



The World of Lubavitch

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TISHREI 5784



Grand Opening of the Murray Goldman Youth Centre

Finally after almost two years of construction the Murray Goldman Youth Centre was nearing completion. This would be the upper two floors of the new facility which would accommodate a plethora of youth programs under the auspices of Chabad Lubavitch. Most prominent of all is Lubavitch Day Camp and the Friendship Circle. The 9000 sq. ft. of space add 10 rooms for indoor activity. For Lubavitch



Murray Goldman "cuts the ribbon" assisted by Rabbi Z Aaron Grossbam flanked by Mrs Esther Grossbaum (l) MPP Laura Smith (r)

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If Your Soul Could Speak, What Would It Say?

By Katia Bolotin

I recently experienced an "Aha" moment at the airport. Having just returned from overseas, I passed through yet another metal detector. And then, it happened! I set off an alarm and was politely escorted aside. After a thorough but discreet body scan, I was good to go. But this brief inconvenience taught me a lasting lesson.

The Torah speaks of establishing judicial systems throughout the Land of Israel: "Judges and officers you should appoint for yourself in all of your gates." These judges must be knowledgeable of the Torah's laws and live by them.

My "aha" moment related to another aspect of this verse, pertaining to personal and spiritual growth. We each possess "entry points" through which impressions of the world around us are received. Our eyes and ears take in continuous stimuli and information. Things enter and exit through the mouth.

We can learn a lesson from airport security. While TSA is concerned with threats of physical harm, we must also be vigilant regarding threats to our spiritual safety. Most of us safeguard our computers from contracting harmful viruses, but are we as concerned about our own spiritual contamination? We're charged to be the soul's "gatekeepers." What does this mean?

In addition to setting up justice systems, "Judges and officers you should appoint for yourself in all of your gates," teaches us that we are responsible for ensuring that only positive and kosher influences enter our bodies.

Every county has police to patrol and protect its cities. Likewise, every person is like a small city unto him/herself. Our thoughts, speech and actions serve as outlets and means of expression for the soul. What we think about, where we place our focus in life, and from where we derive pleasure affect who we are and who we are becoming.

Directing one's focus to spiritual matters refines the soul, allowing it to be aligned with the Divine. The opposite is true with exposure to coarse vulgar stimuli. In time, one's perceptions become desensitized. Allowing your eyes and ears exposure to that which diminishes spiritually is self-sabotaging.

Just imagine what your soul may be trying to tell you. Perhaps, this could be its message:

Hello (your name). This is your soul. I've been trying to get in touch with you, but you haven't responded to my messages. Yes, I realize how busy you are, so this won't take long. But please shut off your phone, so it's just you and me. Thanks.

Basically, you're a good person. You haven't murdered anyone or stolen anything. But is that enough of a reason to be proud of yourself? We've got what it takes to accomplish more. Let's work together, as a team. Of course, we must involve our eyes, ears and mouth equally in this team initiative. We need to communicate throughout the day to coordinate our group efforts. I'll be sending you daily briefings, but you need to stay in touch with me, as well.

By the way, it's come to my attention that your mouth isn't feeling valued. You've been using it to gossip about others. Don't make excuses; just come clean and take responsibility. Now you know why I've been trying to reach you. We both realize that you're much better than this. Use your gifts positively for better quality communication.

Once again, this is your soul calling you. Please get in touch with me.

That airport experience was an eye-opener. It helped me appreciate the importance of checkpoints and the need to create my own "gatekeepers." Now I'm trying to be mindful that my eyes, ears and mouth are the means through which my soul and I interact with the world. The more that I internalize this realization, the greater my desire to be part of the team effort to protect my own "small city."

Teshuva, Tefilla, Tzedaka

By Rabbi Jonathan Sacks
The act of translation assumes that for every word in one language, equivalents can be found in another. But this may be untrue, especially when we are dealing with ideas that are central and unique to Judaism.
We may then fall into the error of equating a Jewish idea with one drawn from another culture when the two are in fact dissimilar, even opposite.
This is the case with the three words constantly on our minds during the High Holidays. In English they are Repentance, Prayer and Charity.
How far these differ from their Jewish counterparts - Teshuvah, Tefillah and Tzedakah - the Rebbe emphatically explains.

The Service of the Ten Days of Teshuvah
We express the hope that on Rosh Hashanah G-d blesses us with a “good and sweet year” to come, a year made fruitful by children, health and sustenance.
But there is no limit to goodness and blessing. Thus, during the Ten Days of Teshuvah we have the opportunity through our service, to cause G-d to grant us yet greater benefits from His “full and expansive hand.”
What is this service? It is, as we say in our prayers, “repentance, prayer and charity” which avert evil and bring the good. But the words “repentance, prayer and charity” are misleading.
By thus translating the Hebrew terms teshuvah, tefillah and tzedakah we are led into a false comparison of these three elements of the religious life as they exist in Judaism and outside it.

In fact, there are crucial differences. Teshuvah is not repentance. Tefillah is not prayer. And Tzedakah is not charity.
Teshuvah and Repentance
“Repentance” in Hebrew is not Teshuvah but Charatah. Not only are these two terms not synonymous. They are opposites.
Charatah implies remorse or a feeling of guilt about the past and an intention to behave in a completely new way in the future. The person decides to become “a new man.” But Teshuvah means “returning” to the old, to one’s original nature.
Underlying the concept of Teshuvah is the fact that the Jew is, in essence, good. Desires or temptations may deflect you temporarily from being yourself, being true to your essence.
But the bad that one does is not part of, nor does it affect, your real nature. Teshuvah is a return to the self.
While repentance involves dismissing the past and starting anew, Teshuvah means going back to one’s roots in G-d and exposing them as one’s true character.
For this reason, while the righteous have no need to repent, and the wicked may be unable to, both may do Teshuvah.



The righteous, though they have never sinned, have to constantly strive to return to their innermost. And the wicked, however distant they are from G-d, can always return, for Teshuvah does not involve creating anything new, only rediscovering the good that was always within them.
Tefillah and Prayer
“Prayer” in Hebrew is not Tefillah but Bakashah. And again these terms are opposites. Bakashah means to pray, request, beseech. But Tefillah means, to attach oneself.
In Bakashah the person asks G-d to provide me, from above, with what I lack. Therefore when one is not in need of anything,

or feels no desire for a gift from above, Bakashah becomes redundant.
But in Tefillah the person seeks to attach themselves to G-d. It is a movement from below, from man, reaching towards G-d. And this is something appropriate to everyone and at every time.
The Jewish soul has a bond with G-d. But it also inhabits a body, whose preoccupation with the material world may attenuate that bond.
So it has constantly to be strengthened and renewed. This is the function of Tefillah. And it is necessary for every Jew.
For while there may be those who do not lack anything and thus

have nothing to request of G-d, there is no-one who does not need to attach themselves to the source of all life.
Tzedakah and Charity
The Hebrew for “charity” is not Tzedakah but Chessed. And again these two words have opposite meanings.
Chessed, charity, implies that the recipient has no right to the gift and that the donor is under no obligation to give it. One gives it gratuitously, from the goodness of one’s heart. The act is a virtue rather than a duty.
On the other hand Tzedakah means righteousness or justice. The implication is that the donor gives because it is their duty. For,

firstly, everything in the world belongs ultimately to G-d. A person’s possessions are not theirs by right. Rather, they are entrusted to them by G-d, and one of the conditions of that trust is that they should give to those who are in need.
Secondly, a person has a duty to act towards others as they ask G-d to act towards them. And as we ask G-d for His blessings though He owes us nothing and is under no obligation, so we are bound in justice to give to those who ask us, even though we are in no-way in their debt. In this way we are rewarded: Measure for measure. Because we give freely, G-d gives freely to us.
This applies in particular to the Tzedakah which is given to support the institutions of Torah learning. For everyone who is educated in these institutions is a future foundation of a house in Israel, and a future guide to the coming generation. This will be the product of this Tzedakah - and this act is the measure of the reward.
Three Paths
These are the three paths which lead to a year “written and sealed” for good.
By returning to one’s innermost self (Teshuvah), by attaching oneself to G-d (Tefillah) and by distributing one’s possessions with righteousness (Tzedakah), one turns the promise of Rosh Hashanah into the abundant fulfillment on Yom Kippur: A year of sweetness and plenty.



The Palace and the Pigeons

By Tzvi Freeman
Once there was a king whose palace had been ransacked by the wild hordes. For the wood and stone of the palace he had no tears, but for the crown jewels, passed down for many generations, for this there was no consolation.
The king gathered his wise men, but none could give counsel. The jewels had been spread by those barbarian hordes throughout the land and throughout many other lands, the most precious of them taken across the seas to the farthest reaches of the globe. But the King had a daughter very dear to him, and in her

wisdom she saw what needed to be done.
So the king and his daughter trained many pigeons to return to the palace, to recognize the crown jewels and carry them back on their journey. Each day they would release the pigeons in the pastures about the palace and some would discover the jewels scattered about and return them to their home. And the king was glad and smiled to his daughter.
Then the king’s daughter sent them further away, and again they returned, carrying a few more of the jewels her father had lost. As far away as they were sent, they hastily returned.
But the most valuable jewels, those in the most distant lands and most hidden places, those jewels had not yet been recovered. The pigeons did not venture far enough to find them—they were too eager to return home.
The king’s daughter knew what must be done, but she could not tell her father, for it was too hard, too dangerous, too awful. But he looked in her eyes and he knew. And so he destroyed his palace once again, razing it to the ground, removing its every trace. When the pigeons attempted to return, they found nothing, no more than an empty pas-

ture with scattered stones and smoldering wood. They were hungry for their food and sick for their home.
Until the most adventurous of the pigeons traveled far abroad and found other palaces, and in those palaces they found hidden the king’s most precious jewels, and gathered them and polished them and kept them in their wings. And at night they cried, for they knew this was not their home.

And now has come the time for them to all return.
I can’t explain to you everything meant by this story. If I could, what would I need a story for? I would just explain it to you without the story. But I can tell you some of the teachings that form its basis.
For one, you need to know what the great Kabbalist Rabbi Yitzchak Luria, known as Ari Hakadosh (“The Holy Lion”),

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ON OUR COVER
“Chassid Praying with Lulav and Etrog”:
By Yom Tov Blumenthal
One of the Biblical Mitzvot practiced on the holiday of Sukkot is the “taking” of the Etrog (Citron), Lulav (Palm branch), Haddasim (Myrtle banches) and Aravot (Willow branches).
The basic Mitzvah is done, on each day of the seven day holiday (besides Shabbat) by taking the group of four species and waving them in all six directions (all 4 points of the compass, up and down) after reciting the blessing. The 4 species are also held and waved during the recitation of the Hallel service and waved at points of the service.
In the painting we see a Chassid in the middle of the Hallel service. Yom Tov Blumenthal art can be viewed at Yom Tov.com

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Grand Opening of the Murray Goldman Youth Centre

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Day Camp, which enjoyed this year an enrollment of well over 700 youngsters, the space was certainly needed and a game changer.

But getting the building ready on time for camp and approved by the City of Vaughan building department was no small feat. The backlog from Covid restrictions and its ramifications, affected the supply chain, material availability, and delivery promises. Among many last minute challenges was to keep heavy equipment still needed on site, while having the building perimeter landscaped with trees, shrubs, and carpeted with sod. In order to ascertain its sustainability, the freshly laid grass blanket had to take root before the campers could stroll on the surface.

Friday, on the eve of the long July 1st weekend, our dedicated contractor was busy calling on all the engineers and trades for compliance “sign offs” in order to obtain an occupancy permit from the City of Vaughan. Thankfully, there were numerous site visits beforehand and good communications between all parties involved and so there were no last minute surprises. But there was still one piece of unfinished business, the formal dedication of the facility, and the due recognition to Mr. Murray Goldman who made all this possible.

A celebration of this nature could not be held during the Three Weeks of Mourning which culminates on Tisha B’Av, the day on which the holy Jerusalem Temple was destroyed. Hence, the first available date for a celebration was Friday, the

tenth day of Av, which was also the final day of the first session at Lubavitch Day Camp. (It also happened to be the hottest day of the summer, reaching 41 de-

brought greetings on behalf of the Federal and Provincial Government respectively.

Before introducing Mr. Murray Goldman, Rabbi



R to L: Rabbi Z Aaron Grossbaum, Murray Goldman, MP Melissa Lantsman, MPP Laura Smith

grees Celsius!)

The formal program began with remarks from Mrs. Esti Steinmetz, LDC director who is credited with running the largest Chabad day camp in North America. Indeed, this was evident from 750 chairs filled with campers, counsellors, family, friends which were arranged in front of the new building. Entertainment was provided by The Fire Guy who made a short appearance juggling three torches on fire while riding a surf board. The rest of his shtick the campers got to see later in the day. With much pride she invited eleven year old Yonatan Reznik, a third year repeat camper, who electrified the outdoor assembly of some 750 campers and guests with his energetic erudition of what Lubavitch Day Camp is all about. So too, Melissa Lantsman MP and Laura Smith MPP, both representing Thornhill,

Zalman Grossbaum, noted the timely roll over from mourning the destruction of the Holy Temple to a building dedication where Yiddishkeit will grow and flourish. Mr. Goldman, who for over 40 years generously helped support the LDC scholarship fund, expressed his delight in having the opportunity to have made an enduring contribution towards the stability and growth of this wonderful cause which impacts over 1000 youngsters and teenagers. In conclusion of his remarks our distinguished patron made the Shechityanu blessing on a seasonal fruit before proceeding to the official ribbon cutting and affixing a Mezuzah at the entrance.

After the outdoor program, all guests were invited indoors for a reception. The well thought out program and giveaways was organized by Esther Grossbaum and Esti Steinmetz.

Chabad Lubavitch to Honour Ronnie Appleby

Plans are in full swing for the upcoming 45th annual dinner of Chabad Lubavitch. The gala celebration to be held Monday, November 27, 2023 will honour Ronnie Appleby. “After a 3 year hiatus we are eager to once again host a community wide celebration for our support base and pay tribute to a most deserving community leader,” said Rabbi

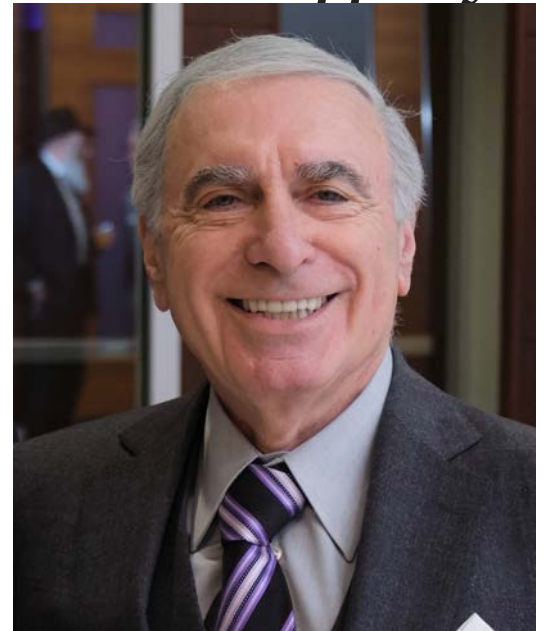
Zalman Grossbaum, Regional Director of Chabad Lubavitch. Notwithstanding a demanding career, dealing with time sensitive issues, Ronnie always finds time for community affairs. Soft spoken and blessed with a keen mind and a wealth of patience, he has earned the distinction of being a consensus builder by finding and promoting the common objective amongst people with diverse perspectives. “Ever since I was awarded the honour and tasked to serve at the helm of Chabad Lubavitch of Southern Ontario almost 50 years ago, Rabbi Grossbaum noted, our honouree has been the “go to” guy for counsel and guidance.

This year’s campaign theme is, “It’s about time!” The moniker underscores our return to conventional life after two and a half years of Covid restrictions. Although with creative initiatives we were able to maintain most of our programs and projects, still we did not escape unscathed. During the universal “shut down,” we were limited in our reach and now that we returned to normalcy we gratefully declared, “It’s About Time!”

The gala to be held at the Shaarei Shomayim will feature guest speaker Jason Greenblatt who played a critical role to bring the Abraham Accords to fruition. So too, he was instrumental to relocate the American embassy to Jerusalem while serving as a senior advisor to President Donald Trump. His reach and influence in the political arena and in the Persian Gulf are of significance in light of his strict adherence to traditional Judaism.

A Musical interlude will feature the Rogers Park ensemble. The band is headed by Yosef Peysin and his childhood friend Morty Kurtz. Their music (read stick) embraces folk, rock, klezmer, with hebrew and Yiddish laced lyrics. Indeed, while their music is a blend of the new and old, this group is out to make Yiddish “cool again.”

The upcoming gala is the culmination of the annual fund raising campaign which provides the resources needed to sustain the plethora of pro-



Ronnie Appleby

grams and projects under our administration. The campaign is being spearheaded by Harley Mintz and Peter Tanenbaum along with a long standing committee.

From the flagship centre in Thornhill, Chabad Lubavitch continues to service the entire Jewish community and strives to improve the landscape of Jewish life throughout the GTA and beyond. These objectives are further augmented by some 15 satellite centres, strategically established throughout the GTA and beyond. So too, there are Chabad House student centres at all major universities along the southern rim of Ontario.

This past summer over 1200 youngsters enjoyed a meaningful summer attending either the Lubavitch Day Camp, the city wide program or Gan Israel the overnight camp in Haliburton. Being sensitive to the financial hardship of many families, both programs made provisions for campers to attend on a scholarship basis. These endeavours were facilitated by some 300 teenagers who



Jason Greenblatt

were offered employment in a most rewarding environment. Notwithstanding the financial burden, Rabbi Grossbaum noted, “we feel we get excellent value by providing a meaningful summer for well over 1500 children and teenagers, either as campers or counselors!

Dinner reservations may be arranged by calling Chabad Lubavitch at 905.731.7000 ext 222 or emailing chabadgala18@gmail.com



The crowd in the foreground of the Murray Goldman Youth Centre

Camp Gan Israel, Personal Reflections From a Bystander

Rabbi Zalman A. Grossbaum
Camp Gan Israel, located in picturesque region of Haliburton, Ontario just completed its eleventh season. Close to 500 youngsters and teenagers enjoyed a fun filled meaningful summer in a wholesome environment. First, the girls in the month of July and then it's the boys in August. My wife Esther and I spent every Shabbat and weekend at camp. I, as an observer, while Esther becomes another set of hands in the kitchen to help facilitate delivery of the sumptuous Shabbat meals which are capped by the traditional farewell Saturday night repast which begins at midnight. Indeed, the late night banquet, for the staff, with a creative menu each week, offers an opportunity for the administration to show appreciation for

living. Now it was time to pack up, not in the literal sense; that I would leave for the counsellors, but rather to embrace meaningful character traits that were observed and experienced. I encouraged the boys to reflect and spend some time thinking about the life lessons that were taught and practiced.
As usual, after speaking for the boys, I too, started to reflect on the by gone summer. To not only "talk the talk, but also walk the walk." It occurred to me that overnight camping is replete with rules. From reveille to lights out, one has to conform to what constitutes acceptable behavior in the bunk house, dining room, shul, and at the lake. There are schedules to follow, rules to obey, and team work that needs input from everyone. Gradually the campers

upon arrival make an assessment as to what constitutes compliance and what would still be tolerated. Sometimes they get the urge to push the envelope beyond the limit of acceptable behavior. For the duration of the month long experience there seems to be a tug of war where some campers find themselves living "on the edge."
Yet, over-night camping has the wherewithal to bring out the best in each camper. For some it's the davening and learning. For others it's the songs, skits, and drama. And still for others it's the lake or the basketball court. Low and behold just four weeks later as you see them get off the bus and embrace their parents, you see youngsters that have all matured and gained so much from being on their own. Each and every camper is eager to go forward with an added di-



mension of personal growth and satisfaction. Yes, when the summer is over, you can take the youngster out of Gan Israel, but you can't take Gan Israel out of the youngster!



their care and effort. So too, the elegant setting, blaring music and smorgasbord of delicacies becomes a substitute for an off camp grounds experience, since the closest Kosher eatery is back in Thornhill.
During the final Shabbat meal, I was asked to speak for the older division. I focused my remarks on the distinction between school and camp, the former is for learning and the latter is for

adjust to a group setting with collective responsibilities, under the watchful eyes of counsellors, instructors, and the administration (read: Co-Directors Itchy and Goldy Grossbaum). Going for an early morning walk around the 200 acre camp site I'm always amazed by the pre reveille basketball game and tether ball competition that plays out so harmoniously without any supervision.
Subconsciously, the campers



DANI Volunteers Assist Chabad Shul Order

Chabad Lubavitch has partnered with DANI participants and it is a match made in heaven! For the last two years participants have been volunteering every Monday morning, organizing the Siddurim and Chumashim, creating an organization system.
"Volunteering provides a needed service to the Shul while allowing our DANI program participants to feel a sense of

accomplishment, gain life skills and be connected to the community", says Tammy Greenwald, program manager at DANI.
Chabad Lubavitch has welcomed the participants into the Shul not only to volunteer but also as community members who are invited to holiday celebrations and Services. Coming to volunteer on Mondays is a highlight for participants because of

the commitment by Rabbi Moshe Spalter, of the Chabad Lubavitch Organization, to connect with everyone, make the experience welcoming and make sure everyone from DANI is valued.
"We all look forward to continuing this mutually beneficial partnership and building upon the special relationship between Chabad Lubavitch and DANI," enthuses Tammy.



Excited DANI volunteers and their PSWs with Rabbi Moshe Spalter

Pilot Project For Self Serve Tefillin Station

Sixty-six years ago just prior to the Six Day war, Jews throughout the world were justifiably edgy and uneasy at best. The odds were stacked against our beloved country with a mere population of some 3 million inhabitants facing a menacing enemy of 100,000 million Arabs that surrounded the Land of Israel from three sides. It was at that worrisome time that Rabbi Menachem Schneerson, the Lubavitcher Rebbe, boldly launched the now famous Tefillin Campaign. He brought to our attention the Talmudic passage that extols the unique mystical dimension of Tefillin to instill fear in the enemy. This association finds its origin in the biblical verse; "And the nations of the world will see the name of G-d upon you, and they will fear you." In this context, "the name of G-d," alludes to the protruding "Shin" on both sides of the head Tefillin box.

Ever since those tense days before and during the war, the Tefillin Campaign has become the hallmark of Chabad activism throughout the world. In fact ever since the liberation of the "Kotel," there has been a constant Tefillin stand manned by Chabad volunteers at the "Western Wall" that has introduced, offered, and aided countless individuals to wrap Tefillin and pray. So too, Chabadnik's throughout the world have embraced the Rebbe's call to heighten an awareness and observance of this unique mitzvah.

The prominence and impact of this campaign is most noticeable in all major cities throughout the world where Chabad maintains a Yeshiva. Students as young as twelve have carved out Tefillin routes in commercial parks, office towers, and strip malls, and dedicate their free time on Friday afternoon to don tefillin with their "regulars." Needless to say, for countless people the chance encounter has been a game changer and the impetus for them to embrace this mitzvah on a daily basis.

Just recently Chabad took the initiative to craft and sponsor sturdy free standing Tefillin



Self Serve Tefillin on the Spot, for People on the Go.

lin stands which can easily be transported to where the "action is." The stand, shaped like the Tefilin worn on the head, "calls out" to passersbys, inviting them to take a moment to do the Mitzvah. They have become a fixture in Jewish communities in grocery stores, restaurants, and coffee shops. The feasibility of the portable Tefillin station has proven its effectiveness at the entrance laneway of the Chabad Lubavitch Community Centre. Some 75 cars arrived every morning to drop off campers. With the Tefillin station in close proximity, numerous parents have availed themselves to don Tefillin at the stand and start the day with a mitzvah!



Proud owner of Labriut Café, Tal, loves the Tefilin stand at the front of the eatery.

Friendship Circle Volunteer Receives the 2023 City of Vaughan Award

Friendship Circle is one of Martin Revich's favourite organizations. Every Sunday morning, for the past five years, Martin takes time out of his busy schedule to volunteer as the Sports Coach for the children who attend the Sunday program. His exuberance is contagious and has the ability to draw in all the participants.

One of the popular programs hosted by the Friendship Circle is the Sunday Circle. Divided into

sports activities is largely due to Coach Martin," said Esty Grossbaum, Friendship Circle Coordinator. "No one wants to miss time with Martin. He makes sure to involve each individual and makes them feel very special. His communication and interaction is truly remarkable."

At the end of each year Friendship Circle hosts a Buddy Baseball All Star Game. Every player is a star and a winner. Coach Martin



age groups of young adults, teens and younger children with special needs, they enjoy a fun-filled and meaningful experience while shadowed by teenage volunteers. The groups are offered an array of activities in short increments so the excitement keeps being recycled. The activities include, music, drama, art, Judaica and more. While many of the attendees are eager to participate in all the activities, others choose their preferred ones.

Sports is a weekly highlight which everyone is delighted to be part of. "The exciting games and

excites everyone to partake. The audience of parents, grandparents and sibling leave with immense gratitude to Martin and the Friendship Circle.

"We were pleased to nominate Martin this past spring as the Vaughan Volunteer of the year for his kindness and sensitivity towards individuals with special needs," remarked Goldy Grossbaum, Friendship Circle Coordinator. The Friendship Circle is indebted to him for his determination and tenacity."

8TH DAY

SHLOMO SIMCHA

SIMCHAS

BAIS HASHOEIVA

Food Available For Purchase

TORONTO 5784

MONDAY CHOL HAMOED

OCTOBER 2, 2023 - י"ז תשרי ה'תשפ"ד

KIDS PROGRAM - 5PM | CONCERT - 6PM

FOLLOWED BY DANCING

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FREE ADMISSION

BMX SHOW

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YOSSI BLAUSTEIN

Technology at Lubavitch Day Camp

It's no secret that to have youngsters come back year after year the daily program at camp has to be the very best; creative and full of surprises. Still, of equal importance is good communication; before, during, and after the day. It all starts on line at www/camplubavitch.ca where all pertinent informa-

backgrounds and varied levels of affiliation blend together harmoniously for fun filled days infused with the warmth and joy of Yiddishkeit. With youngsters attending from the tender age of 3 thru 14, and divided into 6 divisions, parents will be following the action via the designated WhatsApp for each division.



tion is stored, available, and updated. Registration, medical forms, dietary restriction, scholarship forms, and payment options are easily accessible. This streamlines registration and makes vital information readily available with a click of the mouse.

With campers coming from neighbouring municipalities such as, Toronto, Downsview, Maple, Richmond Hill, Woodbridge, and Newmarket, it is imperative to know the exact whereabouts of every bus; hence they are all equipped with a GPS tracking device. This feature cannot be understated when serving 418 families and an enrollment of 740 campers. In consideration of those who leave early for camp and may not have had a wholesome breakfast, there are sandwiches and fruit readily available upon arrival and throughout the day.

Mrs. Esti Steinmetz, the long standing director of the Lubavitch Day Camp, is proud to share that the campers coming from diverse

Still, with so much creativity, exciting programs, and drama, a snapshot of the daily action is posted on Instagram. This is facilitated by a full time photographer, who circulates from unit to unit clicking stills and shooting video. Uploaded continuously, the parents have a close view of how their child is spending the day at camp. And then there is LDC Facebook for the full album. Still, with absolute and total devotion to LDC, Esti Steinmetz makes sure that the counselors prepare a weekly video; BabagaNews, a roundup of all the exciting events, field trips, and special moments that the campers enjoyed throughout the bygone week.

Finally, after almost two years of construction, LDC, was granted more space to accommodate the ever growing enrollment. Ten large rooms at the Murray Goldman Youth Centre are dedicated to house a few of the six divisions. On the upper level, a retractable partition creates a large expanse for large as-

semblies. With two big wall mounted screens the children can be entertained and watch mitzvah themed educational footage. And then there is the silent disco headsets, custom made and bearing the LDC logo. They are thoroughly enjoyed by campers and counsellors alike. While there may be 30 campers in the glow in the dark room, each of them are waltzing about to the tune and beat of a personalized playlist.

While no one really has good memories from the Covid days, still that restrictive period was the impetus that brought about the outdoor canopy covered bunk units. A large portion of the gated area skirting the building and parking lot was dedicated to group the children in outdoor spaces, rather than being cooped up inside. Having created outdoor spaces it was now time to equip these high concentrated areas, with water stations. Outdoor water fountains were purchased and installed at great cost in strategic areas around the site. Also, at the beginning of each season each camper was a gifted a beautiful, reusable water bottle which they readily fill during the day and before getting on the bus for field trips. With the hot humid summer the cold refreshing water was a welcomed treat. So too, it helped keep the grounds clean and orderly.

Although the camp enrollment includes children from many countries, diverse backgrounds, and different schools, the common objective of providing children with a fun filled day and a meaningful experience, unites them all. They enjoy nutritious lunches, field trips, daily swimming, and theme oriented activities. The well planned program, under the guidance of counselors and instructors, provides a live and learn opportunity to heighten an awareness and appreciation of fundamental mitzvot.



Gitta Ganz Women's Mikva Soon to Open

Finally, after two years of construction the Gitta Ganz Women's Mikvah is nearing completion. Still, due to supply chain delays there are some final finishes that are missing. The long forgotten adage, "G-d is in the detail," attributed to the famous architect Ludwig van der Rohe would rightfully and deservedly apply to a Mikvah. No effort was spared to obtain the most durable and attractive materials. Often after finally deciding on an item and choosing a colour or patina, the supplier sheepishly declares, "this product in this shade is no longer available." Then, try bringing back a

importance, since our objective is to showcase the facility and host open house events for newlyweds and thus promote Taharas Hamishpacha. Indeed, the sanctity and security of Jewish family cohesiveness, which is the envy of every society, can certainly be attributed to the observance of Family Purity. Much effort and costs are being invested to create an atmosphere that will also appeal to the (as yet) uncommitted.

Ever since the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson issued a call to strengthen and promote the observance of Family Purity among all segments of the



Howard Ganz and Rabbi Z Aaron Grossbaum examine the pool at the Gita Ganz Mikvah

trade for minor repair or adjustment. In the best of times patience is a virtue. Still from a Torah perspective it is all worthwhile and of merit. As our Sages declared, "The reward is in proportion to the effort invested."

The free standing Gitta Ganz Women's Mikvah is a much welcomed addition for our growing community. The entry is from the southern end of Lonny Court abutting the southern corner of our 3 acre site. Admittance to the dedicated and segregated parking will be made possible by an electronically operated access arm. The new Mikvah will have 7 spacious prep rooms. Designed by talented interior decorator Eliana Diamond, and adorned with fashionable fixtures, the ambiance will elicit a relaxed and reflective feeling of spiritual rejuvenation. Special provisions are being made to fully accommodate mobility challenged patrons as well.

Needless to say, the design and amenities are of utmost

Jewish community hundreds of Mikvahs have been built and operate under the auspices and administration of Chabad emissaries all over the world. This includes even the most remote communities in central Africa, Asia, and Europe. Needless to say, these monumental and costly projects have not gone unnoticed, and as a result of well-maintained facilities, guest speakers, and the vast bank of educational material available online there has been a heightened awareness and embrace of this most important Mitzvah.

Chabad Lubavitch is indebted and most grateful to all our donors who have made this possible. All major donors will be recognized on a tasteful decorated founders wall which will grace the reception room. Most notable are Howard, Faye and Mindy Ganz. Indeed, Howard and Mindy's parents Sam and Gitta Ganz, Alaihem HaShalom, have been supporters of Chabad for some fifty years.

Gourmet Cooking and Good Deeds in Manhattan’s Chelsea Neighborhood

By Karen Schwartz

Guy Rejwan spent a recent Wednesday night taking in cooking tips and learning from a renowned chef how to make delicious salmon and mashed potatoes as part of the Chelsea Shul’s “Cooking for a Cause” program. It was the inaugural event for the New York City-based series, which will continue to prepare kosher food for those in need.

Some 40 Jewish professionals, retirees and stu-

pack food, which was distributed the next day by the synagogue’s Rabbi Chezky Wolff to area residents.

“‘Cooking for a Cause’ helps build the community by bringing people together, and it gives back to the community by distributing meals to the homebound,” says Rejwan, who was on the host committee along with Jeffrey Galusha, Elena Sapir and Rabbi Chezky and Perry Wolff, co-directors of the Chabad-Lubavitch Chelsea Shul and Rohr

Greenberg, who he grew up with in Jerusalem, to lead the session, and participated alongside friends, neighbors and colleagues. “They were all excited to bring joy and nourishment to the homebound in our community,” says Greenberg, adding that he’s eager to participate in more of these events in the future and to be with a community that’s “united by compassion and the joy of cooking.”

The event, set to take place monthly, is backed by



Chef Nadav Greenberg gives gourmet guidance to participants who will be preparing 150 meals for the needy.

dents pitched in to make 150 meals that were distributed in New York’s Chelsea and Gramercy Park neighborhoods. The three-hour event included time to socialize, cook and

Center for JGrads. “The communal aspect of bringing people together over the dining table and through food is inspiring to me.”

Rejwan helped recruit executive chef Nadav

Project Yad Eliyahu, a local charity, in honor of the third yahrzeit (anniversary of passing) of Elliot Sturman. Sturman was active in the Los Angeles Jewish community, and helping



the elderly and people with disabilities in his honor made sense, explains his sister, Deborah Sturman. “The point of it is to make a community to help people in the community,” she says.

The synagogue has been providing food for homebound community members since the coronavirus pandemic began, starting with holidays and moving to a more consistent basis with volunteer help, says Wolff.

Its efforts are modeled after Our Big Kitchen in Sydney, Australia, which has hundreds of volunteers cooking in a commercial kitchen and distributing food, he says.

“It’s a great way to socialize, and it’s becoming more and more popular as a way of volunteering,” Wolff says of the cooking events. “It’s fun because it’s a new dish you never knew how to make before. There’s a good vibe and it’s truly chesed.”

Miami- and New York-based Henry Stimler says he was drawn to ‘Cooking for a Cause’ because of his grandmother, who was

a big influence in his life. She was deported from Hungary to Auschwitz in 1944 and used extra food she was able to access to feed others. After the war, she did the same thing.

“She was always cooking for other people; that’s my kinship to this initiative,” says Stimler, one of the project’s benefactors.

He says he’s amazed to see the initiatives that Rabbi Chezky and Perry Wolff have been able to implement in the area, including getting meals to Holocaust survivors and the elderly during covid. “These are unreal things; this is explosive growth. It’s amazing to be a part of it and amazing to watch,” he says.

Wolff would like to see the initiative grow to be a weekly (and eventually more than weekly) basis, and to include locals and tourists alike. “It’s an opportunity,” he says. “Beyond wining and dining and shopping.”

The event was executed by Esty Rapoport, a New York City-based event producer, and took place in the 3,400-square-foot event space at the Chelsea Shul.



50 Words That Shaped Jewish Thinking

By Miriam Szokovski

More than just a book of words, *People of the Word: 50 Words That Shaped Jewish Thinking* provides a wealth of fascinating new insight into Jewish history, thought, culture, meaning and practice. It has taken thousands of readers on an etymological journey into 50 big ideas that shape Jewish thought, values and culture since it was published late last year by Chabad.org and Ezra Press.

“One way to understand a culture is through the preponderance and prominence of certain words in that given culture,” explains Rabbi Kalmenson, who co-authored the work

with Rabbi Zalman Abraham. “In the Jewish tradition, there are over 10 words for happiness ... each of which describes a different shade of joy,” Kalmenson says. “For example, gila, from the word gal, ‘rolling wave’ describes a spontaneous joy that overtakes someone; ditza is rooted in the word for ‘dance,’ and represents an all-consuming joy that expresses itself in dance. Sasson is a joy that’s tinged with a hint of sadness, like a parent walking a child down the aisle. These many words suggest that happiness is of great value in our culture.”

As the authors explore each word, they also uncover gems that put each idea into a unique-

ly Jewish perspective, often challenging the reader’s prior understanding.

“People of the Word condenses decades of learning into a clear roadmap for spiritual, ethical, and positive living,” says Lisa Miller, Ph.D., New York Times best-selling author of *The Spiritual Child* and *The Awakened Brain*. “The rabbis open up a dimension of human potential for a broad readership that has been held deep within Jewish wisdom. In short, an invitation to see and live in an added dimension.”

Rabbi Zalman Abraham brings his 13 years of experience planning and writing popular courses for the Jewish Learning Institute (JLI). Rabbi Mendel Kalmenson’s résumé includes serving as rabbi and executive director of Chabad of Belgravia in London, and author of several widely successful books, including the highly acclaimed *Positivity Bias* and *Seeds of Wisdom*.

Who is this book for? “If I had to settle on one,” says Rabbi Abraham, “it would be the person with a growing interest in Judaism who is looking to discover a unique Jewish worldview that is profound, relevant and resonant.”

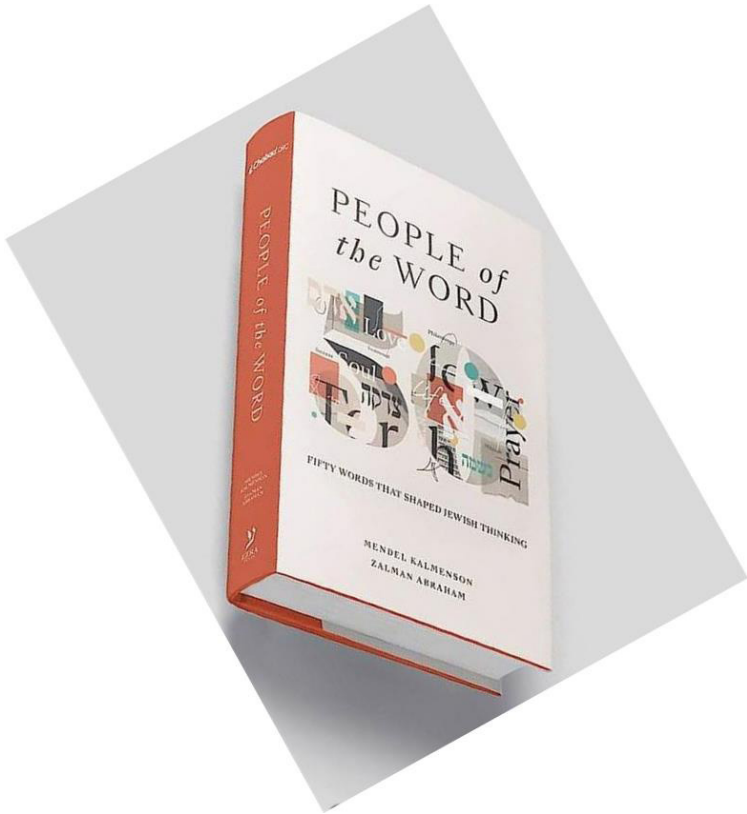
Every chapter ends with “The Big Idea”—a takeaway in a one-liner—as well as an ac-

companying story, making it accessible to a broad and diverse audience.

“We tried to create something with this book that is both accessible and academic,” explains Rabbi Kalmenson. “It’s scholarly, but written in a contemporary and resonant style. So the academic might enjoy the essay more, people with shorter attention spans will walk away

with ‘The Big Idea,’ and the story-lovers will have what to walk away with.”

The book is now available for purchase or e-book download in its entirety. Subscribers will receive exclusive free access to each chapter over the next year, embarking on a rare journey through the history, culture and dreams of a nation.





Fastest-Growing Jewish Day School Network Reaches York Region

Chabad’s Tamim Academy starts new school year in cities around North America

As a career educator, Shoshi Shachar of Chandler, Ariz., is always on the lookout for ideas on what makes an elementary school successful. She even keeps a growing spreadsheet of the essential elements of any excellent educational institution. When it came time to look at schools for her own young children, there were quite a few items on her wish list. Yet none of those she looked at were the right fit, she said. Or, at least, not until now.

This month, Tamim Academy of Chandler opened its doors to students with a kindergarten and a combined first- and second-grade class under the auspices of Chabad of the East Valley.

“When I heard about and researched Tamim as an educator, I saw that it uses the approaches to teaching I was looking for,” Shachar told Chabad.org. “And when I looked at the schools in the network as a parent, I saw that it’s really well done.”

Shachar will not only have two students in the school, she’ll also be a teacher there as well.

The Tamim Academy network of Jewish elementary schools was created to provide that expertise. As part of the fastest-growing Jewish educational program in North America—each Tamim Academy school has access to a detailed educational curriculum and ongoing teacher training, administrative support, business-model coaching and more.

A new Tamim Academy will also open this fall in Portland, Ore., bringing the total number of Tamim schools to 12, as they join already established schools in Toronto, Manhattan and Queens, N.Y.; Miami and Boca Raton, Fla.; Salt Lake City; Burlington, Vt.; Austin, Texas; Cambridge, Mass. and Greenwich, Conn.. Additional schools are expected to open in the next few years.

Like many Jewish parents around North America, Shachar’s children thrived at the Chabad preschool program. “The Chabad Jewish Preschool is a magic little place,” she said, “and I was looking for the same atmosphere in an elementary school.” Chabad has long been a leader in Jewish preschool education, providing warmth and care that

parents say is unique while ensuring that kids are learning about their Jewish heritage and the educational basics that will help them prepare for school.

The preschools run by Chabad emissaries have become well-known; some are among the top-ranked programs in their cities, while others have been steadily growing their enrollment. Some parents have loved the preschools so much that they have requested the school continue on to kindergarten and beyond.

Still, the costs of operating a Jewish day school are much more prohibitive than a preschool, especially in small communities where there would be a limited pool of students. Even in areas teeming with young Jewish families, there is no guarantee of success, especially since the number of children enrolled in Jewish day schools has been on the decline in recent years.

It was within this context that the Tamim Academy model was born.

The goal of a Jewish education is primarily about empowering children with a real and personal relationship with G-d—Who created them, loves them and knows each one of them has something unique to offer the world and make it a better place.

The importance of Jewish education has long been a primary focus of Chabad-Lubavitch. When the Sixth Rebbe—Rabbi Yosef Yitzchak Schneersohn, of righteous memory—came to the United States in 1940, one of the first things he did was open a school. Soon thereafter, he created Merkos L’Inyonei Chinuch, the educational arm of the Chabad-Lubavitch movement, placing his son-in-law, the future Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—at the helm.

Merkos was the first Jewish educational organization of its kind, establishing dozens of Jewish day schools in cities around the country, and creating programming, curricula, textbooks and children’s publications in multiple languages. It was also instrumental in opening dozens of local Jewish day schools that were not formally affiliated with Chabad, in line with its underlying goal to “promote Jewish-religious education in all sections of Jewry,” as a 1948 brochure makes clear, “without any distinction whatsoever, so as to bring up a new generation of Jewish children . . .”

The Rebbe further expanded on this in 1976, when he elevated the urgency of educating every Jewish child to a directive in what ultimately became one of the 10 Mitzvah Campaigns. For his Education Campaign, the Rebbe emphasized the importance of reaching every Jewish child, empowering children to teach their fellow children, and that the concept of education does not end with children.

He also encouraged the opening of new schools and educational facilities for Jewish children from all backgrounds. At the time, the Rebbe reiterated that these new schools, as well as existing ones, provide scholarships when necessary so that no Jewish child would find him or herself without access to quality Jewish education.

With the creation of the Tamim Academy network, Jewish children

Collaboration between the Navy, Aleph Institute and the Orthodox Union

By Howard Blas

When Petty Officer 2nd Class Daniel DiLiscia sets out this month for two years on the USS Nimitz aircraft carrier, the nuclear engineer and electrician is hopeful that his kosher-food experience will be better than it was during his first five years in the military. DiLiscia has endured long periods both on land and at sea, where he described himself as a “starving serviceman.”

When he deployed on the USS Roosevelt just before Chanukah, 2020, kosher MREs (Meals, Ready to Eat—shelf-stable, self-contained food rations) did not arrive on the ship.

“From Chanukah until Pesach, I ate salad with beans and tuna from cans. Your mouth goes numb. I started to look for kosher hot sauce to put on it. I worked 20 hours a day, was malnourished and lost 35 pounds.”

As Passover approached, and DiLiscia and his shipmates were in the South China Sea, he was gearing up for a holiday without matzah and other kosher provisions. “The kosher kits were stuck in Australia,” he laments. “Three hours before Pesach, a Pesach miracle occurred—boxes and boxes of matzah and other food arrived!”

Thanks to a recent collaboration between the Navy, Chabad, the Aleph Institute and the Orthodox Union, eating nutritious kosher meals daily will be much easier for Jewish sailors on many of the 280 Navy vessels, which include aircraft carriers, cruisers and destroyers.

New Agreements Cut Through Red Tape

While kosher food has technically been available for Jewish sailors for many years, sailors on board various naval vessels began sharing some of their frustrations and difficulties keeping kosher with Rabbi Elie Estrin, military personnel liaison for the Aleph Institute and editor of The Jewish-American Warrior.

“There was kosher food on ships before,” said Estrin. “The issue was how to provide each type of ship with a unique and workable system.” He points out that different types of ships have different systems, storage capacities and methods for restocking at sea, and that keeping kosher aboard a naval vessel involves complex logistics, including carefully scripted food menus, limited storage space and resupply opportunities, and strict fire-safety and food-handling measures necessary on the Navy’s ships. “We set out to bridge the gap and show the Navy that they have kosher food on board and that it is not difficult to solve.”

Standardizing New Systems With the Orthodox Union

After compiling feedback from kosher-observant sailors, Estrin patiently and systematically began to address the issues with the Navy in 2019. The process started with brainstorming sessions and phone conferences with

in cities and towns across North America are increasingly having the opportunity to gain that education.

Tamim of Portland parent Annie Isaac praised the strong general-studies curriculum that her children will be receiving but said she is also looking forward to the Hebrew-language program that is a core part of the Tamim educational model.

“I am thrilled the school will be implementing Jewish immersion for half the day,” she said, calling a strong Jewish foundation “a lifelong gift” to the children.

For more information on Tamim York Region please visit TamimYR.org

Initiative Makes Kosher More Accessible in U.S. Navy

the Navy’s senior Jewish chaplain, Cmdr. Aaron Kleinman, and a third individual, a Jewish Navy Supply Corps officer. They met with senior logistics officers who began studying the various problems and possibilities.

While these conversations did not resolve every issue, a significant breakthrough occurred when Rabbi Eli Eleff got involved. Eleff, rabbinic coordinator and community relations for OU Kosher—the world’s largest kosher supervisory agency—began consulting with Aleph on questions regarding military chaplaincy. Estrin quickly realized that Eleff had both the food systems knowledge and the organizational impact of the OU to move the process forward. A team got to work.

Eleff worked closely with Kleinman, who was now stationed at Norfolk Naval Station in Virginia, and other senior Navy officials at Atlantic Fleet Force Command. Kleinman obtained permission for Eleff and senior OU kashrut supervisor Rabbi Daniel Sharratt to tour three ships docked at Norfolk Naval Base, including the aircraft carrier USS Gerald R. Ford, the amphibious assault vessel USS Bataan and the destroyer USS Cole. Chaplain Capt. Brian Stamm, Atlantic Fleet Force Command Chaplain, led the tour, accompanied by both Kleinman and Estrin.

“The professionalism of Rabbi Eleff and Rabbi Sharratt was incredible to observe,” says Estrin. “They clearly impressed the sailors, supply personnel and leadership of the ships with their understanding of food systems, clarity and sensitive investigative work, asking incisive questions and assessing the actual kosher possibilities from numerous angles.”

The work of the rabbis helped the Navy see that they were already on the road to providing a kosher experience to their sailors. The team found that 80% of dry foods and the fruits and vegetables used were already certified kosher or were inherently kosher.

In addition, it became clear to the senior Navy staff that complications arise when foods are prepared in kitchens that cannot be made kosher. The rabbis helped the Navy see that there were usu-

ally simple ways to allow sailors to enjoy three nutritious kosher meals each day aboard most Naval vessels—as long as there is good communication and clear explanations about the basics of kashrut.

A Comprehensive Report

Eleff and Sharratt next prepared a comprehensive report, which will be distributed to Naval supply officers, chaplains and Jewish sailors. It provides guidelines for requisitioning kosher supplies and how to use kosher meals on different classes of vessels.

Rabbi Aaron Lipskar, CEO of the Aleph Institute, says he is pleased with his organization’s role in helping meet Jewish service members’ needs. “Aleph is at the forefront of ensuring Jews who serve in the U.S. military are fully supported, materially and spiritually. This is a great win for Jews in the Navy, Coast Guard and Marine Corps, and it’s a great win for our country.”

DiLiscia is hopeful that his upcoming deployment will provide him with delicious and nutritious weekday, Sabbath and holiday foods. He will be at sea for Rosh Hashanah and Yom Kippur, where he will be leading the High Holiday prayers in addition to his electrician duties.

While DiLiscia is proud of his continuation of a family tradition of military service that goes back several generations, he says he relishes his time on land where he can daven and learn in person with Chabad. He says he takes his experiences with Chabad back on board, where he can influence other Jewish sailors.

“I hope my fellow sailors will have an easier time with it,” says DiLiscia. “A system to make kosher food available on board will transform not only our relationship with G-d but also our professional relationships.”

“Everything they’ve done is appreciated not just in the abstract, but has improved my military experience practically,” he continues. “I am grateful that the U.S. Navy understands the desire of Jewish sailors to keep kosher and is willing to work to accommodate this basic element of Judaism.”



(L-R) CH Cdr. Aaron Kleinman; CH Capt. Brian Stamm; Rabbi Eli Eleff; Rabbi Daniel Sharratt; and CH Maj. Elie Estrin outside the USS Cole on their tour of Navy ships for a kosher fact finding mission.

Tamim Academy
of YORK REGION

Inspired by Chabad, guided by leading educators and enriched by the spirit of community, Tamim Academy prepares students for purposeful lives by empowering them with Jewish Values and a State Of The Art Education.

Tamim Academy of York Region is a **BRAND NEW** innovative Jewish day school that is now accepting applications!

Chabad in British Columbia a Vital Lifeline From Wildfires Destruction

As thousands of people continue to be evacuated following the damage and destruction wrought by wind-swept fires swirling in and around Kelowna, British Columbia, the local Chabad center and Jewish community are providing supplies and lodging for anyone in need.

Dr. Juliette Alpert lives in a neighborhood that hasn't been directly impacted by the fire and took in two families, including a family of five. She had heard about a massive fire in the area 20 years ago, but it was nothing like this, she said. For much of the last week, the area around the popular Okanagan Lake resort has been engulfed in thick smoke—the result of hundreds of nearby wildfires and many larger ones that continue to plague western Canada.

A few days ago, Alpert drove to the Okanagan Chabad House in Kelowna and picked up a package for a family that had lost their house. The next day, she went back and got some fruits and vegetables for a second family that moved in with her. While food is available in the area, some staples are in short supply. "It's nice that there's a place for those in need to get food and supplies," she told Chabad.org, adding that "it isn't just for Jewish people; it's for anyone that needs help."

Alpert says she knows other people who've lost their homes, as well as many people who have been evacuated and don't know if their houses are still standing. She says she has been reassured by how Chabad jumped into action when the fires hit, connecting with community members to see what they needed as the fire continued to spread. "They spoke to everyone, they got donations to put up these kits and food and support that other people need," she says.

Reaching Out to the Community

Fraidy Hecht, co-director of the Okanagan Chabad House, said that she could see the flames from her front window—first on the other side of the bridge in West Kelowna and then on her side of the bridge. She and her husband, co-director Rabbi Shmuel Hecht, have never seen fire so close by, she said. "We never had to worry about it before," she said.

Rabbi Hecht added that the fires this year are different than any he's seen in the 13 years they have served the community. "This fire's still burning," he noted. "The speed and vicious-



Rabbi Shmuel Hecht and children brought supplies and thanks to firefighters.

ness of the fire is unreal."

When the fires started to threaten the area, the Hechts immediately started going through their phones and reaching out, sometimes with the help of their children, to community members, including those who live up the mountains, offering their Chabad center for people to stay in and making sure everyone had somewhere to stay.

Last Friday, Mel Hanna and Goldie Love were told to leave their home in West Kelowna. They drove straight to the rabbi's house, where they stayed until Tuesday, when it was safe to return home. "He had phoned us first because the fires were going on, and said, 'If you have any problems just phone us and come on in, and that's what we did,'" said Hanna.

He worried about how their home would be impacted but spent the days chatting with the rabbi and his family, as well as people who came through the Chabad. "It was a really good discussion and a good place to be at that time," says Hanna. "I thought it was fantastic."

He returned home to find his house was part of a lucky several-block stretch that had been left unscathed by the fires.

After making sure that people were safe, the Hechts started

working on putting together care packages, which give evacuees the ability to bring something back to their host's home or to give hosts a way to get additional supplies they might need.

The Jewish community stepped up to offer support, from opening their homes to guests to pitching in to get them and their hosts supplies, says Rabbi Hecht. "Everybody caring about everybody ... it is a beautiful community effort."

Word of the project has spread—it's now been covered on local newspapers and broadcasts—and is positively impacting the broader community as well.

"When you're hosting guests you need more toilet paper, more tissues, more shampoo, basic household items. We also made more loaves of challah for Shabbat than ever before." Volunteers have been delivering the packages, giving evacuees time to talk and a chance to express themselves as well.

Volunteers Help Ease Unimaginable Stress

A nearby camp that had to close offered Chabad fresh fruits and vegetables, so it is distributing those in addition to previously planned gifts of toiletries, pillows and homemade challah.

These are difficult times for people who lost their property, and also for those who had to evacuate and are waiting for word if their homes have burned down, explains Fraidy Hecht. "There's so much uncertainty. Being a guest in people's houses for so long—we're hoping a little beacon of light, a little joy, a little happiness, to bring to these people during this stressful hardship can ease the stress a little bit for these people."

People are uplifted by the ability to be supported and also to support others, says Rabbi Hecht, noting that they've been getting helpful donations, such as from a man who found out they were low on dog and cat food and dropped some off.

Going forward, Chabad plans to help with cleanups and offer listening ears for people wanting to come talk.

With Rosh Hashanah just around the corner, the rabbi said they're going to work on looking ahead. "We're going to emphasize how it's a new year, with new energy," he says. "We're going to try and have some beautiful messages of renewal and how each year brings with it new blessings... so it can be a source of healing and hope."



141-Year-Old College Now Offers Kosher in Every Dining Hall

141-Year-Old College Now Offers Kosher in Every Dining Hall

As the halls of the venerable Nottingham University fill with students this autumn, the college's hundreds of Jewish students will feel more welcome than ever. For the first time in the university's 141-year history, hot kosher meals will be available at all campus dining halls. The kosher meal plan is thanks to a unique partnership between the university and Chabad-Lubavitch of Nottingham, which serves the estimated one thousand Jewish students that attend the University of Nottingham and nearby Nottingham Trent University.

In a first for kosher food on campus in the United Kingdom, the meals will be cooked by university chefs using Chabad's brand-new, fully licensed and state-of-the-art commercial kosher kitchen. An initial batch of some one thousand kosher meals will be whipped up in advance of the semester, and they will be sealed and stored at campus dining halls, to be made available to anyone who wishes.

"We've been here for

serve, the Lents launched a fundraiser several years ago to build a commercial kosher kitchen. Once the process of obtaining the necessary licenses from the City Council was complete, the Lents reached out to the college. This time, they were able to offer a ready-to-go kitchen with built-in kosher supervision—and the university loved the idea, even offering to cover the cost of additional machinery needed for the kitchen.

Committed to offering kosher meals to students at the same price points as other meal options, the college offered to streamline the process by purchasing many of the bulk ingredients themselves at wholesale prices, and by sending their own chefs to Chabad's kitchen to prepare the meals. The university will also be picking up the tab for the additional costs involved in procuring kosher ingredients and for the kosher supervision. "They've really bent over backwards to make this work," said Rabbi Lent, "and we're grateful for their partnership and commitment to the Jewish students."

The meals will be of-



Rabbi & Mrs. Lent with the university chefs and administration

fifteen years, and we often observed that for students who would normally keep at least a nominal level of kosher, there really were few options," says Rabbi Mendy Lent, who directs Chabad-Lubavitch of Nottingham with his wife Brocha. "Over the years, the university has explored a number of solutions, but the logistics and cost of setting up a kosher-supervised kitchen appeared insurmountable."

Determined to bring kosher to the colleges they

ferred at the dining halls used by first-year students, who live on campus, and will be available for sale to all students at campus stores as well.

While kosher meal plans exist at other campuses in the UK, this marks the first time the college itself will be preparing and offering those meals. "We're hoping this will start a trend," Rabbi Lent said. "The goal is that every Jewish student in the country will have access to a kosher meal plan."



The Hecht family and volunteers with food and other supplies for those in need.



Man Who Hurled Egg at Israel Tefillin Stand Makes Amends

Three weeks after hurling an egg at a tefillin stand in Nes Tziona in northern Israel, Elad Levi returned on Friday to make amends.

The attack came amid a flood of support for Chabad tefillin stands following a verbal assault on yeshivah students at a tefillin stand in Tel Aviv that went viral. The attack in Nes Tziona also drew widespread condemnation from

around Israel, and local police opened an investigation into the hate crime.

Apologizing to the yeshivah students who operate the stand each Friday under the supervision of Chabad of Nes Tziona, Levi put on tefillin and pledged that from now on, he would wear tefillin each day.

The students accepted his apology and praised his new commitment.



Elad Levi of Nes Tziona, Israel, apologized for throwing an egg at a Chabad tefillin stand three weeks ago and has now pledged to put on tefillin every day.

The Talmudic Sage, Choni Hamagle once noticed a man planting a carob tree and inquired: "It will take seventy years to mature and bear fruit, do you think you will live long enough to enjoy its fruit?" The man replied: "I found carob trees in existence when I entered the world, just like my father planted for me, so too I will plant for my children".

Plan for the Future

When planning for the future or writing a Will please consider the Chabad Lubavitch Organization of Southern Ontario. For further information and to arrange for special bequests.

Please call: Rabbi Zalman Grossbaum at 905-731-7000. All information will be kept strictly confidential.

Quadruplets Born to Los Angeles Family are 'A Gift From G-d'

Sara and Yisroel Gutovitch talk about their belief and trust

By Yaakov Ort

When Sara and Yisroel Gutovitch of Los Angeles were married five years ago, their greatest shared hope was to raise a large Jewish family, even though they were getting a later-in-life start than most newlyweds. They were delighted when their oldest son was born a year after the wed-

mikvah, attended by hundreds of women, where she accepts letters from community members requesting blessings from on high that she takes with her when she flies on the day after her birthday to the Ohel, the resting place of the Rebbe in Queens, N.Y.

A Special Request

In addition to a letter

to have four more children, I might lose two of them."

After consulting other physicians who said that carrying all four babies was a risk, but not as much of a risk as the first doctors had advised, the Gutovitches asked rabbis who were experts in Jewish law if they were allowed to decide to take the risk and trust in G-d



Yisroel and Sara Gutovitch with their quadruplets, and Dr. Steve Rad, center, the high-risk OBGYN who delivered the babies.

ding.

But then, Sara had difficulty conceiving, and on the advice of their physicians and after consulting with rabbis who are experts in Jewish law, Sara began to undergo a round of costly and painful fertility treatments that did not prove to be successful. Undeterred, she began a second round of treatments, but the day before the final treatment, Sara was diagnosed with Covid-19, and her doctor advised her not to continue at that time.

Not giving up hope, the couple sought a more spiritual solution. Sarah began taking advanced classes in the Jewish laws of family purity (taharat hamishpachah), and the couple decided to become even more particular in their observance.

The couple has been close to Rabbi Boruch and Channa Hecht of Chabad of Brentwood, Calif., since before they were married, with Rabbi Hecht officiating at their wedding. The Hechts supported the couple throughout their ordeal, sharing with them the teachings and private correspondence of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, on emunah and bitachon, faith and trust in G-d.

Every year for her birthday, Channa Hecht hosts an event called, "Spa for the Soul," at the local Chabad

asking for a blessing for more children, Sara asked Channa Hecht if she could see if she could somehow obtain a coin that the Rebbe had given to a child. The Rebbe had frequently given out coins to children that they saved, and then replaced with one of the child's own coins and given to charity. Sara Gutovitch hoped the coin would provide an additional blessing for more children.

The next day, after delivering the letters at the Ohel, Hecht asked a friend in Crown Heights if she knew where she could obtain such a coin, and was shocked to hear that the woman had one in her possession and was happy to give it away for the sake of a mitzvah. Hecht brought the coin to Gutovitch, who made it into a necklace and began to wear it every day.

Short-Lived Good News

A month later, an ultrasound examination showed that Sara was carrying four babies, but her joy was short-lived. Her doctors advised her that pregnancies with multiple babies had a very high risk for mothers her age and insisted that they would treat her only if she would abort two of the fetuses.

I was horrified, saddened and confused," said Sara. "I wanted all of my children. I couldn't imagine that now that I had a chance

that everything would be OK, and they said that under the circumstances they were permitted to go ahead. "But I was getting different advice wherever I turned," said Sara Gutovitch.

That week, Channa Hecht's father, Rabbi Shlomo Cunin, director of Chabad-Lubavitch on the West Coast, was in New York to visit the Ohel as he does every month. He called Sara Gutovitch from the Ohel and said that he prayed for her at the Rebbe's resting place and that he was confident that everything would be fine.

"Rabbi Cunin lives on a different plane of existence. Everything he says is with such certainty and with so much conviction, that I just knew it would be OK," said Gutovitch. "From then on, I decided we would change the tune and continue with the story of faith."

Over the following months, the pregnancy proceeded without complication. Four healthy babies were born in July—two boys and two girls—each weighing over four pounds. The family is now at home in Los Angeles.

"This birth was a huge gift from G-d," said Yisrael Gutovitch. "It is truly in the merit of the nashim tzidkonnios ('righteous women'), and the tremendous Bitachon that Sara had, that we merited to have quadruplets."



Between the Lines: Berlin's Massive Mezuzah "We waited a long time to find a cow large enough," says scribe Rabbi Betzael Yakunt

By Mendel Super

When Chabad-Lubavitch of Berlin unveiled the mezuzah at the entrance of their new Jewish Campus, it turned heads. Unlike a typical scroll of 5 to 6 inches, this square mezuzah measures more than 3 feet tall, with each letter more than an inch in height. The mezuzah is one of the world's largest, says veteran Israeli scribe Rabbi Betzael Yakunt, who spent

mezuzah will bring more light to a city that has known immense tragedy and darkness," says Teichtal.

But creating a massive mezuzah was not so easy. "We waited a long time to find a cow large enough," says Yakunt, explaining that the parchment for a mezuzah—cow hide—cannot be stitched together; it must be one complete piece. Additionally, he explains, the larger hides are usu-



Rabbi Yehudah Teichtal prepares to affix the massive new mezuzah, one of the world's largest, at the Pears Jewish Campus, a sprawling \$44 million new home to Chabad-Lubavitch of Berlin.

more than 30 hours painstakingly writing each letter on one of the largest parchments he's ever handled.

"Chabad of Berlin called me one day and asked me to produce the biggest mezuzah possible," Yakunt, a sofer ("scribe") with 45 years experience, tells us from his scribal studio in the central Israeli town of Kfar Chabad. In the niche world of traditional Jewish scribal artisans, Yakunt is among a handful of expert scribes who specialize in writing oversized mezuzahs.

The Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, would often emphasize the Divine protection that a mezuzah brings to the home, and Rabbi Yehuda Teichtal—rabbi of the Jewish community of Berlin—wanted to bring that message home with the biggest mezuzah possible, in a city of untold Jewish suffering. "This

ally very fatty, making them unsuitable.

Finally, when a suitable hide was located, Yakunt had another task almost unheard of in modern scribal practice. Rather than using the typical quill, made of the feather of a kosher bird—often a turkey—he needed something larger to fashion the huge letters with.

Yakunt used a hand-cut bamboo reed as his quill, taking approximately 1.5 hours to write each of the 21 lines of the mezuzah—the time it takes most scribes to write an entire regular mezuzah. "I used an entire bottle of ink on this mezuzah," he says.

In 2010, another Kfar Chabad scribe, Rabbi Yitzchak Karichali, completed what was then believed to be the world's largest public mezuzah, which remains affixed to an interior entranceway at Israel's Ben-Gurion International Airport.

While the Berlin mezuzah is larger than the one at Ben-Gurion, the scribe says he has written two that are of similar size for private clients.

In 1974, the Rebbe began a campaign to increase awareness of the mitzvah of mezuzah. His students and emissaries immediately got to work, placing tens of thousands of them on Jewish homes around the world over the next few months. The Rebbe pushed them to

their limits, not satisfied until every Jewish home would have a mezuzah. That summer, when students in the newly established Yeshivah Gedolah Rabbinical College in Miami, Fla., wrote to the Rebbe informing him that they'd been working on the Mezuzah Campaign and had helped 40 homes in Miami affix a mezuzah, the Rebbe thanked them, writing to "add even more." Circling the number 40, the Rebbe added: "There are around

40,000 Jews in the area!"

What does a mezuzah of this size cost? Yakunt says it's around \$3,000, depending on the exact size and script.

But no matter the size, he says, the same level of care and concentration goes into making all genuine, kosher mezuzahs—and unlike many other fields, his is a craft that will never be replaced by technology.

Tens of Thousands at Kotel Welcome Eighth Children's Torah Scroll

By Yaakov Ort

JERUSALEM—For the thousands of children and adults who gathered on a sunny day in August at the Kotel (Western Wall), it was a day of great joy—and not only for the completion of the eighth Children's Sefer Torah. They were also there to celebrate the massive international effort over the past few months that went into the Torah scroll's completion by 20 Av, the anniversary of the passing of Rabbi Levi Yitzchak Schneerson, of righteous memory.

"I got 14 of my friends to sign up," proudly proclaimed Gadi Barzel, a 9-year-old public-school student from Holon who traveled to the event with his father and brother. His effort was matched by those of thousands of students and Chabad-Lubavitch emissaries and volunteers around the world.

To ensure that the eighth Torah would be completed this Hakhel year, more than 170,000 boys and girls were signed up since Chanukah and more than 77,000 in the last month alone in an international drive that extended from Israel to Australia, from Russia to Canada.

While every letter and every word in every Torah scroll is indeed holy, and the completion of every new Torah is a special event—whether in Reykjavik, Iceland, a trendy neighborhood in Chicago or the bustling Jewish metropolis of Tel Aviv. The completion of the eighth Children's Sefer Torah in the holy city of Jerusalem has a particular significance.

In the spring of 1981, which was also a Hakhel year, the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—spoke of the special power children have to make the world a better place. Quoting the Talmudic description of their speech as "breath free of sin," the Rebbe explained that they can fuel a dramatic demonstration of unity that could change



the planet.

To that end, the Rebbe urged that every Jewish child possess a letter in a Torah scroll written specifically for them. All it would cost is the symbolic amount of \$1 (or its equivalent in local currency), ideally coming from the child's own funds or sponsored by parents and family members. Each letter would link Jewish children the world over to the foundation of their heritage and to each other.

The Rebbe also asked that the Torah scroll be written in Israel, "the land where the Eyes of the L-rd your G-d are upon it at all times, from the beginning of the year until the end of the year." The Rebbe specified the Old City of Jerusalem as the location for the writing of the Torah scroll. This is because Jerusalem also represents "the concept of unity," as it was never divided among the tribes and was the focal point of the people in Israel. The Rebbe further requested that the Torah scroll be written in the Tzemach Tzedek synagogue—the only synagogue in the Old City whose walls and roof remained intact throughout the Jordanian occupation between 1948 and 1967.

Every Torah scroll contains 304,805 letters; writing a complete one usually takes a whole year. But the campaign—launched with the backing of

rabbinical leaders, such as Rabbi Israel Abuchatzera and Rabbi Moshe Feinstein in Israel and New York, respectively—sparked such enthusiasm that the first children's Torah scroll was successfully completed in just three-and-a-half months.

The Daily Countdown

That first scroll was finalized in 5741 (1981), on the 20th day of the Hebrew month of Av, the anniversary of the passing of the Rebbe's father—Rabbi Levi Yitzchak Schneerson, of righteous memory—and organizers were determined to complete the eighth on the same date.

Using widely available technologies of the day for worthy causes is a hallmark of Chabad. Rabbi Shalom Ber Marzel of Yeshivat Tiferet Menachem in Jerusalem formed a WhatsApp group of Chabad emissaries and volunteers that grew to include 637 members, who in thousands of messages shared their strategies and celebrated their successes in signing up children for letters in the Torah scroll.

Each day, a new total was broadcast. Less than a week before the completion, it was announced that Jewish parents and grandparents around the world had submitted the names of 304,805 Jewish boys and girls to be included in the eighth Children's Sefer Torah.



Visitors celebrated the opening of the Pears Jewish Campus, a sprawling \$44 million, 90,000-square-foot Jewish educational, recreational and religious center, the new home of Chabad-Lubavitch of Berlin.



The Western Wall Plaza was packed with celebrants gathered for the completion ceremony of the Eighth Children's Sefer Torah.

Husband and wife undergo a period of abstinence which ends when the woman visits the mikvah creating an anticipated honeymoon each month. Physically, the mikvah has experienced many metamorphoses; each welcome women into a beautiful atmosphere to perform a crucial mitzvah. The recently built state of the art Gita Ganz Mikvah at 770 Chabad Gate in Thornhill raises the bar to a whole new level. Created by extraordinary architect, Richie Idels, and designed exquisitely by Eliana Diamond of EMD Diamond Inc., the space boasts comfort, serenity and luxury.

A.S: Let's begin with some basic information. What does an Interior Designer do?

E.D: An interior designer is like an interior architect. We work within the confines of interior spaces to create the most desirable layouts, focus on space planning, flow and functionality of spaces. I like to compare it to the game of Tetris: carefully and thoroughly putting all the pieces together making sure everything fits perfectly. Once we have created the layout, we can move towards all the finishings and materials. Taking the 2D floor plan and transforming it into a 3D sculpture utilizing all the elements and principles of design such as texture, colour, light, form and balance.

A.S: What are some of your favourite design elements?

E.D: Honestly, I need them all! The elements of art & design are: line, shape, space, form, value, colour, & texture. They all are so integral to a successful design. Together they create a whole package that needs each element to complete every design. Sometimes some are noticed more than others but they all matter.

A.S: What's the most important thing to consider

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when designing a space?

E.D: One of my teachers in design school used to say, “the plan plans itself.” When designing any space, it is so important to carefully listen and understand the needs of the client and the limitations of the actual space. I always gather a detailed wish list from the client going over everything and anything. Then I meet with the contractor on site to determine what can actually be done. Which walls can be knocked down? What can be moved? Where can we add beams? Where can we move hvac to? Can we move the toilet? Can we extend the space? Is this wall structural? Can we change the staircase? I try to gather a list of what is the most feasible and what costs are involved in each scenario before starting the design. Once everything is gathered, I head straight to the drawing board to start the process of designing, allowing the plan to plan itself.

A.S: I know your fabulous work in private residences where the individual tastes of your clients remain visible although enhanced by your innovative offerings and dramatic eye. This project, however had to appeal to a diverse audience. How challenging is it designing a commercial space?

E.D: When working on this project, I definitely had to focus on the commercial aspect of the space. Because it is a public space, I needed to ensure the finishes and materials were durable and hardy. Yet, I did not want to compromise on style, elegance and beauty. Sometimes the commercial needs do get in the way of beauty! I worked really hard with our selections to ensure everything was able to pass on both levels. I also tried to choose timeless and classic finishes that would appeal to a wide variety of tastes. Not too modern. Not too traditional. A nice blend and balance of styles to make it feel inviting and pleasing to everyone.

A.S: Who okayed your choices? What was their vision for the space?

E.D: I worked very closely with Rabbi and Rebbetzin Grossbaum. They were the bosses and they gave the final okays. We also had some great advice and guidance from the contracting and architectural teams along with all the reps and showrooms that helped us through all the details when selecting materials and fixtures. I think we were all on the same page - we wanted an

elegant, beautiful, high end, spa like feel. We wanted the area to feel inviting, calming, welcoming and serene.

A.S: In general, when you disagree, how do you persuade clients to consider your ideas?

E.D: Ha. Well.... I always give it space and time. My personality is not to be forceful. I try to demonstrate why I feel my ideas are important for the design. Sometimes I use 3D renderings as a tool to help the client visualize the concept. Sometimes we go through the process of all options until we land at the one I was hoping for. Design is a process and it can take time to be in sync with the vision. We usually always get there in the end. I just try to trust the process and let everyone take their time until they feel comfortable with the direction and decisions. Working with the Grossbaums was relaxed and straightforward. We agreed that the mission was to create an exquisitely perfect place for Jewish women.

A.S: How do you deal with construction delays or changes?

E.D: Delays are always tough but are really part of the process. There will always be something delayed. The best way to deal with delays is to be aware and expect that there will be one throughout the project! If we can manage expectations on timelines and be understanding and realistic when a bump slows things down, we get through it much easier. Also, it's important to move things along despite delays. Just because one thing is delayed, doesn't mean we must stop everything. We are always trying to be steps ahead and working on other aspects of the design in the meantime. Having everything lined up, selected, ordered and ready for when needed. Regarding changes, design and construction is a very dynamic process. There are a lot of moving parts. It is so important to stay flexible and open to new ideas or adjustments. As long as everyone is on the same page, and the change does not create a large increase in price and it is still always doable.

A.S: What are some ways to stay within budget when designing such a space?

E.D: Budget. Always a tough question. There are always the basic costs that cannot really change. Those costs such as the construction and building costs will not re-

ally have much room when it comes to pricing. The flexibility comes in when choosing all the finishes. That is where we have more ability to control the budget. It's really important to understand the value of what things are worth and where to invest more money and where to hold back. What design feature will be visually noticeable and impactful and therefore splurge on that item, vs what seems secondary and less necessary in paying a higher price. It's important to have an awareness of industry pricing and to evaluate how to navigate it all. With all these pieces in mind, it will definitely help keep prices and budget in check.

A S: How do you mix different styles in a design?

E.D: It is a balancing act. The main goal is to always create a unified design. How to achieve that? Sometimes it requires a bit of this and a bit of that. Sharp, clean lines mixed with soft organic shapes. Smooth, glossy surfaces mixed with textured and thick materials. Always balancing each element ensuring the end result feels good and pleasing to the eye. It's all about balance.

A.S: Can you give an example of an area you created that you found challenging?

E.D.: I would say the actual change rooms themselves felt challenging. Each room feels large but the shape and spacing was more complicated to lay out. Each change room has 2 doors. One from the outer corridor and one going into the actual mikvah immersion room. So the actual useable room we had,

taking into account the doors, the wall space and passage ways required, along with all the needs and requirements of each change room, left us with tight areas. We managed, sometimes just down to the inch. It is compact but we fit in all necessary requirements. The ceiling and door heights definitely help to make the rooms feel airier and larger.

A.S: How was this project especially meaningful?

E.D: I was really excited to work on this project because I felt that it had the opportunity to fuse my passion and skill of design with my love of spirituality and Judaism. This project is a space to be used to perform mitzvot. The fact that I was able to be part of a project knowing that every time it will be used, another Mitzvah will be performed, feels so special and meaningful to me. I feel so grateful to have had the opportunity to work alongside an incredible team on this special project.

A.S: Mayim Bialik shared her impressions of various mikvahs she has visited around the world. She said, “Every mikvah has its own personality, but the waters are the same.”

Describe the personality and intricacies of the Gita Ganz mikvah.

E.D: This very special mikvah is luxurious, elegant, calming and tranquil. Upon entering, one is greeted by a soothing waterfall flowing in front of a teal and turquoise porcelain slab. Onyx like tile with hues of blues and neutrals comprised of organic shapes and movement line the entry and corridor. Brass details in the door handles, lighting and plumbing fixtures act as the jewelry and glitz of the place. Tall white oak wooden doors emphasize grandeur and height. A variety of lighting, sconces, ceiling fixtures and hallway wall lighting layer the mood creating an ambient feel in the area.

When one enters this space, one will feel the soothing and tranquil atmosphere inherent in the personality of the Chabad mikvah.

A.S: Thank you Eliana, it looks and sounds spectacular. We wish you a happy healthy Rosh Hashana and continued success in the coming year.

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Dear Rebby

By Rabbi Aron Moss



Can I Break My Promise?

I just read the English translation of Kol Nidrei. I was shocked. It isn't even a prayer. It's a cancellation of vows. We basically say that any promises we made are null and void. We don't have to keep them. It's as if we never said them.

Really? So I don't have to pay back my debts after Yom Kippur? I don't have to keep my word? Is that what Yom Kippur is about - squirming out of obligations?

Answer

There's good news and bad news.

The bad news is, you do have to pay your debts. The Torah is very clear that we need to keep promises and be true to our word.

The good news is, there are some promises you shouldn't keep. These are the ones cancelled by Kol Nidrei.

Kol Nidrei does not nullify any commitments you made to someone else. Kol Nidrei only cancels vows you made to yourself, about yourself. These are all the things we swear will never come about. And those vows, we make all the time.

Here are some examples:

I'm never going to get my act together. My life will always be a mess.

I can't possibly make peace with my sister-in-law. That's never going to happen.

I can't ever see myself keeping Shabbos or kosher fully. I'm just not the type.

I'm destined to be a loner. I will never find true love.

Words have power. When we make these statements about ourselves, we limit our own abilities. If you say you can't, you're right.

Kol Nidrei absolves us of these self-imposed limitations. We are disowning the narrow view of ourselves and what we can achieve. We are no longer bound by our small vision of ourselves. We are opening up to G-d's unlimited vision of us.

It's like the story of two friends, Chaim and Yankel, who went fishing together. Chaim was an experienced fisherman, while Yankel was going fishing for the first time.

Chaim, like all good fishermen, catches nothing all day. Call it beginners' mazel, Yankel is reeling in one fish after another. But strangely, Yankel throws all the big fish back in the water, and only keeps the little ones.

Chaim asks Yankel, "What are you doing? You're only supposed to throw back small fish. Why aren't you keeping the big ones?"

Answers Yankel, "Because I only have a small frying pan."

I'll never. I can't. It's not going to happen. That's our small

frying pan talking.

How many big fish have we thrown away because we think our frying pan is too small?

Don't base your future goals on past experience. Just because you couldn't do something yesterday, doesn't mean you can't do it tomorrow. When you say Kol Nidrei this year, throw away the small frying pan. You've got big fish to catch.

Are We Living in the Good Old Days?

How can we say that Moshiach is ready to come when the world is such a bad place? There has never been so much crime and war and violence and evil as we see today. Do we really believe that we are ready for messianic times?

Answer:

You must be reading the news too much. That's why you don't know what's going on in the world.

In every key factor, the world is better today than it has ever been, and it's just getting better. We are healthier, safer, freer, smarter and richer than our forebears. And we don't even know it.

Some examples:

- In 1950, 75% of the world population was living in extreme poverty. Today it is down to 10%. Food is more accessible and abundant today than ever before.

- International conflict is at an all time low. Historically, the chances of dying in battle or as a result of war were extremely high. Today they hover at around 0.04%.

- Two hundred years ago, 40% of babies died before the age of five. Today that figure is a tiny fraction. Even in Africa that rate has halved in the last 30 years.

- Until very recently, literacy skills were reserved for the elite few. (Jews were the exception). Today 8 out of 10 people worldwide are literate.

- Homicide and violent crime rates are lower today than ever in history, including in the USA.

- Life expectancy has doubled since the 19th century, and the world population has multiplied sevenfold.

- Only one hundred years ago, almost all of the world lived under autocratic rule. Today the majority of the world's population live in free societies. And 80% of those who don't are in one country - China.

- For most of history, people had to rely on dial-up internet connections. Slow!

The crazy thing is, With all this good going on, people in free countries don't think the world is improving. In Australia only 3% of people believe the world is getting better, and only 6% in the USA. Interestingly 41% of

Chinese do believe the world is a better place today than in the past. Perhaps there are some benefits to a government controlled media spouting positive propaganda...

This all tells us that we who benefit the most from these amazing times are enjoying it the least. While we are blessed with prosperity, health and opportunities that our ancestors could have only dreamed of, there is something they did have that we seem to be missing. And that is faith. Faith in a kind Creator who has a purpose for His creation. Faith in the human ability to solve problems, discover cures and invent solutions. And faith in the power of good to triumph over evil, that righteousness wins in the end and goodness will prevail. Faith that after the darkness always comes the dawn.

This is not to pretend that there is no evil in the world. There are certainly some formidable foes we need to contend with. But look beyond the news, and see how far we have come. Just open your eyes and you can see that we are living in good times. We need the wisdom to utilise this golden age, when rather than struggling to survive, we finally have the luxury to focus on our spiritual purpose. We are ever so close to that messianic world, not just not as bad as it once was, but good like it has never been before.

Why Didn't the Torah Abolish Slavery?

I can't understand how the Torah allows slavery. Surely the Israelites who were slaves in Egypt should have known that slavery is wrong. Why do we find that the Torah allowed slavery to continue?

Answer

There are two ways to make change in a society. One is to force people to act differently by legislation. That's called a revolution. The other is to teach people to think differently through education. That's called evolution.

Forcing change usually ends in disaster. People resist sudden encroachments on their way of life. But gradual change, brought about by introducing a new perspective, is more likely to succeed. Evolution takes longer than revolution, but it lasts longer too.

The Torah could have made an all out ban on slavery. From one day to the next, the idea of owning another person would be forbidden. But that would have caused an uprising. The ancient economy relied on slave labour. Back then, owning a slave was as normal as owning a business is today. Neither the slaves nor their owners would have understood why slavery

should be abolished. Rather than make a sudden decree, the Torah introduced a new attitude to slavery that would eventually be its undoing. The Torah taught that every human being is created in G-d's image.

No matter who they are, each person must be treated with dignity and respect. A slave-owner had obligations to view his slaves as fellow human beings, and care for them like his own family. The responsibilities were so exacting to the point that the Talmud says, "He who has a slave in fact has a master."

This is in stark contrast to the belief at the time that slaves were born to be slaves, a lower caste irreversibly destined to a life of subservience. Not only slave owners saw it this way, the slaves themselves believed it too. The Torah changed that perception forever.

Once a slave was seen as an equal human being, the carpet was pulled from beneath the whole institution of slavery. It would then be a matter of time before the concept of slavery would collapse. This would be achieved not by abolishing slavery, but redefining it; not by forcing people to act differently, but by making them think differently.

The same is true of any change. If you want to shift the culture of an organisation, a family or society at large, inspire rather than invade. If your message is true, it will resonate. Only falsehood needs to be rammed into people's heads. Truth gets there gently. The deepest slavery is slavery of the mind. Free someone from that, and they are truly free.

Corrected: Just Because You Can, Does it Mean You Should?

I want to say prayers at my father's grave on the anniversary of his passing. I know I need ten men present to enable me to say the Kaddish. But the cemetery is far away and it's a work day, so I don't have the numbers. Can I get some friends to join virtually online to make up the minyan?

Answer

Virtual meetings are an incredible blessing. We can save thousands of travel hours and dollars, meeting anyone anywhere in the world at one click. But some experiences need to be live and in person. One is a minyan.

There is an energy created simply by being in the same space as other people. People bring out stuff in us just by being there. Without even knowing it, we telepathically pick up on each other's soul presence, and we activate

This is true even when just

two people are together. But when it gets to ten people, it goes to another level. Ten is the number that goes beyond units, it is a collective. Ten souls in one room interact in a way that makes each of them bigger, each contributing to a group energy that is greater than the parts.

This can't happen through a screen. You need to be able to see and hear and smell each other.

This not only fulfils a religious obligation, it fills a deep human need. Human contact is a basic necessity for our wellbeing and even our survival. Just because you can meet virtually, doesn't mean you always should. No matter how much technology advances, Jewish practices will always keep us connected to our humanity. We grow by getting together.

I have no doubt there are people willing to help you make up the numbers so you can say Kaddish for your father. Use technology to find them. Send out messages asking who might be in the area, or who knows someone who may be able to come. You are a part of a community, not virtual, but real.

Can You Feel It?

I'm really tight for cash at the moment, and it's getting me down. I work hard and have tried everything, but I'm still struggling. I have often heard people say you need to have more faith, and that creates a vessel for more blessings. But what does that actually mean? I already have faith. How can I get more?

Answer

I believe you when you say you have faith. The question is this: you believe it, but do you feel it?

Let's do a simple exercise.

Think about the blessing you need right now. In your case, it sounds like money.

Acknowledge the obvious fact that G-d, being all powerful, can solve your problems and fulfil your needs with the click of a finger. One phone call, one chance meeting, one turn of events can change everything. You may not be able to imagine how your life could turn around, but G-d is not limited by your imagination. G-d can do anything.

You know all this. That's the easy part. Here's the challenge. Take your faith to the next level. It's not enough to know it in your mind. You have to feel it in your heart.

Feel calm and relaxed, right now, even with your issues yet unresolved and your needs not met. You are in G-d's hands, and G-d is good. Your problems will go away and everything will work out. So why wait until then to enjoy it? Start celebrating now. Feel the peace and comfort of knowing that everything is good,

Dear Rebbby



The Palace and the Pigeons

Continued from page 2

taught about our world. He taught that there is not a thing in this world that does not contain a holy spark. Even the greatest evil, even the harshest darkness that does everything it can to oppose its Creator and deny any purpose or goodness in the world, even that contains a Divine spark. And it needs that spark, because without it, it would not be able to exist for even a moment. Why then is it evil? Because the spark it contains is so dim, so concealed, its only way of expression is to be the opposite of what it truly is.

So you might think that if that spark is so dim, it couldn't be a very important spark. Maybe G-d could do without it. But the Maggid of Mezritch taught just the opposite, that it is the highest sparks that fall furthest from their source. So in places that are warm and friendly to holiness, there are going to be some warm and friendly sparks. But if you want the most powerful sparks, the sparks that talk about the real essence of G-d, then you need to deal with the places that are furthest from their source.

As long as all these sparks are held hostage in things and places that don't know the real meaning of what they hold inside, the world is not fulfilled. That is how the Ari describes Torah and Jews—they are the way those sparks become reconnected to their source.

There is one other thing I would like to say about this story—the rest I will leave to you. In our history, the pattern of destruction and exile has repeated itself many times. We began in exile, in the land of

Egypt. Then there was the destruction of the first Holy Temple and exile to Babylonia, and then the second destruction and a very lengthy exile which we still endure. There is no other nation that has been spread so far apart, yet retained identity as a single whole, always with hope to return. And all of it was part of His Divine plan, to retrieve all the sparks of holiness. Which is what we did, because wherever we go, we use the materials, the foods, the music, the customs of that place in a Torah way.

But as far as I am concerned, the greatest destruction and the greatest exile began eighty years ago. Because, until then, if a Jewish person was looking for a teacher and a guide to find his or her path to G-d, or just looking for some spirituality in life, there were tzaddikim just around the corner, and everyone knew that was so. But when the communities of Europe were suddenly and brutally destroyed, along with all but a handful of the great tzaddikim, that is when the greatest darkness began. That is when this bizarre detour began, that if a Jewish soul wants to find meaning, she goes to drink from the wells of others. True, she will never be satisfied from those wells, since they are not her own. But a soul that lived for 3,300 years basking in spirituality simply cannot bear the dry, parched land.

And, unfathomable as it may be, that had purpose as well.

But now has come the time for us to all return home.

even before you can see it. Smile and be happy. It's all done.

When you bring your trust in G-d down from the mind into the heart, and actually feel calm in the face of chaos, you expand faith from an intellectual belief into an emotional conviction. That makes it real. And real faith invites real blessings to come down.

Let's be clear, this is no magical formula to get whatever you want. In the end, G-d does what's best. But when you feel your faith, you open yourself up to whatever good awaits you. And as a calm and happy person, you will live a much richer life. Hopefully in more ways than one.

Can I Quit Being Jewish?

Although I was raised in a traditional home, was brisned and barmitzvad (sorry about these spellings) I have never had any faith or "religious" belief. I am now aged 34, and would describe myself as an atheist. I have no wish to be buried in a Jewish cemetery (and my Will has also made this clear) and have married a non-Jew in a civil ceremony.

My question is, can I consider myself officially non-Jewish, by my effective opting-out, or do I need some sort of form or dispensation to be officially no longer Jewish?

Many thanks for your help with what is perhaps an unusual question.

**Best wishes,
Edward.**

Answer

Dear Edward,
I would like to help you, but I feel there's nothing I can do.

According to your question, you have done everything possible to negate your Jewishness.

In your practice you do not keep Jewish tradition.

In your belief, you are an atheist.

In your family, you have married a non-Jew in a non-Jewish ceremony.

Even in death, you are determined not to be buried in a Jewish cemetery.

One would think that all this would be enough to confirm your un-Jewishness.

But no.

For some reason, you are still unsatisfied. You still feel Jewish. So much so, you feel the need for official dispensation.

And so, being an atheist, to whom do you turn to solve this problem? A doctor? A psychiatrist? The civil celebrant that married you?

No.

You turn to a rabbi.

You remind me of the child who ran away from home, but ended up just going round and round the block, because his parents told him never to cross the road by himself.

I'm sorry, Edward. There is nothing more you can do. You are as Jewish as Moses, Jerry Seinfeld and the Chief Rabbi of Wales.

And you always will be. There is nothing you can do to change it.

In fact, it seems that being Jewish is the most dominant facet of your personality. It even dictates the place you want to be buried. Why would an atheist care about where they are buried?

Edward, Jewishness is not just a belief, a feeling, a conviction or a lifestyle. It is a state of being. You have a Jewish soul. It is who you are. Either embrace it, or fight it. But you can't erase it. So why not celebrate it?

Stay Single or Be Happy?

I have finally met a guy I actually like. At my age this is a big deal. But there is a huge issue. He does not keep kosher and says he never will. He insists on bringing non-kosher food into my home, something I have never allowed before. Now I'm in a bind. Does G-d want me to stay single and kosher, or compromise and be happy?

Answer

Compromise is a necessary ingredient in every successful relationship. Two human beings sharing intimate space is a balancing act, and can only work if each makes room for the other. Learning to love means learning to loosen your grip and be flexible.

But you can't put everything up for negotiation. You need to know where to compromise, and where to hold your ground.

If a guy you love tells you he doesn't like a particular dress you wear, because it reminds him of his third grade teacher whom he hated, would you change dresses? Sure

you would. And so you should. It's only a dress, and if the negative association is so strong for him, be sensitive and put on something else.

But what if he says he doesn't like your nose? Apparently that third grade teacher had a similar dress sense to you, and also a similar shaped nose. You already changed your dress. Would you change your nose too?

I hope not. Because your dress is what you wear, but your nose is you. You can change what you do to please someone else. But you can't change who you are to please someone else.

When it comes to matters of habit, there is wiggle room. If your hobbies clash with your partner, you can adjust them. If you're a late night person, you can learn to become an early riser. If you insist on playing your electronic bagpipe, that's fine, just use headphones. If he's a junk food addict, he can, over time, develop a taste for quinoa salad. These are superficial habits, so they are malleable.

But when it comes to your identity, who you are, your core beliefs and values, there can be no compromise. If you give in there, you are giving up who you are. And giving up on who you are never ends well. You can change your clothes, but you can't change your nose.

Your kosher kitchen is not a habit, it is an expression of identity. You are following the spiritual diet of your ancestors. Your every bite of food is a connection to your Jewishness. You are a part of that secret society that checks labels for hidden symbols and delights at the discovery of random letters next to the use by date. This is who you are. You can't just give it up for someone else.

But let's give this guy a chance. He may not realise how deep your convictions are. Stand your ground, and explain to him why you keep kosher. If he is the one for you, he will accept you for who you are. After all, his not keeping kosher is just a habit. When he sees that kosher is a part of who you are, who nose what will happen.

SUE'S

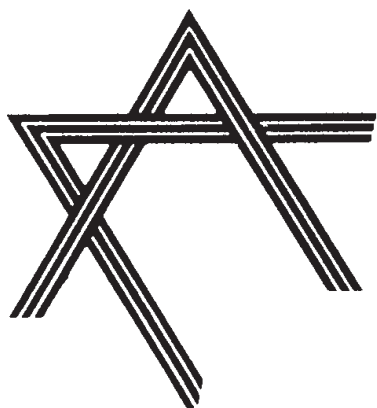
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Jewish FAMILY Life

Anger and Love Don't Mix

By Family Therapist
Abe Kass, M.A., R.S.W.,
R.M.F.T.

Some people think that arguments between husbands and wives are a reasonable and even a necessary part of marriage. This is not true. The goal should be to never express anger, bicker, or have an argument. Some couples have achieved this ideal. However, if you and your spouse have not, it should be your goal.

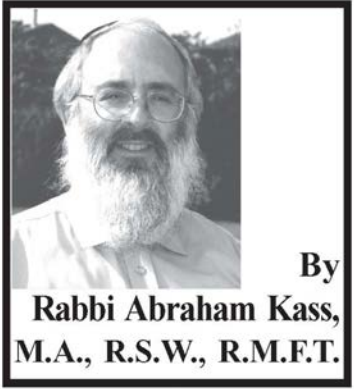
Anger has many faces. It can be expressed as yelling, criticism, sarcasm, silent rejection, revenge, or cruelty. Often, anger is expressed in a concealed way to avoid detection. Regardless, the recipient of the anger attacks is hurt, and the relationship is injured.

As we try to avoid sickness, we should try to avoid expressions of anger. However, like illness, when it comes we deal with it, understanding it is part of life. So too anger. Should it come in spite of one's best efforts to avoid it, we should acknowledge it and move on. A healthy person can easily survive the flu, but a weak person cannot. The same is true for your relationship. If it is strong, it will endure the occasional mistake by you or your spouse, even though your goal is to be anger-free.

Successful marriages are built with "love" and "respect." The balance between "love" and "respect" is different for each gender. A woman needs to feel mostly she is "loved," whereas a man needs to feel that he is "respected."

A woman feels

"loved" when her husband prioritizes her, seeks to spend time with her, is sensitive to her feelings, is upbeat, and protects her. When a woman feels loved, she will naturally dedicate herself to her husband's well-being.



A man feels "respected" when his wife seeks his opinion, is attentive to his needs, agrees with him when possible, offers praise for what he does, and seeks ways to take care of him. When a man feels loved, he naturally works hard to make his wife happy.

When each individual contributes to his or her partner's well-being, a stable and happy relationship will develop naturally. However, anger will drive a wedge between you and your partner, making these positive feelings impossible.

A person cannot feel loving and naturally respectful toward a person "attacking" with anger. Of the two, anger is stronger and will push away all positive feelings.

Anger will fill the home with hostility and mistrust, and family members exposed to anger will prefer to be anywhere other than home. Anger is love's poi-

son.

Simply put, if you want a happy marriage and emotionally healthy and content family members, keep anger out of your home. (If you don't want this, then there is something wrong with you, and you should get help!)

Fortunately, this tragedy caused by anger expressions is preventable. Here are three tips to help you remain calm at all times:

1. Never blame anyone else for your anger. You choose how you respond to any given situation. You can choose to be calm.

2. Know yourself well enough to identify when you are becoming angry. Everyone is different. Some recognize anger building when their mind fills with negative thoughts, whereas others feel tension in their

body. There are many other signs that anger is brewing. Know yourself!

3. When you recognize anger "taking over," quickly take action to prevent it from getting to the point where it is expressed. Find ways to stay calm, such as going for a walk, listening to music, not talking, or distracting yourself.

Expressions of anger create fear in those exposed to it. No one wants to live in a fearful place or be around someone they fear.

Rather, influence members of your family with love and understanding. When you do this, they will enjoy being home, and they will seek your presence.

Jewish ethics compares anger to idol worship. When angry, a person becomes very self-centered, forgetting about G-d.

As well, an angry person will lie, embarrass, hurt, abuse, and even hate.

Anger leads to many sins.


Should anger appear as an unwanted guest in your

home, quickly show it the way out. Make your home a place where family members feel safe and seek to spend time.

Protect your valued relationships and preserve your connection with G-d. Reject anger.

=====

Rabbi Kass, M.A., R.S.W., R.M.F.T., is a registered Social Worker, registered Marriage and Family Therapist, former certified Hypnotherapist, and an award-winning Jewish educator. He has a clinical practice working with individuals, couples, and families. He is a member of the Ontario College of Social Workers, the Ontario and American Associations for Marriage and Family Therapy, and a past member of the National Board for Certified Clinical Hypnotherapists. These memberships guarantee Rabbi Kass's professional training and high ethical standards. Rabbi Kass can be reached at 905.771.1087 or go to www.AbeKass.com.

	R	Friday, September 15	Y	Sunday, September 24
	O	Candlelighting 7:10 p.m.	O	Mincha 3:15 & 4:15 p.m.
	S	Mincha 7:20 p.m.	M	Candlelighting 6:54 p.m.
	H	Maariv 8:10 p.m.		Kol Nidre 7:10 p.m.
	H	Saturday, September 16	K	Monday, September 25
	A	Shacharis 10:00 a.m.	I	Shachris 10:00 a.m.
	S	Mincha 7:20 p.m.	P	Yizkor 12:30 p.m.
	H	Maariv 8:10 p.m.	P	Mincha 5:30 p.m.
	A	Light Candles after 8:09 p.m.	R	Neilah 6:30 p.m.
	N	Sunday, September 17		Maariv 7:52 p.m.
	A	Shachris 10:00 a.m.	Yom Tov & Shabbos	
	H	Shofar approx 12:00 p.m.	Services	
HIGH HOLIDAY SERVICES		Mincha 6:00 p.m.	Shacharis 10:00 a.m.	
		Tashlich 6:30 p.m.		

SIMCHAT TORAH HAKAFOT



All are welcome to come & join the Celebration
SHMINI ATZERET

Friday, October 6		Saturday, October 7	
Candlelighting	6:32 p.m.	Shacharis	10:00 a.m.
Mincha	6:40 p.m.	Yizkor approx.	11:30 a.m.
Maariv	7:15 p.m.	Mincha	6:40 p.m.
Hakafot (followed by)	7:45 p.m.	Candlelighting after	7:31 p.m.
Kiddush			

SIMCHAT TORAH

Sunday, October 7		Monday, October 8	
Maariv	7:30 p.m.	Shacharis	10:00 a.m.
Kiddush	8:00 p.m.	Grand Kiddush	11:00 a.m.
Hakafot	8:30 p.m.	Hakafot	12:30 p.m.
		Torah Reading	1:00 p.m.

KADDISH

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OUR LINK TO THE FUTURE.

The recital of Kaddish is the bond which unites the generations from the immemorial unto eternity. It is the way we show our timeless devotion to our parents and loved ones. In the event you cannot personally observe this hallowed expression of love for the duration of eleven months, alternate arrangements can be made through the Chabad Lubavitch Organization. You may also consider placing bronze name plates of your departed ones on our Memorial Board which will insure The Observance of Yahrzeit in perpetuity.

For further information call 905.731.7000



SLICE of Life

The Far Reaching Effects of My Husband's Mysterious Choice

By Esther Vilenkin
Art by Sefira Lightstone

Last summer, one of our sons was going to an overnight camp in Canada via New York City, and we had plans to drive him there (about an eight-hour trip

he really wanted to make those chicken wraps and was certain that later the children would appreciate them. I was incredulous watching him carefully making them and proudly putting each one neatly in a plastic container. He



from Chautauqua, N.Y., where we direct the local Chabad center). We received an update that luggage drop-off necessitated that we arrive a day earlier, changing our plans.

Since we had a pre-existing obligation until 2 p.m. on the afternoon of our departure, our goal was to be all packed and ready to leave immediately afterward. My husband arrived home and noticed that we had a lot of leftover chicken, and so suggested that we make chicken wraps for everyone to eat on the way.

After a quick poll, I saw there was no interest; everyone was already set with their favored packed food. (I also noted that one of my sons was remaining at home and would figure out what to do with the chicken.) For some inexplicable reason, my husband, who was most concerned that we leave right away, decided that

did a great job, but now we were almost an hour behind schedule.

As we got into the car, my husband asked if I could drive as he felt exhausted. After driving an hour or so, his phone rang. Someone we didn't know was calling us and asking how far we were from Cuba, N.Y. The caller said he had searched to find the nearest Chabad and Chautauqua popped up. My husband quickly tried searching for Cuba, a small town we had never heard of before. The caller had a sister who had just been in a car accident on the highway near Cuba, and he was looking for someone to help her.

To our amazement, Cuba was on our way; in fact, it was the very next exit—seven minutes away! This just blew our minds! Our timing was perfect; we were absolutely meant to travel a day earlier, an hour later, and approach the exit where we could

help a fellow Jew.

We found the woman, and I was able to drive her to Elmira, the closest city with a proper hospital, where she could get appropriate care and evaluation. I stayed with her for a few hours until her family arrived from Cleveland.

As her family pulled into the hospital parking lot, my husband greeted them and asked them if they had something to eat. Hospital waits are unpredictable, and there would be a return trip for them ahead with little chance of finding kosher food. The family was in such a rush to get to the hospital that food wasn't a priority. They figured they would just make do with whatever kosher items they could buy at a local gas station or grocery.

My husband went back to our car to get them food, and, of course, beaming with pleasure, gave them the chicken wraps. To me, those wraps had G-d's fingerprints! The chicken wraps didn't just affect our timing, so that we would be just 7 minutes way from the site of the crash, but also provided nourishment and comfort.

A few days later, we were back in Chautauqua hosting a Friday-night Shabbat meal for a large group. The Torah portion of the week was Matot Massei, recounting the journeys the Jews made in the desert during their 40 years of wandering before entering the Land of Israel. With a Torah message about journeys and the purpose of each encampment, we thought our story of Divine Providence was a perfect example and excitedly shared our experience.

The next morning, a woman came over to me, visibly moved and full of gratitude that my husband shared our story at the Shabbat meal because it meant so much to her family, especially her daughter. It so happened that the previous Sunday, she and her husband were driving to visit their



9-year-old daughter at camp on visiting day. It was the girl's first experience at an overnight camp.

Unfortunately, the parents had a flat tire that delayed them for three or four hours. Their daughter watched and waited as her bunkmates went off with their parents. They had promised her that they would visit, but hours passed and they weren't showing up. By the time they came, she was very emotional, upset and hurt. Even when camp ended and she was back home, it remained a sore subject that lingered in the air.

After having heard the story told by my husband at the Shabbat meal the night before, the girl told her mother, "Now I know why you came late on visiting day!" She went on to explain to her mother that her parents' delay was part of G-d's plan for her to help another person.

"You see, there was another girl in my bunk whose parents couldn't come. While you were fixing your tire, it was just the two of us, but we had each other to play with. G-d wanted my friend not to be alone and the only one without parents or visitors the whole day. For all those hours of waiting, we played together."

She recognized the bigger picture with her important role, and her resentment and hurt feelings were gone. Her mother was so proud and inspired by her daughter's perceptive and introspective reac-

tion, and so relieved that her daughter processed this all in a manner that calmed her emotionally.

These were the events and details I felt so privileged to witness and be a part of. It seems like an "ordinary story" (no splitting of the sea or amazing phenomena), yet upon scrutiny, Divine Providence is so evident—every piece masterfully orchestrated with precision. Just as experiencing breathtaking beauty is awe-inspiring and points directly to a Creator, being fortunate to see G-d's hand in the details of our everyday life is humbling and empowering.

Sometimes, you can gaze at an incredible scene: a clear night sky dazzling with millions of endless bright stars, an overlook at the Grand Canyon or the powerful force of Niagara Falls. The majesty of it all is so humbling, especially when considering yourself—one created being—against the scope of the whole universe in all its glory. At the same time, the Talmud instructs us to consider that, "For me, the world was created." Each of us affects all of creation; the world would be incomplete without us. The Creator didn't create spare parts; everyone is the Designer's original with a unique purpose that cannot be duplicated.

This essay is dedicated to my dear mother, Rebbetzin Tzivya Miriam (Gurary) bas HaRav Yizchak Hachen, of blessed memory.