

LIVING Judaism

CHABAD OF GREATER SOMERSET COUNTY

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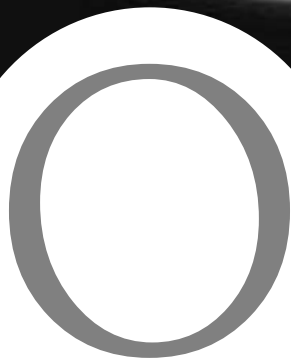


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Photo – Israeli Government Press Office Photo Archives
See page 2 for details

BEST WISHES FOR A HAPPY AND HEALTHY NEW YEAR!



h! Just be a Mentch!
That's the Jewish
mother's traditional
exhortation to her child.
Study, work, love, live -
do whatever you have to
do. But at the end of the
day - be a mentsch!

What is a mentsch? Webster's
defines the word (being one of the many Yiddish words
which have crept into American parlance) as "a decent
and responsible human being".

That sounds accurate to me.

Technically, however, the word means 'person' or
'human'. So your mother was actually yelling "Be a
person!" or "Be a human!" Didn't she have higher
aspirations for you? You can certainly do better than
achieving 'human' status!

Or can you?

Let's look at the achievement of being 'human'.

The Torah seems to emphasize the term 'human' when
it teaches about the binding nature of vows. When you
promise something, that word is your bond. You have a
Divine obligation to honor your commitments, even if it's
not witnessed, recorded and notarized.

But there is a way of annulling a vow. A rabbinic
body can negate someone's vow, if they find that it was
uttered in anger, without thought of the consequences
and without mature consideration.

The Talmud teaches that this is indicated in the
Torah's [seemingly superfluous] usage of the term
'human'. Your vow only sticks if you were a human when
you made it.

Well, who else would make a vow? A dog or a cat?

The Torah seems to indicate that people can choose
to be 'human' (the type of beings humans are designed
to be), or they can be less than that. Through their
conduct, people can fall below the human bar.

What is the Torah definition of a human? A human is
very different than an animal. A human has the
capacity for self-assessment. A human has the mental
and moral capacity to override impulse (can a dog
decide to go a diet?). A human can choose to follow his
moral compass instead of his physical inclination. A
human can calculate consequences beyond the
immediate.

That is the Torah description of a human, the Torah
definition of a mentsch.

On Being a Mentch

If you weren't a mentsch when you uttered a vow, if you acted impulsively
without using your human gifts of cognition and moral perspective, then your
action was less than human. Our actions have clout when our conduct is human
(read mature and responsible), not when we're acting like biologically
mature children.

So the Torah definition of 'human' - mentsch - is something we should all
strive for.

Interestingly, the term has different connotations when used in American
parlance.

When a person is weak, less than noble, impulse-driven instead of morally
focused, what do we say?

"Listen, he's only human!"

In our vernacular, recognizing that a person is 'human' is acknowledging
his inherent weakness. We see a 'human' as inherently flawed and morally
feeble. We cut a guy slack because we know he can't reach a noble goal;
after all, he's only human! What can you really expect from this person of
flesh and blood?

Think about it. The Torah/Jewish term of human (mentsch) is something to
strive for, while the American 'human' is a fall-back position in case of moral
failure.

Big deal, you say. They're only words. Well, words are powerful. And their
usage makes a huge difference in the collective moral consciousness.

Consciously or sub-consciously, we all know that we're human. Does that
inspire us to strive higher, to be a mentsch? Or does it allow us to relax our
standards, recognizing that we're only human? Does our sense of humanity
rouse us to action, or does it ease our acceptance of our moral inadequacies?
Can I be a mentsch or am I only human?

Accepting the latter definition has led to a moral 'dumbing down' of
society.

Of course, we all have a weaker side. Of course we all have to work
hard if we are to be morally focused, responsible and noble. I'm hardly the
morally perfect one who is in a position to judge the morally weak.

I'm talking about our potential. I'm talking about our
context for life. I'm talking about our own frame of
reference for what we can achieve.

In counseling people, my biggest struggle is often in
convincing people that they have the ability to improve
themselves and their lives. People become comfortable
with their self-images of a weak and flawed human
being. My goal is to show them the mentsches they can
be.

Let's not relax our standards. When a person fails
morally, don't be judgmental;

cont. on next page



By Rabbi Mendy Herson

THE ACTIONS OF THE PARENTS ARE A GUIDE TO THE CHILDREN

I think it is a good feeling
to walk into Chabad and see a
Plach with my Grandparents & Parents
family name on it.
Because my family believes in
the teachings of Judaism & Chabad.
Max Weinerman.

How true this Talmudic saying proves to be! When our lives embody certain principles, we are powerful conveyors of those principles to future generations.

Twelve years ago, Marshall and Irene Weinerman befriended Rabbi Mendy and Malkie Herson, supporting their 'wild idea' of traditional Judaism in the Somerset Hills.

Their son Mark, with wife Betsy, soon moved to those Hills and carried the friendship to a second generation. Their children Max and Rebecca – a third generation - attend Chabad's Hebrew School. As we prepare to enter our beautiful new building, Max Weinerman looks with pride at the fruit his forebears' support has borne.



COVER PHOTO:
IDF Chief Rabbi,
General Shlomo Goren
with Torah Scroll and
Shofar at the Kotel

Wednesday, June 7,
1967: The way to the
Kotel is open. Older

troops lead the younger to the sacred place they have dreamed about since 1948. The first Jews reach the Kotel after an absence of 19 years. The feelings are spontaneous and overwhelming even for those who are not religious. A paratrooper raises the Israeli flag. The same flag had flown in the Jewish Quarter at the time of surrender in 1948. Rabbi Shlomo Goren, arrives with a Torah scroll and a shofar to commemorate this day. He blows the Shofar and blesses the troops.

On Being a Mensch continued from page 2

but don't normalize it either.

When a person has an affair (for example), he is certainly not an animal by strict definition. But he is tapping into his animal side, not his human (mensch) dimension. He is a human, but he's not a mensch.

In our own minds, let's redefine who we are and who we can be.

I'm a human too. Please don't denigrate me by saying that moral weakness is my norm. Together, let's recognize the G-d-given potential that we have. Let's acknowledge the quintessential humanity, the true menschlichkeit, we can achieve.

Night Poem



By: Sydney Seltzer

A young boy wakes up one morning,
Happy as can be
Has breakfast, lunch, and dinner,
Sleeps peacefully
Never knowing what will come
Or what he should expect
He lives his life with no complaints
And has no regrets
Next morning comes abruptly
And soon his life will change
The Nazis took this boy away,
They practically put him in chains
He slept on tiny shelves
And was forced to work day and night

And if he didn't want to
He would die if he tried to fight
All he had left was his father
He would strive only for him
As many hardships they received
They would be there thick through thin
He caught colds and got infections
But he never gave up
Even if he lost all hope
He would be there standing tough
Days to weeks, Weeks to months
No food and rags to wear
The Nazis enjoyed beating him
And they shaved off all his hair
Now maybe you don't realize
That it wasn't just this child
How many people went through this?
So many that the number is wild
Millions of people died during this
The survivors are getting old
So just remember what has happened
And don't stop the story from being told
Tell it to your children and grandkids
In years to come
So that they can pass it on as well
And we can all have piece and freedom

LIVING JUDAISM

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Each respective Chabad center relies on the local community for its support.

By: Sara Beth Evangelista
Age 10

Chabad School is Cool



Excerpted from a speech given at our 12th Anniversary Dinner, June 6th, 2004.

Good evening, my name is Sara Beth Evangelista. I am a 4th grade student at Chabad Hebrew School.

You might wonder how a 10-year-old girl gets invited to speak at such a wonderful dinner. It all started on a hike with Youth Zone. Youth Zone is a program for older students at Chabad to get together and combine fun with doing mitzvahs for other people. I was on a hike, and some friends and I were talking about how our lives would not be the same without Chabad Hebrew School. We all had different reasons why it was so important to us, but we all agreed that we could not imagine going to Hebrew school anywhere else.

Chabad is not just a school. It is like a second home to me. The teachers and rabbis are always patient and caring. Everyone always has a smile on their face and is eager to help you. It never feels like school- it just feels like a giant play date- with rules of course! But while I am having fun, the teachers manage to teach us

everything we need to know about Judaism.

Now for the teachers...when I am not in class, I often am busy talking with them on-line. They are like big sisters to me. They are wonderful role models. The teachers encourage me to do my best and were very proud when I started lighting Shabbat candles this year.

Each year I feel sad having to say good- bye to them, but then the next year, the teachers are just as wonderful. I have met teachers from all over the US and parts of Canada.

When you say the word school most people picture sitting behind a desk and listening to a teacher. At Chabad, it's different, very different. We're always doing hands-on activities. Sometimes we cook. I helped make a delicious Shabbat dinner. Other times we act or do crafts, and there is always time for a game or two.

I learned how to read Hebrew and say most prayers. We don't just memorize the prayers; we learn the significance of each one. My family

is very proud of how I can now lead the Passover Seder. I help explain the meaning of the seder, especially when we have friends over who are not Jewish.

I have attended Chabad for five years. I never get bored. Each day is new and exciting. There are Sunday mornings that I feel too tired to go to Hebrew school, but those are usually the days that my parents are left waiting for half an hour after class ends, because I am so busy having fun and learning that I don't want to leave.

At Chabad I learned about my Jewish heritage. I learned to be proud that I am Jewish. I look forward to many more years of Hebrew education at Chabad.

I would like to personally thank Rabbi Herson for inviting me to speak tonight. I also want to thank him for the support he has given my family and I in the past.

20th
ANNIVERSARY
CELEBRATION
DINNER



Honorees: Saul & Sylvia Seltzer
S. Seltzer Construction Corp.



left to right: Sante & Patti D'amidio,
Alex & Svetlana Zamikhovsky, Jose &
Carmin Cernades, Barry & Debra
Rothenberg, Scott & Sharon Seltzer



left to right: Rabbi Mendy Herson,
Anatol & Penina Hiller, Necha Hiller,
Fay & Jason Verbel, Mark Hiller,
Jeffrey Hiller, Bernie Burkhoff

ROSH HASHANA CELEBRATES THE CREATION OF HUMANITY. HUMANS ARE A POWERFUL SPECIES, BUT THEIR EXISTENCE IS ONLY A CAUSE CELEBRE WHEN THEY KEEP PERSPECTIVE OF THE INHERENT MEANING OF THAT EXISTENCE.

The Shrinking of Man

By Yankee Tauber

Once upon a time, man was very big. The stars were tiny lights suspended in the "sky," which was a blue, rooflike covering a few hundred miles above his head. The earth on which he stood was about a quarter the size it is today. At the very most, he was aware of the existence of several hundred thousand other human beings (the word "million" wasn't even in his vocabulary). He was obviously the most important thing around--stones were just stones and animals were just animals. It was equally obvious that he stood at the pinnacle of creation and all these other things existed solely to serve his needs.

Over the centuries man shrank. His world grew larger; suddenly, there were all these other people, and all these other species, dwarfing his significance. At the same time, it became tinier and tinier, until it was an infinitesimal speck in a universe of mind-numbing vastness.

Did man become humbler? Did he become less infatuated with self? Interestingly enough, the shrinking of man had the very opposite effect. Ideals such as devotion and sacrifice became "human weaknesses." Pride, once a sin, became a mark of psychological health. People started asking whether greed was indeed inferior to virtue, until greed became a virtue, ending the argument. Why is it that the more we came to appreciate our insignificance, the more selfish we became?

Upon closer examination, this is no paradox. The person who sees himself as the kingpin of creation, as something of

paramount importance to the grand divine plan, is driven to fill that role and serve that plan; the person who believes that everything exists to serve his existence is certain that his existence serves a purpose beyond mere existence.

On the other hand, if man is insignificant, then he serves no higher purpose. "I am nothing" can be just another way of saying, "There's nothing but me."

This is not to say that the person who sees himself as the center of creation is not susceptible to egoism and self-aggrandizement. Nor is it to say that feelings of inconsequentiality will never be accompanied by altruistic behavior. The point is that feelings of insignificance do not make a person selfless--indeed, the most virulent forms of egomania derive from a lack of self worth. Conversely, a sense of self worth can be the source of either arrogance or humility--depending on how a person regards his worth.

The difference, says Chassidic master Rabbi Schneur Zalman of Liadi, is the difference between two alephs. In the opening verse of the book of Chronicles, the name "Adam" is written in the Torah with an oversize aleph; in the opening verse of Leviticus, the word *vayikra*, which refers to G-d's calling to Moses, is spelled with a miniature aleph.

Adam and Moses were both great

men, and both were cognizant of their greatness. Adam was the "handiwork of G-d" fashioned after "the divine image." His sense of himself as the crown of G-d's creation is led to his downfall, when he understood this to mean that nothing is beyond his ken.

Moses was well aware of the fact that, of all G-d's creations, he was the only one to whom G-d spoke "face to face"; he knew that it was to and through him that G-d communicated His wisdom and will to His world. But rather than the inflated aleph of Adam, this knowledge evoked in him the self-effacing aleph of *Vayikra*. Moses felt diminished by his gifts, humbled by the awesome responsibility of proving equal to them. As the Torah attests, "Moses was the most humble man on the face of the earth"--not despite but because of his greatness.

Ancient man was both blessed and cursed by the prevailing evidence of his greatness. Modern man is both blessed and cursed by the increasing evidence of his smallness. Our challenge is to avail ourselves of both blessings: to couple our knowledge of how small we truly are with our sense of how great we can truly be. To become humbly great, which is the greatest kind of humility there is.

Rosh Hashanah, observed on the first and second days of the Jewish year, is unique among the festivals of the Jewish calendar. Unlike the other festivals, which mark a particular event in Jewish history and the Jewish experience, Rosh Hashanah is the anniversary of a universal event: the creation of the first man and woman and their first actions toward the realization of mankind's role in G-d's world.

Accordingly, Rosh Hashanah is the festival that emphasizes the universal, rather than the distinctly Jewish, aspect of our mission in life. On Rosh Hashanah we proclaim G-d king of the universe and dedicate ourselves to the goal that "Every object shall know that You have made it, and every creature shall understand that You have created it; every thing that has the breath of life in its nostrils shall proclaim: 'G-d, the G-d of Israel, is king, and His sovereignty rules over all!'" The shofar, the ram's horn sounded on Rosh HaShanah, represents the trumpet blast of a people's coronation of their king.

The cry of the shofar is also a call to repentance. For Rosh HaShanah is also the anniversary of man's first sin and his repentance thereof; it is thus the first of the "Ten Days of Repentance" which culminate in Yom Kippur, the Day of Atonement.

Another function of the shofar is to recall the akeidah, the "binding of Isaac" which occurred on this date and in which a ram took Isaac's place as an offering to G-d. We evoke Abraham's readiness to sacrifice his son and plead that the merit of his deed should stand by us as we pray for a year of life, health and prosperity. For Rosh Hashanah is the day on which "all inhabitants of the world pass before Him as a flock of sheep," and it is decreed in the heavenly court, "who shall live, and who shall die... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise."

These themes are expressed in the special prayers of the day, which include a section on "sovereignty"; a section on "remembrance" and the recollection of all creations in the divine memory on this day; and a section called "shofarot," on the various aspects of the central mitzvah of the day, the sounding of the shofar. Each section is followed by ten soundings of the shofar. (Altogether, the shofar is sounded 100 times in the course of the Rosh Hashanah service.)

Rosh Hashanah customs include eating a piece of apple dipped in honey to symbolize our desire for a "sweet year"; wishing one another, *Leshanah tovah tikateiv veteichateim*, "For a good year shall you be inscribed and sealed"; and reciting *Tashlich*, a special prayer said near a body of water (an ocean, river, pond, etc.) in evocation of the verse, "And You shall cast their sins into the depths of the sea" (Michah 7:20).

Rosh Hashanah Unwrapped

By Tzvi Freeman

Judaism is mysterious. It comes gift-wrapped from heaven with ribbons, strings and knots, each unraveling to disclose yet another mystery, an ever-widening unknown of yet more knots to untie, more strings to follow along an endless path. And with each unraveling another discovery and with each discovery a deeper wisdom.

Rosh Hashanah is one of those great mysteries. How is it that the beginning of the year appears on the first day of the seventh month? Why are we blowing a ram's horn and why do we give it such a central role? What is the cosmic drama of this day and what is our part in it?

Most puzzling is the Torah's reticence. It speaks cryptically, as though discussing something we are expected to know without it telling us.

"It will be a day of sounding for you," we are told. Sounding what? That we are not told. Kind David wrote in his psalms, "Sound the shofar at the new moon, at the hiddenness of our festival." And that is the singular biblical reference we have for our tradition that we are to sound not our voices, not a trumpet, nothing else but a ram's horn.

But then another verse tells us, "It will be a day of remembrance of sounding for you." And from this we are to understand, not to sound anything -- just to remember: our tradition resolves the matter, that G-d is requesting, "Recite verses of kingship before Me to make Me your king. Recite verses of remembrance before Me, that memory of you shall rise before Me. And how? With a shofar." Oh what a puzzling tradition.

How do we know all this? And how do we know that this is the beginning of the year -- something not mentioned anywhere in the five books of Moses?

The short answer is, because we always knew. We knew because when Moses received the Torah, all this was clear to him as well, and he transmitted this information, even if he did not write it down. And even before we heard from Moses, we knew about Rosh Hashanah. Abraham received the ancient teachings from Shem, son of Noah. Noah in return had received from Methuselah, who had received from Enoch. And Enoch certainly knew of Rosh Hashanah, for he received his wisdom directly from Adam, who had been formed on that day.

Rosh Hashanah then, is not just a Jewish holiday. Rosh Hashanah is the birthday of humankind.)

One mystery closes and another opens. Look through the entire book of High Holiday prayers and you will find no mention of Adam's birth. What you will find is the statement, "Today is the birthday of the world." You will also find an enigmatic phrase repeated several times, "This day is the beginning of your works, a remembrance of the first day."

Suggesting a fascinating thought; indeed, one the modern scientist may embrace: Perhaps the cosmos were born only when Adam opened his eyes to observe and name each thing? After all, don't the quantum physicists and cosmologists of today tell us that there can be no events, no universe, without an observer? The universe begins, then, with the creation of the first human consciousness, "And He blew into his nostrils the breath of life and Adam became a living being."

Fascinating, but not quite satisfactory. Because, in fact, the Book of Genesis tells that Adam was formed on the sixth day of creation. There was a world before. Granted, a very different world than the one we know of, one in which matter, energy, time and space came into being and took form, in which events

occurred at a rapid rate and the simple evolved to the complex within moments of time. But it was a world, nevertheless. Why then, goes the classic question, do we commemorate Rosh Hashanah on the birthday of Adam and not six days earlier on the birthday of the world?

And the classic response is: because we are not celebrating an anniversary; "Today is the birthday of the world" means today, now. Today the world is born again. This day is "the beginning of your works," reminiscent of the very first time the world was made. Only that the first time the world was born, it was a free gift. Since then, it depends on us, the Adam. And so, it occurs on our birthday, Rosh Hashanah. We are reborn, and within us, the entire cosmos.

The entire cosmos is on life-support. Like the glowing phosphors that form characters on a screen, like a life-like holographic image -- pull the plug and the whole thing vanishes without a trace. Were G-d to pull the plug on His creation (G-d forbid), space itself would vanish. Even time would be annulled -- the world would never have existed, its history would be erased. Nothing, not even a read-only memory.

There is not a particle of the universe that sustains itself. With every moment, the universe and each thing within it pulsates with the vital energy that gives it being. Our planet earth is a clock to the rhythm by which it throbs -- a cycle of moments and days, of months and years. Each moment, the life needed for that moment emerges, is absorbed and then returns to its source. Each day, the energy for that day, each month for that month. This is the name for month in Hebrew: chodesh, meaning renewal.

But the most important renewal of life is that which occurs on Rosh Hashanah. Because that is when all life of the previous year returns to its essential source and a new life, such as was never known before, emerges from the void to sustain existence for an entire year.

The quality of this new surge of power will determine everything; as the poet of the Machzor writes, "who will die and who will live". Some years are years of plenty, others bring blessings more subtle, more concealed. Some are years of joy, others of challenge.

In the 48 hours of Rosh Hashanah, all of this makes its entry into the world. That is why every moment of these forty-eight hours counts. That is why we call it "Rosh Hashanah" -- the "head" of the year, and not just "New Year's day" or "the beginning of the year": Just as the head contains within it a neuro-switch for every part of the body, so is the head of the year a concentrated preview of the entire coming year. Because it all enters here.

Any moment of Rosh Hashanah could contain the most important day of your year to come.

Rosh Hashanah, one could say, is the new year's birth canal.

Curious, isn't it, that a shofar with its narrow mouthpiece and wider opening resembles a birth canal? In fact, the Bible mentions a great woman with a name of the same etymology: Shifrah. She was the midwife of the ancient Hebrews who left Egypt. Her name means, "to make beautiful," and that is what she did: She ensured that the babies would emerge healthy and viable, then swaddled and massaged them to foster their strength and beauty.

The shofar is the midwife of the new year. Into its piercing cry we squeeze all our heartfelt prayers, all our tears, our very souls. All that exists resonates with its call until it reaches the very beginning, the cosmic womb. And there it touches a switch: The Divine Presence shifts modalities from transcendence to immanence, from strict judgment to compassion. In the language of the Zohar, "The shofar below awakens the shofar above and the Holy One, blessed be He, rises from His Throne of Judgment and sits in His Throne of Compassion."

New life enters our world and takes its first breath. It is our own life, as well, and it is in our hands.

Isn't this strange, that a created being should take part in its own creation? Imagine cartoon characters participating with the artist in their own design. Imagine them pleading with the broadcasting corporation for air time in the coming season. Imagine the figments of your own imagination telling you what to imagine.

Now imagine us, the created beings, pleading with our Creator, "Grant us life! Good life! Nice things! Be out there, in the open! Get more deeply involved with your world!"

How could it be, in the inner chamber of the Cosmic Mind, where it is determined whether we should be or not be, that there we are, pleading and participating in that decision? There must be something of us that lies beyond creation, something eternal. Something G-dly. We call it "the G-dly soul".

That is why we can call G-d both a king and a father:

A king, in the most ultimate sense of kingship, because He determines whether we will be or not be.

A father, because there is something of Him within us -- and therefore we can take part in that decision.

And we are the child. Your child is not like everyone else. Your child is you. And yet, your child is not you. Your child is his own person. So too, each of us has an inner soul that is the breath of G-d within us. We are the connection point between G-d and His universe. And so we are called His children. And we can call Him our Father.

If so, on Rosh Hashanah, G-d takes Himself to court.

He looks down from above at this world and, as I'm sure you may realize, it doesn't always look so good. But G-d is not just beyond the world; He is within it as well. He is found in every atom of this world. But only the soul of Man can argue on His behalf. So we do that. It may sound strange, but this is what is happening: He as He is above takes Himself, as He is present within this world, to trial.

We are the lawyers for the defense. We acknowledge that all His complaints are well founded and just. We plead guilty on all counts. But we demonstrate sincere regret and declare that we now truly accept upon ourselves to clean up our acts and make this coming year a much, much better one than the past. Above all we make sure to speak only good about others and give them our blessings for a good and sweet year. For how we judge others is how we ourselves will be judged.

The spark of G-d within us below connects with the Infinite Light of G-d above. The circuit is complete and the universe is rebooted with a flow of energy for an entire year.

Tishrei

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

BLESSINGS:

1 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Le-hadlik Ner Shel Yom Hazikaron.

2 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Le-hadlik Ner Shel Shabbat Kodesh.

3 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Le-hadlik Ner Shel Shabbat V'Shel Yom Hakippurim.

4 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Le-hadlik Ner Shel Yom Tov.

5 Baruch Atah Adonai Elo-heinu Melech Ha-olam She-hechivanu Veki-ye-manu Vehigi-anu Lizman Hazeh.

6 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Lai-shaiv Basukkah.

7 Baruch Atah Adonai Elo-heinu Melech Ha-olam Asher Ki-de-shanu Bemitzvotav Vetzivanu Al Netilat Lulav.

15
ROSE
During
challo
nature
honey
6:48PM
BLESSING

19

FAST OF GEDALIA

Commemorating the assassination of Gedalia, the last Jewish governor of Israel and the dissolution of Jewish rule in Israel in the year 423B.C.E.

FAST ENDS
AT 7:30PM

20

21

22

TISHREI 4

TISHREI 5

TISHREI 6

26

27

28

29

PREPARATION FOR SUKKOT:

These four days correspond to the four letters of G-d's name. They serve to channel the ethereal and spiritual attainments of the "Days of Awe" into the intense joy expressed in the holidays that follow. These days are traditionally spent building the Sukkah and arranging the "Four Kinds" - the etrog (citron), lulav (date palm branch), haddasim (myrtle branches), and aravot (willow branches). Blessing them together symbolizes our unity as a people.

TISHREI 11

TISHREI 12

TISHREI 13

6:25PM
BLESSING

3

CHOL HAMOED- INTERMEDIATE DAYS:

The "four kinds" are blessed daily all week long except Shabbat. During Sukkot, we relive the "clouds of glory" that surrounded and guided us in the uninhabited Sinai desert: an intangible existence not seen within the confines of nature. Inside the sukkah - composed of walls, a roof and a floor, one is enveloped in the Will of G-d and surrounded by "Makif" - spirituality.

4

5

6

BLESSING #7

TISHREI 18

BLESSING #7

TISHREI 19

BLESSING #7

TISHREI 20

6:13PM
BLESSING

Calendar

WEDNESDAY

THURSDAY

FRIDAY

SHABBAT

16

ROSH HASHANAH - DAY 1

The Shofar is sounded during services. At the Holiday meal, a new fruit is served, symbolizing new beginnings.

AFTER 7:50PM

BLESSING #1,5 TISHREI 1

17

ROSH HASHANAH - DAY 2

The Shofar is sounded during services. 'Tashlich' services are observed at a body of water where we "cast away" our sins.

BEFORE 6:45PM

BLESSING #2 TISHREI 2

18

SHABBAT SHUVAH

TEN DAYS

The Ten Days of Return, beginning on Rosh Hashanah and culminating on Yom Kippur are devoted to introspection and regaining our bearings in our relationship with G-d and with our fellows. The Zohar explains that the verse "Seek G-d while He may be found" refers to these ten days.

TISHREI 3

ROSH HASHANAH EVE

At the meal, we enjoy 2 round loaves of challah symbolizing the cyclical nature of time. An apple dipped in honey symbolizes a sweet year.

#1,5 ELUL 29

2

TISHREI 7

23

Before Yom Kippur, "kaporot" (atonement) is observed by circling a fowl (or money) over our heads, prayer is recited and the bird's value is donated to charity. Ask a friend for a piece of "lekach" - honey cake, a symbolic gesture to obviate any further neediness throughout the year.

TISHREI 8

24

YOM KIPPUR EVE

Eating prior to the Fast is equal to the fast itself. In this spirit, 2 festive meals are enjoyed before the Fast. Yom Kippur begins at sundown, with the 'Kol Nidray' service. It is prohibited to eat, drink, wear leather shoes, bathe or have marital relations.

6:33PM

BLESSING #3,5 TISHREI 9

FAST BEGINS: 6:51PM:

25

YOM KIPPUR

A special 'machzor' prayerbook is used during services. Read it in Hebrew or English - G-d understands all languages. 'Yizkor' memorial services are recited. 'Neilah' is the final prayer of the day. Yom Kippur culminates with a single blast of the Shofar.

FAST ENDS

TISHREI 10 AT 7:35PM

SUKKOT EVE:

Sing and dance under the stars. All meals during the seven days of Sukkot are enjoyed in the Sukkah, an outdoor hut commemorating the huts used by the Jews in the desert.

#4,5 TISHREI 14

30

FIRST DAY OF SUKKOT:

The "Four Kinds" are blessed in the Sukkah. Whenever we eat in the sukkah, we recite a special blessing: #6.

LULAV & ETROG

BLESSING #7, 5

AFTER 7:26PM

BLESSING #4,5 TISHREI 15

1

SECOND DAY OF SUKKOT:

Nightfall marks the conclusion of the first days of Sukkot and the beginning of the intermediate days of Sukkot.

BLESSING #7

BEFORE 6:22PM

BLESSING #2 TISHREI 16

2

SHABBAT CHOL HAMOED

TISHREI 17

HOSHANA RABAH:

On this day, 21 days after Rosh Hashanah, G-d confers His final verdict upon humanity. Holiday candles are lit before sunset when the final 2 days of Sukkot begin. These days are replete with merriment and dancing, celebrating the completion of the Torah.

BLESSING #7

#4,5 TISHREI 21

SHEMINI ATZERET:

Yizkor memorial service is recited... Sing and dance in celebration of the annual completion of the Torah reading. Young and old become the legs of our holy Torah, enabling it to dance. "Tears unlock the gates of heaven but joy bursts through the very walls."

AFTER 7:15PM

BLESSING #4,5

TISHREI 22

18

SIMCHAT TORAH:

The final chapter of the Torah is read. All in attendance are called to the Torah, particularly children. The Torah is then started anew and the dancing continues.

BEFORE 6:10PM

BLESSING #2 TISHREI 23

Circle Friends

Aaron, Cliff & Karen
 Ahle, John M Ahle Co
 Appelbaum, Stephen & Jane
 Artisans Showcase of Tile
 Badger, Scott
 Baker, Neil & Zita
 Beim, Daniel & Pomela
 Beim, Robert & Doreen
 Berman, Jim & Cheryl
 Beroff, Howard & Arlene
 Bier, Robyn & Joe
 Birnbaum, Herman
 Boretz, Robert & Laura
 Bossert, Al & Marry Ann
 Bouras, Nicholas
 Brown, Robert
 Burkhoff, Bernard & Ruth
 Burns, Sylvia
 Butler, Ray & Donna
 Chait, Arnold & Winnie
 Cohen, Jerry & Miriam
 Condor Capital Management
 Confino, Joel & Lisa
 Cooperman, Saul
 Cornick, Martin & Evelyn
 Croman, Edward L.
 D'emidio, Sante
 Dipatri, Richard & Paula
 Dumont Convenience Inc
 Eskow, Gary & Jerri
 Farer, Henry & Selma
 Feigenson, Martin & Phyllis
 Feldman, Mel & Mercedes
 Feldman, Richard & Cari
 Fellig, Chana
 Foley, Tom & Ann
 Frank, Richard & Sara
 Friedman, Michael
 Fruchter, Harvey
 Fusco, Ralph

Gardner, Richard
 Gelbard, Morris & Manya
 Gelbard, Sy
 Gelfond, Alfred & Sandra
 Gelman, Howard & Marcia
 Gelok, Ron & Ruby
 Gerber, Richard
 Gerhard, Harvey & Marsha
 Glaser, Arthur
 Godsall, William
 Goldberg, David & Lori
 Goldstein, Mark
 Greene, David & Martha
 Handler, Jack & Estelle
 Harwood, Brett
 Herson, Rabbi Moshe
 Hiller, Anatol & Pnina
 Hirsch, Steve
 Horn, Genia
 Iarrapino, Michael
 Inganamort, John F.
 Iyer, Ram
 Jaffe, Rabbi Evan & Phyllis
 Kaplan, Alan & Rebecca
 Kaplowitz, Seth & Karen
 Kazmir, Mayer
 Kent, Wayne
 Kerner, Michael & Cynthia
 Kiesewetter, M.M.
 Kissel, Stanlee & Florence
 Komoroski Jr., Charles J.
 Kraus, Steve & Jane
 Kunzman, Ken & Susan
 Lan, Richard & Lee Anne
 Landes, Ricardo & Helen
 Lauer, Golda
 Lawton, Barry & Kathy
 Lefever, Sara
 Lesser, Andrew & Judith
 Levine, Stanley & Mary

Levine, Philip & Lenore
 Loizeaux Builders Supply Co.
 Mandel, Bruce & Camille
 Mangel, Nissan & Raizel
 Markowitz, Sanford & Sharon
 May, Gertrude G.
 Miller Landscaping Services Inc.
 Miller, Jane
 Miller, Joel & Irene
 Miller, Shloime & Sylvia
 Mintz, Leah
 Morrow, Sarah
 Moshinsky, Leonard & Doris
 Nadler, Irving & Judith
 Nargiello, Yolanda
 Neumark, Berel & Michelle
 Olshansky, Ken & Hope
 Pessin, Yosef
 Piatt, Trudy
 Pinto, Robert & Marilyn
 Radin, Bruce & Ilene
 Reich, Goldie
 Reiss, Sherry
 Ring, Bobby
 Rogowsky, Abe & Cheri
 Rosen, Paul & Wendy
 Rosenblatt, Leonard
 Rosenthal, Harry & Ann
 Roth, David
 Rothenberg, Barry & Debra
 Rothstein, Harris
 Saint Barnabas Medical Center
 Salz, Sandy & Gale
 Sandelovsky, David & Andi
 Sarkisian, Richard & Sylvia
 Schalet, Gladys
 Scherzer, Mark & Lisa
 Schorr, Neil & Roberta
 Schreiber, Jeffrey
 Schwartz, Mel & Carolyn

Schweig, Marc & Ellyn
 Segal, Linton & Irene
 Seltzer, Saul & Sylvia
 Seltzer, Scott & Sharon
 Shapiro, Susan
 Shnider, Rob & Amy
 Silverberg, Fred & Audrey
 Simonnetta, Joseph
 Singer, Gary & Ina
 Sinoradzki, Jeff
 Sintes, Jorge & Marilyn
 Slater, Robert
 Slepian, Howard & Marian
 Sparrer, Frank
 Stein, Mark
 Sternberg, Yossi & Deborah L.
 Stolyar, Aleksander & Lyudmila
 Tabatchnick, Benjamin
 Teicher, Jim & Mala
 Tendler, Eugene & Carol
 Tepper, Arnold & Sonya
 Thornton, Jimmy & Yifat
 Tilson
 Torrow, Bob
 Turchin, Rose
 Van der Kroft, Lukas & Susan
 Weinerman, Mark & Betsy
 Weinstock, Samuel & Ellen
 Wilson, Craig & Eleanore
 Wisotsky, Bruce
 Wisotsky, Bruce & Nina
 Wolvovsky, Razel
 Yannaccone, Greg
 Yaskowitz, Avi & Reggie
 Zamikhovskiy, Alexander & Svetlana
 Zederbaum, Robert
 Zlotowitz, Ira

chabad jewish center

3048 valley road
basking ridge

Tel: 908.604.8844
Fax: 908.604.0771

E-mail:
Chabad@ChabadCentral.org

Website:
www.ChabadCentral.org

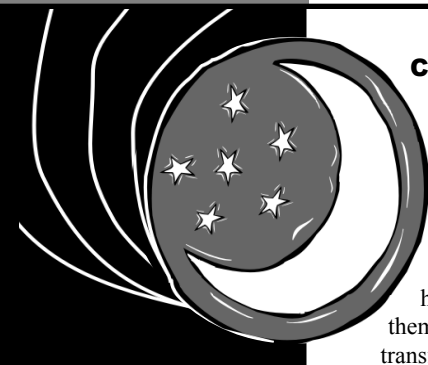
Rabbi Mendy Herson -
Rabbi

Rabbi Yossi Lazaroff -
Administrator

Malkie Herson -
Educational Director

Manya Lazaroff -
Program Director

Rabbi Yitzchok & Batsheva Mouly -
Youth Directors



Cheshvan Tuesday, October 19

In this month, the 1st Holy Temple was dedicated. Even after its destruction, Jews have committed themselves to the transformation of their hearts and homes into mini-sanctuaries.

A Mezuzah helps to endow our homes with holiness. Use a quill to write Hebrew calligraphy on parchment. Create an attractive Mezuzah case. An assortment of

Mezuzah cases will be available for sale.

Kislev/Chanukah Tuesday, November 16

Chanukah - the season when we celebrate a victory of light over darkness and good over evil. This month inspires us to be 'a light unto the nations', with our spiritual conviction illuminating ourselves and our surroundings.

Learn about the art of making cloisonné from internationally-know artist, Marian Slepian.

Tevet
Tuesday, December 21
On the 10th of Tevet, the Babylonians breached the walls of Jerusalem, which led to the city's inevitable fall. This is a yearly time of fortifying our own 'walls' against 'threats' to our spiritual and family integrity.

Join us for an interactive presentation by Miriam Wolosh, noted family therapist.

Shevat
Tuesday, January 25
This month, when we celebrate Tu Bishvat -

the new year of plant growth - is a great time to look at the world of natural landscapes.

Discover the "winter garden" - the things that are happening during the winter months of nature's transition and awakening. Presentation by creative landscape designer, Jeff Charlesworth of 'Back to Nature'.

Enjoy a Tu Bishvat Feast including foods with all of the 7 fruits with which Israel is blessed.

chabad women circle

CHABAD JEWISH CENTER PRAYER SCHEDULE

Open to the public. No membership required.

Rosh Hashanah

Wednesday, September 15

- ◆ 7:00pm Evening Services (Ma'ariv)
Traditional apples & honey

Thursday, September 16

- ◆ 9:30am Morning Services (Shacharit)
Light lunch following services
- ◆ 6:30pm Mincha & Torah Reading followed by
Evening Services (Ma'ariv)
Traditional 'New' Fruit

Friday, September 17

- ◆ 9:30am Morning Services (Shacharit)
- ◆ 11:30am Shofar blowing
Light lunch following services
- ◆ 5:30pm Tashlich
*Hike to the Passaic River
(our rear property line)*

Yom Kippur

Friday, September 24

- ◆ 6:15pm Kol Nidrei (Ma'ariv)

Saturday, September 25

- ◆ 9:30am Morning Services (Shacharit)
- ◆ 12:15pm Yizkor: Memorial Service
- ◆ 7:35pm Break fast - sponsored by the
Gerhard/Nagelberg family

Sukkot

Wednesday, September 29

- ◆ 6:30pm Evening Services (Ma'ariv)

Thursday, September 30

- ◆ 9:30am Morning Services (Shacharit)
Light lunch in our Sukkah
- ◆ 7:30pm Evening Services (Ma'ariv)

Friday, October 1

- ◆ 9:30am Morning Services (Shacharit)
Light lunch in our Sukkah
- ◆ Lulav & Etrog available for public use

Simchat Torah

Wednesday, October 6

- ◆ 6:30pm Evening Services (Ma'ariv)
Traditional rejoicing with the Torah

Thursday, October 7

- ◆ 9:30am Morning Services (Shacharit)
- ◆ 11:30pm Yizkor
Light lunch following services
- ◆ 6:30pm Mincha followed by
Evening Services (Ma'ariv)
Hakafot - celebratory dancing

Friday, October 8

- ◆ 9:30am Morning Services (Shacharit)
Hakafot - celebratory dancing
Light lunch following services

From after Rosh Hashanah onwards, Friday evening services will begin at 6:30p.m.

Simultaneous Junior Congregation! Festive Kiddush!

Babysitting available upon reserve - please call 908-604-8844

Adar

Tuesday, March 8

In the story of Purim, King Achashveirosh and Queen Esther - ruled 127 countries. Can you imagine if this Sefardic Jewish woman had brought Judaism - and Jewish cuisine - to the various cultures under her reign?

Come learn about Sefardic culture and taste Cholents from around the World.

Nissan

Tuesday, April 12

Passover is a time when

we celebrate our birth as a nation. This month is a season of our roots. Our very roots lie in the Egyptian exile, liberation and subsequent journey in the desert.

Join Chaia Teitelbaum in a cooking demonstration, using the potatoe - that famous root vegetable - to make an entire meal.

Iyar

Sunday, May 15

Since the Jews left Egypt, this period of the Jewish calendar has been a time for self-examination and

refinement. By immersing ourselves in introspection, we can emerge transformed.

Water has a special place in Judaism. Immersion into a ritual pool of water, the Mikvah, is a Mitzvah which provides us with an opportunity for rebirth. The person who leaves the water is different than the one who entered. Join us for a tour of a Mikvah. Discuss its significance and practices over a light lunch.

mazal tov

- ◆ Andrew Todtenkopf on his Bar Mitzvah
- ◆ Barry and Debra Rothenberg on the birth of their daughter.
- ◆ Fay and Jason Verbel on the birth of a son, and to the proud grandparents, Anatol and Penina Hiller, and great grandmother, Necha Hiller
- ◆ Sean and Shari Weinerman on the birth of their son.

condolences

- ◆ Robin Green on the loss of her father,
- ◆ The Roth family on the loss of their husband and father.

YOUTHzone GOES GLOBAL!



September's Destination:
USA

- ◆ Somerset Patriots Game
- ◆ Collect Glasses for the Blind



November's Destination:
HOLLAND

- ◆ Visit a functioning Windmill
- ◆ Plant for Preschool Garden



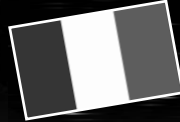
March's Destination:
RUSSIA

- ◆ Gymnastics
- ◆ Make Baby blankets for Russian Orphanage



October's Destination:
CHINA

- ◆ Chinese Kite Flying Demo
- ◆ Chinese Food Lunch
- ◆ Make Fortune Cookies



January's Destination:
FRANCE

- ◆ Mad Science Lights & Laser Show
- ◆ Clothing Drive for Women's Shelter



April's Destination:
ITALY

- ◆ Canoeing & Pizza
- ◆ Pantry Food Drive - Jewish Family Services



December's Destination:
AMERICA RAINFOREST

- ◆ Animal Wonders Animal Show
- ◆ Make Choc Mold Deserts for Community Shabbaton.



May's Destination:
DENMARK

- ◆ Bowcraft Amusement Park
- ◆ Danish Pastry Demo
- ◆ Asses the year of Mitzvot.

For more info

call MANYA : 908-604-8844

Our Fall

S HABBATON

Schedule:

Friday, October 22

Friday, November 19

Friday, December 24



welcome

to our new staff:



A



B



C



D



E

A Malya Bergstein - Detroit, MI

B Linda Engel - Millington, NJ

C Chavie Lifshitz - Cincinnati, OH

D Chassi Rivkin - Morristown, NJ

E Chaya Sudak - London ENG

Adult Ed

New to the area!

Chabad has joined the nationally-known Jewish Learning Institute. This Fall come and study:

Stories of our Lives: Biblical images for a modern world

Explore a priceless trove of precious gems in the timeless themes of the Biblical book of Genesis, to discover the greatest treasure of all - yourself.

Chabad Jewish Center
3048 Valley Road in Basking Ridge
consecutive Mondays
October 18th thru December 6th
Instructor - Rabbi Mendy Herson
\$80 for the course
(includes curriculum)

Chabad of Greater Hillsborough



450 Amwell Rd. Suite P
 Hillsborough, NJ 08844
 908-431-1137
 E-mail Info@MyJewishCenter.org
www.MyJewishCenter.org
 Rabbi Shmaya and Miriam Krinsky



Sponge-painting an aleph-bet collage

Get ready for another exciting year at the
CHABAD JEWISH WOMEN'S GROUP!

ADULT EDUCATION

September 9: Insights to the Rosh Hashanah Prayers

September 23: Yom Kippur, Does G-d forgive?

JEWISH LAW SERIES

October 14: Stem Cell Research

October 21: Finders Keepers

October 28: Can one save his life while risking another?

November 4: Cloning

November 18: Physician-Assisted Suicide

HIGH HOLIDAY SERVICES

Join us for the High Holidays!

Wednesday, September 15
 7:00pm Evening Services (Maariv)
 Traditional apples and honey

Thursday, September 16
 9:30am Morning Services (Shacharit)
 11:30am Shofar blowing - followed by lunch buffet
 6:30pm Mincha, followed by Tashlich - Hike to the Pond
 8:00pm Evening Services (Maariv) - Traditional fruit

Friday, September 17
 9:30am Morning Services (Shacharit)
 11:30am Shofar blowing - followed by delicious, festive lunch buffet

Friday, September 24
 6:30pm Kol Nidrei Evening Services (Maariv)

Saturday, September 25
 10:00am Morning Services (Shacharit)
 12:30pm Yizkor
 5:30pm Minchah and Neilah
 7:32pm Break fast

For further information and to reserve your seats, please call 908-874-0444

September 13: Celebrating the beginning of a very sweet new year! Design professional looking Honey jars, sample a variety of honey cakes (and take home the recipes), and learn what you – as a woman - can do, to make this coming year the sweetest year ever!

October 11: Say farewell to the High Holidays as we explore the ritual of the Havdallah services (the service that separates the holy from the mundane, in this case the High Holidays from the every day. Create your own Havdallah wax candle and spices set, and discuss how you can carry over the inspiration gained during the High Holidays to the rest of the year.

November 8: Weaving with Inez! Enjoy a mini exhibition of hand woven Tallit and other items. Try the tricks of the trade yourself, and learn about the Jewish women who wove the curtains for the holy Temple over 2000 years ago!

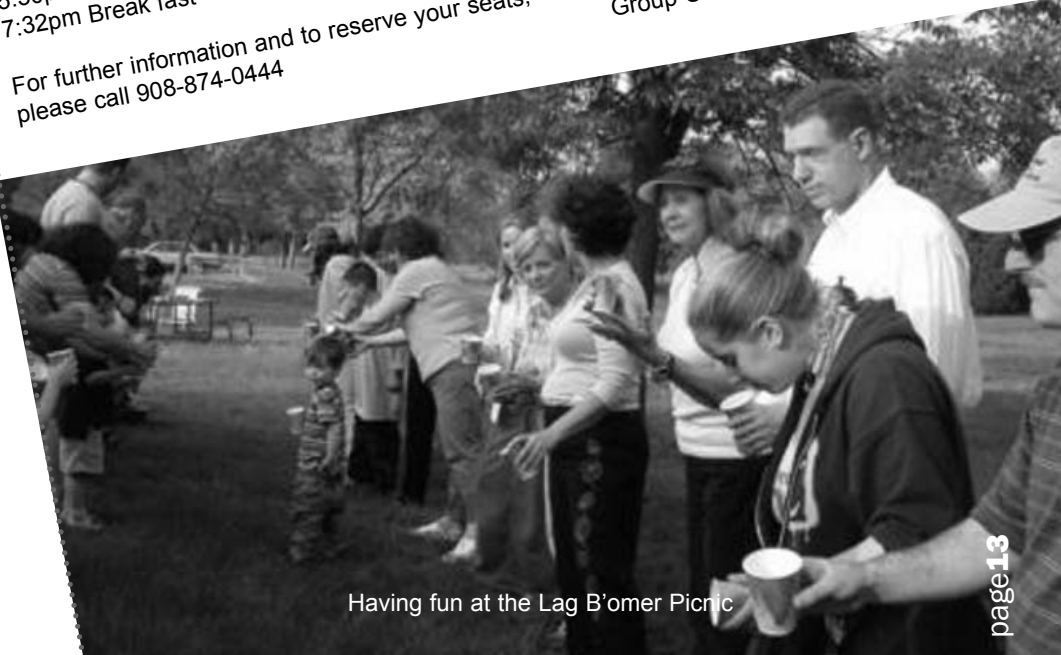
CONGRATULATIONS to Ronit Bivas and Linda Glinzman upon their election to Women's Group Coordinators for 2004 – 05!



We celebrated the end of another wonderful year at Lin's Kosher Chinese in Manville.

HEBREW SCHOOL

Imagine sending your kids to a Hebrew school where they will actually LOVE going? Our cutting-edge curriculum and our multi-sensory, hands-on approach to teaching are designed to connect with each and every child at the learning style most comfortable to him/her. GIVE YOUR CHILDREN AN EDUCATION THEY DESERVE!



Having fun at the Lag B'omer Picnic

chabad

h u n t e r d o n c o u n t y

4 Hickory Ct., Clinton, NJ 08809

rabbiekornfeld@aol.com

For more info on
our programming, please call
Rabbi Eli & Rochel Kornfeld at (908) 623-7000

High Holiday Services

Rosh Hashanah and Yom Kippur services will be held at the Courtyard by Marriott in Lebanon. "User-friendly" traditional services will be blended with contemporary messages and insights into many of the holiday prayers. Accommodations, babysitting and catered meals are available. No membership or affiliation necessary.

Wednesday, September 15

7:00pm Evening Services (Maariv)

11:30am Shofar blowing

Thursday, September 16

9:30am Morning Services (Shacharit)

11:30am Shofar blowing - followed by lunch

6:30pm Mincha, followed by Tashlich

8:00pm Evening Services - Traditional fruit

Friday, September 24

6:30pm Kol Nidrei Evening Services (Maariv)

Saturday, September 25

10:00am Morning Services

12:30pm Yizkor

5:30pm Minchah and Neilah

7:32pm Break fast

Friday, September 17

9:30am Morning Services



Jewish Women's Circle

This past month we honored the Rebbe with an evening of spiritual inspiration. A discussion and learning session was followed by a special video presentation. The evening was topped off with a scarf demonstration. Congratulations to our raffle winners who went home with their own exquisite Israeli scarves.

Join us in September and prepare yourself for the High Holidays with a three week series "Women & Prayer". Call for times and locations.

Lag B'Omer BBQ

The fun began with a moonwalk, bubbles and arts & crafts, followed by BBQ. followed by special Mother's Day raffles for all our special moms and an afternoon of baseball and sports. Thank you to Isabelle's Boutique and Lin's Kosher Chinese for sponsoring our raffles.



One Year, One Torah, One People

Chabad of Hunterdon County celebrated its first anniversary with a special Torah dedication and brunch at the Beaver Brook Country Club. Honored at this event were Max & Steven Haupt and Brian Trottenberg with the Keser Torah Award and Michael & Wendy Sternberg with the Friendship Award.

The Lipka Sefer Torah

A brand new torah is in the process of being written for Chabad Thanks to the generosity of Harry and Delaine Lipka. The Torah will be dedicated to our beloved friends Harry and Delaine. In the merit of this beautiful gift may they have long and healthy years to continue to see the fruits of their generous labor.

Shavuot Ice Cream Party

Just like at Mount Sinai, Jews from around the county gathered to hear the reading of the Ten Commandments. Adults and children joined in the celebration of the special holiday of Shavuot and were all treated to a delectable ice cream party.



Chabad Hebrew School

We are proud to announce the opening of the Chabad Hebrew School in Clinton this coming fall. The Chabad Hebrew School offers a program that will give your child a solid foundation in the fundamentals of Judaism and will instill in your child the faith, beauty and values of our heritage.



Harry Lipka and scribe, Rabbi Moshe Klein holding the scroll of the beginning of the new Torah

Chabad OF UNION COUNTY

Rabbi Avrohm & Malky Blesofsky
148 Springfield Avenue
Berkeley Heights, NJ 07922
908-790-0008
rabbi@ChabadUC.com

“The Chabad of Berkeley Heights has been a wonderful and moving experience. I speak for everyone who has participated - those who came with little ones as well as the people who have grown children out on their own.

Beginning with a D'var Torah, classes, discussion groups, Havdalah candle-making, Shofar making, a delicious Purim seudah and Passover Seder. At the making and flying of kites on Lag Baomer (along with a picnic - and that's not half of it!)

We look forward to continued Jewish tradition with Rabbi and Malky Blesofsky and their beautiful family. We are extremely grateful and appreciative for all they have done and brought to Berkeley Heights. Yasher Koach!

By Barbara Gelband

JEWISH WOMEN'S GROUP

September 14 - Just A Spoonful of Honey - Honey Jar Decorating
October 5 - Soup in the Sukkah
November 9 - Challah Baking Workshop
December 7 - Chanukah Party
January 11 - Paint a Pot for Tu B'Shvat
February 8 - Cake Decorating
March 8 - Inner & Outer Beauty
April 12 - Passover Recipe Exchange
May 10 - Secrets of the Soul -Yoga Class
June 7 - Dairy Delights - Blintz Making

CHABAD ALEPH-BET PROGRAM

The Chabad Aleph-Bet Program is a weekly fun and educational program that will give your child a positive Jewish education and pride in their Jewish heritage. Classes begin Sunday, September 13th.

ADULT EDUCATION

Weekly Torah Class

A look at the weekly Torah portion and its relevance to our daily lives. Wednesdays, 8:00pm

Hebrew Reading Crash Course

Learn to read Hebrew in just 5 weeks! No prior knowledge required. Tuesdays, August 10 - September 7.

WEEKLY SHABBAT SERVICES

Every Saturday at 9:30am, followed by light lunch, at 148 Springfield Ave. Berkeley Heights.

HIGH HOLIDAY SERVICES

Open to the public. No membership required.

Rosh Hashanah

Wednesday, September 15
 7:00pm Evening Services

Thursday September 16
 9:30am Morning Services
 11:30am Shofar Blowing
 Light lunch following Services

Friday, September 17
 9:30am Morning Services
 11:30am Shofar Blowing
 Light lunch following Services

Yom Kippur

Friday, September 24
 6:00pm Kol Nidrei

Saturday, September 25
 9:30am Morning Services
 12:15pm Yizkor: Memorial Service
 7:30pm Break Fast



HIGH HOLIDAY PRAYER SERVICES

Open to the public. No membership required.

BASKING RIDGE

**The Chabad Jewish Center
welcomes you to join us for the
High Holidays.**

Simultaneous Junior Congregation!
Festive Kiddush!

Babysitting available upon reserve -
please call 908-604-8844

Prayer Schedule See Page 11

HILLSBOROUGH

**Chabad of Greater Hillsborough
County welcomes you to join us
for the High Holidays.**

For further information and to reserve
your seats, please call 908-874-0444

Prayer Schedule See Page 13
www.MyJewishCenter.org

HUNTERDON COUNTY

**Rosh Hashanah and Yom Kippur
services will be held at the
Courtyard by Marriott in Lebanon.**

Accommodations, babysitting and catered
meals are available. No membership or
affiliation necessary. RSVP(908) 623-7000

Prayer Schedule See Page 14
www.JewishHunterdon.com

UNION COUNTY

**Chabad of Union County
welcomes you to join us for the
High Holidays.**

WEEKLY SHABBAT SERVICES
Every Saturday at 9:30am, followed by light lunch,
at 148 Springfield Ave. Berkeley Heights.

For more information: 908-790-0008

Prayer Schedule See Page 15
www.ChabadUC.com

VISIT OUR WEBSITE FOR COMPLETE HOLIDAY INFORMATION

WWW.CHABADCENTRAL.ORG



CHABAD JEWISH CENTER AT BASKING RIDGE

3048 VALLEY ROAD
BASKING RIDGE, N.J. 07920
(908) 604-8844

chabad@chabadcentral.org
www.chabadcentral.org

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