

Celebration!

HIGH HOLIDAY MAGAZINE | 5785/2024

Elul



PAGE 6

Rosh Hashanah



PAGE 8

Days of
Teshuva



PAGE 15

Simchat
Torah



PAGE 28

Shemini
Atzeret



PAGE 26

Yom
Kippur



PAGE 21

Sukkot





Just One

The Celebration of Rosh Hashanah has been ordained by the Creator to take place not on the anniversary of the beginning of creation, but specifically on the anniversary of the creation of Man, (the sixth day of creation). This signifies that the creation of Man did not merely bring to a conclusion the process of creation at the end of the six days of Genesis, but it also brought the entire creation to its completion and fulfillment.

With the creation of Man, the Universe attained its state of wholesomeness not merely because the last and most superior creature made its appearance, but also because Man is that creature which can, must, and eventually will bring all other creatures to their ultimate fulfillment.

One of the main distinguishing features in the creation of Man is that Man was created individually, unlike other species that were created in large populations.

No sooner was Adam created on that first Rosh Hashanah than he called upon, and successfully rallied, all creatures in the world to recognize the Sovereignty of the Creator.

Our sages, of blessed memory, teach us that the first man, Adam, was the prototype and example for each and every individual to follow: **“For this reason was Man created single, in order to teach you: - One person equals a whole world,”** as our Sages declared in the Mishnah. This means that every person, regardless of time and place and

personal status, has the fullest capacity (hence also the duty) to rise and attain the highest degree of fulfillment, and accomplish the same for the whole of creation.

Rosh Hashanah, the anniversary of the first (and individual) human, reminds every Jew of this duty. Rosh

Hashanah disproves the contentions of those who do not fulfill their duty (with the excuse that it is impossible to change the world; or that their parents had not given them the necessary education and preparation; or that the world is so huge, and one is so puny), saying, “How can one hope to accomplish anything?”

There were times when the said idea, namely the ability of a single individual to “transform” the world, was met with skepticism and demanded proof, etc. However, precisely in our generation, unfortunately, we do not have far to seek to be convinced of this. We have seen, time and again, how one individual may bring the world

to the brink of destruction, but for the mercies of the King of the Universe Who ordained that “the earth shall stand firm; shall not fall.” **If such is the case in the realm of evil, surely one’s potential is much greater in the realm of good. For in truth, creation is essentially good, and therefore more inclined towards the good than the opposite.**

(Adapted from a letter of the rebbe, Rabbi Menachem M. Schneerson, obm)



Celebration!

HIGH HOLIDAYS 5785 / 2024

16 The Joy of Sin

20 Wholly Holy

32 To Dance or to Cry?

34 Lag B'omer at Chabad - Photos



**My
Body
and I**

17



6

**For Three
Years He
Didn't Pick
Up His Gift**

**Rosh Hashanah
at Yellowstone
National Park**



9

**This Sukkot
I'm Not
Playing the
Lottery**



23



14

**The Cure
to Low Self
Esteem**



30

**I Found Anti-
Semitism in
My Garden**

Celebration! Vol 24, Issue 1 | presented to you by **Chabad Jewish Center**

Rabbi Sholom Ber Tenenbaum, *Director* • Mrs. Feigel Tenenbaum, *Program Director*

If you have any questions, thoughts or comments concerning this publication, please contact us:

Phone: 847-782-1800 • info@chabadofgurnee.com • www.chabadofgurnee.com

17684 W. Gages Lake Road, Grayslake, IL 60030

*Dedicated to the Rebbe,
Rabbi Menachem M. Schneerson, OBM,
whose boundless love and teachings are an
endless source of inspiration and guidance.*

This publication contains holy content. Please treat with the appropriate respect.



High Holidays *at* CHABAD

Our High Holiday Services are memorable, meaningful and deep, as well as uplifting, engaging, and — enjoyable. So, join us for lively services (together with English explanation and translation), a warm environment with friendly people — and a serious Kiddush/lunch after services. Everyone is welcome! **To reserve your seats please RSVP online at www.chabadofgurnee.com/services or call (847) 782-1800.**

ROSH HASHANAH SERVICES

ROSH HASHANAH EVE LOCATION: Chabad of Gurnee

Wednesday, Oct 2	Candle Lighting*	6:10pm
Wednesday, Oct 2	Evening Services.....	6:30pm
Wednesday, Oct 2	Holiday Dinner	7:00pm

DAY 1 LOCATION: Heather Ridge Golf Course | 5900 Heatherridge Dr., Gurnee

Thursday, Oct 3.....	Morning Service	9:00am
Thursday, Oct 3.....	Torah Reading	10:30am
Thursday, Oct 3.....	Shofar Blowing	11:30am

DAY 2 LOCATION: Chabad of Gurnee

Friday, Oct 4	Morning Service	9:00am
Friday, Oct 4	Torah Reading	10:30am
Friday, Oct 4	Shofar Blowing	11:30am

YOM KIPPUR SERVICES

LOCATION: Warren Township Center | 17801 W. Washington St., Gurnee

Friday, Oct 11	Candle Lighting*	5:55pm
Friday, Oct 11	Kol Nidrei.....	6:15pm
Saturday, Oct 12	Morning Service	9:00am
Saturday, Oct 12	Torah reading.....	10:30am
Saturday, Oct 12	Yizkor	12:00pm
Saturday, Oct 12	Mincha Service	4:20pm
Saturday, Oct 12	Neila Service	5:45pm
Saturday, Oct 12	Fast Ends	6:55pm

* For candle lighting times and blessings see page 31.

Work to Holiday or Holiday to Work?

Here's another area where Jewish and secular values greatly differ: holidays. Jewish life and "secular" life both consist of workdays and holidays. But beyond the semantic relationship, Jewish holidays and secular holidays have very little in common.

On the secular calendar, vacation days are dispersed throughout the year to provide a respite from the drudgery of the daily work routine. In fact, most people work for their vacations: their job is merely a means towards an end, the end being the relaxation and enjoyment on the day when one is not in the office. Granted, the primary reason for working is to generate income to pay the basic bills and make ends meet, but it's the holiday vacation plans which provide the added incentive to volunteer for the overtime shift. And unless you are a certified workaholic, the office will not be on your mind when you are enjoying your family barbeque, sunset over the Pacific, or the slopes in Aspen. The office has served its purpose; now it's time to enjoy the reward!

Jewish holidays, on the other hand, do not populate the Jewish calendar to provide for relaxation and vacation from Jewish everyday life. In fact, Jewish holidays are characterized by intensification in religious activity, added hours spent in the Jewish office (aka: synagogue), and

multitudes of seasonal rituals and traditions. Rather, the holidays are beacons of light interspersed through the year, each one intended to illuminate the rest of the Jewish "work year" with its unique shade of spiritual light and inspiration.



In short: in the business world people work in order to be able to holiday; in the Jewish world, we holiday in order to be able to work!

G-d is more interested in our mundane workdays than our extra-curricular holiday antics. We can be portraits of piety when clad in a kittel (long white robe) swaying to the High Holiday prayers, braving the elements to eat in the sukkah, or ecstatically dancing on Simchat Torah — **but is this the real you?** It is our daily routine which truly reflects who we are, not our occasional inspired outbursts of holiday holiness.

And G-d so desperately wants to be part of our real life — not just part of our holiday plans. So He gives us holidays, hoping that during these moments of inspiration we will allow Him to enter our hearts - and hoping that we won't evict Him during the havdallah ceremony which follows the holiday.

Will we?

Copyright and reprinted with permission of Chabad.org by Naftali Silberberg

ELUL

THE MONTH BEFORE



See sidebar on page 7 for four ways to tap into the special energy of this month.

The Jewish month prior to the High Holidays is called Elul (Sept 4 – Oct 2), it's a month of introspection and preparation for Rosh Hashana. The Chassidic masters compare this time to a **“King in the Field”**, the King being G-d and He is in the field during this month, more readily available to each and every one of us. This month is a time to reflect on our actions and attitudes of the previous year, and resolve to correct our shortcomings. **One good deed is better than a thousand good intentions!**

FOR 3 YEARS, HE DIDN'T PICK UP HIS PRESENT

On Monday I received a strange email. The email was from a bookstore. “Our records show that this order has not been picked up. Have you picked up these books? Please reply as soon as possible.”

I was racking my brain. Trying to remember which order they are referring to. I do place orders with them but I always choose the shipping option. So what is this all about?

It was a reply to a previous email I sent them. I look at that email. It was an email from... 2017.

(If 2017 feels like ages ago, it's because it was! Do you know that 2017 is considered “3 BC”, which stands for “3 before Covid”?)

So an order from 2017 was never picked up. Now I had to figure out what happened in 2017.

Oh, I realized something. 2017 was my nephew's Bar Mitzvah. I remember ordering him a set of books as a gift. Maybe he never picked it up?

One phone call later and yes – 3.5 years later, he will finally receive his Bar Mitzvah present.



For 3.5 years, the gift was gathering dust on a store shelf in Brooklyn, waiting for its owner to come and pick it up.

This got me thinking about all the gifts waiting for us that perhaps we don't realize.

We all receive gifts from G-d.

Gifts of talents. Gifts of skills. Gifts of abilities. Gifts of influence.

Yet so often we are not even aware of our own gifts, let alone use them.

We are in the midst of the Hebrew month of Elul, a month that is traditionally dedicated to “Cheshbon Nefesh”, “accounting of the soul”, where we are meant to review our actions and behaviors of the past year and assess our spiritual development.

I believe that part of this process is to spend time thinking about the gifts we received from G-d, and asking ourselves: do we fully utilize them?

The month of Elul serves as a reminder that G-d brought us to this world as His partners. He wants us to make His world a holier and a better place, and gave us special gifts to be successful.

It's just a matter of tapping into them.

May we all realize, and realize, our potential.

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ

Feeling bad? Nothing good will come out of it.

Rabbi, I feel bad I don't come to the Synagogue more often," someone told me last week.

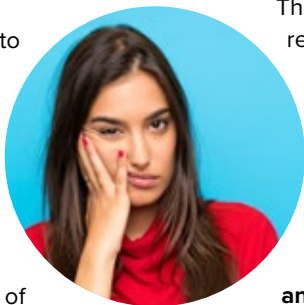
"Don't feel bad," I replied.

He was surprised. Why shouldn't he feel bad for not coming to synagogue more often?

"Nothing good comes out of feeling bad," I told him.

We are just about to enter a month that might make some people feel bad. I know this because it happened to me. More than once.

The month we are about to enter is the Hebrew month of Elul. Often, this month is referred to as "Chodesh Hacheshbon," "the month of accounting," a month dedicated to self-reflection.



During this last month of the year, we are supposed to make time to think about the past year, evaluating the state of our spiritual development, and committing to becoming better.

Almost always, when I look back, I feel bad. I feel bad because of things I should not have done. I feel bad because of things I didn't do well.

And perhaps the worst of all is the list of "I should have."

It's a long, long list of things that I should have, but haven't, done. And this list doesn't accomplish anything positive in my life. It just makes me feel bad.

Feeling bad is not a motivator. It rarely motivates anyone to do anything. Instead, it just makes me feel lazy and tired. When I feel bad, I just want to go to sleep.

There is a hidden trap in "I should have" and "I feel bad." It's just another trick to make us do even less, and then our feeling bad and list of "should have" will keep growing.

The month of Elul has another name: "Chodesh Hateshuva," "the month of repentance."

Here again, what emotions come to mind when you hear "repentance"? Sorrow? Regret? Sadness?

Will any of those feelings make us better? Highly unlikely.

Chassidic teaching provides a beautiful insight into this topic.

It's called "Teshuva mitoch Simcha", "repenting with joy."

The idea is that while self-reflection is essential and we need to honestly understand our situation, that should be done joyfully.

When we are happy, we are unstoppable. We are willing to invest more and go much farther.

Like everything in life, it's all about perspective. If a cup is filled with 50% water, is it half-full or half-empty? If a person's relationship with G-d is lacking, is he far from G-d, or does he have the potential to be much closer?

"Rabbi, I didn't come to synagogue for a long time! I am so excited to come next week."

"G-d, I didn't pray to you for a while! I am so happy I am going to do it now."

You get the point. We don't whitewash anything, but we also don't dwell too much on past wrongdoings. Instead, we focus on the great opportunity we have right now.

As we enter this extraordinary month of Chodesh Hacheshbon (the month of accounting) and Chodesh Hateshuva (the month of repentance), hopefully, we can embark on a journey of self-improvement. May this journey be filled with joy and lead us to be better people, better Jews, and closer to G-d.

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ

ELUL | SOME THINGS WE DO TO TAP INTO THE SPECIAL ENERGIES OF THIS MONTH



We hear the shofar daily.
(Except on Shabbat)



We recite Psalm 27 daily.



We give extra charity daily.
(Except on Shabbat)



We check our mezuzahs and tefillin.

Rosh Hashanah

OCTOBER 2-4

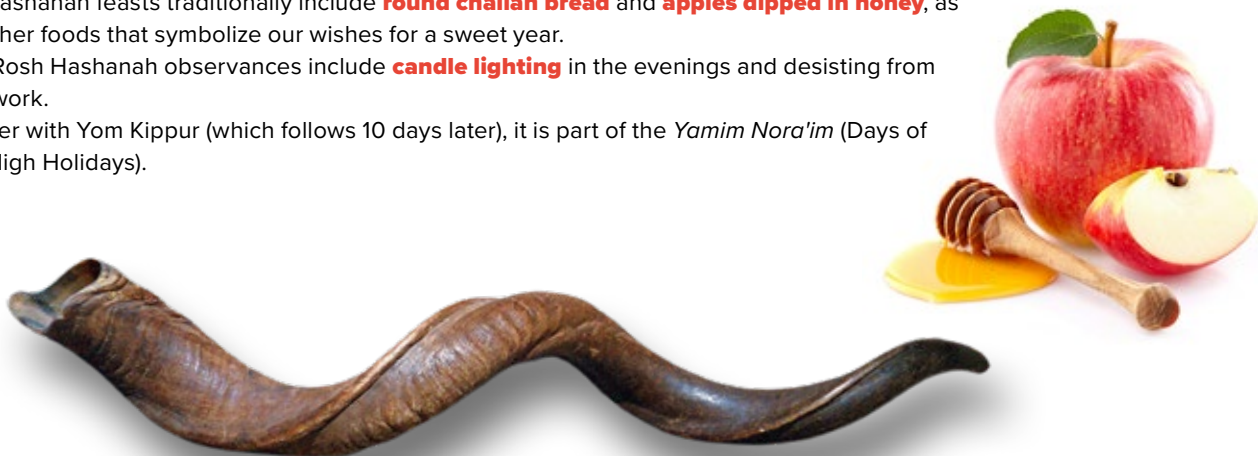
ROSH HASHANAH IS THE DAY G-D CREATED ADAM AND EVE, and it's celebrated as the head of the Jewish year. It is a day of judgment and coronation of G-d as King.

The central observance of Rosh Hashanah is blowing the **shofar** (ram's horn) on both mornings of the holiday, which is usually done in synagogue as part of the day's services.

Rosh Hashanah feasts traditionally include **round challah bread** and **apples dipped in honey**, as well as other foods that symbolize our wishes for a sweet year.

Other Rosh Hashanah observances include **candle lighting** in the evenings and desisting from creative work.

Together with Yom Kippur (which follows 10 days later), it is part of the *Yamim Nora'im* (Days of Awe, or High Holidays).



ROSH HASHANAH

Community Dinner

Wednesday, October 2

at Chabad

6:10 PM Candle Lighting

6:30 PM Evening Service

7:00 PM Holiday Dinner

Capture the spirit and tastes of Rosh Hashanah with family and friends at this memorable Rosh Hashanah community Dinner.

By RSVP only: www.chabadofgurnee.com/RHdinner or call 847.782.1800

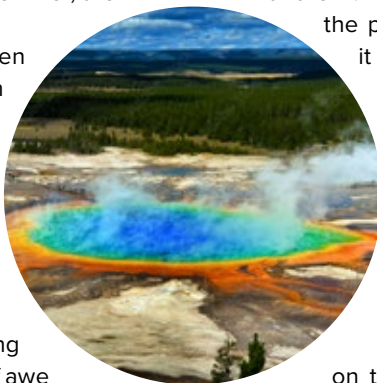
ROSH HASHANA AT YELLOWSTONE PARK?

The colorful Grand Prismatic Spring, with its incredible colors, stands out as one of the most unique natural wonders of the world. Driving through the Lamar Valley and coming face-to-face with a giant bison, or hiking the Grand Canyon of the Yellowstone River, are unforgettable experiences.

Oh, let me make it clear. I have never been to the Yellowstone Park. But I saw enough pictures to know that visiting the park would be an awesome experience.

And when I say “awesome,” I don’t mean the overused, hyperbolic expression (“this toilet paper is just awesome!”), but I mean it. Watching this one-of-a-kind natural beauty must be so awe-inspiring. I can easily imagine driving in the park, feeling so small and overcome by a strong sense of awe at the beautiful nature created by G-d.

Is this how Adam, the first person created by G-d, felt when he opened his eyes for the first time and walked on planet Earth? With pristine mountains stretched before him and countless creatures, diverse in shape, size, and colors, roaming freely all around him?



Did he feel small and insignificant? Not in the least.

Adam immediately realizes that while he might seem small, he is the main character. G-d had given him wisdom, consciousness, and the power to choose between good and evil. He is not just one more creation; he and all the people who followed him are the center of it all.

The Zohar relates how Adam gathered all the creatures and called upon them to realize and appreciate their maker, G-d.

And every year, on Rosh Hashana, as we celebrate another year and take a moment to appreciate the extraordinary world G-d has created, we also take a moment to recognize our central role.

Because Rosh Hashana is not celebrated on the day the world was created but on the day humans were created. **This holiday carries a big sign that says: you matter.** Not only for yourself, not only for your loved ones but for everything. You have the power – and responsibility! – for the entire world!

Isn’t that awesome? Wishing you a Shana Tova!

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ



The Cry

Let’s first talk about why we sound the shofar on Rosh Hashanah. If we have something to say on this holy day, why don’t we just say it? As children we are limited in our ability to express our feelings verbally,

however, as adults we know how to articulate our thoughts in language. So why don’t we?

The fact is that we articulate plenty during these Days of Awe. We stand for hours on end, turning page after page of prayer and plea. But there is a level of emotion that cannot be articulated, a depth beyond words. That chamber can be accessed only through wordless sound.

Every language has an equivalent for the word “ouch.” Yet, no matter which language we speak, when we experience very intense and pervasive pain, we just scream. We don’t

say “I am in pain.” We don’t even say “ouch.” Instead, we emit a shout so guttural that it communicates pain beyond words.

The same is true of emotion. Some feelings can be communicated through poetry. Deeper emotions, with a glance. Sometimes emotions are so intense that they evoke tears of joy. Some emotions are so powerful, so deep, that all you can do is sigh and say “Aaaah.”

Then there is the emotion that is beyond articulation. Even wordless sound can’t capture it. That is what we feel on Rosh Hashanah. Our bond with G-d is so deep, vast and pervasive that no humanly emitted sound does it justice. Instead, we use an instrument. It blasts an opening in our hearts powerful enough to release torrents of deeply held and long-repressed emotions. It blasts an opening in our souls through which untapped yearning for G-d cascades.

Adapted from an article on chabad.org by Lazer Gurkow

DO-IT-YOURSELF

ROSH HASHANAH



THE SHORT LIST

- Hearing the sounding of the ram's horn (shofar) on both days of Rosh Hashanah.
- Lighting candles each evening — see times below
- Eating festive meals with sweet delicacies during the night and day, which include:
 - Kiddush over wine or grape juice
 - Round, raisin challah bread dipped in honey
 - Apples dipped in honey (on the first night)
 - The head of a fish and other foods symbolizing our wishes for the coming year (on the first night)
 - A new fruit (on the second night)
- Performing Tashlich, a brief prayer said at a body of fresh water on on the 2nd day of Rosh Hashanah
- Attending services in synagogue

Wanna be a do-it-yourself pro? Get your own Rosh Hashanah prayer book (machzor) at <http://store.kehotonline.com>

Translation: 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.

RECITING KIDDUSH

Oct 2 & 3 in the evening

Before starting the Rosh Hashanah meal on both the first and second night, we sanctify the holiday by reciting the kiddush over a cup of wine or grape juice.

Hold the cup of wine in your right hand and recite:

Attention, Gentlemen!

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine. [Amen]

Blessed are You, L-rd our G-d, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, L-rd our G-d, have given us in love this Day of Remembrance, the festival of holy assembly, a day for sounding the shofar, a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your

word, our King, is true and enduring forever. Blessed are You L-rd, King over all the earth, who sanctifies Israel and the Day of Remembrance [Amen]

Glance at the festival lights, then continue:

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. [Amen]

Pour some wine from the cup to be distributed to those listening, and drink at least 2 ounces of the remaining wine while seated.



The Detailed List

LIGHTING CANDLES

Oct 2 at 6:10 pm; Oct 3 after 7:10* pm

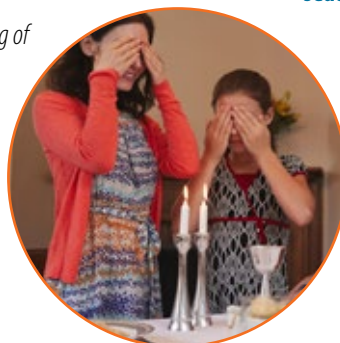
**From a pre-existing flame*

Girls and women light candles and recite the following two blessings:

Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom a-she-ri ki-de-sha-nu be-mitz-vo-sov ve-tzi-vo-nu le-had-lik ner shel Yom Ha-zi-karon.

Translation: 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 the Day of Remembrance.

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



A NEW FRUIT

On the second night of Rosh Hashanah, a "new fruit," i.e., a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled and during the kiddush. While reciting the Shehecheyanu blessing after candle-lighting and after the kiddush, one should have the new fruit in mind.

This fruit is eaten following the kiddush, before washing for bread. Before partaking of the fruit we say the following blessing:

Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-olam bo-re pri ha-etz.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.

ROUND CHALLAH

Following the kiddush (and on the second night, the eating of the new fruit), we perform the ritual washing for bread, after which we say the following blessing:

Ba-ruch a-tah Ad-onai, E-lo-hei-nu me-lech ha-olam, a-sher ki-desh-an-u be-mitz-vo-tav ve-tziv-anu al ne-til-at ya-da-yim.

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

When everyone has returned to the table, we raise the two loaves (traditionally, round challas are used for Rosh Hashanah) and recite the Hamotzie blessing:

Ba-ruch atah A-do-nai, E-lo-hei-nu Melech Ha-Olam, hamotzie le-chem min ha-ar-etz.

Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

Cut the challah, dip it in honey and enjoy.

APPLES & HONEY

On the first night of Rosh Hashanah, after eating the challah with honey, it is customary to eat several foods which symbolize the type of year we wish to have.

We dip a piece of sweet apple into honey. Before eating it we say:

Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-olam bo-re pri ha-etz.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.

We then say:

Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m'tu-kah.

May it be Your will to renew for us a good and sweet year.

SHOFAR

The central observance of Rosh Hashanah is hearing the sounding of the shofar, the ram's horn. Generally, it is a Mitzvah to hear the Shofar on both days of the holiday.



THE SYNAGOGUE

We spend more time than usual in the synagogue. The holiday prayerbook—called a machzor—contains all the prayers and Torah readings for the entire day.

Torah readings: On the first day, we read about Isaac's birth (Genesis 21:1–34). The reading is followed by a haftarah reading about the birth of Samuel the Prophet (1 Samuel 1:1–2:10). The common theme in these readings: prayers for children were answered, and both births took place on Rosh Hashanah.

On the second morning, we read about the binding of Isaac, a powerful display of Abraham's devotion to G-d, which has characterized His descendants ever since (Genesis 22:1–24). and the shofar-blowing recalls the ram, which figures prominently in this story. The haftarah tells of G-d's eternal love for His people (Jeremiah 31:1–19).



TASHLICH

On the afternoon of the first day of Rosh Hashanah, it is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition we are symbolically evoking the verse "And You shall cast their sins into the depths of the sea." The short prayer for this service can be found in your machzor prayer book.



CHICAGO'S EXCLUSIVE JAGUAR RETAILER



IMPERIAL MOTORS
JAGUAR OF LAKE BLUFF

150 Skokie Hwy. • 847.615.0606 • www.imperialmotors.com

Sweet STINGS

BY ARON MOSS

QUESTION:

On Rosh Hashanah we eat apples and honey for a sweet new year. My question is, why specifically apples and honey? There are many sweet foods. Is there anything significant about them?

ANSWER:

There is a difference between the sweetness of an apple and the sweetness of honey. An apple is a sweet fruit which grows on a tree. There is nothing surprising about that--many fruits are sweet. But honey comes from a bee--an insect that is not only inedible, it actually stings. Nevertheless the honey that it produces is sweet. In fact, honey is sweeter than an apple!

Similarly, there are two types of sweetness in our



lives: we have times of family celebration, successes in our careers, personal triumphs and harmonious relationships. These are sweet times like the apple is sweet.

But then there is a different type of sweetness; a sweetness that comes from times of challenge. When things don't go the way that we would like them to, when tragedy strikes, when our

job is in jeopardy, when we fail

to reach the goals we expected of ourselves, when our relationships are being strained and tested, when we feel alone.

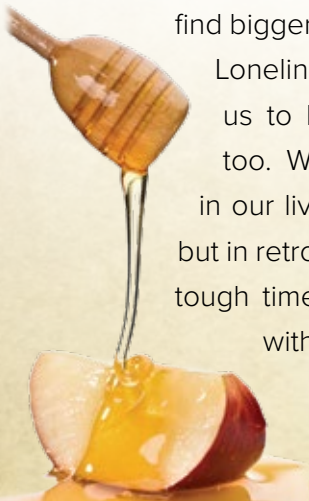
At the time when we are facing these challenges, they seem bitter and insurmountable, like the sting of a bee. But if we are strong and withstand the difficult times, and overcome the obstacles to



our own happiness, we reveal layers of our personality that we would never have tapped into if we weren't challenged.

Something deeper is brought out when we are tested. Tension in a relationship is painful, but there's nothing better than reconciling after that tension. Losing a job is degrading, but how often it is that we find bigger and better things to move on to.

Loneliness can eat us up, but it can open us to higher levels of self-knowledge too. We have all experienced events in our lives that at the time were painful, but in retrospect we say, "Thank G-d for the tough times – imagine where I would be without them!"



So we eat apples and honey on the first day of the new year. We bless each other and ourselves that in the year to come the apples should bring sweetness, and what the bee stings bring should be even sweeter!

From Chabad.org. Aron Moss is rabbi of the Nefesh Community in Sydney, Australia, and is a frequent contributor to Chabad.org.



Aging in place.
Making your home safer and more barrier-free.

If you are like the majority of Americans, you want to continue living at home in a familiar environment throughout your maturing years.

Aging-in-place means living in your home safely, independently and comfortably, regardless of age or ability level.




Contact Phoenix Construction & Abatement for a free consultation or visit us at www.pcchicago.net.

(888) 400-7919


Phoenix Construction & Abatement Inc
LEAD & MOLD REMEDIATION • CONSTRUCTION MANAGEMENT

FEEL YOUNGER. LIVE BETTER.



PAUL C. TACK, MD



MEDICAL WEIGHT LOSS HORMONE THERAPY · IV THERAPY

847-625-8300 • 501 N. RIVERSIDE DRIVE • GURNEE, ILLINOIS • 60031
 INFO@THECENTERFORINTERNALMED.COM • GURNEEANDROPAUSE.COM

The Cure to **LOW SELF ESTEEM**

We don't like to talk about it, but it's already reached pandemic proportions.

It's everywhere. So many people have it. The saddest thing is that they are too ashamed to admit it. They prefer to pretend that it does not exist and that it has no impact on their lives.

But it does. And its impact is crippling.

Some say that we all suffer from it to some extent.

So how can you tell? If someone is overly aggressive, it is most likely that. If someone is withdrawn or uncomfortable in a social environment, it is very possible that this is the cause.

And if someone suffers from addiction, it is also associated with it - low self-esteem, that is. Yes, low self-esteem can cause so many issues in our lives.

Because let's admit it: when we feel good about ourselves, we tend to be generous, loving and agreeable.

And if we don't... well, here's how a research paper published by the Oxford Academic describes it: "Evidence is presented illustrating that ... poor self-esteem is associated with a broad range of mental disorders and social problems, both internalizing problems (e.g. depression, suicidal tendencies, eating disorders and anxiety) and externalizing problems (e.g. violence and substance abuse)".

Wow. One condition that causes so many problems! Shouldn't we all spend more time discussing this problem and trying to find a solution?

Now is the perfect time to have this discussion, because the days between Rosh Hashanah and Yom Kippur are called "Aseret Yemei Teshuvah": 10 days dedicated to Teshuvah, thinking about our mistakes of the past and committing to being better Jews.

And Teshuvah is all about self-esteem.

Usually, the word Teshuvah is translated as repentance:

to be remorseful or regretful. Yet the accurate translation of the word is to return.

To return to what? To what we truly are. To whom we truly are.

The fundamental idea of Teshuvah is that in essence we are all good. We are good because we have a holy soul; we are good because G-d has chosen and created us; we are good because this is our real identity.

Yes, we may have done things wrong. We might not have been true to our identity. Perhaps we have forgotten our G-dly spark, which makes us who we are.

To get back on the right track, we do not have to be born again or embark on a new journey. All we need to do is to return. To look inside our soul and to recognize our deep, unbreakable connection to G-d.

I remember once walking next to a family. The children misbehaved and the father kept telling them, "You are such bad children!" You are so bad!"

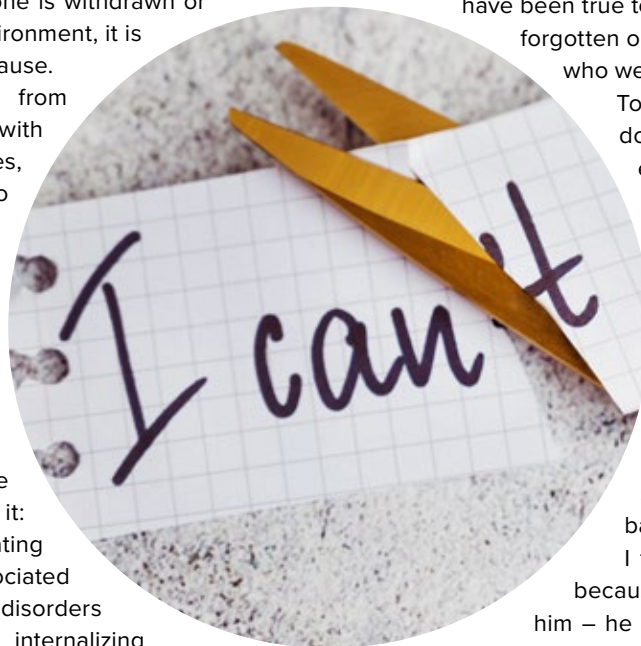
I felt so sorry for those children because – perhaps unbeknown to him – he was killing their self-esteem. It is possible that they would never forget his words and always see themselves as bad.

What if he had chosen the Teshuvah route? What if he told them: "I know you're good children! Please show it!" Please behave as you really are.

I'm sure that would have motivated them to behave better.

As we journey through the days of Teshuvah, we should focus on improving ourselves, reviewing our past and deciding to be better in the future; but as we do, let us remember that we are inherently good, connected and loved by the One who matters most.

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ





Yom Kippur

OCTOBER 11 & 12

YOM KIPPUR IS THE HOLIEST DAY OF THE YEAR—the day on which we are closest to G-d and to our souls. It is the Day of Atonement. For nearly twenty-six hours—from several minutes before sunset on the eve of yom kippur to after nightfall the next day, we **abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from marital relations.** Instead our time is spent connecting in **prayer to G-d.**

ב"ה

LEARN IT

LIVE IT

LOVE IT

GURNEE HEBREW SCHOOL

VISIT: WWW.CHABADOFGURNEE.COM/HEBREW SCHOOL
E-MAIL DIRECTOR FEIGELT@CHABADOFGURNEE.COM CALL: 847.782.1800

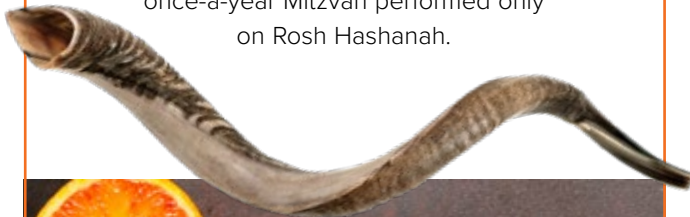
Rosh Hashanah FAMILY SERVICE

Thursday, Oct. 3

5:00 PM
at Chabad

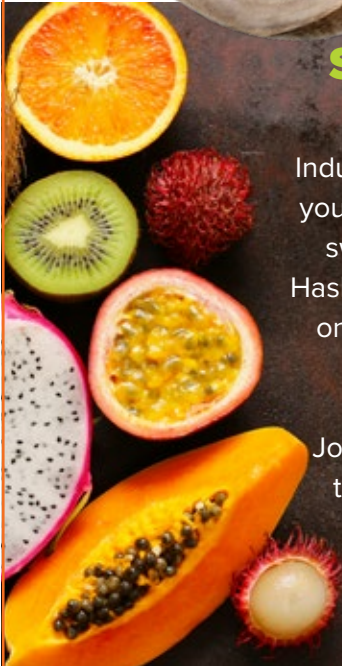
HEAR THE SOUNDS

Listen to the sounding of the Shofar – a special once-a-year Mitzvah performed only on Rosh Hashanah.



SAVOR THE TASTES

Indulge your senses as you sample the myriad sweet tastes of Rosh Hashanah. It is tradition on Rosh Hashanah to eat foods that have symbolic meaning. Join us as we explore the different cultural foods eaten on Rosh Hashanah around the world.



By RSVP only

at www.chabadofgurnee.com/family

THE JOY OF SIN?

QUESTION:

I find Yom Kippur depressing. Why spend a day focusing on our sins and failures? Do we need to be reminded how far we are from being perfect?

ANSWER:

Yom Kippur is a celebration of being human. And being human means being imperfect.

Human failure is so predictable, G-d has placed on the calendar an annual day of forgiveness. It is not an optional holiday only for those who happen to have sinned. **Yom Kippur comes every single year for every single person. It is as if we are expected to sin, that there will always be mess-ups that we have to make amends for.** G-d is so not surprised by our failings that He allows a clean-up day every year. We were never meant to be perfect.

Every Yom Kippur we receive a note from G-d saying something like this:

I know you are human. Humans are not perfect. I made you that way. And I love you anyway. In fact, that's why I love you - because you are not perfect. I already had perfection before I created you. What I want from creation is an imperfect world that strives to improve, filled with human beings that fail, get up and move ahead. By being imperfect but persevering nevertheless, you have fulfilled the purpose of your creation. You have achieved the one thing that I can't do without you - you have brought the perfect G-d into an imperfect world.

Thanks.

With Love, G-d

For all of us who are not perfect, Yom Kippur is our day. Rather than be depressed by failings, we celebrate them. Every sin, every slip up, every failed attempt at living up to our calling is another opportunity to grow and improve. Failing at our mission is itself a part of the mission.

Yom Kippur is the day G-d thanks us for being human, and we thank G-d that we aren't perfect. If we were, we'd have nothing to do.

From Chabad.org by Aron Moss

My Body and I

A FASTING MEDITATION

QUESTION:

I understand that fasting on Yom Kippur is supposed to make me focus on my soul rather than my body. But by around lunch time I am so hungry that for the rest of the day all I can think about is food. Doesn't this defeat the purpose? How can I become more spiritual with a growling stomach?

ANSWER:

Fasting is no fun. By mid-morning on Yom Kippur, we think back to the pre-fast meal and bitterly regret not eating that extra chicken leg. As the day goes on, we begin to glance at our watches every few minutes, desperately anticipating the breaking of the fast. We may be holding a prayer book in our hands, but all we see is a menu in front of our eyes. While the Cantor beseeches G-d to forgive the sinner, we beg Him to give us dinner.

You can use your body's hunger to bring you closer to your soul I know of no magic way to make the fast easy. But fasting can certainly be a spiritual experience. Rather than trying to ignore the body's hunger, you can actually use it to bring you closer to your soul. But it takes some contemplation.

When the sounds from your stomach start to drown out the Yom Kippur prayers and you begin to see mirages of food in front of your eyes, try this meditation:

Look at me! I am a mature and reasonable human being, who usually functions pretty well. But today, just because I missed my morning coffee and toast, I can't think straight! Here I am sitting in synagogue on the holiest day of the year, and all I can do is hallucinate about paprika chicken and mashed potatoes. An empty stomach has turned a grown man into a ravenous beast.

And what's even more ridiculous is that in a couple of hours, it will only take a few mouthfuls of cake and a cup of

Coke to make me forget the whole ordeal! Is a plate of food all that I amount to? Am I no more than a composite of my dietary intake? If you take away my tuna sandwich, is that the end of me?

The answer is: if your body is all there is, then yes, you are what you eat, and no more. But in truth, your body is not all there is to you. You are much more than the sum of your carbohydrates and proteins. You are not just a body. You are a soul. The body is merely a frail, needy and temporary home for the soul, your true identity.

We take our body and its needs very seriously. We can live our lives pursuing our body's cravings and urges, forgetting that there is more to life than our creature comforts. Fasting is a powerful reminder of the fragility and dependence of the body.

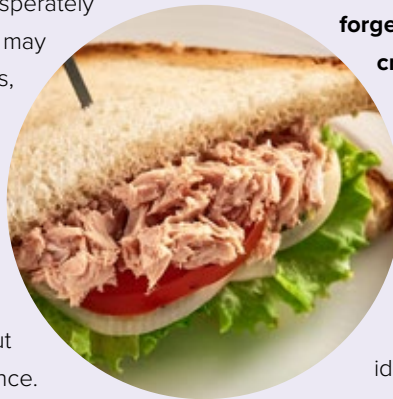
The hungrier you get, the more you realise how delicate and unsubstantial the body really is. There must be more to your life than breakfast.

The body is no more than an outer shell, a thin surface level of who you are. Your true identity is the part of you that can see beyond your own hunger and feel the hunger of others; can divert itself away from your own needs and focus on the needs of those around you. That is your soul.

All year we work, shop, cook, eat and exercise to feed our body. One day a year we step back from our bodily self and step into the world of the soul.

On Yom Kippur, become an observer of the body from the point of view of your soul. Watch your body hunger, pity it for its weakness and frailty, and resolve that in the year to come, you will not make your body and its temporal pleasures the be-all-and-end-all of your life. Rather, you will care for your body so it can serve as a vehicle of goodness, to achieve the mission that your soul was sent to this world to fulfill.

*Copyright and reprinted with permission of Chabad.org
By Aron Moss*



YOM KIPPUR GETTING READY

OCTOBER 11

FORGIVENESS, CHARITY & HONEY CAKE

Yom Kippur atones for sins which are committed against G-d, but not for wrongdoings between man and man. It is therefore important on the day before Yom Kippur to apologize and seek forgiveness from friends, relatives, and acquaintances to heal any ill feelings that may have arisen during the past year. At the same time, forgive the misdemeanors of others against you. According to how you forgive others, that's how G-d forgives you.



On the day before Yom Kippur charity is given in abundance. As we ask G-d for charity and kindness in judging us and granting us a good and sweet year, we too, should act kindly toward others.

At the morning service on the day preceding Yom Kippur there is a charming age-old Jewish custom to “bet'n lekach” or “ask for honey cake.” In addition to the blessing for a sweet year represented by the honey's sweetness, it is also in the hope that if it was decreed that we would be on the receiving end at any time during the coming year, this should be the sum total of our asking.



INCREASING THE FEASTING

On the day before Yom Kippur we eat two festive meals. One in the morning and one before the fast begins. On this day it is customary to eat challah dipped in honey and kreplach (small dumplings generally filled with ground meat served in chicken soup). At the second meal one should not drink intoxicating beverages. It is also customary not to eat fish at this meal. When reciting the Grace After Meals, one should have in mind that he may drink until the onset of the fast at 5:55pm.



BLESSING THE CHILDREN

Before going to synagogue it is customary for parents to bless their children with the Priestly Benediction:

“May G-d bless you and guard you...May G-d shine His countenance upon you and be gracious to you...May G-d turn his face toward you, and grant you peace.”

Many have the custom of also saying: “May G-d make you like Efrayim and Menashe” (for a son); or, May G-d make you like Sarah, Rivkah, Rachel, and Leah” (for a daughter).

WEARING WHITES

Many communities have the custom of wearing white clothes on Yom Kippur, as on this day we are compared to angels. It is also customary not to wear gold jewelry, as gold is reminiscent of the sin of the Golden Calf, and on the Day of Judgment, we do not want to “remind” the “Prosecutor” in the heavenly court of our past sins.

CANDLE LIGHTING

Like every Shabbat and Jewish holiday, Yom Kippur is ushered in before sunset with candle lighting. It is also customary to light memorial candles for the deceased before the Yom Kippur candle lighting. (For the candle lighting blessings see page 31.)



YOM KIPPUR DON'TS

On Yom Kippur it is prohibited to eat or drink. Women over 12 years old and men over 13 should fast. If one is physically unable to fast for health reasons, he/she should consult a Rabbi. In addition, there are four other activities specifically prohibited on Yom Kippur. They are: 1) bathing, 2) wearing leather shoes, 3) engaging in marital relations, and 4) the use of body lotion, creams, etc. The fast begins a bit before sunset on the evening preceding Yom Kippur and ends the next day at about 50 minutes after sunset. (For correct times see page 31.)

YOM KIPPUR

A Time to Bond

OCTOBER 11 & 12

WHAT'S IT ALL ABOUT?

Yom Kippur is the holiest day of the year. On this day, all of the Jewish people are united in their hearts and thoughts with our Father in heaven, Al-mighty G-d. The significance of this day is that G-d chose it to be His day of forgiveness. Forgiveness in the case of one person to another comes from a sense of consideration, closeness, friendship and love beyond that person's behavior. In the case of a child, it comes from an inner, deep sense of unbounded love and being intrinsically united with one's child. Similarly, even when we transgress G-d's will and subsequently blemish our relationship, G-d is willing to forgive us. For He is our Father. Our essence, our Neshama (soul), is G-dly and descends from Him. Thus, G-d's setting aside a special day for forgiveness is a manifestation of G-d's love for us. This is what makes it the "Holiest Day," for on this day, G-d reveals the depth of His relationship with us. What is required of us is to return to Him, to relate to Him, and to fulfill His wishes, which He related to us in the Torah. It is required that we recognize and admit our wrongdoings, ask for forgiveness, and resolve firmly to become more loyal to G-d: to heed His will, study His Torah and accept upon ourselves one more mitzvah, through which we relate to Him and fulfill His wish every day.

PRAYER BASICS

Jews recite prayers 3 times each day. On Shabbat and holidays an extra prayer is added, totaling four prayers on these special days. Yom Kippur tops them all with 5.

1. **Maariv** – The first prayer of Yom Kippur, it is recited at night – just after the holiday begins. We begin with the famous Kol Nidrei prayer.
2. **Shacharit** – The morning prayers.
3. **Musaf** – The additional prayer for Shabbat and holidays.
4. **Mincha** – The afternoon prayers.
5. **Neila** – This special prayer is recited only once a year, on Yom kippur. It is the final prayer of the day.

VIDUI

Everyone rushes to be in synagogue as the sun sets, and Yom Kippur is ushered in with the heartrending Kol Nidre. But the most vital prayer—repeated ten times over the next 26 hours—is the Vidui. In this prayer we accept responsibility for every possible

human error we may have made. Since it is difficult to recall all of them, they are listed in the prayer book in alphabetical order. With each Vidui, the soul is freed and climbs higher and higher, until the ultimate high at the N'eela service, as the Heavenly Gates begin to close and the soul rises to the loftiest heights of the year.

KOL NIDREI

The sun is setting and Yom Kippur begins. Starting very softly, the solemn Kol Nidrei ushers in the holy day. It is sung three times, each time louder than the last, as if entering a spiritual palace and coming closer to the Eternal King. Kol Nidrei, which means "all vows," nullifies the binding nature of promises in advance. One declares all future vows and promises invalid, by declaring that all vows are "absolved, remitted, cancelled, declared null and void, not in force or in effect." (It must be emphasized that there are conditions and restrictions as to the nature of the vows affected by this nullification. They do not nullify vows made between one person and another).

The origin of this prayer is in medieval Spain. Jews were forced at swordpoint to swear that they will abandon Judaism. It is said that on Yom Kippur they would gather together secretly, and formally cancel any such vows, past or future. They could then pray on the Sacred Day with a clear conscience.

Today no one forces us to deny Judaism. But our spiritual weaknesses often lead us to feel that we are restricted, tied down, or trapped in various ways and therefore prevented from full self-expression as Jews. Excuses such as, "I would like to eat kosher, but I must eat with my clients."—or "I simply do not have the time to put on Tefillin"—are common. These limitations are a form of a "vow," a pledge to the mundane, to the corporal. On Yom Kippur we express our sincerity by freeing ourselves from our habits and resolving to do things differently. G-d, in turn, assists us in dissolving our self-imposed restrictions. Whatever our apparent normal commitments and "pledges" to material and secular values, on Yom Kippur we are given freedom to openly express total love and dedication to G-d.



Wholly Holy

QUESTION:

Why do we celebrate Sukkot immediately after the High Holidays?

ANSWER:

We have all made resolutions to become better people for the new year. But have we really changed? Whether we have promised to curb our temper, become more generous, go to synagogue more often or quit a bad habit, it is much easier to say than to do. Often a sincere resolution is forgotten as quickly as it was made.


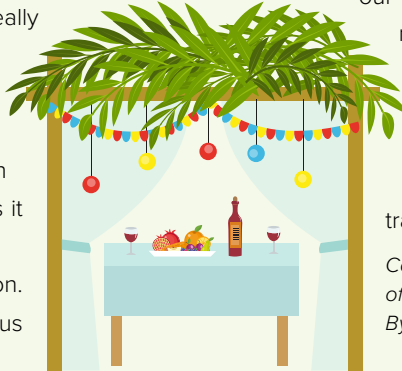
The reason for this is compartmentalization. Our personalities are divided. One part of us

truly wants to improve and grow, while other parts of us are lazy and complacent. My mind tells me one thing but my heart feels otherwise. My soul has good intentions but my body comes in the way.

The solution: enter a Sukkah. When we enter a Sukkah, we enter with our entire being — our body and our soul, our heart and our mind. It is one of the only mitzvas that we do with our whole person.

The Sukkah experience is one of wholesomeness. And only when we bring our whole self into a holy space, our resolve from Yom Kippur can be translated into reality.

*Copyright and reprinted with permission of Chabad.org
By Aron Moss*



**EXCELLENCE
IN DENTISTRY**

Saratoga Square Office Centre
5101 Washington St., Suite 2-V
Gurnee, Illinois 60031

Tel: 847.244.4000
Fax: 847.244.5911
www.gurneedds.com

Howard I. Cooper, D.D.S., M.A.G.D.




**GENESIS POINT
WELLNESS**

(847) 816-3350
GenesisPointADM@gmail.com
GenesisPointClinic.com
330 Barron BLVD (Rte. 83)
Grayslake, IL 60030

Find us on Google Maps



prairieortho.com



**STATE
GRAPHICS**

847-215-2500
stategraphics.com

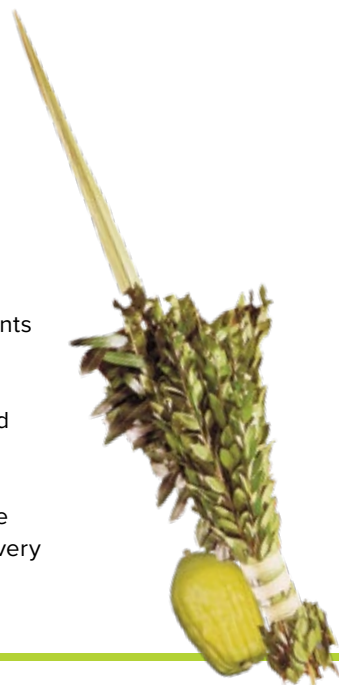
REAL PRINTING
DIGITAL PRINTING
BANNERS & SIGNS
LAYOUT & DESIGN
THERMOGRAPHY
FULFILLMENT
EDDM MAILINGS

Sukkot

OCTOBER 16-23

FOLLOWING THE HIGH HOLIDAYS OF ROSH HASHANAH AND YOM KIPPUR, COME THE SEVEN DAYS OF SUKKOT. Sukkot is celebrated by dwelling in the sukkah, taking the Four Kinds, and rejoicing. The Sukkah is when we expose ourselves to the elements in greenery-covered huts, commemorating G-d sheltering our ancestors as they traveled from Egypt to the Promised Land. The Four Kinds express our unity and our belief in G-d's omnipresence. And lastly, coming after the solemn High Holidays, Sukkot is a time of joy and happiness

The first two days are yom tov, **candles are lit in the evening**, and **festive meals** are preceded with Kiddush and contain **challah dipped in honey**. The remainder of the days are quasi holidays, known as chol hamoad. We **dwell in the sukkah** and take the **Four Kinds** every day (except for Shabbat, when we do not take the Four Kinds).



GOT A
Sukkah?



**Dine and dwell in
your own sukkah this holiday!**

Time Hungry? There are pre-fab Sukkah kits that go up in a number of minutes.

Need help building your own Sukkah?
Call us at (847) 782-1800 by October 6th.

GOT YOUR
Four Kinds?



**Make the blessing on your own lulav
and etrog this Sukkot!**

Complete Sets available.

To order or for further information, please call us
at (847) 782-1800.

Place your order by October 8th.

The Sukkah

OCTOBER 16-23

WHAT?

Following Yom Kippur we celebrate Sukkot, the festival of huts, and the season of our rejoicing. It is the third of the Jewish festivals (the first two are Passover and Shavuot). During the entire seven days of the festival, all meals are eaten in the Sukkah, and it is otherwise regarded as home. When partaking of a meal containing at least two ounces of bread or cake, we say the blessing “Layshev BaSukkah,” (See blessing on page 25) thanking G-d for granting us this mitzvah.

WHY?

The Sukkah is reminiscent of the booths in which the Jewish people dwelt after leaving Egypt. It also reminds us of the miraculous “clouds of glory” that surrounded and shielded our ancestors during their forty years of wandering on the way to the Promised Land. The Sukkah inspires us to trust that today, too, G-d will protect us in His special way, and that is the reason we have outlived our greatest adversaries in all generations. On the festival of Sukkot, we remember G-d’s kindness and reaffirm our trust in His providence by dwelling in a “Sukkah” — a hut of temporary construction with a roof covering of branches — for the duration of the festival.

A UNIQUE MITZVAH

The commandment of dwelling, eating, and spending time in the Sukkah is unique in that one’s entire person, while in the Sukkah, is involved in the mitzvah. The mitzvah of Sukkah encompasses every part of the body. It is like receiving a divine embrace. As mentioned, the festival is celebrated for seven days. The first two days are holy days (similar to Shabbat). The following five days are intermediate days, known as Chol Hamoed, when travel and limited work is permitted.

HOSHANA RABBAH

The seventh day of Sukkot is called Hoshana Rabba. It is customary to stay awake the preceding night and recite the book of Deuteronomy and the Book of Psalms. In the morning, we circle the Bimah (the Torah reading platform) in the synagogue seven times while holding the Lulav and Esrog, reciting special prayers, called “Hoshanot.” In an ancient rite of profound mystical significance, we beat five willow branches which are bound together on the floor, symbolically “sweetening” G-d’s judgment. During the day on Hoshana Rabba, we eat a festive meal in the Sukkah. Kiddush is not recited, but we begin the meal with challah dipped in honey and delicious Kreplach, (boiled meat dumplings) which symbolize the covering of severity with loving-kindness.

HOLIDAY TO DO LIST

- Candlelighting**, both nights, Oct. 16 & 17 (see schedule on p. 31)
- Kiddush and festive meals**, both nights & both days, Oct 16, 17 & 18
- Eat all meals in the Sukkah**. Make a special blessing for eating in the Sukkah (see page 25)
- Make a blessing on the Four Kinds** each day besides Shabbos, (see page 25)
- On Hoshana Rabba, eat festive meals and tap the aravot (willow branches)

This Sukkot, I am NOT PLAYING THE LOTTERY

I take the ticket out of my wallet and scan it. Beep beep, the device is making the typical noise and then it shows a message on the display screen.

“Sorry, you are not a winner”.

Again.

I crumble the ticket and throw it in the nearest trash can.

I don't play the lottery often. But every time I do, I end up chiding myself for it. Why did I just waste 2 dollars? Did I really believe I am going to win? And what are the chances anyways – slim to none!

There is something appealing about the idea of free money.

Actually, free anything.

Free. Give it to me. I don't need to work for it, no efforts required. Free!

Every time after again not winning the lottery, I am reminding myself that G-d set the world in such a way that nothing is really free. Anything good requires efforts.

Why? Wouldn't it be nice to be fit without needing to exercise? Have money without going to work? Getting groceries without paying?

One beautiful explanation is that our Creator knows us even better than we know ourselves. And He knows that when we work for something and put effort to earn it, we feel good. We are proud of our accomplishments. When we receive something for free, ultimately we will feel undignified.

In the next week, millions of Jews around the globe will be celebrating Sukkot. They will be eating outdoors, exposed to the elements and perhaps even enduring a rain storm or two.

If you open the Torah, you will find the reason why we eat in the Sukkah:

“For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths, in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt”.

Okay, so we sit in the Sukkah to celebrate the exodus from Egypt. But wait, why don't we celebrate Sukkot in the spring? Imagine sitting at the Seder table outside, enjoying the spring breeze and sipping four cups of wine!

Well, that's exactly the point.

In the spring it's fun to be outside.

In the autumn, not so fun anymore. It requires efforts. It might a bit challenging. It might get rainy. It doesn't come that easy.

Yet, when we celebrate it – with the efforts and the challenges included – we are truly celebrating it. We are doing a Mitzvah. We earned it.

Next time you are doing something good and you are encountering an obstacle, don't get upset. Embrace it; Remember that this is part of the deal.

Because a Mitzvah is the holiest act we can do. G-d appreciates it tremendously, and He wants us to appreciate it, too.

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ



Matthew (Chaim) Edelstein, CLU, ChFC

**Income Protection • Insurance Planning
Wealth Accumulation • and Preservation
Tax-Advantaged Strategies**

p: (847) 223-5034 • f: (414) 877-0945

matt@matthewedelstein.com

www.matthewedelstein.com

Registered Representative
Securities offered through The Q.N. Equity Sales Company,
Member FINRA/SIPC,
One Financial Way Cincinnati, Ohio 45242 (513) 794-6794

NAIFA MEMBER OF THE
**NATIONAL ASSOCIATION OF
INSURANCE AND FINANCIAL ADVISORS**
Providers of Financial Independence



Esrog

A rare citrus fruit, combines both a taste and a fragrance that are enjoyed by all – represents the individual who excels in Torah* study, as well as observance of mitzvahs.*



Lulav

A palm branch, is from a tree that bears dates which is a pleasant tasting fruit, but it is odorless – represents those individuals who are Torah scholars, but who do not particularly emphasize good deeds.

THE FOUR KINDS



What Kind of Jew are you?



What's powerful about this Mitzvah is that we need *all four kinds together* to perform the mitzvah – which illustrates how every Jew is indispensable.



Hadasim

The myrtle twigs, are fragrant but tasteless – represent individuals excel at good deeds but not in Torah study.



Aravos

The willow branches, have neither taste nor smell – represent those individuals who do not excel in either Torah study or good deeds.

**Fragrance = Good deeds (A pleasant aroma spreads & those nearby are touched; likewise good deeds & Mitzvot positively affect those around us)*

Good Taste = Torah wisdom (As one internalizes what they eat; likewise one internalizes that which they have learned)

AN AFTERNOON IN QUEENS

A tendency to celebrate is embedded in the DNA of our nation. So much so, that when our enemy in the Purim story, Haman, wished to harm the Jewish people, his contention to the king was that we were obsessively engaged in festivals and rituals. Between the weekly Shabbat and seasonal holidays, they are surely a burden to society, he charged. What his hateful mind could not grasp was the fact that the observance of the Jewish calendar shapes our very identity, making us the unique people G-d intends us to be.

Inaugurating the Jewish calendar year are the festivals of the month of Tishrei. Each one is an integral element of the package of Divine energy that we need as we start a new year. Rosh Hashanah is a time to refresh our unconditional commitment to G-d and His service. Yom Kippur is an opportunity to tap into our essential bond with our Creator and each other. Sukkot expresses the joyful aspect of the High Holiday services, and on Simchat Torah we celebrate our inseparable bond with the Torah.

Although each festival has a unique theme, there is a meaningful thread that holds them together: these holidays are about the revelation of the common denominator. On Rosh Hashanah, when we coronate G-d as our ruler for the new year, the citizens are united as equals in submission to the monarch. The pardon granted on Yom Kippur is available to all, regardless of status and behavior. Everyone is welcome into the Sukkah, and every kind of Jew is represented in the Four Kinds over which we recite a blessing. And scholar and simpleton alike dance with the Torah upon its completion on

Simchat Torah.

One year, when I was in my late teens, I was in New York for Sukkot. Following the Chabad tradition, we youngsters spent the better part of the daytime hours walking the city streets, encouraging fellow Jews to observe the mitzvah of shaking the lulav and etrog. One afternoon I approached a middle-aged man who was pushing a cart filled with empty soda cans and asked him if he was Jewish. He paused for a moment, responded that he was indeed Jewish, and then promptly launched into a loud tirade about every injustice that had befallen the Jewish people in the past 50 years.

At first, I was startled by the outburst and strongly considered beating a hasty retreat. But then, secure in the knowledge that I had done him no wrong, I realized his angst was

not directed at me personally, rather to what my presence represented. I remained rooted to the spot, when he paused to catch his breath, I gently offered him the opportunity to do the mitzvah.

After several minutes of this awkward exchange, he finally asked me, "What do you want me to do?"

Handing him the lulav and etrog, I said, "Hold these!"

"That's it?" he asked.

"And now we recite the blessings together."

He obliged, and moments later all his anger evaporated into sincere emotion. He had tears in his eyes, and we had a lovely conversation about his youth and his childhood memories of his mother's chicken soup.

On that autumn afternoon in Queens, the message of Sukkot came alive for me. Once the core of a Jew is reached, we share much more than we can imagine..

Copyright and reprinted with permission of Chabad.org | By Levi Greenberg



BLESSING ON THE SUKKAH

October 16 - 23

During the seven days of Sukkot when eating bread or cake in the Sukkah, recite blessing #1. Many maintain the custom of eating or drinking nothing outside the Sukkah. When observing this mitzvah for the first time this season, recite blessing #3.

1. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheh Ki-de-sha-nu Be-mitz-vo-sov Ve-tzi-vanu Le-shev Ba-su-kkah.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to sit in the Sukkah.

BLESSING ON THE FOUR KINDS

October 17 - 23

Every day of Sukkot, **except Shabbat**, October 19th, we make a blessing over the "Four Kinds." Preferably this mitzvah is performed in the morning, however, if missed, one may do it all day until sunset.

Here is how to do it: Take the lulav/palm branch bound with the myrtle and willow in the right hand and say blessing #2. Then pick up the esrog/citron with the left hand and hold it together with the lulav/palm branch.

When observing this mitzvah for the first time this season, recite blessing #3.

It is customary to wave the Four Kinds to all four points of the compass as well upward and downward.

2. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olam A-sheh Ki-de-sha-nu Be-mitvo-sov Ve-tzi-vanu Al Ne-ti-las Lu-lov.

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

3. Boruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-chi-ya-nu Veh-ki-ye-ma-nu Veh-hi-geh-ya-nu Liz-man Ha-zeh.

Blessed are you, L-rd our God, King of the Universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Shemini Atzeret and Simchat Torah

OCTOBER 23 - 25

FOLLOWING THE SEVEN HAPPY DAYS OF SUKKOT, WE COME TO THE JOYOUS HOLIDAY OF SHEMINI ATZERET/SIMCHAT TORAH.

In the diaspora, the first day is known by its biblical name, **SHEMINI ATZERET**. We still **dwell in the sukkah**, but without a blessing. **Yizkor**, the memorial for the departed, is also said on this day.

The second day is known as **SIMCHAT TORAH**, during which we complete and immediately begin the annual Torah reading cycle. This joyous milestone is marked with **dancing**, traditionally following seven circuits known as hakafot, as the **Torah scrolls are held aloft**.

Both days are celebrated by **nightly candle lighting, festive meals** at both night and day, and **desisting from work**. In Israel, the entire holiday is compacted into one 24-hour period.



Got your sukkah ready?

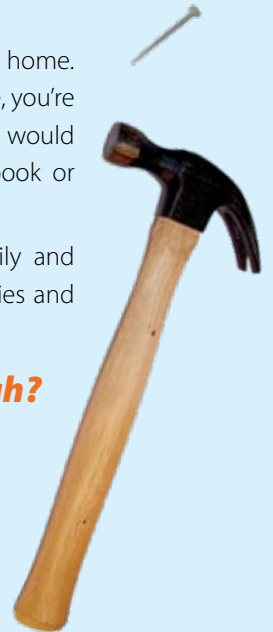
Before Sukkot, construct a temporary, 3-4 walled structure directly under the sky – no trees or overhang above. For roofing, toss on any cut, inedible vegetation that will last for seven days. Favorites are western cedar, bamboo and corn husks (without the corn). Use enough to provide more shade than sunlight.

Time-hungry? There are pre-fab sukkah kits that go up in a matter of minutes – just make sure your walls are secure and firm.

For seven days, make the sukkah your official home. Don't panic: As long as you eat your meals there, you're okay. We also try to include anything else we would normally do in the house – like reading a book or talking with a friend.

The main thing is fill your Sukkah with family and friends, enjoy great meals, sing songs, tell stories and speak words of Torah wisdom.

Need help building your sukkah? Call us at 847.782.1800 by October 6.



When You YOU LIFT YOUR FEET

On the final festival day of Tishrei, we celebrate Simchat Torah. We complete the annual reading of Torah, and it is the most joyous event of the Jewish calendar. The occasion is marked by taking out the holy Torah scrolls from the ark and dancing with them.

This practice is not just a method of celebration, but carries a deep message.

The human body is divided into three parts – the head, body and feet. Each part represents another aspect of human experience. The head represents our intellect and power of cognition. Our body contains the heart, which symbolizes feeling and emotion. The feet stand for action.

Dancing happens when we lift our feet off the ground. When we do that our heads are also lifted higher. **Symbolically, this means that when we practice what we learn, our minds are elevated to a higher level. Implementing the values and principles that we study gives the knowledge and academic concepts depth and**



meaning.

On Simchat Torah, we celebrate the completion of the Torah and express our Jewishness with great intensity and happiness. But we do so by declaring our commitment to bring the values of the Torah down to the world of action. When we lift our feet and dance with the scroll, the Torah itself is elevated. When we lift our feet, committing ourselves to one more good deed, our minds, and the Torah we are holding, are also able to dance.

Not everyone is a scholar and we may not understand everything written in the Torah. But we can all do something. So, on this Simchat Torah, make sure to dance, and lift your feet higher and higher. While you dance, think of one mitzvah you can do this coming year. The Torah will dance with you and shower upon you all its blessings.

Copyright and reprinted with permission of Chabad.org | By Michael Gourarie

*This publication has been made possible
in part by the generosity of the*



(847) 303-0303

Text Your
Address



(773) 561-4444



Apple

taxiwithus.com
Download our app



Android



Shmaya Haskel
Licensed Real Estate Broker

Cell: 631-223-8764
shmaya@brumarealty.com

2129 Davidson Ave. Bronx, NY 10453
Office: 212-729-8151 ext. 101 // Fax: 877-689-8149

www.brumarealty.com

SHEMINI ATZERET AND SIMCHAT TORAH

OCTOBER 23 - 25

THE EXCLUSIVE AFTER-PARTY

Following the seven days of Sukkot are Shemini Atzeret and Simchas Torah, which culminate all the holidays of the month of Tishrei. This holiday is compared to an “intimate family party,” before the long journey into the world for the coming winter. For us, as well as for G-d Himself, it is difficult to separate from the holiness of these festive days, when we feel so close to G-d, and we are now about to engage in the mundane life of the rest of the year. So G-d asks us to “Tarry yet another day.”

OUR LAST STOP

The High Holiday celebrations in all their exciting shades and forms are out of the norm. We are overwhelmed by their powerful spirits. The holidays of Shmini Atzeret and Simchas Torah following Sukkot represent the “Quite Private Party,” right before the time we move forward into the rest of the year. It is the time when we internalize the past month’s inspiration; the “last stop” when we embrace and re-harness ourselves to incorporate the holiday inspiration into the new year’s everyday life. Shemini Atzeret and Simchas Torah, like all Jewish festivals and holidays are observed with kiddush, festive meals, and restriction of work.

Shmini Atzeret

OCTOBER 23 & 24

On Shemini Atzeret, many have a custom to continue to eat meals in the Sukkah, but do so without reciting the blessing of “Layshev Ba’Sukkah.” On Simchas Torah, the ninth day, we resume eating meals indoors.

Simchat Torah

OCTOBER 24 & 25

DANCING AND “HAKAFOT” (*circling*)

On the evening and in the morning of Simchas Torah (some also do so on the preceding evening of Shemini Atzeret), all the Torah scrolls are taken from the ark and carried in a parade of seven Hakafos, encircling the Bimah (the platform of the synagogue) singing and dancing with the Torah scrolls. Simchas Torah, which means “rejoicing with the Torah,” is celebrated with exuberant dancing. The rest of the year, we approach the Torah with serious study. On Simchas Torah, we approach, the Torah with joyful dance. This holiday emphasizes that the Torah is the inheritance of every single Jew – scholar and simple person alike.



A NEVER-ENDING CYCLE

In completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read the Torah again from the beginning. By starting to read the Torah anew, we demonstrate that learning never ends, especially when it comes to the Torah and its infinite wisdom. Children are given gifts of candy and fruit, because it is stated, "The commandments of the L-rd are sweeter than honey."

A TIME FOR THE FEET

Every part of the body has its mitzvah. We pray with our lips, read Torah with our eyes, light Shabbat candles and give charity with our hands. We study with our brain, love G-d with our heart, and hear the shofar with our ears. Similarly, every mitzvah has its day. On Simchas Torah, the feet have their day, as we march and dance with our feet, elevating and uplifting our whole body in honoring the Torah. They say on this day, the Torah itself wants to rejoice – and we provide the legs and feet.



ALL TOGETHER

The celebration of Simchat Torah again emphasizes Jewish unity. While there may be differences between one person and another, all are equal when it comes to carrying the Torah and dancing with it on Simchas Torah. The scholar and the simple person, the committed and the estranged, dance together their arms intertwined with any differences between them forgotten amidst this joyous celebration.

Yizkor Memorial Service

THURSDAY MORNING
October 24

11:00 AM at Chabad

Yizkor & memorial service for the lives lost on and since October 7th



SIMCHAT TORAH

AT CHABAD

THURSDAY NIGHT
October 24

Evening Service
6:30 PM

Family Dinner and Dance with the Torah
7:00 PM



I Found Antisemitism IN MY GARDEN

It all started when I decided to plant cherry tomatoes in my backyard. To be honest, I can't tell you if it's going to happen or not (in the past five years, I had similar plans, yet I ended up planting only once, so that's a shameful 20% success rate), but that didn't stop me from sitting and planning my tomato-planting journey.

It would require a few steps, some of which are fast and easy. Going to a garden store, buying the cherry tomato plant, and planting it should be quick.

A big chunk of my time will be spent on preventing animals from eating my precious plants. The birds, the rodents, and even the occasional deer passing through my backyard would love nothing more than ripe tomatoes. I will need to build a fence and maybe use some spray to repel them.

Then, with thoughts of small, red, ripe tomatoes swirling in my mind, I took a few moments to read the news.

And just like it's been in the past few months, it wasn't pretty.

There are more reports of antisemitism and of open calls to kill Jews on U.S. campuses. Not to mention the many disturbing reports from Europe and other places worldwide.

I was upset. I was angry, and I felt my anger taking over.

All of a sudden, something came to mind. The tomatoes. And the following thought popped up in my head:

If you ask me what I will be doing in my backyard in a few weeks, I will not tell you, "I am protecting my plant from animals," nor will I tell you about the fence I am erecting or the spray I am purchasing.

Instead, I will proudly tell you: "I am growing tomatoes!"

That doesn't mean I am oblivious to the fact that I will spend much of my time fighting those pesky animals. I am acutely aware of this threat and will do whatever I can to prevent it. But it does mean that I am not obsessed with it. Instead, I am aware of my main goal, my motivation, and my purpose.

When it comes to antisemitism, I feel that so often, I (and others!) fall into a trap. We become antisemitism fighters; we spend so much time posting about the dark forces in the world who want to kill us that we forget about the "tomatoes."

Our plan and purpose are about having "tomatoes": a vibrant Jewish people, connected to our Torah and mitzvot, who proudly celebrate our Judaism in the open.

And now I want to call out loud to all Jews: Brothers and sisters! Let's not forget about our tomatoes! Yes, the antisemitism threat is real and must be taken seriously, but let's not spend all our energy on this threat! Let's use it to bring our people together, to connect better with each other, to get more Jews to do mitzvot, and to be prouder Jews.

I cannot tell you whether my tomato plants will be successful, but I can tell you for certain what we recite in the Haggadah:

"Not only one arose and tried to destroy us, rather in every generation they try to destroy us, and Hashem saves us from their hands." Am Yisrael chai!

By Mendy Kaminker, author & Rabbi Chabad of Hackensack, NJ



High Holiday Schedules & Blessings 5785 / 2024

Date	Holiday/Event	Blessing #	Gurnee
Wed Oct 2	1st Eve of Rosh Hashanah	1 & 4 *	6:10
Thur Oct 3	2nd Eve of Rosh Hashanah	1 & 4 **	7:10
Fri Oct 4	Shabbat Candlelighting	5 ***	6:07
Fri Oct 11	Eve of Yom Kippur	2 & 4***	5:55
Sat Oct 12	Fast Ends		6:55
Wed Oct 16	1st Eve of Sukkot	3 & 4 *	5:47
Thur Oct 17	2nd Eve of Sukkot	3 & 4 **	6:48
Fri Oct 18	Shabbat Candlelighting	5 ***	5:44
Wed Oct 23	Eve of Shemini Atzeret	3 & 4 *	5:37
Thur Oct 24	Eve of Simchat Torah	3 & 4 **	6:38
Fri Oct 25	Shabbat Candlelighting	5 ***	5:34



* If lighting after sunset – light only from a pre-existing flame. A pre-existing flame is a flame burning continuously from the onset of the festival, such as a pilot light, gas or candle flame. | ** Do not light before the time indicated. Light only from a pre-existing flame. | *** Do not light after sunset.

CANDLE LIGHTING GUIDELINES

1. Married women light at least two candles.
2. Unmarried women and girls - even the very young, as soon as they can say the blessing - should light one candle.

For more details and instructions visit www.chabad.org/candles

1. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Yom Ha-zi-ko-ron.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Day of Remembrance.

2. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Yom Ha-kipurim.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of Yom Kippur.

3. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Yom Tov.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Festival Day.

4. Boruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-chi-ya-nu Veh-ki-ye-ma-nu Veh-hi-geh-ya-nu Liz-man Ha-zeh.

Blessed are you, L-rd our God, King of the Universe, who has granted us life, sustained us, and enabled us to reach this occasion.

5. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Shabbos Ko-desh.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Holy Sabbath.

Adult Education at Chabad

Visit our Adult Education web page for learning opportunities.



To Dance or to Cry?

*The Jewish anniversary of October 7th is Shmini Atzeret
- one of the happiest days on the Jewish calendar.*

What's the appropriate way to mark the day?

Increasingly, many have been voicing concerns regarding the brutal massacre that occurred last Simchat Torah. How will we commemorate it? How can we dance, sing, and celebrate with the memory of what took place on that day?

Let's take a look at how Jews have dealt with such situations in the past—unfortunately there has been no shortage of them—and find some guidance there

COMMEMORATION VS COMMISERATION

Commemoration is a very Jewish thing.

Commiseration is not. There is a big difference between the two.

Commemoration is about the future, it sustains us as a people and keeps us strong going forward. Commiseration keeps us locked in the past. It chains us down.

COMMEMORATION

Let's revisit the story of our nation's birth. When our masses assembled to leave Egypt, Moses addressed the people and told them, "Remember this day." Remember this present moment for what it will mean to your children in the future.

Moses didn't tell us to ensure our children would know how Egypt duped us and oppressed us. He didn't tell us never to let go of the suffering and trauma we had survived. He didn't say, "Never forget the sting of Pharaoh's whip!" He told us to remember the day we left all that behind.

He told us, in other words, that commemoration of the past isn't about the past at all. It is about the future. It is a story we tell our children so that they will know who they are and carry our vision forward.

COMMISERATION

Commiseration, on the other hand, is entirely about the past. And it buries us there.

When I was a child, our community built a large, beautiful JCC. I recall stepping through the large aluminum and glass main doors as an adolescent. The

first sight to meet my eyes was an enormous mural portraying skeletal and starving figures behind barbed wire. Someone on the executive committee felt this was the best means to inspire the younger generation to be good Jews. But for me, it was only more material for nightmares.

And it stung me with a question itching deep inside, if never spoken: Why would I want to be part of a suffering, persecuted people?

The board, quite clearly, had forgotten the story. The glory of liberation from Egypt, the promise to return to the land that Abraham, Isaac, and Jacob had tread, the covenant with the Maker of Heaven and Earth to be a holy nation—all had been tossed into the bin of legend and mythology.

All they had left to offer was meaningless suffering. Because they got stuck in the past.

I will go as far as to say that we do not commemorate tragedy at all. Not in the way that the classic historians thought of history—as a record of heroism and bravery, suffering and tragedy.

We never commemorate the past for the sake of the past. We commemorate the past with purpose—for the future it will bring.

THE BEITAR MASSACRE

One of the most horrific massacres of Jews, under the most disastrous circumstances, was the Roman butchery of the great metropolis of Betar. It occurred 52 years after the devastation of Jerusalem and the destruction of the Second Temple. It was a calculated measure of the Empire to extinguish the final glowing cinders of hope for our nation.

But it didn't. You can attribute that to the wisdom and foresight of our sages at the time.

The Talmud explains: Emperor Hadrian cruelly prohibited the Jews from burying the corpses of Betar. It was several years later that Emperor Antoninus, a beneficent monarch, granted permission. Miraculously, the bodies had not decomposed.

Until then, only three blessings were recited after a



meal. Now, the sages added a fourth, to thank G-d for preserving the bodies and bringing them to a proper burial.

How do we commemorate the massacre of Betar in our prayers? Every time we thank G-d for the food and the good land He has given us, we include a long blessing praising G-d, “who is good and does good.”

What about our tears? Our horror? What about our outrage with G-d—if He is so good, how did He allow such a thing to happen?

They put all that aside. Because they knew the very existence of the nation was at stake. Tears and outrage have a place, but they won’t save a people from extinction. Gratitude for every ray of hope will.

Our sages knew: When you tell the story, think of what your children will hear.

REMEMBERING OUR LOVED ONES

The same is true with a yartzeit. We honor the memory of those who have left this world for the next by leading the prayers, learning some Torah on their behalf, and giving charity on their behalf. We assist them to climb to a higher place in the higher world by

lifting ourselves up in this world.

We live the Torah of life, and life means doing something now for the sake of the future. The joy of Simchat Torah is a powerful message to us and to our children: We are alive. Our Torah is alive. We celebrate our Judaism, our Torah, our lives. No matter what.

THROUGH FIRE AND WATER

It was the eve of Simchat Torah, 1969, and Tzvi Hersh Gansbourg, only six days earlier, had lost his wife to leukemia. He brought his five children to a small shul in East Flatbush and danced with joy, a joy that infected even the dreariest of the congregants, a sincere, inner joy that lit other souls aflame.

Having exhausted the entire crowd at that shul, Tzvi Hersh went on to 770 Eastern Parkway. There, the Rebbe and his chassidim were still preparing for hakafot, the Rebbe speaking words of Torah with breaks for song and l’chaim. Tzvi Hersh was the man who always began the next song, so all eyes were upon him, all quite aware of what he had been through.

His strong yet gentle voice began a defiant Russian song:

“I v’vodeh mi ne utonem, i v’ogneh mi ne sgorim!”

“We, in water will not drown, and in fire will not burn!”

The crowd, set aflame by his fire, shouted out the song with fervor. The Rebbe stared at him with a piercing gaze and then jumped up, pushing back his chair, clapping and dancing in his place, fanning the flames of every soul in the room.

We, the Jewish people, are the burning bush that is never consumed. In water, we do not drown. In fire, we do not burn. This Simchat Torah, we will commemorate those who have fallen by carrying their lives further, by living for what they died for. We will sing, dance and celebrate the Jewish story that we carry forward.

Adapted from an article by Tzvi Freeman on Chabad.org



**AUTHENTIC
MEDITERRANEAN
CUISINE**

*“Best Falafel
on the
North Shore!”*

215 Skokie Valley Rd
Highland Park, IL 60035
847-831-1400
www.mizrahigrill.com





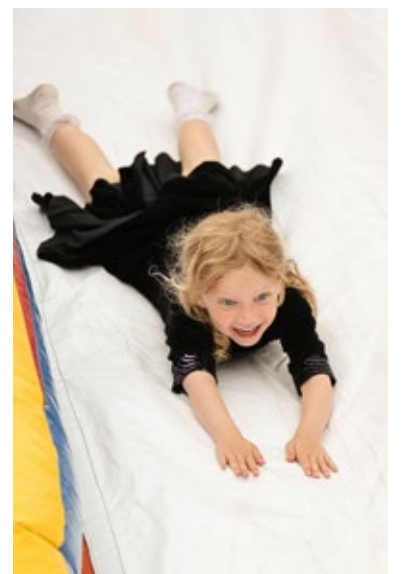
**NORTHSHORE CENTER
ORAL & FACIAL SURGERY
AND IMPLANTOLOGY**

Walter Tatch, DDS, FACOMS
Diplomate, American Board of Oral & Maxillofacial Surgery

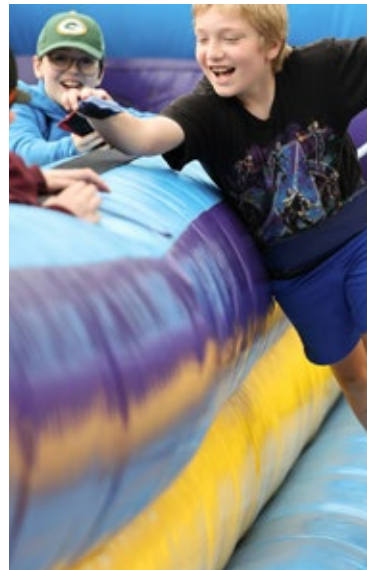
<p>Gurnee Office 310 S. Greenleaf St. Suite 203 Gurnee, IL 60031</p>	<p>Libertyville Office 1900 Hollister Dr. Suite 280 Libertyville, IL 60048</p>	<p>Deerfield Office 700 Osterman Ave. Deerfield, IL 60015</p>
<p>847-623-5915 • info@nscofs.com • www.nscofs.com</p>		



Lag Ba
at Ch



Home Abad





17684 W. Gages Lake Road
Grayslake, IL 60030

NON PROFIT ORG.
U.S. POSTAGE
PAID
CHABAD OF GURNEE
Permit #66

Celebration!

HIGH HOLIDAYS

5785 / 2024

Sushi

IN THE
SUKKAH



SUNDAY
October 20

1:00 PM

at Chabad

**Sushi in the Sukkah,
Music, Inflatable
Rides, Crafts and
Entertainment**

Let us know you are coming at
www.chabadofgurnee.com/hut

לע"נ השלוחה מרת העניא ע"ה בת יבלח"ט הרב ישראל שיחי'
ובתה שטערנא שרה ע"ה בת יבלח"ט הרב אשר יעקב שיחי' פדרמן

This publication is in loving memory of Mrs. Henya Federman and her daughter Shterna Sara Federman.