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Rabbi Dovid Schochet, 91

Towering Architect of Jewish Life in Toronto

The Chabad community of Toronto, indeed the Jewish world at large, was struck a devastating blow with the passing of Rabbi Dovid Schochet this winter.

Toronto was not always the epicenter of traditional Jewish life in Canada that it is today, with an abundance of kosher restaurants, kollels, synagogues and yeshivahs lining Bathurst Street for miles, reaching north into the ever-growing Toronto metropolitan area.

Much of the boom in traditional Jewish life in Toronto began in the 1950s, in great part due to the leadership of Rabbi Dovid Schochet, the revered rabbi, halachic authority and staunch defender of Jewish law and values who helped guide the city with strength and love for 66 years.

Rabbi Schochet passed away in Toronto on Sunday evening, 19 Shevat, (Jan. 28). He was 91 years old.

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Rabbi Dovid Schochet guided the Toronto Jewish Community with Strength and Love for 66 Years

Purim and the Betrayal of North American Jewry

By Tzvi Freeman

If there is any one word that can describe the emotional reaction of Jews to the sudden flood of antisemitism in North America today, it is “betrayed.”

Who has betrayed us? Not the white supremacists, not the neo-Nazis and the ignorant, brainwashed skinheads—there’s no element of surprise there—but the educated, humanitarian left, that segment of society that Jews have embraced more than any other, both ideologically and socially. The gentle souls who walked with us in sympathetic conversation have turned with teeth, claws, and venom against us.

What prompted their betrayal? Because they saw that it was possible to murder, rape, and torture over 1,200 of us, abduct our babies and elderly, and get away with it. That was “exhilarating” and “awesome.” That very morning, there were those who jumped out of bed eager to blame the victims, defend murderers and rapists, and celebrate our pain. Only later were they angered that we dare attempt to rescue our loved ones and protect ourselves from those who would destroy us, dampening the perverse antisemitic exhilaration that comes from seeing a Jew suffer.

Why is betrayal so shocking? Because it redefines not only the present but the past. It means that all along, the people you thought were your friends were holding a dagger for you in their back pocket. It disrupts your sense of reality so that you are now forced to think and live in an entirely different way.

The Jewish people, on their long trek through history, carry a sort of mirror, a statement of a time that was then as it is now, here as it was there, because it continues to play and replay in endless variations. There’s a time for pulling this mirror out, around winter’s end, as the blossoms begin to appear, Purim and the Betrayal of American Jewry.

And then the news arrives that the king has secretly signed off on Haman’s plan to render his empire Judenrein. It makes sense that we would be left in shock (as the Megillah puts it). We had been betrayed by the empire we had come to consider our home. It was a shock perhaps even more sudden and bewildering than that which American Jewry experienced on October 8, 2023.

In Ancient Persia, it probably wouldn’t have helped to stand up at a public award event and declare that you don’t consider your Jewishness a justification for whatever bloodlibel Haman’s thugs had fabricated. Or to publicly divorce yourself from the actions of Mordechai and his refusal to bow to Haman. On the other hand, you could likely escape the wrath of Haman’s protesters by getting out of your typically Jewish mode of dress and pretending you were just another fire-worshipping Persian.

But this magical mirror tells us, no, that is not what saved us. No Jew at that time even considered jumping ship.

Haman had declared we were a scattered, fragmented people. So we united as one.

As Esther instructed Mordechai, “Go, gather all the Jews.”

Of course, being united didn’t change the minds of Haman’s terrorists. Neither did it directly change the mind of the king. It worked for only one reason: Because we are not a normal people. We do not exist within the natural universe. We are a special people with a G-d given task to bring His oneness into this crazy world. And only when we embrace that task of oneness can we rise above the natural ramifications of being the proverbial lamb among seventy wolves.

What does it mean to be united as one? Does it mean that we all agree on everything? In the Jewish sense of the term, definitely not.

Jewish unity means that we listen to one another, care for one another, and work together for the good of us all. That gives us strength, and the strength brings with it more unity.

When Jews feel united, we are not afraid to stand out as Jews, to do the things Jews do in public, to stick mezuzahs

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The Season of Our Freedom

By the Grace of G-d
To our Jewish Brethren,
Everywhere
G-d Bless You All
Greeting and Blessing:
Each Yom Tov has its own distinctive content; hence also its own specific message and teachings, which concern all those to whom the festival has been given: every Jew as an individual, as well as a member of the Jewish people, and the Jewish people as a whole.
The character of each Yom Tov is reflected and expressed in its name and in the precepts, laws and customs which are associated with the particular festival.

One of the main highlights of the Festival of Pesach is indicated in the name which the Anshei Keneseth Hagedolah (the Men of the Great Assembly) ordained for this festival -- "the Season of our Freedom."
For the Torah, which is called "Torath Chayyim" (the Law of Life) - being our guide in life - demands of each Jew to remember, i.e. to experience, the freedom which came with the liberation from Egypt, every day of his life. To quote our Sages:
"In every generation, and every day, a Jew must see himself as though he had that day been liberated from Egypt."

This injunction and demand has been made upon every generation of Jews, during the time when the royal house of David had been reigning for generations, as also in the darkest times of exile and extermination, may the Merciful One spare us.

Likewise is it made upon every Jew and every day. Even though he experienced the "release from bondage" yesterday, he is to relive it today, and again tomorrow.

For the meaning "liberation from Egypt" is the attainment of freedom from obstacles and limitations which the Jew encounters in his way to self-fulfillment, hindering him from reaching his destiny and from accomplishing what he must.

That is why the freedom which he experienced yesterday does not hold good for his position and state of today, and his attainment today will prove inadequate tomorrow.

To get a clearer and better understanding of what has been said above, let us consider an analogy from Nature:



On the level of plant life, we would consider a plant completely "free" from all "anxiety" and hindrance, when it has been fully provided with all the things needed for its growth: soil, water, air, etc. Although it cannot move from its place, being "condemned" to remain rooted to its spot all its life -- nevertheless it enjoys the fullest freedom of plant life. So long as it remains a plant, it is truly free.
An animal, however, even when it is fully provided with its needs in the way of food, water, etc., yet is forcibly con-

finied to one place, such confinement would spell the utmost deprivation for it, and a most dreadful imprisonment, inasmuch as it would be denied that which is the essential aspect of its being.
In the case of human being, inasmuch as man's distinction is that of the intellect, if he be given also freedom of movement, yet he be excluded from intellectual activity -- he would be a prisoner held in the kind of captivity which deprives him of his essential entity.
Likewise, in the realm of

the intellect itself. He who is capable of the highest intellectual advancement, yet is constrained to a life of child-like mentality -- surely this is a most painful restraint upon his true self.
And if such a restriction of self-imposed -- where a person dissipates his years, intellect and capacities in pursuit of his physical needs and the gratifications of the lower appetites to the exclusion of all else - Surely such a self-imposed enchainment is, in many respects, even more dreadful and more tragic in its

consequences.
As for the Jews, of whom each and every one possesses a Divine soul, a veritable 'part' of G-d above, which even while it is shrouded in the 'animal' soul and confined in a clay frame, is yet inseparably bound to the En Sof (The Infinite) -- its impelling quest for true freedom and release from bondage, is ceaseless and infinite. It cannot rest in one place. With each day, as the soul progressively rises higher by means of the Torah and Mitzvot which bring it closer to the essence of G-d, En Sof, it experiences a deep and innermost feeling that whatever state it had attained the day before, has today assumed confines from which it must break loose in order to rise higher still.
May G-d grant that the coming Season of our Freedom bring to every Jew and Jewess freedom from all hindrances, physical, material and spiritual, so that with gladness and fullness of heart everyone rise higher and higher -- to the ultimate Season of our Freedom, the true and complete Redemption through our Righteous Moshiach, speedily in our days.



Do the Jewish People Still Expect a Messiah

By Tzvi Freeman
(Rabbi Freeman was asked to respond as briefly as possible to the question, "Do the Jewish people still expect a messiah?")
As much as a Jew may wrestle to separate himself from his G-d and his people, the undercurrent of indignation remains endemic to his Jewish psyche, a gnawing conviction that the world is not the way it should be. The Jew aches with expectation, and blatantly demands that the world act according to the

beauty it inherently contains.
Yes, there is a way the world is supposed to be. Inherently beautiful, it feigns ugliness; fathomless in wisdom, it acts stupid; like the creation of a master craftsmen brutally dismantled, its parts scattered across a dirt floor; as a philharmonic orchestra tuning up, fragmented into a nightmare of chaos and discord, holding its audience in tortured anticipation.
But we are not the audience; we are the musicians. The instruments are in our hands, such devices to unite humankind as we have never held before: tools to obsolesce ignorance, hunger and need, to plunge the depths of our universe's wisdom, to know its oneness, the oneness of its Creator.
Do we await a human messiah? The last century left us deeply scarred with a wariness of demagogues, of glorifying any individual beyond all others. So we yearn even more strongly for a truly Jewish messiah—one less about power and more about empathy,

less about flair and more about education and insight into life. A leader like an orchestral conductor, directing musicians from their fragmented discordance into a magnificent symphony.
The music is handed to us, each his own part, in his own way, inscribed on

parchment with the blood of our ancestors. What's missing is a singular voice of wisdom, universally respected, a voice for the human soul. A very human, modern-day Moses.
No, we don't quietly expect a messiah. We want, need and pray in every prayer for Moshiach now!

ON OUR COVER

Praying Soldier
by Artist Yehudah Lang

Yehudah poignantly depicts what distinguishes the members of the Israeli Defense Forces from a conventional military. Jewish warriors are aware that although a country must have a defensive force we rely primarily on our father in heaven to send blessing and success to our human efforts. For this reason an Israeli soldier is depicted wearing a Talit and Tefilin. Our sages quoted the Biblical verse "The nations of the world will see the name of proclaimed upon you and they will fear you". They explained "the name of G-d proclaimed upon you" as referring to the Tefilin on the head.

In the background we see the words from the Passover Haggadah proclaiming: "In every generation the rise up against us to destroy us, but the Holy One blessed be He, saves us from their hands."

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Rabbi Dovid Schochet, 91, Towering Architect of Jewish Life in Toronto

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Dr. Robert Harris, a scholar of the history of 19th-century Russian ideas at the University of Oxford, was among the students at the after-school cheder where Rabbi Schochet served as director, principal and teacher, decades before he would become a member of the Central Committee of Chabad-Lubavitch Rabbis in the United States and Canada, and grant rabbinical ordination to hundreds of students.

"I began cheder a year later than some of my friends, and it was a challenge at first," Harris told Chabad.org. "In the very first lesson, Rabbi Schochet put his arm around my shoulder, sat with me and had me repeat Aleph, ah, Beis, bah, Gim-mel, gah. Once I did that, he told me that the lesson was finished and that I should tell my mother I had done well. At that time, I had no idea how special it was for a person of his intellectual stature to invest himself so fully into the world of a little boy just starting out in Hebrew school."

Harris says that this continued through his years at the cheder. "On Chanukah, he didn't just give us dreidels; he sat and played with us. And on Sukkot, he'd sit and eat in the sukkah with us. We sometimes saw him learning Talmud with the adults, and as an adult, I came to appreciate what a great intellect and scholar he was, but to us, he was there just for us, entirely focused on our world."

A Legacy of Torah Scholarship

Born in 1932 in Basel, Switzerland, Dovid Schochet was the second of 10 born to Rabbi Dov Yehuda and Sarah Sosha Schochet. Rabbi Dov Yehuda was an alumnus of the Telshe Yeshivah who became a leading rabbi and Torah teacher. His sister was Etel Hodakov. Etel's husband was Rabbi Mordechai Isaac Hodakov, an outstanding teacher and pedagogue who, as a very young man, was appointed principal of the Torah Ve-Derech Eretz school in Riga, Latvia; served as a member of the Riga City Council; and later charged with directing the Jewish department at the Latvian Ministry of Education.

Soon afterward, Hodakov was called upon by the Sixth Rebbe—Rabbi Yosef Yitzchak Schneersohn, of righteous memory—to apply his talents to building religious and educational institutions in America, and later became chief of staff to the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory.

When Dovid was around 15 years old, his family moved from Switzerland to Holland, where his father served many Holocaust survivors who settled there after the war.

The need to provide their children with a proper Torah education drew the Schochet family to Toronto, where Rabbi Dov Yehuda had been assured a position appropriate for his stature as a leading scholar. Yet things did not go according to plan, and he soon found himself teaching day-school students, a calling that he took to with gusto and where he found great success.

Nineteen years old and in need of a proper yeshivah, Dovid joined the central Chabad yeshivah in Brooklyn, N.Y.

His decision to learn in the Chabad yeshivah came in part because of his uncle, Rabbi Hodakov's influence. But, as he would later

recall in an interview with JEM's "My Encounter Project," "what really captivated me was the pride in being Jewish that the Lubavitcher Chassidim exhibited. Lubavitcher Chassidim openly wore yarmulkes and even went on the streets with the strings of their tzitzit hanging out. That impressed me very much."

The young scholar arrived in New York barely a year after the Rebbe had formally accepted the leadership of Chabad, and Dovid frequently received the Rebbe's guidance and support.

In their very first meeting, the Rebbe told him, "Don't take life for granted. In the morning, when you wake up, thank G d for everything that has been given to you."

The Rebbe went on to say that many people go to sleep at night and expect their shoes to be by their bed where they left them the night before when they wake up in the morning. As they get dressed, they complain that the weather is too cold or hot. "In effect, they are criticizing G d," the Rebbe said, "because who makes the weather? Instead, they should be grateful that they are still alive, that

The Rebbe responded by dispatching a group of 12 prized rabbinical students to Israel as his emissaries. Their goal was to comfort and encourage the residents of Kfar Chabad and the Holy Land.

Dovid was among them. While on the trip, he was introduced to Bat-Sheva Sudak, whose family had been among those who escaped the Soviet Union after toiling for decades to uphold Jewish life there despite the vicious Bolshevik repression.

The Rebbe officiated at their wedding just before Passover of 1957.

Once married, the young couple relocated to Toronto to serve as the Rebbe's emissaries.

At that time, the Rebbe told the young man that his mission was to make Toronto a Chassidic center, not just for Canada but for the whole world.

They settled in the Downsview neighborhood, then the city's center of Jewish life, and quickly established a synagogue.

In an era where many of the staple Chabad programs had not yet been developed, they needed to inno-



Rabbi Schochet saying Psalms after morning prayers at the Chabad synagogue in Thornhill, Ontario where he served as the beloved rabbi for decades.

their possessions are still with them, that a new day is beginning where they have an opportunity to do many good deeds."

During that very same audience, the Rebbe also advised Dovid to take a career in Jewish education. As he later recalled, "I had been planning to enroll in university after finishing my yeshivah studies with the intent of becoming an electrical engineer, but the Rebbe said that I would find working in Jewish outreach much more rewarding because, as he put it, every Jew is a diamond."

In time, he became a staunch student of the Chabad way of life, and following his lead, many of his younger siblings came to Chabad as well.

Marriage and Communal Leadership

In 1956, Arab fedayeen (terrorists armed and trained mostly by the Egyptian government) entered and attacked the Chabad village in Israel, Kfar Chabad, leaving five children and one teacher dead, murdered in cold blood while they prayed.

vate. Some of the early programs included having Jewish children from secular homes spend Shabbat with observant families and arranging Torah classes for teens.

Raising Up Individuals

In those days, the Jewish infrastructure in Toronto was nebulous; even kosher milk and glatt kosher meat were difficult to come by, and many kosher staples had to be brought in from New York.

"I do not think many people understood what the rabbi was working to accomplish and how he would really get things off the ground," says Harris, whose mother, Anne Harris, served as the secretary at Lubavitch of Toronto. "He did everything himself then. He would get frustrated sometimes, but he did not give up!"

As the Schochets planted and carefully tended the seeds of Jewish growth in the city, they also watched the community move northward, away from the crowded city center. And so they moved to the then-emerging community of Thornhill, where he became rabbi at the newly established sprawling Chabad center on the corner of Bathurst and Chabad Gate, which has anchored the community ever since.

Rabbi Schochet was a people's person, available at all hours of day and night, ready to provide comfort, sage advice and a listening ear.

"I went to him with all my hardest personal questions," says Dr. Michael Chighel, who lived in Toronto for many years. "And also some silly ones. Questions about the Rebbe's role, about intimacy, about my father, about my car keys. He was never impatient with me."

"I loved sitting in his seforim-walled basement on Milner Gate for his Shabbos afternoon Pirkei Avos class, listening to his heavily accented baritone. It was transporting. Rumbblings of Mount Sinai softly reverberated in his voice. It's impossible for me to describe or even



The Rebbe officiated at the wedding of Rabbi Dovid and Bat-Sheva Schochet.

evoked the greatness of Torah I sensed in him. Sensed, because there was so much I did not understand, didn't actually fathom.

"But even harder to portray is the faith he embodied and radiated. He saw HaShem's presence in the way we see sidewalks and traffic lights and trees. He spoke about HaShem with such extreme simplicity that it was terrifying and comforting at the same time."

Yet even as he guided his flock of individuals, he was also heavily involved in building up the Jewish infrastructure of the city, where he served as president of the Vaad Harabonim (Rabbinical Council) and as chief rabbi of the Chabad community.

His Torah guidance was also felt on the international scene. He served for decades as a member of the Central Committee of Chabad-Lubavitch

Rabbis in the United States and Canada and granted rabbinical ordination to hundreds of students over the years.

He passed away on Sunday evening, 19 Shevat, at the age of 91, in Toronto, after an illness.

In addition to his wife, he is survived by their children: Rabbi Yossi Schochet (Toronto); Batya Lisker (Miami); Rochie Diena (Toronto); Chana Weisberg (Pomona, N.Y.); grandchildren and great-grandchildren.

He is also survived by his siblings, Ruth Averbuch (Brooklyn, N.Y.); Batya Wagner (Toronto); Rabbi Joseph Daniel Schochet (Toronto); Rabbi Ezra Schochet (Los Angeles); Rabbi Elisha Shochet (Toronto); Rabbi Ovadia Schochet (Miami); and Amina Newman (Long Beach, Calif.).

Team Friendship Participates in Flagship Marathon

This past February, Team Friendship was an integral part of the North America Marathon which was held in Austin, Texas. From the moment they touched down in Austin, they were treated to an all-inclusive weekend at the downtown Hilton steps away from the marathon start line. They experienced an uplifting Shabbat where they heard from Rabbi's, Rebbetzins, supporters and lay leaders about their impact. There were great eats, a pre-race pasta party and post-race celebration. The funds raised go directly to enhance the ever growing initiative for a community where everyone belongs and is worthy of love, acceptance and friendship.

The Friendship Circle worldwide exists to bring happiness and companionship to children and young adults with special needs by celebrating their individuality, as well as bringing energy, support, and peace of mind for their families. Here in Toronto the program based out of Chabad Gate in Thornhill offers an accessible way for all participants to simply escape from the norms of our day-to-day lives and spend those hours as friends without boundaries. From simple conversation to sports, music and dancing, these inclusive activities are just a few examples of how the one-of-a-kind experience can be explained. The organization offers chapters in local communities to create meaningful relationships and friendships between teenage volunteers with children and young adults with special needs, increasing confidence, igniting dreams, and redefining worldviews for both parties and has changed the attitude and sensitivity of countless teenagers.

Rated in the top 10 half-marathons ever, the racers ran alongside over 17,000 celebs, pro athletes, locals, and runners from in and

out of the country. They ran through the live music capital of the world, past over a dozen live bands starting right in front of the Texas capital in downtown Austin. They sped passing famous murals and lakes, and crossed the finish line, that's a 3 block-long party where their running shoes turned into 'dancing shoes'.

Cole Iankelevic and Bessie Tauby were two members of the Toronto branch who joined this year's marathon. Cole has been a volunteer for over 2 years and is a current President. He noted, "I dedicate a couple of hours weekly to pair up with a buddy and work to put a smile on my buddy's face to light up his life, just as much as it does for mine. Friendship Circle has helped shape me into who I am today and has changed my life."

Bessie Tauby, a mother of 6, ranging in age from 6 to 17 years old, was pleased to be of help to this dynamic program. She praised Friendship Circle saying, "I have several family members who benefit from their services. This cause is very dear to me, and I appreciate all the support I can get from patrons, family and friends."

The funds raised go directly to the Friendship Circle. Toronto's two volunteers raised over \$15,000 from approximately 50 donors. They returned to Toronto inspired and ready to influence others to partake in this incredible event next year.



The yeshivah students (nine of the 12 seen here) chosen as the Rebbe's representatives arrived in the Lod airport on July 13, 1956, remaining in Israel for 28 days. From left: Rabbis Zushe Posner, Sholom Ber Butman, Sholom Ber Shemtov, Dovid Schochet, Yosef Rosenfeld, Sholom Eidelman, Faivel Rimler, Shlomo Kirsh and Yehuda Krinsky.



Bessie Tauby and Cole Iankelevic ran the Flagship Marathon to raise funds for Friendship Circle Toronto

Israeli Singer to Perform at the “Proud to be a Jew” Lag B’Omer Parade & Jewish Festival

With our hearts and mind focused on the Land of Israel our Lag B’Omer festival will begin with a musical performance by one of the leading singers who hails from Israel. Indeed, these outstanding performers have been lifting the spirits of the IDF who are on a sacred assignment in Gaza. Usually, they are invited by solitary missions from abroad, which bring much needed provisions, pray with the soldiers, and bond with our brave hero’s with song and dance, while fêteing them with a sumptuous BBQ.

The city wide celebration will be held once again at Earl Bales Park on Sunday, May 26th. The welcome performance will take place at a noon hour rally in the Zukerman Amphitheatre.

Generally Jewish holidays and rituals are observed at home and at Shul. One exception to the



special day.

Shortly after assuming leadership, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson obm instituted a children’s parade in support of traditional Jewish values, especially Jewish education. Since its inception almost 70 years ago, whenever Lag B’Omer occurs on Sunday, city wide parades are held throughout Israel, and in

march along Bathurst Street in sync with marching bands and accompanied by floats depicting various Mitzvot and Jewish themes.

During the afternoon the participants will enjoy a host of rides and try their skill at carnival booths. The Remax hot air balloon will be on hand to offer children vertical rides. Food booths will provide conventional fair and carnival treats. During the afternoon a DJ will spin lively Jewish music. Admission is free. So too, in keeping with tradition young boys who have just reached the age of three will have the opportunity to celebrate this milestone - their first haircut - with the masses.

In past years, this event attracted some five thousand people, young and old, who participated in a most meaningful and enjoyable day. Much effort and expense is being invested in this grand celebration. Everyone is welcome and encouraged to bring their friends and neighbours.

Lag B’Omer is on the 33rd day of the Omer counting. This is a reference to the biblical mandate to count seven complete weeks from the second day of Pesach, culminating with the festival of Shavuot which occurs on the 50th day. The Talmud notes that during the Omer period a plague of

enormous proportion erupted in which 24,000 students of Rabbi Akiva perished because they did not show proper respect to each other. Hence numerous restrictions associated with mourning are observed. On Lag B’Omer, this plague ended and conversely it is a day of celebration.

The day of Lag B’Omer is also celebrated as the Yartzeit of Rabbi Shimon Bar Yochai, one of the most noteworthy Talmudic sages who authored the Zohar, the primary treatise of Kabbalah. But whereas a

Yartzeit is usually a somber day, Rabbi Shimon left explicit instruction that his day of passing be celebrated in a most joyous manner. In Meron, Israel, the burial place of Rabbi Shimon bar Yochai and his son, Rabbi Elazar, thousands of Jews gather each year to celebrate with bonfires, song and dance.

As restrictions of mourning are lifted on this 33rd day of the Omer, weddings, parties, listening to music, and haircuts are commonly scheduled.

Toronto Community Mourns Passing of Dedicated Shliach Rabbi Mendel Landa Of Blessed Memory



We are devastated to share news of the passing of Rabbi Menachem Mendel Landa this on, 16 Adar II two days after Purim.

An active shliach, beloved teacher and dedicated husband and father to 4 young children, Rabbi Landa was a pious Jew above all else.

Anyone who knew Rabbi Landa was profoundly influenced by his honesty, dedication, and refined personality. In addition to being a teacher for third year high school students, Rabbi Landa made it his shlichus to open and establish a preschool, and he spent much of his time actively encouraging parents to enroll their children. Rabbi Landa was completely devoted to his students and imparted Torah with the unique love and warmth that only he could radiate.

Rabbi Mendel Landa was model of dedicated teaching. His personable character brought his teaching to life, and he formed warm connections with students from many different walks of life. Upon learning of his terrible illness, Rabbi Landa was forced to relocate his family to Pomona NY, where he could be closer to the treatments he needed. Instead of taking the time to focus solely on himself, Rabbi Landa immediately became involved with the community and began offering weekly classes even while dealing with difficult treatments.

Rabbi Landa is survived by his wife Libby and 4 young children, his parents Rabbi & Mrs. Yisroel and Rochel Landa, leaders of Thornhill’s Chabad Israeli Community.



rule would be Lag B’omer. Ever since its inception during the Talmudic era some two thousand years ago, this exuberant celebration takes place in the great outdoors, be it a park, field or stadium. Needless to say the radical departure from the norm leaves an indelible impression and lingering memories that remain for a lifetime. So too, it reflects the unique character of this

Jewish communities all over the world.

This year, Lag B’Omer once again falls on a Sunday. A full day of festivities is planned in the city centre, at Earl Bales Park, starting at 12 noon and culminating with the customary evening bonfire and music. The celebration begins with a noon and continues on throughout the day. In keeping with tradition the children will



Generations of Shluchim Build Community in Ottawa

Dr. Joseph Caytak was taking a walk with his youngest daughter one Shabbat afternoon when they happened upon the future of Chabad in Ottawa West. It took the appearance of a stunning, century-old home built in Frank Lloyd Wright's Prairie School style of architecture.

And there was a "For Sale" sign affixed on the front yard.

Dr. Joseph Caytak and his wife, Devora, have served as Chabad-Lubavitch shluchim in Ottawa for more than four decades. In 1983, they launched the Jewish Youth Library of Ottawa out of their basement. In 1989, as the Lubavitcher Rebbe proclaimed "The Year of Building" and called to purchase, renovate and expand Jewish institutions, the Caytaks purchased a new home for the library. Dubbed the "Chaya Mushka Building," after the Rebbe's wife, who had passed away the previous year, the humble two-story house has grown to include the Westboro Jewish Montessori Preschool and Camp Gan Israel of Ottawa, as every inch of the space was being used for the growing Jewish community's needs.

"We were at the point where many of our books were in boxes because we simply had no more room left for them," Devora Caytak says. "And then my husband and daughter were walking by this house and saw it for sale and we realized, 'this is gorgeous; this is a beautiful building.'"

Designed by famed Canadian architect Francis Conroy Sullivan—a pupil of Frank Lloyd Wright—Connors House boasts the wide eaves and exposed woodwork and brickwork typical of Wright's Prairie School style of architecture. Built in 1915, it is an Ottawa Designated Heritage Property. Now, Connors House will become home to the more than 10,000 volumes that make up the Jewish Youth Library.

But the historic property will not just contain books—it will be the home for the future of the Jewish community in the neighborhood, led by the Caytaks' son and daughter-in-law, Rabbi Moshe and Sheina. While one floor will be used for the library, another will

host the Shabbat services, adult education classes, Jewish women's events and children's programs of Chabad of Wellington West.

With zoning changes approved, permit applications are underway for the internal renovations needed to update the home and prepare it for its new role as a Jewish community center, while preserving the heritage architecture and design.

"When you reach the point that you can bring one of your children back to the city you serve, it's part of your legacy," said Devora Caytak. "It's a beautiful statement to the community, saying, 'We believe in you.'"

Moshe Caytak grew up helping his parents with their work in Ottawa. His familiarity with and passion for the city continued while he studied in yeshiva abroad, as he would return home during breaks and continue to be involved in local outreach activities. Shortly after he and Sheina—who hails from Pontault-Combault, France—were wed, they visited Ottawa to help the senior Caytaks organize the first-ever public menorah lighting in the Wellington West neighborhood.

"We were expecting 50 or 60 people to show up, but more than 400 came to the event," Moshe Caytak said. "We saw the tremendous need that people in the local community need a place to connect with their Judaism." And with that, the younger Caytaks made the decision to move to Ottawa.

While the younger Caytaks are serving a different demographic than their parents, they make a point of holding a number of events each year together with the families belonging to the preschool and library. The community has let them know how meaningful it is to them to witness this transitional youth movement led by one of Ottawa's own.

"People feel the sense of community and unity that's going on, and people appreciate that I grew up in the city," Rabbi Moshe Caytak said. "It's very rare for rabbis to stay in Ottawa for any length of time, and more rare yet for an Ottawa-born rabbi to move back to plant the seeds for the next generation."

Gitta Ganz Mikvah Dedication Celebration

Finally, after years of planning, and construction, the Gitta Ganz Women's Mikvah is completed. The free standing structure along Lonny Court and adjacent to the Chabad Lubavitch Community Centre is truly magnificent and spacious. With seven prep rooms, on-line appointment scheduling, and dedicated secluded parking, every detail has been carefully thought out. But, before opening the facility, the systems, equipment, and technology had to undergo a comprehensive performance test. Indeed, the phantom trials detected a number of issues that needed to be ironed out before opening to the public. Thankfully, all trades, contractors, and suppliers, addressed the deficiencies with care and alacrity.

Still, now that we were ready to open, an undertaking of this nature deserved an inaugural celebration in kind. An event which would highlight the importance of Mikvah and offer tours to patrons, and more importantly show-



aged the community to host a prominent public event to celebrate the opening of this new facility.

Indeed, the grand opening is actually a work in progress. Before the onset of winter, Howard and Mindy Ganz along with their family were invited for a preview tour of the facility and participated in a symbolic ribbon cutting ceremony. The Mikvah carries

on the tradition of the Jewish woman in bringing about salvation to the entire Jewish nation. On Purim it was Queen Esther who bravely petitioned King Achashverosh to nullify the decree and spare her and her nation. So too, Pesach when we celebrate our freedom from slavery, it was Miriam who encouraged her father Amram not to despair and continue to create a family in spite of Pharaoh's decrees.

Participants will also be treated to a delectable dairy buffet, hence RSVP to Chabad.ca/mikvah is greatly appreciated.

"Our objective is to heighten an awareness of the importance of Mikvah and its relevance to safeguard marital bliss. 'We strongly encourage everyone to consider bring a friend or neighbour,'" said Chavie Parshan, one of the program coordinators. The event is graciously sponsored by Oren & Neely Antebi, Idan & Lee-Ann Cohen, and Sholom & Rochel Meyer.



case the amenities to newlyweds and brides. "We took our cue," said Rabbi Zalman Grossbaum, "from a slew of letters written by the previous Lubavitcher Rebbe obm, soon after arriving on the shores of America in 1940." After prompting the Mikvah committee on the West side of Manhattan to get the project completed with the utmost alacrity, he then encour-

aged the community to host a prominent public event to celebrate the opening of this new facility. Indeed, the grand opening is actually a work in progress. Before the onset of winter, Howard and Mindy Ganz along with their family were invited for a preview tour of the facility and participated in a symbolic ribbon cutting ceremony. The Mikvah carries



Banff and Canadian Rockies Gets Its First Full-Time Rabbi & Rebbetzin

Rabbi Dovid and Devorah Pinson and family establish Jewish community in Canada's first national park

By Uziel Scheine

The town of Banff, Alberta, sits in a tight pocket surrounded by the jagged snow-streaked mountains of the Canadian Rockies. It's a dazzling place—the type where every scene seems to belong on a postcard and pictures taken on your phone don't need any filters. Located within Banff National Park, the town is characterized by quaint homes and grand chateau-style hotels that cluster under the towering gaze of the surrounding mountains. Snaking along the bottom of the town, Bow River runs from Bow Falls and meets Spray River, the glistening water so clear one can see directly to the bottom.

Although the town's residential population is quite small—fewer than 10,000 people—Banff's natural beauty and cozy charm annually attracts 5 million tourists, who make the trip to indulge in the awe-inspiring scenery and variety of outdoor activities like skiing the Canadian Rockies, rafting on Lake Louise and bathing in the famous Banff hot springs.

Banff is one of many small towns that line the Canadian Rockies, getaway destinations to enjoy pure natural beauty and disconnect from an otherwise bustling world. But Rabbi Dovid Pinson, a Chabad-Lubavitch rabbi originally from Brooklyn, N.Y., sees something more: a chain of untapped terrain, prime for an infusion of dynamic and authentic Judaism.

Pinson and his wife, Devorah, are no strangers to Jewish communal work. They spent two decades as part of the team at Chabad of Edmonton, Alberta, focusing on youth activities. Now, they have set their sights on a new opportunity and challenge: establishing Chabad of the Canadian Rockies.

There's a New Rabbi in Town

When it comes to revealing in the Canadian Rockies' abundant resources, visitors to Banff and its environs have no shortage of options. Until recently, however, the Jewish landscape presented a different picture.

"There's absolutely no Jewish infrastructure in the Canadian Rockies," Rabbi Pinson explains. "Yet there's a huge need ... between the full-time residents, part-time residents and tourists, there's a lot of work that needs to be done."

Previously, the Rockies would receive seasonal "Roving Rabbis" sent by

Chabad of Alberta in Calgary. "There is a lot of potential in the area, and based on the feedback we got over the years we knew it really needed a full-time Chabad presence," said Rabbi Menachem Matusof of Chabad of Alberta. "The Pinsons are the perfect fit."

Rabbi Pinson's enthusiasm and passion are real, but his exuberance is not without reservation. He is well-aware of the realities of the area and the specific difficulties inherent in his

the world—from the heart of metropolises like New York City and Paris to the very edges of the earth.

"We're embracing the challenges because we know we're doing this for the right reasons," said Pinson. "We are here to serve the Jews in the area and build a community, just as the Rebbe wanted."

The Pinsons moved into their new home in Canmore this winter, just down the road from Banff and, with a population of around

a whole new solution to figure out how to get kosher," said the rabbi. "We can pull up right in the back of any of these places. You can bring your chef, your staff, and we provide all the kosher equipment you need."

Pinson has started to develop relationships with the management of the various venues in the area, and his goal is for all the main hotels to have access to Chabad's kitchen so that kosher food can be available to the groups who visit

For all the varied initiatives the Pinsons plan on introducing to the region, their primary focus remains simple: make lasting relationships and nurture a Jewish community that will blossom in the Rockies. With the dearth of any existing Jewish structure, the Pinsons are starting from scratch. The current nature of the community is a scattered Jewish population lacking a central point of contact. The Pinsons find themselves forming the core of a Jewish network, connecting Jews who have lived in the area for years but had not known of Jewish neighbors living right next door.

"For the longest time, there was nothing Jewish here besides for what we did in our own home," said Belle Toren, a resident of Canmore. Toren first started spending time in Canmore in 2003 and has lived there full-time since 2013. She described how in the 20 years since she has been in Canmore, it has been without a center around which a Jewish community could gather. Jewish life was relegated to whatever customs or practices were done at home or outsourced to larger cities like Calgary, more than an hour's drive away.

"This Chanukah was the first time that our Jewish community properly came together," Toren said. "The exposure to other Jews from Canmore—being able to feel the connection and see the outpouring of people coming together in honor of Chanukah—is something I will cherish forever."

To the Pinsons, moments like these are the purpose of their venture to the Canadian Rockies. As Devorah Pinson describes it: "To match the spiritual beauty of the Rockies with its natural one. That's what we're here for."



Moving to the Rockies means the Pinsons need to relocate their five children (ages ranging from 6 to 19) from the home they've known their entire lives.

purlieu. The communities of the Canadian Rockies—Banff, Canmore, Jasper and Lake Louise, to name a few—are mostly isolated tourism towns. Activity is seasonal, and many of the residents split their time in other locations.

Moving to the Rockies also means the Pinsons need to relocate their five children (ages ranging from 6 to 19) from the home they've known their entire lives to a completely new environment. "It's a huge lifestyle change," said Devorah Pinson. "Our children are leaving the home where they've grown up for a completely new place. The change is easier for some of our children than others."

Some 'Rocky' Conditions

The Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, began sending emissaries back in 1950, tasking them with strengthening Jewish life near and far, with a special emphasis on places with less existing Jewish structure. Today, there are more than 5,000 Chabad emissary couples stationed around

15,000, the region's largest town. Among their plans are building a synagogue, mikvah and a kosher store. But given the composition of their mandate, the Pinsons are tailoring their efforts to the particular conditions of the Rockies.

The towns of the Canadian Rockies are a favorite for makers of destination weddings, family getaways and conferences. A large portion of its visitors are part of such groups, who settle in the local resorts and hotels to celebrate amid the magnificent backdrop of the mountains, parks and lakes.

For Jewish groups, however, there's a significant problem. There's no access to kosher food in the entire region. Pinson's solution? A state-of-the-art, industrial-grade mobile kosher kitchen that can be brought to any venue and used to cater events in-house. The \$200,000 project bypasses the often-complex process of kashering a commercial kitchen.

"If someone's making a wedding or a bar mitzvah in one of these hotels, they don't have to come up with

throughout the seasons—many of whom might not eat kosher otherwise.

A Time for Everything

The seasonal nature of the Rockies means that some points of the year, like the summer, and certain times of winter when the skiing season is ripe, are packed and bustling with intense levels of tourism. Other times, like the freezing stretches of winter when temperatures drop well below zero, remain still and quiet.

The Pinsons see both times as opportunities to focus on two different avenues of impact. In the off-season, the Pinsons aim to focus on the most isolated of local residents, mining the assorted towns and cities that dot the Canadian Rockies and Bow Valley for individual Jews and Jewish families to connect with and incorporate into their budding community. When tourism is high, the Chabad center will serve as a hub and resource for the high volume of travelers descending on the Rockies from all over the world, in addition to the local Jewish population.

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Lubavitch Day Camp is not just any ordinary summer camp; it's a vibrant community where children come together to celebrate their Jewish identity, create lifelong memories, and grow in a nurturing environment. As we gear up for another exciting summer, the buzz and excitement surrounding Lubavitch Day Camp are palpable. Parents have been eagerly anticipating our opening, with many even begging us to start early, and we are thrilled to announce that all our divisions are already fully booked!

This year, our theme "Am Yisroel Chai" en-

capsulates the essence of our camp experience. At Lubavitch Day Camp, we believe in empowering children to embrace their Jewish heritage, values, and traditions while having the time of their lives. Through a rich tapestry of activities, immersive experiences, and engaging programming, we aim to instill a deep sense of pride and connection to their roots.

One of the highlights of our camp is the delicious hot lunches that we provide daily. Our dedicated kitchen staff ensures that campers are well-fed with nutritious and tasty meals, keeping them ener-

gized for a day filled with adventure and fun. Additionally, our transportation services make it convenient for families to send their children to camp, knowing that they will arrive safely and on time.

The heart of Lubavitch Day Camp lies in our incredible programming. From arts and crafts to sports, music, drama, and more, we offer a diverse range of activities that cater to every child's interests. Our experienced counselors and staff are committed to creating a supportive and inclusive environment where each camper can thrive and shine.

But it's not just about the activities; it's about the sense of community and belonging that campers experience at Lubavitch Day Camp. Here, friendships are forged, values are reinforced, and memories are made that last a lifetime. Whether it's singing around the campfire, exploring nature, or participating in meaningful discussions, every moment at camp is an opportunity for growth and self-discovery.

As we prepare to embark on another summer of fun and learning, we invite you to join us at Lubavitch Day Camp and witness the magic for yourself. Come be a part of our vibrant community, where "Am Yisroel Chai" truly comes

to life, and where children are inspired to live their best Jewish life every day.

Don't miss out on this unforgettable experience – secure your child's spot at Lubavitch Day Camp today and get ready for a summer like no other!



Seventy thought leaders explain why they believe. If you ask a thousand people why they believe in G-d, you are likely to get a thousand different answers. This book presents seventy of them.

Ron Kardos and Bruce Licht spread their net far and wide, reaching out to thought leaders—including scientists, mathematicians, political leaders, journalists, corporate leaders, artists, radio hosts, and professors—whose positions, perspectives, and backgrounds inform their belief, and whose responses speak to

our hearts and minds. Their essays touch on beauty, nature, music, physics, biology, chemistry, technology, archeology, and much more, making this a must-read for everyone, believers or not. This book is not about religion. The writers are professionals in their fields, but their essays are personal. Perhaps no single essay will provide you with all of the answers, but together, they present a compelling argument for why so many intelligent, thoughtful people believe.

At last! A book about G-d that won't turn off skeptics. This

book is for people who wonder "Why do so many people believe in G-d?" The editors wisely didn't give their own answers. Instead they recruited 70 people (some very famous; some not famous at all) who approach the topic from every conceivable perspective (e.g., science,

nature and art) and religious background.

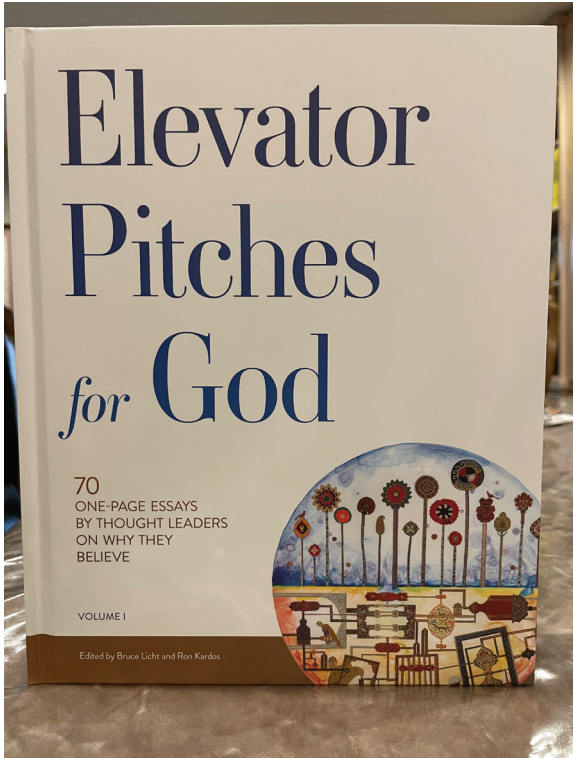
And amazingly each perspective occupies just a single

page. If one person's approach doesn't speak to you, it is incredibly easy to move on to another. There is no effort to turn the skeptic into a believer and certainly not to promote any religion. So it is a very "safe" book for both skeptics and believers to have in their home and, on top of that, the layout, binding and artwork are beautiful and top quality. This is the unusual coffee table book that your guests will want to pick up to see what's inside – and they will be greatly rewarded for doing so.

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Elevator Pitches for G-d 70 One-Page Essays by Thought Leaders On Why They Believe

by Ron Kardo & Bruce Licht



University of Minnesota Welcomes On-Campus Kosher Restaurant in Powerful Show of Jewish Pride and University Solidarity

While many college campuses experience a spike in antisemitism, Jewish students at the University of Minnesota are instead feeling more at home with the opening of a brand-new kosher restaurant. Featuring glatt kosher Mexican-style cuisine, the new Holy Guacamole restaurant is a culmination of years of effort by Rabbi Yitzy and Chavi Steiner, who co-direct Chabad at the University of Minnesota.

Rabbi Steiner, who grew up in Thornhill Ontario, recalled his inspiration for this initiative: the words of the Lubavitcher Rebbe.

“Years ago, I remember watching a video describing how a group of Young Israel leaders came to the Rebbe, and they were talking about how Jewish students were dropping Judaism on campus; what should they do? The Rebbe suggested opening kosher dining clubs in univer-



Rabbi Steiner with UMN Interim President Jeff Ettinger

sities, places where Jewish students could gather and eat together.”

Ever since, the Steiners

have been passionate about bringing kosher food to campus. Years ago, they made a first foray into campus dining with ready-made kosher sandwiches; but that didn’t take off.

Then, in 2014, as tensions rose for Jewish students amid the abduction of three Israeli teens from a Gush Etzion

kosher food to this campus, that would be a huge statement by the university saying, “We welcome Jewish students here; we want Jewish students here.”

The U of MN took that very seriously, and a year or two later, the conversations began. In 2019 Chabad



opened their first place: House of Hummus, which featured middle eastern dishes including falafel and tahini. That was open until Covid shut the campus down. Three years later, Chabad has once again been able to get kosher food going—and it comes as Jewish students are again facing tension amid terrorism in Israel and a spike in antisemitism on campus.

The new restaurant is called Holy Guacamole, and its glatt kosher Mexican-style offerings include burritos, tacos and more. Students can sit down to a hearty bowl of carne asada steak or adobo chicken, and can feel the warmth of being welcomed to a campus whose faculty—and whose Chabad rabbi—is looking out for them.

bus stop, the university approached Rabbi Steiner

“When the three Jewish boys were kidnapped in Israel and tensions flared up, at that point I was sitting in a meeting with the university, and they asked me, ‘What can we do?’”

“So I posed the question: ‘what do you think terrorists want? What are they trying to accomplish? They’re trying to instill fear. They’re trying to make Jewish students not feel welcome,” Steiner said. “I think you, as a university, have to work hard on making Jewish students feel welcome.”

They asked what that meant, and Steiner said he had two ideas. The first was to allow for a public menorah on Chanukah, in a show of Jewish pride, and the second was that “If we were to bring



Eight Hundred Rabbinical Students Prepare to Embark on the Famed Passover Project

As Pesach approaches, preparations are underway for the famed Merkos Shlichus program, with nearly 800 students to be dispatched to lead Sedarim around the world.

Founded by The Rebbe in 1943, Merkos Shlichus remains one of Chabad’s most iconic programs and a staple in the educational experience of Lubavitch students to this day.

Before embarking on their various journeys, applicants from local Yeshivas filled the halls of the Jewish Children’s Museum to take a written test on the required knowledge. This includes Halachic questions about Koshering kitchens and Pesach Seder procedures, as well as practical considerations like cooking for the seder and how to engage attendees. Being fully proficient in this information is vital to leading a successful Seder specially in remote places.

This Pesach, Chabad Houses worldwide are seeing an influx of participants. With many Jews expressing more interest in their heritage since October 7th, the Merkos Shlichus initiative is upping the ante to address the need. “The Rebbe sent his Shluchim to support and uplift the Jewish people after years of being sought out in hatred,” said Rabbi Moshe Kotlarsky, Vice-Chairman of Merkos L’Inyonei Chinuch and appointed by the Rebbe to oversee and expand the Merkos Shlichus program, “Today we must continue to do the same; the Yeshiva students will travel the globe to welcome all with open arms

and help them celebrate the festival of freedom.”

In addition to assisting Shluchim all over the USA, Bochurim will be sent to international and even remote destinations such as Brazil, Nigeria, Thailand, and Spain. They will play a pivotal role in ensuring that every Jewish person has a complete Pesach experience, both physically and spiritually.

“This is my fourth time joining the Merkos Shlichus initiative for Pesach, meeting Jews from all walks of life, to celebrate together,” said Shalom Friedman, originally from Birmingham, Alabama. He’s preparing to lead a Seder in Krakow, Poland together with Sholom Baitelman of Studio City, California. “Having grown up on Shlichus and aiming to be a full-time Shliach one day, the chance to interact with and guide people on one of the most impactful days of the Jewish calendar is an uplifting experience each year.”

The logistics of coordinating hundreds of students to match each community and destination’s unique needs are an undertaking of enormous proportions. The Merkos Shlichus staff are working around the clock to arrange the logistics of this massive endeavor. Booking flights and event halls, arranging kosher food in remote locations, the coordination, overseen by Rabbi Mendy Kotlarsky and Rabbi Shneur Nejar of the Merkos Shlichus office, is endless. Over the years, thousands of Bochurim have been sent out by Merkos L’inyonei Chinuch to hundreds of places around the globe.



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By Nancy K. S. Hochman
Until now, the villagers of Atunda Village in Nigeria had to walk miles to access safe drinking water. But last month, Yossi Uzan, 13, chose to honor his becoming a bar mitzvah by helping finance a

dustrialized Lagos. The community members are primarily expatriate employees with work contracts ranging from three to five years. “Additionally, Jews are dispersed in various small towns across the country, where we conduct annu-



source of clean potable water for its residents. He was influenced by the charitable giving of his parents, Rabbi Israel and Haya Uzan, co-directors of Chabad Lubavitch of Nigeria in the capital city of Abuja. Today, the recently bored underground hole and piping system delivers sparkling clean well water near the front doorsteps of those living in small, round thatch-roofed homes in Atunda. The system will serve the village’s approximately 670 adults and 1,040 children. In attendance at the water-system inauguration were the Uzan family’s congregants from the capital city of Abuja, three-quarters of whom split their time between Nigeria and Israel, where they are citizens. Also enjoying the festivities were more than 2,000 native Nigerian neighbors and friends, of which the majority are Muslims and many Chabad leaders from 13 Central African countries. One such guest was fellow emissary Mendy Sternbach, who with his wife, Mazal, co-direct Chabad of Lagos. Sternbach, in a jocular manner, said that in today’s world, with rampant antisemitism, he has survivor’s guilt at having experienced not even one antisemitic incident in Nigeria. “After Oct. 7 there was a beautiful outpouring of support for the Jewish people in our time of need. I had people emailing me and calling me to provide comfort after the attacks in Israel, and even some who wanted to enlist in the Israeli army,” he said. When it comes to antisemitism in Nigeria, Rabbi Uzan is in full agreement with his friend and colleague. “Through soulful nurturing and meaningful collaborations, we’ve been able to cultivate a warm and caring relationship with our native Nigerian friends,” he said. Rabbi Uzan estimates that 850 Jews live in Abuja and the more in-

al programs with the help of young volunteer rabbis, particularly during Jewish holidays,” the rabbi told Chabad.org. Addressing the crowd, Yossi said, “... The world was created to do chesed (acts of kindness’). The Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—sent us not only to help the Jewish people but to help the local people with every charity need.” As sparkling water poured through their communal pipe, Nigerian children and adults gathered—both their clothes and their mouths dripping water—as Chabad leaders throughout Central Africa danced with the villagers. Touching the hearts of the largely Muslim Nigerians from Atunda and neighboring villages, Yossi’s gift also included take-home food packages. In 2023 alone, the Uzans provided more than 23 fresh water projects throughout Abuja and in neighboring areas. With the dearth of local roads, the rabbi gratefully reached some of the sites in the only way possible: via boat. Mazal Sternbach, is a close family friend of the Uzans and a former volunteer at Chabad of Nigeria. Mazal met her husband, Mendy Sternbach, who had, like Rabbi Uzan, volunteered in Central Africa to help run holiday programs. After deliberation, they agreed to co-direct Chabad of Lagos, which had formerly fallen on the shoulders of the Uzans. Mazal describes the Uzans “as glue for everyone. They’re always willing to help the other 13 Chabad centers in Central Africa.” “They’re always building” The Uzans hadn’t originally planned on settling in Nigeria as lifetime emissaries—nor, for that matter, in any other African country. Rabbi Shlomo and Mrs. Miriam Bentolila were sent in 1991 by the Rebbe to the Democratic Republic of Congo (formerly Zaire); the rab-

Nigerian Bar Mitzvah Boy’s Gift of Water to Muslim Village

bi became head of the umbrella of Chabad-Lubavitch of Central Africa, comprising 13 countries. Rabbi Uzan, then a rabbinical student, joined the efforts at outreach during holidays and was invited back year after year. Although navigating the rough terrain wasn’t part of their plans, all it really took was seeing that the needs of some Jews in Central Africa were left unmet for the Uzans to make the shift. The Uzans settled in Abuja, which is in close proximity to major Israeli companies, in order to establish a Jewish presence and to share their rich Jewish heritage with the entire community. As an emissary couple, the Uzans focused their time first and foremost on making every aspect of Jewish life accessible and enjoyable, prioritizing simultaneously the physical and spiritual needs of the Jewish population. They built the first school for Jewish children in Nigeria, a kosher-food store, a state-of-the-art mikvah, a synagogue, holiday celebrations, and classes for men, women and children. They also bought a space for a Jewish cemetery, building a fence around the site and naming it the “Abuja Jewish cemetery.” Speaking of the Uzans’ work, a member of the Jewish community said of the couple: “They’re always building.” Their work on the continent, however, is not limited to religious life and practice. Another group of people the Uzans help are members of the Igbos community, who are very close to the Jewish community; some believe that they are connected to one of the 12 tribes. “We collaborate with them in various cultural forms, and to our knowledge, they do not claim religious need but rather preserve their attachments while embracing Christianity. Our mission is not to per-



power in Nigeria is interrupted—remembers a few Israeli families living near him in northern Nigeria in the 1960s. He maintains that Jewish life in Nigeria has taken a 180-degree turn since the Uzans moved there. “They’ve made their Chabad into a one-stop-shop for everything Jewish,” he said. “The Uzans have made a tremendous impact not only on the Jewish community but the wider non-Jewish community.” “The Israeli community tried to organize themselves, celebrating the chagim (‘Jewish holidays’) together and sending their children to the same school,” Mazal said. But today, the landscape is different. Following Nigeria’s push to industrialize through a series of National Development Plans in the late 20th century, the community has welcomed newcomers from across the world. Now, the community boasts Americans, Frenchmen and Australians who rub shoulders with the Israeli old guard, and so the Jewish community has approximately 450 people who travel back and forth with some 300 Jews in Lagos at any given time.

capital. “I remember thinking that I had a responsibility to change what I saw,” Israel said. “It’s a Jewish value to help whomever ever needs help, regardless of their religion.” Gradually, they developed initiatives and eventually created a humanitarian Non-Governmental Organization (NGO) named Chabad Aid to improve the lives of Nigerians. Additionally, the Muslim population benefits from their generosity. During Ramadan, Chabad whirs into action, providing meals to the less fortunate. They also host a large Iftar meal: the main meal of the fasting day for all Muslim leaders in the country, which Uzan credits with significantly strengthening the bond between the Abrahamic religions. So strong are these bonds that Uzan says “we have received numerous expressions of gratitude from them, including religious titles and commendations from governmental authorities.”



suede them in any way but to instill pride in their beliefs, whatever they may be, by being attentive to each request,” Uzan explained. Shlomo Godsi, who was born in Israel and has come to Africa regularly for nearly 30 years to continue his family business—selling generators, used during the many times the

For Mazal, the ebbs and flows of the population demographic means only one thing: that the Chabad center While the physical and spiritual needs of the Jews in Abuja remains their primary focus, the Uzans could not turn a blind eye to the approximately 8.5 million Nigerian residents living in dire poverty in Nigeria’s

But it wasn’t the titles and commendations that had 2,000 people attending their son’s bar mitzvah last month. Rather, it was the recognition from a local population of an emissary family’s commitment to bettering their environment and by extension the world around them.



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10:30 AM	TALMUD (AVODA ZARA)	RABBI SPALTER
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MONDAY

7:45 PM	THE WEEKLY TORAH REVIEW	RABBI GANSBURG
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TUESDAY

11:00 AM	TORAH STUDIES - PARSHA	RABBI GANSBURG (ALSO VIA ZOOM)
11:30 AM	THE JOY OF JUDAISM	RABBI SPALTER
2:00 PM	LIKKUTEI SICHOS	RABBI GANSBURG (ALSO VIA ZOOM)
8:00 PM	TALMUD (BAVA METZIA)	RABBI SPALTER (ALSO VIA ZOOM)

WEDNESDAY

11:00 - 12:30 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG (ALSO VIA ZOOM)
7:30 - 9:00 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG (ALSO VIA ZOOM)

THURSDAY

8:15 - 9:15	TALMUD (PSACHIM)	RABBI SPALTER
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SHABBOS

9:00 AM	CHASSIDUS	RABBI GANSBURG
9:00 AM	CHASSIDUS (INTERMEDIATE)	RABBI WILHELM
1 HR BEFORE MINCHA	CHASSIDUS	RABBI GANSBURG
1 HR BEFORE MINCHA	SHULCHAN ARUCH HARAV	RABBI SPALTER

DAILY CLASSES

SUN - THU	8:15 - 9:30 PM	KOLLEL CHAVRUTA PROGRAM	ALTERNATING
SUN - THU	9:00 PM	RAMBAM	ALTERNATING
MON - FRI	7:10 AM	CHASSIDIC THOUGHT	RABBI GANSBURG (ALSO VIA ZOOM)
MON - FRI	10 AM - 12 PM	KOLLEL TIFERES ZEKEINIM LEVI YITZCHOK TALMUD, MISHNAH, HALACHA & CHUMASH - RABBI CHAIKIN	

Dear Rebby

By Rabbi Aron Moss



Should We Boycott Back?

I'm furious about the targeting of Jewish businesses, boycotts and doxxing going around. I want to take revenge. Shouldn't we make lists of all businesses owned by people who are anti-Israel and publish them too?

Answer

We should not be supporting those who publicly hate us. But we should also be careful not to expend too much energy on negativity. We fight darkness with light. So here is a mitzvah we can do to counter this darkness.

Let's make a point of supporting Jewish-owned businesses. If our enemies want to hurt our community, we need to strengthen it. When others stop patronising a store only because it's Jewish, we should patronise it for the very same reason.

Do your food shopping at the Jewish grocery, and buy your fashion from Jewish designers. Switch your mortgage to the Jewish broker, and sell your house via the Jewish agent. Use the Jewish florist (if you can find one), and the Jewish accountant (even if you can find one that isn't).

We especially need to show support to those businesses that openly advertise their Jewishness, like kosher establishments. Even if you don't usually keep kosher, make a point to eat out at a kosher restaurant, and buy kosher meat and bread. For your next function, use the kosher caterer, the Jewish band and the suppliers from within the community.

This is not a boycott. It is the opposite. We deeply appreciate our friendly non-Jewish neighbours, and we should support all those who stand for what's right. But if we do not look after our own, nobody else will.

Indeed, favouring the Jewish option may sometimes come at a cost. The kosher prices may be higher, and the Jewish stores may be further from home. But we send a powerful message when we put aside our comfort for a higher purpose. This is a true expression of our priorities.

Don't just buy Jewish, tell the shop owner that you are doing so. Then every time you shop, you are supporting your people, doing a mitzvah, and spreading love. That is our revenge over darkness.

Who Could've Predicted This?

I feel like we are living in biblical times. Are events going on today somehow predicted in the Torah? Did the prophets say anything about the war going on now?

Answer

There is a mysterious verse in the Book of Zechariah, describing events that will unfold before the arrival of the Final Redemption. If we unravel its message, we will see just how relevant it is to current events.

"G-d will show Himself to them (Israel), with arrows that flash like lightning. The Lord G-d will blow the Shofar, and advance in a storm from Teiman."

The prophet is here envisioning a future time when G-d will become more revealed in the world, during a war described as "a storm from Teiman."

That last phrase is curious. What does Teiman mean?

Some commentaries translate it as meaning "the south." This is a chillingly accurate depiction of our times - a storm of terror in the south of Israel, and a spiritual awakening that comes amidst the storm.

Along with the shock, sadness, pain and anger that we have experienced since October 7th, we have also witnessed an undeniable awakening of the Jewish soul. People everywhere are turning to G-d, renewing their faith, connecting with prayer and seeing the power of doing a mitzvah. We are more Jewish than ever.

This is G-d showing Himself to us. The flashes of lightning over the skies of Israel, the storm that raged in the south, these were the nefarious attacks of our enemies that intended to bring us down. But the opposite has happened. We have woken up. We have united. We have heard the call of the Shofar.

This Shofar is not a sound from the outside, but a voice from within. It is a loving call from our Father in heaven to come home, to return to our true selves, to reconnect with our souls. This is the inner meaning of everything we are going through right now. We are being reminded of who we are. We are Jews, G-d's people.

This is what the prophet foresaw: G-d appearing to us,

calling us back, while a storm rages from Teiman, the south.

But there is another way to translate the word Teiman. It is the Hebrew name for Yemen. Of all the countries in the world, Yemen, a medieval backwater that nobody thought about, suddenly threatens international shipping and world stability. And all this just to wake up the slumbering souls of Israel. Who would have predicted that? The prophet Zechariah.

Is This Guy Loveable?

As a social worker, I strive to live by the Torah's rule "Love your fellow as yourself." But the fellow I'm working with now is so obnoxious, rude, unpleasant and devious, that I can find nothing lovable about him. Are there exceptions to the rule of loving your fellow?

Answer

If "love your fellow" only applied to easy-to-love fellows, we wouldn't need to be commanded to do it. The Torah is challenging us to love the difficult cases too. Now you have an opportunity to practice that with your not-so-lovable client.

Here's a meditation that might help.

Think of that person whom you struggle to love, and imagine them as a newborn baby. All babies are lovable and innocent, and he was once that too. Now look at him as he is today, but imagine that baby-like innocence inside him, lying deep in the recesses of his heart. That is his soul, trapped underneath his obnoxious personality.

Every person, no matter how horrible they seem on the outside, has a soul. That soul is as innocent and pure as a newborn. It may be buried underneath layers of unpleasantness, it may be almost undetectable in their day-to-day interactions, but it is still there, and it remains untouched by their negativity.

Considering this may not immediately make him lovable. But it can at least arouse some compassion for his poor stunted soul. That baby is also a victim of his bad choices. If you can feel a little pity, you can find some love for the spark of innocence trapped within.

We should not love evil. We should not accept anyone's bad behaviour. But we

can love every soul. And if we can hold on to the belief that deep down that soul is lovable, we may be able to help their innocence come to the surface.

Can We Pray to Angels?

Why does G-d need angels? Can't He do things himself? And can we pray to them?

Answer

I'll answer you with a metaphor. The metaphor is a metaphor about a metaphor.

A preschool teacher wants to teach her little students the shape of planet earth. So she tells them, "The earth is spherical." They don't know what she is talking about. So she says, "The earth is round." They return blank stares. So she takes out a bouncy ball from the toy box and says, "The earth is a big ball." Now they get it.

You can't communicate an abstract concept to young students using abstract terms. You need to express the idea in terms that the students will relate to. The best way is with a metaphor, a parable, an illustration of the concept in more tangible and relatable ways. 'Spherical' or even 'round' means nothing to a toddler. But he knows exactly what a ball is.

That's the power of a metaphor. It conveys a concept that would otherwise be beyond the mind of the listener in a way that is totally relatable to them. And by doing so, an abstract idea becomes concrete and clear.

The metaphor has to have two components. It has to accurately depict the subject being taught by the teacher, but in language and imagery that can be understood by the student. The ball is round, just like earth, but it is readily found in a toy box, just like the kids.

An angel is like a metaphor.

G-d is infinite. We are finite. Our limited world can not handle infinity. So G-d created a medium through which His light can reach us. The angels serve this purpose. They are on the one hand spiritual beings, so they are able to handle divine light, but at the same time they are limited and finite beings, so they can convey the divine light down into this world.

Angels play a vital role. But they have no power of

their own. They are just the metaphors delivering the message. Praying to them would be a waste of time. Don't mistake the metaphor for the message. If that kid thinks that his bouncy ball is actually a planet, he has missed the point, and if you think an angel has power over you, you have too. Only G-d can answer our prayers. Angels are just bouncy balls. Metaphorically speaking.

Save a Terrorist's Life?

I question the effectiveness of Israel's targeted killing of terrorist leaders. What if instead of killing them, Israel would capture them, show them compassion and rehabilitate them?

Answer

There is an old Talmudic saying, "If you are compassionate to the cruel, you will be cruel to the compassionate." The classic example of this was the biblical King Saul. He saved the life of his nemesis, King Agag, with disastrous results.

Israel was at war against its arch-enemy, Amalek. Saul's army was victorious over their vicious murderous rival, and Saul had the Amalekite king in his hands. Instead of killing him, Saul had mercy, and spared his life.

We could perhaps understand Saul's decision. Agag had lost the war. Why kill him? Yes, he is a mortal enemy. But he has surely learned his lesson. The war is over. Amalek is defeated. Why not be nice?

This was a deadly mistake.

Agag fathered a child who became the great-grandfather of an even bigger enemy: Haman, the evil minister who came this close to annihilating the entire Jewish people. All because of Saul's misplaced mercy.

Saul's mistake was corrected by his great-granddaughter, Queen Esther. She exposed Haman's evil plan and demanded that he be executed. Haman begged Esther for mercy. She refused. He was hanged, and his plot against the Jews was foiled.

Saul was kind to one cruel man, and he endangered the lives of millions. Esther was merciless to one cruel man, and she saved millions. When you placate evil, you embolden it. There is a place for

Dear Rebby



compassion, but not toward mortal enemies. Kindness will be perceived as weakness, and love as naivete.

In 2004, Israeli doctors removed a brain tumour from a jailed Palestinian terrorist. His life was saved, and he was later released, along with over a thousand other terrorists, in exchange for one Israeli hostage. The terrorist's name is Yahya Sinwar, head of Hamas in Gaza. The brain that Israel saved became the mastermind of the October 7 massacres.

For this sad conflict to end, we don't need the misplaced compassion of Saul, but the determined strength of Esther.

Kind, Intelligent or Religious?

There was a very sharp thinker who lived in 19th century Poland called Rabbi Mendel of Kotzk. Among his profound witticisms was the following pearl. I will share with you the original Yiddish, and then translate:

A frumer iz a rosho.

A kluger iz an apikores.

A gutter iz a naar.

Alle drei, a shtickl mensch.

If you are religious, you are wicked.

If you're intelligent, you're a heretic.

If you're kind, you're a fool.

But if you're all three, now that's a good person.

This pithy little riddle summarises the highest ideals of Judaism, and warns of the pitfalls that lurk on the path of those who try to discover truth.

Being religious, being a thinker or being kind all sound wonderful. But each one in isolation comes with a risk.

People who are 'religious' can sometimes miss the point. Righteousness can turn into self-righteousness, care for G-d may come at the expense of care for humanity, and religion can be used as a fire to burn rather than a light to illuminate. Some of the greatest evils in history have been done in the name of religion. If you only care about religious ritual, you are wicked.

But then there are the intellectuals, who reject faith in favour of clear thinking. They become so impressed with their own brilliance, so stuck in their own minds that they see logic as the ultimate arbiter of truth. Anything that can't be explained, can't exist. I think it, therefore it is. These people are too smart for G-d. But intellect without absolute morality can rationalise the

worst evil. Once you deny G-d, there is no good and evil. If you are a thinker who relies on logic alone, you are a heretic.

So if religiosity can lead to wickedness, and intelligence can lead to heresy, what possible danger is there in being kind? Well, often the most goodhearted people are also the most naïve. They fall for every scam, give in to every request, allow themselves to be walked all over, and never stand up to those who do wrong. Ultimately, it is the overly kind person who allows evil to prosper, because all evil needs to succeed is for good people to do nothing. If you are too kind to say no, you are a fool.

But someone who has all three - religious piety, clear logical thinking and gentle kindheartedness - now that is a complete person. Each trait enhances the others. Their righteousness will be thoughtful and sensitive. Their thinking will be infused with the humble recognition that not all can be known. And their kindness will be directed to worthy recipients. They can love those who differ with them, without compromising their own strongly held positions. They can question and explore without losing their firm faith. And they can be tough in fighting evil, all the while maintaining their warmth and positivity.

There are many people who have mastered this balance. But I know of none who achieved this better than the Rebbe. He was an extremist in all three qualities, and in him they were not in conflict, but a seamless oneness that together formed a uniquely wise, empathetic and pious human being. This is why the Rebbe and his students are able to connect with everyone, even those with opposing opinions, without diluting their principles.

The Rebbe didn't keep his approach secret. He blessed us with volumes and volumes of his teachings, every page of which is saturated with those three powerful traits: profound piety, deep thought and boundless love. The very traits that Israel and the Jewish people need now more than ever.

You Call This Academia?

I am shocked by the resurgence of antisemitism in

the world. When Jew-hatred comes from backward extremists and street mobs, it isn't so surprising. But when university-educated western academics, who know history and have access to the facts, are able to demonize Israel and the Jewish people, something is wrong. Has the world gone mad?

Answer

The academics who single out Israel for contempt are guilty of ignoring the facts. But those who are shocked by it are also guilty of ignoring the facts.

History has shown that being educated has nothing to do with being moral. Some of the most cultured people have also been the most evil.

The Holocaust was committed by men who appreciated classical music and read the works of great philosophers. From the very cradle of modern culture and enlightenment came the most barbarous inhumanity the world has ever seen. The notion that evil stems from the ignorant masses, and the enlightened class are paragons of goodness is a dangerous myth.

Ideas have consequences. The typical modern education, that teaches moral relativism, that there is no absolute right and wrong, that there is no objective truth and there is no G-d, is teaching moral confusion. And in a moral vacuum, anything can be justified. Intellect alone, without higher values, can make the ugliest human impulses sound sophisticated, and the most depraved behaviour seem acceptable. There are evil geniuses too.

This is worth bearing in mind when choosing an education for our own children. Academic outcomes do not make a mensch. "The beginning of wisdom is fear of G-d." (Psalms 111:10). A good education needs to be based on solid values. We need schools that will not just sharpen our children's minds by teaching them to read and write, but will sharpen their moral character by teaching wrong from right.

Help For a News Addict

I'm not coping well with what's going on in Israel. As an Israeli in Diaspora, I am glued to my phone all day, watching news and social media clips. My guilt at not

being in Israel now is eating me up. I know it's starting to affect my family. I want to throw my phone away, but I know I can't do that. Any help?

Answer

We can all understand why you feel so torn. Many of us who are not Israeli, and never served in the army, have a strong urge now to fly off to Israel and join the war effort. How much stronger would that urge be for a former soldier like yourself.

You have to make a choice. Either make a move and go to Israel, or stay here and make yourself useful. But watching the news all day helps nobody. Glued to your phone, you are neither here nor there - not in Israel serving your country, and not present at home looking after your family.

Yes, you need to keep updated with what is happening. But passively watching the news will only bring you down and increase your feeling of helplessness. Maybe you can't drop everything and go to Israel. But you can still help from here.

Let me make a suggestion. Each time you are about to open any news site or social media, or are about to check your family whatsapp for updates, first say a chapter or two of Tehillim, the Psalms of King David. It will only take a minute or so to read. And it will change everything.

The words of Tehillim lift you to a place of calm, faith and confidence. Saying a prayer is an active way to help, rather than feeling helpless and passive. This small shift in your habits will take you out of your frozen state of impotence, and put you back into active service.

You can even pray from your phone. Get a Tehillim app and whenever you touch your phone, open Tehillim before anything else. If you know you have to read a prayer every time you open your phone, you may open your phone less. Sometimes laziness is the best antidote to addiction.

Start saying Tehillim, and you will turn your phone into a weapon of mass construction. Your prayers will build a spiritual wall of protection around yourself and the people who need you most - your family in Israel, and your family right here at home.

Your Boyfriend is a Hypocrite

My boyfriend claims to be an "agnostic-atheist-Jew". Additionally, he says that he strongly identifies with his Jewish heritage. He will sometimes put on Tefillin in the morning to accompany his meditation and contemplation. I think that this undermines the tradition, and therefore he should not do it, because he says that he does not believe. What do you think?

Answer

Your boyfriend is a hypocrite. And that is fantastic. He should continue being so.

A hypocrite is someone who acts contrary to their beliefs. That usually has a negative connotation, but not always.

When a person behaves in a way that is beneath their value system, that is bad hypocrisy. Like a religious person who is dishonest in business. Or a judge who takes bribes.

But then there is good hypocrisy, when someone does a noble act despite their beliefs. Like a hedonist who gives charity. Or an anarchist who stops at red lights. Or an atheist who puts on Tefillin.

Believers sometimes do unholy things, despite their beliefs. So non-believers can do holy things, despite their disbelief. We each have many facets to our being. Belief is only one of them. Someone may struggle to reconcile G-d's existence in their brain, or feel Him with their heart, but that doesn't mean they must banish any trace of G-d from their life.

Yes, it is paradoxical. Tefillin are about bringing more G-d-consciousness into your heart and mind. Does it make any sense to put them on if you don't believe in Him? What would G-d think of that?

Well, it turns out G-d doesn't mind paradoxes. A Talmudic passage quotes G-d as saying, "I would be fine with people rejecting me, as long as they keep my Torah." Better do good things and not believe, than believe and do no good.

We need more anarchists to stop at red lights, and atheists to put on Tefillin. G-d is ok with good hypocrites. You should be too.



Do You Know Your Partner?

Understanding and addressing emotional needs is important for your marriage. It is key to keeping it healthy.

This article will help you identify your emotional needs and understand your partner's needs. This will lead to better communication, less stress, and a healthier relationship.

The Maharal was a Jewish scholar of great stature. He explains that human completion occurs when a married man and woman unite in harmony. To the degree a couple archives unity, they become a vehicle for the Shechinah, G-d's presence.

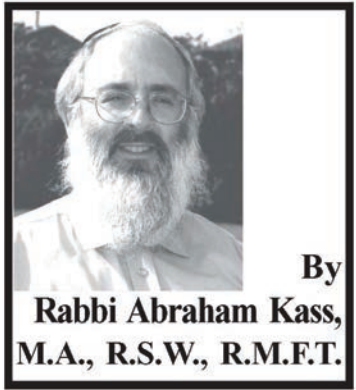
Emotional unity between a husband and a wife is the gateway to a G-dly life.

When you and your partner understand each other's feelings and care for each other's needs, you create a safe and supportive space. In this space, there is open communication, trust, and intimacy. These are the foundations of personal happiness.

When you take the time to understand and address your partner's emotions, you show empathy, care, and respect. You will likely receive such kind attention in return.

Peter and Susan cared very much about each other. Yet, sometimes, they had trouble understanding each other's feelings. One day, they decided to listen to each other, not just with their ears but their hearts. They started to share not only their words but their feelings and needs as well. Peter learned that Susan felt happiest when they spent quality time together. Susan discovered that Peter needed words of encouragement. As they moved forward as a couple, they both started to meet these needs. And something amazing happened. They felt closer than ever before, like they truly understood each other. This feeling of closeness was an addition to all the oth-

er good parts of the relationship. But, this type of emotional closeness felt different to them. They valued it more than anything else they had ever experienced. They realized that talking and listening this way was like



a magic key. It unlocked deeper contentment. It made them feel safe to share anything, bringing them closer together. From then on, they cherished the power of understanding. They valued validation of each other's feelings.

Understanding and meeting each other's emotional needs in your relationship is crucial. It fosters a healthy bond and lets us live in harmony with G-d's will. When you and your partner can communicate well and meet each other's needs, you will have positive results. These include more intimacy, trust, and life satisfaction. However, when emotional needs go unmet or unnoticed, this can lead to many problems.

When a marriage is superficial

Unmet emotional needs have a bad effect. They can lead to more conflict and tension between you and your partner. When you feel ignored or neglected, you may become resentful or frustrated. This can lead to arguments, misunderstandings, and discord. This sets up a cycle of negativity and distance between you and your partner. It makes it hard to resolve issues and keep a strong connection. This lack of communication can separate you and your partner. It can even cause a complete marriage breakdown, G-d

forbid.

Another negative outcome of unmet emotional needs is moodiness. When your needs are unmet, you or your spouse may feel sadness, loneliness, or dissatisfaction. This can result in mood swings, irritability, and a general sense of unhappiness. You may become withdrawn or distant. This can make it hard for your partner to connect with you.

Unmet emotional needs can lead to anger. This is one of the most common negative behaviors. Feeling neglected or unsupported may lead to frustration and resentment. This happens when you or your partner feel neglected or unsupported. It can cause outbursts of anger or even aggression. This can create a toxic environment in your relationship. It will harm the connection between you and your partner.

Unmet emotional needs can also cause passive-aggressive behavior. This can involve withdrawing and not talking to your partner or making subtle jabs at them. This will create tension and resentment in your relationship. It can lead to a complete breakdown in your connection.

How to share deep feelings

When sharing your emotional feelings, you should speak assertively and not passively. In assertive communication, individuals identify and communicate their emotional needs. For example, you could suggest a date night with your partner. You would spend quality time together, arrange a babysitter, and have a nice evening. Or, you could say you want more attention.

Passive communication is different. One may understand needs and feelings but may not express them. For example, you may feel frustrated. You cannot arrange quality time with your partner. You may want more attention and love from them. But you struggle

to ask for it. This lack of direct talk can lead to misunderstandings. It can also lead to unmet needs in your relationship.

Also, emotional needs are often hidden in the subconscious. They cannot be expressed since they are unknown. For instance, you may feel jealous when your wife interacts with your child. But, you may not see that you are seeking more attention. You are indirectly reminded of this when you observe her give attention to your son or daughter. As a result, you may react negatively without knowing why. Not knowing about emotions can lead to misunderstandings. It can cause conflicts in your relationship. If this happens to you. It's important to develop your emotional and communication skills. They will help you better understand and express your emotional needs.

You can only share with, or hear your partner's feelings, when anger, judgment, or assumptions are absent. When communicating, do your best to stay calm. Stay focused and accepting when speaking and listening.

Couple exercise to deepen your relationship

To help you address your emotions, you can discuss these topics with your partner. Take turns speaking about each of the following topics. Don't interrupt your partner as they speak. When they are finished, summarize their main points. During this exercise, stay calm. Only share your needs without expecting them to be met. These

talking points are only for consideration. Discuss the following:

- Feeling supported
- Feeling trusted
- Feeling secure
- Feeling appreciated
- Feeling connected
- Feeling desired
- Feeling validated
- Feeling important
- Having fun together
- Feeling spiritually connected (shared values)
- Feeling physically connected (intimacy)
- Having shared goals and dreams
- Feeling accepted
- Feeling understood
- Feeling approval

After finishing this exercise, you should feel closer. You will also have a greater interest in each other and a strong desire to spend more time together. This shows the vital need to share your feelings and needs openly and honestly. It's key to nurturing a strong bond between you and your partner and having a good life.

Rabbi Avrohom (Abe) Kass, M.A., R.S.W., R.M.F.T., is a registered Social Worker, registered Marriage and Family Therapist, certified Hypnotherapist and award winning educator. He has a clinical practice working with individuals, couples, and families in Toronto, Canada. Abe is the publisher of Wisdom Scientific self-help educational programs. He is a member of the Ontario College of Social Workers, the Ontario and American Associations for Marriage and Family Therapy, and the National Board for Certified Clinical Hypnotherapists. These memberships are a guarantee of Abe's professional training and high ethical standards. For more information or to arrange an appointment he can be reached at (905) 771-1087 or visit his web at, www.AbeKass.com.

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Central Chabad Lubavitch Library

Continued from page 16

with commentary in the handwriting of kabbalah master Rabbi Moses Kordovera, known as the Ramak (1522-1570) is another treasure in the collection. Handwritten manuscripts on Chabad philosophy are among the most prized elements of the collection. Pages from the Alter Rebbe's own manuscript

which motivated Chabad Chasidim to spread the understanding and observance of key Jewish commandments. Brochures, posters, booklets and press clippings from the worldwide effort to reawaken Jews to Judaism, along with photos of Mitzva Campaign activities, document Chabad's growth from small chassidic group to an international



One of the treasures of the library is the 247 page, hand-written Siddur which belonged to the Baal ShemTov, with notes written by the Baal ShemTov himself. One can also see names and requests for prayer on their behalf written by students of the Baal ShemTov

Scholars around the world visit the Chabad library during reading room hours. Scholars wishing to view the rare book and manuscript collection may require special permission and guidance from staff librarians to access the collection. The complete library catalog, including the Hebrew, Russian, French, German and English holdings, is available online at www.chabadlibrary.org. Books are organized by title and author.

In 1994, an exhibit space opened on library premises. Exhibits include rare manuscripts, pictures from Chabad archives, posters from Chabad activities, and other pieces of Chabad history. Changing exhibitions have featured Chabad's worldwide expansion, the Mitzvah campaigns, sages through the ages and in depth looks at Chabad leaders and their

scholarship. Thousands of visitors put the Chabad Library exhibit on their itinerary when they tour Chabad World Head-

quarters in Brooklyn, NY. As library hours and tour times vary, advance reservations are recommended.



Old and rare manuscripts at the Chabad Library, now available online.



Head Librarian Rabbi Berel Levin examines a new arrival at the Library

of his magnum opus, the Tanya, as well as contemporary handwritten copies of the pre-print edition of the work are in the library's holdings. Letters, numbering in the hundreds of thousands, written to and by the seven Lubavitcher Rebbes occupy a special place of spiritual and historical significance in the collection.

Among the collection's more recent acquisitions are ephemera from the Rebbe's Mitzva Campaigns,

force.

Books on contemporary Jewish topics have been added to the collection in recent years. These include books on Jewish communities around the world, books from the today's Chabad publishing houses and even a smattering of books of the science-and-Torah variety. Together they make up one of the largest Jewish libraries in the world.

Accessing the Collection

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.



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Central Chabad Lubavitch Library

The contents of the Central Chabad library are a scholar’s dream and the heritage of the Lubavitch community. After a tumultuous history, the Library of Agudas Chassidei Chabad and Ohel Yosef Yitzchak Lubavitch, now known as the Central Chabad Library, opened its reading room in 1992 and exhibition hall in 1994. The collection is home to 250,000 books, mostly in Hebrew and Yiddish; many are rare and unique to the library. More than 100,000 letters, artifacts and pictures belonging to, written by and for the Rebbe of Chabad and their Chasidim complete the collection. Housed in Chabad-Lubavitch world headquarters at 770 Eastern Parkway in Brooklyn, NY, the library is utilized by Chabad and general Judaic scholars and viewed by thousands of visitors each year.

A Turbulent History

Uprooted, burnt, lost, and confiscated, Chabad’s library has been subject to the upheavals of Jewish history since its beginning in the late eighteenth century. The first Lubavitcher Rebbe, Rabbi Schneur Zalman of Liadi, known as the Alter Rebbe, had his 100-volume library seized by imperial authorities searching for evidence of sedition. Fires common in the time of thatched roofs and wooden buildings ravaged the 600 volume library of the second Lubavitcher Rebbe, Rabbi Dov Ber, the Mittler Rebbe. During World War

I, the fifth Lubavitcher Rebbe, Rabbi Shalom Dov Ber, fled the town of Lubavitch for Rostov, Russia, and stored his collection in a Moscow warehouse. After the communist revolution, the bulk of the Lubavitch



The Rebbe leaving the Library

collection was appropriated by the government for the Moscow Public Library where it remains. The sixth Lubavitcher Rebbe aggressively rebuilt the library starting with the purchase

of 5,000 rare volumes from a Jewish bibliophile and moved the collection to Riga, Latvia and then to Poland. The collection remained in Poland throughout Nazi occupation, and it was at this time that the manuscript portion of the library was lost. During WWI, in 1941, the library was shipped to New York and housed in the basement of Lubavitch World Headquarters. During that year, Rabbi Menachem M. Schneerson, who would become the seventh Lubavitcher Rebbe, was appointed head of

that will be anthologized in future Chabad publications.

Collection Contents

The Chabad library is home to books on Jewish topics dating back to the earliest days of Jewish publishing. While the bulk of the collection is comprised of works on Chabad

Chasidic philosophy, many works are of more general interest. Among the collections’ 2000 Passover Haggadahs is the Kittsee Hagaddah written in 1760 by calligrapher Rabbi Chaim son of Rabbi Asher Anshel of Kittsee. A Zohar

Continued on page 15

1940...

Rabbi Joseph Isaac Schneerson, o.b.m., came to America, to bring the light of Torah and warmth of Mitzvas to a spiritual wasteland.

Then \$54.00 was considered a worthy donation.

His son-in-law Rabbi Menachem M. Schneerson became the seventh leader of Chabad and encouraged his disciples to serve as Torah ambassadors throughout the world. During those 44 years, more than 1500 Lubavitch Centres were established throughout the world, serviced by some five thousand Shluchim (Emissaries) who have dedicated their lives to help enhance the quality of Jewish life.

Then too \$54.00 was considered a worthy donation.

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Today, the Shluchim, Chassidim and supporters of Chabad Lubavitch are indebted to the Rebbe for his unconditional love towards every Jew, his monumental endeavours on behalf of Klal Yisroel and for having had the opportunity to share in the fulfillment of his vision. We pledge to rededicate ourselves to his teachings and continue his sacred work with renewed enthusiasm and vitality. May we soon witness the rewards of these efforts with the imminent arrival of Mashiach.

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Should you wish to sell your Chometz for the duration of Pesach, please complete the form below & mail it at once to:
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so that it reaches us no later than Thursday, April 11, 2024.

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Certificate Authorizing the Sale of Chometz

Delegation of Power of Attorney

This is to certify that I, the undersigned, fully empower and permit any of the Rabbi's under the administration of Chabad Lubavitch of Ontario, to act in my place and stead and on my behalf to sell all Chometz possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law, including chometz, doubt of chometz and all forms of chometz mixture. In addition, chometz that tends to harden and adhere to the inside surface of pans, pots or any usable cooking utensil are to be considered as above. I hereby delegate authorization to lease all places wherein the chometz may be found by me, especially in the premises located at:

_____ and elsewhere.
The said Rabbi has the full right to sell and lease by transaction, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which the said Rabbi will use to detail the sale of Chometz.

This General authorization is made a part of this agreement. Also do I hereby give the said Rabbi full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws and also in accordance with the laws of the Province of Ontario and the Confederation of Canada.

And to this I hereby affix my signature on this _____ day of _____ in the year 2024.

Name _____ Signature _____

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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

