



THE CHABAD TIMES

VOL. 17 NO. 1

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Chabad Rabbi of Ewing Purchases Property Adjacent to College of New Jersey



Chabad Rabbi Appointed Jewish Chaplain at Trenton State Prison



After more than sixteen years of local Chabad rabbis serving in a volunteer capacity at Trenton State Prison, late this past May Chabad of Lawrenceville's Rabbi Yitzchak Goldenberg was named that institution's official Jewish Chaplain, taking over the position of Rabbi Dovid Lev. Prior to his arrival in Lawrenceville seven years ago, the needs of the Jewish inmates at the prison were attended to by Rabbi

Dovid Dubov of Chabad of Greater Mercer County. Rabbi Goldenberg's keen interest in the program and closer proximity to the prison led to the transfer of chaplaincy responsibilities to him. Of the nearly 2200 inmates at the maximum security prison, approximately 15-20 of them are Jewish. Over the past number of years, Rabbi Goldenberg has been attending to their rabbinic needs, and visits the south Trenton institution on a regular basis. Thanks to his efforts, the Jewish inmates get to celebrate Passover, Purim, and Sukkot in much the same way as their non-incarcerated brethren. In the mid 1990s, the Chabad program at the prison was highlighted when six of the Jewish inmates in a joint ceremony celebrated their bar mitzvahs behind bars. Were it not through the ongoing Chabad efforts at the prison, the Jewish inmates would almost be without religious identity. Rabbi Goldenberg's efforts at the prison exemplify Chabad's outreach philosophy to ensure that no Jew anywhere is ever forgotten.

Camp Gan Israel of Mercer County Hits a Successful Home Run for Parents, Staff & Lucky Campers!

By Mrs. Sylvia Kay

This was a home run! This summer 2008, my daughter Danielle worked at the Chabad Gan Izzy camp in Princeton as a Junior Counselor. She was a counselor for girls ages 3 to 12, from 9 to 3 pm Monday to Friday, for four weeks late June through July. Each day, when I picked my daughter up from camp, she had a broad smile and wide, bright eyes. She recited the new prayers she learned and explained the events or trips for that day with great energy and excitement – despite the heat!



As a mom, I am thrilled. How many times in your parenting years, can you help make a home run for your child? HELP is the operative word. I am a single mom who has been super busy just keeping things afloat. Sometimes I need to carve out time just to make a phone call.

I consider myself extremely lucky to have found Malki Dubov, Rabbi Dubov and their very beautiful family.

When I first met Malki, I was impressed with her tremendous energy and her firm and thoughtful conversation – giving and receiving information about the camp, Chabad Judaism and about Danielle. Following the conversation, I remember thinking that this might be the beginning of a very interesting long term relationship, and a fabulous experience for my daughter.

Danielle helped the campers celebrate various Jewish customs and holidays, prepare special foods like challah and homentash, play games, make crafts, sing songs, swim, and travel to interesting, local destinations like Terhune Farm or Bounce U. Danielle loved working with the younger children and also getting to know the other counselors. Danielle loved connecting with her Jewish heritage and connecting with a warm and embracing circle of adults and young people.

See pages 7-9 for photos and letters from Chabad Gan Izzy.

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High Holiday Schedule 5769



Rosh Hashana Services

To be held at Princeton Chabad House

Monday Evening, September 29th

Mincha & Maariv Evening Services
at 6:15 PM
(candle lighting at 6:26 PM)
Festive Family Holiday Dinner
following Maariv

Tuesday, September 30th

Shachrit Morning Services
at 10:00 AM
Shofar blowing at 12:00 PM
Mincha Services & Tashlich
at 5:45 PM
Maariv Services at 7:15 PM
Light candles after 7:22 PM

Wednesday, October 1st

Shachrit Morning Services
at 10:00 AM

Yom Kippur Services

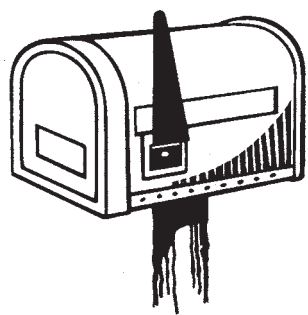
To be held at Princeton Marriott,
Route 1

Wednesday Evening, October 8th

Light candles at 6:11 PM
Fast begins at 6:11 PM
Kol Nidrei & Maariv Services
at 6:00 PM Sharp

Thursday, October 9th

Shachrit Services at 10:00 AM
Yizkor services at 11:30 AM
Mincha and Neilah Services
at 5:30 PM
Yom Kippur is over at 7:08 PM



From Our Mailbox

Dear Rabbi Dubov and Malka,

Thank you so much for inviting us to your Seder table. We are so blessed to have you in our life. We appreciate very much the work you do for our community and your dedication to do Tikun Olam. You are an example for all of us and we are sincerely thankful for it. We enjoyed the dinner and being with you and your family.

Best and warm regards,

Brigitte and Maurice

Dear Rabbi & Malky,

Thank you for inviting us to your home for Shabbos dinner. As always, it's such a pleasure to be with you both and your children. We wish you and your family a sweet and peaceful Passover.

Sincerely,

Steve & Shelley

Dear Rabbi & Mrs Dubov,

Myra, Larry, Sarah and I cannot thank you and your family enough for having us as guests at your Seder at Chabad of Princeton. We very much appreciated your thinking of us again and enjoyed your wonderful hospitality (as well as that of your children). That Chabad House is handicapped accessible made it even more special for us because my broken leg necessitated my being in a wheelchair.

Sincerely,

Irv

Dear Rabbi Dubov,

Thank you so much for getting me a box of Shmura Matzahs as well as containers of vegetarian food the day before Pesach. I appreciate your kindness and thoughtfulness. Best wishes to you and your family.

Leonie

Stonebridge Assisted Living- Retirement Center

Dear Rabbi Dubov and Malky,

Thank you for inviting us to join you and your children for the second Seder. The children's joy and their special contributions to the celebration made it a beautiful, memorable holiday.

L'hitraot,

Marcie & David

Dear Rabbi, Malky and the entire Dubov family,

Thank you so much for dropping off the Shmurah Matzoh. I must admit that I look forward to this Pesach specialty from you each year.

... I hope you have a joyous Pesach and I thank you again for making our Seder extra special.

Shalom!

Phyllis Marchand, Princeton Township Mayor

Dear Malka & Rabbi Dubov,

Thank you for visiting our home following the passing of my mother. Your kindness was greatly appreciated. We loved seeing Devorah Leah. It is difficult to be sad when you see a young child.

My mother was a kind and loving person. She taught her family many important lessons. She always appreciated the kindness of others. She enjoyed the beauty of the world around her. She noticed the color of the flowers, the beauty of the sky. She was so special.

Thank you for spending time with us.

Fondly,

Naomi Goldin

Chabad Times

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The Waking of Creation

Based on the teachings of the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com

On the eve of Rosh Hashanah, all things revert to their primordial state. The Inner Will ascends and is retracted into the divine essence; the worlds are in a state of sleep and are sustained only by the Outer Will. The service of man on Rosh Hashanah is to rebuild the divine attribute of sovereignty and reawaken the divine desire, "I shall reign," with the sounding of the shofar.

The Kabbalistic masters.

One night a year, the world succumbs to a cosmic slumber.

On the functional level, the sleeper's vital signs plod on: the sun still rises, winds blow, rains fall, seeds germinate, fruit ripens. But the consciousness of creation is muted. For its soul of souls--the "inner will" of the divine desire for creation--has ascended, retreated to a place from where it views its body and life with a calculated detachment. Only the "outer will"--the most external element of the divine desire--remains to sustain the sleeping body of creation.

And then, a piercing sound rises from the earth and reverberates through the heavens. A sound that awakens the sleeping universe, stirring its soul to resume its conscious, willful animation of its material shell.

The cry of the *shofar* resounds. A profound yet utterly simple cry, a note free of the nuances of rational music. An utterly simple cry that rouses the soul of creation to a renewed commitment to the endeavor of life.

Thus the Kabbalists describe the cosmic drama which repeats itself each year, as the world "falls asleep" on the eve of Rosh Hashanah and is "awakened" the following morning by the sound of the *shofar*. Indeed, it is told of certain *tzaddikim* that on the night and morning of Rosh Hashanah they would feel physically weak: so attuned were they to the diminution of divine involvement in the world during this time, that it affected their own souls' investment in their bodies.

What does it mean that the world is asleep? How does our sounding of the *shofar* restore the consciousness and vitality of creation? Why is G-d's inner will withdrawn on Rosh Hashanah eve, and why does His outer will remain behind? What, indeed, is the difference between "inner will" and "outer will"? To answer these questions, we must first examine the dynamics of "will" in our own lives. For as the Sages of the Talmud have revealed to us, "As the soul fills the body, so G-d fills the world."

The Layers of Will

Will is the soul of deed. Ultimately, no act is ever performed that is not driven by the engine of volition.

But will is a multi-layered thing. There is the outermost layer of will that directly drives our actions. Then there is the deeper will that underlies this external will, which, in turn, contains yet a deeper will, which is itself an outgrowth of yet a deeper will, and so on.

Thus, the relationship between will and deed is not static, but subject to changes and fluctuations. At times, the innermost level of will suffuses our actions, enlivening them with the desire and satisfaction that motivate them. Other times, our deeds may be lifeless and lethargic, sustained only by the most superficial aspect of our will.

To illustrate, let us take the example of a person who owns and operates a business. Our businessman does many things in the course of the day--waking at an early hour, commuting to his office, answering the telephone, meeting with potential clients, and so on. On the most basic level, these deeds are driven by the will to do them: he *wants* to get out of bed, he *wants* to start the car, he *wants* to pick up the receiver--if he didn't want to do these things, he wouldn't do them. But *why* does he want to do these things? Because of an underlying will that his business should survive and prosper. But why does he want his business to survive and prosper? Because it brings him income and prestige--if this were not the case, he would have no desire for a business. Delving deeper, the desire for money and status stem from deeper wants--the desire for food, shelter and acceptance by his fellows--which, in turn, are outgrowths of the desire, intrinsic to every creature, to continue to exist.

This does not mean that every time our businessman picks up the telephone he does so because he senses that his very existence depends on it. Indeed, he need not even be convinced that the act will yield a profit, or even that it is crucial to the functioning of his business. Ultimately, however, the act of lifting that telephone receiver "contains" the entirety of the will that drives it, including its deepest cause of causes.

This "inner will" is the soul of his action, suffusing it with a life and vitality that reflect how deeply its origins lie in his innermost self. Thus, there is a quality to the way that the owner of a business picks up the phone that shows a desire and commitment deeper than that of the most devoted employee.

Assessment

There are times, however, when the soul of a deed ascends a notch, to view its body and life with a calculated detachment.

There are times when a person reassesses what he does. Is the business indeed turning a profit? Is it meeting my needs? Is this what I want to do with my life?

His actual involvement with the business continues as before. He continues to get out of bed in the morning, continues to drive to the office, continue to answer the telephone. He continues to "want" to do these things on the most external level of will. But the deeper elements of his will are no longer in it. The business can be said to be "asleep," animated only by the most external layer of its soul.

Then something happens to rekindle our businessman's desire. Perhaps he sees a lucrative figure on the year's balance sheet or a most promising projection for the future. Or a certain deal materializes that embodies everything he loves about his business, everything about it that reaffirms his self-vision and furthers his goals. His deeds, dry and mechanical in his contemplative interim,



Rabbi Menachem M. Schneerson
O.B.M.

are reinfused with life and vitality. The business awakens from its slumber.

King of the Universe

Once a year, the universe enters into a state of suspended animation.

G-d reconsiders His creation. Is it turning a profit? Is it realizing My goals? Do I still desire to invest Myself in the role of "Creator"?

The sun still rises, winds blow, rains fall, seeds germinate, fruit ripens. G-d's desire for a world continues to sustain and drive the universe. But G-d's desire for a world is but the most external layer of the universe's soul.

Why does G-d desire a world? There is a deeper motive beneath this membrane of will, and yet a deeper motive beneath it, and so on. The Kabbalistic writings abound with various divine motives for the creation of the universe: the desire to express His infinite potential; the desire that He be known by His creations; the desire to bestow goodness; among others. Each of these "motives" relates to another layer of the divine will, describing the soul of the universe as manifested on another level of reality.

At the heart of it all lies the very essence of the divine will to create: G-d created a world because He wanted to be king.

Defining Sovereignty

G-d is all-capable and all-powerful. So it would seem a relatively simple matter for Him to make himself king: all He has to do is create a world, populate it with creatures, and rule over them. But this alone would not make Him a king, at least not in the ultimate sense of the word.

A shepherd who drives a herd of a million sheep is not a king. A tyrant who rules an empire of a billion terrified subjects is not a king. A benevolent patriarch who extends his authority over dozens of his descendants is not a king. A teacher with a thousand devoted disciples is not a king. All these have one thing in common: their subjects are compelled to submit to them. They may be compelled by their reliance on the shepherd's devotion to their needs, by their ruler's power over them, by their filial bond to their father or by their appreciation of their master's wisdom--the bottom line is that they are compelled. And true sovereignty cannot be compelled.

A true sovereign is one whose subjects *freely* choose to submit to him. Not because they need him, not because they fear his power, not because they love him, not even because they appreciate his greatness, but because they choose him as their king.

So to become king of the universe, G-d created man--a creature endowed with free choice. He created a being that is both the furthest from Him and the closest to Him of all His creation. Furthest from Him in that man is a free and independent being--free even to rebel against his maker. Closest to Him in that man is a free and independent being--as only He is free and independent. In the words of the first man, Adam, "First and last, You created me." G-d created man, "dust from the earth," the last and lowliest of His creations, and "blew into his nostrils a breath of life" that is the very "image of G-d."

There are many aspects to our relationship with G-d. We relate to G-d as our shepherd, expressing our gratitude for His providence over and sustenance of our lives. We fear and revere Him, ever mindful of His majesty and power. We love Him with the boundless love of a child, recognizing our intrinsic bond with our Father in Heaven. We gain a student's unique appreciation of his master by studying His wisdom, implicit in His creation and revealed to us in His Torah. Each of these relationships realizes another aspect or "layer" in the divine motive for creation, intensifying and enlivening G-d's involvement with His world.

But once a year, "all things revert to their primordial state" as G-d reevaluates the very core of His desire for a world, the underlying "why" of His involvement with us as shepherd, ruler, father and teacher. Once a year, G-d asks Himself: Why create a world?

The First Coronation

The timing of this cosmic audit is not arbitrary: Rosh Hashanah is the day on which G-d's sovereignty of the world was first realized.

Rosh Hashanah is the sixth day of creation, the day on which man was created. G-d had already created the heavens and the earth, the animals and the angels; He already presided over a world that submitted to His rule, over creatures who feared and loved Him and appreciated His wisdom. But the world was still in a state of suspended animation: its soul of souls had yet to be evoked. Then G-d created man, the only one of His creations with the freedom to choose or reject his maker.

Moments later, G-d was king. "When Adam stood up on his feet," the Zohar tells us, "he saw that all creatures feared him and followed him as servants do their master. He then said to them: 'You and I both, come, let us worship and bow down, let us kneel before G-d our maker.'" When the first man chose G-d as his king, the primordial purpose in creation came to fruition, infusing G-d's work with life and vitality.

Every year, "all things revert to their primordial state" as G-d again relates to His creation as He did prior to Adam's crowning Him king. On Rosh Hashanah eve, the divine "inner will" for creation is retracted and the world is plunged into a state of "sleep."

Then, a piercing sound rises from the earth and reverberates through the heavens. The cry of the *shofar* resounds: an utterly simple cry, reflecting not the fear of the subject, not the love of the child or the sophistication of the student's understanding, but the simple trumpet blast of a people's coronation of their king. A cry that reflects the simplicity of choice--true choice, choice that is free of all external motives and influences.

A cry that rouses the soul of creation to a renewed commitment to and involvement in the endeavor of life.

Based on the teachings of Rabbi Schneur Zalman of Liadi and six successive generations of Chabad Rebbes; rendered by Yanki Tauber

Todah Rabah Lubavitcher Chabad Haverim

*By benevolence one rises to a level where one can meet Hashem;
Therefore, perform a good deed before you begin your prayers.*

—Achai Gaon

Dear Rav Dovid Dubov and the Members of Princeton Chabad,

Thank you very much indeed for your assistance to Ellie for her to have a long-overdue hip replacement and hospitalization. It is most gracious. Most generous, in fact, of our congregation. She and I do not have enough words to thank each one of you.

I came home towards the end of last Summer to our great Republic, quite dejected, in search of a job, without any money. My wife Ellie badly needed a hip replacement. Ellie was in great pain. She could not work. Then davening opened a door for us. Rav Dovid Dubov of the Lubavitcher Chabad of Mercer County, and later his colleague Rav Adam Feldman of the Princeton Jewish Center, swung into action. Bruce Afran complimented their gracious community outreach. And each of you responded from the heart. Through deeds of loving kindness the Jewish community of Princeton rode to our rescue — enabling us to value this community as we did the one I grew up in, where Ellie and I met in Cape Town (that was destroyed by the juggernaut of apartheid). Baruch Hashem, Ellie, with the gracious assistance of Ric Kleinbart had her hip replacement at the Hahnemann University Hospital in Philadelphia and rehabilitation at Merwick in Princeton. She had no hip and her right leg was two inches short, now with her total hip replacement and leg lengthening she is painfully, but nevertheless slowly, on the mend.

Your generosity recalls our mentor — the Rambam, who spoke of anonymous giving as the highest mitzvah. He too carried on with life though suffering exile and the pain of terrible disruption from his community in Cordoba, Spain. In giving anonymously, you've protected our feelings in the finest spirit of Tzedakah and Tikun Olam. You, each of you, enable the teachings of Maimonides (his commonly know Greek name) to have significance and enduring universality in the life of my family today — because of your generosity. You extend chesed to Ellie as a Jewish community in the best sense.

Each of you attains the highest rung of the Ladder of Sedaka as benefactors of Kol Yisraeil to Ellie. Giving in Maimonides's eight-step program of righteousness — a visual metaphor of the Ladder of Charity — involves rachmones and commonsense that is counter-intuitive. Proceeding in descending order, stepping from the most worthy rung, one goes down the rungs of the Ladder of Sedaka, in descending order, rather than proceeding up the ladder. The anonymous giver ranks high: Higher than the giver who is known by name or face, or both, to the person in need. You have applied the Rambam's teachings to affect Ellie directly — to actually change her life in a significant and meaningful way just as Rambam's Ladder (2003) by Julie Salamon calls forth in contemporary America.

May the blessings of Hashem be with each one of you for giving so cheerfully — without risking shame-feeling to your recipient, and not allowing your name to be known. We are grateful to be in your midst. We are proud to be part of your community that cares so deeply about the welfare of others. Words inadequately reach the depth of our gratitude to you for your generosity. May Hashem's blessings be yours. May Ribbono Shel Olam bless the Princeton Jewish community and each of us as individuals with all the dimensions of peace.

Again, our deepest thanks.

Kol tov,
Keith and Ellie Nunes

Chabad's Upcoming Events

- **Pre-Rosh Hashana Fair, Sunday, September 14 – 1-3 pm at Chabad of Princeton. Shape and bake your own Challah, create Rosh Hashana cards, make your own Shofar, face painting and much more! Fun for the whole family.**
- **Pick apples for Rosh Hashana! Sunday, September 28, 11 AM at Terhune Orchards.**
- **Festive Family Rosh Hashana Dinner, Monday, September 29th, 7:15 PM at Chabad of Princeton.**
- **Sushi in the Sukkah! Thursday, October 16, 5 PM. Bring the family for a Sushi dinner and holiday fun!**

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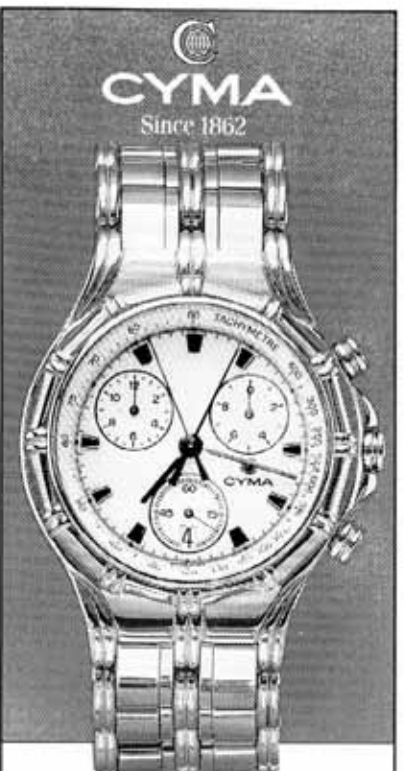
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Mikvah: Reaching Ultimate Intimacy

One woman's experience taking on the sacred mitzvah of Mikvah

As the mother of a young family, planning for a special night each month means planning an equally strategic afternoon: make dinner (dairy night is fortunately a favorite in my house), homework help, and early baths. Then I serve and eat dinner, clean up, and get everyone ready to be in bed on time. I can feel the anticipation, a secret excitement, as I – somehow still calm – rush through my evening duties. Usually, at some point, my husband will notice I'm rushing. Then he'll smile and mouth, "Oh, it's tonight." The children finally settle down, and I can go off quietly to prepare myself. The luxury of spending this time on-myself-only is enough in its own right to justify the mitzvah of mikva!

However, this was not a mitzvah I was able to take on easily. To me, it was definitely something other women did. My only intimate experience with it was going with my younger sister just before her wedding. She had taken the preparatory classes and was going to the mikva as a "requirement" for having an Orthodox wedding. Truth be told, neither of us found the experience anything beyond the ordinary – not negative...but not inspiring either.

I had been married for over ten years when I began to learn the details of family purity. When I was pregnant with my third child, I was ripe for taking on mitzvahs: I was having a good pregnancy, but had some worrying statistics against me. Without knowing my situation, my beloved and very young Rebbetzin approached and asked if I wanted to learn about family purity. I agreed, but I knew this would be a challenge to integrate within our marriage. It would be so different from the way we had spent our relationship until now. Everything I learned was interesting and inspiring, yet different and scary. In addition to numerous physical and logistic details,

my Rebbetzin spoke of how our relationship, by periodically abstaining from intimacy, would become even more intimate.

I honestly felt unable to share what I had learned with my husband. I did not think he (or I) was ready. With all my soul, I wanted to do this mitzvah. I wanted to feel as the Rebbetzin described most women did: that once I had taken on this mitzvah, it would be as if I had always performed it. I wanted to do it for my children and my unborn children. I felt I had it in me to follow this commandment. That, as I said, was what my soul felt. My head felt otherwise: I couldn't even tell my husband that I was thinking of bringing this into our already, thank G-d, happy marriage. I remained silent on the subject approximately an entire year.

Finally, following an inspirational Rosh Chodesh lecture, I mentioned family purity to my husband. It didn't go over well, but at least he knew what was in my heart. Fortunately, he knows that I don't take new mitzvahs on lightly or fleetingly. He knew deep down that I would not abandon the desire for mikva.

It took almost three years for me to take the plunge into the mikva and into this mitzvah! By that time, my husband and I had already taken on other mitzvot together. One day, I simply made a decision: I'm going to do this. It may not be perfect or easy, but I'm going to start. This time around, my husband's reaction was more accepting. So here we are, still learning and getting over the bumps as one does with all new ventures. But I must say, when it comes to what the mitzvah of mikva does for our marriage, my young Rebbezin was absolutely right.

Written by anonymous.



Chabad Hebrew School "Judaism With Enthusiasm"

Our School

At Chabad Hebrew School the joys, values, and traditions of Judaism are brought vividly to life. We know it is essential that this experience represent a positive, cheerful, and enjoyable chapter of your child's maturing process. The primary goal of our school is that the children be left with deeply-rooted feelings of pride and affection for their heritage and for the land of Israel. We believe our goals can best be accomplished in an atmosphere of joy and warmth.



The Approach

Our methodology is to stress the positive aspects of Judaism and its mitzvot (precepts). Many children are out of touch with an identity that has endured for thousands of years...an identity of beauty and deep significance...an identity which is their birthright. At our Hebrew School an area of particular emphasis is the inculcation of Jewish values and ethics. Mutual tolerance and respect for fellow human beings are taught as basic principles of the Jewish faith.

Philosophy

The school is a traditional learning center that successfully caters to Jewish families from all walks of life. Indeed, everyone can feel comfortable with our style and approach. Chabad welcomes every Jew, regardless of religious background or level of observance. It is for this very reason that our school does not require any membership or prior affiliation as a condition for enrollment.



The Atmosphere

The underlying spirit of Princeton Chabad Hebrew School brings Judaism to life in an atmosphere of joy, pride, and excitement. Games, songs, parties, contests, awards, arts & crafts, and audio-visual presentations are blended with the curriculum to keep the children motivated and enthusiastic. Educational outings also add an exciting dimension to the program.

Curriculum

Our program is designed to provide a broad understanding and appreciation of Judaic tradition and scholarship. Areas of academic emphasis include: Hebrew reading, writing and vocabulary; Jewish history, holidays, traditions, culture, prayer and current events. As our proud students progress, they develop the ability to study the Torah in its original Hebrew. Classes are divided according to age and grade.



Bar & Bat Mitzvah and Beyond

As a boys and girls near the ages of 13 and 12 respectively, preparation for the big day begins. Home-Study materials and private tutoring with Rabbi Dubov insure a thoroughly practiced, relaxed, & secure celebrant. If desired, our Chabad Shul is available for your ceremony. Post Bar & Bat - Mitzvah education continues in our Chabad High School, with Talmud and Mysticism as part of a fascinating-advanced curriculum.



Happy Rosh Hashana

Come see the Kosher Experience for your daily needs...

From deli/take-out sandwiches, platters & catering... to your Shabbos needs & special occasions...


Rosh Hashana Dinner (Special packages for 10 people - Sorry, no substitutions)

<p>Gefilte Fish w/Carrots & Horseradish Chicken Matzo Ball Soup</p> <p>Rotisserie Chicken</p> <p>Potato Kugel, Noodle Kugel, Tzimmes, Cole Slaw, 2 Challahs, Cake & Honey</p> <p>\$139.95</p>	<p>Gefilte Fish w/Carrots & Horseradish Chicken Matzo Ball Soup</p> <p>Natural Turkey Breast w/Gravy</p> <p>Potato Kugel, Noodle Kugel, Tzimmes, Cole Slaw, 2 Challahs, Cake & Honey</p> <p>\$159.95</p>	<p>Gefilte Fish w/Carrots & Horseradish Chicken Matzo Ball Soup</p> <p>Brisket of Beef w/Gravy</p> <p>Potato Kugel, Noodle Kugel, Tzimmes, Cole Slaw, 2 Challahs, Cake & Honey</p> <p>\$169.95</p>	<p>Gefilte Fish w/Carrots & Horseradish Chicken Matzo Ball Soup</p> <p>Stuffed Chicken Breast</p> <p>Potato Kugel, Noodle Kugel, Tzimmes, Cole Slaw, 2 Challahs, Cake & Honey</p> <p>\$179.95</p>
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The Kosher Experience



Under the supervision of Rabbi Moishe Chomsky. Glatt Kosher. Service Kosher Deli and Fish Departments under Supervision of . Available at these ShopRites:

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Camp Gan Izzy Parents Speak...

Dear Malky and Mushky!

Thank you very much for such a wonderful camp. I spent a few days in a camp with my daughter because it was her first social place experience and she needed an adaptation time. I can tell: this is a very good camp with warm, non stressful atmosphere with very nice, friendly children and kind, helpful and experienced counselors. Camp has many different activities for children: indoor games, art, outside games, swimming, trips and tasty and healthy food. Children feel comfortable and safe.

Thank you again and looking forward for the next summer.

Gala Rokhinson (Valya Jacobson's mother)

Dear Mushky,

Thank you for giving the kids such a wonderful time. they were so excited about going every day and they would come home full and exhausted - a good sign. Personally, I had time to be able to finish off things that had been sitting around for so long. It worked out well, B"H.

Please let your mother know that I thank her as well for working with me so the kids could enjoy 3 full weeks. It really made a difference.

Take care and enjoy the rest of your summer.
Dina

The highlights of our summer is when our grandchildren drive up to Princeton from Boca Raton, Florida to participate in your amazing summer program.

Each day they come home full of enthusiasm, spirit, and excited to get ready for another day at CGI.

Thank you for infusing such a wonderful feeling of joy, friendship & love for yiddishkeit.

Warmly,
Mrs. Blau - Grandmother of the Selig girls!!

Dear Malki and Rabbi,

We would like to thank you and the great camp counselors for the terrific camp you have put together. The Thursday before the last day of camp, Maya was crying before going to bed. When we asked her why she was crying, she said she was very sad that camp was over...

It was not only the passion and the involvement of the girls with Maya and the rest of the kids, but also the way you incorporated a fascinating Jewish curriculum into it.

We would like to thank you for the efforts you have put together to truly touch every single soul around you.

Daniel, Claire, Maya and Gabriella.

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experience • A unique Summer Adventure • A meaningful experience



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A safe and warm environment • A meaningful and enriching experience



**CAMP
GAN
ISRAEL
2008**

Dear Dubov family,
 Thanks for everything you did to put effort into CGI! In CGI, I really enjoyed how everyone was cheerful and happy. I really, really liked the counselors, especially Leah this year. Thank you to Mrs Dubov for the lunches, they were delicious and filling. I also really enjoyed all the fun exciting trips we went on throughout the summer and swimming in the pool. The treasure hunts, interesting videos, games and projects were all fun and fabulous. And last but not least, my favorite thing every Friday, I really enjoyed having 'Parsha N Popcorn' reading, singing at Shabbos party and baking yummy soft Challah.



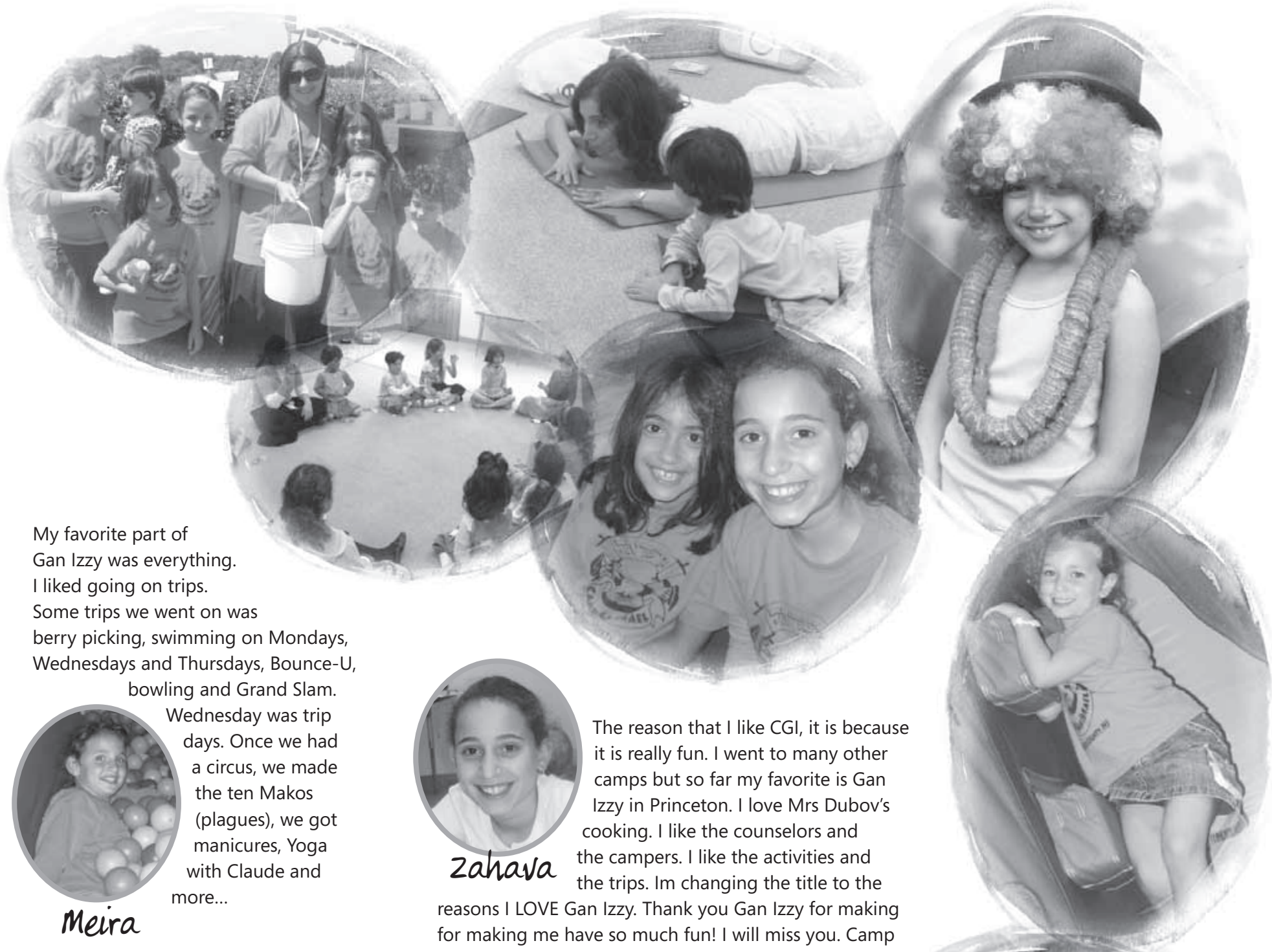
Chana

A Summertime of Fun...

All the things I like about camp: This year I had so much fun. I loved washing Mushkys car and getting wet. I love the food at Camp Gan Izzy but I really love the mac-n-cheese. I love my counselors so so very much. My counselor Leah is the best. I'm so glad I got Leah! This is the best year I had in Gan Izzy. The thing I like the most is the counselors, I love them! I love going on field trips, I loved going to Bounce-u. when I came to camp, I saw my friends from last year and I was happy!



Becky



My favorite part of Gan Izzy was everything. I liked going on trips. Some trips we went on was berry picking, swimming on Mondays, Wednesdays and Thursdays, Bounce-U, bowling and Grand Slam.



Meira

Wednesday was trip days. Once we had a circus, we made the ten Makos (plagues), we got manicures, Yoga with Claude and more...



Zahava

The reason that I like CGI, it is because it is really fun. I went to many other camps but so far my favorite is Gan Izzy in Princeton. I love Mrs Dubov's cooking. I like the counselors and the campers. I like the activities and the trips. Im changing the title to the reasons I LOVE Gan Izzy. Thank you Gan Izzy for making for making me have so much fun! I will miss you. Camp Gan Izzy goes by so fast!

A Lifetime of Memories!



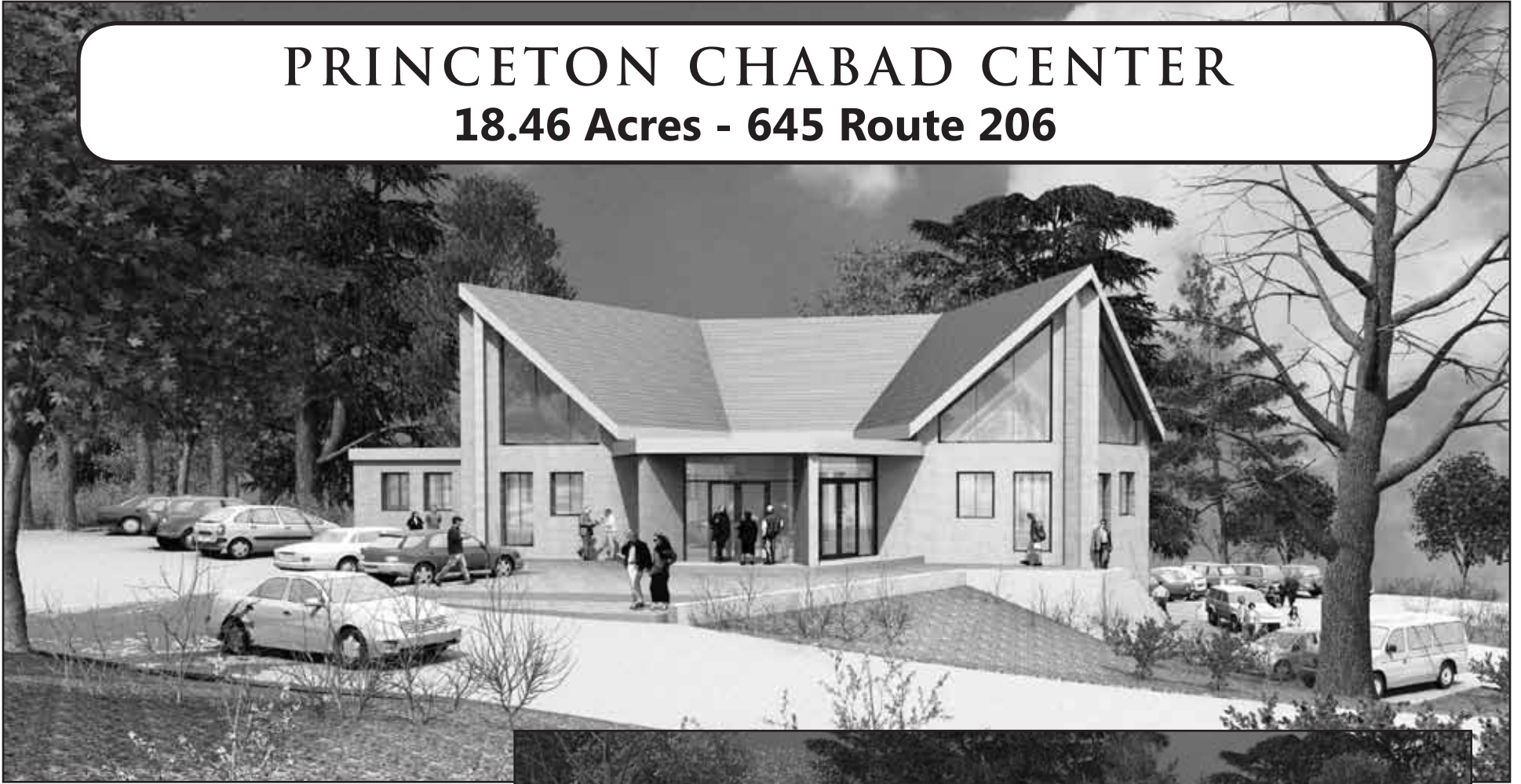
Dahlia

My favorite part about camp Gan Izzy is everything. Everything is special in its own way. Swimming, we get to spend time with our friends. Yoga, we get to exercise with Claude. Shabbos party, we get to sing. We went on field trips to Grand Slam, bowling, Bounce-U and the farm, where we went berry picking. Leah, Dannie and Sarahle gave us manicures and did our nails for Shabbos. By Mushky's surprise party, we surprised Mushky with a party for her birthday. There's so much more but to put it on paper...Each week we had another holiday that we learn about in Shiur. But my favorite thing about camp is the counselors, head counselor and friends. My years in CGI will stay with me forever. Thank you for everything Mushky, Leah, Sarale, Dannie, Rabbi & Rebbetzin Dubov. Camp Gan Izzy of Princeton is truly the best camp ever!



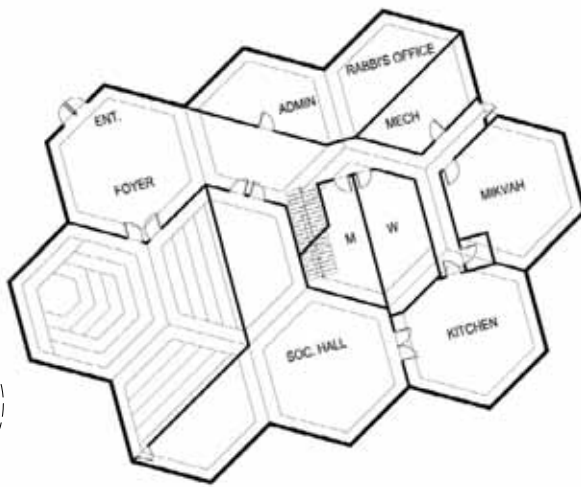
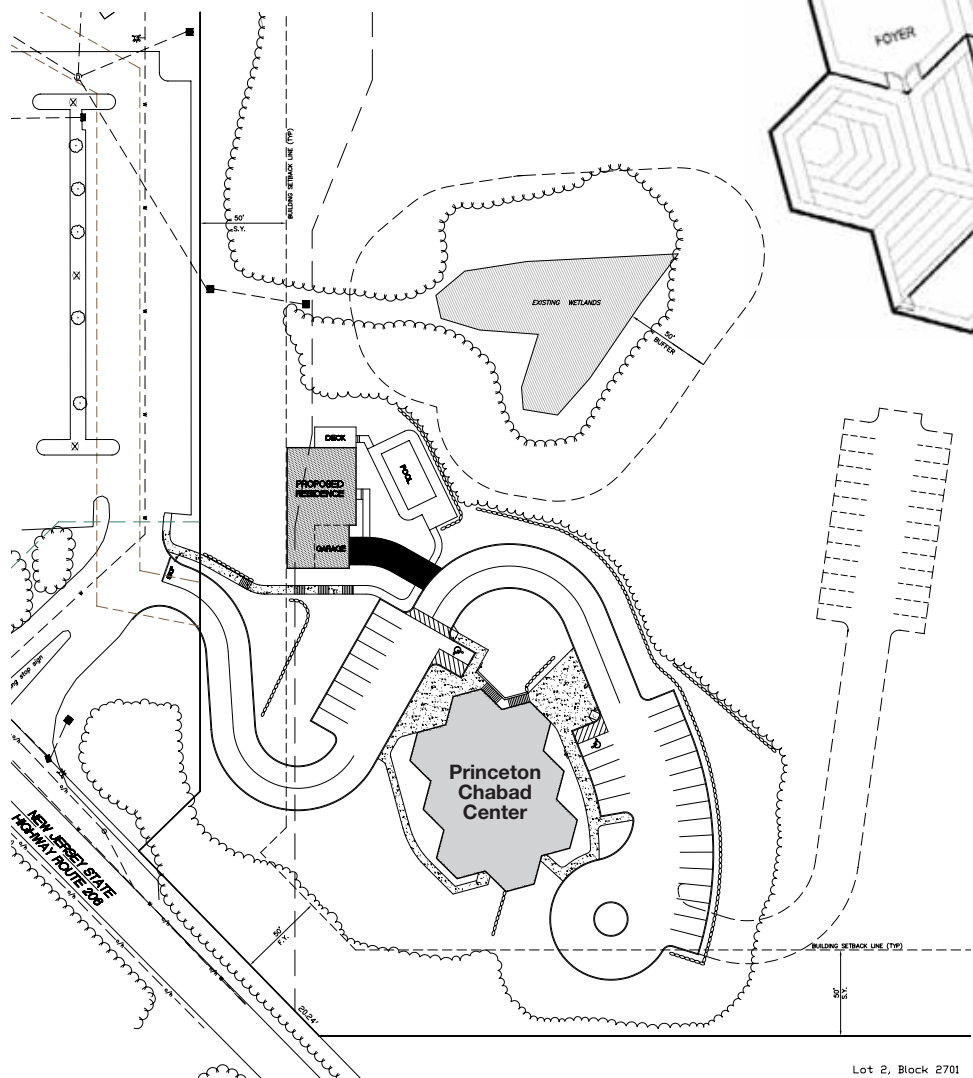
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Over the years Chabad-Lubavitch programming has been spread throughout the area. Beyond the formality of a synagogue and the informality of home, the Princeton Chabad Center will provide a third space for the Jewish soul. A place of study and experience, laughter and joy. Worship and reflection. The Chabad Center will be a place where every Jewish person, regardless of affiliation or non-affiliation, will feel at home and welcome to explore, study and connect to their Jewish heritage, on their level, at their pace.



Princeton Chabad Rabbi Earns Chaplaincy Status

New Chabad Center Just a Few Steps from the Ivy League Campus

In a reversal of a 2007 decision, Princeton University has granted chaplaincy status to Rabbi Eitan Webb, director of Chabad on Campus there.

Webb, who has been a presence on the Princeton campus since 2002, will officially join the ranks of the university's affiliated chaplains when the academic year begins in September. His colleagues include Rabbi Julie Roth, executive director of the Center for Jewish Life/Hillel, and 12 religious leaders from a variety of Christian denominations.

University president Shirley Tilghman denied Webb's application for chaplaincy status last year, stating that she wanted to see tangible evidence of cooperation between the CJL and Chabad, according to the Chabad rabbi.

"She wanted to see cooperation, and she also needed to understand a little bit more what Chabad does," he said.

Over the past year, Tilghman and the Rev. Alison Boden, Princeton's dean of religious life and the chapel, attended Shabbat dinners at the Chabad House. At the same time, the CJL and Chabad cooperated on several joint initiatives — Shabbat 360, a Shabbat dinner that drew close to 360 students; Sushi in the Sukkah; and a Chinese Shabbat dinner prior to Pesach.

In May, Webb received a private letter from Tilghman notifying him of her decision to grant him chaplaincy status.

"I feel validated, you know," Webb said during a recent interview in the library of the new Chabad House just a few steps from the Ivy League campus. "It's really primarily a recognition. It means I'm involved in the religious life of the campus. We're happy that the university agrees with our assessment that we're doing good work."

The rabbi said he never doubted that Princeton would officially recognize Chabad one day.

"The university is very good at doing the right thing," he said, "but it's a big university and they need time to process things. We always have been quite sure this would happen eventually, because Chabad fulfilled the criteria of chaplaincy."

Webb pointed in particular to the weekly Shabbat dinners held at the Chabad House; its regular classes in Talmud, Torah, Jewish history, and Jewish philosophy; its High Holy Day services; and its support of Banot, the Jewish women's social network recently initiated by his wife, Gitty. He estimated that Chabad, affiliated with the hasidic outreach movement also known as Lubavitch, reaches some 200 of the estimated 600 Jewish students among the university's 4,700 undergraduates.

In particular, Webb pointed to Shabbat 360, together with Shabbat 300, a prior collaborative effort, as "a tremendous feat for Princeton."

"So it was obvious to everybody that there were cooperative efforts going on," he said. "The exposure to Jewish life is a benefit for everybody. Chabad is a significant, positive force on campus."

Tilghman was unavailable to comment on the matter, but Boden, in a phone interview, stressed the evolving nature of the process that led to the university's recognition of Webb as an affiliated chaplain.

"It's been a trajectory rather than a turnaround," said Boden, who is an ordained minister in the United Church of Christ. "The big criterion throughout was the welfare of the Jewish students... and over the course of the year we just heard more and more students say that Chabad and the Center for Jewish Life were complementary."

"The question was: Would having a second Jewish organization contribute positively to the quality of life for Jewish students? And that was answered in the positive this year," she said. "Now, we will have more options for our diverse Jewish community to find ways to be connected."

Marni Blitz, assistant director of the CJL, applauded the university's recognition of Chabad.

"I think we have a very strong relationship. We work together on a number of large projects and we really work together to build a vibrant Jewish community on campus," Blitz said in a phone interview.

Blitz added that the Webbs have been very accommodating and welcoming to the CJL's staff and students.

"I'd like to stress that we've had a very positive relationship and we've had, together, a very strong impact on the lives of Jewish students on campus and on the image of the Jewish community," she said. "I think we've created a very comfortable atmosphere for all Jewish students to choose how they would like to explore their religious identity."

Princeton junior Hilana Lewkowitz-Shpuntoff of Great Neck, NY, is active in both institutions. She serves as secretary of the CJL student board, and she participates in the Sinai Scholars Society at Chabad on Campus, a program of Jewish study and social activities.

"Now we will have more options for our diverse Jewish community to find ways to be connected."

— Rev. Alison Boden,
Princeton's dean of religious life

"I am extremely happy that the university decided to grant Rabbi Webb chaplaincy," Lewkowitz-Shpuntoff wrote in an email from Beijing, China, where she is studying Mandarin at Beijing Normal University under Princeton's language immersion program there.

"I do not see the two organizations as competitors," she wrote. "I hope that the two organizations will be able to work together to enhance Jewish life on campus."

Josh Rodman of Potomac, Md., president of Chabad's student board, predicted that Webb's appointment as a chaplain at Princeton would increase cooperative programming between Chabad and the CJL and benefit the entire Jewish community at the university.

"It will expand the options of the Jewish community...and it will expand the amount of programming Jewish students can be aware of," he said.

"Chabad is a significant, positive force on campus."

Rabbi Dovid Dubov, executive director of Chabad-Lubavitch of Greater Mercer County, which counts Chabad on Campus as one of its seven branches, said he is proud that both Webb and Rabbi Akiva "Kivi" Greenbaum, director of Chabad at TCNJ at the College of New Jersey in Ewing Township, have now achieved chaplaincy status at their respective schools.

"It's a beautiful, beautiful thing," Dubov said in a phone interview. "It's wonderful. I'm sure it will only help them with their outreach in building Jewish identity with the Jewish students on campus."

Article written by Marilyn Silverstein
New Jersey Jewish News, Bureau Chief



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