

EXPERIENCE THE HIGH HOLIDAYS

WITH CHABAD LUBAVITCH
OF YOURTOWN



SEPT. 20—OCT. 14, 2017
TISHREI, 5778





Dear Friend,

It is with great pleasure that we present you once again with our annual High Holiday guide. In it you will find a synopsis of the holidays in what is the most important season in the Jewish calendar.

This is the season that is the "engine" that propels and guides the Journey that is the coming year.

As we set out on this annual "journey", we undertake a thorough tune-up. In fact, we will begin this tune-up, to the "tune" of the Shofar. It has been an incredibly rewarding year and we have much to be thankful for.

We hope you will enjoy this publication, and consider joining us for the High Holidays. At Chabad everyone is welcome, no matter their religious, educational or economic background. Our motto is: The doors of heaven are open - and so are ours!

May G-d grant you and yours, together with all our brethren, a healthy, sweet, and prosperous New Year, and may you be inscribed and sealed in the Book of Life.

Sincerely,

Rabbi Chabad Lubavitcher
Director, Chabad of Yourtown



SAVE the DATE

Rosh Hashanah Community Dinner

(Immediately following services)

WED., SEPT. 20, 2017, 7:00 PM

Fee: \$25 Adult, \$18 Child (under 12)
 For more information, please call
 Chabad of Yourtown at 123-456-7890
www.ChabadYourtown.com

RSVP by Sept. 17

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 This publication contains sacred writings. Please don't desecrate it. However, it is not considered *shaimos*.
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JOINING FORCES

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 created 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.

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

The Month of Elul

AUGUST, 22 - SEPTEMBER 20, 2017

A lot can happen in a year. Work, school, family, health—some days we flourish, others we flounder. Life moves along *and* promises are forgotten; that connection to G-d we committed to last year shows signs of stress.

Well, thank G-d for a New Year: the “Days of Awe”—Rosh Hashanah and Yom Kippur—are our time to recommit to our Creator.

But renewing a relationship is more than changing a status. To be better partners we’ve got to be better people and self-improvement takes hard work, commitment and consistency. New habits need time to take root.

The Jewish month of Elul is that time before the New Year to review our deeds and spiritual progress of the past year.

The Jewish month of Elul is that time before the New Year to review our deeds and spiritual progress of the past year. It is the open season for *teshuvah* (return to G-d), prayer, charity and increased love for a fellow man.

Chassidic master Rabbi Shneur Zalman of Liadi likened the month of Elul to when “the king is in the field”. In contrast to when G-d is in His royal palace, during this month, “everyone who desires is permitted to meet Him, and He receives them all with a cheerful countenance and shows a smiling face to them all.”

ELUL CUSTOMS & PRACTICES:

- Have a certified scribe **check your Mezuzot** and Tefillin and correct any flaws in these spiritual safeguards.
- Hear the **sounding of the shofar** (ram’s horn), a call to self-improvement, each day of ELUL (besides Shabbat).
- Spend some quiet time each day taking **personal inventory**, concluding with concrete plans for change.
- Join a **Torah study** group and add more mitzvot—like mezuzah, tefillin, Shabbat candles and charity.
- During the last week of Elul, a series of special **penitential prayers** (*selichot*) are recited in the early morning.
- On the morning before Rosh Hashanah, **annul certain vows** made in the past year (*Hatarat Nedarim*), rather than enter the Day of Judgment with unfulfilled vows.



THE NEW YEAR

Rosh Hashanah

THURSDAY-FRIDAY, SEPTEMBER 21-22, 2017

Rosh Hashanah, (Hebrew for “Head of the Year”), is the beginning of the Jewish year. Specifically, it is the anniversary of the creation of Adam and Eve, which highlights the special relationship between G-d and humanity: G-d not only wants a world with people in it, He wants an intimate relationship with each of us.

We express this deep connection by recognizing G-d as the literal and constant Master of the Universe and ourselves as His cherished creations. We also adopt a positive attitude for the year ahead, confident that G-d wants the best for us and will grant us the power needed to succeed as His agents.

How do we get into the right frame of mind? Some of the customs and symbolism of Rosh Hashanah:

New Year Greeting

On the eve of Rosh Hashanah, we greet one another with *Leshana Tovah Tekatev Vitechatem* (to a woman: “...Tekatevi Vitechatemi”). **“May you be inscribed and sealed for a good year.”**

Apples & Honey

As on every Shabbat and holiday, we enjoy a festive meal on each night and day of Rosh Hashanah. On the first night, we begin the meal with a slice of apple dipped in honey, symbolically asking G-d for a sweet New Year. Before eating it we say the blessing on fruit (*Bore Pri Ha-etz*), and then: **May it be Your will to renew for us a good and sweet year.** (Hebrew: *Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m’tu-kah.*)

On the second night, we enjoy a “new fruit,” i.e., a seasonal fruit which we have not yet tasted since its season began—another symbol for a wonderful New Year. See box (on next page) for more symbolic foods to eat.



The Shofar

On each day of Rosh Hashanah we blow a series of sounds from a Shofar, a ram’s horn. The Shofar is the oldest and most primitive wind instrument. Its sound is simple and plaintive — **a cry from the heart**, like a lost child wailing for its parent. The call of the Shofar strikes the innermost chords of the soul as we coronate G-d as King of the Universe.

Tashlich—Cast Away

Before sunset on the first day of Rosh Hashanah, we visit a riverbank, lake, pond or any body of water containing live fish to **symbolically cast away our sins**. At this ceremony called “*Tashlich*”, we recite a prayer that includes the words of the Prophet Micah: “... [*G-d*] will cast our transgressions into the depths of the sea”.

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 with kindness and mercy at this time.

One who is unable to perform this ceremony on Rosh Hashanah may do so until the last day of Sukkot (Oct. 11, 2017).

Ten Days of Teshuvah (Return to G-d)

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**. It is customary to give charity liberally on the weekdays of these 10 days, for charity is a great source of merit and serves as protection against harsh decrees.

SYMBOLIC FOODS

On the first night of Rosh Hashanah it is 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.

THE HOLIE

Yom Kippur

FRIDAY-SATURDAY,
SEPTEMBER 29-30, 2017

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 come together as a community to each say “Sorry!” to G-d and to make amends—but happily, wholeheartedly confident in His loving response.

Yom Kippur is a 25-hour fast from sundown on Friday, Sept. 29, to nightfall on Saturday, Sept. 30. We spend the day in the synagogue. We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

FAST DAY

OF THE YEAR



We come together as a community to each say "Sorry!" to G-d and to make amends...

The Eve of Yom Kippur*

KAPAROT The Kaparot service is done early in the morning before Yom Kippur, Friday, Sept. 29, 2017 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.

LEKACH It is customary to ask for and receive *Lekach* (sweet cake).

MIKVAH It is customary for all men (in certain communities, women as well) to immerse in a Mikvah (ritual pool) on this day, in order to be ritually pure for the holiest day of the year.

LASHES Before the Afternoon Service, it is customary for all men to receive symbolic "lashes" as a humbling reminder to repent.

TZEDAKAH It is customary to give charity generously on the day before Yom Kippur.

BLESSING THE CHILDREN Immediately before the fast begins, it is customary for parents to bless their children.

Yom Kippur Day

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 the departed, with the special Yizkor memorial service. Yizkor is more than a service of remembrance, rather it is a time for us to connect with the souls of our 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.

*Learn more @ chabad.org/eyk

A TIME TO REJOICE

The Holiday of Sukkot

THURSDAY, OCTOBER 5 - WEDNESDAY, OCTOBER 11, 2017

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.

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 (see blessing on the right).

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

Hoshana Rabbah

WEDNESDAY, OCTOBER 11, 2017

At the beginning of this month (on Rosh Hashanah and Yom Kippur), all the world's inhabitants pass in individual review 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.



WHEN EATING IN THE SUKKAH:

ברוך אתה ה', א-לקינו מלך העולם, אשר
קדשנו במצותיו, וצונו לישב בסכה.

*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.

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 aravot — is a very special one and symbolic of unity and harmony.

THE ETROG (CITRON)

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

THE ARAVOT (WILLOW BRANCHES)

have neither taste nor smell, symbolizing the nondescript —the person who lives the plainest life.

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 mitzvah.

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.



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 (see right column).
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 while facing east move/shake them three times in each direction (right–south, left–north, forward–east, up–ward, down–ward, back–west)

ברוך אתה ה', א-לקינו
מלך העולם, אשר קדשנו
במצותיו, וצונו על טיילת
לרוב.

*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

“On the eighth [“Shemini”] day, a celebration [“Atzeret”] shall be [held] for you...”

—Numbers 29:35



Shemini Atzeret

THURSDAY, OCT. 12, 2017

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, OCT. 13, 2017

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.

On Simchat Torah we don’t study the Torah—we celebrate it.

We read the last portion of the Torah. Since Torah study never ends, we also begin reading from the scroll’s very beginning. This is to show that 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 SCHEDULE



ROSH HASHANAH

Wednesday, Sept. 20, 2017
Make Eruv Tavshilin**
 Light Candles at 0:00 pm
Say Blessings 1 & 4
 Evening Services: 0:00 pm
 Community Dinner: 0:00 pm

Thursday, Sept. 21, 2017

Morning Services: 0:00 am
 Shofar Sounding: 0:00 am
 Tashlich Service: 0:00 pm
 Evening Services: 0:00 pm
 Community Dinner: 0:00 pm
 Light Candles* after 0:00 pm
Say Blessings 1 & 4

Friday, Sept. 22, 2017

Morning Services: 0:00 am
 Shofar Sounding: 0:00 am
 Light Candles* before 0:00 pm
Say Blessing 5
 Evening Services: 0:00 pm

Saturday, Sept. 23, 2017

Shabbat Shuva
 Morning Services: 0:00 am
 Evening Services: 0:00 pm
 Shabbat Ends at 0:00 pm

FAST OF GEDALYA

Sunday, Sept. 24, 2017
 Fast Begins: 0:00 am
 Fast Ends at 0:00 pm
Learn more @ chabad.org/150070

YOM KIPPUR

Friday, Sept. 29 2017

Kaparat: 0:00 am
 Morning Services: 0:00 am
 Afternoon Service: 0:00 pm
 Light Candles at 0:00 pm
Say Blessings 2 & 4
 Fast Begins at 0:00 pm
 Kol Nidrei Services: 0:00 pm

Saturday, Sept. 30, 2017

Morning Services: 0:00 am
 Yizkor Memorial Service: 00:00 am
 Afternoon Service: 0:00 pm
 Neilah Closing Service: 0:00 pm
 Fast ends at: 0:00 pm
Followed by light refreshments



* Light only from a pre-existing flame.

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

Note: Candle lighting times are for Youtown, US only.
 For other areas, visit www.ChabadOfYoutown.com/times.

SUKKOT

To purchase Sukkah or a Lulav and Etrog set, please call 123-456-7890.

Wednesday, Oct. 4, 2017

Make Eruv Tavshilin**
 Light Candles at 0:00 pm
Say Blessings 3 & 4
 Evening Services: 0:00 pm

Thursday, Oct. 5, 2017

Morning Services: 0:00 am
 Evening Services: 0:00 pm
 Light Candles* after 0:00 pm
Say Blessings 3 & 4

Friday, Oct. 6, 2017

Morning Services: 0:00 am
 Evening Services: 0:00 pm
 Light Candles* before 0:00 pm
Say Blessing 5
 Evening Services: 0:00 pm

Saturday, Oct. 7, 2017

Shabbat Chol Hamoed
 Morning Services: 0:00 am
 Evening Services: 0:00 pm
 Shabbat Ends at 0:00 pm

Wednesday, Oct. 11, 2017

Hoshana Rabbah
 Morning Services: 0:00 am

SHEMINI ATZERET & SIMCHAT TORAH

Wednesday, Oct. 11, 2017

Make Eruv Tavshilin**
 Light Candles at 0:00 pm
Say Blessings 3 & 4
 Evening Services: 0:00 pm
Followed by Kiddush & Hakafof

Thursday, Oct. 12, 2017

Morning Services: 0:00 am
 Yizkor Memorial Service: 00:00 am
 Evening Services: 0:00 pm
Followed by Kiddush & Hakafof
 Light Candles* after 0:00 pm
Say Blessings 3 & 4

Friday, Oct. 13, 2017

Morning Services: 0:00 am
Followed by Kiddush & Hakafof
 Light Candles* before 0:00 pm
Say Blessing 5
 Evening Services: 0:00 pm

Saturday, Oct. 14, 2017

Morning Services: 0:00 am
 Evening Services: 0:00 pm
 Shabbat Ends at 0:00 pm

BLESSINGS

Blessing #1

ברוך אתה ה' א-ל-ל-הינו מלך העולם,
 אשר קדשנו במצותיו, וצונו להדליק
 נר של יום הזכרון.

*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' א-ל-ל-הינו מלך העולם,
 אשר קדשנו במצותיו, וצונו להדליק
 נר של שבת ושל יום הכפרים.

*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' א-ל-ל-הינו מלך העולם,
 אשר קדשנו במצותיו, וצונו להדליק
 נר של יום טוב.

*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' א-ל-ל-הינו מלך העולם,
 שהחיינו וקיימנו והגישנו לזמן הזה.

*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' א-ל-ל-הינו מלך העולם,
 אשר קדשנו במצותיו, וצונו להדליק
 נר של שבת קודש.

*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 Kodesh.*

Your Chabad of Your Town for Inspirational



HIGH HOLIDAY SERVICES

WITH MEANING, MELODY!

**ROSH HASHANAH BEGINS:
WEDNESDAY, SEPT. 20, 2017**

**YOM KIPPUR BEGINS:
FRIDAY, SEPT. 29, 2017**

**At Chabad of Yourtown
123 Any Street, Yourtown, US**

For more info and reservations
call 987-654-3210, or

Shliach@chabadofyourtown.com
ChabadOfYourtown.com

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