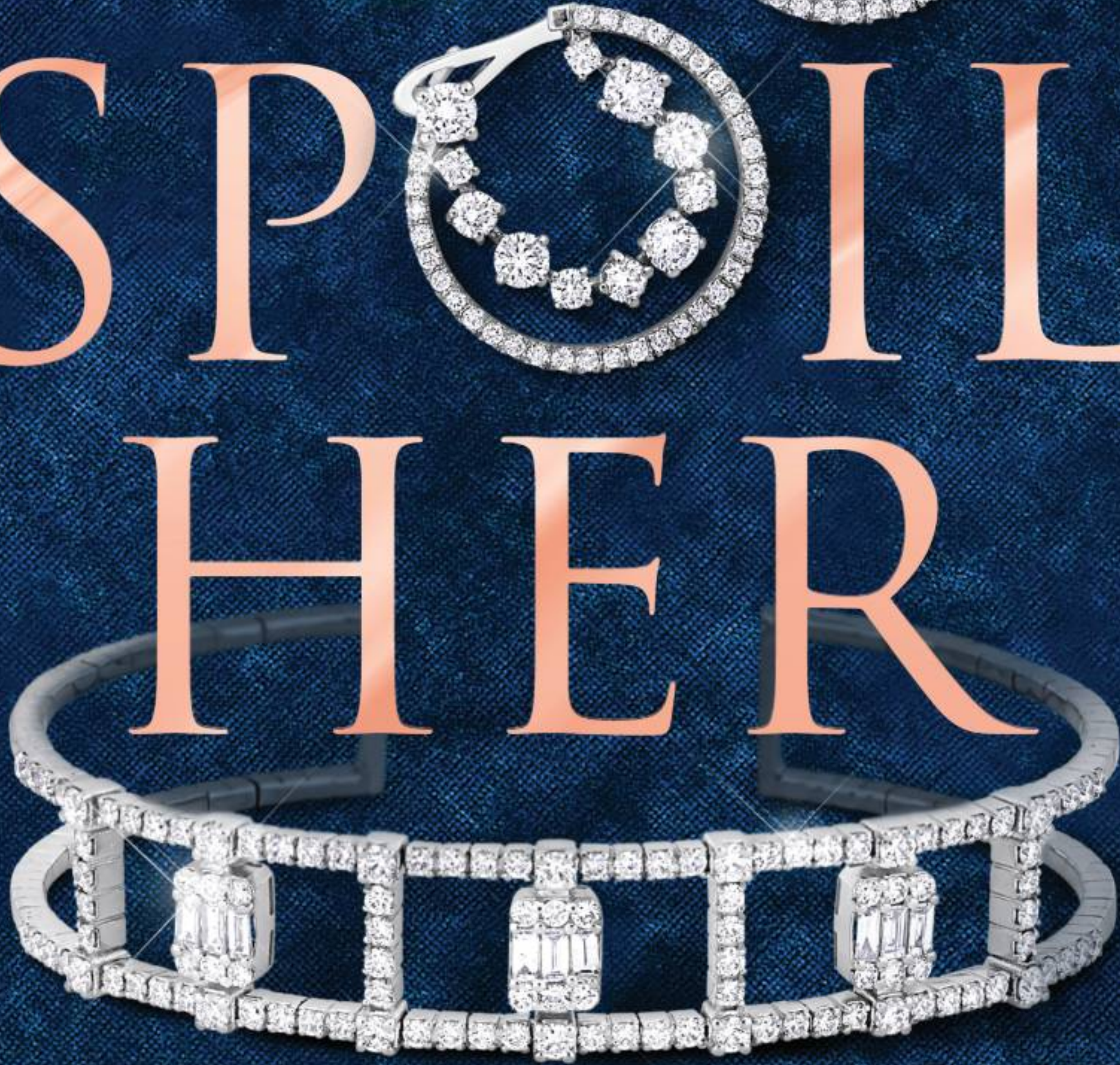
>> Excerpt from *Eishet Chayil, Heroines of our History* published by Kehot Publication Society available online at www.kehot.com.



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What's Happening at Chabad?



Shul

Join us for weekly Shabbat services with a special message from the Rabbi, followed by a Kiddush lunch in a friendly and warm environment.



Adult Education

We are committed to providing a full spectrum of Torah learning opportunities from the practical to the mystical, for all levels of knowledge. If you want to explore a Jewish topic, please let us know!



Start Your Week on a High

Kick off your week—there's something for everyone! Enjoy bagels, lox, and cream cheese. Drink in the spirit with Tefillin, say some prayers, and join an engaging Torah class. Whether you come for part or stay for it all, you won't want to miss out!



Gan Izzy Club & Winter Camp

Year-round activity continues to engage campers monthly and during a Winter Break multi-day camp. Children from many school districts stay connected and build lifetime friendships.



Camp Gan Israel

We are part of the largest growing network of Jewish Day Camps in the world! In a single day, your child could learn a new karate technique, create a ceramic masterpiece and go swimming. All while enjoying stories, songs, making new friendships and experiencing the joy of their Jewish heritage.



Holiday Celebrations

Holiday celebrations are a significant part of Judaism. Our High Holiday Services are open to everyone. Dine in our Sukkot, dance with us on Simchat Torah. Come for latkes and join the Chanukah parade. Hear the Megillah and feast at the Purim dinner, be part of a Community Seder and enjoy Shavuot community dairy lunch. Plus our year-end Lag B'omer BBQ!

What's Happening at Chabad?



After School Hebrew Classes

The tradition continues! After school Hebrew classes are taught by Rabbi Shmouel in person at Chabad. From beginners to experts, all sessions are personalized for the student.



Jewish Women's Circle

The Jewish Women's Circle is a group designed for the contemporary woman. Our goal is to unite all Jewish women through exciting events and activities.



Lenny Cares

Through leadership opportunities, volunteer experiences, social events, and weekly classes, Lenny Cares is here to empower, engage, and connect Jewish adults and seniors. Join us for meaningful holiday celebrations, monthly gatherings, and inspiring Jewish enrichment programs!



Light of Shabbat Packages

Volunteers bring the Light of Shabbat into Jewish homes by baking, cooking and delivering Shabbat packages with food and other items. The group of dedicated volunteers fosters community spirit by spreading this mitzvah.



Gan Yeladim Preschool

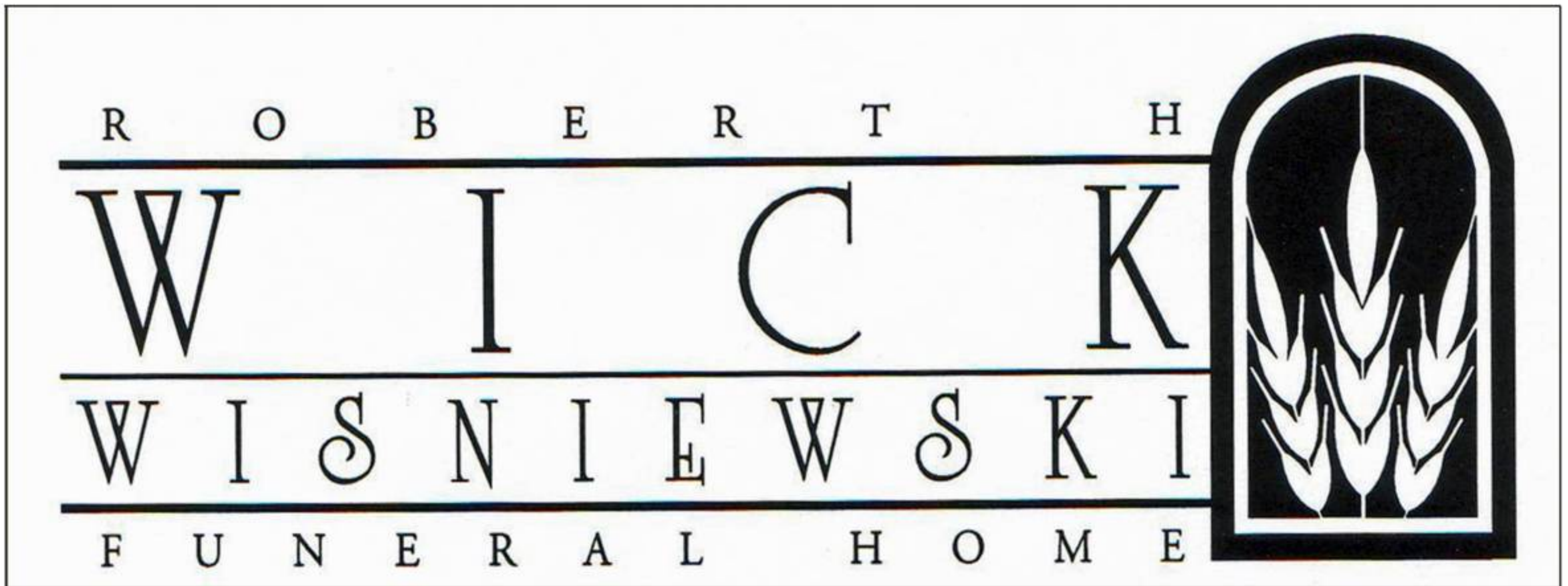
At Gan Yeladim Preschool, the more hands-on experiences children have, the more curious and capable they become, the more joy they feel while learning.

Gan Yeladim provides a learning environment full of rewarding and meaningful experiences. We specialize in happy children!



Friendship Circle

The Friendship Circle extends a helping hand to families who have children with autism and other special needs and involves them in a full range of Jewish and social experiences. The Circle's unique formula introduces teenage volunteers to the children and through shared experiences, both are enriched.



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AN OPEN LETTER TO RICKY GERVAIS

By Rabbi Shmuel Marcus

Ricky Gervais is a comedian and an atheist. He jokes about how G-d needed a day of rest after only six days of work. The funny thing is that Chabad's founder, the author of the Tanya, asked this question over two hundred years ago.

I'll paraphrase, but imagine you hired G-d to remodel your kitchen. You don't see heavy machinery or crews putting down painters' plastic. Instead, G-d says, "Let there be a sink, and a sink appears. "Let there be a faucet," and a faucet appears. "Let there be a switch for the incinerator," and the switch appears. Everything is going smoothly until G-d, who hasn't lifted a finger, says He needs a day of rest.

It gets more complicated. The first Chabad Rebbe points out the difference between your contractor installing a pre-existing sink from a warehouse and G-d's sink that appears out of nowhere. The difference is that your contractor can leave, and the sink will stay in your kitchen, but G-d's sink, which came out of nowhere, needs constant divine creative power to exist, or else it goes right back to nowhere. So, if G-d created the world out of nothing, He can't stop producing it and, therefore, can't have a day of rest.

To illustrate this idea of constant creation, imagine something that doesn't exist, like a

flying pink elephant playing guitar. Watch what happens when you stop thinking about that elephant; it disappears. It came out of nowhere, so its default position is to disappear back to nowhere.

The Chasidic masters explain that the world around us does exist, but it is like a plane flying through the sky. Yes, it's flying, but planes can't fly; they're flown. The world can't fly by itself; it's being

THE MOST CHALLENGING PART OF CREATION IS MAKING YOU THINK YOU EXIST ON YOUR OWN.

created constantly by G-d. So, G-d can't take a day of rest from creation; everything would disappear.

Again, I'm paraphrasing, but the first Chabad Rebbe answers that the most challenging part of creation is making you think you exist on your own. So, when G-d says He is taking a day of rest, that's the "work" he is resting from. He is relaxing the curtain that hides the Divine reality and allows you to think you're the star of the show.

The Jewish day of rest, the Shabbat, is not a day off for downtime to rest your

tired muscles. It's the day your imagined pink elephant understands that her big trunk and thick legs depend entirely on you. Shabbat is our window through the facade of creation and a glimpse into how G-d is the true breadwinner, not us.

If I had Gervais's email, I'd send him this quick note:

Dear Ricky, in response to your joke about G-d needing a vacation, I would like

to share with you the Jewish view that all your financial success, humor, and good health come from G-d, but G-d works hard to make you think it's all you. So, that's why G-d needs a day of rest, just like every once in a while, you remind your kids that it's your credit card.

It happened to me. My son took me out for lunch and paid with my credit card. I was perplexed as to who took whom out for lunch. On the one hand, my son made the reservation and invited me to Izzy's Smoke House, but on the other hand, it went on my card. So, six days a week, you shall be productive and take people out to eat, but on the seventh, you shall rest and remember it's all from your Father in Heaven's credit card. ●

>> Shmuel Marcus is the editor of Chabad Magazine. He runs Chabad of Los Alamitos together with his wife Bluma.

Rejoice! IT'S TISHREI

SHEMINI ATZERET

Shemini Atzeret is the only Jewish festival not tied to a historical event. The Midrash uses the following parable to describe Shemini Atzeret:

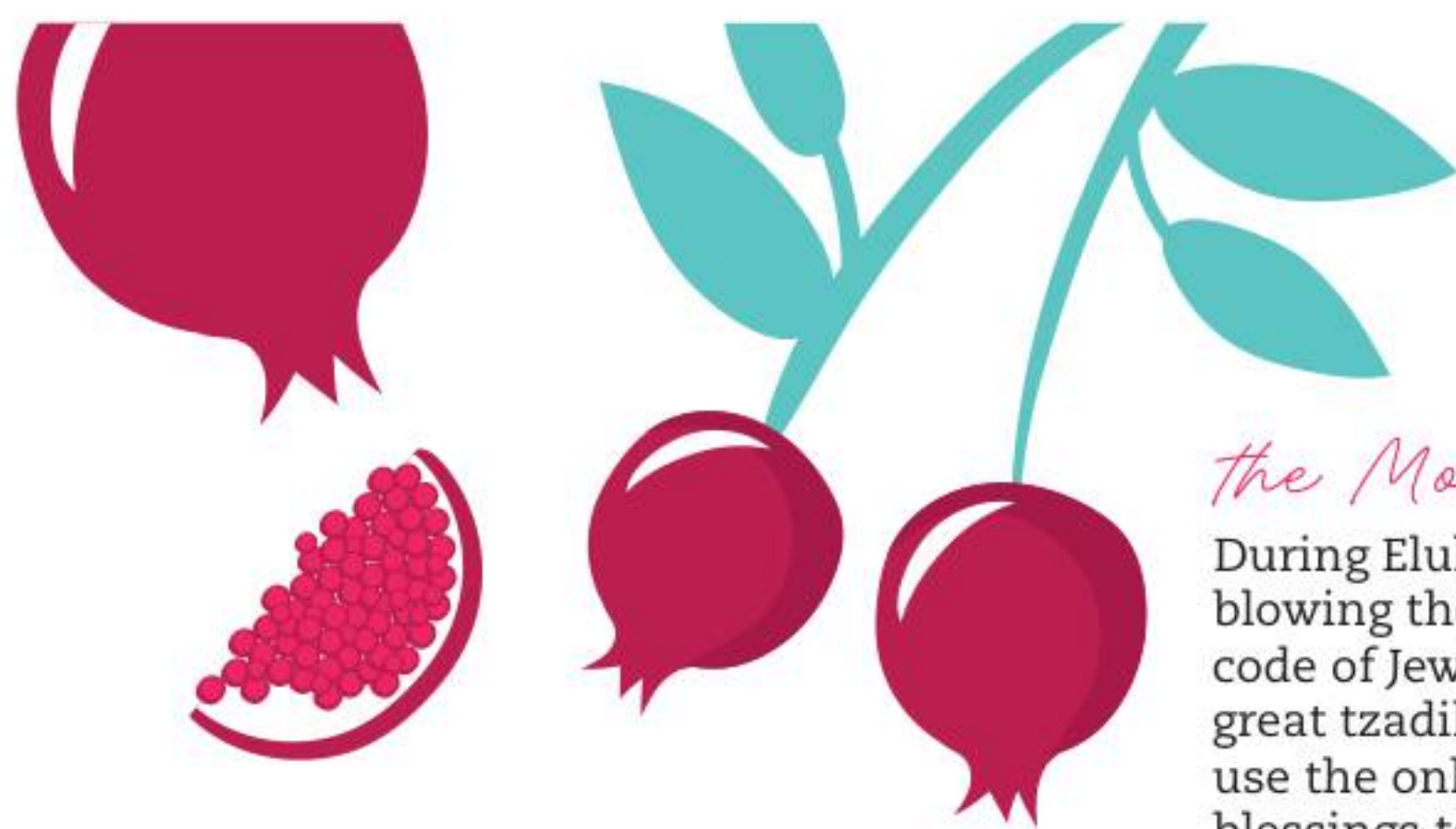
A king once invited his children and guests to a seven-day feast. At the end of the seven days, he said: "Children, please, let's continue to feast one more day with only you and me, for your separation is difficult for me."

"Shemini" means eighth, and "Atzeret" means to stop or stay, signifying G-d's invitation to extend Sukkot for an additional eighth day. This "extension," notes the Rebbe, is the only biblical holiday of its kind, and it empowers us year-round to continue extending holiness to the world and transforming ordinary days into Divinity.

WANT MORE DETAILS?

Check out the complete High Holiday Guide on the next page.

| SUNDAY | MONDAY | TUESDAY |
|---|--|--|
| | <p>SEPT 22 ELUL 29 Erev Rosh Hashanah</p> <p>Give extra charity</p> <p>Light candles 18 minutes before sunset</p> <p>BLESS your friends with the words "May you be inscribed and sealed for a good year."</p> | <p>SEPT 23 TISHREI 1 Rosh Hashanah Day 1</p> <p>Hear the Shofar</p> <p>Do Tashlich at a body of water</p> <p>Light candles after nightfall from pre-existing flame</p> <p>Happy Birthday Adam & Eve. On this day 5786 years ago G-d said: "Let Us make man in Our image."</p> |
| <p>SEPT 28 TISHREI 6</p> <p><i>Yahrtzeit of Rebbetzin Chana Schneerson, the mother of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.</i></p> | <p>SEPT 29 TISHREI 7</p> <p><i>Did you know?</i></p> <p>The Shofar is made of a ram's horn to recall the Binding of Isaac which also occurred on Rosh Hashanah, in which a ram took Isaac's place as an offering to G-d. We evoke Abraham's merit as we pray for a year of life, health and prosperity.</p>  | <p>SEPT 30 TISHREI 8</p> |
| <p>OCT 5 TISHREI 13</p> | <p>OCT 6 TISHREI 14 Erev Sukkot</p> <p>Light candles 18 minutes before sunset.</p> <p>Kidush and all meals in the Sukkah, and dip challah in honey!</p> <p>On Sukkot, supernal "guests" (Ushpizin) grace our Sukkah. Tonight's Guest: Abraham</p> | <p>OCT 7 TISHREI 15 Sukkot Day 1</p> <p>Shake the Lulav and Etrog</p> <p>Kidush and all meals in the Sukkah and dip challah in honey!</p> <p>Light candles after nightfall from pre-existing flame</p> <p>Tonight's Guest: Isaac</p> |
| <p>OCT 12 TISHREI 20 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the Sukkah</p> <p>Tonight's Guest: David</p> | <p>OCT 13 TISHREI 21 Hoshana Rabba</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the Sukkah</p> <p>Perform Hoshanot</p> <p>Light candles 18 minutes before sunset</p> <p>Perform Hakafot</p> | <p>OCT 14 TISHREI 22 Shemini Atzeret</p> <p>Recite Yizkor Memorial Prayer</p> <p>Recite Prayer for Rain</p> <p>Perform Hakafot</p> <p>Light candles after nightfall from pre-existing flame</p> |



The Month Before:

During Elul, the month before the High Holidays, we begin practicing blowing the Shofar daily and reciting Psalm 27 in our daily prayers. The code of Jewish Law encourages people to visit the resting place of a great tzadik to pray to G-d before the High Holidays. Many people today use the online form at www.OhelChabad.com to send their letters for blessings to the resting place of the Rebbe.

| WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|--|--|---|---|
| <p>SEPT 24 TISHREI 2 Rosh Hashanah Day 2</p> <p>Hear the Shofar</p> <p>Havdalah after nightfall</p> <p>On this day in 1677 BCE our matriarch Sarah passed away after hearing the good news that Abraham had not sacrificed her only son Isaac.</p> | <p>SEPT 25 TISHREI 3 Fast of Gedaliah</p> <p>Fast day mourning the assassination of the Jewish royal Gedaliah ben Achikam in 423 BCE</p> | <p>SEPT 26 TISHREI 4</p> <p>Light candles 18 minutes before sunset.</p> | <p>SEPT 27 TISHREI 5 Shabbat of Teshuva</p> <p>Torah portion Vayelech</p> <p>Havdalah after nightfall</p> <p>One of only two Shabbats that a rabbi is required to sermonize in Shul. The theme of this sermon is to inspire people to return to their true pure selves and pristine relationship with G-d.</p> |
| <p>OCT 1 TISHREI 9 Erev Yom Kippur</p> <p>KAPAROT</p> <p>Give extra charity.</p> <p>Light candles 18 minutes before sunset.</p> <p>FAST begins</p> <p>Remove leather shoes</p> <p>KOL NIDREI prayer</p> | <p>OCT 2 TISHREI 10 Yom Kippur</p> <p>No eating or drinking</p> <p>Sounding of Shofar at conclusion of Neilah</p> <p>Havdalah & break-fast after nightfall</p> <p>On this day G-d said: "I forgive the Jewish people."</p> | <p>OCT 3 TISHREI 11</p> <p>Start building the Sukkah.</p> <p>Don't forget to order your set of The Four Kinds.</p> <p>Light candles 18 minutes before sunset.</p> | <p>OCT 4 TISHREI 12</p> <p>Torah portion Ha'azinu</p> <p>Havdalah after nightfall</p> |
| <p>OCT 8 TISHREI 16 Sukkot Day 2</p> <p>Shake the Lulav and Etrog</p> <p>Kidush and all meals in the Sukkah and dip challah in honey!</p> <p>Havdalah after nightfall in the sukkah</p> <p>Tonight's Guest: Jacob</p> | <p>OCT 9 TISHREI 17 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the Sukkah</p> <p>Tonight's Guest: Moses</p> | <p>OCT 10 TISHREI 18 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the Sukkah</p> <p>Light candles 18 minutes before sunset</p> <p>Tonight's Guest: Aarom</p> | <p>OCT 11 TISHREI 19 Chol Hamoed</p> <p>Kidush and all meals in the Sukkah and dip challah in honey!</p> <p>Havdalah after nightfall</p> <p>Tonight's Guest: Joseph</p> |
| <p>OCT 15 TISHREI 23 Simchat Torah</p> <p>Perform Hakafot and dance with the Torah</p> <p>Havdalah after nightfall</p> | <p>OCT 16 TISHREI 24</p> | <p>OCT 17 TISHREI 25</p> <p>Light candles 18 minutes before sunset.</p> | <p>OCT 18 TISHREI 26</p> <p>Torah portion Bereshit</p> <p>Havdalah after nightfall</p> |

THE WORLD'S BEST GUIDE TO A SWEET NEW YEAR

Rosh Hashanah

DEFINITION: Rosh Hashanah (Head of the Year). How your brain impacts your body, Rosh Hashanah affects your year. Also known as Yom Hazikaron (Day of Remembrance), this term is used in prayer, candle lighting, and the Kiddush.

OBSERVANCE: Hear the Shofar. The ram's horn is sounded on both days (unless one day is Shabbat).

CUSTOMARY FOODS: On the first night, eat an apple dipped in honey for a sweet year. (See blessing in Machzor page 46.) Some display the head of a fish or ram to be the "head of the class." Some eat carrots because in Yiddish, carrots, *meren*, means to multiply. Pomegranates customarily symbolize our wish to be full of mitzvot, as pomegranates are filled with seeds. On the second night, eat a new fruit to recite the *Shehecheyanu*. (See Machzor page 46)

TASHLICH: On the first day, recite the "Tashlich" prayer near a body of water with fish. Water, a symbol of Divine kindness, and the fish's ever-open eyes make this the perfect spot to pray for Divine mercy. (See Machzor page 291.)



Yom Kippur

DEFINITION: Yom Kippur, the holiest day, means "Day of Atonement."

The 5 Don'ts: 1) No food or drink. 2) No washing of the body. 3) No using creams or lotions. 4) No leather footwear. 5) No marital relations.

Before Yom Kippur Prep: In the morning, we perform the traditional Kaparot ceremony. (See Kehot's Machzor for Yom Kippur, page 2.) Lekach: Request and receive a slice of honey cake, letting this cake be the only thing you beg for this year. Eat a festive meal, immerse in a mikvah, and give extra charity. In the late afternoon, eat a pre-fast meal. Parents bless their children. If applicable, light a memorial candle. Girls and women light candles 18 minutes before sunset.

WHAT TO WEAR: Many wear white as a sign of purity. In addition, men wear a tallit during the Kol Nidrei and Yom Kippur Eve service.

Sukkot

DEFINITION: Sukkot means "huts." The Jews enjoyed "clouds of glory" during the Exodus, therefore, G-d commands us to dwell in huts during Sukkot (Tishrei 15-21). ALSO KNOWN AS: Z'man Simchateinu (The Time of Our Rejoicing). All holidays are joyous, yet Sukkot is the only holiday with this title.

OBSERVANCE: Eat all your meals in the Sukkah and regard it as your home.

SHAKE: Take the Four Kinds: a) an Etrog (citron), b) a Lulav (palm frond), c) three Hadassim (myrtle twigs), and d) two Aravot (willow twigs) on each day of the festival (besides Shabbat). For instructions on how to take the Four Kinds or "Shake the Lulav" visit our website.

DEFINITION: Chol Hamoed (literally, "the weekday of the holiday") refers to the "intermediate period" of the festivals (Tishrei 17-20). We eat in the Sukkah, shake the Lulav, drink wine, and rejoice, but work is permitted.



This Sukkah, located in Bryant Park, has architectural plans approved and signed off by the New York Department of Buildings every year. The Sukkah is a project of Chabad of Midtown Manhattan.

Hoshana Rabbah

DEFINITION: Hoshana Rabbah, "Great Salvation" (Tishrei 21), is the seventh day of Sukkot, which closes the period of Divine judgment. **Hakafot:** Encircle the Bimah (synagogue reading table) seven times while holding the Four Kinds. **Hoshanot:** Take a bundle of five willow branches and beat them against the ground after the Hakafot ceremony.

SIMCHAT TORAH WAS OUR IDEA.

The Passover Exodus had brought us to Mount Sinai for Shavuot. Still, Moses smashed those first Tablets when he saw the Golden Calf, and only eighty days later, on Yom Kippur, were we forgiven and presented with a new, second set of Tablets. Then, only after Sukkot, was our first opportunity to express our joy and love for the Torah. So we, the Jews, invented Simchat Torah.

While G-d gives us the major biblical festivals, Simchat Torah is our initiative; it's the day we gift G-d a holiday and ask the Torah to dance.

Physically, when you dance with the Torah, you become its dependable legs, and in return, the Torah scroll promises to be your dependable support throughout the year. So, the Rebbe would encourage you to celebrate and dance, to go round and round in circles, so you can lock in the blessings from all sides.

(Based on the teachings of the Rebbe)

Shemini Atzeret

DEFINITION: Shemini Atzeret, literally The Eighth (Day) of Restriction (Tishrei 22-23), is a biblical festival that comes after Sukkot; it is a day of unbridled joy, surpassing even the joy of Sukkot.

OBSERVANCE: In the evening service, dance seven Hakafot with the Torah, similar to Simchat Torah. **Yizkor:** In the morning, the memorial service is recited. It's not Sukkot, but many have the custom of eating and drinking in the Sukkah without reciting the blessing.

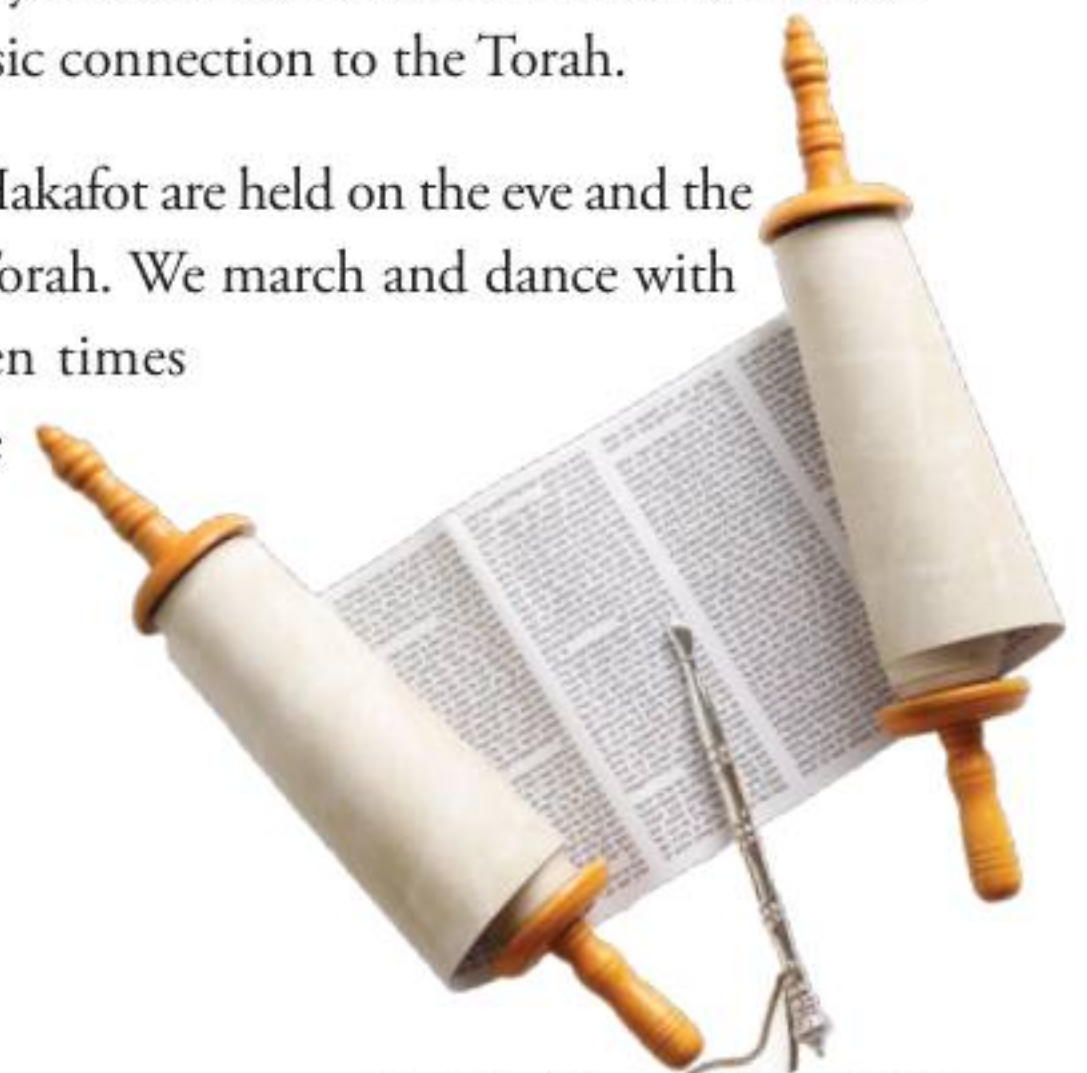
CUSTOM: Sometime before sundown, it is customary to go into the Sukkah, have a bite to eat, and "bid farewell" to its holy shade.

ISRAEL VS. DIASPORA: Simchat Torah is the day after Shemini Atzeret in the Diaspora. In Israel, Shemini Atzeret and Simchat Torah are on the same day.

Simchat Torah

DEFINITION: Simchat Torah means the "The Joy of the Torah." It is the most joyous occasion as we celebrate our Divine inheritance and intrinsic connection to the Torah.

OBSERVANCE: Hakafot are held on the eve and the morning of Simchat Torah. We march and dance with the Torah scrolls seven times around the reading table in the synagogue.



FROM DARKNESS TO LIGHT

INCREDIBLE FIRSTHAND
ACCOUNTS OF JEWISH
RESILIENCE AND FAITH



OMER SHEM TOV

Omer Shem Tov had been a secular Israeli, days into his captivity he began to pray. He clung to Psalm 20—“**May the L-rd answer you on a day of distress**”—a passage that, by eerie coincidence, his mother was reciting back home in Herzliya, unaware her son had adopted the same verse as his mantra. He recalls a miraculous moment when a small bottle of grape juice, used for Kiddush, never ran out or spoiled. He compared it to the Chanukah miracle.

“During my captivity, I felt every prayer you prayed for me, and even in the darkness, I had light.” Omer promised G-d that “If I get home, I’ll pray daily with tefillin.”



AGAM BERGER

“In those harrowing moments, as I was being kidnapped, I had the freedom to choose what to say. I recited, continuously, the same verse that Jews on the threshold of death have said for millennia: **Shema Yisrael...**” Berger and fellow hostage Liri Albag, 19, observed Shabbat and Jewish holidays as best they could. They kept track of time by watching TV and listening to the radio.

“**For Rosh Hashanah, we requested honey and a carrot**, and fasted on Yom Kippur. I observed Shabbat. We missed Chanukah, but on Passover I didn’t eat chametz (leavened food) and asked for cornmeal, and they brought it to me.” Agam also asked her captors for a **siddur**, a prayer book. One of them laughed at her request, but two days later, he returned with a siddur he had found in Khan Yunis. “Your G-d loves you,” he told her. (The prayer book was likely left behind by an IDF soldier.) Upon her release, she wrote on a dry-erase board: “**I chose the path of faith**, and by the path of faith, I returned.”



ELISHARABI

“I’m not a religious person, but from the first day I was kidnapped, **every morning I said ‘Shema Yisrael,’** which I had never said in my life. The power of faith is insane. There’s something watching over you.”



SASHA TROUFANOV

“So often, just when I was feeling deeply depressed, something would occur that improved my mood, and over time, the understanding gradually settled in me that something beyond my control was influencing me. That’s how **I came to believe in G-d,** and to understand that not everything is in my control. I want people to thank G-d for what they have. I want whoever reads my words to feel a positive outlook on their own life. When a person feels good in their heart, it’s beneficial for others and their surroundings as well. It radiates.”



SAPIR COHEN

Sapir Cohen saw an Instagram post about the custom of **reciting Psalm 27 twice daily,** starting the month before Rosh Hashanah and continuing until the day before Simchat Torah. She had begun memorizing the Psalm because she wanted blessings, as she had a premonition, but at the time, she thought it might be related to health issues. During her 55-day captivity in Gaza, she says that Psalm saved her. **“I felt miracles.** I think one of the biggest miracles I felt was maybe I’m supposed to be in this place, there was a younger captive, and I knew I was there to look after her.”

“The L-rd is my light and my salvation, whom shall I fear. The L-rd is my stronghold, of whom shall I be afraid?” -Psalm 27:1



KEITH SEIGEL

“For the first time, I started saying **blessings before meals,** ‘Blessed are You, L-rd our G-d, King of the universe, who brings forth bread from the earth.’ After every meal, I also recited blessings. I didn’t remember all of them, but I saw someone on TV saying, ‘Bor’e Minei Mezonot.’ Even in the tunnels, I recited the Shema for the first time.” After his release, his daughter asked what he wanted for their first Shabbat meal together. His answer surprised her: **“You know what I want most of all? A kippah and a Kiddush cup.”**



FOODS

of the SEASON

By Shira Gold

At every season, Jewish people use different foods as symbols, and it's not just because we're hungry. There's deep significance in what we eat and how we eat it. But first a word about eating: The simple idea of internalizing the world around us is almost exclusively done with food. When we read a book, the book itself does not get into our blood stream, but we are what we eat. So, now, what are we trying to accomplish by eating the "Foods of the Season"? Here's a few ideas to chew on.

APPLE AND HONEY is by far the most popular Rosh Hashanah food. The reason for this is in its sweetness. As we pray to activate the Divine mercy to grant us a sweet year, we actually eat an apple with honey, as apples derive from Divine mercy, so in a way, we are jump starting the processes. The Kabbalistic "Apple Orchard" is a reference to G-d's compassion.

ROUND CHALLAH BREAD WITH RAISINS

Symbolizing the cycle of the year, the traditional Challah breads are baked in round shapes with added sweetness of raisins or similar. The custom is to dip the challah into honey (instead of salt) on Rosh Hashanah.

HEAD OF FISH indicates our heartfelt prayers that we be from the head of the class this year. Fish are a symbol of abundance and the never closing eye. Fish thus represent abundance of blessings to be enjoyed under Heaven's constant protection over His people.

POMEGRANATE is one of the seven species that the Land of Israel is blessed with. The Talmud relates that every Jew is full of merits as the pomegranate is full of seeds. The pomegranate can thus serve as a reminder that we are all meritorious and should be blessed for a sweet new year.

GOURDS is a fleshy, typically large fruit with a hard skin, and it's actually mentioned in the Talmud as a Rosh Hashanah food. In Hebrew gourds are "k'rah." The word means "read out, proclaim" as in "May our merits be proclaimed." K'rah also means "rip up" as in "May harsh decrees be torn."

CARROTS are called "merin" in Yiddish which means to multiply. In our efforts to be more productive this year, we eat carrots or "merin", in hopes that its name will serve as a symbol of what's to come.

BEETS are called "selek" in Hebrew and have the same Hebrew root for siluk which means removal. During the High Holidays we implore G-d to remove all

negative aspects from our lives and beets serve as the sign for our hopes to get rid of our bad habits and start the year on a positive path.

DATES are called "tamri" in Hebrew which means to "end", as we wish for our problems to end. The date thus symbolizes our prayers that the pain and suffering end that we may live in peace and prosperity.

BLACK-EYED PEAS

Some Egyptian Jews have the tradition of eating black-eyed peas on Rosh Hashanah. Perhaps, this is because they are called "Rubya" in Hebrew, related to the Hebrew word rov meaning a lot or many, indicating our desire for many blessings this season.

STUFFED CABBAGE is the customary food for Simchat Torah. Just as we dance with a wrapped and closed Torah, we feast with a wrapped and closed dish. Some have said that the rolled stuffed cabbage looks like a scroll, or perhaps we enjoy a cabbage meat dish because of the Hebrew word for cabbage which is karsi, related to the word karet, to cut off or destroy, in our hopes that our physical and spiritual enemies be destroyed so we can begin a year of peace and prosperity. ●

>>Shira Gold is a long time contributor to Farbrengen Magazine, Soulwise Magazine, and other Chabad publications. She now lives with her husband and two children in New York City.



HOLIDAY SCHEDULE

ROSH HASHANA:**MONDAY, SEPT. 22**

Slichot: 8:00am

Morning Services: 9:00am

First Night of Rosh Hashana

Evening Services: 7:15pm

TUESDAY, SEPT. 23**1st Day of Rosh Hashanah**

Morning Services: 10:00am

Rabbi's Sermon, Torah Reading & Shofar Sounding: 11:15am

Tashlich & Evening Services: 6:45pm

WEDNESDAY, SEPT. 24**2nd Day of Rosh Hashanah**

Morning Services: 10:00am

Rabbi's Sermon, Torah Reading, & Shofar Sounding: 11:15am**Shofar on the Lawn: 4:30pm**

Holiday ends at 8:09pm

FAST OF GEDALYA:**THURSDAY, SEPT. 25**

Fast Begins at 5:58am

Morning Services: 9:00am

Fast Ends at 7:54pm

Learn more @

chabadtoledo.com/TzomGedaliah**SHABBAT SHUVA-VAYELECH:****SATURDAY, SEPT. 27**

Morning Services: 10:00am

Torah Reading & Sermon: 11:00am

Kiddush Lunch: 12:30pm

Shabbat Ends at 8:04pm

YOM KIPPUR:**KAPAROT:****TUESDAY, SEPT. 30**

Call Office for more information

Erev Yom Kippur**WEDNESDAY, OCT. 1**

Afternoon Services: 4:45pm

Fast begins at 7:11pm

Kol Nidrei Service: 7:00pm

Yom Kippur Day**THURSDAY, OCT. 2**

Morning Services: 10:00am

Rabbi's Sermon, Torah Reading & Yizkor Memorial Services: 11:30am

Afternoon Services: 5:30pm

Neilah Closing Services: 6:30pm

Fast Ends at 7:55pm

Followed by a delicious break-fast meal

Holiday Ends: 7:55PM

SHABBAT HA'AZINU:**SATURDAY, OCT. 4**

Morning Services: 10:00am

Kiddush Lunch: 12:30pm

Shabbat Ends at 7:52pm

SUKKOT:**MONDAY, OCT. 6**

Services with Kiddush in the Sukkah: 7:00pm

TUESDAY, OCT. 7

Morning Services: 10:30am

WEDNESDAY, OCT. 8

Morning Services: 10:30 am

Holiday Ends: 7:45pm

SHABBAT SUKKOT:**SATURDAY, OCT. 11**

Morning Services: 10:00am

Torah Reading & Sermon: 11:00am

Kiddush in Sukkah: 12:30pm

Shabbat Ends at 7:41pm

HOSHANA RABBAH**MONDAY, OCT. 13**

Morning Services: 8:30am

SHEMINI ATZERET & SIMCHAT TORAH:

Evening Services: 6:55pm

Followed by Kiddush & Hakafot

TUESDAY, OCT. 14

Morning Services: 10:30am

Yizkor Memorial Services & Torah Reading: 11:45am

Evening Services, Kiddush, Hakafot, L'Chaim, hors d'oeuvres, dinner & kid's program: 6:30pm**WEDNESDAY, OCT. 15**

Morning Services: 10:30 am

Followed by Kiddush & Hakafot

Holiday Ends: 7:34pm

SHABBAT BEREISHIT:**SATURDAY, OCT. 18**

Morning Services: 10:00am

Torah Reading & Sermon: 11:00am

Kiddush Lunch: 12:30pm

Shabbat Ends at 7:30pm

**SHOFAR ON THE LAWN**

Wednesday, September 24 4:30 PM

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CANDLE LIGHTING

ROSH HASHANAH

Blessings 1&2

MONDAY, SEPTEMBER 22

Light Candles at: 7:14 pm

TUESDAY, SEPTEMBER 23

Light Candles after: 8:11 pm
(from a pre-existing flame)

SHABBAT

Blessing 1

FRIDAY, SEPTEMBER 26

Light Candles at: 7:07 pm

YOM KIPPUR

Blessings 1&2

WEDNESDAY, OCTOBER 1

Light Candles at: 6:58 pm

SHABBAT

Blessing 1

FRIDAY, OCTOBER 3

Light Candles at: 6:58 pm

SUKKOT

Blessings 1&2

MONDAY, OCTOBER 6

Light Candles at: 6:55 pm

TUESDAY, OCTOBER 7

Light Candles after: 7:47 pm
(from a pre-existing flame)

SHABBAT

Blessing 1

FRIDAY, OCTOBER 10

Light Candles at: 6:43 pm

SHEMINI ATZERET

Blessings 1&2

MONDAY, OCTOBER 13

Light Candles at: 6:38 pm

SIMCHAT TORAH

Blessings 1&2

TUESDAY, OCTOBER 14

Light Candles after: 7:36 pm
(from a pre-existing flame)

SHABBAT

Blessing 1

FRIDAY, OCTOBER 17

Light Candles at: 6:32 pm

HIGH HOLIDAYS



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SEPT 22-24

YOM KIPPUR
OCT 1-2

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High Holiday Services are sponsored in honor of, and with many thanks to,
Gary & Andrea Delman

CANDLE LIGHTING BLESSINGS

1. Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom a-sher ki-de-sha-nu be-mitz-vo-sov ve-tzi-vo-nu le-had-lik ner shel...

Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and has commanded us to kindle the light of...

SHABBAT:

Sha-bos ko-desh

ROSH HASHANAH:

Yom Ha-zi-karon

YOM KIPPUR:

Yom haKippurim

FESTIVALS:

Yom Tov

2. Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom she-he-che-ya-nu vi-kee-yi-manu vi-hi-gee-an-u liz-man ha-zeh.

Blessed are you, L-rd our G-d, King of the universe, who has kept us alive and sustained us and let us reach this time.