

ב"ה

Dear Friends,

With the New Year approaching, we are proud to present our annual Jewish Calendar for the year 5775 (2014-2015). This calendar contains the lunar dates along with the corresponding solar date. The calendar will lead you day by



day through the Jewish year, along with tidbits of Jewish laws and customs and candle lighting times.

The Wellesley Weston Chabad, now in its thirteenth year, continues to offer a wide array of educational services, programs and events for the Jewish community. We believe in the importance of the individual and the significance of every mitzvah (precept/good deed). Our programs are designed to make Judaism an accessible reality to all regardless of background or affiliation and we anticipate many exciting programs in the coming year.

We thank the entire community, as well as our supporters for your encouragement and ask you to continue to support our vital work in the future. A self-addressed envelope is enclosed for your convenience.

We would like to extend our thanks to our advertisers for making this publication possible. We take this opportunity to wish you and your loved ones a healthy, happy and sweet new year. May we all be inscribed in the Book of Life, Peace and Prosperity.

Shana Tova!

Rabbi Moshe and Geni Bleich



THIS CALENDAR IS DEDICATED TO THE **LUBAVITCHER REBBE**, RABBI MENACHEM M. SCHNEERSOHN

In the more than 60 years of leadership, the Rebbe established more than 3,900 Jewish centers around the world. The Rebbe constantly emphasized how all the Jewish people are equal-regardless of background, affiliation or level of observance. His personal devotion to each and every individual Jew and his love for the Holy Land, as well as his dedication to G-d and His Torah, continue to direct and inspire Chabad in our area and throughout the world.



Shana Tova, happy new year from the Bleichs @ Chabad!

Some of the many exciting Chabad memories from 5774/2014!



September 2014 Elul 5774-Tishrei 5775

OUR HIGH HOLIDAY WEBSITE chabad.org/high

The Month of Elul

The final twenty-nine days of the Jewish year, make up the month of Elul. This month is a preparation for the upcoming New Year. An analogy refers to G-d during this month as a "King in the field." After returning to his palace, after being away, the king will pass through outlaying fields and is approachable to anyone who wishes. Similarly during the month of Elul, G-d readily accepts our petitions granting requests of all who turn to Him.

Slichot

Each day until Rosh Hashana, beginning late Saturday night (Sep 20), we recite "Slichot" [prayers for forgiveness].

Repentance

Teshuvah [repentance] is a process that, in its ultimate form, empowers us to not only transcend our failings but to also redeem them: to literally travel back in time and redefine the essential nature of a past deed, transforming it from evil to good.

To achieve this, we first have to experience the act of transgression as a negative thing. We have to agonize over the devastation it has wrecked on our soul. We have to recognize, disavow and renounce its folly. And then we can go back and reverse what we did.

So, is sin a bad, harmful deed? Is it the very face of death? Is it mere stupidity, to be shrugged off by an inherently wise and pristine soul? Is it a potent opportunity for conquest and growth?

It's all four. But it can only be the fourth if it's also the first three. (Based on the teachings of the Rebbe)

Rosh Hashanah (Sep. 24-26)

Rosh Hashanah commemorates the beginning of creation. It is a time for reflection on our purpose of creation and resolving to make our lives more meaningful.

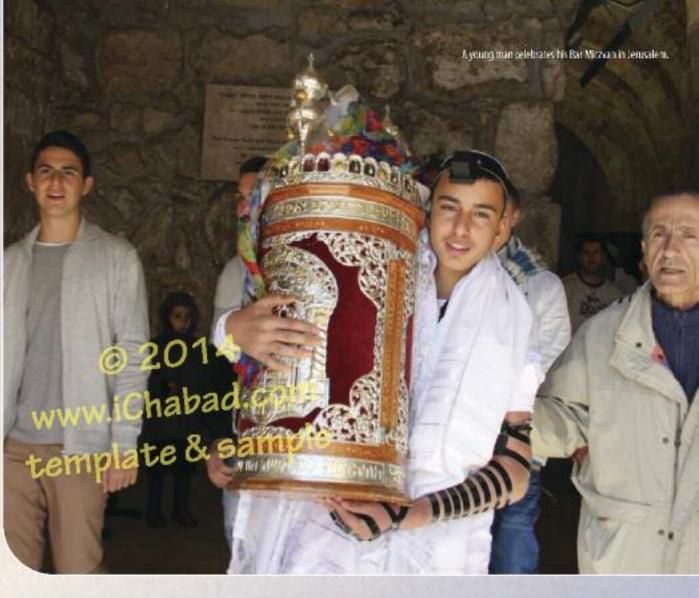
We hear the sounds of the shofar, a ram's horn. It is an ancient and soulful instrument, sounding like a primal outcry from the depth of the soul.

On the first day of Rosh Hashanah we visit a body of water containing fish to recite the "Tashlich" services.

It is customary to dip challah in honey and eat a piece of apple dipped in honey. Other customs include eating pomegranates and carrots.

Fast of Gedalia (Sep. 28)

This fast day commemorates the assassination of Gedalia, the Jewish Governor of Judea, installed over the country after Nebuchadnezzar's invasion of Israel (and subsequent Babylonian exile).



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Celebrate Rosh Hashanah Dinner with 100 of your fellow Jews on 9/24. RSVP now for Sukkot Dinner "Under the stars" on 10/9 and 10/10. Contact Chabad for the details.		1 Labor Day	Hul 6 הלול	2	Bul 7 1 भरी र	3	צועו א ח אלול	4	الله الط الا ما الله الله الله الله الله الله الل	5 Beth Ann's B-Day	Elul 10 י אלול	6 shabbat Serv	יא אלול כי תצא () leite
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October 2014 Tishrei-Cheshvan 5775

Our high holiday website is <u>chabad.org/high</u>

Yom Kippur (Oct. 3-4)

Repentance in its ultimate form empowers us not only to transcend our failings but also to redeem them; to literally travel back in time and redefine past misdeeds and transform them to good.

But, we first need to acknowledge transgressions, disavowing its folly and, most importantly, make an earnest resolution to not repeat that transgression again.

Sukkot (Oct. 9-15)

On Sukkot we observe 3 mitzvot:

<u>Sukkah</u>: We eat our meals in a Sukkah – a temporary hut covered by branches.

<u>Lulav & Etrog</u>: Each day (not Shabbat) we take four plant species and shake/point them to the six directions. This represents the "binding" and uniting all types as one.

Joy: The overarching mitzvah of Sukkot is joy. While our Holy Temple in Jerusalem stood, there was continuous celebration for seven days. Men and women, young and old, would join in music, dancing, juggling and other entertainments.

Shemini Atzeret

Simchat Torah (Oct. 16-17)

On the evenings of Shemini Atzeret

and Simchat Torah (Oct. 15 & 16) singing and dancing are held in the synagogue celebrating our connection to the Torah.

On Simchat Torah (Oct. 17), we conclude, and begin anew, the annual Torah reading cycle. The event is marked with great rejoicing, and "hakafot" procession, in which we march and dance with the Torah scrolls.

Shabbat Bereshit

"Bereshit" is the beginning of the weekly Torah reading cycle. A Chassidic adage says: "the way one sets out on Shabbat Bereshit, the entire year will follow."

Rosh Chodesh

The first day of each Hebrew month is called Rosh Chodesh [lit. head of the Month]. It is considered a minor holiday, when one is encouraged to partake of a semi-festive meal.

Cheshvan 7 (Oct. 31)

During the time of the Holy Temple the economy of Israel was solely dependent on rain (for crops). Yet, they waited until Cheshvan 7, two weeks after Sukkot, to begin prayers for rain. This was in order not to inconvenience the pilgrims who lived the furthest from Israel (who would still be on their way home after spending the holidays at the Temple in Jerusalem).



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November 2014 Cheshvan-Kisley 5775

Shabbat

An Oasis in Time

Imagine how wonderful it would be to be able to have a moment of time when you completely relax momentarily forget about the rush and stress of your daily affairs, to have time for yourself, with no other duties except to reflect upon your accomplishments and the direction of your life.

Such a time does exist; it is called Shabbat.

A unique gift from G-d. It is the day G-d finished the creation of the universe and then gave "creation" the opportunity to retract within itself, to rest, to reflect and to redirect goals, ambitions and focus.

The true meaning of Shabbat, rest, is retirement from an increasingly animated and working world, to an island of pure tranquility within time.

This oasis is welcomed by lighting the Shabbat candles 18-minutes before sunset. Married women light two

candles, some add a candle for each member of the family. Single women and girls light one candle. The Shabbat lights glow with the spirituality that nourishes the Jewish home on Shabbat.

It is customary to put a few coins into a tzedakah box before lighting the candles.

In the evening, a special Shabbat meal is prepared and sanctified by the recitation of the kiddush prayer over a cup of wine. Thus begins the experience and actual connection to this deep refreshing energy we call Shabbat.

Challah: At the start of the Shabbat meals, immediately after kiddush, we make a blessing over two (braided) loaves of bread called "challah". These two challot remind us of the double portion of manna that descended from heaven on Friday mornings (while the Iews were in the desert).

OUR SHABBAT GUIDE WEBSITE CAN BE REACHED HERE Chabad.org/Shabbat







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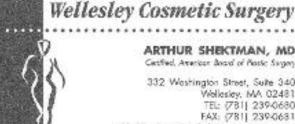
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Yud Tes Kislev (Dec. 11)

On the 19th of Kisley of the year 5559 (1798), Rabbi Schneur Zalman of Liadi - founder of Chabad Chassidism - was released from his imprisonment in the Peter-Paul fortress in Petersburg, where he had been held for 53days on charges that his teachings threatened the imperial authority of the Czar. More than a personal liberation, this was a watershed event in the history of Chassidism heralding a new era in the dissemination of Torah, and today is celebrated as "The Rosh Hashanah of Chassidism."

Chanukah (Dec. 16-24)

Chanukah celebrates the miraculous and stunning victory of the Maccabees over the wellarmed Syrian armies. When the Jewish nation recaptured the Holy Temple in Jerusalem, they found only one sealed cruse of olive oil that had not been contaminated. It contained enough oil to light the menorah for just one day. It would take eight days until more of the proper oil could be procured. They decided to light the menorah with whatever oil was available for now. Miraculously, it burned for eight days. To commemorate this miracle we light the menorah (preferably with olive oil) for eight days of Chanukah and we savor foods fried in oil, such as potato latkes.

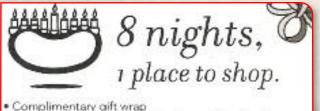
The lit menorah dramatizes and publicizes the miracle. Therefore, we light the menorah at night when its light shines brightest (except on Friday, when it is lit immediately prior to lighting the Shabbat candles) and we put it in a doorway or window so passersby may share in the light. All family members should participate in this beautiful ceremony of light. We specifically involve the children by distributing Chanukah gelt and other gifts to them.

On the first night of Chanukah, on Dec. 16, we light one light on the menorah and hence we add one more light each night until eight are lit on the last night, Dec. 23.

The Dreidel: The custom of playing with a "dreidel" (spinning top) dates back to the time when the Chanukah miracle occurred. At that time Jews were forbidden to study the Torah. This, however, did not stop the Jews from teaching the children the sacred teachings. When inspectors would show up to make sure the law was being upheld, the children would quickly hide their books and begin playing with their dreidels.

OUR FULL FEATURED CHANUKAH WEBSITE CAN BE REACHED HERE chabad.org/lights





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January 2015 Tevet-Shevat 5775

Asara B'Tevet (Jan. 1)

A fast day commemorating the three-year siege of Jerusalem by Nebuchadnezzar, King of Babylon, which began on this day (in 425 bce) and resulted in the destruction of the First Temple three years later. The fast begins at dawn and ends at nightfall.

WEBSITE ABOUT THIS DATE chabad.org/tevet10

What is a Mezuzah?

The "mezuzah" is a scroll on which the Shema – which contains the basic principles of Jewish faith – has been hand written.

A mezuzah placed on the entrances of the home reflects the holiness of the home that one is about to enter.

The decorative case makes this mitzvah more beautiful, but the case is not the mezuzah! The mezuzah is made in the same manner as the Torah itself: handwritten on parchment in Torah script by an ordained scribe, who carefully follows many laws that govern its 713 letters.

In addition to its role as a declaration and reminder of our

faith, the mezuzah is also a symbol of G-d's watchful care over the home and its dwellers. The name of G-d, Sha-dai, which appears on the reverse side of the parchment is an acronym for "guardian of the doorways of Israel." The placing of a mezuzah on the doors protects the inhabitant--whether they are inside or out.

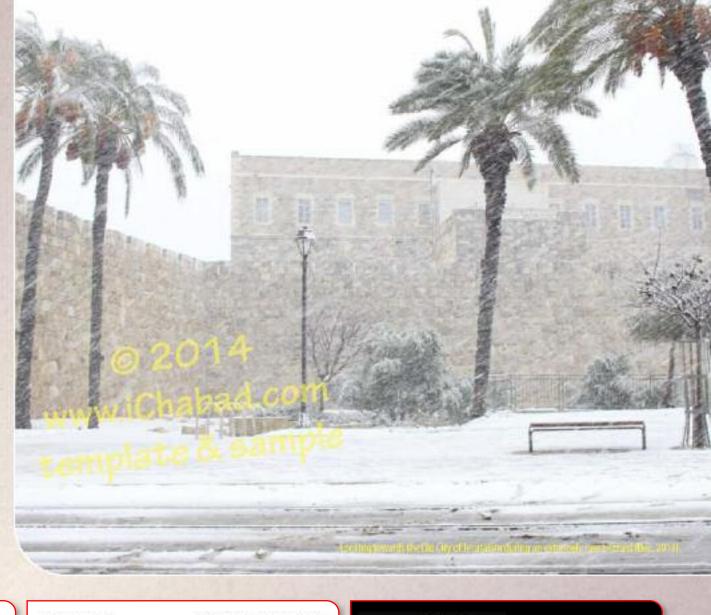
When purchasing a mezuzah, make certain of its validity.

Since outdoor mezuzot are exposed to the weather, humidity and heat, it is advisable to have them checked every 2 years to assure that letters have not faded or cracked.

Affixing a mezuzah:

- 1. On the right doorpost as one enters the house.
- 2. In a slanted position with the top pointed toward the inside of the room.
- 3. On the bottom of the upper third of the doorpost.

FOR MORE IN-DEPTH INFO. ABOUT MEZUZAH, SEE OUR WEBSITE: chabad.org/mezuzah





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February 2015 Shevat-Adar 5775

Tu B'Shevat (Feb. 4)

This day is the New Year for trees. Just as Rosh Hashanah (the New Year for creation) is the day on which humans are judged, so too Tu B'Shvat is a day of judgment for earth's vegetation.

To commemorate this day we eat from the Seven Species of fruits and grains enumerated in the Torah (Deuteronomy 8:8) as being special products of the Land of Israel: wheat, barley, grapes, figs, pomegranates, olives, and dates.

A tree is an ordinary and common sight. At first glance, there seems nothing in it to arouse any special meditation. Yet we can learn a few useful lessons from a tree.

A tree is comprised of three primary elements 1) roots, 2) axis or main shaft and 3) fruit (seeds).

The root system obtains nourishing substances from the earth. The leaves also obtain certain substances for the plant's existence, yet the root is by far the most important life-giving agent of the plant. Furthermore, it also provides a firm entrenchment for the plant against the wind.

The axis is the main body of a plant or tree, and visibly marks the growth and development of the tree.

In producing fruit, the tree reaches its perfection, for in it lies the seed for the propagation of its kind, generation after generation for eternity.

Man is likened to a tree: "...Man is the tree of the field" [Deuteronomy 20:19]. This likeness is particularly marked in the spiritual sense:

The root is the faith which links a Jew with his or her origin, and which constantly obtains spiritual nourishment. Unless the roots are strong and firmly entrenched in the soil, the tree - despite its great trunk and branches and leaves - cannot withstand the wind.

The trunk or stem is the Torah and Mitzvot; these must increase and grow, just as the age of a tree increases its stem and branches. The development and advancement and in fact the entire stature of a Jew can be seen through his or her practice of the Torah and Mitzvot.

In a Jew, the fruit is those Mitzvot, which benefit others as well as self, and which have within them the seed that produce similar good deeds, through helping to perpetuate our great national heritage.

Our Tu B'shevat website chabad.org/tree











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March 2015 Adar-Nissan 5775

Our full featured website chabad.org/purim

Fast of Esther (Mar 4)

This fast today commemorates the 3-day fast initiated by Queen Esther before she would intercede on behalf of her people to King Ahasuerus.

Purim (Mar 4-5)

On Purim we celebrate the deliverance of the Jewish people from annihilation instigated by Haman, a member of the Amalek tribe. Had it not been for the last-minute intervention of Queen Esther, who it turned out was Jewish, Haman's plot may have succeeded.

Upon the advice of her uncle Mordechai, the Jewish leader, Esther agreed to a daring strategy of approaching the king without being summoned. Esther requested that for 3 days prior to her approaching the king, the Jewish people reconnect with G-d through fasting and prayer.

When Esther approached the King's throne, she was summoned and bade to ask for whatever she wanted. Her request ultimately put an end to Haman and his plot.

<u>Purim Eve (Mar. 4):</u> We begin the festivities of Purim (at the conclusion of the fast) by listening

to the reading of the megila. When Haman's name is mentioned we twirl our groggers and stamp our feet to drown out his evil name.

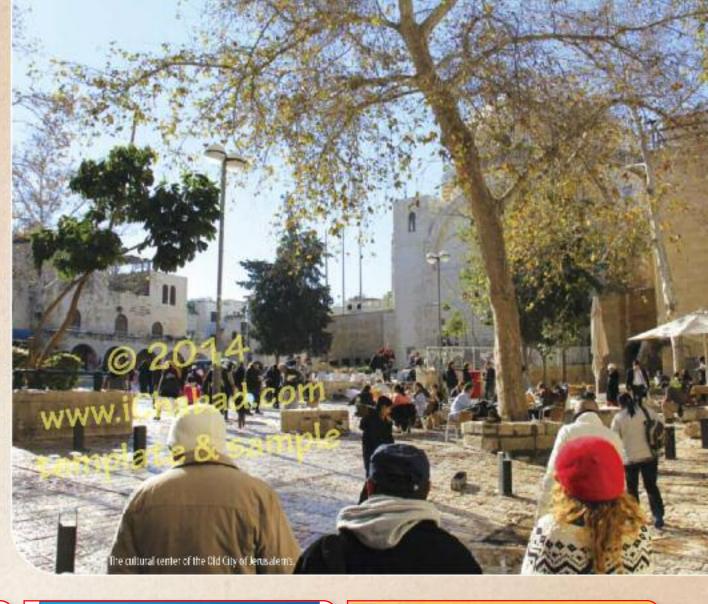
<u>Purim day (Mar. 5):</u> During the course of this day, we listen to the reading of the megilla again.

Since salvation came as a result of the unified effort of the entire Jewish nation, we perform deeds that foster relationships between friends and we help the needy. We send a gift of food to a friend and give charity to two (or more) needy people. We celebrate with a special meal as family and friends gather to rejoice.

Masks and Costumes: The miracle of Purim is unique since it occurred through apparent natural causes. The sea didn't split. There were no plagues. Everything happened as a result of certain people being at the right place at the right time. The hand of G-d was "masked" beneath the "costume" of natural events.

Shushan Purim (Mar. 6)

In the capital city of Shushan, the Jews were victorious on the following day; the 15th of Adar. Therefore, in certain cities today (including Jerusalem), Purim is celebrated on the following day and is referred to as Shushan Purim.



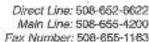
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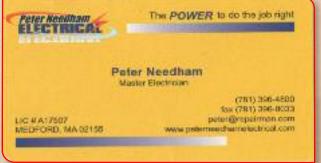
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April 2015 Nissan-lyar 5775

Passover (Apr. 3-11)

Passover celebrates the liberation of the Jewish people from Egyptian slavery and their subsequent birth as a nation more than 3,300 years ago. It is a holiday rich with traditions that are meant to help us experience "freedom" in our personal lives.

Chametz is the term for all food and drink made from leavened wheat, barley, rye, oats, spelt or their derivatives, which are forbidden during Passover. (The prohibition against eating chametz begins late morning on Apr. 3.)

Seder Nights: The Passover holiday kicks off with a festive "seder" on the evenings of April 3 & 4. We conduct the seder at a table royally set with our best crystal and silver and the finest kosher wine. We relive and reenact the exodus from Egypt, thinking as if we ourselves were in bondage in Egypt and suffering under Pharoh's oppressions. We then join with our ancestors as they experience their freedom and then cross the sea of reeds.

Matzah: One of the main mitzvot of Pesach is eating matzah. There is a custom to eat hand-baked "shmurah" matzah that closely

resembles the bread baked by the Jews at the hurried moment of the exodus.

The Omer (Apr. 4-May 23)

On the second night of Passover (Apr. 4) we began counting the days until Shavuot, the day we received the Torah.

This counting links Passover to Shavuot, binding together the physical creation of the Jewish people during the exodus, and the creation of our spiritual identity through Torah.

Final Pesach Day

The eighth and final day of Passover (Apr. 11), is associated with our fervent hope for the imminent coming of Moshiach (Messiah).

The commemoration of the initial exodus from Egypt is emphasized and recapped during the seder nights. As we conclude the festival, we look toward the future, to a time when we will merit the final and complete redemption. At that time we will be able to commit ourselves to spiritual pursuits. This time is what Jewish tradition refers to as "the era of Moshiach."

Passover concludes at nightfall on Apr. 11. At this time we may begin to eat chametz products.





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May 2015 lyar-Sivan 5775

Pesach Sheini (May 3)

The second Pesach. G-d commanded the Jewish people, while they were in the desert, to once again celebrate Pesach. There were individuals who not being prepared would have been denying the opportunity to bring the Pesach offering (Num. 9). G-d related through Moses that on Iyar 14, one month later, these individuals would get another chance to offer the same sacrifice. Today we commemorate this day by eating some matzah.

Lag B'Omer (May 7)

The 33rd day of the Omer count is celebrated as a joyous holiday. In the early second century on this date, Rabbi Shimon Bar Yochai, a Mishnaic Sage, mystical thinker, and author of the Zohar, passed away. Having fulfilled his mission in this world he requested that the anniversary of his passing be celebrated as a happy day.

In Israel, Lag B'Omer is celebrated with festivities and bonfires throughout the country, and particularly in the city of Meron, near the grave of Rabbi Shimon Bar Yochai.

Throughout the world, this day serves as an occasion for weddings and other celebrations.

OUR HOLIDAY WEBSITE chabad.org/lag

Our Shavuot Website chabad.org/shavuot

Shavuot (May 23-25)

Shavuot marks the day G-d gave the Torah to the Jewish people, 3,327 years ago.

"Shavuot" means "weeks" and represents the seven weeks during which the Jewish people prepared to receive the Torah, following the exodus. During this time they rid themselves of the scars of bondage and became a holy nation ready to stand before G-d.

Our sages have compared the giving of the Torah to a wedding between G-d and the Jewish people. He became our G-d and we accepted the responsibilities of this unique relationship.

Today, we prepare for the receiving of the Torah by staying up and studying Torah on the first night of Shavuot (May 23). It is also customary to decorate one's home with flowers that remind us of the flowers that blossomed over Mount Sinai when the Torah was given. Another custom is to eat cheese blintzes, cheese cake (dairy foods) during this festival.

Many make a point of attending the first day of Shavuot's Torah reading with all members of the family, even young children. This is a reliving of the giving of the Torah at which time every single Jew was present.



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June 2015 Sivan-Tammuz 5775

Mitzvot

Each mitzvah that we fulfil strengthens our connection with G-d and allows us to access a deeper dimension of existence.

The 613 mitzvot of the Torah include charity, kosher, praying, mezuza, and Tefillin. Each "act" enhances and refines another aspect of our being and another dimension of our relationship with G-d.

Our sages tell us that the 613 mitzvot correspond to the human body. The 248 positive mitzvot are the limbs, and the 365 prohibitions are arteries. We should not pass up an opportunity to perform a mitzvah because each mitzvah strengthens our connection with G-d on that particular level.

Although we were all instructed to observe 613 mitzvot, not all apply to everyone all the time (i.e. many apply during the Temple era). Numerous mitzvot (mostly agricultural) are only relevant to the Holy Land itself.

www.pin.lu/mymitzvot

Tefillin

The straps of tefillin are wrapped around the arm. As a result, the arm loses its freedom of movement. This indicates that man is not free to do as he wishes. He can move his arm in ways that are in accordance with the spirit of the tefillin; of the

Sh'ma. Arms and hands have the power to heal and help, to create and build, and this is what the tefillin remind us each morning that all our actions must be in character with these principles.

One box is placed near the heart; the seat of emotions. We are responsible for our emotions. There are certain emotions which the Torah prohibits and others the Torah encourages — we are capable of being their master, not their pawn.

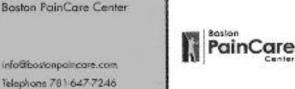
The other box is placed upon the head. Man's mind is his finest gift and at the same time the most ominous threat to the world. If we use our mind appropriately, we can create a paradise; if not, we can bring utter destruction. Tefillin declare to us that we must use our mind in accordance with the teachings of the Torah, and not utilize the brain for self-aggrandizement at the expense of others.

Tefillin are a bond and a "sign" binding the American Jew, the Russian Jew and the Israeli Jew together into one inseparable whole, and at the same time tying the hand, the mind and the heart of the Jew to G-d and Torah, to ideal and principle. The tefillin strap spans oceans and continents, binding a scattered people into one strong unit.

FIND OUT MORE ABOUT THIS SPECIAL MITZVAH: www.pin.lu/tefillin4u







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June 2015 Sunday		Monday		Tuesday		Wednesday		תשע"ה Thursday		סיון-תמוז Sivan Friday		-Tammuz 5775 Saturday	
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				Gabi & Geni Barakats Anniversary		late 5		Alex Galsky's B-Day & John Lattkes B-Day		Danielle Galsky's, David Yarus's, Effis B-Day LIGHT: 0:00PM		Shabbat Services 10:30 AM The Rebbe's 21st Yahrtzeit ENDS: 0:00PM	
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July 2015 Tammuz-Av 5775

Website about the 3 weeks: chabad.org/threeweeks

The Three Weeks

Starting with the "Fast of Tammuz 17" (Jul. 5) and concluding three weeks later on the day after Tisha B'Av (Jul. 26), the Three Weeks are a period of national mourning for the destruction of the two Temples. We do not celebrate weddings and festivities during this time.

17th of Tammuz (Jul. 5)

This day is one of the five general fast days and it ushers in the mourning period of the Three Weeks (*see above*). (This year it falls on Shabbat and the the fast is postponed to Sunday the 18th of Tammuz.)

Five catastrophes happened on this date: 1) Moses witnessed the golden calf & broke the Tablets. 2) King Menashe set up an idol inside the Temple. 3) Apostomos (a Greek general) burned the Torah scroll. 4) The Tamid (daily sacrifice) was stopped (prior to the destruction of the Temple). 5) The Romans breached Jerusalem's wall prior to the destruction of the Temple.

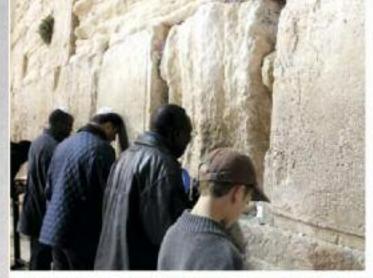
Tisha B'Av (Jul. 26)

Tisha B'Av, the 9th day of Av, is the saddest day in the Jewish calendar. (This year it falls on Shabbat, therefore the fast is postponed to Saturday night/Sunday.) From the earliest days of our nation's history – when G-d decreed on this date that the Jews would wander in the desert for forty years – through the destruction of both Temples in Jerusalem, to the Holocaust, this date appears as a pivotal and somber point in time.

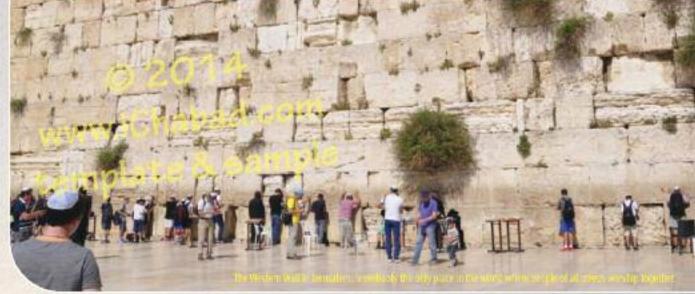
In addition to remembering all these tragic events, this day is used as a day of prayer to the Al-mighty. We pray for Him to bring us the final redemption through our righteous Moshiach and the rebuilding of the third Temple. Within our sadness shines a beacon of hope which will ultimately carry us through.

There is a famous story about the popular sage Rabbi Akiva who once visited the ruins at the site of the Temple together with his colleagues. As they began to weep over the destruction of the Temple, Rabbi Akiva rejoiced. Responding to his colleague's bafflement, he explained that the prophets foresaw the Temple's destruction and its rebuilding. "Now that I see the first part has been fulfilled, I am certain the second part will be fulfilled as well." To this they responded, "Akiva, you have brought us great consolation." May we merit this speedily in our days.

Tu B'Av (Jul. 31)
See August 2015.

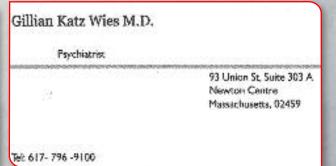












July 2015 Sunday	Monday	Tuesday	Wednesday	ע"ה Thursday	תמוז-אב תשי Friday	mmuz-Av 5775 Saturday
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August 2015 Av-Eul 5775

Tu B'Av (Jul. 31)

The Talmud states: "There were no greater holidays to the Jewish People than Av 15 and Yom Kippur."

This day marks a number of happy occasions: End of the 40-year decree upon the Jewish People to remain in the desert (1,274 bce). Reconciliation of the tribe of Benjamin with the other tribes of Israel (Judges 21). Removal of guards, stationed by Jeroboam ben Nevat, preventing the pilgrimage to the Temple in Jerusalem by any member of the Ten Tribes of Israel. And, after 14 years, the Romans finally grant permission for the dead of Beitar to be buried (149 ce).

Ani Maamin

Many have the custom to recite the Thirteen "Ani Maamin's" (I believe) daily. Compiled from the 613 commandments, each one begins with the words "Ani Maamin." Maimonides refered to them as "the fundamental truths of our religion and its very foundation."

The Thirteen articles are:

I believe...

1. ...in the existence of the Creator, who is the Primary Cause of all that exists.

- 2. ...in G-d's unity.
- 3. ...in G-d's noncorporeality, nor that He is affected by any physical occurrences, such as movement, or rest, or dwelling.
- 4. ...in G-d's eternity.
- 5. ...in the imperative to worship G-d exclusively and no false gods.
- 6. ...that G-d communicates with people through prophecy.
- 7. ...that the prophecy of Moses our teacher has priority.
- 8. ...in the divine origin of the Torah.
- 9. ...in the immutability of Torah.
- 10. ...in Divine omniscience and providence.
- 11. ...in Divine reward and retribution.
- 12. ...in the arrival of Messiah and the messianic era.
- 13. ...in the resurrection of the dead.

The Month of Elul See September 2014.

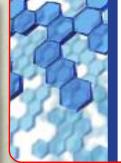




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September 2015 Elul 5775-Tishrei 5776

OUR HIGH HOLIDAY WEBSITE chabad.org/high

Slichot

Each day until Rosh Hashana, beginning late Saturday night (Sep 5), we recite "Slichot" [prayers for forgiveness].

Rosh Hashanah

See September 2014.

Fast of Gedalia (Sep. 16)

See September 2014.

Yom Kippur

See October 2014.

Repentance

Teshuvah [repentance] is a process that, in its ultimate form, empowers us to not only transcend our failings but to also redeem them: to literally travel back in time and redefine the essential nature of a past deed, transforming it from evil to good.

To achieve this, we first have to experience the act of transgression as a negative thing. We have to agonize over the devastation it has

wrecked on our soul. We have to recognize, disavow and renounce its folly. And then we can go back and reverse what we did.

So, is sin a bad, harmful deed? Is it the very face of death? Is it mere stupidity, to be shrugged off by an inherently wise and pristine soul? Is it a potent opportunity for conquest and growth?

It's all four. But it can only be the fourth if it's also the first three. (Based on the teachings of the Rebbe)

Sukkot (Sep. 28-Oct. 4)

On Sukkot 3 mitzvot are observed: Sukkah: We eat our meals in a

Sukkah – a temporary hut covered by tree branches.

<u>Lulav & Etrog</u>: Each day (except on Shabbat) we take four plant species and shake/point them to the six directions. This Mitzvah represents the "binding" together of all types of Jews, uniting them as one.

Joy: The overarching mitzvah of Sukkot is joy. While our Holy Temple in Jerusalem stood, there was continuous celebration for seven days. Men and women, young and old, would join in music, dancing, juggling and other entertainments.





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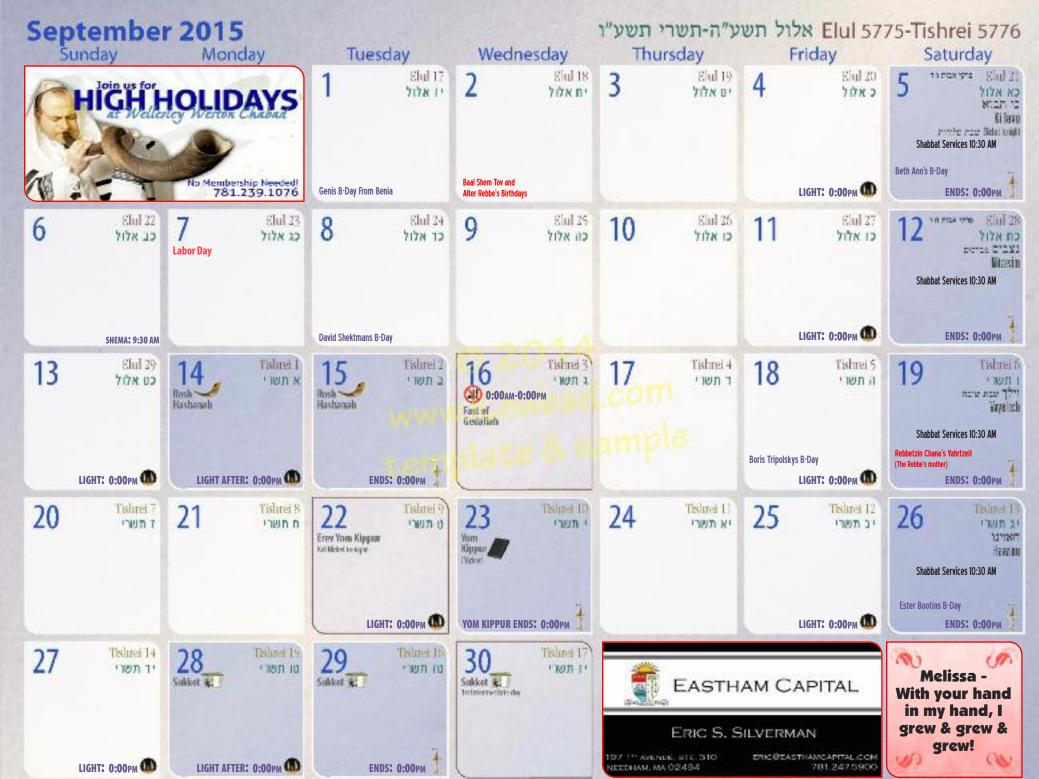


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WHAT TO EXPECT AT CHABAD?

- Every Jew regardless of background or level of observance, is as Jewish as Moses. There are no denominations we are all one family.
- Love of our fellow is at the core of Judaism. If there is any way we can help materially or spiritually, please let us know.
- = The Toroh is the inheritance of every Jew. It is yours. Please step up to the plate and proudly claim it.
- Serve G-d with Joy! Every activity at Chabad is permeated with the Joyous Chassidic spirit.
- Every Mitzvah (commandment) and good deed has its own independent, infinite value. Its not all or nothing; evry bit counts
- = We are all on a journey, and we must ask questions. No question is out of bounds. All questions are fair. The only bad question is the one that remains unasked. We at Chabad affer the tools to delive deeper and climb higher within the rich Jewish tradition
- "There is no need to pay to pray. All are welcome without membership or dues. We cover our costs through voluntary contributions. Each Chabad center is an independent entity and financially self-supporting. Every penny we receive comes from people in this community and remains in this community
- If you are looking for more spirituality, community, Jewish life, and Torah learning, you have come to the right place. Pick and choose from our myriad of programs. Chabed has something for you.

Some of our Programs and Services...

Community Softball Team Shul Services **Adult Education Seminars** Programs and Trips for Young Adults Bar and Bat Mitzvah Lessons Hospital and Senior Center Visitation Shabbatons

Women's Events Weekly Shabbat Dinners Hebrew School Beginner's Hebrew Biannual Free Trips to Israel

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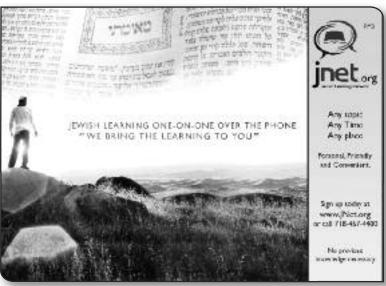


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