



The World of Lubavitch

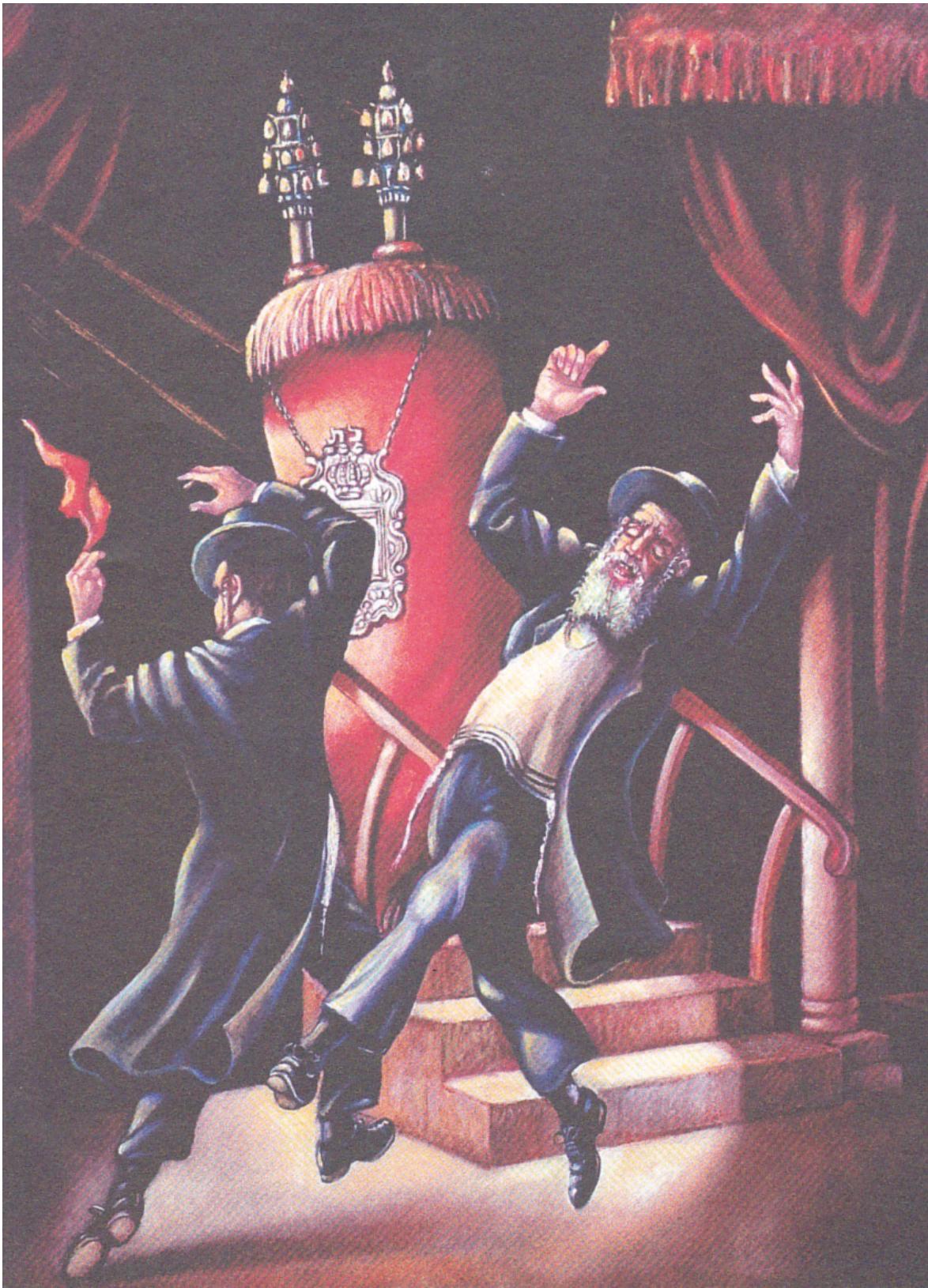
ב"ה

A publication of Chabad-Lubavitch, Toronto

SEPTEMBER 2013

VOL. 38, NO. 2 (140)

TISHREI 5774



Chabad Lubavitch to Honour Cary Green



This year's Honouree Cary Green

"You can run but you cannot hide," would best explain the evolution of getting Cary Green to accede and be recognized as the Chabad Lubavitch honouree at this year's annual dinner. When making the announcement, Rabbi Grossbaum attributed to the unassuming home builder, the Talmudic passage; "One who is pleasing to his fellow men, is pleasing to G-d." Cary embodies a dual sensitivity to both his fellow man and his responsibility as a conscientious Jew. Hence this

adage justly reflects the personality and congeniality of our honouree.

Indeed, ever since his activism days as a student some thirty-five years ago Cary has followed the growth of Chabad Lubavitch across the GTA and beyond. Whether it was JSU projects, Soviet Jewry, Israel, Chabad Lubavitch was always close by. As a concerned and caring individual, Cary aligns himself with the youthful optimism and

Continued on page 5

The Jewish Accountant

As we approach the close of the old year and the onset of the new, every serious-thinking individual makes an audit of the past year, upon which to base his resolutions for the year to come.

In order that the audit should be accurate and the right resolutions be made, one must be careful not to overstate one's virtues and achievements. It is no less important, however, not to exaggerate one's deficiencies and failings. For feelings of despondency—not to mention despair, G-d forbid—are one of greatest hindrances in a person's endeavor to better him/herself.

Unfortunately, it is possible that, even if one does not exaggerate one's faults, an honest accounting will show the negative side of one's spiritual and moral balance scale as quite formidable—perhaps, even, outweighing one's positive side. But also in such a case, a person has no cause for despair.

For (in addition to the deep regret over the past and the firm resolve for future change which the audit should elicit) one must always remember that everything good and holy is eternal and indestructible—as these stem from the soul, the spark of G-dliness within man—while negative deeds are only temporary, and can be rectified and eradicated through true and proper teshuvah (repentance).

The appreciation of the above truth should call forth in every individual, regardless of what his stocktaking of the previous year shows, a feeling of encouragement and hope for the future—knowing that only one's good deeds are eternal, and have illuminated one's own life, that of one's family, and of all Israel (for "all Jews are accountable for each other," bound to each other as a single entity).

From this it is also obvious that even if one sees signs of a general decline—that humanity, as a whole, is not getting any wiser or more virtuous—in truth, the good in the world grows greater and more powerful every year, every day, and every moment. For each moment's good deeds are added to the accumulating good in the world.

So even if the not-good seems to be prevailing, this can only be temporary. Ultimately, the good shall gain the upper hand and the negative shall be utterly nullified. For the Creator and Ruler of the universe has decreed that, ultimately, all will do teshuvah, and that He will accept their teshuvah, so that "none shall be forsaken."

Freely translated excerpt from a public letter written by the Rebbe in the closing days of the Jewish year 5716 (September 1956)

Yanki Tauber

Three things are wondrous to me,
and four I do not know
Proverbs 30:18

Despite all the wisdom granted to Solomon... he was mystified by the Four Kinds. As it is written: "Three things are wondrous to me"—these are the Passover offering, matzah and maror [eaten at the Passover seder]; "and four I do not know"—these are the Four Kinds [taken on Sukkot] Midrash Rabbah, Vayikra 30:14 On Sukkot, the Torah commands us to take the "Four Kinds"—the etrog(citron), lulav (unopened frond of a date palm) hadas (myrtle twig) and aravah (willow twig).

As is often the case, the "Written Torah" (the Pentateuch or "Five Books of Moses") conveys the commandment in a few cryptic words, leaving it to the "Oral Torah" (the traditional interpretation of the Written Torah taught by Moses and handed down through the generations) to decipher the meaning implicit within the Written Torah's instruction. In the Written Torah, the verse regarding the Four Kinds reads:

And you shall take for yourselves... the splendid fruit of a tree, fronds of dates, the branch of a thick-leafed tree and aravot of the river...

King Solomon, the Midrash tells us, was mystified by this verse. "Who says that 'the splendid fruit of a tree' is the etrog?" he queried. "All fruit trees produce splendid fruit! [As for] 'the fronds of dates,' the Torah tells us to take fronds, in the plural... yet we take a lulav, the unopened heart of the palm. And who says that 'the branch of a thick-leafed tree' is the myrtle? ... And concerning the 'aravot of the river'—all trees tend to grow near water."

How, indeed, do we know that "the splendid fruit of a tree, fronds of dates, the branch of a thick-leafed tree and aravot of the river" are the etrog, lulav, myrtle and willow? The Talmud, which summarizes forty generations of the oral tradition of Torah interpretation, identifies the "Four Kinds" through a series of homiletic exegeses of the Hebrew words employed by the verse. The clue to the identity of "the splendid fruit of a tree" lies in the word hadar ("splendid"), which can also be read as ha-dar—"that

The Four Species



which dwells." The etrog is unique in that while other fruits each have a particular season in which they grow, the etrog "dwells in its tree all year round," continuing to grow and develop under a variety of climatic conditions.

As for the lulav, the Torah indeed writes, "fronds of dates," but the word kapot, ("fronds of") is spelled without the

letter vav, meaning that it can also be read kapat, "the frond of," in the singular. In addition, the word kapot also means "bound," implying that we are to take a closed frond ("the heart of the palm"). Thus the Oral Torah identifies the second of the Four Kinds as the lulav.

There are many "thick-leafed trees" in whose branches "the leaves completely cover the

stem"; but the Hebrew word avot ("thick") also means "plated" and "ropelike." Hence the "branch of the thick-leafed tree" (anaf eitz avot) is identified as the myrtle twig, whose overlapping leaves grow in knots of three, giving it the appearance of a plaited rope. There is another plant that meets this description—the hirduf (nerium oleander)—but the Talmud rejects

that possibility as inconsistent with the rule the "[the Torah's] ways are ways of pleasantness, and all its pathways are peace" (the hirduf is a thorny and poisonous plant).

The aravot of the verse are identified as willow branches because of the willow's tendency to grow near water and the elongated shape of its leaves (like a river). Another identifying mark of the aravah is that willow bushes tend to grow in close-knit groups (aravah is related to the word achavah, "brotherhood"). Surely King Solomon, the wisest of men, was as proficient in the ways of Torah exegesis as the Talmudic sages whose analysis is summarized above. In any case, there are many cryptic passages in the Torah where laws are derived from double meanings and variant spellings of its words. Solomon's dramatic declaration regarding the etrog, lulav, myrtle and willow—"Three are wondrous to me] and four I do not know"—must bode a deeper meaning—a meaning that relates

Continued on pg.14



Cholent • G-d How Long? Psalms 90:13

The story is told of a simple, unlettered Jew who kept a tavern on a distant crossroads many days' journey from the nearest Jewish community. One year, he decided to make the trip to the Jewish town for Rosh HaShanah.

When he entered the shul on Rosh HaShanah morning, it was already packed with worshippers and the service was well underway. Scarcely knowing which way to hold the prayer book, he draped his tallit over his head and took an inconspicuous place against the back wall.

Hours passed. Hunger was beginning to gnaw at his insides, but impassioned sounds of prayer around him showed no signs of abating. Visions of the sumptuous holiday meal awaiting him at his lodgings made his eyes

water in pain. What was taking so long? Haven't we prayed enough? Still the service stretched on.

Suddenly, as the cantor reached a particularly stirring passage, the entire congregation burst into tears. "Why is everyone weeping?" wondered the tavernkeeper. Then it dawned on him. Of course! They, too, are hungry. They, too, are thinking of the elusive meal and endless service. With a new surge of self-pity he gave vent to his anguish; a new wail joined the others as he, too, bawled his heart out.

But after a while the weeping let up, finally quieting to a sprinkling of exceptionally pious worshippers. Our hungry tavernkeeper's hopes soared, but the prayers went on. And on. Why have they stopped crying? he wondered. Are they no longer hungry?

Then he remembered the cholent. What a cholent he had waiting for him! Everything else his wife had prepared for the holiday meal paled in comparison to that cholent. He distinctly remembered the juicy chunk of meat she had put into the cholent pot when she set it on the fire the previous afternoon. And our tavernkeeper knew one thing about cholent: the longer it cooks, the more sumptuous it is. He'd glanced under the lid on his way to shul this morning, when the cholent had already been going for

some eighteen hours: Good, he'd sniffed approvingly, but give it another few hours, and ahhhh... A few hours of aching feet and a hollow stomach are a small price to pay considering what was developing in that pot with each passing minute.

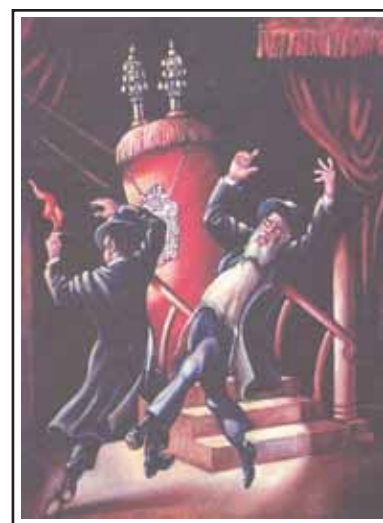
Obviously, that's what his fellow worshippers are thinking, as well. They, too, have cholents simmering on their stovetops. No wonder they've stopped crying. Let the service go on, he consoled himself, the longer the better.

And on the service went. His stomach felt like raw leather, his knees grew weak with hunger, his

head throbbed in pain, his throat burned with suppressed tears. But whenever he felt that he simply could not hold out a moment longer, he thought of his cholent, envisioning what was happening to that piece of meat at that very moment: the steady crisping on the outside, the softening on the inside, the blending of flavors with the potatoes, beans, kishkeh and spices in the pot. Every minute longer, he kept telling himself, is another minute on the fire for my cholent.

An hour later, the cantor launched into another exceptionally moving

Continued on pg. 14



ON OUR COVER

"Dancing with The Torah" by artist Israel Rubenstein. Simchas Torah which is one of the most joyous days on the Jewish calendar, celebrates the completion of the reading of the yearly cycle of the Torah and beginning once again from the beginning. Dancing is done with the Torah closed and wrapped rather than open to be read to tell us that even non-scholars who might not know to read from the Torah are also part of the celebration.

The World of Lubavitch		Chabad Lubavitch of Ontario
A Publication of Chabad-Lubavitch	HaRav Dovid Schochet Spiritual Leader	Rabbi Yitzchak Grossbaum Camp Gan Israel
770 Chabad Gate	Rabbi Z. Aaron Grossbaum Executive Vice-President	Rabbi Yossi Hecht Chabad of Aurora
Thornhill, Ontario	Rabbi Vidal Bekerman Chabad at York	Mrs. Fajgi Itkin Chabad of Hamilton
L4J 3V9	Rabbi Mendel Bernstein Chabad of Richmond Hill	Rabbi Mendel Kaplan Chabad @ Flamingo
(905) 731-7000	Dr. Yitzchok Block Chabad @ Western	Rabbi Yisroel Landa Israeli Community Services
www.chabad.ca	Rabbi Tzali Borenstein Chabad of Durham	Rabbi Sholom Lezel Chabad of the Beaches
Editor:	Rabbi Mendel Chaikin Chabad on Downtown	Rabbi Avrohom E. Plotkin Chabad of Markham
Rabbi Moshe Spalter	Rabbi Efraim Chanowitz Chabad of Guelph	Rabbi Yeshya Rose Chabad @ U. of T.
Associate Editor:	Rabbi Nechemia Deitsch Chabad of Midtown	Rabbi Yisroel Simon Chabad of Kingston
Rabbi Z.A. Grossbaum	Rabbi Yechezkel Deren Chabad of Maple	Rabbi Yitzchok Slavin Chabad of Mississauga
Advertising:	Rabbi Yoseph S. Gansburg Education	Rabbi Moshe S. Spalter Administrator & Media
Rabbi Moshe Spalter	Rabbi Levy Gansburg Chabad Bayview York Mills	Rabbi Moshe E. Steiner Chabad of Uptown
Typesetting:	Rabbi Menachem Gansburg Chabad on the Avenue	Rabbi Yoseph Y. Zaltzman Russian Community Services
Adler Graphics	Rabbi Moshe Goldman Chabad of Waterloo	Rabbi Zalman Zaltzman Chabad of Niagara
Circulation: 8500		
Subscriptions: \$18 yearly		
\$5 per copy		
FALL 2012		
<i>We cannot take responsibility for the Kashruth of the items advertised in this publication.</i>		
<i>We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.</i>		

Rabbi Dr. Jacob Immanuel Schochet Passes away at 77 Scholar, Philosopher, Teacher



also taught Medical Ethics at the School of Medicine at the University of Toronto. He served as a board member of the Chabad Lubavitch Organization where his insight, counsel and opinion were highly valued.

Born in Switzerland, where he spent his formative years, Rabbi Schochet gravitated to Chabad when he moved to North America. There he attended the Chabad Central Yeshiva Tomchei Temimim in New York.

After graduating yeshiva in 1958, the Lubavitcher Rebbe encouraged his academic interests. He studied at the University of Windsor, McMaster University and University of Waterloo, where he focused on Logic, Epistemology, Ethics, and Philosophy of Religion, eventually earning a Master's of Philosophy and a PhD in philosophy. His Master's thesis at McMaster University was on The Treatment of Anthropomorphism in Targum Onkelos (1966), and presented his PhD thesis (University of Waterloo, 1974) on The Psychological System of Maimonides.

Rabbi Schochet used his formidable knowledge to draw young Jews away from the snare of Christian missionaries in the 1970s and 80s. He wrote numerous books and essays on timely and timeless matters related to Judaism, and he was widely sought out as a lecturer and an authority on classical Jewish sources and their application to contemporary Jewish issues.

He is survived by his wife Rebbetzin Jettie Schochet and their children Mrs. Oryah Vogel, Wilmington, Delaware; Rabbi Yitzchok Schochet, London, England; Mrs. Sharonne Zippel, Salt Lake City, Utah; R' Yisroel Schochet, Los Angeles, California; and his grandchildren.

His is also survived by his siblings: Mrs. Schulamith Bechhofer, New York; Rabbi Dovid Schochet, Toronto; Mrs. Ruth Averbuch, Crown Heights; Rabbi Yosef Daniel Schochet, Toronto; Rabbi Ezra Schochet, Los Angeles; Mrs. Batya Wagner, Toronto; Rabbi Gershon Elisha Schochet, Toronto; Rabbi Meir Ovadia Schochet, Miami; Mrs. Amina Newman, Long Beach, CA.

Rabbi Schochet was laid to rest in Toronto Sunday, 21 Av (July 28), at the Lambton Mills Cemetery on Royal York Road in Toronto.

Rabbi Dr. Jacob Immanuel Schochet, a highly regarded scholar, an authority on Jewish philosophy, law and mysticism, passed away Shabbos 20 Av (July 27), after battling a long illness. He was 77.

Although Rabbi Schochet had an illustrious career, he was always available to lecture, lead a Shabbaton, or retreat, and graciously participate at Chabad Lubavitch functions whenever he was in town, said Rabbi Zalman Grossbaum. "In fact, upon my arrival in Toronto, forty years ago, I received instruction from the Rebbe that all printed matter should be edited before publication, and Rabbi Schochet never hesitated to reviewing my writing." Notwithstanding his commitment to academia, he connected seamlessly with the scholar and common man on the street. While he was soft spoken, and had an accommodating demeanour, he never backed down from fighting a battle for the 'sake of Heaven.'

Rabbi Schochet served as spiritual leader of the Kielcer Congregation on Bathurst St. for 36 years, and then at Congregation Beth Joseph Lubavitch since 1996. He was Professor of Philosophy at Humber College for 25 years, and

PERSONAL, MARITAL & FAMILY COUNSELLING

Abraham Kass, B.A., M.A.
Clinical member of the Ontario &
American Associations for
Marriage and Family Therapy

(905) 771-1087

Telephone Enquiries Welcome.
Affordable Fees.
Strictly Confidential.

Let me help.

Offices in Thornhill, Ont.

Camp Gan Israel Completes Second Season

Still in its infancy, Camp Gan Israel, the recently established overnight camp of Chabad Lubavitch is receiving high marks and copious compliments from parents expressing the sentiments of their children who attended and brought home wonderful memories. And why not, all the facilities are spacious and custom built, surrounded by lush foliage and towering trees. The 207 acre site is located in picturesque Haliburton, a village surrounded by dozens of lakes and forests. The campgrounds meet up with 6000 ft of shoreline along Basshaunt Lake. The pristine lakefront (no motors) managed by trained lifeguards is used not only for swimming but for all sorts of



This year's dedicated CGI Staff with Mr. Sidney Spiegel and Rabbi Grossbaum

was 'Shtetel Day' when the camp grounds were transferred to a farm setting where the girls learned firsthand about farm life,

Still, to satisfy high octane campers for the duration of four weeks, you must be privy to the "secret sauce" recipe. And in this regard everyone, from camper, to counselor, to visitor will attest to the culinary skills of Manis Okounev who runs a spotless kitchen and introduces diversity even when preparing common fare. Looking after all medical concerns, from scrapes and bruises, to administering TLC when needed, is Rabbi Yisroel D. Goldstein, a long time member of Thornhill Hatzalah, a volunteer brigade of first responders.

Now after our second season, the celebrated late Saturday night creative smorgasbord prepared by Mrs. Esther Grossbaum has become a staple and serves as a platform for the staff to interact with the administration, on a weekly basis.

But ultimately an overnight camp site is a virtual village and subject to myriad details and



CGI Girl campers bringing in the Shabbos

boating activities and excellent fishing. It also serves as an escape port for (sanctioned) runaways.

The administration was attuned to any and all special needs a camper may have had. The counselors were devoted and dedicated beyond the call of duty. The spirit, especially on Shabbat was truly amazing, best paraphrased by the traditional Shabbat liturgy, "A glimpse of the world to come, is the day of Shabbat." Each of the three Shabbat meals was a feast to behold, replete with life lesson stories and complemented by classic camp songs composed over the course of some 50 years with lyrics worthy of "topping the charts!"

The campers formed teams and engaged competitively in numerous field sports. The season's 'all stars' were later acknowledged with trophies. Naturally the boys session, during the month of August, was dominated by competitive sports, the girls, during the month of July favoured collective activities. This objective was facilitated by numerous options; for some it was specialty baking, for others scrapbooking, still others, dance and drama, or sports. Then there

drawing maple syrup, bailing hay, and how to preserve herbs.

Indeed there is nothing as potent as overnight camping to bring out



A group of Happy CGI Girl Campers

the best of each child. The youngsters learn to be sensitive to others, be a member of a team effort, and learn to resolve their differences. During the month of July, the capacity enrollment brought together girls from all over the world. Under the meticulous care of Goldy Grossbaum, each camper was treated and perhaps pampered like a daughter.

contingencies. At the centre of gravity and keeping all the systems humming while juggling and responding to diverse needs, is camp director Rabbi Yitzchak Grossbaum. Still this monumental endeavour is a work in progress, with much in store in order to create an oasis where youngster will enjoy the great outdoors while they grow both physically and spiritually.

Lubavitch Day Camp Enjoys Record Enrollment

Well over Six hundred children attended Lubavitch Day Camp for the summer of 2013, and having stretched thin all amenities and utilized every conceivable space, some late comers could not be accommodated. Children could be seen in the foyer, coatroom, and the hallways. Even the parking lot at the Lubavitch Centre was taxed to the limit with a horseshoe of large trailers parked for the summer to accommodate the girls division. The Netivot Hatorah school building was the hub for the boys division. Backing on to a community park provided ample space for field sports. So too, under the auspices of Ten Ten Sports, the boys fine honed their tennis skills.

The all-time record enrollment was facilitated by some 200 counselors and staff members. "Still, we don't intend to become complacent," said Estee Steinmetz, camp director. "The Rebbe taught us that throughout



The Pre-school division embraced the Spark Program and participated in speech, gross and fine motor skills training which will give Lubavitch Day Camp campers a head start when they enter school.

The CIT program in Lubavitch Day Camp continues to gain city-wide recognition. Boasting over sixty young teens, this unique camp experience allows teenagers to enjoy the summer months while acquiring the necessary

shooting, Laser Tag, Rock Climbing and Zip Lining, are offered exclusively for the CIT group. Activities that are planned by their dynamic leaders ensure their maximum enjoyment for what might be their last experience as campers. Once a week the CIT members spend a full day with experienced counsellors to learn, hands-on, what being a responsible and caring counsellor entails.

The CIT's boys division were invited up to Haliburton to spend a weekend Shabbaton at Camp Gan Israel. In addition to experiencing the exuberance at the Shabbat meals, the teens engaged in numerous activities and enjoyed some of the regional recreational attractions. Merging both camps together proved beneficial to both, the host camp and the guest, both were at their best behavior.

The annual Shabbat Dinner, held on the last weekend for the entire LDC family, was a grand finale for a most successful summer. The Friday night program held at the Chabad Lubavitch community Centre was heralded in with the unmistakable sound of children's voices filling the hallways. Two hundred and fifty campers, parents, and counsellors joined together to welcome the Shabbat with prayer, song, and dance. The Friday evening atmosphere was a fair sampling of the prevailing LDC spirit.

It's hard to say what the highlight of the evening was. It might have been the beautiful choir performed by our very own girls division. Maybe it was the humorous skit that the boys division presented. Was it possibly the delicious food prepared by camp caterer, Mendel Levitansky or the beautiful décor prepared by our very own art staff. Was it the welcoming staff members, the undeniably beautiful and uplifting atmosphere, or the heartwarming camper testimonials given by Mika Cohen and Daniel Palchik. Whatever may have been the best part for all those families who joined together in song and spirit, we are sure to see them back next year!



life one must constantly strive for better, especially when it comes to educating the youth."

The season began with a heat wave and at the onset of the three weeks of mourning the destruction of the holy Temple in Jerusalem. During the intensified 'nine days' period when the pleasure of recreational swimming is suspended, a giant 18' water slide was erected and provided relief and the opportunity to cool off.

skills needed to become a camp staff members in the future. CIT's, an acronym for Counsellor In Training, have a double track program. The program includes activities for the campers own enjoyment, such as field trips, art projects, and stimulating activities. It also includes training sessions, guidance as counsellor assistants, and opportunity for growth in responsibility and maturity. The field trips, such as Paintball

City Hall Sukkah Tradition Continues

Once again, this year, downtown Jews will have access to the City Hall Sukkah, during the intermediate days of the Sukkot holiday.



During the festival of Sukkot we are instructed to leave the comforts of our home and "move into the Sukkah". This week long Mitzvah is most noticeable when we eat all our meals in the makeshift hut. Spending time under the open sky serves to remind us of the miraculous 40 years our ancestors sojourned through the desert, after the exodus from Egypt, under the watchful eye of G-d.

This Yom Tov continues to gain popularity with more and more families erecting their own Sukkah. Yet for people working in the downtown core the intermediate days (Chol Hamoed) posed a problem. That is until Chabad Lubavitch, with the

cooperation of The Municipality of Metropolitan Toronto, were granted permission to construct a large Sukkah right in front of the old City Hall at Bay & Queen St. This provided "a home away from home" for all business people, shoppers and tourist from all over the world to conveniently observe the Mitzvah of Sukkah.

The Sukkah is equipped with a Lulov and Esrog as well. Large decorative instruction guides posted on the walls aid patrons to perform the Mitzvah and recite the proper prayers.

During the intermediate days of Sukkot our Sukkah mobile will be



"making the rounds" to schools, shopping plazas and parks to invite the public to observe the special Mitzvot associated with Sukkot. The sign on the mobile says it all, "A Sukkah on wheels for people on the go."

Fireworks, Music and Dancing at Lubavitch

The days of Sukkot are described in the Torah as days of joy. During Biblical times there was a unique celebration all week, which was called "Simchat Bais Hashoiva". The Talmud details the incredible events that took place in the Temple courtyard. Amongst the narrative is a passage that tells us that the skies were bright as a result of the torches, which were lit. So too, the Talmud relates that one of the sages would juggle torches, all in celebration of the Sukkot Mitzvot.

It is now a twenty five year tradition that Chabad Lubavitch hosts an evening during Sukkot dedicated to song and joy. In addition to live music, Bounce Castle rides, cotton candy, hot dogs and hamburgers will be sold. Many years ago, we introduced another dimension to the festivities and got as close to the "real thing"



as one could in the Diaspora when the skies were illuminated with "flying colours". Indeed, the program was very well received by the hundreds who stationed themselves in the Lubavitch parking lot to watch a magnificent fireworks show presented by Victory Fireworks.

This year, the celebration will be held on Sunday, September 22, the first day of Chol Hamoed beginning at 5:30 p.m. This program, offered by Chabad Lubavitch and Tzivos Hashem Canada at no charge, will provide genuine entertainment for the entire family while keeping in the spirit of Yom Tov.

KADDISH

OUR TIE TO THE PAST.
OUR LINK TO THE FUTURE.

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

For further information call 905-731-7000.



My First Visit to the Ohel

By Mark Mietkiewicz

In 2007, I had the honour of joining members of Toronto Anash who for decades have travelled each summer to the Ohel, the resting place of the Lubavitcher Rebbe and the Friediker Rebbe. This year, I am proud to say that I celebrated my fifth visit.

Over the years, some things have changed: the air conditioning is more robust and the accommodations have seen a marked improvement. (Still no need to feel threatened, Hilton). Unfortunately, other changes have left a lasting void: our beloved Rabbi Hochler, a”h, a regular visitor to the Ohel, is no longer with us.

Some things, though, never change: good friends and great learning, amazing spirit (and spirits!), and the moving introspection which accompanies the highpoint of the weekend: pouring out your soul as you stand in a holy place.

Back in 2007 when I was just a newbie to the Ohel, I tried to capture the sounds, sights and senses of that first-time experience. You can read those reminiscences below. If you have been a member of the Toronto group, I invite you to think about what your own first time was like.

And more importantly, if you have never taken advantage of visiting the Ohel as part of the Toronto contingent, I invite you to join us as we create new memories in July 2014.

I have been fortunate to have had a relationship with Chabad-Lubavitch for almost 15 years and with Rabbi Moshe Spalter for just as long. But despite Rabbi Spalter’s regular encouragement (and persuasion and cajoling), I had never made the trek to Crown Heights and Lubavitch World Headquarters.

Until this summer.

Just before the annual trip of Torontonians to New York in late July, Rabbi Spalter tried once again, and for lack of any excuse that I could muster up, I agreed.

I wasn’t disappointed. It turned out to be unforgettable weekend with more stimulation packed into



Toronto Group portrait in front of 770 Lubavitch World Headquarters

three days than most veteran travelers would see in a month.

We drove off out from Toronto on a beautiful Thursday, Rabbi Spalter, Rabbi Shlomo Hochler and three others. Our primary destination actually wasn’t Brooklyn but the Rebbe’s Ohel, his resting place, in Queens.

You knew that this was no typical drive to New York when the two rabbis listened to CD’s and discussed the finer points of chazanus for several hundred kilometres. We arrived in at the Ohel complex, dark and early, at about 4 a.m. but despite the hour, the visitors’ centre was humming with regulars and other guests also converging in this tiny Jewish enclave for Shabbes. We davened a very late Maariv and turned in for the night.

The Ohel is located in a modest but very well kept community in the Cambria Heights neighbourhood of Queens. After the Rebbe’s passing, Lubavitchers bought several small bungalows to house the steady stream of guests. Let’s just say, it ain’t the Hilton – although it does serve the purpose. (I later found out that I actually was being housed in the lap of luxury, since I was sharing a room with only one other guest.)

When I awoke four hours later to a bright, sunny day, I blearily glanced out my window, over a chain link fence, for my first view of where I actually was.

There were graves everywhere! I should have realized. But still!

Friday was a whirlwind of sights and smells. Shopping and eating in Boro Park. Eating and shopping in Crown Heights. Visits to the Chabad bookstore and the highly entertaining and educational Jewish Children’s Museum. But the highlight of the day was unquestionably being able to daven mincha in the Rebbe’s office. Another unforgettable moment.

After that it was back to Queens to get ready for Shabbos. The Toronto contingent of 56 converged in the Ohel’s shul where Rabbi Spalter taught a class until Kabbalat Shabbat. I expected we would continue praying

where we were but then I noticed that the group was getting up and edging outside. Before I knew what was happening, we were davening outdoors under a beautiful sunset, at the Rebbe’s Ohel, IN THE MIDDLE OF A CEMETARY!

I am open to new experiences but I had no idea this was in store. However, I must say that after the shock wore off in the first few minutes, it really was quite lovely, moving and dare I say, spiritual.

The Friday night meal was yet another highlight of the trip. It lasted over three hours 9:30-12:30 and it was non-stop food (plentiful salads, fish, soup and chicken), an incredible amount of liquid refreshments, which my friend and neighbour, Yossi Reinitz, made sure I was consuming, great Chasidic stories from Rabbis Spalter, Ganzburg and others, and hilarious stories, particularly, from Rabbi Hochler.

I went to bed around 1:30 and got up for 8:30. There’s a Lubavitch tradition to recite the entire book of Tehilim on the Shabbos prior to every Rosh Chodesh which we did since the month of Menachem-Av was only days away. These people are so fast that when they were done Tehilim by 10:15, I was only one-third finished. At that point, Rabbi Spalter continued his class until 11:00 when it was time to start Shacharis.

We finally made kiddush at 1:30 and the meal (the same as the previous night except with cholent) once again lasted a full three hours. Then, more learning, Minchah in the cemetery, Shalosh Seudos Maariv and Havdalah.

And then... formal preparations for the visit to the Rebbe’s grave. We are told to start by writing a note detailing your wishes for the most important people in your life. There was also a communal sheet on behalf of the community who need help.

Then, you take off your leather shoes and put on slippers (a sign of respect) and you approach the Rebbe’s gravesite. This is the moment that the entire trip has been leading toward but no matter

how ready you think you are, nothing can prepare you for your first visit.

For me it was the letters! A sea of papers engulfing the Rebbe’s and the Previous Rebbe’s graves. Each one written from the soul – and often with the tears – of someone searching for guidance, assistance, consolation.

I spent the next 45 minutes or so finishing the book of Tehilim which I had been reading

throughout the day. That was followed by special tefillos and the quiet reading of my own private note. As is the custom, I tore up the note and let the fragments fall on top of the Rebbe’s grave.

And now, as we approach Rosh Hashanah, I look back on that special three-day trip in Tamuz. And I hope that the wishes written on all those thousands of bits of paper will be answered during the coming year.



The author (left) reciting tehillim at the Ohel

Cary Green Honouree

Cont. from pg. 1

the vibrancy of Chabad Lubavitch, evident by the ever growing cornucopia of programs under its administration. This would include the Friendship Circle, a novel initiative that strives to integrate children with special needs. So too, the recreational camps which provide a meaningful summer experience for over 1,000 youngsters. All this in addition to the network of satellite centres across the GTA, and the Chabad Houses at all universities along the rim of Southern Ontario.

Yet, notwithstanding the time constraints imposed by business, Cary strongly believes in living life with balance. Hence he finds the time and enjoys participating in numerous community causes. The social consciousness steeped in the family psyche has been embraced by Cary in an equal measure. His “can do” attitude, dating back to campus activism has not diminished and continues to find expression in worthy causes, regardless of their popularity.

Notable of all his communal endeavours is his current role to nurture and sustain the Harold Green Jewish Theatre Company located at the Toronto Centre for the Arts. The theatre takes pride in presenting creative and artistic performances by veteran actors and up and coming talent steeped in nostalgia, culture, and a thought provoking messages. The Harold Green Jewish Theatre Company embraces and celebrates the Jewish story – stories about our history, stories about our beliefs,

stories about our struggles and triumphs.

This year the battle cry for the annual campaign is, “Our Products are Guaranteed for Life,” and draws attention to the growth, vibrancy, and resilience inherent in all Chabad Lubavitch endeavours. Now after four decades of community service the indelible contribution of Chabad Lubavitch on Jewish life throughout the GTA and beyond is evident to all. Naturally this is testament to the conviction, teachings, and vision of the Rebbe, of blessed memory. He courageously taught, expounded, and encouraged his disciples, to reach to all Jews indiscriminately, because each and everyone has an indestructible holy soul.

To spearhead the campaign, two dear friends of the honouree and of Chabad, Steven Latner and Moshe Ronen have graciously elected to serve as chairmen. Both are veteran stalwarts of Chabad Lubavitch for over three decades. They are being ably assisted by a long standing committee that is headed by Joey Tanenbaum, Special Gifts Chair. “Chabad Lubavitch enjoys the admiration of the entire community and has a loyal support base which makes our work a labour of love,” said Joey Tanenbaum. The dinner will be held November 21, 2013 at the Beth Abraham Yoseph Synagogue. Tickets for the Gala celebration are \$540 and available at the Chabad Lubavitch office. Your participation is greatly appreciated.



Yirmi Cohen
Broker/Financial Advisor

Business & Life Insurance
Disability/Critical Illness
Employee Benefit Plans
Investments/Rrps & Resps
Tax Savings

Bus: 905.760.8770
Fax: 905.889.4995
yirmicohen@sympatico.ca

37 Whitney Place
Thornhill, Ont.
L4J 6V9



Three Days of Jewish Studies for Imprisoned Women



Earlier this summer, volunteers traveled to the Coleman Federal Prison Camp near Orlando, Fla., for their first time working with female inmates.

For Jews in prison, incarceration can keep them isolated from their family and their faith. But thanks to the Aleph Institute, a Chabad Florida-based non-profit, they and their loved ones receive some much-needed help from an organization that has been providing assistance for more than three decades.

In fact, the institute's Yeshiva in Prison program recently expanded to include a visit for the first time to female prisoners, said Rabbi Aaron Lipskar, executive director of the institute.

The program spans three days of interactive classroom-style work. Yeshiva volunteers work with inmates in small groups or on a one-on-one basis to provide introspection using the Torah. Inmates learn how to live as a Jew despite their surroundings.

The program covers many topics, including Jewish law, ethics, explanatory prayer services, kosher dietary laws, faith and reason, and Kabbalah. Daily afternoon lectures focus on the idea of personal responsibility, self-control and the skills for accepting authority.

The idea is to help channel the inmate's energies in a positive manner, which could improve a sense of personal responsibility, explained the rabbi.

Earlier this summer, program volunteers Rebbetzin Chanie Lipskar, Judy Adouth, Leah Lipskar and Rochel Katz

went to Coleman Federal Prison Camp near Orlando, Fla., for their first time teaching female inmates.

The three-day sessions included a full-day program—8:30 a.m. to 3:30 p.m.—of interactive classroom-style learning. The volunteers also divided the women into smaller focus groups, each concentrating on a prepared course subject by the teacher.

Katz said of the experience: "I've gained as much as the inmates have, if not more."

She alluded to preconceptions regarding inmates and prison culture in general, and noted that they can often be misguided. "Some of the women were doctors, and lawyers—educated women with tears running down their faces in gratitude for myself and my colleagues taking the time to spend the day with them," she said.

Chaplain Yolanda Garcia works there, and called the Yeshiva program "awesome."

"I think the women felt a sense of womanhood being around Jewish female representatives," she said. "I actually received a 'thank you' card from them. It taught them how to get along with each other and pray with each other."

Garcia welcomed the opportunity for the program to return to the prison camp. Rabbi Lipskar responded that the group will absolutely come back to female prisons.

A Dollar For Warren Buffett

Billionaire investor **Warren Buffett** has completed the acquisition of Israel's Iscar Metalworking toolmaking company for \$2 billion, after acquiring 80 percent of the company in 2006.

"Israel is a great place to invest because of its people," the CEO of Berkshire Hathaway said in an interview with **Boaz Bismuth** of Israel Hayom, Israel's most widely read newspaper.

"There is no other place in the world where you find people with these qualities, as well as with the motivation and the ability to focus that you see at Iscar," he said.

Following the interview which took place in Omaha, Nebraska, Bismuth presented the man ranked as one of the world's wealthiest and most charitable people with a single U.S. dollar bill.

"Chabad members asked me to give him a dollar blessed by the **Lubavitcher Rebbe**. I gave it to him at the end of the interview," the Israeli journalist said. The photograph of them appeared on the front page of Thursday's Israel Hayom.



Billionaire Warren Buffett on front cover of Israel Hayom

Buffett took the dollar and responded, "You know, if I take this dollar with me to Israel, you'll see how I will turn it into ten dollars in Israel."

When Bismuth told him that the dollar was blessed, Buffett said, "This will bring me luck? OK, I will keep the Rebbe's dollar."

As they were departing, Buffet jokingly handed his wallet to **Eitan Wertheimer**, Iscar's chairman, to pose with it.

"You can keep it," Buffett told him. "There is already nothing in it. You took \$2 billion from me after taking \$4 billion several years ago. Now, all I have left is the Rebbe's dollar."

Rabbi Thanks Ping Pong Star

Estee Ackerman, the 11-year-old table tennis star who was recently disqualified from the national finals when she refused to play on Friday evening, was praised by a Chabad rabbi.

Rabbi Anchelle Perl, Director of Chabad of Mineola in Long Island, NY, and an old family friend, stopped by the Ackerman residence to share an intriguing lesson from his hand-made Passover 'generational chain.'

Rabbi Perl began by lauding the Kiddush Hashem (glorification of G-d's name) she created by stating, "my Judaism and observance of Shabbat is more important than ping pong."

He said that the statement reminded many that they are members of the Jewish people, who are links in "a chain that started over 3,000 years ago and will make it to the finish line with the coming of Moshiach."

Pointing to his generational chain made of key rings, Perl said: "It is now 3,300 years since we received that freedom in Egypt at Passover."

If we imagine the average age of having a child to be about 25 years of age, there are four generations each century. That means there is a total of 132 people stretching from our forefathers in Egypt to us today.



Rabbi Anchelle Perl, Director of Chabad of Mineola, LI, presents Estee Ackerman with a hand-made Passover Generational Chain.

"132 people have sat Seder night after Seder night, year after year, and with every fiber of their heart and soul have made sure that this treasure would become mine and yours. Today's generation are the 133rd link in this holy chain, standing strong on the vertical

shoulders of 132 people, begging us not to disappoint them."

He added that "today we must make sure that the younger generation, the 134th link in this holy chain, learn of their sacred Torah responsibilities and to pass on our legacy to number 135."



Evelyn Kozak, World's Oldest Jewish Person, Dies at 113

A Note to Melinda Gates

What did 11-year-old Mendel Bluming write to the wife of one of the richest and most philanthropic people in the world.

Melinda Gates, co-founder of the largest transparently operated private foundation in the world, was given a spiritual road map for living based on the teachings of the Lubavitcher Rebbe.

It happened while she was at Duke University in Durham, North Carolina, to deliver the 2013 Commencement Speech for more than 5,000 students at the university's Wallace-Wade Stadium.

"You can change the way you think about other people. You can choose to see their humanity first," Gates told students of her alma mater about the choice they have to impact the larger community.



Rabbi Zalman Bluming, his son Mendel and Melinda Gates

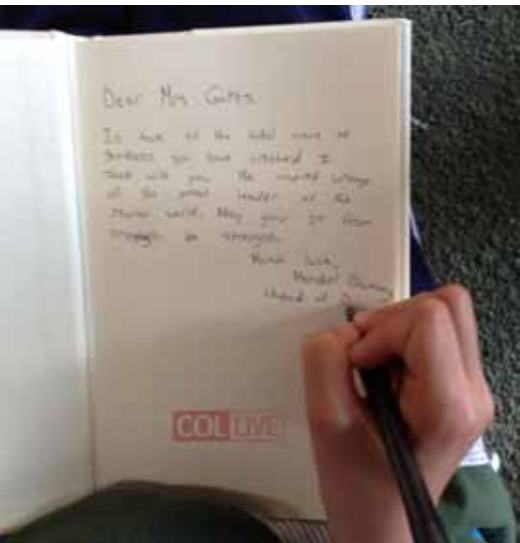
University of Durham & Chapel Hill that serves the Jewish students and faculty at the University.

Speaking with Gates, wife of Bill Gates, Chairman of Microsoft and one of the richest and most philanthropic people in the world, Rabbi Bluming shared the Rebbe's vision on the responsibility of wealth and called on every individual to become an ambassador of good.

The Shliach then presented her with the book "Towards a Meaningful Life - The Wisdom of the Rebbe Menachem Mendel Schneerson," which gives Jews and non-Jews alike fresh perspectives on every aspect of their lives.

It came with a dedication written by Bluming's 11-year-old son Mendel: "In awe of the tidal wave of goodness you have created, I share with you the inspired writings of the great leader of the Jewish world. May you go from strength to strength."

"She was very humble," Rabbi Bluming said about the reaction of Gates, who is Roman Catholic. "She was thankful for the book and was sincerely appreciative for the note by Mendel".



Mendel Bluming writing his note to Melinda Gates

"We are finally creating the tools to turn the world into a neighborhood. You can light up a network of 7 billion people with long-lasting and highly-motivating human connections."

After the speech, she encountered Rabbi Zalman Bluming and Yehudis Bluming, co-directors of Chabad at the

Chava Rivka (Evelyn) Kozak, reported to have been the oldest Jew in the world, passed away on June 11 at the age of 113, with her family attributing her longevity to a blessing by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of righteous memory.

"I know G-d is with me," Kozak said to The Jewish Chronicle in Pittsburgh on her 110th birthday, referring to what she called miraculous events in her life. "He has saved me many times."

Kozak was born in New York on Aug. 14, 1899, which also made her the world's seventh-oldest person, according to the Gerontology Research Group, an organization of physicians, scientists and engineers who validate supercentenarians—people who are 110 or older.

Her parents, Isaac and Katie Jacobson, were Chabad-Lubavitch Chassidim and struggled to maintain an observant home for their nine children. At the time, with no Jewish schools or even a semblance of the infrastructure of Jewish life that exists today, that was a real challenge.

Particularly difficult for observant Jews, said Kozak, was keeping Shabbat. At the turn of the 20th century in America, everyone worked long hours, even on Saturdays. Those who could not or did not often lost their jobs. Many Jews, like Kozak's father, chose self-employment. Isaac Jacobson worked as a peddler, and later opened a factory that constructed cardboard boxes to hold hats. Her father also established the Chabad synagogue in Manhattan's Lower East Side. Around 1907, the family moved to the Flatbush neighborhood of Brooklyn, N.Y. At the time, Jews were not so welcome in Kozak's particular neighborhood.

"Yet there was one neighbor," she recalled, "who liked us and would bring over food. The food—which, of course, was not kosher and we could not eat—we would have to figure out how to dispose of it without insulting the neighbor."

Kozak did not complete her education past the eighth grade, yet she was an avid reader, and her parents could always find her in the attic with a book. She remembered numerous historic events, included the sinking of the Titanic in 1912, the Great Depression of the 1930s and when the Brooklyn Bridge "was called one of the Seven Wonders of the World."

Kozak said that one of the miracles in her life was surviving the 1918 Spanish flu pandemic. "When you left for work," she said in an interview to WQED on the occasion of her 110th birthday, "you did not know who was going to be at home when you got home; almost every house had a death. I had [the flu], and my parents thought I was a goner and they would pray to G-d I survived, while strong men, soldiers were dying."

She said her father had the greatest influence on her. "I learned everything from my father—to be strictly honest, truthful and to help others. His whole life was devoted to helping those who needed help."

Kozak married in 1921 and eventually had five children. In 1929 she again became ill. At that time, the sixth Lubavitcher Rebbe had arrived on the shores of America to encourage Jewish observance, raise funds for Jews under Soviet rule and determine if the United States was a suitable place for Lubavitch World Headquarters.

The elder Jacobson was part of a select group of people who escorted the Rebbe from his boat and gave his car to transport the Rebbe to a residence in New York. It was during that trip that Kozak's father asked the Rebbe for a blessing for his ill daughter, and he was said to have blessed her with health and longevity. That is why, said her granddaughter Brucha Weisberger, "we always credited that blessing with her long life."

In the late 1940s, Kozak moved to Miami, Fla., with her second husband Mo, and together they managed a large home that was made into a boarding house. He



Evelyn Kozak (Photo: Alex Gorokhov)

passed away in 1957, when she was 58.

At the boarding home, she looked after the older residents, making sure they had enough to eat and remained in good health. "When she was almost 90 years old," said Weisberger, "she was cooking and cleaning for the elderly, although it was not her responsibility."

"She didn't like speaking badly about people," added Weisberger. "She only liked when you spoke good about people."

"I didn't strive just to keep living," Kozak told the Pittsburgh Tribune-Review, "but I guess I lived the right kind of life, [where] I was never jealous or envious. Money was never a big part of my life." Kozak died on the third day of the Jewish month of Tammuz, the anniversary of the passing of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. "It is extremely significant for the family," Weisberger said, "that she passed away on that day. It feels like it was all from Heaven."

...SO MANY FANTASTIC BOOKS, VIDEOS AND TAPES; YOU'LL WANT TO BORROW THEM ALL!!
(You can, a few at a time.)

THE JERRY AND FANNY GOOSE JUDAICA LIBRARY
at the Chabad Lubavitch Community Center

- Books, videos & Torah tapes •
- Large selection of children's books, videos & tapes •

OPEN:
Sunday 10:00 am - 1:00 pm
Monday & Wednesday 7:00 pm - 8:00 pm

905-731-7000 ext. 31



Chabad Float Wins Award at Kentucky Derby Parade



Rabbi Chaim Litvin, at the Kentucky Derby Parade

by Mordechai Lightstone

More than 1.5 million tourists and locals flooded the streets of Louisville for the annual Kentucky Derby Festival. Most famous for its eponymous horse race, the two-week festival features a bevy of events, including Thunder Over Louisville, the largest fireworks show in North America, and the Pegasus float parade, the oldest of the festival's events.

This year, the Pegasus Parade featured a float built by Chabad of Kentucky. Playing on the year's theme, "Now That's Entertainment," Chabad's entry promoted random acts of goodness and kindness under the title "Extreme Global Makeover." After parading down Louisville's central drag to an estimated crowd of some 270,000 spectators, the float won the People's Choice award and ranked fifth in the judges' vote.

Before the parade, guests viewed the float which was on display along with 100 other entries, and had the opportunity to pledge their own acts of goodness. Rabbi Chaim Litvin, one of three Chabad-Lubavitch emissaries to Kentucky, says they collected some 500 pledges.

Ross Lerner, a Louisville native, helped Litvin construct the float. The pair contacted Mac Sawyers, Ross's business partner for a lead. Sawyer told them about a mobile home that had been sitting on his farm for the past 20 years that they were free to use. The mobile home was collected, the top demolished and the trailer converted into the base of the float.

"It amazes me that over the course of two months," Lerner says, "two guys were able to build a float that went head-to-head with floats designed by major companies built with ten times the budget, and actually win."

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.

Religious Activity Makes Rabbi Target in Dagestan

Rabbi Ovadia Isakov, 40, emerged from his car outside his home at 1:00 a.m. in Derbent, when he was shot by an unknown man who escaped the scene. Makhachkala, Dagestan's capital, was identified as the city where the Boston bombers' parents were located during their sons' terrorist attack on the Boston Marathon last April.

Isakov sustained several gunshot wounds including an exit wound in the chest and was taken to the Derbent central city hospital in grave condition. Hours later, a chartered emergency rescue plane arranged by Russia's Chief Rabbi Berel Lazar in tandem with Israel's international unit of Zaka emergency services airlifted Isakov to Israel where he is being treated at Beilinson Hospital in Petakh Tikvah.

"The surgeons have reported that they have succeeded to stop the bleeding and that Rabbi Isakov is now in satisfactory condition. His appearance has improved, and he is fully conscious, engaging in conversation with the rabbinical students who have come to spend Shabbos at his side. The Isakov family extends heartfelt thanks for all the prayers for Ovadia's recovery."

"Police authorities continue their search for the gunman, and the investigation of this crime is underway."

Police authorities suspect anti-Semitism was the motive of the shooting attack on the Chabad-Lubavitch representative in Dagestan, a predominantly Muslim province of Russia.

According to the Russian Investigative Committee, it was the rabbi's religious activity that made him a target of extremists. Isakov and his family made their home in Dagestan nine years ago, to serve the city's local Jewish population (approximately 5,000) with a host of Jewish educational and social service activities. He and his family were targets once



Rabbi Ovadia Isakov with his family in Dagestan

before in 2007, when vandals entered their home while they were present.

In a statement issued by Ramazan Abdulatipov, acting president of Dagestan, "extremists and terrorists who do not want a happy, normal life for us all," are to blame for the attack. "Only ignorant people, enemies of Dagestan, are able to do this. Dagestan is outraged," he wrote in a statement.

Much of the tensions concern internal Islamic conflicts between traditional Sufi groups advocating secular government and Salafist teachers promoting Sharia law in Dagestan.

Rabbi Lazar urged law enforcement agencies to "take all legitimate actions to eliminate the jihadist underworld."

"The attack on the rabbi, as well as the previous attacks on Muslim figures, have pursued the goal of destabilizing all of society and undermining the noble pillars upon which our country's unity has been built for centuries," Rabbi Lazar said.

At Chabad-Lubavitch World Headquarters in New York, Rabbi Yehuda Krinsky asked that the international community pray for the recovery of the Chabad representative who has

courageously dedicated his life to serving Jews and humanity in a dangerous region.

"We should never take for granted the selfless dedication that shlichim [emissaries] exercise every day in their commitment to serving Jewish people, especially when that entails the kinds of sacrifices that Rabbi Isakov and his family have made in choosing to fulfill the noble calling of serving as Chabad representatives."

Only one week and two days after he was shot and critically wounded Rabbi Isakov was released from the hospital. He offered his thanks today to the many people who acted on his behalf and prayed for his recovery.

In an Aug. 5 interview, Isakov thanked the communities and individuals throughout the world for their assistance. "There is no doubt," he said, "that my recovery is in the merit of the many who stood beside me, and I want to thank each and every one of them personally. For myself and on behalf of my wife, Chaya Miriam, and my four children, I want to thank them for their concern and their assistance, and for their comforting words to us in person and by phone."



Steeles Memorial Chapel
Dignity Comfort Compassion

350 Steeles Avenue West
Thornhill, Ont. L4J 1A1 • (905) 881-6003

Established 1927

C.P. SAUCIER, Managing Funeral Director

Trip Puts Ex-Soldiers on a High



Ziv Shilon and Nati Hatzkor enjoying the streets of Manhattan during their 10 days of therapy

Captain Ziv Shilon, a platoon commander in Givati Brigade of the Israel Defense Forces, was severely injured 6 months ago when a roadside bomb planted by Hamas terrorists exploded during a routine patrol. Doctors had to amputate one of his arms and the other is totally crushed.

Shilon and 9 other severely wounded soldiers and victims of terror were in New York for 10 days of therapy and fun on a trip sponsored by Chabad Israel Center of the Upper East Side, under Rabbi Uriel and Shevy Vigler.

The project is called “Belev Echad” (with one heart) and regularly organizes trouble and worry-free trips to the United States for severely wounded IDF soldiers and victims of terror.

Speaking this week at a welcome reception honoring 10 severely wounded IDF soldiers at the Chabad Israel Center, Shilon said: “My greatest wish is to be able to return to the IDF and to continue protecting Am Yisrael.”

The soldiers are accompanied by Rabbi Menachem Kutner of Chabad Terror Victims Project who deals with these soldiers year round in Israel and Rabbi Yossi Swerdlov of the

Lubavitch Youth Organization in Israel.

Joining them at the reception was the Israel’s military attache in the U.S., Major General Yaacov Ayish who cancelled his appointments in Washington so that he can spend time with these brave heroes.

Nati Hatzkor, who had his leg blown off from a missile right before Operation Cast Lead, mentioned this week that words cannot describe the pain and agony that he experiences on a daily basis.

He uses medical marijuana for his pain and he joked, “I don’t know if I am on a high from the marijuana or from this incredible Belev Echad trip.” However, every day he makes sure to smile and be happy because if there is one day that he is sad and upset that day is a victory for the terrorists who did this to him.

Friday night, 500 community members attended a magnificently catered Shabbat meal, and heard the soldiers’ heart-wrenching yet miraculous and inspiring stories.

Andre Peck, one of the soldiers, shared his story. Andre was one of the border guards who rushed to the scene of the December 2001 bus attack en route from Bnei Brak to Emmanuel. Palestinian terrorists

had planted roadside bombs, and as the unarmored bus drove past two massive explosions caused major damage to the vehicle. The bus continued to drive several hundred meters until it broke down. Immediately the terrorists approached the bus, throwing live grenades and shooting firearms into the crowd of passengers trying to flee.

Andre raced to the scene and began to fire at the terrorists. Despite taking a bullet himself, he continued to pursue the enemy and killed four terrorists.

Ten civilians were killed in the attack, and dozens were wounded. Andre was hit in the spine five times and paralyzed from the waist down. He received the highest medal of honor from the IDF.

When Andre finished his account, everyone joined in a



spirited dance while singing “Am Yisrael Chai,” and “Moshiach, Moshiach, Moshiach.”

The packed Shabbat morning service was led by Cantor Ari Klein and the Neshama Acapella Group. Many of the soldiers were given an aliyah, and spontaneous hakafot broke out after each one.

The group also visited the Ohel (resting place of the Lubavitcher Rebbe) where they were able to pray for strength and guidance in their future endeavours.

SUE'S

**THORNHILL
FRUIT MARKET LTD.**

7241 Bathurst Street
905-731-2132/3

Quality Fruit &
Vegetables 

Fresh Cut Flowers
and Potted Plants

A VERY HAPPY HEALTHY
NEW YEAR!



Motorcycling on the open highways is a treat for these soldiers as part of Belev Echad's programs

**Simchas Bais
Hasho'evah**

Children's Rides • Hot dogs • Fireworks • Cotton Candy

Sunday, September 22
770 Chabad Gate • Free Admission • 905-731-7000

5:30 PM - Rides, Food & Lots of fun!
8:00 PM - Live Music, Dancing & Fireworks

A project of Chabad Lubavitch

Lubavitch Day Camp & Tzivos Hashem

AS. What prompted the decision to establish a Chabad House at the University of Guelph?

SC: The demand for a Chabad on campus became obvious a couple of years ago when the number of Jewish students attending started rising rapidly. Guelph is simply becoming a hub for Jewish students from Toronto, Thornhill and other cities across Canada.

AS. How long have you been there? Tell us a little about your family. How do you and Nechama share the responsibilities of running a Chabad House.

SC: Our very first program was just about a year ago, when we started off with a frosh week welcome BBQ. We knew we were off to a good start when 60 students joined us at our very first event.

Every Chabad couple knows that when they decide to move to a community or campus as shluchim, they will be sharing all the responsibilities and tasks. This is even more so with "Chabad on campus" couples. Take, for example, Shabbat dinners. My wife cooks. I prepare how the table will be run. Then I help her in the kitchen and she listens to me practice my parshah thought. We set the table together and laugh at the fact that we have no idea if we should be setting for 15 or 50!

In our minds we know that everything is joint responsibility when it comes to programming, classes, events, or just being there for students, but everyone should know that behind every Chabad Rabbi there is an amazing never-tiring rebbetzin, who is really the one that makes everything succeed!

And of course our two little boys, Mendel and Yudi ages 2 and 1, help us out in a big way! Aside from making messes and lots of noise, they provide live entertainment for everyone and are always the centre. Students love coming just to be able to see them!

AS. Where did you grow up?

SC: Believe it or not, I was actually born on campus where my parents were Chabad Shluchim in College Park,



*In this Issue we interview
Rabbi Shua Chanowitz of the University of Guelph*

by Ahava Spillman

Maryland. University students were my first friends.

AS. Those of us who live in Yiddishkite-rich Thornhill or Toronto take Kosher conveniences for granted.

SC: Is it possible to find kosher food? Bread? Wine? In Guelph?

It's always fun to see people's reaction when I tell them where I live. They vary from "Say what? Where's that?!" to "Wow, my father was the rabbi at the Shul there 27 years ago!"

We've got the typical grocery stores to shop for dry goods, but no meat or dairy products. We were under the impression that all our Kosher wine would have to be purchased on our trips to Toronto but lo and behold one Friday afternoon a student walked in with...Manishevit! Yup, the Kosher aisle, plus a box of matzah.

AS. How many Jewish students attend Guelph? How many are actively involved in Yiddishkeit?

SC: We guesstimate there are about 1000 Jews currently enrolled in the university, and the numbers rise significantly every year. Students (and most of us grownups too) like to be actively involved in anything fun and enjoyable. And that's the key to our programming- turning their Judaism into something they would want to be associated with and proud of.

AS. Do other Jewish organizations exist at Guelph? Are there many shuls?

SC: There is Hillel on campus and a community Shul with about 60 Jewish families.

AS. How did you set up 'shop'? ie How did you notify students of your presence?

SC: One of the most powerful things about Chabad is our network. When one Chabad Shliach hears that a student from his community is going to university, the first thing he does is messages the Shliach at that U to say "Hey bro, Michelle is coming next year. Take good care of her, and oh yeah- she is the best babysitter when you need one!" Rabbi Shmuli Nachlas from CYN runs an incredible high school program and he directs all his students to their respective Chabad Rabbis once they graduate high school. Social networking also helps get the word out. Facebook is such a great way to keep people updated with what's going on as well as keeping us connected with students.

AS. How do you attract students to Chabad?

SC: We are the home away from home for every Jewish student. I think the biggest attraction is our warmth and sincere interest in each and every student. When kids walk in, they know they are wanted, welcomed, appreciated and cared for. We are there for them for whatever they may need and that's irresistible.

AS. Tell us about your Mezuzah lending bank.

SC: Many Jewish students understand the importance of having a Mezuzah, even in

university. We make it easy for them. They just send us an email and we bring one over, hang it for them, and then of course have a little lechaim to celebrate the special Mitzvah. It's a lot of fun and their gentile roommates are always fascinated.

AS. Do you have Shabbos meals?

SC: Friday Night Dinners are the biggest draw for students. Although Friday Night is 'party night' at university, students like to make it to a Shabbat Dinner and "turn their Friday Night into Shabbat". Students know that every Friday Night at 7:30, Chabad has a scrumptious homemade dinner awaiting them with lots of friends to see and to meet. Our motto is: "Come when you can, leave when you want."

AS. How many came at the beginning? How many come now?

SC: I've been to many Chabad houses and have relatives and friends that have been active Chabad Rabbis for years. So of course I knew exactly what, when, and how everything was going to happen. Or maybe not! I'll never forget the first Friday Night. Three students walked through the door and then...no more! I was like "Hey, this is not supposed to be happening. I mean, why isn't there at least tens of students coming to Shabbat Dinner?!" I took a deep breath and realized that it's not the quantity, but the quality of connecting to each and every student. It was a great start and thank G-d it has only gotten greater. Over the course of the semester, our numbers grew and we've multiplied to over 30 students for some Shabboses! We expect to just keep getting busier with each semester.

AS. Tell us about a successful program you run at Guelph and why you think it works?

SC: We have a monthly Girls Club. It's a time that's "just for the girls", and they love it because they can relax and be themselves. They spend quality bonding time with friends, meet new girls and do a craft or activity that's always so innovative, creative, and fun. They go home with something they've made along with some

insight on the upcoming Jewish Holiday. In short, they have a blast.

AS. How has the Rebbe impacted you in your decision to be Chabad emissaries and move to Guelph?

SC: The very fact that we live in Guelph and care about people we've never met before...that's all the Rebbe. He taught us to love and care for each and every individual across the entire world. We have made the decision, along with thousands of other Chabad followers, to devote our lives to helping others and being there for them in any way we can. This is all because of the Rebbe. He felt the global responsibility and passed that on to all of his Chassidim.

AS. Are there High Holiday activities planned or do most students return home?

SC: This year's calendar is a little tricky because Rosh Hashana falls on the first day of classes. So it's pretty split: some will celebrate at home, while others don't want to miss classes and will be in Guelph. We'll be hosting everything students need for the High Holidays, from services in our home to Shofar blowing on campus, from holiday meals to a hot spread for the Yom Kippur break fast.

AS. Do you find it extraordinary that students who are in class all day want to come to you and learn in the little spare time they have left?

SC: It's always impressive when students want to learn, especially considering the society we live in and the values it holds. But we also try to make it easy for them by offering topics they are interested in, hosting classes in our home where they feel so comfortable and welcomed, and of course the delicious refreshments always help make classes popular.

AS. How are you marketing your services?

SC: Social networking is the best way to advertise and let people know what we have to offer. We plan on expanding our marketing by advertising on the school radio and newspaper. If you drive to Guelph any time soon, look out for our big signs just off the highway. Oh- and next stop, please do come visit; our house is the one with the giant Menora on the front lawn.

AS. Running a Chabad House must be costly. What's your biggest expense?

SC: Shabbat dinners and holiday programs are our biggest expense.

AS. How do you generate income?

SC: All of our income is through fundraising. Many parents and community members in Guelph really care for Jewish continuity. They understand that the years spent in university are a vital and

Continued on pg. 14



**HIGH
HOLIDAY
SERVICES**

R Wednesday, September 4
Candlelighting 7:29 p.m.
Mincha 7:35 p.m.
Maariv 8:25 p.m.

H Thursday, September 5
Shacharis 9:00 a.m.
Shofar approx. 11:30 a.m.
Mincha 6:15 p.m.
Tashlich 6:45 p.m.
Maariv 8:25 p.m.
Light Candles after 8:28 p.m.

H Friday, September 6
Shachris 9:00 a.m.
Shofar approx 11:30 a.m.
Mincha 7:15 p.m.

Y Friday, September 13
Mincha 3:15 & 4:15 p.m.
Candlelighting 7:12 p.m.
Kol Nidre 7:25 p.m.

K Saturday, September 14
Shachris 9:00 a.m.
Yizkor 12:00 p.m.
Mincha 5:45 p.m.
Neilah 7:00 p.m.
Maariv 8:10 p.m.

R Yom Tov & Shabbos Services
Shacharis 10:00 a.m.

SHIURIM & CLASSES AT 770 CHABAD GATE

◆ MEN ◆ WOMEN ◆ MEN/WOMEN

WEEKLY CLASSES

SUNDAY

7:45 AM	TANYA	RABBI YARMUSH
8:00 AM	CHASSIDIC THOUGHT	RABBI GANSBURG
10:00 AM	PARSHAT HASHAVUA	RABBI SCHOCHET
10:00 AM	LIKKUTEI SICHOS	RABBI GANSBURG
11:00 AM	TALMUD (BAITZA)	RABBI SCHOCHET
11:15 AM	TALMUD (YOMA)	RABBI SPALTER
7:00 PM	TANYA	RABBI GANSBURG
8:30 PM	SHULCHAN ARUCH	RABBI CHAIKIN

MONDAY

11:00 AM	THE JOY OF JUDAISM	RABBI SPALTER
7:45 PM	THE WEEKLY TORAH REVIEW	RABBI GANSBURG
8:30 PM	HILCHOS SHABBOS	MRS. C. ZALTZMAN
9:00 PM	CHASSIDIC INSIGHTS IN TEFILLAH	MRS. N. FREEMAN

TUESDAY

11:30 AM	TORAH STUDIES - PARSHA	RABBI GANSBURG
8:00 PM	TALMUD (CHULIN)	RABBI SPALTER

WEDNESDAY

11:30 AM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG
7:30 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG

THURSDAY

11:30 AM	A TASTE OF CHASSIDUS	RABBI GANSBURG
----------	----------------------	----------------

SHABBOS

9:00 AM	CHASSIDUS	RABBI FREEMAN
9:00 AM	CHASSIDUS	RABBI GANSBURG
1 HR BEFORE MINCHA	THOUGHTS ON THE PARSHA	RABBI GANSBURG

DAILY CLASSES

SUN-THU	9:00 PM	RAMBAM	ALTERNATING
MON-FRI	5:30 AM	CHASSIDIC THOUGHT	RABBI YARMUSH
MON-FRI	6:30 AM	TALMUD (ROSH HASHANA)	RABBI SCHOCHET
MON-FRI	7:10 AM	CHASSIDIC THOUGHT	RABBI GANSBURG

Dear Rebbby

By Rabbi Aron Moss



Tradition, Modernity, Apples and Honey

Why do we eat apples and honey on Rosh Hashanah? I know it is supposed to symbolize a sweet new year, but there are plenty of other sweet foods we could eat. I imagine in times gone by that was the only sweet food that was readily available. But these days we have much more choice, so why do we still dip apples in honey?

Answer:

The biggest question Judaism faces today is how to respond to modernity. How can Judaism appeal to a new generation? What will ignite the Jewish soul in the 21st century? Does Judaism need an update, or should we try to go back in time and recreate the lost world of Jewish life that existed in times gone by?

There are two common answers, the traditionalist and the modernist.

The traditionalist says that whatever was done in the past is right, and anything new is evil. What was good for our great-grandparents is good for us too. We need to go back to the good old days. Modernity can go jump.

Then there is the modernist. The priests of progress say that whatever is old is out, and whatever is new is in. We are not our grandparents, and we are not living in their world. We need to update Judaism to fit into the latest fads, the newest of new-age ideas, the most recent cutting edge worldview. This view claims that Judaism needs to move with the times.

In truth, they are both wrong. Traditionalism won't work, because it doesn't deal with the unique challenges and blessings that we face today. Modernism won't work either, because it has no roots, no eternal truths, it is fickle and flimsy, superficial and empty.

There is a third approach, one that I believe is the authentic Jewish approach. This is the apples dipped in honey approach. Not traditionalism, not modernism, but applehoneyism.

Both apples and honey are sweet foods. This they have in common. But where they differ is in their shelf life. An apple goes bad very quickly. Even after a few minutes left exposed, a slice of apple will go brown and soft, and soon be inedible. Leave an apple in a fruit basket for a few weeks, and it will shrivel up and become mushy and rotten. Apples need to be eaten fresh.

Not so with honey. Honey does not decompose. In fact, the ancients used it as a preservative. Jars of honey were found in the pyramids in Egypt, unspoiled after thousands of years. Honey never goes bad.

Apples represent the modern world, the here and now, that fleeting moment in time we call the present. It is fresh today, stale tomorrow. Honey on the other hand represents tradition, a force that is unchanging and constant, timeless and stable.

Jewish spirituality is a delicate marriage of these two forces. For our spiritual life to be dynamic and alive, it must change and keep up with the times. But to have substance and meaning, it has to present a truth that is above change, that is timeless.

The true way to achieve this balance is by not making up new traditions, but rather finding new depth in the old traditions. The laws and rituals of Judaism are as compelling and inspiring today as they ever were. But their message needs to be communicated in a way that speaks to today's world. Maintain the beliefs and rituals of our grandparents, but bring to them a new vitality, by exploring deeper reasons and explanations that talk to our generation. You don't need to change our traditions to make them relevant. All you need to do is dig deeper into their meaning. In the infinite well of Judaism you will find the message for today.

The apple alone will go rotten fast, as will every spiritual fad not based on truth. Dip your apple in the honey of our eternal tradition, and it will be preserved forever.

Hard to Pray

I have a lot of trouble praying. I sit in synagogue and as soon as I start to read the words, my mind wanders. Even when I read the English I find it hard to focus. I suddenly start thinking about work issues or what's for dinner, anything but the prayers. Am I wasting my time trying to pray?

Answer:

Prayer can be a confronting experience. And that is exactly what it is supposed to be. Prayer is an inner battle waged between two distinct sides of your personality. Your spiritual self and your physical self, your body and your soul, are each

vying for control over your mind. And it is not a quiet confrontation. Since you are expecting another child, I'll give you a metaphor that you will very soon relate to.

The family dynamic changes dramatically when a second child is born. Upon the arrival of a newborn, the older sibling often feels the need to compete for their parents' attention. When the mother feeds her baby, the toddler gets jealous. He will start making noise or playing up, anything to grab his mother's attention.

This is an opportunity for the parents to educate the older sibling. Gently reassure him that he isn't forgotten, he is still loved as before, but now he has a little sister, and that means learning to share his parents' attention. Right now the baby needs to be fed. When that is finished, he will get all the attention he needs.

After laying down the law, any further disturbances from the toddler must simply be ignored; you can't reward bad behavior and give in to negative attention-seeking. Just as the newborn needs to be fed in order to grow, the toddler needs to be disciplined in order to develop as a person.

The same conflict is played out when we pray. We each have within our selves an innocent baby and an undisciplined toddler. Our spiritual side, the divine soul, is as pure and innocent as a newborn. Our human, physical side - our body with its desires - is instinctive and unrefined like a toddler; not necessarily evil, but uncultivated.

We spend much of our day eating, sleeping and living in the material world, looking after the needs of our toddler, the body. Prayer is the time when we turn our attention exclusively to our baby, the soul. Whether we are conscious of it or not, our soul feels nurtured and at peace when we pray. The soul is nourished by the words, soothed by the songs and comforted by the mystical rhythms of prayer.

But as we feed our inner baby through prayer, the toddler within feels threatened. "You're getting all spiritual, but what about me?!", the body asks. We are then bombarded with distracting thoughts - I'm hungry, I'm tired, someone owes me money, I have to water the garden - whatever the body can come up with to get our attention off our soul and back down to earth. And so we struggle to concentrate on the prayers with the barrage of diversions being thrown at us.

This doesn't mean you aren't praying properly. On the contrary,

the more intense the distractions, the more effective the prayer must be: your soul is being fed, and your body is getting nervous. Don't give the body the attention it seeks. Rather gently tell it that now is not the time; you are feeding your soul, and there will be plenty of time to feed the body later.

Then you are not only nurturing the soul, but also training the body to submit to a higher cause. Feeding the baby and educating the toddler - that's Jewish prayer.

There's a Branch Right Near You

Someone asked me why we wave the Lulav in six directions - right, left, forward, up, down, backward. I didn't really know how to answer. Is there a simple way to explain this?

Answer:

The four species that we bless on Sukkos correspond to the four letters in G-d's Hebrew name. Waving them in all six directions signifies our faith that G-d is everywhere. Specifically, we are saying that on every level, at every stage of life, in all that happens to us, G-d is there.

Right and left represent Chesed and Gevurah, the power of love and the power of discipline. G-d, like a parent, can be loving and can also be strict. Sometimes G-d's light shines on us and we feel close to Him, other times He seems distant, we feel left in the dark and have to find our own way through. Whether we receive G-d's closeness and love, or whether He gives us space to grow on our own, it is all coming from G-d. He knows exactly what we need, and that's what we get.

Up and down symbolize the highs and lows of life. When we feel we are on top of the world, we need to remember that G-d enabled us to get there. When we feel down in the dumps, we need to have faith that G-d is with us there. There is no success without help, and there is no failure without hope. Forward and backward stand for the future and the past. We don't know what tomorrow holds, but we have faith that G-d will guide us through whatever lies ahead. And as for the past, all that has happened to us is a part of the plan. All our past experiences, even those

that we would rather forget, made us who we are today. We are where we are now because that is exactly where G-d wants us to be. Our entire past was a lead up to this moment. G-d brought you here for a reason. So the four species are waved around, to recognise that G-d is everywhere, in the good and the bad, in the ups and the downs, in the uncertain future and the turbulent past. And in the middle of all that is you. You are doing the waving. Because G-d will be there for you in all you do, if only you let Him in.

Did Man Create G-d?

At my University a group of students from all faiths and religions, including Jewish, Christian, Muslim, Hindus, Buddhists meet weekly to discuss many subjects. A recurring question often comes up: "Did man create G-d or did G-d create Man?" What would you have to say on that?

Answer:

Imagine a new colour. Not a new combination of existing colours, or a shade of another colour, but an entirely original colour that does not resemble any other.

You can't. It has never been done. It is beyond the human capability to conceptualise anything that has no basis in reality. All human creativity is the result of taking existing ideas and rearranging them, using ingredients that are already present and making a new combination. There is nothing completely new under the sun.

Human invention is the mimicking and harnessing of nature. That's why airplanes are modeled on birds, with wings and tails, and cars are built like horses, on all fours with two eyes at the front and exhaust coming out the back. If you look at every human invention, you will find that nothing is absolutely original.

Even in the world of fantasy, human imagination can only invent characters that somewhat resemble real creatures. The most outlandish aliens from the weirdest science fiction stories are no more than overgrown frogmen or human lizards with big ears. The scariest space monster looks strikingly similar to a giant lobster. The wildest imaginations

Dear Rebbby

By Rabbi Aron Moss



have never been able to dream up an entirely original being. Even fictional characters are based on real life.

This was also true of the gods of ancient mythology. The Babylonian, Mesopotamian, Egyptian, Greek and Roman deities were all merely exaggerated humans or personifications of forces of nature. It is easy to see how they were man-made, a combination of mortal man's fears and hopes and fantasies. All ancient gods, like all human inventions, were creative depictions of familiar realities.

The only exception to this is the G-d of the Torah. G-d is unlike any creature.

A being that is infinite, above the limits of time and space, who can create something out of absolute nothingness has no parallel anywhere. G-d is the only being that is indescribable and incomparable, unequalled and unlimited. He is not made up of parts, not a combination of characteristics, not a magnified version of some other being. He is totally and utterly original.

No human could have come up with that. Just as we can't invent a new colour that doesn't exist already, we can't invent a new being that has no basis in our reality. So the fact we are aware of an absolutely original being means we didn't make Him, He made us.

We can't create G-d. But we can discover Him. Beyond the frontiers of our perceived reality lies not an army of giant lobsters, but a being that created us with love and purpose. When we have the humility to recognize our limits, we can perceive the unlimited.

Organ Donation and Sanctity of Life

I am filling out my driver's license forms and have a question: What is the Jewish view of organ donation? I have heard here are issues with it. But I thought saving a life is the greatest thing one can do. So what's the story?

Answer:

Judaism holds life as being sacred. For this reason, donating an organ to save a life is the highest act of virtue one can do. But sometimes, precisely because life is sacred, organ donation is problematic.

Jewish law distinguishes between donating organs during your lifetime and organ donation

after death. While you are alive, to donate an organ that you can live without, like a kidney, or parts that will replenish themselves, like bone marrow or blood, in order to save or vastly improve another life is one of the greatest acts you could do.

In theory, the same should apply to donating organs after death. Being that saving lives overrides almost any other moral concern, the opportunity to do so after our death should be not only acceptable but even obligatory.

So for example, though the Torah commands us to be buried whole, this command would step aside for the greater command to save lives.

But in practice, consenting to have your organs removed after death presents some heavy problems.

It is forbidden to tamper with a corpse in any way unless it is in order to directly save a life. But when you sign a consent form to have your organs removed, not all of those organs will necessarily be used for an immediate transplant. They may be used for research, or stored away, or even discarded if not needed. Jewish law only allows organ donation if it can be ensured that the organs will indeed be used to save lives.

But there is a much more serious concern. To be usable in a transplant, most organs have to be removed while the heart is still beating. But Jewish law maintains that if the heart is still beating, the person is still alive. The moment of death is defined as when the heart stops. So to remove organs from a brain dead patient while the heart is still beating is tantamount to murder.

While the medical and legal world has accepted brain death as a new definition of death, the vast majority of experts in Jewish law have not. To tamper with the definition of death is to start on a path that can lead to major ethical problems.

Imagine a case where 89 year old patient X is partially brain dead and, according to the doctors, certainly going to die. Patient Y in the next bed, aged thirty five, urgently needs a heart transplant. Why not pronounce X dead now rather than risk losing both patients? It may sound reasonable, but it is taking one life to save another. For those who see life as sacred, this is unconscionable.

Some countries offer an option to give consent to organs being removed on condition that a rabbi is consulted beforehand, who will

ascertain that they will only be removed after absolute death and be used only to save lives. In many countries there is no such option as yet. So as long as this is the case, we don't consent to the removal of organs after death.

Helen Thomas Told Me... *Cont. from pg. 16*

"We are not the friends of Israel. We are the children of Israel. We were away for a few hundred years in Egypt, or a thousand years in Persia, or Spain, or North America . . . we were away for a few years in Auschwitz. But we are still the Children of Israel.

"Israel and the Children of Israel are one. It doesn't matter where or when you are born and live, or what language you speak; we are always the Children of Israel. We and Israel exist because of each other; it is G d-given. The Jew walking on the street in New York, whether or not he even knows or cares about Israel, is alive because of Israel, and Israel exists because of him."

Two days later, I was on CNN's "Reliable Sources" with Howard Kurtz. I can't remember what he asked me, but I know the answer was that the Children of Israel and the Land of Israel are one, and that is what Helen Thomas and those who want to delegitimize Israel are denying.

Two months later I drove across the United States with my son, interviewing everyone from Jackie Mason to the Grand Dragon of the KKK for a documentary film about anti-Semitism and hatred. (The film later premiered at the Simon Wiesenthal Center Museum of Tolerance.)

Upon returning home, I was asked to be the keynote speaker at Yale University's inaugural symposium on global anti-Semitism. Before I spoke, the chairman of the symposium, Professor Charles Asher Small, paused to explain to the audience of professors from all over the world why I was the keynote speaker.

He explained that he never watches television, but one day he was visiting his parents, and they happened to have on CNN's Reliable Sources. He heard me say that "the Children of Israel and the Land of Israel are one.

This is a life and death question. We need higher wisdom to guide us. I wouldn't want to have to decide what is right and wrong

based on my own subjective opinion and feelings. Thank G-d we have the Torah to give us clarity in these ultimate issues.

They only exist because of each other; it is G d-given." He said those words caused him to ask me to speak. He said those words needed to be heard at Yale University by all the professors assembled.

Hashgachah pratit. Helen Thomas said, "Go home," and I did. After being a Conservative rabbi for over 20 years, I traveled

I not only went home; I went to 100 homes.

I have traveled to and spoken at more than 100 Chabad Houses throughout the world. From the Chabad Houses of Sydney and Melbourne to those in Manchester and Liverpool, from Boca to Boston to Bellaire, from Fairfield to Flamingo to the Friendship Circle of

Livingston, New Jersey, I have been inspired and I have, thank G d, inspired others as well. Each time I tell my story, I offer my conclusions about how to fight anti-Semitism. I tell my audiences that the way to fight anti-Jewish is by doing Jewish. Do Torah. Do Mitzvot. Do Shabbat. Do kosher. I know this is what the Rebbe

would have wanted me to say.

Hashgachah pratit has taken me from the White House to over 100 Chabad Houses. There are 4,900 more to visit; each one brings me closer to home.

David Nesenoff is an independent filmmaker, blogger and publisher. In the 1990s, he counseled youths who had committed bias crimes, and worked as a consultant to the U.S. Department Justice.

In June 2010 a video he made went viral; the video showed Helen Thomas, the so-called "dean" of the White House media corp, making anti-semitic statements. In the aftermath Thomas was forced to resign her job, and Nesenoff received over 25,000 pieces of hate mail, including death threats. He can be contacted at nesenoff@gmail.com



With Rabbis Shemtov and Grossbaum

home to my roots. And so did my family. Last year my son Adam studied at Chabad's Mayanot Yeshiva in Jerusalem, and this year he is studying at the Chabad Rabbinical College of America in Morristown, New Jersey. On Sukkot he built sukkahs in Guatemala with the Chabad Merkos Shlichus program. On Pesach he delivered matzahs and conducted a Seder for Jews deep inside Cuba.

My daughter Shira is a student in Crown Heights at the Machon Chana Women's Institute for Jewish Studies, and, G d willing, she will be studying at a Chabad seminary in Montreal next year.

An accomplished dancer, she now teaches dance to the daughters of Chabad emissaries over the Internet. My wife and I are very proud of our children.



The Four Species *Cont. from page 2*

to the inner significance of the Four Kinds taken on Sukkot.

Four Species of Man

The Four Kinds, says the Midrash, correspond to four types of people.

Man's mission in life consists of two basic challenges: learning and doing. The Torah is the vehicle by which we gain knowledge of our Creator and insight into the essence of life; the mitzvot, the divine commandments, are the means by which we build a better and holier world, developing the physical creation into a "home for G-d." These two endeavors define the four personalities represented in the "Four Kinds." The etrog, which has both a delicious taste and a delightful aroma, represents the perfect individual who both learns and achieves. The lulav, being the branch of the date palm, produces fruit that has a taste but no aroma; this is the portrait of the reclusive scholar who grows in wisdom but shuns the world of action. The fragrant but tasteless myrtle is the activist whose profusion of good deeds consumes all his time and energies. Finally, the tasteless, scentless willow represents the person who neither learns nor does, actualizing neither his intellectual potential nor his capacity to improve the world. On Sukkot, concludes the Midrash, these "Four Kinds" are "all bound together in one bundle," each an integral part of the community of G-d.

The Tormented Fruit

In light of this, we can understand the four things that mystified the wisest of men.

If the "splendid fruit" in the Four Kinds represents the harmony of learning and accomplishment, why is this the fruit that "dwells in its tree all year round"? One would expect such perfection from a fruit maturing in tranquillity, in a climate that is singularly attuned to its nature and needs; not from one whose development is agitated by ever-shifting conditions. And yet, time and again we find that the greatest lives are those beset by travail and challenge, that the most balanced personalities are forged by the need to deal with changing circumstances and to constantly adapt to new climates and environments.

This, to King Solomon, was one of the greatest mysteries of life. How does vacillation fuel growth? Why is it that the individual who enjoys a tranquil existence is not nearly as "fragrant" and "delectable" as the one who is battered by the vicissitudes of life?

Pressed Leaves

The lulav, too, gave King Solomon pause. Is not the very nature of intellectual discourse that it produces varied opinions and conclusions? In the words of the Talmud, "Torah scholars sit in numerous groups and study the Torah. One group deems a thing impure, and another deems it pure; one group forbids a deed and another permits it; one group disqualifies something and another renders it fit."

So when the verse speaks of "fronds of dates," we are inclined to understand these words in their literal, plural sense. For if the second of the Four Kinds connotes the Torah scholar, the human mind enfranchised to assimilate the divine wisdom, should it not consist of two palm branches, in keeping with the plural nature of the intellect? Should not their leaves be opened and spread, pointing to the various directions that the rational examination of a concept will take when embarked on by the mind? And yet, the lulav commanded by the Torah is a single, closed frond, its leaves fused to a single rod pointing in a single direction. As the above-quoted Talmudic passage concludes: "Should a person then ask: How, then, might I study Torah? But all was received from a single shepherd." This was the second of the two mysteries pondered by King Solomon. How do the flock of opinions and perspectives of Torah relate to their "single shepherd"? How can the divine wisdom be funneled through the multifarious world of human reason and remain the singular truth of a singular G-d?

The Plaited Twig

The third of the Four Kinds represents the "deed" aspect of life, the manner in which we fulfill the purpose of creation with the physical actions of the mitzvot, thereby constructing a "dwelling for G-d in the physical world." Thus, the Torah identifies the myrtle by alluding to its "plaited" appearance, given it by the fact that its leaves grow in clumps of three: the number "three" represents the realm of action, which is the third of the soul's three "garments" or vehicles of expression (thought, speech and deed).

Here lies what is perhaps the most profound mystery of all. How can the finite and mundane physical deed "house" the divine essence? Indeed, the plaited twig that comes to mind when thinking of the physical world is not the fragrant myrtle, but the barbed and poisonous hirduf!

Yet it is the material world where G-d elected to make His home. It is the physical deed to which He imparted the ability to serve as man's highest form of communion with Him. Why? To the wisest of men, this was one of the four phenomena to which he could only say: "I do not know."

A Brotherhood of Trees

The fourth of Solomon's mysteries concerns the willow, a plant with neither fragrance nor taste, devoid of learning as well as deeds.

Why is this specimen counted among the "Four Kinds"? The verse itself answers that question by referring to the fourth kind as "aravot of the river." The willow might not exhibit any positive qualities, but its roots are imbedded in the banks of its ancestral river and nourished by the waters of its heritage. It, too, is a child of Abraham, Isaac and Jacob; in its veins, too, course the love and awe of G-d that they bequeathed to all their descendants.

Another hallmark of the willow is that "it grows in brotherhood." This alludes to a unique feature of the human "willow": taken alone, he might exhibit not a single positive trait or achievement; but when gathered in a community, the aura of holiness that suffuses each individual soul suddenly comes to light. Thus our sages tell us that the divine presence rests upon a gathering of ten individuals (the number that comprises a "community"), even if they are not engaged in the study of Torah or the performance of a mitzvah. This is also the significance of the minyan (the quorum of ten required to recite certain prayers): ten individuals gathered together represent a quantum leap in holiness. Ten ignorant boors make a minyan, while nine pious scholars do not.

This is what mystified King Solomon about the willow. How does ten times nothing add up to something? If each on his own possesses no visible expression of his innate holiness, how does that change when ten of them come together? All trees grow on water, mused the wisest of men; what sets the willows apart, earning them a place among the Four Kinds? Simply the fact that they grow close together?

Axiomatic Impossibilities

If we think of these mysteries, they are as enigmatic and elusive as when King Solomon pondered

them thirty centuries ago. But we usually don't think of them at all—so deeply are they ingrained in our reality. Despite their logical incomprehensibility, these are obvious and ever-present truths in our lives.

Why do vacillation and hardship fuel growth? How can contradictory ideas embody a singular truth? Why does a simple physical deed elevate us to levels of holiness and G-dliness unequaled by the most transcendent spiritual

experience? How are a number of ordinary human beings magically transformed when knit into a community, greatly surpassing the sum of their individual parts?

King Solomon couldn't explain these mysteries; certainly, we cannot. But we recognize these as axiomatic to our lives, as four cornerstones to our existence that bear the stamp of a Creator within whose infinite being opposites merge and paradoxical truths harmoniously reside.

Cholent *Continued from pg. 2*

piece. As his tremulous voice painted the awesome scene of divine judgment unfolding in the heavens, the entire shul broke down weeping once again. At this point, the dam burst in this simple Jew's heart, for he well understood what was on his fellow worshippers' minds. "Enough is enough!" he sobbed. "Never mind the cholent! It's been cooking long enough! I'm hungry! I want to go home...!"

The Dividends of Exile

Galut is the state of physical exile and spiritual displacement in which we find ourselves since the destruction of the Holy Temple and the dispersion of the people of Israel more than nineteen centuries ago. On the most basic level, galut is the result of a series of national and individual failings - as we say in the mussaf prayer for the festivals, "Because of our sins, we were exiled from our land."

But Chassidic teaching explains that this is but the most external face of exile; on a deeper level, the purpose of galut is to galvanize the Jewish soul and unearth its greatest resources, and to redeem the "sparks of holiness" buried in the farthest reaches of the material world. In this sense, galut is a cholent - the longer it cooks, the better it gets. The more painful the galut, the more challenging its trials, the lowlier the elements it confronts us with - the greater its rewards. Every additional minute of galut represents deeper and vaster reserves of faith actualized, more "sparks of holiness" redeemed, and greater realization of the divine purpose in creation.

But there comes a point at which every Jew must cry out from the very depths of his being: "Enough already! The cholent has been cooking long enough! We want to come home!"

Spotlight *Continued from page 10*

crucial time to be proactive in that.

AS. It's commendable that you have decided to devote your time and energy to spreading Yiddishkeit to kids you have not yet met. Kol Ha'kavod!. If any of our readers would like to send

you a well deserved donation, to where should they send it?

SC: Thank you! Our Website is www.jewishguelph.com. Or you can mail a check to: Chabad of Guelph, 81 College Ave. W. Guelph ON N1G 1S2. **AS:** Shana Tova and continued success in the coming years!



Jewels for Gems

If you have jewelry you no longer wear or enjoy, Why sell your jewelry for a fraction of its value? Why not consider donating it?

THE FRIENDSHIP CIRCLE

catering to children with special needs is the recipient of this initiative.

This is a "win win" offer worthy of consideration.

We will have the jewelry we receive appraised by two recognized appraisers and issue a tax deductible receipt for the real value.

For more information or to make arrangements for an appraisal, please call

**Chabad Lubavitch of Southern Ontario
The Friendship Circle 905.731.7000 ex 235**



Anger and Children

Many people who become angry do not realize how destructive their anger is to those present during an anger explosion, and how the negative effects linger on afterwards. In this one way, projecting anger is worse than firing a gun. When a gun is fired, only one person is injured. However, when anger is fired (expressed), it injures the one who pulled the trigger (the person getting angry), the person who is the target (the recipient of anger), and anyone else present (typically other family members). Anger is destructive; it is like a bullet that shoots in many directions at the same time.

This is especially true when children are exposed to anger. Because they are by nature impressionable and cannot easily defend themselves, they are particularly vulnerable to being injured when repeatedly exposed to anger. Children look to their parents for nurturing and protection. When parents get angry with children, besides injuring them, they become confused. They wonder, how can the one I love now hurt me?

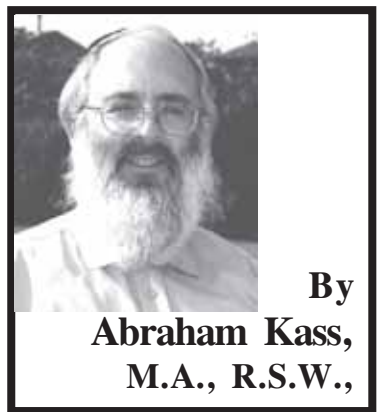
Parents are human. The goal should be to stay calm with children—not get angry. But if you occasionally slip, even though it's not the "goal," your children will survive. Apologize, make amends, and move-on. Children are resilient. What they likely won't survive is aggressive and repeated anger.

Don't get angry at your children. Children are to be educated, not emotionally traumatized by anger. Repeatedly getting angry with your son or daughter, regardless of the reason, will eventually destroy their natural self-confidence and trust. A child who exposed to strong doses of anger will have a difficult time growing into a healthy and productive adult. Some adults, in spite of having been exposed to anger as a child, are happy and emotionally healthy. However, parents should not rely on miracles. If you want your children to feel good about themselves as children and as adults, stay calm and don't get angry. Educate your children, guide your children, negotiate with your children, discipline your children, but don't control them with anger and fear.

Children place their trust in those that love and care for them. When a primary caretaker (mother, father, grandparent, teacher, or older sibling) gets angry with them, the child interprets the anger as a rejection and betrayal. The child becomes confused trying to understand why the one they love, and supposedly loves them, is now inflicting pain. Eventually, with repeated exposure to anger, the

child loses the ability to trust themselves and others. Children subjected to excessive and chronic anger will become insecure, mistrustful, anxious, depressed, and perhaps angry with themselves (believing they are bad). Their unhappy childhood will make it difficult to grow-up and become a happy and successful adult.

A "mother" and "father," to a young child represent all people. How a mother behaves teaches the child what "women" are like, and how a father behaves teaches the child what "men" are like. A



By
Abraham Kass,
M.A., R.S.W.,

"mother" and "father" are more than just close relationships for a young child; rather, they represent all relationships. If a parent is angry, cruel, or vengeful, a child comes to believe that all people are like that. When he or she has grown into adulthood, it will be difficult for him or her to attain, and maintain, a trusting and intimate relationship with another person. On the other hand, if a parent is kind, patient, and understanding, the child will grow to an adult that naturally trusts, is kind, and can successfully form healthy and loving relationships with other people.

It is understandable that occasionally parents get angry with their children. However, the goal is not to do so. Children are resilient and can endure occasional anger, especially if it is buffered with an abundance of love, care, and warmth.

When children injured by anger become parents, they run the risk of doing to their own children that which was done to them. As adults, they mimic what they have learned and may now oppress their own children with anger. This is why there is a tendency for "angry families" to create more angry and dysfunctional families. Human nature is such that the problems of one generation are then passed on to the next generation. When anger in a family ceases, future generations are freed from the pain and damage caused by anger.

Stop anger between siblings

Anger between siblings can cause physical and emotional injuries. Birth order, intelligence, seniority, unequal parental

attention, and physical attraction are common sources of tension amongst brothers and sisters. Any one of these reasons can easily cause a child or teen to dislike a brother or sister. Children are immature and are ruled by their selfish feelings. You cannot control the feelings of your children, but you can make sure they behave toward each other with respect and civility.

Parents should not tolerate a child criticizing, hitting, shaming, bullying, or teasing a brother or sister. Many people, now as adults, suffer from having been injured in childhood by an aggressive sibling. With proper parental supervision this could, and should, have been avoided. There are many effective ways to stop a child's angry and aggressive behavior. The "how to" is available from many sources such as book stores, the library, or directly from educational and mental health specialists skilled in teaching effective parenting techniques.

The kinship and love between siblings is likely the longest lasting relationship that a person will ever have. It is important that you do whatever is in your power to make sure the relationships between your children are positive. When parents make respect and cooperation the standard, even if during a certain period of youth a child does not like a brother or sister, with maturity, a meaningful relationship can eventually develop. However, if there was anger, aggression, or abuse between siblings they are likely to remain estranged from each other for life. Many adults are fortunate to have a deep and caring relationship with a brother or sister. This beautiful relationship begins in childhood, and often with the deliberate help of parents.

Children that express anger at parents, what parents should do about it.

There are children and teens that hit, insult, curse, and scream at their parents. They break walls, doors, and terrorize the family. Behavior such as this is wrong and inexcusable. Parents that allow this to continue encourage their children to be angry, aggressive, disrespectful, and to solve problems by hurting others. Children need to learn respectful behavior in all situations, and with all people. This essential lesson begins at home. Parents need to teach their children to behave toward all family members, and especially themselves, with respect, civility, and courtesy. Teaching this lesson is not optional, but a necessary parental responsibility, just like the requirement to provide food, shelter, clothing, education, and medical care.

If, in spite of your best intentions and efforts, you are unable to teach your son or daughter to behave respectfully, you should engage the services of a caring mental health professional that has experience teaching parents how to effectively discipline children. Most children don't hit, call names, or explode with rage at their parents. Those that do, must be taught how to behave respectfully. This is an essential part of parenting. Many children, like many adults, need to learn how to control their anger. After all the self-sacrifice and hard work of raising your child, you want to know the end-product will be a decent man or woman, not a monster who goes on in life hurting and abusing.

The family is the place where good character traits are learned, practiced, and expressed. Torah teaches, "Whoever is pleasing to his fellow humans is pleasing to G-d. Whoever is not pleasing to his fellow humans is not pleasing to G-d."

This teaching relates to us the importance of considerate and ethical behavior toward other

human beings. The true measure of a person's spiritual accomplishment is how they mesh with close family members. If you are kind, considerate, and fair, likely you are loved. If not, it's time to take a look in your spiritual mirror and find a way to improve the way you treat others, especially your children. In time, they will be adults and have authority. Treat them now, as you would like them to treat you when you are in your old age.

If you are having difficulties staying calm with your children, despite your best intentions and efforts, get help. Find a mentor, take a parenting class, or find a caring and qualified professional counselor. Don't unintentionally injure your children. Your children need your love and giving it to them is the best way to ensure that they will grow to become healthy and happy adults that will in turn will give you abundant nachas.

Rabbi Avrohom Kass, M.A., R.S.W., R.M.F.T., is a registered Social Worker, Marriage and Family Therapist, and Certified Clinical Hypnotherapist. He is a former award winning melamid from United Lubavitcher Yeshiva and Oholei Torah Yeshiva in Brooklyn, New York. As well, he was one of the original organizers of the weekly 770 messibas Shabbos in Crown Heights. His past writing has included editorship of the Tizvos Hashem Newsletter, regular columnist in the Neshei Chabad Newsletter, and contributor to countless other Chabad publications. Rabbi Kass has authored 18 educational books. He has a busy counselling practice in Toronto, Canada helping individuals, couples, and families find personal and relationship peace. He is available for private consultation 905 771-1087. Visit his web sites AbeKass.com and GoSmartLife.com for more details.

SIMCHAT TORAH HAKAFOT



All are welcome to come & join the Celebration
SHMINI ATZERET

Wednesday, September 25

Candlelighting 6:50 p.m.
Mincha 7:00 p.m.
Maariv 7:45 p.m.
Kiddush 8:00 p.m.
Hakafot 9:00 p.m.

Thursday, September 26

Shacharis 10:00 a.m.
Yizkor approx. 11:30 a.m.
Mincha 6:50 p.m.
Candlelighting after 7:49 p.m.

SIMCHAT TORAH

Thursday, September 26

Maariv 7:45 p.m.
Kiddush 8:00 p.m.
Hakafot 9:00 p.m.

Friday, September 27

Shacharis 10:00 a.m.
Kiddush 11:00 a.m.
Hakafot 12:30 p.m.
Torah Reading 1:30 p.m.

SLICE of Life

Helen Thomas Told Me To Go Home

By David Nesenoff

It was early May 2010, and I sat at my desk in my office at home staring at my computer screen. I had been a Conservative rabbi for 20 years, but we all have our moment, or moments, when we evaluate life and ponder our purpose, when we ask ourselves those big questions: What do I really want to do? What is important to me? What will I accomplish in my future? While we are contemplating these deep thoughts, we may even begin to think that we are figuring it out. At those moments, it is so difficult to remember that the story has already been written . . .

The Land of Israel was on my mind. My wife, Nancy, and I had recently returned from there, and I cried on the plane. I'm too embarrassed to give the details, but whenever I leave, I cry.

I decided that I wanted to do something for Israel. I would make small video snippets of Jews talking about Israel. I would ask, "Any comments on Israel?" and they would say how much they like the spirituality, or the falafel, or the archeology, or the beaches. I would put the short pro-Israel comments on my website, and presto, everyone would watch. All the ills and ill-wills would be readjusted.

At the time I was using my website, RabbiLIVE.com, to broadcast prayer services for American Jewish soldiers in Afghanistan, Iraq, and on aircraft carriers . . . and also for some very lazy Jews in Boca Raton, Florida. I figured this would be the best place to post my Israel falafel videos. I would push that magic "viral video" button on my keyboard and help Israel's public relations in the world.

Meanwhile, my teenage son, Adam Natan, was up in his room, also busy. (We named him Adam Natan because he was the first male on my wife's side in 90 years.) He has a website of his own for teenagers to learn about and discuss Jewish topics. He is quite a remarkable young man—he went to Washington by himself and streamed the entire AIPAC conference live on his website.

That May, Adam called up the White House and requested to attend the President's Chanukah celebration the following December. (He somehow knows how to contact the right people.) They asked him if he was confused. "Are you sure you mean the Chanukah celebration, and not the upcoming Jewish heritage celebration?"

"Oh, the upcoming Jewish heritage celebration," he

answered. (It is a proud parental moment when our children learn the power of a white lie.) The White House media office was kind enough to provide press credentials for Adam, his friend Daniel Landau and me.

I took time out from my busy schedule of contemplating my life, and drove down with the two



to celebrate Jewish Heritage Month with the president. Maybe this would be a good place to find a group of Jews to ask my "Any comments on Israel?" question and put a spotlight on my precious homeland.

On May 27, 2010, I stood in the White House briefing room with my cell, calling, very specifically, anyone and everyone I knew, bragging, "You'll never guess where I am!" Suddenly, I saw former president Bill Clinton walk by. Everyone ran to the door as he passed. He greeted us swiftly as he moved along, and I turned to the person next to me and said, "That's Bill Clinton!" The man said, "I know. I'm Joe Biden." We attended President Obama's first press conference in 10 months, in the East Room of the White House. The topic was the oil leak in the Gulf. The three of us had brilliant questions prepared to ask if called upon, but alas, no such luck. The big room was packed with seasoned reporters from all over the world, and only a handful were given the honor

to ask a question. Helen Thomas, dean of the White House Press Corps, was one of them.

After the president's briefing, we had an hour before the Jewish heritage celebration. We thought we would leave the grounds of the White House for a little walk. As we headed for the gate, I noticed Helen Thomas walking toward us. Our paths were about to cross. I gave my son and his friend a quick rundown: She's one of the most famous reporters in the world, and had been covering the White House since the times of Eisenhower and Kennedy. She was the only member of the press to have a designated seat of her own—front row, center, in the White House briefing room. She was a journalist for 60 years, and I was a journalist for 60 seconds; I figured it was time we met. So we stopped her and exchanged pleasantries. Although

my cameras were in the White House, I had my small Flip video camera on me, and I started filming. She looked directly into the lens and gave some rather gracious advice about journalism: "You'll always keep people informed and you'll always keep learning."

I was waiting until later in the day to shoot my Israel question at the guests of the Jewish celebration, but something made me fire one round a little early. "Any comments on Israel?"

Hashgachah pratit, divine providence. The ultimate Creator of this story, and all stories, placed in my camera the video snippet that would aid Israel and change my life. "Tell them to get the hell out of Palestine," she said. If I was in a back alley in New York and a skinhead said that to me, we would probably rumble. But we were at the White House, she was 89 years old, and, if you've seen my photo, I'm the skinhead. The whole thing was very confusing. So I decided to be a journalist, and I asked her, "Where should they go?"

"Home!"

"Where's home?" I asked.

"Poland and Germany."

Back home to Poland and Germany. I wish I could go back to the shtetlach and shtieblach of Poland. My grandparents' town of Drobnin, where on a Friday evening the smell of challah no doubt permeated the town, and candles twinkled in the window of every home. I wish I could go back. But not one shtetl, not one candle, not one Jew is there. The anti-Semites erased them.

We went back to New York with the video. I called a writer from The Jewish Week and told him what happened, and he said two words: "No story." I had suffered anti-Semitism on the White House lawn, and now I experienced secular Jewish apathy in New York.

I wanted to post the video immediately on my website. But even if you are a billionaire CEO with private jets and thousands of employees, you need to hire a 15-year-old to figure out how to put something on a website. (Those who can afford it can hire a 12-year-old.) I needed my son to post the video, and unfortunately he was tied up with final exams and driver's ed. An entire week went by, and the video remained in my camera.

Hashgachah pratit, divine providence. Something happened that week in the Middle East that brought Israel into the spotlight. On May 31, 2010, Israeli soldiers boarded a flotilla of boats that were bent on defying the security blockade of the Gaza Strip. The "peace activists" on one of the boats beat the Israelis with metal rods and attacked them with knives. Several of the activists were shot during the confrontation.

The whole world was against Israel. Helen Thomas stood in the White House, inches in front of the president, before the entire international press corps, and said, "It was a deliberate massacre by Israel against peace activists on the high seas."

That night my son had some time. We posted the video at around 2 a.m. Friday morning. We forwarded it to some people, including Jewish blogger Jeff Dunetz, publisher of the blog "Yid With Lid." My son left for the weekend on a teenage Shabbaton.

After Shabbat I turned on the computer to see if anyone had looked at the video. There were over 700,000 views. By Sunday it went viral, into the millions.

At a time when the events of the flotilla fueled the foggy views of anti-Israel and anti-Semitic people, my video cleared the air. Helen Thomas was forced to resign in shame, and her co-author and agents dropped her. She was banished from the White House; her name was removed from the front-row seat and from various awards throughout the country.

Every media outlet in the world converged on me, the good, the bad and the ugly. I received thousands of threatening hate e-mails as well. Law enforcement and private agencies got involved. Everyone wanted to know about the guy behind the camera; my inbox was flooded with the entire international press corps asking for an interview.

Sitting at the computer in my son's room with the soccer ball wallpaper and the little desk, I was overwhelmed. I thought that this would be a good time for some hashgachah pratit. Then the phone rang. It was Ari Fleischer, former president Bush's White House press secretary. He advised me that I should have a definitive message. It was important that I know what message I wanted to deliver to the world.

My son came home from school, and I told him that Ari Fleischer had called. My son said, "I know; I told him to call you." (Who is this kid?)

My son said, "You can speak to anyone in the world; who do you want me to call for advice to find out what our message is?" I thought for a moment and said one name. Sure enough, within minutes, my son handed me the phone to speak with Elie Wiesel. As per Ari's counsel, I asked, "Professor Wiesel, what is my message for the world?" He said that he had read in the newspaper that I attend services at Chabad each morning, and he suggested that I should find out what the Rebbe would have wanted me to say.

I couldn't figure out what I was more confused and amazed about: that Elie Wiesel was advising me to find out what the deceased Lubavitcher Rebbe would have me say, or that I was now in a surreal world where Elie Wiesel was reading about which minyan I attend over his morning coffee.

I called my local Chabad rabbi, Chaim Grossbaum, and told him that Elie Wiesel had advised me to find out what the Rebbe would want me to say. "Okay, let's find out," he said without any hesitation.

We called Rabbi Abraham Shemtov, a renowned individual who knew the Rebbe, has great knowledge of the Rebbe's teachings, and also has terrific insight into world politics and media. We asked him what he thought the Rebbe's message would be in this situation.

"If you have a friend and you don't see him for a little while, he is still your friend. But if you don't see him for 50 years, you can't be sure if he is still your friend," Rabbi Shemtov said. "But if your child goes away for a little while, he is still your child; and if your child goes away for months or even years, he is still your child. And if, G d forbid, you don't see your child for 50 years, he is still your child."

Continued on pg. 13

MY ZAIDY'S PIZZA - FALAFEL

441 Clark Ave. W.
(Spring Farm Plaza) Thornhill
(905) 731-3029

We Deliver שנה טובה



חלב ישראל

MY ZAIDY'S PIZZA & BAKERY

9340 Bathurst St. @ Rutherford
(Longo's Plaza) Thornhill
(905) 832-4800