



Central Mass Chabad
Congregation Tifereth Israel
Sons of Jacob Chabad

Dear Friend

It only happens once a year.

It's an opportunity for growth, inspiration, and renewal. Although many associate the High Holidays with white kippas and lengthy services, in truth, there is depth and meaning beneath the surface. As we each prepare for our private evaluation with the Boss, the days preceding the holiday call for an analysis of the past and a resolve to improve in the future.

This Holiday guide will help you navigate through the upcoming holidays and traditions. A short synopsis is included about each holiday, with details on observances, traditions as well as services schedule, dates, and candle lighting times. From the apples with honey of Rosh Hashanah to the four species of Sukkot, all is explained.

Please share this guide with your family and friends and invite them to join our Yeshiva/Central Mass Chabad Shul. At Chabad, we warmly welcome every Jew, and we invite you to participate in our services and festivities throughout the holiday. Join Central Mass Chabad for a unique and uplifting experience.

We look forward to personally greeting you. May you and your family be inscribed and sealed in the Book of Life, and blessed with a sweet New Year.

Rebbetzen Rochele Fogelman

Head Shliach/Shlucha, Central Mass Chabad

Mendel Fogelman

Director, Central Mass Chabad



save the date

Simchas Torah Grand Kiddush & Hakafot followed by Simchas Torah Dinner

Thursday, September 26, 2013, 7:15PM
22 Newton Avenue, Worcester



Open to the entire Jewish Community
Simchas Torah flags for all the Children

For more information

visit www.centralmasschabad.com
or call 508-752-0904 Ext. 116

contents

Joining Forces	3
In Preparation	4
Rosh Hashanah	5
Holiday Recipe	6
Yom Kippur	7
The Holiday of Sukkot	8
The Grand Finale	10
Holiday Calendar	11



The publication contains sacred writings.
Please don't desecrate it. However, it is not
considered *shamos*.

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Joining Forces



A message based on the teachings of the Lubavitcher Rebbe

A series of five fantastic days of dazzling Creation from light to solar systems to grass and trees—yet none of those days were designated as the Head of the New Year. Why isn't Day One of Creation designated as Rosh Hashanah? Why Day Six, the day on which G-d blew the breath of life into the very soil to create Adam?

Chassidic thought explains that G-d created the universe for a purpose and equipped the universe for that purpose. And only when Man was created could the purpose of the universe begin to be realized.

We may often wonder why G-d created a universe in which we spend most of our time on rather ordinary pursuits, not spiritual treks. Life finds us stuck in traffic far more often than it finds us contemplating infinity.

But that's precisely the plan. G-d wants us in that traffic, on the go, pounding that pavement, to make it all a place where He is welcomed and not feared or shunned.

For maximum results, G-d needs partners, not well-wishers—people who put aside what they want and do what He wants. G-d pledges the same: He will move heaven and earth (literally!) for your sake.

As a new year begins, we commit ourselves to more than loyalty—we commit ourselves to partnership with G-d in His plan for the Universe. On Rosh Hashanah we make G-d's objective our personal objective, doing for Him what only we can do for Him.

Growing Together

The High Holidays encompass the holidays of Rosh Hashanah, Yom Kippur, Sukkot, Shmini Atzeret and Simchat Torah. This period echoes the wide range of emotions we all feel.

From the most somber and solemn festivals to the most joyous festivals on the Jewish calendar, this is the season that has it all. By reflecting our many feelings, The High Holidays teach us that despite our outside differences, we are all united and very much the same.

None of us are perfect; each of us shares a universal concept during each holiday. On Rosh Hashanah, we hear the age-old blast of the shofar, and on Yom Kippur, we share the need for forgiveness. On Sukkot, we shake the lulav and etrog together, and we certainly all feel the joy and happiness of Simchat Torah.

As we share in these monumental events at the start of the year, we are reminded to stand united and strong throughout the rest of the year. Through learning and experiencing our rich cultural and religious heritage as a group, we strengthen ourselves, because we do it together.

In Preparation

August 6–Sept. 4, 2013

The Jewish month of Elul is traditionally a time to review one's deeds and spiritual progress over the past year and prepare for the upcoming "Days of Awe" of Rosh Hashanah and Yom Kippur. It is a most opportune time for *teshuvah* (return to G-d), prayer, charity, and increased love for a fellow man, in the quest for self-improvement and coming closer to G-d.

Self-improvement and personal change doesn't happen overnight. It takes work, commitment, and consistency. It means giving new habits time. It means getting used to the new you. It's not simple, but it's absolutely possible.

Chassidic master Rabbi Shneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field," in contrast to when G-d is in His royal palace. During Elul, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."



The Selichot Prayers

With the imminent approach of the New Year and the Days of Awe, our preparations move into highest gear. During the last week of Elul—the days leading up to Rosh Hashanah, the *Selichot* prayers (a series of penitential prayers and liturgy) are recited, to help boost the atmosphere of self-improvement.

This service is first held in the wee hours of Sept. 1, 2013, at around 1am, and the following days Sept. 2–4 in the early morning.

Basic customs and practices for the month of Elul



Hear the sounding of the shofar (ram's horn), a call to self-improvement, each day of Elul (besides Shabbat).



Join a Torah study group and add more mitzvot—like mezuzah, tefillin, Shabbat candles, and charity.



Spend some quiet time each day **taking personal inventory**, concluding with concrete plans for change.



Check your Mezuzot and Tefillin. It is customary to have your Mezuzot and Tefillin checked at this time.

The New Year

Thursday–Friday, Sept. 3–4, 2013

In Hebrew, Rosh Hashanah means “Head of the Year,” and as its name indicates, it is the beginning of the Jewish year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity. G-d not only wants to have a world with people in it, G-d also wants an intimate relationship with each one of us.

After spending a month morally and spiritually preparing for this day, it's time to express the new you in the utmost way possible—by recognizing G-d as the ultimate King of the Universe. Right and wrong or good and evil have no foundation if there is no Founder—which is exactly what Rosh Hashanah is all about: beginning the New Year in the right frame of mind. On this day, we declare what our attitude and philosophy will be for the coming year.

The Shofar

Your Personal Wake-Up Call

Both days of Rosh Hashanah, one hundred sounds are blown from the *shofar* (ram's horn), the oldest and most primitive of wind instruments. Its sound is simple and plaintive—a cry from the heart, like a lost child wailing for its parent, and its call strikes the innermost chords of the soul.

The *shofar* coronates G-d as King of the Universe, and it also evokes key Jewish historical events that involve a ram's horn.

After the Binding of Isaac, Abraham sacrificed a ram in place of his son. According to ancient Midrashic writings, one of its horns was blown 363 years later when the Jewish People gathered at Sinai to receive the Torah. The same Midrash states that the second horn will herald the coming

of *Moshiach*, the true Messiah, and the final redemption of the Jewish People.

Festive Meals

On each night and day of Rosh Hashanah we enjoy a festive meal. On the first night, at the beginning of the meal, we symbolically ask G-d for a sweet New Year by eating a slice of apple dipped in honey. On the second night of Rosh Hashanah, we enjoy a “new fruit,” i.e., a seasonal fruit which we have not yet tasted since its season began—another symbol for a New Year.

Other Symbolic Foods

It is also customary to eat several foods which symbolize the type of year we wish to have:



A **pomegranate** is eaten, symbolizing our wish to have a year full of Mitzvot and good deeds as a pomegranate is filled with luscious seeds.



A **head of a fish** is served, to symbolize our desire to be at the “head of the class” this year.



Many have the custom of eating foods whose **names allude to blessing and prosperity**, such as carrots – *meren* in Yiddish – which means to multiply.



Honey Pecan Streusel Cake



CAKE:

1 1/2 cups honey
1 cup hot strong tea
3 1/2 cups all-purpose flour
3 teaspoons baking powder
2 teaspoons baking soda
1 teaspoon cinnamon
1 teaspoon nutmeg
1 small orange, with peel, cut in quarters and seeds removed

1 cup white sugar

3 eggs

3/4 cup vegetable oil

STREUSEL:

1/2 cup all-purpose flour

1/4 cup brown sugar

2 teaspoons ground cinnamon

2 tablespoons margarine, softened

1/2 cup chopped pecans

INSTRUCTIONS

Preheat oven to 350 degrees F. Mix the honey and tea together and set aside to cool. Combine the flour, baking powder, baking soda, cinnamon and nutmeg, and set aside.

In a food processor, blend the entire orange. Add the sugar and eggs and process until well mixed. Transfer to an electric mixer, add oil and beat well. Alternately add the flour mixture and cooled honey-tea mixture, beginning and ending with the dry ingredients.

Mix together all of the streusel ingredients until crumbly. Pour the batter in to two well-greased loaf pans lined with parchment paper. Sprinkle on the streusel and bake for 1 hour; a toothpick should come out of the cakes clean. Let cool for 30 minutes before transferring to a wire rack to cool completely. *Yields two loaves of cake.*

By Melinda Strauss, as seen in *Joy of Kosher Magazine*
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at www.joyofkosher.com/subscribe

Tashlich — Cast Away

On the first day of Rosh Hashanah (Sept. 5, 2013) before sunset, we do the *Tashlich* (cast away) prayer ceremony. We visit a riverbank, lake, pond (or any body of water containing live fish) to symbolically cast away our sins.

The words recited at *Tashlich* include these: "... [G-d] will cast our transgressions into the depths of the sea" (*Micah*).

Kabbalah teaches that flowing water symbolizes kindness, while fish, which have no eyelids, remind us of G-d's ever-watchful providence. We pray that He judges us mercifully and lovingly at this time.

If one is unable to perform this ceremony on Rosh Hashanah, one may do so until the last day of Sukkot (Sept. 25, 2013).



Ten Days of Teshuvah

(Return to G-d)

Rosh Hashanah arrives, and the future is now. Along with a new attitude going forward, G-d gives us the chance to rectify the past year too!

During the *Ten Days of Teshuvah* (two days of Rosh Hashanah, one day of Yom Kippur and seven days between) we can spiritually correct the days of the past year by living in a spiritually sensitive way—on Monday for all the past Mondays, on Tuesday for the Tuesdays, etc. It's our annual chance to wipe the slate clean and start anew.

The Holiest Day of the year

Friday– Saturday,
Sept. 13–14, 2013



Perhaps some people see apologies as an admission of weakness or defeat, but they're actually the opposite. An apology is a sign of strength and love. A sincere apology will repair an enduring relationship that has been temporarily sidetracked or derailed by superficialities. On Yom Kippur, the Day of Atonement, we rectify the hurt.

We address and then pierce through the things that have bumped and bruised our relationship with G-d. We come together as a community to each say "Sorry!" to G-d and to make amends—but happily, wholeheartedly confident in His loving response.

The Eve of Yom Kippur

Friday, Sept. 13, 2013

KAPAROT The *Kaparot* service is done early in the morning before Yom Kippur with a live chicken (or alternatively with money or fish) which is then donated to charity.

FESTIVE MEALS It is a *mitzvah* to eat and drink on the eve of Yom Kippur. Two meals are eaten, one in the morning, and one just prior to the onset of Yom Kippur. One should eat only light foods (such as plain cooked chicken and chicken soup) at the second meal.

TZEDAKAH It is customary to give charity generously and liberally during all the Ten Days of Return. On the day before Yom Kippur this is even more the case, for *tzedakah* is a great source of merit and serves as protection against harsh decrees.

Yom Kippur Day

Saturday, Sept. 14, 2013

Yom Kippur is a 25-hour fast from sundown to the following nightfall. We spend the day in the synagogue. We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

PRAYER On Yom Kippur, the day when we are likened to angels, many have a custom to wear white clothing while praying. Wearing white reminds us of our mortality and urges us to repent. There are many prayer services throughout Yom Kippur. If you can't make them all, join us for the first Yom Kippur service, the *Kol Nidrei* prayer that opens the first night service.

YIZKOR MEMORIAL SERVICE We remember our departed parents on Yom Kippur, with the special *Yizkor* memorial service during the morning services. The *Yizkor* is more than a service of remembrance, rather it is a time for the relatives of the departed to connect with the souls of their loved ones on a deeper level; tradition has it that during the *Yizkor* service, the souls of the departed descend from heaven and are joined with those who are close to them.

THE CONCLUSION Yom Kippur concludes with the *Neilah* (closing) prayer followed by a shofar blast and *Maariv* evening services. After services, we recite the *Havdalah* service that marks Yom Kippur's end. We then break our fast.

A Time to Rejoice

Thursday–Wednesday, Sept. 18–25, 2013

Doesn't it feel great? It's right after Yom Kippur, and you're still on a spiritual high. Now bring it down to earth—right to your backyard, as a matter of fact. It's easy to feel spiritual after spending all day fasting and praying in a synagogue. Sukkot is about incorporating that energy into your ordinary life.

Sukkot is a seven-day holiday, soon after Yom Kippur, that commemorates G-d's protection of our ancestors after our exodus from Egypt. Sukkot means “huts”, the Torah-mandated outdoor shelters we live in during the holiday. The *sukkah* (singular) surrounds us on all sides, symbolizing faith in G-d's all-around protection and care—



not only in the spiritual life of the synagogue, but in our real life in the real world. Eating all our meals in the *sukkah* is representative of real life—with nothing but G-d Himself covering our every ordinary move.

The Four Species

What do a bunch of leaves and an obscure fruit have to do with spiritual meaning? Everything!

The special Sukkot mitzvah of the *Arba Minim* – Four Species – the lulav, etrog, hadasim, and aravat – is a very special one and symbolic of unity and harmony.



The Four Species (*Arba Minim*) symbolize four spiritual profiles:

THE LULAV (Palm Branch) is from a date-palm tree with great taste but no smell. This symbolizes the committed scholar—the person with vast knowledge but little “sweat equity” in mitzvot.

THE HADASIM (Myrtle Twigs) which have a good smell but no taste, symbolize the doer—the person with a lot of mitzvot but no serious learning.

THE ARAVOT (Willow Branches) have neither taste nor smell, symbolizing the nondescript – the person who lives the plainest life.

THE ETROG (Citron) tastes and smells wonderful. This symbolizes the achiever—the person whose great Torah scholarship is matched by high mitzvah activity.

Putting them all together in one physical “bouquet” symbolizes the unity of the Jewish people. Just as these four species form one complete set, the Jewish people is only whole when comprised of all its parts.

About Sukkot

Sukkot is observed by doing in your *sukkah* pretty much everything you do in your house: eating, learning Torah, and just hanging out.

A kosher *sukkah* is simple: some wind-blocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set. Not sure how to build one? Just surf the Web. There's no shortage of affordable, easy-to-build *sukkahs* available in all sizes—even tiny portable ones for travel.

For seven days and nights, we eat all our meals in the *sukkah*. Each time you begin a meal in the *sukkah*, we say a special blessing.

During the holiday of Sukkot, we also do the special mitzvah of *lulav* and *etrog* each day of Sukkot, except for Shabbat. See below for instructions.

Hoshana Rabbah

Wednesday, Sept. 25, 2013

At the beginning of this month (on Rosh Hashana and Yom Kippur), all the world's inhabitants pass in individual re-

Blessing when eating in Sukkah

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַיִּשֵׁב בַּסֻּכָּה.

*Baruch Atah Ado-noi Elo-hay-nu
Melech Haolam Asher Ki-de-sha-nu
Be-mitz-vo-tav Ve-tzi-vanu
Lei-shev Ba-sukkah.*

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

view before G-d. During the Festival of Sukkot, the entire world is judged concerning water, fruit, and produce. The seventh day of the Festival, Hoshana Rabbah, is the day on which this judgment is sealed. Because human life depends on water and all depends upon the final decision, Hoshana Rabbah is invested with a weightiness similar to Yom Kippur and is marked by profuse prayer and repentance.

How to do the Lulav Shake



1. Take the *lulav* wrapped with three myrtle twigs and two willow branches and hold those in your right hand.

2. Say the blessing (in box to the right).



3. Pick up the *etrog* (stem down) in your left hand.

4. First time using the *Arba Minim* this Sukkot? Say the blessing for new things; blessing number 4 on page 11.



5. Hold the *lulav* and *etrog* together and move/shake them three times in each direction (north, south, east, west, up, and down), signifying that G-d is everywhere.

Lulav & Eetrog Blessing

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת לולָב.

*Baruch Atah Ado-noi
Elo-hay-nu Melech
Haolam Asher
Ki-de-sha-nu
Be-mitz-vo-tav
Ve-tzi-vanu Al
Ne-ti-lat Lulav.*

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and commanded us regarding taking the Lulav.

The Grand Finale

Shemini Atzeret and Simchat Torah

Shemini Atzeret

Thursday, Sept. 26, 2013

“On the eighth [“Shemini”] day, a celebration [“Atzeret”] shall be [held] for you...” — Numbers 29:35

Parting is such sweet sorrow. That’s why, after seven great days, G-d gives us one more day in His Presence.

Shemini Atzeret is an extra day tacked on to the end of Sukkot, allowing us to soak up those spiritual feelings in our sukkahs and stock up for the year ahead of us. And if that doesn’t get you high enough, dancing with the Torah will. Because after you’ve brought the loftiness of Rosh Hashanah and Yom Kippur down to earth with Sukkot, you embrace the guide that’ll steer you true in your life ahead: the Torah.

Shemini Atzeret is marked by holiday services and a festive meal at home. Our custom is to eat in the sukkah on Shemini Atzeret, but without the traditional blessing. It is also our custom to dance with the Torah on Shemini Atzeret just as we will do on Simchat Torah.

YIZKOR MEMORIAL SERVICE

On Shemini Atzeret during the morning Services we recite once again the Yizkor memorial service for departed family members.

Simchat Torah

Friday, Sept. 27, 2013

On Simchat Torah (the holiday of rejoicing with the Torah), we don’t study the Torah—we celebrate it. We hold it, hug it, dance and sing with it. After all, G-d’s manual for life is the greatest thing a Jew could possibly celebrate.

We read the last portion of the Torah, and since Torah study never ends, we begin reading from the scroll’s very beginning to show the Torah is beloved to us, and we are eager for a new cycle to commence.

The celebration is marked on Simchat Torah night and the following day with exuberant, boisterous dancing in the synagogue while holding the Torah scrolls. The dancing circles the synagogue’s *bimah* (Torah-reading platform) seven times, while spirited Jewish songs are sung.



Holiday Calendar

Candle lighting times For Worcester, MA

ROSH HASHANAH

Wednesday, Sept. 4, 2013

*Make Eruv Tavshilin***

Light candles at: 7:00 pm

Say Blessings 1 & 4

Mincha: 7:05 pm

Thursday, Sept. 5, 2013

Morning Services: 8:00 am

Shofar Sounding: 11:00 am

Mincha 5:30 pm

Tashlich Service: 5:50 pm

Evening Services: 8:00 pm

Light candles* after: 8:00 pm

Say Blessings 1 & 4

Friday, Sept. 6, 2013

Morning Services: 8:00 am

Shofar Sounding: 11:00 am

Light candles* at: 6:56 pm

Say Blessing 5

Mincha followed by Maariv: 7:00

SHABBAT SHUVA

Saturday, Sept. 7, 2013

Chassidus Class: 9:00 am

Morning Services: 10:00 am

Special Shabbos Shuva

Gathering for Women

at 6:00 pm, 53 Midland Street

Evening Services: 6:55 pm

Shabbas ends at: 7:55 pm

FAST OF GEDALYA

Sunday, Sept. 8, 2013

Fast begins: 4:54 am

Shachris & Selichot: 8:30 am

Mincha followed by Maariv: 6:45 pm

Fast ends at: 7:39 pm

YOM KIPPUR

Thursday, Sept. 12, 2013

Kaparot: 6:30-8:30 pm

Friday, Sept. 13, 2013

Morning Services: 7:00 am

Afternoon Service: 3:15 pm

Light Candles at: 6:44 pm

Say Blessings 2 & 4

Fast Begins at: 6:42 pm

Kol Nidrei Services: 6:50 pm

Saturday, Sept. 14, 2013

Morning Services: 8:30 am

Yizkor Memorial Service: 10:00 am

Afternoon Service: 5:15 pm

Neilah Closing Service 6:15 pm

Fast ends at: 7:42 pm

Followed by light refreshments

PREPARE FOR SUKKOT

To purchase Sukkah or a Lulav and Etrag set, please call 508-752-0904 ext. 116.

* Light only from a pre-existing flame

** To learn more about Eruv Tavshilin visit www.chabad.org/2327



SUKKOT

Wednesday, Sept. 18, 2013

*Make Eruv Tavshilin***

Light Candles at: 6:35 pm

Say Blessings 3 & 4

Mincha: 6:40 pm - Maariv: 7:20 pm

Thursday, Sept. 19, 2013

Morning Services: 10:00 am

Mincha: 6:40 pm - Maariv: 7:15 pm

Light Candles* after: 7:33 pm

Say Blessings 3 & 4

Friday, Sept. 20, 2013

Morning Services: 10:00 am

Mincha: 6:35 pm - Maariv: 7:10 pm

Light candles* at: 6:32 pm

Say Blessing 5

SHABBAT CHOL HAMOED

Saturday, Sept. 21, 2013

Morning Services: 10:00 am

Evening Services: 6:30 pm

Shabbat ends at: 7:29 pm

SHEMINI ATZERET & SIMCHAT TORAH

Wednesday, Sept 25, 2013

*Make Eruv Tavshilin***

Light Candles at: 6:23 pm

Say Blessings 3 & 4

Evening Services: 6:25 pm

Followed by Kiddush & Hakafot

Thursday, Sept 26, 2013

Morning Services: 10:00 am

Yizkor Memorial Service: 11:15 am

Kiddush Luncheon in the Sukkah

Mincha: 6:30 pm - Maariv: 7:20 pm

Followed by Hakafot & Grand Kiddush

Light Candles* after: 7:21 pm

Say Blessings 3 & 4

Annual Simchas Torah Dinner

Friday, Sept 27, 2013

Morning Services: 10:00 am

Followed by Kiddush & Hakafot

Light candles* at: 6:19 pm

Say Blessing 5

Mincha: 6:20 pm

Evening Services: 7:15 pm

SHABBAT BEREISHIT

Saturday, Sept 28, 2013

Morning Services: 10:00 am

Evening Services: 6:20 pm

Shabbat ends at: 7:17 pm

Blessings

Blessing 1

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם הַתְּקוּוּן.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner Shel
Yom Ha-zi-ka-ron.

Blessing 2

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם הַכַּפָּרִים.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner Shel
Shabbat v'Shel Yom
Ha-ki-pu-rim.

Blessing 3

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם טוֹב.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner
Shel Yom Tov.

Blessing 4

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵאֱמִינוּ וְקִיַּמְנוּ וְהִנֵּצְנוּ לְזִמְנֵי הַיּוֹם.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam
She-heh-chi-yah-nu
Ve-ki-ye-mahnu Ve-hi-gi-ahnu
Liz-man Ha-zeh.

Blessing 5

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת קֹדֶשׁ.

Baruch Atah Ado-noi Elo-hay-nu
Melech Ha-olam Asher
Ki-de-sha-nu Be-mitz-vo-tav
Ve-tzi-vanu Le-had-lik Ner
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Friday, Sept. 13, 2013

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*For a full schedule of services and programs
please see page 11.*