

*We wish you and Yours  
a happy, healthy and  
Sweet New Year*

טובה לשנה



**INSIDE**

- Free High Holiday Services
- Holiday Calendar
- Holiday Basics

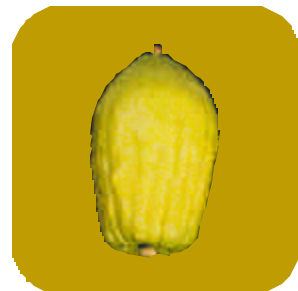
**Chabad of Glendale and  
the Foothill Communities**  
249 N. Brand Blvd. Box#594  
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# Holiday



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# Celebration

# Dates, Times and Activities

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## Rosh Hashanah ❁

## Yom Kippur ❁

## Sukkot ❁

## Shmini Atzeret Simchat Torah

**ROSH HASHANAH EVE**  
**FRIDAY SEPT. 26**

Evening Services: 7:30 PM

**FIRST DAY SERVICES**  
**SATURDAY, SEPT. 27**

Morning Services: 10:00AM

Evening Services: 7:30 PM

**SECOND DAY SERVICES**  
**SUNDAY, SEPT. 28**

Morning Services: 10:00AM

Shofar Sounding: 11:30AM

Tashlich Services: 3:00PM

*At the Japanese Gardens in  
Brand Park*

**YOM KIPPUR EVE**  
**SUNDAY, OCT. 5**

Kol Nidrei Services: 6:45 PM

Rooms can be reserved by call-  
ing the Hilton at 818.956.5466

YOM KIPPUR

**YOM KIPPUR**  
**MONDAY, OCT. 6**

Morning Services: 10:00 AM

Yizkor Memorial Services: 12:15 PM

Remembering our loved ones

Neila Closing Services: 6:00 PM

Followed by light refreshments

**SUKKOT EVE**  
**FRIDAY OCT. 10**

Evening Services: 7:30 PM

FIRST DAY SERVICES  
SATURDAY, OCT. 11

Morning Services: 10:00 AM

Evening Services: 7:30 PM

**SECOND DAY SERVICES**  
**SUNDAY, OCT. 12**

Morning Services: 10:00 AM

*Followed by Lulav N' Lunch*

*To Purchase your own Lulav*

*and Etrog set please call*

*818.240.2750*

**FRIDAY, OCT. 17**

**SHMINI ATZERET EVE**

Evening Services: 7:30 PM

Followed by Hakafot with the  
Torah

**SATURDAY, OCT. 18**  
**SHMINI ATZERET**

Morning Services: 10:00 AM

Yizkor Services: 11:00 AM

SIMCHAT TORAH CELEBRATION

Evening Hakafot Services: 7:30 PM

**SUNDAY, OCT. 19**  
**SIMCHAT TORAH DAY**

Morning Hakafot Service: 10:00 AM

*Followed by a Kiddush Buffet*

## Candle Lighting

Times shown are for Los Angeles County

Sept 26	Light Rosh Hashanah/Shabbat Candles At:*	6:26 PM	Oct 10	Light Sukkot/Shabbat Candles at:*	6:08 PM
Sept 27	Light Rosh Hashanah Candles After:**	7:20 PM	Oct 11	Light Sukkot Candles After: **	7:01 PM
Oct 5	Light Yom Kippur Candles At:*	6:14 PM	Oct 17	Light Shmini Atzeret/Shabbat Candles At:*	5:59 PM
Oct 5	Yom Kippur Fast Begins At:	6:32 PM	Oct 18	Light Simchat Torah Candles After:**	6:53 PM
Oct 6	Yom Kippur Fast Ends At:	7:08 PM			

\*DO NOT LIGHT AFTER TIMES INDICATED. \*\*LIGHT ONLY FROM A PRE-EXISTING FLAME.

Start the New Year on a 'High Note' Join Chabad for the

# High Holiday Services

At the Hilton Glendale

No Membership Fees or Tickets

Hebrew/English Prayer-Books

Warm and Friendly Atmosphere

No Background or Affiliation Necessary

Traditional and Contemporary Services



**Services at the Hilton Glendale - 100 West Glenoaks Blvd. - Glendale**

To RSVP or for more information please contact

**Chabad of Glendale and the Foothill Communities**

818.240.2750 • email: [chabad@chabadcenter.net](mailto:chabad@chabadcenter.net) • website: [www.chabadcenter.net](http://www.chabadcenter.net)

There is no charge for seats, your donation is greatly appreciated. Advance reservations are suggested.

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# The Shofar

## Your Personal Wake-Up Call

Blown on the second day (the first day is Shabbat on which the Shofar is not blown) of Rosh Hashanah, 9/27, and at the end of Yom Kippur, 9/28.

“After the blowing of the shofar, a new, more sublime Divine light descends, so sublime a light as has yet never shone since the Creation of the world.” (Tanya)

One hundred sounds are blown from the shofar on Rosh Hashanah. The shofar is a ram’s horn, the oldest and most primitive of wind instruments, yet its call touches the innermost chords of the soul. Its sound is simple and plaintive—a cry from the heart, like that of a lost child for its parent. It is a call to evaluate our actions and improve our ways, as expressed in the verse: “Awake sleepers from your sleep, slumberers, arise from your slumber—examine your deeds, return and remember your Creator.”

The shofar proclaims the coronation of G-d as King of the Universe and brings to mind great events that involved a ram’s horn. After the binding of Isaac, Abraham sacrificed a ram in place of his son; this ram's horn was blown 363 years later when the Jewish people gathered at Sinai to receive the Torah; its horn will also herald the coming of Moshiach and the final redemption of the Jewish people.



# Tashlich

## Fishing for Wisdom

Performed before sunset on the second day of Rosh Hashanah, 9/28.

“The earth will be filled with the knowledge of G-d as the waters cover the ocean floor.” (Tashlich liturgy)

Before sunset on the second day of Rosh Hashanah, Tashlich (“cast away”) is observed. We visit the bank of a river, lake, or any stretch of water containing live fish, and recite special prayers. The words of the prophet Micah, which are recited at Tashlich, contain the meaning behind this custom: “[G-d] will cast our transgressions into the depth of the sea.” The Kabbalah teaches that water symbolizes kindness, and fish remind us of the ever-watchful eye of G-d’s providence. Fish have no eyelids, so their eyes are always open.

The creatures of the sea symbolize unity with the Divine. Righteous people are termed “fish of the sea”—just as fish are encompassed by the sea, the righteous are absorbed in the waters of Torah, completely united with G-d.



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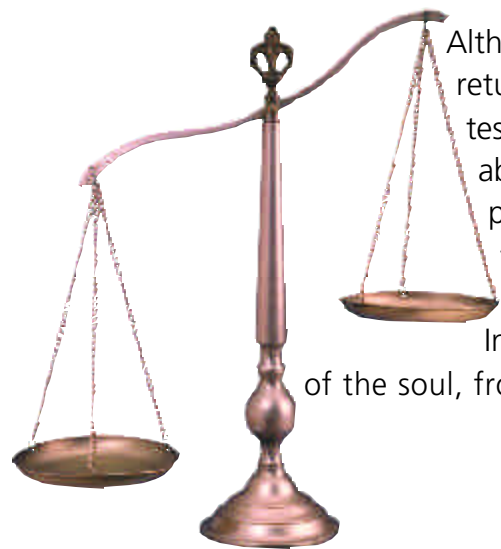
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# Teshuvah - “Repentance”

Return to Sender

Ten Days of Repentance between Rosh Hashanah and Yom Kippur, 9/29-10/5.

“Teshuvah redeems the Source of the soul from its exile and returns the flow of the Divine manifestation to its proper place.” (The Zohar)



Although often translated as repentance, teshuvah really means “return”—a return to the true inner self that is always connected to its Source. The path of teshuvah begins with sincere regret for our transgressions and the resolve to abandon those ways. It is also the desire to come closer to G-d through prayer and increased performance of mitzvot, particularly the giving of charity to the poor, which “redeem” the soul from spiritual captivity.

In the words of The Zohar, teshuvah returns the Divine presence, the Source of the soul, from the exile to which it was banished by transgression.

# Kol Nidrei

Look at our Hearts, Not our Clothes

Heard the night of Yom Kippur, 10/6.

“Let our vows not be considered vows; let our oaths not be considered oaths.” (Kol Nidrei)

The first prayer of Yom Kippur, as the sun is setting, is Kol Nidrei, the cancellation of vows. The significance of this prayer dates back to the persecution of Jews during the Spanish Inquisition of the 15th century, when Jews were forced to convert to Catholicism under the threat of death.

Outwardly, the Jews behaved like their Spanish neighbors, but in private they remained devout. Once a year they would gather in secret, declaring Kol Nidrei to vow their commitment to Judaism, despite their seemingly Catholic lives. Kol Nidrei was their proclamation that their external behavior was not who they were.

Our souls are cloaked in external garments, which are simply not us. Though we may think, talk and act in ways incongruous to our Jewishness, that is not who we truly are. On Yom Kippur, we hope to transcend our outer garments and reach our inner souls.



# The Sukkah

Seven Days Under His Roof

Sukkot is a seven-day festival, 10/11-10/17.

“It is fitting that all of Israel should dwell in a single sukkah.” (Talmud)

A sukkah is an outdoor structure, where we dwell during the Festival of Sukkot in symbolic demonstration of our faith in

G-d's providence. Its roof is composed of vegetation such as evergreen branches, cornhusks or bamboo stalks.

“Sukkah is the only mitzvah into which a person enters with his muddy boots,” goes the Chassidic saying. The sukkah, its walls and roofing, encompass us entirely. Our whole being—from our intellect and emotion down to the tips of our toes—is involved with this mitzvah.



The Zohar teaches that on each of the seven days of Sukkot, we are joined in our sukkah by seven spiritual Ushpizin, honored guests: Abraham, representing the divine sefira (attribute) of chesed, kindness; Isaac, representing gevurah, restraint; Jacob, representing tifferet, beauty and balance; Moses representing netzach, eternity and perseverance; Aaron, representing hod, splendor; Joseph, representing yesod, spiritual foundation, and King David, representing malchut, sovereignty.

The sukkah encompasses its visitors in unison. In this way, the sukkah reveals the simple and beautiful oneness of a people rooted in the oneness of their Creator. When all of Israel dwells in a single sukkah, our unity transcends our differences.

# The Four Kinds

All Four One and One for All

Performed each day of Sukkot, 10/12-10/17, except for Shabbat.

“G-d says, ‘Let them be bound together in one bond, and these will atone for those.’” (Midrash)

The unity of the Jewish people is expressed by blessing the Four Kinds:

The etrog (citron) has both a pleasant taste and smell, representing one who is both knowledgeable in Torah and proficient in the observance of mitzvot. The lulav is the branch of the date palm, whose fruit is tasty but has no scent, representing one who is accomplished in Torah, though less so in mitzvot. The hadas (myrtle branch) is tasteless but aromatic, representing one who, though lacking in Torah knowledge, is observant in mitzvot. The tasteless and scentless aravah (willow branch) represents the individual who lacks in both Torah and mitzvot. When we are bound together, each individual makes up for that which is lacking in the others.

The Four Kinds also represent four personas within each individual: Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge; hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect; etrog is the force that strives for balance of mind and heart, while aravah is the capacity for setting aside both intellect and feeling in commitment to a Higher ideal.



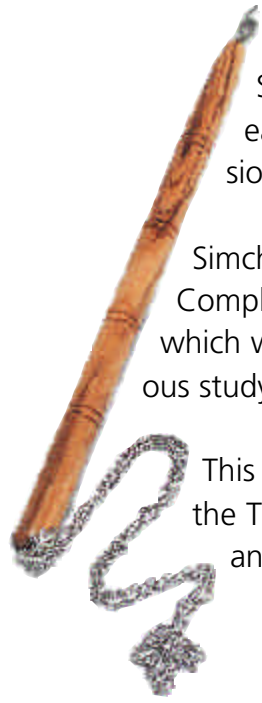
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# The Finals

We're coming home

Shemini Atzeret 10/18.



Shemini Atzeret and Simchat Torah are the culmination of the holidays of Tishrei. On Shemin Atzeret, which means “the eight day that concludes the festival,” some customarily eat their meals in the *Sukkah*. In the synagogue, we dance *hakafot* with the Torah-processions amid singing and dancing-and pray for rains of blessing.

Simcha Torah, which means “rejoicing with the Torah,” is celebrated with exuberant dancing. Completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read it again. The rest of the year, we approach the Torah with serious study. On Simchat Torah, we approach the torah with joyful dance.

This holiday emphasizes that the Torah is the inheritance of every single Jew. By starting to read the Torah anew, we demonstrate that learning never ends, especially when it comes to the torah and its infinite wisdom.

# Dances with the torah

Feel the Beat

Simchat Torah 10/19.

“The Torah wants to circle the bimah and dance; since it cannot, we become its ‘feet,’ transporting the Torah around the reading table, just as feet transport the head.”  
(Rabbi Yosef Yitzchak of Lubavitch)

All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned and unsophisticated, feels a natural desire to take a Torah in his arms and dance. Simchat Torah taps a point in the soul that defies the differences that exist between one Jew and another.

The source for this happiness is of course the Torah. Yet throughout the entire Hakafot dances, the Torah is never opened; we dance holding it wrapped in its mantle. Though the Torah is usually associated with disciplined study, on Simchat Torah we approach it differently, singing and dancing in a manner that bears no apparent relationship to understanding. We are lifted beyond the realm of our individual identities and become the “feet of the Torah.” These celebrations reveal that our bond with G-d and the Torah is unconfined by the limits of intellect.

Moreover, this celebration anticipates the ultimate celebrations that will accompany the coming of Moshiach and the advent of the Era of the Redemption. May we merit it now.



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