



# The World of Lubavitch

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## Twins From France to Perform at Lag B'Omer, Great Jewish Family Festival

The popular Twins From France, brothers Yisroel and Moshe Gurion, will be performing at this year's Lag B'Omer Family Festival. The city wide celebration will be held once again at Earl Bales Park on Sunday May 18<sup>th</sup> 2014. Their performance will take place at the noon hour rally in the Zukerman Amphitheatre.

The performance of these versatile acrobats is truly amazing. They continue to innovate and have perfected



their show to keep the audience spellbound and coming back

time and again. They can be identified by any 5 year old by their trademark plaid hats with long payos at the sides. As a result of their numerous videos and card games, they are forever being watched on iPads all over the world allowing mothers to prepare for Shabbat etc. They are self-taught and very talented and on the cutting edge so always remind your children, "Don't try this at home!"

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## It's Only Natural A Myth Debunked

By Yanki Tauber

Pundits love generalizations.

Half the world is this, the other half is that, and that explains just about everything.

Here, then, is our own generalization: the world consists of pagans and transcendentalists. Pagans eat, drink and sleep; transcendentalists work for world peace. Pagans believe that the way things are is the way things should be; transcendentalists believe that we were placed on this earth to change the way things are. Pagans worship nature; transcendentalists worship G-d.

The Egyptians were pagans, the Hebrews were transcendentalists. The Hebrews were slaves to the Egyptians; then G-d intervened, humiliated the Egyptians, freed the Hebrews and set them loose upon the world. This, in 30 words (more or less), is the story of the birth of the Jewish people.

Thus we read of ten plagues visited upon the Egyptians. These are usually understood as punishments for their cruel treatment of the Jews. But a closer reading of the Torah's account reveals that they also served a more basic function: to discredit the gods of Egypt so that "you shall know that I am G-d."

The Nile -- Egypt's source of sustenance and most revered deity -- turns to blood; the soil turns to vermin, the skies rain a lethal deluge of fire and ice, the light of day turns to inky blackness. Nature is transformed from a nurturing mother into a capricious witch.

Taking the Jews out of Egypt would not have achieved anything if the Jews had taken Egypt along with them when they went. So first the Jews had to witness the destruction of Egypt's gods: they had to hear their masters renounce the natural order they had deified; they had to see the "goodness" of nature exposed for the sham that it is.

Only when the paganism of Egypt had been uprooted from their hearts, could the Children of Israel proceed to Mount Sinai to receive their mandate as "A light unto the nations." Only then could they teach the world that nature is not to be worshipped, but improved upon; that the way things are is to be supplanted with the way things ought to be.



# THE ANATOMY OF A MIRACLE

After describing how the Red Sea split to allow the Children of Israel to pass through its divided waters, the Torah relates:

*Moses stretched forth his hand over the sea; and the sea returned to its strength at the turning of the morning...*

Noting that the Hebrew word l'eitano ("to its strength") is comprised of the same letters as the word litna'o ("to its stipulation"), the Midrash says:

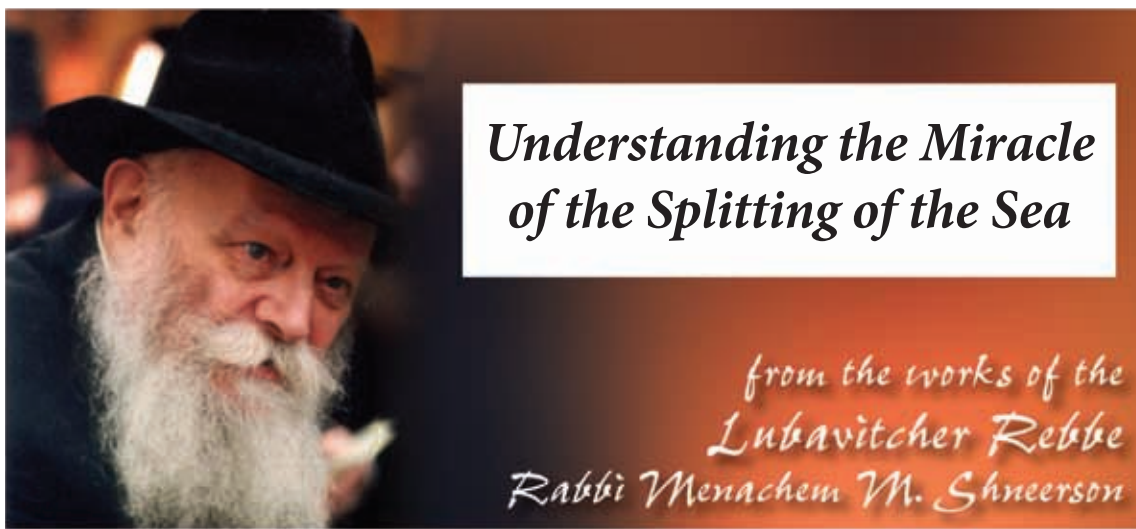
*On the third day of creation, when G-d made the dry land emerge from the waters and caused the waters to be gathered together into one place, forming from them the sea, He stipulated with the sea that it should split to allow the Israelites to pass through it on dry land and then overwhelm the Egyptians. Hence, the verse can be interpreted to read: "And the sea returned to its stipulation."*

There is one difficulty, however, with this interpretation: The above verse refers not to the sea's fulfillment of the imperative to divide, but to its returning to its former state. Yet wasn't the most important part of the "stipulation" that the sea should, contrary to its nature, divide its waters? "Returning to its strength" seem to be little more than a resumption of its natural state.

One of the commentaries on the Midrash suggests an explanation based on the Talmudic account of a similar miracle. In the Talmud (Chullin 7a), Rabbi Pinchas ben Yair tells the River Ginai to divide its waters. When it refuses, he says to it: "If you do not do so, I will decree that no water shall flow in you forever." If the same were true of the Red Sea, then its returning to its former strength would be evidence of its having fulfilled its agreement with G-d.

## A Conditional World

Rabbi Israel Baal Shem Tov extended this principle to the entirety of creation: at the time of the creation of the world, all the objects of nature were created on the condition that they obeyed the will of the righteous, even if it ran counter to their normal physical laws. Furthermore, says the Baal



*Understanding the Miracle of the Splitting of the Sea*

*from the works of the Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson*

Shem Tov, if they did not do so, not only would they cease to exist -- it would be as if they had never been created. In other words, had the Red Sea not divided, it would not only never have water again, its entire previous existence would be obliterated.

Hence the verse tells us that "the sea returned to its strength." In fulfilling of its agreement with G-d, it assured its future continuity and at the

same time ratified its past existence.

This point may be difficult for us to understand. For though we can imagine what it is for something to be obliterated, surely its past existence is an objective fact, which cannot be retroactively removed?

The mental block we have in comprehending this possibility is due to a twofold secular conception to which our minds tenaciously cling: First, that

objects have a real and independent existence; second, that our time scheme (in which we cannot reach back and change the past) is the only possible one. Both conceptions are false in Judaism. In the first instance, objects only exist because G-d continually creates them; in the second instance, time is a human conception, one by which G-d is not bound (indeed, one which G-d created and so, obviously, can stand aside from).

It therefore follows that if G-d decides to "uncreate" something, it is retroactively divested of its entire (i.e., past as well as future) being.

Hence, the term which the Midrash reads into the verse is "stipulation." The closest analogy in human terms to the sea's state of existence (and that of the entire created reality) is that of a conditional legal agreement. If the condition is not fulfilled, it is not that the agreement suddenly terminates, but rather that this establishes that the agreement never came into being in the first place.

## The Strengthening of the Sea

But why did G-d need to make an agreement with the sea, and why particularly at the moment when it was created? His power over His creations is unlimited; certainly, He could have divided the sea when He wanted, with or without its "consent"!

*Continued on page 17*



## The Messianic Era - The Basics

### Paving the Road to the Redemption

"Behold I will send to you Elijah the Prophet before the arrival of the great and awesome day of G d"—the Prophet Malachi.

Elijah will appear in order to herald the coming of Moshiach, though there's much speculation as to precisely when he will appear. With his arrival, he will also serve several other important functions.

The prophet Ezekiel describes a climactic war, the Battle of Gog and Magog, that will occur

prior to the arrival of the Moshiach. This topic is shrouded in mystery: we are uncertain as to the identity of Gog and Magog, whether Gog and Magog are the names of nations or individuals, whether this battle will be a physical or spiritual battle, and even whether it has already occurred or not.

According to tradition, the central personality in this war is Moshiach ben Yosef—Moshiach of the tribe of Joseph, who will be killed in this battle.

### Ingathering of the Exiles and Settling in Israel

One of the most important aspects of the Redemption is the promise of the ingathering of the exiles from the Diaspora, with all Jews settling in their tribal portion of the Holy Land. We are assured that no Jew will be left behind—including the Ten "Lost Tribes."

The rebuilt Holy Temple in Jerusalem will be the central focus of all humanity—as Isaiah says, "My home will be considered a 'House of Prayer' for all

the nations."

### Total Immersion in G-dly Wisdom

The Messianic Era will be one of tremendous prosperity—"delicacies will be commonplace like dust." That will leave humankind with ample free time—and all the nations of the world will be preoccupied with one pursuit: the study of G-d and the Torah. Moshiach

will reveal profound hitherto unknown dimensions of the Torah.

The Midrash goes as far as to say that "the Torah which we study in this world is naught in comparison to the Torah of Moshiach." Furthermore, while our present-day knowledge of G-d is limited to intellectual perception, when Moshiach will teach about G-d, we will actually "see" what we are studying.

*Continued on page 17*

## ON OUR COVER

"Shabbat Window" by Chassidic artist Michael Muchnik.

The soft colors and gentle scene evoke the atmosphere of Shabbat. In the window we see three candles, two larger, belonging to the mother of the family and one smaller, lit by her young daughter. The artist also included two doves who are known to gaze lovingly at each other, symbolizing the existential love that is always present between G-d and the Jewish people.



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## Great Jewish Family Festival

*Continued from page 1*

Chabad Lubavitch is truly delighted that we were able to book them for this auspicious day.

Generally Jewish holidays and rituals are observed at home and at Shul. One exception to the rule would be Lag B'Omer. Ever since its inception during the Talmudic era some two thousand years ago, this exuberant celebration takes place in the great outdoors, be it a park, field or stadium. Needless to say the radical departure from the norm leaves an indelible impression and lingering memories that remain for a lifetime. So too, it reflects the unique character of this special day.

Shortly after assuming leadership, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson obm instituted a children's parade in support of traditional Jewish values, especially Jewish education. Since its inception almost 60 years ago, whenever Lag B'Omer occurs on Sunday, city wide parades are held throughout Israel, and in Jewish

Admission is free. So too, in keeping with tradition young boys who have just reached the age of three will be feted and have the opportunity to celebrate this milestone - their first haircut - with the masses.

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

Lag B'Omer is Hebrew for the 33<sup>rd</sup> day of the Omer counting. This is a reference to the biblical mandate to count seven complete weeks from the second day of Pesach, culminating with the festival of Shavuot which occurs on the 50<sup>th</sup> day.

The Talmud notes that during the Omer period a plague of enormous proportion erupted in which 24,000 students of Rabbi Akiva perished because they did not show proper respect to each other. Hence numerous



*Tzivos Hashem Children marching in the Lag B'Omer parade*

communities all over the world.

This year, Lag B'Omer once again falls on a Sunday; May 18, 2014. A full day of festivities is planned in the city centre, at Earl Bales Park, starting at 12 noon and culminating with the customary evening bonfire and music.

The celebration begins with a noon hour rally and the acrobatic show by the Twins From France. In keeping with tradition the children and adults will march along Bathurst St. in sync with marching bands and accompanied by floats depicting various Mitzvot and Jewish themes.

During the afternoon the participants will enjoy a host of rides and try their skill at carnival booths. The Remax hot air balloon will be on hand to offer children vertical rides. Food booths will offer conventional fair and carnival treats. During the afternoon a DJ will spin lively Jewish music.

restrictions associated with mourning are observed. On Lag B'Omer, this plague ended and conversely it is a day of celebration.

The day of Lag B'Omer is also celebrated as the Yartzeit of Rabbi Shimon Bar Yochai, one of the most noteworthy Talmudic sages who authored the Zohar, the primary treatise of Kabbalah. But whereas a Yartzeit is usually a somber day, Rabbi Shimon left explicit instruction that his day of passing be celebrated in a most joyous manner.

In Meron, Israel, the burial place of Rabbi Shimon bar Yochai and his son, Rabbi Elazar, hundreds of thousands of Jews gather each year to celebrate with bonfires, torches, song and feasting.

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

## Annual Dinner Honours Cary Green



*L to R: Jenn, Daniel, Jason, Ronda & Cary Green, Steven Latner, Rabbi Zalman A. Grossbaum  
Front: Miriam Green*

The 35th annual dinner of Chabad Lubavitch held on Thursday, November 21, 2013, drew a large crowd and countless well wishers. It was truly delightful to witness the prevailing warm atmosphere as hundreds of friends welcomed the opportunity to join in the tribute to Cary Green. Indeed ever since his student days at York University the honouree has been an active advocate for human rights, Israel, and justice. Having been brought up in a home that stressed social responsibility Cary followed in the footsteps of his late father Harold who made his mark in the housing industry building some of the most prestigious developments while remaining committed to building affordable housing as well.

The evening chairman was Moshe Ronen, a close friend and fellow activist from their days at York University. In his opening remarks Moshe noted the significance of the dinner being held on the 19<sup>th</sup> of Kislev, the day that is recognized as the Rosh Hashana for the Chassidic way of life. Indeed the Chassidic dimension of song and soul most certainly found expression in the musical performance of Daniel Ahaviel. His routine on the violin was flawlessly braided with exuberant Chassidic dance. He enthralled the assembled guests with his versatile repertoire which included classical, traditional, and Chassidic melodies.

Singing the praise of the honouree, his wife Ronda noted how Cary is inherently intrigued by all things Jewish, whether it is history, scholarship, cultural, or Israel. This was followed by his daughter Jenna who proudly noted that notwithstanding her father's countless obligations

to running a business and community engagements, he finds the time to spearhead the Harold Green Theater and yet was always there for us. "Dad never missed coaching us from sidelines whether it was hockey or other sports tournaments."

So too, Rabbi Zalman Grossbaum in his remarks underscored the significance of the 19<sup>th</sup> of Kislev, and reminisced about the annual one day pilgrimage of lay leaders to participate at the farbrengen of the Lubavitcher Rebbe of blessed memory. He recalled how the Rebbe would respond to his post event report by inquiring as to "What are the tangible results." Hence, Rabbi Grossbaum stressed, that, "while we celebrate a successful campaign the emphasis is all about going forward with enthusiasm and growth."

A magnificent silver Menorah was presented to the honouree by Steven Latner, whose father Albert was amongst the first to identify with Chabad Lubavitch in Toronto while still in its infancy almost forty years ago. In his brief remarks he extolled the virtues of the honouree for his genuine concern towards Tikun Olam finding expression in cultural, humanitarian, and Judaic endeavours.

In acknowledgement Cary expressed his admiration for Chabad for promoting Jewish pride and reaching out indiscriminately to Jews all around the world. He continued, "The Chabad House student centres provide a refuge for young adults and offer their unique warm style of Judaism. Wherever these youngsters may be "backpacking" in India, Cambodia, Turkey, or Katmandu, Chabad is there to

welcome them, often serving as the last line of defense." So too, Cary expressed his gratitude to his family and lifelong friends and noted how blessed he was to be surrounded by so much love.

Closing remarks were offered by Kevin Green, brother and business partner of the honouree. In summary he noted that whether you are family, business associate, or friend, you can rest assured, because "Cary is watching your back."

This year the battle cry for the annual campaign was "Our Products are Guaranteed for Life," and drew 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, who encouraged his disciples to reach out to all Jews indiscriminately, because each and everyone has an indestructible holy soul.

The campaign was spearheaded by Steven Latner and Moshe Ronen. Both are veteran activist on behalf of Chabad Lubavitch. They were ably assisted by a long standing committee 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.

All stalwarts received a parchment mezuzah scroll sheathed in an ornate silver mezuzah case in recognition of their leadership role in the campaign.



## Shluchim Visit Israel with Prime Minister Harper

Soon after Prime Minister Stephen Harper's announcement that he intends to visit Israel, the Chabad Shluchim from across Canada were extended an invitation to take part in the historic event. The noticeable delegation of ten, showcased the reach of Chabad Lubavitch across Canada, from Vancouver, to Halifax.

Indeed, the Chabad Lubavitch Organization has maintained a relationship with government officials on all levels of leadership. Upon the directive of the Rebbe, this association extended beyond the counsel of the Talmudic sage Rabbi Chanina, who proclaimed, "Pray for the welfare of the government, so they may maintain civil justice." The Rebbe quoted the Talmudic passage that notes, "Even the water commissioner is ordained by Heaven," and thus serves his constituents by the grace of G-d.

Some thirty years ago when a delegation of Chabad emissaries was scheduled to meet with Prime Minister Brian Mulroney the Rebbe instructed that the Prime Minister be presented with a Hebrew-English Siddur, which includes numerous universal prayers such as *Mode Ani*, the passage of thanksgiving uttered by all, immediately upon awaking invigorated, each and every morning.

Most prominent of the four day visit was the formal address

to limit the presentation to the work of Kollel Chabad. This social agency established by the first Rebbe of Chabad some two hundred years ago, maintains numerous soup kitchens and dental clinics throughout Israel and provides cash vouchers for assistance with shelter and clothes.

Prior to the State Dinner the Shluchim met with Prime Minister Stephen Harper in the presence of Prime Minister Benjamin Netanyahu. On behalf of the distinguished delegation, Rabbi Yitzchak Wineberg of Vancouver shared the view of the Rebbe, that nothing takes precedence to the primary concern which is the physical security of the Jewish people. So too, Netanyahu was reminded of his audience with the Rebbe, in which the Rebbe offered him counsel stating; "that notwithstanding the prevailing gloominess of the UN, the light of even one candle can dispel much darkness."

Prime Minister Netanyahu responded, "Yes I told this to your Prime Minister." In jest he continued, "do you want to make him a Lubavitcher Chassid."

Indeed, at the State Dinner which followed shortly after, Prime Minister Netanyahu, shared with the invited guest, which included many Canadian expatriates, the encouragement he received from the Lubavitcher Rebbe when he served as the Israeli ambassador to the United

## Campus Rebbetzins Reconnect at One Day Conference



*L to R seated: Shira Rose, U of T; Chana L. Bekerman, York U; Esti Simon, Queens U, Kingston; Rivky Goldman, Wilfrid Laurier, Waterloo*  
*Standing; Nechama Chanowitz, U of Guelph; Nechamie Silberberg, Western U, London; Rabbi Zalman A. Grossbaum, Mrs. Esther Grossbaum, Chabad of Ontario; Perla Zaltzman, Brock U, S. Catherines; Yocheved Boyarsky, U of Ottawa*

At university campuses across the country students got a break from classes and midterm exams in late February. The week long break, known as Reading Week, allows the students to catch up on work, study, sleep, or catch a bit of sunshine. There was one group of campus related people that used this time to regroup, refresh and reconnect as well—the Rebbetzins of the numerous Chabad Houses on Campus across the rim of southern Ontario.

Chabad on Campus-Canada has 16 Chabad Houses across the country—from Dalhousie in Halifax to University of British Columbia in Vancouver, with 10 of them situated in Ontario. A home away from home, the Chabad Rabbis and Rebbetzins open their doors and hearts to the students who call it their local campus home for the duration of the school year.

Weekly Shabbat dinners, classes, one-on-one study, a place to hang out, a listening ear; these are the connect options available at the local Chabad House on Campus. At this critical juncture in the lifetime of a young adult, the shluchim and shluchos are there to provide a living and loving environment for all Jewish students.

On a snow-covered but sunny Tuesday afternoon in February, Ontario campus shluchos from Ottawa to Waterloo met in Toronto for an afternoon of inspiration and brainstorming. The full day program was complemented

with some treats that are uncommon for observant families of the smaller cities across the province, like a kosher restaurant meal.

After some inspirational remarks from Rabbi Zalman A. Grossbaum, director of Chabad Lubavitch of Ontario, the women got down to business with a lively discussion on the latest methods to reach and inspire others at a Chabad House. So too, they explored how to engage students to embrace Judaism and encourage them to do more mitzvot.

With some time out for a bit of R&R at a local spa, the reinvigorated shluchos gathered once again at Chabad at U of T, hosted by Mrs. Shira Rose, for a brainstorming session on intriguing programs that could be shared by others across the province. They also shared tried and true ideas, the staples of the Chabad on Campus work, particularly in the role of Rebbetzin. This was followed by dinner and a farbrengen, summarizing the many ideas that were discussed throughout

the day, with consideration for Shabbatons, shared programming, and promises to keep in touch more regularly.

In the words of Mrs. Perla Zaltzman, Shlucha to Brock University in St. Catherines, "I'm feeling rejuvenated, relaxed, and more ambitious than ever!" A very special thank you to Mrs. Perla Zaltzman and Mrs. Shira Rose for accepting the responsibility of the myriad of details involved in planning such an ambitious program.

Chabad on Campus has a presence at the following campuses in Ontario: Ottawa, Carleton University, University of Ottawa; Kingston, Queens University; Toronto, York University, University of Toronto, Ryerson; Hamilton, McMaster University; St. Catherines, Brock University; Guelph, University of Guelph; Waterloo, Wilfrid Laurier, University of Waterloo; London, Western University; Windsor, University of Windsor

For more information on Chabad on Campus and to find a location, please visit [www.chabad.edu](http://www.chabad.edu)



*L to R: Rabbi Berel Mockin, Quebec; Prime Minister Harper, Prime Minister Netanyahu, Rabbi Aaron Grossbaum, Ontario; Rabbi Yitzchok Weinberg, British Columbia and Rabbi Mendel Feldman, Nova Scotia*

at the Knesset where Prime Minister Harper pledged his unwavering support and unabashedly declared, "Canada will stand by Israel through fire and water."

Sunday evening Chabad Lubavitch, partnered with Mark Adler MP for Willowdale, and hosted a reception for the entire delegation which included leaders of their respective communities from coast to coast. While enjoying a sumptuous buffet the delegates schmoozed and got to know each other.

With literally hundreds of Chabad institutions "from Dan to Be'er Sheva," it was decided

Nations.

During the four day stay Prime Minister Harper visited the Western Wall, where in keeping with tradition, he placed a note of prayer in the crevices between the huge stone blocks.

So too, he toured the Yad Vashem Holocaust Memorial Museum where he lay a wreath at the Hall of Remembrance. He concluded his visit at the University of Tel Aviv where he was conferred an honorary doctorate.

Before departing for Jordan the Prime Minister graciously greeted each of 200 guests that accompanied him on this historic trip.





## Chabad Lubavitch to Honour Steven Latner



“It gives me much pleasure to announce that Steven Latner will be the honouree at the annual dinner of Chabad Lubavitch, said Rabbi Zalman Grossbaum, Regional Director of Chabad Lubavitch. “This honour is long overdue, and will give us the opportunity to recognize the long standing support of Chabad Lubavitch and involvement in our organization, of the Latner family.

It all began some thirty-five years ago when I came to the Greenwin office without an appointment to see Steven’s father Mr. Albert Latner. He offered me a Havana cigar and although I don’t smoke, I lit up and that gave me a 45 minute window of opportunity to explain what Chabad Lubavitch is all about.” In addition to the city wide efforts of Chabad,

visible to all, Steven has witnessed firsthand the work of Chabad at the numerous universities where his children often visited the Chabad House for Friday night Shabbat dinner. From a personal perspective Rabbi Grossbaum noted, “Steven is a dear personal friend, he has never let me down, even if he is travelling overseas, he always responds when I need him.”

In the formative days of Chabad Lubavitch of Southern Ontario, before it became a household address for all things Jewish, the Latner family graciously put all their resources at our disposal. This would come to include their office staff, their trades, suppliers, and consultants. Indeed, this access and their expertise as land developers and builders facilitated construction of the Chabad Lubavitch headquarters at 770 Chabad Gate, Thornhill. So too, over the years, their various partners and associates were subtly invited to come on board as supporters.

During the course of some three decades the connection matured and intensified. Today the third generation, the children of Steven and Michael are also lending a helping hand to ensure the success of Chabad Lubavitch. The dinner will be held November 20, 2014 at the Beth Abraham Yoseph Synagogue.

## Camp Gan Israel Toronto to introduce Sailing

Back in the days when cars featured a bulky chrome fender, a common bumper sticker summed up our irritation with sitting in traffic: “I’d rather be sailing.” Indeed, to glide along the water gracefully, powered by the wind with

The spacious cockpit has ample room for four people and the rudder kicks up to allow easy off the beach sailing. Rigging and launching the Echo is quick and simple, even for a beginner. “Sailing is a sport that entails teamwork, skill, maintenance,

tion of Haliburton, and the 207 acre site includes 6000 ft. along the shores of Basshaunt Lake. The motor free lake offers an ideal opportunity to learn how to sail. Indeed, this enduring pastime has been embraced by countless people



Rabbis Yitzchok (r) and Aaron (c) Grossbaum examine the new sail boats

no interference is truly enjoyable and relaxing. But it takes skill and teamwork. And that’s why Camp Gan Israel, Toronto will be introducing sailing to the list of waterfront activities. Thanks to Mr. Richard Cooper, a long standing supporter of Chabad Lubavitch, and an avid recreational sailor, who graciously commissioned three 12’ sailboats, in order to introduce this sport.

The Echo’s modern planing hull design, in combination with its light weight and well-shaped Dacron sails, make it responsive and a delight even for a novice helmsman. The custom designed craft has proven itself as a safe rugged dinghy capable of providing dependable sailing with complete confidence.

and responsibility, and it is these features that we wish to promote,” said Itchy Grossbaum, Camp Director. The durable fibreglass hull and deck is Plexus bonded to form natural flotation tanks and positive foam buoyancy has been added to create a safe unsinkable boat.

Overnight camping offers children an excellent opportunity to come closer to nature. The great expanse, lush foliage, towering trees, and clear water lakes, all contribute to a soothing and relaxed atmosphere. Indeed the Rambam notes that by reflecting on “How Great, and How Manifold, is the work of HaShem,” leads one to serve HaShem with a passion.

Camp Gan Israel, Toronto is situated in the picturesque re-

looking for adventure, challenge, and tranquility. Sailing is an intriguing sport that piques one’s curiosity to improvise and introduce new techniques to enhance the experience. So too, it heightens an awareness to recognize the strength and contribution of others.

So too, there are many other new additions to the site, most prominent is the additional bunk houses and the large parcel of land that is being cleared and leveled for more sports fields.

While the girl’s session in July is full there are still spaces available for the boy’s regular and Bar Mitzvah division from July 23-August 18. For more information please visit our site, [www.ganisraeltoronto.com](http://www.ganisraeltoronto.com) or call 905.731.7000x225

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In Toronto the course will be given by Rabbi Yosef Gansburg on six consecutive Wednesdays, beginning on May 14, 2014, at the Chabad Lubavitch Community Center, 770 Chabad Gate in Thornhill.

There are two options for the course: for women only, at 11:30 am till 1:00 pm. For men & women from 7:30 till 9:00 pm.

There is a \$100.00 fee for the course which includes the cost of the textbook.

To register please call 905-731-7000



## New Home for Chabad of Kingston



Rabbi and Mrs. Sruly & Esti Simon in front of their new 6200 sq ft centre

Chabad and Rabbi Sruly and Esti Simon came to Kingston less than four years ago, answering the demand of an increased Jewish student body in Kingston. With an instant response to their warmth and open home, Chabad was attracting more than 50 students, turning every corner of their small abode into dining space. By the second year Chabad programming had already outgrown the Simon's home, so they went looking for a larger, alternate location. They made do with temporary rental space but the need for something better was always apparent. With the increase in programming as well as student participation, Chabad has become "the place to be". Shabbat Dinners continued to grow; at times reaching numbers as high as 120. Activities including Sinai Scholars study classes and the much loved "Loaves of Love Challah Baking" continue to excite students and renew their Jewish pride. If it is

Chanukah, Sruly and Esti will be found on campus serving steaming latkes, connecting to an even greater number of students. Dressed in their Purim costumes, the Simon children: Chaya 8, Zali 6, Mimi 5, Shua 3 and Shmuel Zev 10 months, aid in handing out hamantashen with hot chocolate: food for the body and the soul.

With Hashem's help, they found a beautiful Heritage home, Elizabeth Cottage, which was just coming on to the market; it had been previously used as a retirement home. Jay Abramsky, member of Chabad's advisory board says, "This is a perfect place for Chabad, with its large dining room and kitchen it is great for hosting the many students that partake in the Shabbat experience. The charming outdoors makes it a unique home to Kingston's Chabad, sure to leave an impression on those who enter it".

The project came together quickly and it was only with the support and help from so many people that the vision materialized. Through the generosity of Mr. George Rohr, parents of students, community members and alumni this dream has become a reality. The new building has also caused a buzz amongst the current students at Queens U. "We look forward to having back that homey feeling" says Courtney Mlotek, Chabad student president 2014/15. "The unique thing Chabad offers to the students is that extended family feeling where they know they are always welcome"

"We are eager for the next step in Queen's Jewish student experience" said Rabbi Simon.

## Friendship Circle Moms Enjoy an Evening

In addition to the primary program which partners teenage volunteers with special needs children for a weekly home visit, a number of 'add-ons' have extended the Friendship Circle perimeter. Quite popular is the periodic Mom's Night Out when the mothers take the evening off and gather as a group. The program generally features an inspirational speaker, some creative activity such as gourmet cooking or ceramic crafting, and lots of networking.

In honour of Purim, the moms gathered in the home Sylvia Ouzan and enjoyed a lovely evening. "We could not begin the formal program because the women were busy getting acquainted and talking about their child with special needs," said Goldy Grossbaum." Naturally, that in itself is of merit and our ultimate objective.

The featured speaker, Nomi Freeman, delivered a moving talk leaving the attendees full of inspiration and in uplifted spirits. Each participant was then treated to a massage, manicure and a gift. The message therapists and manicurist generously gave of their time and expertise in support of this worthy cause. "What a great way to end a hectic day," said Susan a mother, "I can't wait until the next get-together."

"Stress management is all a matter of perspective, and that's our objective," said Mrs. Esther Grossbaum, who has spearheaded the Friendship Circle initiative since its inception almost twelve years ago. A speaker, when explaining stress management to an audience, raised a glass of water, "How heavy is this glass of water," he asked rhetorically. "Frankly" he continued, the weight doesn't matter, it depends on how long you intend to hold it." And that's where stress management enters the picture. If we carry our burdens all the time it becomes incrementally unbearable. When we take some time off to relax, and recharge, the load seems lighter.

"Thanks again for this wonderful evening," said Judy. "We and our children appreciate all that you do for them. This evening I met some familiar faces and new mothers in the same situation as me. I look forward to future Mom's Night Outs." Everyone enjoyed the evening and no one was ready to leave before Esther and Goldy (daughter-in-law) Grossbaum announced a date and place for the next gathering!

The Friendship Circle rallies teenagers from the entire community to volunteer on a

regular basis and befriend and interact with a child with special needs. In addition to weekly home visits, the children meet as a group on Sunday, as well as for pre-Holiday programs and Cooking Circles.

too can make a lasting contribution to a better society. The special children, often isolated as a result of restrictive circumstances, soon become more responsive as a result of a newfound friendship. Needless to



The teens are afforded the opportunity to fine hone their sensitivity, assume responsibility, and recognize that they

say, most programs are free of charge being sensitive of the added financial burden these families must absorb.



Bushra Gewarges (r), store manager of Mac's Chabad Gate and marketing manager Nasir Sasi present Rabbi Aaron Grossbaum with a check for Lubavitch summer camps. Each summer Coke and Mac's team up to support the camps by giving a portion of the proceeds from certain Coke products purchased at Mac's in the Thornhill area.



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## Retirement Kolel Takes Root

As more and more baby boomers reach the golden years, the need for activities that will stimulate and engage their hearts and minds has been growing.

Responding to this need, the Kolel is a new initiative which was launched by Chabad Lubavitch in Thornhill at the start of the winter, with the goal of providing stimulating Torah study for retirees, on a daily basis.

After putting in a lifetime of service as an employee, people generally welcome the age of retirement. But shortly afterwards many people find themselves looking for something meaningful to do. Having finally cleaned the garage and taken the dream cruise they now want to occupy

Yartzeit of his father, the Rebbe suggested that this network of retirement Kolels that will be organized under the auspices of Chabad Lubavitch be called Kollal Tiferes Zkainim Levi Yitzchak in memory of his father who serves as chief rabbi of Yekatrinoslav.

After serving at this post for over 30 years he was arrested in 1939 as a result of his fearless stance against the communist efforts to eradicate Jewish learning and practice and exiled to a remote village in Kazakhstan where he died a few years later in 1944.

The Kolel offers classes in Talmud, Halacha, and Mishna and Parsha are taught Monday through Friday from 10:00 am till 12:00 pm and are held at the Chabad Lubavitch Community



Kollal Tiferes Zkainim

their time doing something productive.

Some 30 years ago the Lubavitcher Rebbe, obm, addressed this dilemma and suggested the introduction of a post retirement Kolel. The “golden years” should not be wasted aimlessly but rather utilized in the most profound manner by attending organized Torah classes for seniors in a formal setting.

The Rebbe even suggested that the participants be awarded a monthly stipend in order to underscore its prominence and give it some official status. Speaking on the subject in 1980 on the 20 of Menachem Av, the

Centre at 770 Chabad Gate in Thornhill.

“This is an in depth learning opportunity, our instructor comes well prepared and has the knowledge to respond to the queries of the educated and the patience to deal with the beginner,” said Dr. Avraham Rosenthal a regular attendee who recently retired from the Toronto General Research Institute where he worked in the vascular research department for 26 Years.

Please feel free to join whenever you might have some time and be inspired and uplifted in the way only earnest study of Torah can.

## CTeen Shabbaton Occupies New York’s Times Square

More than 1,000 Jewish teens from 110 communities around the world sang and danced in New York City’s

and potential of young people to change the world.

At the CTeen Leadership Choice Awards ceremony dur-

Teen leaders were presented with awards by both rabbis, who commended them for their efforts in strengthen-



More than 1,000 Jewish teens from 110 communities around the world sang, danced and were inspired as they watched the Chabad programming on the eight giant screens in New York City’s Times Square following the conclusion of the Sabbath

Times Square following the conclusion of the Jewish Sabbath and a Havdalah ceremony that also featured a surprise concert by British hit songwriter and singer Alex Clare, and a special message for youth broadcast on a giant Jumbotron display.

Teenagers from the United States, Canada and Europe were in New York for a weekend of inspiration, education and entertainment as part of the CTeen (Chabad Teen Network) International Teen Shabbaton centered in the Crown Heights neighborhood of Brooklyn, N.Y.

Many came with their local Chabad rabbis and had the opportunity to immerse themselves in Shabbat for the first time, as well as get a dose of the city that never sleeps. Participants stayed with host families in Crown Heights.

On Saturday night, the 10 jumbo screens on the American Eagle building overlooking Times Square broadcasted footage of teens performing mitzvot at their local CTeen chapters and at CTeen’s two-week summer traveling camp. Also shown were the Havdalah service and concert, and peaked with a video of the Lubavitcher Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—speaking of the power

ing the Shabbaton’s closing banquet on Sunday, Rabbi Yehuda Krinsky—chairman of

ing their local CTeen chapters, as well as for their involvement in planning and arranging pro-



British hit songwriter and singer Alex Clare led the Havdalah ceremony, followed by a concert for the teens

Merkos L’Inyonei Chinuch, the educational arm of Chabad-Lubavitch—spoke about how the Rebbe believed in every young person’s ability to add goodness to the world. “I wish I was your age,” he said, as he charged the teens with the mission to use their abilities to their fullest potential.

During his keynote address to the teens, Rabbi Moshe Kotlarsky, vice chairman of Merkos L’Inyonei Chinuch and chairman of CTeen, encouraged the teens to pack their bags with a priceless mitzvah: sharing the joy of Judaism with others. “You may be going home now, but you are taking the Shabbaton back home with you!”

grams with the international leadership board.

Rabbi Mendy Kotlarsky, executive director of Merkos L’Inyonei Chinuch Suite 302, which oversees the CTeen program, closed the farewell banquet on Sunday by reading greetings sent by President Obama in honor of the Shabbaton.

Wrote the president: “Uniting Jewish youth from diverse backgrounds, occasions like the CTeen International Shabbaton provide important opportunities to explore your faith, develop leadership skills and push yourselves to reach for new heights.”





## Sochi Welcomes Jewish Guests

By Rena Greenberg

As millions around the world watched national pride on display at the opening ceremonies of the 2014 Winter Olympic Games in Sochi, Russia, Chabad of Sochi marked an Olympian challenge of its own.

catered just to athletes,” says Edelkopf. “All of them had Judaic materials available in multiple languages and gave visitors a chance to meet the rabbi, pray and seek spiritual guidance in the midst of all the chaos.”



Rabbi Ari Edelkopf affixes a mezuzah at one of the two temporary Chabad Houses strategically placed near the 2014 Olympic Games.

Thousands of Jews—as many as 20,000—had the opportunity to celebrate Jewish identity as they participated at Shabbat dinners and services hosted by Sochi’s Chabad center.

Anticipating the needs that Jewish visitors—among them athletes, journalists and spectators—Rabbi Ari and Chani Edelkopf, directors of Chabad of Sochi since 2001, worked at an intense pace to be ready for the rush. Unique to this challenge was that unlike other host cities of past Olympic games, like London and Vancouver that have large Jewish communities, Sochi has but one rabbi in town, and the distance between various sports arenas is considerable.

With the guidance of Russia’s Chief Rabbi Berel Lazar, the Edelkopfs recruited 12 rabbis in training to serve as chaplains; five Jewish information centers—in addition to the permanent Chabad center in Sochi—were set up in strategic areas of the Olympic village, and Chabad established three centers in each of the major hubs in Sochi: Sochi Central Synagogue, Krasna Palanya at the Marriott Hotel and one in the Olympic Park.

“Three of the centers

## Kidney Transplant Patient Finds Donor at Chabad

By Sara Spielman - Rochester, MN

“Most people are here for medical reasons. But what are the chances of meeting a donor at the Chabad House?”

Rita Benisti, in her fifties, anticipated a long wait ahead when she prepared to get her name onto several lists for a kidney match. It’s been two years since the mother of three was air-ambulanced from Quebec, where she lives, for treatment at Mayo Clinic in Rochester, MN. Finally stabilized enough to make her eligible for a transplant, she knew the wait could be as long as three years.

But it was Rita’s turn for a Chanukah miracle, and it came early this year. She hadn’t even put her name on the lists when she met Adina, who prefers to remain anonymous, at Chabad of Rochester. Pursuing a medical training program at Mayo Clinic, Adina came to Chabad for Shabbat dinner. As always, Chanie Greene, the Chabad director with her husband Rabbi Dovid, made the introductions.

During her two years in treatment, Rita became a regular at Chabad of Rochester. “My family members and an army of nurses from Montreal all took turns to come stay with me throughout my medical adventure here,” the businesswoman shared. “When I started feeling a bit better, I started going out on Shabbat and holidays, to attend services at the Chabad House. And every time I would attend services, I would get to meet Jews in town.”

*A Sanctuary For Mayo Clinic Patients*

More than 350,000 patients seek medical answers at the world famous Mayo Clinic each year. Many seek spiritual answers at the Greene’s Chabad House, the only such Jewish hospitality center in town. People come to Chabad, says Rita, who runs a business in Canada, “to pray, have a kosher meal, or

simply not be lonely.”

Adina didn’t think she could be a donor. She tried back in 2006, but was rejected after a battery of tests showed her platelets were too high. In the meantime, the medical program she had enrolled in wasn’t working out. Adina resigned.

gical assistant program, she got news that she could after all be a donor. For Rita.

*A Providential Meeting At Chabad*

“Adina was not the only donor I met at Chabad,” Rita said, speaking with lubavitch.com after the kidney transplant.



Rabbi Dovid Greene is joined by his son as he heads into Mayo Clinic for a day’s work.

She was getting ready to leave Rochester. Then, at Shabbat dinner with Chabad, soon after she met Rita, she had a flash of insight: “I said, hey this is a long shot, but maybe now I can donate a kidney.”

Even Rabbi Greene, who has seen great miracles and unexpected outcomes, couldn’t have predicted what happened next. Bound by a mutual desire to spend Shabbos together, two women discovered they were both foodies. Soon they began watching cooking shows and preparing meals together.

Knowing they were the same blood type and hoping more evolved donor testing was available, Adina thought, “Maybe there’s a chance I can do it for this woman. Maybe this is why I’m here.” Seven months later in September, when Adina had already transferred to Dallas, TX for her sur-

She met Israel, “another serious donor, who was committed to donate to me, had he been found perfectly fit to do so.” As it turned out, Israel learned that he had a heart condition when he tested. Still, Rita is amazed: “Can you imagine, meeting two donors in one small town, at Chabad house?”

Adina has come to see the silver lining in all this. Talking about her decision to come to Rochester for a medical program that didn’t work out, she spoke with lubavitch.com by phone from Florida, where she was recovering: “It was stressful. I’m single, and I picked up and went to a place where I didn’t know anyone. Thank G-d I found Chabad. You never know why you’re put in a certain place at a certain time.”

In the summer of 1988, with the blessings of the Lubavitcher Rebbe, Rabbi Dovid and Chanie Greene established the Bais Chaya Moussia Hospitality Center in Rochester, providing Jewish hospitality in one of the smallest Jewish communities in the Midwest. Offering hard-to-find kosher food, Shabbat hospitality, educational resources and counseling services, all at no charge, the Greens are dedicated to serving patients who are being treated at Mayo Clinic and their family members.

“Rochester’s major industry is medicine. This city is a destination medical center,” Rabbi Greene noted. He’s inspired by this miracle that happened at the Chabad House. “Most people are here for medical reasons,” he explained. “But what are the chances of meeting a donor at the Chabad House?”



# Steeles

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## Saved From Flight 370

An amazing story how having Shabbos in mind while booking a flight from Malaysia to Beijing has saved a passenger's life.

The story has been reported on the **Dan's Deals** website, with an email exchange between a travel agent and a Jewish traveler.

Andy was set to travel from Sydney, Australia, on March 1st, to Hong Kong, and then to Kuala Lumpur. From Kuala Lumpur, he was to fly to Beijing, and he requested to be on a flight on Saturday, the 8th of March.

The travel agent, an Orthodox Jew, proposed a slightly altered itinerary, changing the Kuala Lumpur-Beijing flight from Saturday to Friday.

When the customer requested to change to Saturday, the travel agent responded that he would not be able to book travel for him over the Sabbath, but that he was free to book that flight by himself, saying "You know I don't like flying Jews on Shabbat."

After deciding to book the flight himself, Andy later emailed the travel agent that he has changed his mind, and asked if he has a recommendation on where to eat in Beijing over Shabbat.

The travel agent recommended a place to get a nice kosher meal and booked him the originally proposed itinerary, flying from Kuala Lumpur to Beijing on Friday early morning instead of Saturday.

After Shabbos, when Malaysia Air Flight 370 took off from Kuala Lumpur at 12:43 am and has yet to be located, the travel agent received an email from Andy.

"This is a true miracle for the books," he wrote. "You are a true lifesaver."

"Not I am the lifesaver," responded the travel agent.

"G-d and Shabbat were your lifesavers. You owe them something."

Here is the email exchange in its entirety:

**Andy emailed his travel agent his desired itinerary:**

**Sent:** Monday, January 13, 2014 1:58 PM  
**To:** [info@.....com](mailto:info@.....com)  
**Subject:** Asia trip – March



*Hi, Hope all is well. Greeting from Hyatt Regency Boston, Thanks for booking up. It is a pretty nice place.*

*Let me know if there are any changes to my flight back to Sydney tomorrow.*

*Need to do the following trip in March:  
Mar 1 – Sydney – Hong Kong  
Mar 3 – Hong Kong – Kuala Lumpur  
Mar 8 – Kuala Lumpur – Beijing  
Mar 12 – Vietnam – Melbourne*

*Please note 2 things:*

- 1. I have a conference in Fangshan, China at 3 PM on Saturday, so I need a flight that gets in early morning. So I can make the drive.*
- 2. The return is to Melbourne and not Sydney.*
- 3. I don't know yet about the last internal Beijing to Vietnam, if I'm doing Hanoi or Ho Chi Min. I will probably book this*

*online while there.*

*Please get back to be soonest, as I am waiting to confirm with the guys in Beijing.*

*If you need anything Skype me or WhatsApp me. Thanks, Andy*

**The travel agent, an Orthodox Jew, proposed the following business class itinerary, slightly altering the Kuala Lumpur-Beijing flight from Saturday to Friday.**

**To:** [.....@hotmail.com](mailto:.....@hotmail.com)  
**Subject:** Re: Asia trip – March  
**Date:** Mon, 13 JAN 2014 16:15:32 -0400

*Andy,*

*Thanks for the inquiry and your continuous business. I know you are a fan of direct flights. Here's the most direct option I can offer you. The price will be \$3890 (\$3050 for the long-hauls, and the rest for the domestic flights).*

*Here is the Itinerary:*

*Sydney (SYD) to Hong Kong*

*HKG) - Sat, Mar. 1 Cathay Pacific Airways Ltd. 138  
Dep: 10:20PM arr:5:00AM*

*Hong Kong (HKG) to Kuala Lumpur (KUL) – Mon, Mar 3  
Cathay Pacific Airways Ltd. 725  
Dep: 12:55PM Arr:4:45PM*

*Kuala Lumpur (KUL) to Beijing (PEK) - Fri., Mar. 7  
Malaysia Airline System Berhad 370  
Dep: 12:35AM Arr:6:30AM*

*Ho Chi Minh City (SGN) to Melbourne (MEL) – Wed, Mar 12*

*Ho Chi Minh City (SGN) to Kuala Lumpur (KUL) – Wed, Mar 12  
Malaysia Airline System Berhad 767  
Dep: 6:55PM Arr: 9:50PM*

*Kuala Lumpur (KUL) – Wed Mar 12  
Malaysia Airline System Berhad 149 Dec: 11:45 PM*

*Arr: 10:30 AM*

**Andy loved this price, but again requested the Saturday morning flight from Kuala Lumpur to Beijing:**

**From:** Andrew [mailto:.....@hotmail.com]  
**Sent:** Tuesday, January 14, 2014 2:18PM  
**To:** .....@hotmail.com  
**Subject:** RE: Asia trip – March

*Thanks for the prompt reply. Price is fine. Please invoice as usual. One amendment, I need the KUL-PEK flight a day later. I need the extra day in Kuala. Once that is set you can lock in.*

**From:** [info@.....com](mailto:info@.....com)  
**To:** .....@hotmail.com  
**Subject:** Re: Asia trip – March  
**Date:** Tue, 14 Jan 2014 14:23:20 -0400

*Andy, I wish I can give you a day later, but you know I just don't like flying Jews on Shabbat. I can take out that leg if you want and you book yourself. The price drop is \$380.*

**Andy agreed with that and planned to book the flight by himself:**

**From:** Andrew [mailto:.....@hotmail.com]  
**Sent:** Tuesday, January 14, 2014 2:54 PM  
**To:** .....@hotmail.com  
**Subject:** RE: Asia trip – March

*I guess I'll just book myself. Lock in the rest.*

**And the travel agent noted that if he changed his mind to just let him know:**

**From:** [info@.....com](mailto:info@.....com)  
**To:** .....@hotmail.com  
**Subject:** Re: Asia trip – March  
**Date:** Tue, 14 Jan 2014 18:25:20 -0400

*Ok will lock in. Ticket will be sent within 24 hours as usual. If you reconsider re the KUL-PEK please advise.*

**Shortly afterward Andy did just that:**

**From:** Andrew [mailto:.....@hotmail.com]  
**Sent:** Tuesday, January 14, 2014 10:49 PM  
**To:** .....@hotmail.com  
**Subject:** RE: Asia trip – March

*Hey, Greetings from LAX airport. Will board my Delta flight in 55 minutes.*

*I reconsidered, you are right I should be more observant, I'll manage without that day in Kuala.*

*Since I'll have an extra night in PEK, any recommendations for a good Friday night dinner in Beijing?*

**And the travel agent recommended Chabad for a nice kosher meal and booked him the originally proposed itinerary, flying from Kuala Lumpur to Beijing on Friday early morning instead of Saturday.**

**From:** [info@.....com](mailto:info@.....com)  
**To:** .....@hotmail.com  
**Subject:** Re: Asia trip – March  
**Date:** Tue, 14 Jan 2014 23:25:20 -0400

*Ok, glad to hear.*

*Try this: <http://www.chabadbeijing.com/>*

**Fast forward to March 8. The travel agent is in Israel and reads this email once Shabbos is over. The email was sent after Shabbos, at 7:15pm Beijing time- 1:15pm Israel time:**

**From:** Andrew [mailto:.....@hotmail.com]  
**Sent:** Saturday, March 8, 2014 1:15 PM  
**To:** .....@hotmail.com  
**Subject:** RE: Asia trip – March

*Holy G-d,*

*You sure heard what happened to MH370 I cannot stop thinking about this.*

*This is a true miracle for the books. You are a true life saver...*

*I cannot think anymore! We'll talk later this week. Don't know how to thank you enough.*

*Now please change my return. I am not stepping on a Malaysia flight in my life.*

**And the travel agent wrote back, equally in shock at the realization of Shabbos saving his client's life:**

**From:** [info@.....com](mailto:info@.....com)  
**To:** .....@hotmail.com  
**Subject:** Re: Asia trip – March  
**Date:** Sun, 09 Mar 2014 11:53:41 -0400

*Andy, I am so happy for you! Not I am the life saver. G-d and Shabbat were your life savers. You owe them something.*

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# A Train Crash, A Missing Spouse, A Day in the Life of Two Chabad Rabbis



Rabbi Blecher lighting the Menorah

By Baila Olidort - Bronx, NY

Sunday morning, 11:00, Rabbi Levi Shemtov of Riverdale, NY was at the funeral of Rabbi Dr. Jack Sable, founding rabbi of The Riverdale Jewish Center, when his smartphone vibrated urgently.

It was Houston calling.

Rabbi Mendel Blecher, of Chabad of The Woodlands needed his colleague's help. A woman from the Houston area was injured in the Metro-North train crash in the Bronx, a mile and a half from Chabad of Riverdale. Her husband was frantically trying to get in touch with her. Could he help locate her?

Sunday was a particularly packed day on Shemtov's calendar. The funeral, a bar mitzvah, and preparations for the grand menorah lighting event later that evening at the Bell Tower Monument in the Bronx would consume most of his day.

Then he got this text about the woman in the train crash. And then a phone call from a community member whose mom had just died at Columbia Presbyterian Hospital. Would the rabbi please go there to do whatever rabbis do to ensure that the body is properly handled?

Shemtov prayed silently for a Chanukah miracle that would allow him to be there for both.

A flurry of text messages and phone calls between the two Chabad rabbis ensued as they each did their own research to find the hospital that the woman from Houston was taken to.

### A Panicked Spouse

At home in Houston, Chase Patton was in distress. He got a call from his wife Sherrill at 6:29 central time Sunday morning. The Metro-North train she and her two friends were riding had crashed in the Bronx. Banged-up and bruised, she was alive. Then the phone line went dead.

Chase, a postal worker, tried calling back but there was no answer. An hour later, she called again saying that she and her friends were being taken to separate hospitals. She hung up abruptly.

Two hours later with no word from Sherrill and no way of reaching her, Chase began to stress. "That's when news reports started to come in about the dying victims," said Chase in a phone interview with lubavitch.com. For Chase, "it was pure panic."

Four people were killed in that accident. Traveling with

friends to New York for a 30th year high-school reunion, Sherrill was among 60 injured passengers.

"I knew that she always underestimates her injuries," Chase said. "After losing a child [their eldest son passed away 12 years ago] and not knowing what's going on with my spouse, I felt the fear of losing her."

Chase called the police. He called two local television stations. He called his Chabad rabbi.

### Networking Rabbis

Chanukah Sunday would be a busy day for most Chabad rabbis. Rabbi Blecher got an early start preparing for the grand menorah lighting at Market Street in The Woodlands, a township 30 minutes north of Houston, when he got the call from Chase.

Gravitating to the warmth he found with Rabbi Blecher, Chase recently began coming to Chabad. Now he was desperate to find his wife, and amid the panic "the thought of calling Rabbi Blecher popped into my head."

The rabbis worked their phones. Shemtov narrowed it down to two hospitals: Montefiore or Columbia Presbyterian. Blecher called them both and texted Shemtov with his findings.

Blecher: 622 w 168th St adult emergency room Section D

Shemtov: I will be there in 15 minutes

Rabbi Shemtov felt a nod from G-d. Both exigencies were at Columbia Presbyterian.

Stopping first at the hospital mortuary, Shemtov made arrangements for shmira, the traditional vigil over the body, and for a Jewish burial. Then he made his way to the emergency room.

He had no idea what Sherrill looked like. With all the patients behind curtains, the best he could do was call out her name. "I walked around calling 'Sherrill' until someone answered my call."

The face of a bruised, but very much alive Sherrill Patton lit up when she saw the rabbi. "Oh," she said relieved to see



the rabbi. "My Chabad rabbi, Mendel Blecher must have sent you."

She had no cell phone service, so she could not call her husband, she told Rabbi Shemtov.

Shemtov tried a hospital landline but that didn't work. Now his phone had no reception either. He suggested that Sherrill come out with him to the lobby, where perhaps he'll get a signal so that her husband can hear her voice. The two walked together until the rab-

before husband and wife could speak.

### MISSION ACCOMPLISHED

Before the day was over, Rabbi Shemtov would be greeting hundreds at the Bronx's tallest menorah at the Bell Tower Monument lighting. It was five lights that night, an especially auspicious night for miracles.

In Houston, Chase Patton was in his own celebratory mood. When he and his two children joined Rabbi Blecher



Rabbi Shemtov

bi's phone bars lit up.

Rabbi Shemtov called Chase.

"Your wife is fine. I am here with her."

Overcome with relief, Chase choked up, speechless.

Shemtov handed the phone to Sherrill.

It took a few minutes for Chase to regain his composure,

and 300 others at the Market Street lighting, local Channel 2 news pulled Chase aside for an interview. He spoke about his ordeal and his own Chanukah miracle.

"What the police couldn't do for me, and what the media couldn't do for me, Chabad did for me," a very relieved, grateful man offered.

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# Chabad Representatives to Simferopol Keep Close Watch

By Mordechai Lightstone - Brooklyn, NY

MARCH 17, 2014

The night before armed men in unmarked combat fatigues took control of Simferopol, capital of the semi-autonomous Crimean peninsula, Leah Lipszyc knew something was wrong. During the day some 30,000 protesters had clashed in the square kitty-corner to their synagogue, throwing paving blocks and trampling two people.

“We never expected anything like this to happen,” Leah, the Chabad-Lubavitch representative to Crimea with her husband, Rabbi Yitzchak Lipszyc told lubavitch.com. “Even when the situation in Kiev escalated, we felt we were safely in the farthest possible place from it all. Suddenly, though, we were at the epicenter.”

Simferopol, with a population of 340,600, mostly ethnic Russians, Ukrainians and Crimean Tatars, is home to some 13,000 Jews. Though small in number, Crimea’s Jews have deep roots in a city renowned for its ethnic diversity; Jewish settlements can be traced back to the regions rule under the Greeks in the first century C.E.

But when Russian tanks rolled into the “City of Usefulness,” Leah, whose husband

was in the U.S. at the time, contacted representatives from other Jewish organizations, but found their response frustratingly slow.

In the meantime, her husband booked a ticket to return, but it was too late. Her children were frantically calling from abroad, asking her to leave.



Rabbi Lipszyc’s flight was pushed off multiple times, and by the time he did manage to land in Moscow, Russian soldiers had taken control of the airport in Simferopol. He wouldn’t be able to fly into Crimea.

After consulting with Rabbi Yehuda Krinsky of Chabad Headquarters, Leah was instructed to leave Simferopol.

“The city was in chaos,” Leah recalls. The airports and the roads were closed and the

banks went into a freefall.

“Everyone began to pull out their money at once. To prevent a collapse, the banks put a cap on how much could be taken out each day - about \$110.”

Rabbi Mendy Sharfstein of Chabad Headquarters in NY connected Leah with Chabad emissaries deeper in Ukraine, who suggested that a car from Kherson could make the trip to Simferopol and pick her up. Unsure though that even if the car would be let into Crimea, it would be able to leave, Leah determined that her one chance to leave was by train.

“I grabbed whatever possessions came to hand,” Leah says, “My iPad, camera and a few hastily packed items of clothing, and went to the train station.”

The only train still leaving that night was to Donetsk. A friend managed to purchase the last two tickets for her online, while her husband also re-routed his ticket there.

Some 340 miles away and located on the Ukrainian mainland, Donetsk, was a different world.

“Over Shabbos we spoke to people there about the situation in Crimea,” Leah says. “No one could believe that the turmoil would spread to them. Now there are clashes in Donetsk as well.”



Since arriving last week in New York, the Lipszycs have set up temporary headquarters in Brooklyn, directing their staff still stranded in Simferopol from abroad.

“There’s so much propaganda in the media, it’s difficult to figure out what exactly is going on,” Leah says. “If the reports would be taken literally, you have Nazis on one side and Communists on the other.”



There’s a lot of confusion.”

But while locals struggle to keep a semblance of normal

routine amid the chaos, Leah remains optimistic about the future.

“Before we left, there were a few minor anti-Semitic incidents,” she says. “However, most people feel that this is their home, their community. They’re not leaving. Right now our greatest concern is their security—we are working on installing guards and surveillance equipment for the synagogue and other community buildings.”

While on Monday the breakaway Crimean government applied to join Russia following a weekend referendum to leave Ukraine, Leah remains focused on her community.

“Our current challenge is to bring Passover products to Simferopol, including a shipment of kosher meat that’s been held back at the border, Leah says. “Suddenly finding that your city is in a different country offers a host of new troubles, but we trust that the situation will soon stabilize and we will be able to return to our community.”

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**AS. Can you tell us a little history of Lubavitch Day Camp? What year did it start? How many campers were there the first year?**

**ES.** Lubavitch Day Camp started in 1979 with just 18 children, in two bunks! The camp was located in the Lubavitch Shul at Edinburgh on Bathurst. Now camp has between 650 - 700 children annually and our headquarters are at 770 Chabad Gate in Thornhill.

**AS. Describe the different divisions and how many campers are there in each?**

**ES.** The Tiny Tot division is for 2-3½ year olds. We enrol 60 adorable children and this is often their first experience away from home. With the love and fun we offer, it's a perfect way to introduce a youngster to outside activities without mum before entering nursery school in the fall. For Tiny Tots the day runs from 10:00am - 1:00pm, including lunch.

The Preschool division is for boys and girls, aged 3-5½ years old. Here they are introduced to martial arts, dance, arts and crafts, competitive sports, and that special Jewish enthusiasm that embraces every aspect of LDC. These 150 children attend camp from 10:00am - 3:00pm.

School Age Boys and School Aged Girls (aged 5½-12 years) are the largest divisions with over 300 children. They come to camp from 9:00am - 4:00pm and the entire day is packed with such interesting information and intriguing activities that your campers will be entertaining the dinner table all summer long. I have received a number of calls from parents where they are mostly surprised that their kids want to talk so much about what happened that day. Having a great time is one thing, but wanting to share it is even better.

The 35 CIT Boys are 12-14 years old and the 35 CIT Girls are 12-13 years old. Here they learn responsibility, encouragement, organizational skills, and how to belt out those catchy camp tunes! They also bond with each other with many late-night activities and overnight programs.

**AS. When does camp officially start and end?**

**ES.** This year the camp dates are July 2, through Aug. 20, 2014.

**AS. When does registration begin?**

**ES.** January 1 was the first day to register and Camp is filling up quickly. I think this endless winter must feel shorter if your camper knows that plan for those warm sunny days are set!



*In this issue we interview Mrs. Esti Steinmetz, Director of Lubavitch Day Camp*

*By: Ahava Spillman*

**AS. What's the maximum capacity and is there a waiting list for last minute cancellations?**

**ES.** We sometimes have to expand the official maximum capacity. We have a hard time turning away anyone interested in a Jewish camp, especially if the child is not in a Jewish school, and the parents are depending on a summer experience to foster traditional feelings of belonging.

**AS. When did you start directing the whole operation?**

**ES.** Since the summer of 2004. For the first two years my husband assisted, but now I'm on my own.

**AS. What makes LDC so unique?**

**ES.** Lubavitch Day Camp is much more than a physical break from the school routine that exists all year. It's a comprehensive program designed to strengthen the body and soul. It provides campers with a rich and wholesome summer vacation of fun and activities along with new friendships and meaningful educational experiences. Campers are imbued with a deep sense of pride in their Jewish heritage and a love for the land of Israel. Weekly Judaic themes are taught through stories, songs, games and contests which bring to life the beauty and values of our tradition.

**AS. Camp can have an unbelievable influence on a child. Can you give some concrete examples to prove this statement?**

**ES.** There are children that have arrived at camp not knowing even the basics of Judaism, but by the time the summer is over they have been introduced to many practices they find engaging and positive. Some have influenced their families to keep kosher, or attend synagogue on Shabbat, or wear a yarmulke. There are also many children who, after some years at camp, have changed to a Jewish Day School.

**AS. Let's say that there is a week devoted to kosher food. You have kids who are**

**already kosher and kids who are not kosher at all. How do you overcome the difference?**

**ES.** The children are divided into groups based on the schools they attend. For example, if there are 3 groups of 8 year olds, one group will have children that attend public school, one group are children who attend Jewish Day schools, and one group are children who attend Religious schools. During shuir (half hour of interactive learning) each group learns information according to their level. Throughout the day, the activities strengthen what some kids have just learned, or reinforce what others have always known!

**AS. What do you do about lunch?**

**ES.** Lunch is a fully catered affair! Hot soup, salads, and deluxe entrees are an absolute favourite amongst all campers. I cannot tell you how many parents are astonished that their "picky eaters" can't wait to dig in! Also the contagious spirit of singing, cheering and bentching is just electrifying and definitely a favourite part of every camper's day.

**AS. I know there are outings each week. Can you describe a few of your favourite destinations and how you manage to coordinate these for the different age groups?**

Camp is divided into different divisions based on age. Each division has unique field trips most suited for their level. We also send different divisions every day, so it's not too overwhelming for bus drivers and those preparing lunches to go. The favourites include Canada's Wonderland, Woodbine Centre, Roller skating, and the Zoo to name a few!

**AS. What is the ratio of campers to counsellors?**

**ES.** The Tiny Tots ratio is exceptional: there is a counsellor for every 3 campers. In the Preschool, it's 4:1, for School Age Boys and Girls, it's 5:1, and for CITs, it's 8:1.

**AS. What kind of training do the counsellors get before camp begins?**

**ES.** Counselors attend multi-faceted training before camp. Workshops include: CPR training, first-aid training, role playing, workshops to teach the counselors to encourage positive behaviour and the importance of being an exemplary role model to the campers.

**AS. What kind of rainy day programs do you provide in case of inclement weather?**

**ES.** We have many activities preplanned such as art activities, hunts in and around the building, drama competitions, dance and more! Some of our best days are rainy ones!

**AS. Describe your Shabbat party every week.**

**ES.** An entire division gathers together - that is over 100 children! There is singing of all the traditional Shabbat songs, Shabbat treats, awards and a counsellor skits reviewing the highlights of the week in a humorous fashion. In the younger divisions there is also a Shabbat Ima and a Shabbat Abba who act out the Shabbat mitzvot and traditions like lighting candles and saying the blessings over wine and challah.

**AS. Do past campers become present counsellors? Do many campers return year after year?**

**ES.** Yes and yes! We have had campers who are already sending their own children to camp! Of course, I too am an example of a returning camper! I started camp as a three year old camper, went through the ranks....and here I am!

**AS. How did some of your experience influence your planning as the Director of LDC**

**ES.** I especially work hard on finding the right kind of staff, because I know through experience that it makes all the difference!

**AS. There are many day camps in Toronto and the GTA but LDC has an exemplary reputation. How do you account for this?**

**ES.** I think the dedication and ability of our staff plays a tremendous part in the camp's success. Our staff is not here because they are interested in a paycheck they are here because they truly enjoy working with children and appreciate the positive impact they can have on a child. Our counsellors love what they are doing and it is palpable; you can actually feel it. Also, we are not a specialty camp, because we have ALL the specialties. Sports, arts, swimming (in our very own pool), trips, and drama are all part of our schedule so children can enjoy their favourite activity while learning to love other activities as well. Of course the hot lunches, transportation and reasonable fees help seal the deal!

**AS. When kids get exposed to Yiddishkeit, they become like sponges and want to learn more about it. LDC is a perfect place to introduce secular kids to their tradition. Tell us a couple of stories.**

**ES.** A parent once called a counselor on Sunday and told her that the whole Shabbat her kid was crying because she missed camp and her counselor. When the mother suggested that she call her counsellor the girl tearfully explained that she was not allowed to use the phone on Shabbat. In order to get her daughter to stop crying, the mother promised her daughter that from now on she won't use the phone on Shabbat. Her daughter immediately stopped crying!

I once got a phone call from a parent who insisted she meet with me, the Head Counsellor, and her son's counselor ASAP. Expecting the worst I called the emergency meeting for straight after camp. At the start of the meeting the mother broke down and started crying. When she composed herself she managed to ask one question. "What have you done to make my son so happy!?" She then went on to explain that her son was seeing a psychiatrist because of depression, was performing poorly in school, and was just NOT content about anything!. Since he started camp there had been a tremendous improvement in his overall mood, and behaviour. We called her nine year old son into the meeting and asked him the same question. His response? The counsellors really care about me, and they taught me that Hashem does as well! The learning and the care, the fun and the mitzvot was truly life changing for this child!

**AS. It sounds extraordinary for anyone. Parents, call today: (905) 731-7000.**



# Dear Rebbby

By Rabbi Aron Moss



## Zodiac at the Seder Table?

**I am very connected to the zodiac and was wondering if there is a link between the stars and the timing of Pesach. I have also noticed that the Seder always coincides with the full moon. What is the significance of all this?**

**Answer:**

There is deep astrological significance to the date of Pesach. We celebrate the festival of freedom on the night of the 15th of Nissan in the Hebrew calendar, the night the Israelites were freed from Egypt. This is the full moon of the month of Aries, the ram.

The Egyptians worshipped the ram as a god. Aries is the leader of the star signs, the first and most powerful, and the Egyptians saw themselves as the leaders of the world, receiving their strength and fortitude from their god, the ram.

So the strongest time for the Egyptians would have been the month of Aries, when their god is ascendant. And the strongest day on that month would be its full moon. Egyptian power would reach its zenith on the 15th of Nissan.

And that is exactly when the Israelites left Egypt. Aries was rendered impotent at its very moment of strength.

But there's more. The Israelites ate a festive meal on the night before the exodus, and the main course was a lamb roasted on a spit. They were eating the Egyptian deity, the ram, under the full moon of the month of the ram, in the eyes of all Egypt, and they got away with it.

The message is unmistakable. The world is not run by capricious forces and amoral star signs. There is a G-d who rules heaven and earth, who cares for the innocent and exacts justice from the corrupt. To the stars, our actions make no difference. To G-d, our actions do matter. The zodiac demands nothing from us. G-d demands we live a life of goodness.

The Jews themselves didn't always get this message. After the exodus, some in the Israelite camp suggested that while the ram of Egypt (Aries) had indeed been trumped, it was not G-d's doing, but rather the next star sign, Taurus, the bull who had beaten Aries. And so they made an idol honouring Taurus, known as the Golden Calf. It's very tempting to fall back on idolatrous beliefs, because they relieve us of responsibility. But they also rob us of our freedom.

Pesach is a celebration not only of freedom of the Israelites from Egyptian slavery, but also freedom from being bound by destiny. Our lives are not subject to the impersonal forces of the zodiac. We are free to rise above the limitations of fate and conquer our birth sign. Your fortunes may predict one course for your life. You are free to create another. This idea was brought home on the night of the full moon of Aries.

## What Are Women Hiding?

**Why does Judaism command women to keep their bodies covered? Is there something shameful or evil about a woman's body? If men can't control their urges then it's their problem, not women's. Why should a woman have to hide herself just so others shouldn't be tempted?**

**Answer:**

You are assuming that the only reason for modest dress is to avoid temptation. While this may be the case in other religions, for Judaism this is not true. The Jewish way of modest dress is not so much about how other people view women, but more about how women view themselves.

Covering something doesn't always mean being ashamed of it. Have you ever noticed how we treat a Torah scroll? We never leave it lying around open. It is hidden behind many layers. The Torah is kept inside a synagogue, in the Ark, behind a curtain, wrapped in a mantle, held tightly closed

with a belt. It is only ever taken out when it is to be used for its holy purpose, to be read during the prayer service. For those special times we carefully draw the curtain, open the doors of the ark, bring out the Torah, uncover it and unwrap it. As soon as we have finished we immediately wrap it up again and put it away.

Why do we go to such trouble to conceal the Torah? Are we ashamed of it? Is there something to hide? Is there something ugly about the Torah? Of course not. The opposite is true.

Because the Torah is our holiest object, because it is so sacred and special and precious, we never leave it exposed unnecessarily. We keep it under wraps because we don't want to treat it lightly, we don't want to become too casual with it. Were the Torah to be always open and visible, it may become too familiar, and its sanctity minimized. By keeping it away from sight and only bringing it out for the appropriate times, we maintain our reverence and respect for the Torah.

The same is with our bodies. The body is the holy creation of G-d. It is the sacred house of the soul. The way we maintain our respect for the body is by keeping it covered. Not because it is shameful, but because it is so beautiful and precious.

This is true for men's bodies too, and modest dress applies to them as well. But it is even more so for women. The feminine body has a beauty and a power that far surpasses the masculine. The Kabbalists teach that a woman's body has a deeper beauty because her soul comes from a higher place. For this reason her body must be kept discretely covered.

In a world where the woman's body has been reduced to a cheap advertising gimmick, we need no proof for the truth of this wisdom. Where all is exposed, nothing is sacred. But that which is truly precious to us, we keep under wraps.

## Israel is at War

**I am the only Jew in my office so I face a daily barrage of questions about Israel's operations in Gaza. I don't know who appointed me as Israel's spokesman and I am not armed with the answers. Can you help?**

**Answer:**

At times like this, each one of us becomes an ambassador for Israel. Even if you don't agree with everything Israel does, any decent person must stand up for Israel's right to self-defense when over a million of its citizens are under rocket attack.

We can leave the military and political issues to the experts, but we should all be clear on the moral questions raised by this war. Let's look at a few of the most commonly asked questions.

**Q: How can Israel justify killing civilians if their intent is to crush Hamas terrorists?**

**A:** The death of innocents is a tragic inevitability of any war. Our hearts go out to all bereaving families caught in the middle. The sad fact is that the Palestinian people are being held hostage by Hamas. Just as it is clear that Hamas is morally culpable for the abduction and torture of Israeli hostages such as Gilad Shalit, so too are they culpable for the fate of Palestinian innocents amongst whom they hide. A civilian who is killed while being used by a terrorist as a human shield is a victim of the terrorist, not the Israeli army, who does not target innocent civilians.

**Q: Isn't Israel's response a bit disproportionate? So many more Palestinians are dying than Israelis.**

**A:** War is not mathematics. If Israel were merely taking revenge, then it would need to be proportionate. But Israel is waging a defensive war. Since when is war proportionate? In war, you don't measure your response to the enemy by what they have done to you in the past, but rather by what needs to be done to stop them attacking in the future. Israel must destroy Hamas' capability to continue shooting rockets at Is-

raeli cities. Israel's actions are proportionate to the present and future threat, not just the damage done in the past.

**Q: Doesn't Israel understand that they are just creating more terrorists? The anger and fury at Israel as a result of bombing Gaza will only make more people want to join Hamas.**

**A:** Feelings of frustration, anger, fear and rage do not make you into a terrorist. A culture of death and an education of hate does. Israel doesn't need to do anything to create terrorists - Islamic extremism does that. But Israel must act to destroy those who threaten its people.

**Q: Hamas indeed has a militant wing, but it also does a lot of good. They are responsible for social programs, educational projects and humanitarian work in Gaza. By destroying Hamas, Israel also destroys all the good they do. Isn't that demonising a group that is not all bad?**

**A:** If a serial killer also happens to volunteer for his local hospital, has donated money to an orphanage, and looks after his ailing grandmother, he is still a serial killer, and should be treated as such. The danger he poses far outweighs the concern for any good he may do.

**Q: By using violence, how is Israel any better than its terrorist enemies?**

**A:** That is as ridiculous as saying that a woman who fights off an attacker is no better than her attacker. Israel would not touch Hamas if Hamas would stop sending rockets and suicide bombers into Israel. Israel seeks to live in peace with its neighbours. Hamas and its allies seek to destroy Israel, no matter what Israel does.

For Hamas, war is holy. For Israel, war can never be holy. War may be necessary, like when your citizens are being attacked unprovoked; war may be moral, like when innocent lives are being threatened; but even then, war is never holy.

There is a world of difference between a moral war and a



# Dear Rebbby

By Rabbi Aron Moss



holy war. A moral soldier fights reluctantly, while holy warriors glory in the fight. A moral soldier is burdened by the obligation, while holy warriors delight in the pain inflicted on the enemy. A moral soldier fights when there is no other option; a holy warrior seeks violence as a way of life. A moral soldier takes measures to limit innocent casualties; a holy warrior seeks to maximise them.

A holy warrior fears times of peace, because then he has no purpose. A moral soldier dreams of a time when peace will reign. Then, the Israel Defense Force will be made joyously redundant, as “one nation will not lift a sword against another nation, and they will no longer learn to wage war”.

## Is Circumcision Barbaric?

**We had a baby boy and we are very excited. But we are still undecided about the Bris. I have issues with it. I am aware of the spiritual significance of the circumcision, but I have much more practical concerns:**

**1) Is it not barbaric to put my baby through the pain of a medically unnecessary operation?**

**2) He was born uncircumcised, why should I mess with his natural state?**

**3) My son has no say in this, and can never reverse it. Shouldn't I let him choose later on in life if he wants this done to him?**

**Do you have any rational answers?**

**Answer:**

Imagine the following scenario. Your baby is born, healthy and well. But there's something unusual. He has six fingers on each hand. An extra little growth protrudes right next to each pinkie.

What would you do about it? Have the extra fingers surgically removed? Or leave them? After all, he was born that way. And he can live with twelve fingers. Maybe the child should be allowed to choose whether or not he wants his extra fingers later in life. Can you think of anything more barbaric than chopping someone's fingers off?

And yet I suspect you would do what most parents have done in such circumstances. Better remove the extra fingers now, when it is relatively painless and quick to heal, than subject the child to feeling like an anomaly in his future life. He has no use for them anyway, and would later resent the fact that his parents didn't remove them for him.

And so, kind and loving parents will unflinchingly put their babies under the surgeon's knife. The short term pain is worth it to avoid any long term discomfort. All other concerns would quickly dissolve. What is called barbaric in one context is quite humane in another.

If this logic works for removing extra fingers, a purely cosmetic operation, how much more should it work in favour of the infinitely more meaningful act of circumcision. I am not suggesting that being uncircumcised is the same as being twelve-fingered. But for a Jewish child there are several similarities.

An uncircumcised Jew often feels like an outsider among his own people. He will always be a Jew, but may come to feel ambivalent about it, knowing that to actively embrace his Jewishness entails undergoing an operation - one that is minor at eight days old, but quite a bit more daunting in adulthood. I have attended adult circumcisions, and it is inspiring when someone makes that choice. The actual procedure is not such a big deal. But the decision to go through with it is.

So putting all spiritual considerations aside, from a purely practical perspective, here's the equation. Leave your son uncircumcised, and you leave him with a psychological barrier to exploring his own identity. Give your son a Bris, and he loses nothing more than a bit of skin. But he gains immediate entry into the four thousand year old covenant of Abraham. That is a gift you will never regret giving

## My Husband Never Gets Angry

**I've had a question for a while now and no one has been able to give me a satis-**

**fyng answer. I want to know why it sometimes seems that we depict G-d as a tantruming little child. For example, many times in the Torah it says that we should not say or do something that is forbidden since that will make G-d very angry. What am I supposed to make of that? How can I respect a G-d who is on the edge of blowing up if we don't follow what He says?**

**Answer:**

Imagine being married to a man who never gets angry. Ever. About anything. You insult him and he shrugs. You are rude to him and he is nice back to you. You give attention to others and he isn't the least bit jealous.

Would that be a wonderful marriage?

Well, on one level, yes, it would be fantastic. No tension, no issues, no arguments or fights or silent treatment.

But in truth, it wouldn't be good at all. It wouldn't be a relationship. If he never gets upset at you, it means that you don't really matter to him. If nothing you do moves him, it means he doesn't care enough to be impacted by you.

Being in a relationship means affecting each other. For better or for worse, your heart is intertwined with someone else's. If you aren't getting a reaction, then you aren't connecting. You may be married, but you are really alone.

G-d created the world so He could have a relationship with us. He made a huge gamble, creating humans with free choice to do whatever we want, and He invested Himself in us, allowing Himself to be impacted by our actions.

So when the Torah says that G-d will get angry if we do wrong, that is the most beautiful statement of love. G-d is saying, “You matter

to me. Your actions touch me. I have invested myself in you. This relationship is real.”

We only get upset at people who matter to us. When your husband gets annoyed at you, take it as his way of saying you matter to him. You matter to G-d too.

## Can Your Soulmate be Stolen

**A friend and I have been going back and forth in regards to dating. She is in no rush to get married, but feels pressured to “get out there” lest she miss out on her soulmate. I say what will be will be, and if it is meant to happen then it will. Can one's soulmate be “stolen” if they don't act in haste?**

**Answer:**

It is most certainly possible to miss out on your soulmate.

The Talmud discusses certain times of the year when Jewish law does not allow weddings to take place. One of them is during a festival, like Pesach, as we do not want to mix celebrations together. However the Talmud says that while you can't perform a wedding during a festival, you can make shidduch - a match between prospective mates with a view to get married. The reasoning

the Talmud gives is that while a wedding can wait until after the festival, if you delay making a match someone else may beat you to your soulmate.

But how can one person take a soulmate destined for someone else?

Through raising your soul to a higher level.

If you work on yourself, improve your character and refine yourself to a new spiritual plane, then your soulmate changes. A new improved soul gets a new improved soulmate.

And who will be that new improved soulmate? Someone whose original soulmate has either fallen to a lower spiritual level and doesn't deserve them anymore, or is dithering around, wondering if they are ready to get married...

This teaches us an amazing principle in soulmate searching. The two things that can cause you to lose your soulmate are spiritual decline, or lack of real effort. And the two things that will most help you find your soulmate are self-improvement, and determined effort.

Sit around and nothing will happen. But as long as you are out there, and as long as you are working on yourself, you will find him.



Boys from Cheder Chabad display the many hundreds of Shalach Monos packages they packaged in honor of Purim. Each Purim hundreds of Shalach Monos packages are distributed by Chabad volunteers at hospitals and senior homes and institutions, bringing a smile and holiday cheer to those who need it most



# SHIURIM & CLASSES AT 770 CHABAD GATE

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## 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 (TA'ANIS)	RABBI SCHOCHET
11:15 AM	TALMUD (KERISUS)	RABBI SPALTER
7:00 PM	CHASSIDIC DISCOURSES	RABBI GANSBURG
8:00 PM	HALACHA	RABBI SCHOCHET
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
1 HR BEFORE MINCHA	TALMUD (TA'ANIS)	RABBI SCHOCHET

### 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
1 HR BEFORE MINCHA	TALMUD (TA'ANIS)	RABBI SCHOCHET

### THURSDAY

11:30 AM	A TASTE OF CHASSIDUS (HEBREW)	RABBI GANSBURG
8:00-9:30 PM	CHAVRUSA-LEARN WITH YOUR PARTNER	
9:00-10:00 PM	CHASSIDIC DISCOURSES (ADVANCED)	RABBI GANSBURG

### SHABBOS

9:00 AM	CHASSIDUS	RABBI FREEMAN
9:00 AM	CHASSIDUS	RABBI GANSBURG
1 HR BEFORE MINCHA	PIRKEI AVOT	RABBI GANSBURG
1 HR BEFORE MINCHA	PIRKEI AVOT	RABBI SCHOCHET
1 HR BEFORE MINCHA	HALACHA	RABBI SPALTER

## 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



## The Anatomy Of A Miracle

Continued from page 2

The answer to that is to be found in the verse's use of the term "strength" (I'eitano) to allude to the sea's "stipulation" (litna'o). One might think that the fact that the sea's creation was "conditional" would mean that its existence is less real. In truth, however, the very opposite is the case: This is the source of its true "strength" and viability.

In his commentary on the first verse of Genesis, Rashi's interprets the phrase Bereishit ("in the beginning") to imply that the world was created "for the sake of Israel and the Torah." This can be understood on two levels. In the more simplistic sense, this means that the entirety of creation exists to allow and enable the people of Israel to perform G-d's will on earth. A deeper understanding is that through Israel's fulfillment of the divine purpose in creation, the world itself is sanctified into becoming a "dwelling place" for G-d, and thus is brought to its own fulfillment.

If the world would have

been created as a something which must subsequently be "forced" to accommodate Israel's mission, its own "natural" existence would be finite and temporal, nothing more than a "background" or "setting" for -- even, at times, an obstacle to -- the unfolding of the divine purpose. But by stipulating at the outset that physical objects should change their nature when it was necessary for the sake of Israel's implementation of the Torah, G-d wrote this miraculous possibility into their very constitution. This means that when miracles occurred, this would not be an interruption of their natural existence, but its continuation and fulfillment.

This makes their existence of an entirely different order. They become not things which exist for a while and then pass away, but rather things whose destiny is (by the very nature of their creation) linked with the miraculous and eternal existence of Israel, and their miraculous and eternal realization of the divine purpose.

## The Messianic Era The Basics

Continued from page 2

### Resumption of Suspended Mitzvot

The Mitzvot we do today pale in comparison to those we will perform when we will be returned to the Holy Land. And aside for the greater quality of the mitzvot we will perform then, quantitatively, too, we then will finally be capable of performing so many mitzvot which we are unable to do today. Also, with the rebuilding of the Holy Temple, we will resume the Temple service and all the mitzvot that it entails.

### A Miraculous Era?

Moshiach will usher in an era of peace and prosperity which will benefit all of mankind. The prophets depicts the Messianic Era as a miraculous one, and the Midrash and Talmud are replete with statements regarding fantastic miracles that will be commonplace during the Messianic Era.

Whether these prophecies are literal or allegoric is the subject of debate amongst the Jewish philosophers.

### Resurrection of the Dead

*I believe with perfect faith that the dead will be brought back to life when G-d wills it to happen—* 13th Principle of Faith.

The Resurrection of the Dead -- an era that will last for all eternity -- is the second and final stage of the Messianic Era. It will happen forty years after the advent of the Messianic Era.

Every Jewish soul that ever lived will be resurrected—in the very body in which it lived and died (and in the case of reincarnated souls, all the bodies will be resurrected). The body and soul are partners in all good deeds performed; they must both be rewarded accordingly.

The Resurrection Era will be a period that will be characterized by radical changes in nature, with miracles becoming the daily norm (see A Miraculous Era?). We will then be treated to a reward that can only be viewed as a gift from Above, for its greatness is such that finite human efforts could never earn such bounty.

Continued from page 20

it was anti-Semitism, and then we also started hating Romanians and Slovaks, because they had persecuted the Hungarian minority [in their countries]. Ultimately you hate the whole world and most of [the world's] peoples because they have not met your standards."

The disclosure of his Jewish background distanced Szegedi from many of his friends. "All of a sudden, people who I thought were my friends stopped being friends," he recounted, and from his position as No. 2 in the Jobbik party, he became the party's No. 1 problem, *Welt am Sonntag*, the German newspaper, noted. Even his friends in the party did him no favors. "The best thing would be if we shoot you so you can be buried as pure Hungarian," one told him. Another suggest-

ed that he deliver a public apology. "And then," Szegedi said, "I thought, wait a minute, I am supposed to apologize for the fact that my family was killed at Auschwitz?"

A speaking engagement by Szegedi, scheduled to be held



Rabbi S. Koves

in Montreal last year, was cancelled after Szegedi was forced to leave Canada.

Chabad of Westmount Educational Centre in Montreal had invited Szegedi to tell his

story entitled "My Journey From Hater to Fighter of Hatred," but a video presentation was played instead after Canadian immigration officials forced Szegedi to leave the country. There were rumblings that Szegedi was asked to leave Canada after complaints were made from within the Jewish community. Roughly 200 people attended the presentation, which became heated at times with people standing and yelling.

"I acknowledge that I have a lot of sins. And this is why I understand those people who are not happy me being here. But these sins I try to rectify not only at the verbal level but at the level of my actions," said Szegedi in his taped message. "I have to tell the Canadian Jewish community... that I am exactly such a Jew as they are. I cannot help it -- as you cannot help it."

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# An Impromptu Seder



*Rabbi Shlomo Cunin Director of Chabad of California relates:*

It was Friday afternoon Erev Pesach — April 4, 1958 — a few hours to go till the holiday officially began. A group of Chabad yeshiva boys in Brooklyn had finished baking the last of the matzah. The Lubavitcher Rebbe used to give a piece of hand-baked Matzah to people as a spiritual gift in these final hours, as the mystical Jewish work, the Zohar, explains that matzah is the “bread of faith,” and that simply eating it nourishes the soul. Therefore the Rebbe would stand for hours, greeting people and handing out the pieces of Matza.

The people who received Matzah first were those who had to travel far, because riding in a car or subway is not permitted on Shabbat and Jewish

dress, which turned out to be a housing project. I knocked on the door and out came a shirtless man with tattoos and a pot belly.

“What is it?” he snapped. (It is Bronx etiquette to snap when greeting someone.)

“Excuse me, are you Mr. So-and-So?” I asked.

“Yeah,” he answered. I noticed the loaf of rye bread sitting on the table, definitely not a traditional Seder food. “The Rebbe sent me.”

“The Rebbe?” The man’s face changed. “Oh, please come in.”

The tiny kitchen contained only a small table, a few chairs and a hot plate. I didn’t understand what I was doing there, delivering Matzah to a family who wasn’t even celebrating Passover. Then I thought, perhaps that’s exactly why I was

what the Rebbe would do if he were there. We ate the Matzah and used water and paper cups to recall the four cups of wine. Looking at the little girls and at their mother, about to have another child, I began to tell them some things I had learned from the Rebbe.

I told them that we have to have faith. On this night, G-d liberated our ancestors from slavery, and He liberates us, too. The husband and wife seemed to hang on every word, as if they were getting nourishment just by listening. I continued that on Passover, we journey through our personal Egypt to freedom, and that G-d doesn’t place on our shoulders more than we can carry. Once we know that, and believe it, we are already liberated.

We sang songs with the children, and time flew. At 1:00 a.m., the woman put the girls to bed and it was time for me to leave. Nevertheless, I had to at least ask the man how he knew the Rebbe.

It turned out the man was a leather tanner. He was acquainted with a rabbi who worked at another section of the plant. Several months ago, when the tanner’s wife had become pregnant, their doctor had recommended an abortion because of the strong chance that this child might be born blind like his sisters. The man, depressed and unsure what to do, asked this rabbi, who suggested writing a letter to the Lubavitcher Rebbe. The Rebbe wrote back, answering that they should have faith in G-d and have the child.

As I was about to leave, the man said, “You know, my wife and I weren’t sure about this. How are we supposed to have faith? How are we supposed to forget what is and have hope? We didn’t think it was possible. But tonight, hearing about faith and how G-d gives us the strength to overcome our personal Egypt, well, now we understand.”

So she carried to term and gave birth to a son, who was born fully sighted. Over time, I lost track of this family, but years later I learned that the daughters had gotten married and that each had several children, all sighted.

To really describe the Rebbe’s love for hundreds of thousands of Jews and non-Jews all over the world would be impossible. The best I could do is to write about a poor family in the Bronx, living in a housing project for the blind. And how the Rebbe had faith and hand-delivered to their door.



*In the weeks before Pesach, over 3000 youngsters from many schools and youth groups will visit the model Matzah Bakery at the Chabad Lubavitch Community Centre. They will learn about the intricate details and time sensitive process of baking round, handmade Matzah. The hands-on experience of kneading, rolling, and piercing the dough (to keep it from rising), gives the youngsters a heads up on the importance of Matzah, the focal point of the Pesach holiday.*



*Rabbi Cunin*

holidays. I was 16 years old and had to get home on 167th and Jerome Avenue in the Bronx, which was pretty far away.

When I approached the Rebbe, he handed me Matzah and asked if I could deliver some to a certain family. Ideally, I would have taken a taxi from the subway station, asked the driver to wait, delivered the Matzah, and gotten home in time for our family Seder. But life is seldom ideal; it was too late to take a cab, so I had to rely on my own set of legs.

Untraditionally

Eventually, I found the ad-

there.

I asked the man if he would like to have a Seder. He agreed and called for his wife to come in. She entered, visibly pregnant, with two beautiful little girls, maybe five or six years old, trailing behind. Both girls were blind.

We cleared off the table. I put a hat on the man’s head and announced, “Okay, we’re having a Seder!”

Feast of Liberation

I tried to remember the blessings in the right order, although it was difficult without a Haggadah, and tried to think

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”.

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.

Plan for the Future

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**Selection 2**





## Be Accepting

Living comfortably with another person requires mutual acceptance. A marriage lacking in acceptance will be a marriage of friction, rejection, and condemnation. It will be bitter and to the extreme, it will be a relationship not wanted.

Start with your own efforts: Accept your husband or wife as he or she is. To do otherwise it to reject — making your partner feel unwanted, unloved, and alone. Acceptance does not mean you cannot request changes to make you feel more comfortable or more loved. Rather, “acceptance” means that even if the change requested is not forthcoming, you still feel your partner is “good enough.”

Paradoxically, the more your partner feels accepted; the more likely he or she is to acknowledge your right to request positive changes and then go on to actually make them. Why? Because when you have a positive relationship with your partner, he or she is more receptive and motivated to please you.

So how is acceptance achieved? You need to have the right attitude and you need to maintain reasonable expectations. In other words, it all depends on how you think about your partner.

Start with good thinking: Realize most people are good, most of the time. Mistakes were made, but the intentions were good. Certainly this applies to your husband or wife.

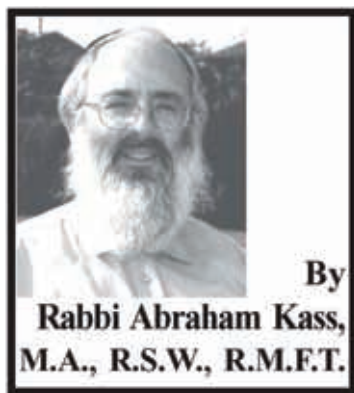
Focus on your partner’s good intentions. This makes forgiving mistakes easy or better yet, allows you to overlook them. Focusing on good intentions prevents negative judgment, anger, and criticism. When you do this, acceptance is knocking on your door. You just need to let it in. This is profound and I hope you understand!

Tammy was often critical of her husband Paul. Whatever he did was not good enough and she let him know. She felt she could not accept him as he was — he just had to change; he had to learn how to be a good husband like all the other good husbands in the world!

Paul felt rejected and responded by staying late at work and thus avoiding Tammy. When he was home, he would push-back saying he didn’t understand what Tammy was talking about implying she was “crazy” or he simply ignored her with a roll of his eyes or a wave of his hand.

All this made Tammy furious and was additional proof as to how “bad” Paul really was!

This relationship pattern continued for years. Both were worn out from the never-ending



By  
Rabbi Abraham Kass,  
M.A., R.S.W., R.M.F.T.

tension and strife. The only reason they were together was for the benefit of the children and their relationship with them and their financial entanglements.

I told Tammy to lower her expectations. I explained that the only way for Paul to feel accepted was if she did not need so much from him. I explained she couldn’t fake it — she really had to lower the bar.

Handing her a notepad, I instructed, “Write a list of all the things Paul does that bother you. Put on top the ones that bother you the most.” It didn’t take her long to list about twenty-five items.

I continued, “Now, put a line through the bottom items leaving only the top five items. Starting today, only react when he does one of the top five on your list. Ignore everything else. When he does violate one of the big five, rather than voicing it as a complaint, express your awareness as a positive behavioral request. In other words, tell him what you want.

Paul assured his Tammy that when she would just tell him what she wanted, he would gladly do it!

Over the next two weeks, Tammy continued with this new approach. She reported that to her amazement this new plan actually worked and tension and conflict had been significantly reduced. She informed me that Paul completed what she had asked of him and his attitude had improved.

From Paul’s perspective, he reported he didn’t feel attacked by Tammy since her requests were polite and respectful. He found it much more agreeable to accommodate her wishes and not resist as he had done in the past. He began to feel he could

be “good enough.”

The less important items which she had once pressured Paul to do had now become non-issues (the complaints Tammy had crossed-off her list). Tammy just ignored them or took care of it herself.

Like a miraculous medicine, Tammy’s new “acceptance approach” spread into many other areas of their relationship. This ripple effect led to significant positive change that they both valued.

Paul became more sensitive and caring. When he felt accepted, he felt valued, and when he felt valued he became more involved in his family in a variety of ways — and all of this was greatly appreciated by Tammy. After all... this is all she had really ever wanted — she just hadn’t known how to achieve it.

This new approach created a home environment that was friendly, upbeat, and healthy for everyone, adults and children alike. In the end, both felt more accepted and their differences acknowledged rather than negatively judged.

Tammy just “accepted” that the way Paul did things was very different from the way she did, and most importantly, that it was okay. Paul came to understand that what was important to Tammy was okay and cooperating with her was a smart thing to do — this is what I need to do to be a “good husband,” he reasoned with himself. And he was right!

Everyone is different, and everyone has different ways to do things. When you apply this truism to your marriage your spouse will feel accepted, and in turn, you will feel his or her love and appreciation. If you accept the differences between you and your partner, rarely will you become upset or angry.

View your partner’s peculiarities as legitimately acquired and any irritants as innocent quirks. This attitude is good for your partner — and it is especially good for you.

Egypt was a prison for the Jewish nation and on Passover we celebrate our redemption. The spiritual lesson from Passover — its eternal relevance for each of us is that we can break out our own self-imposed prisons, our limitations. Although accepting your partner as he or she is may seem daunting, you would agree it is “all in your mind.” If you are imprisoned by your negative thoughts about

your spouse and it is harming your relationship, it is time to fix this problem. Fortunately, thoughts are one of the things in life we can control and change for the better. As such, with a new attitude and a new set of thoughts, you can easily create a new relationship reality. Leave your own self-imposed limitations, liberate yourself and take yourself to the “promised land.” Make your home a place of peace and harmony where each family member feels G-d’s presence. What a wonderful way to honor Passover and our history as Jews.

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 melach

mid 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](http://AbeKass.com) and [GoSmartLife.com](http://GoSmartLife.com) for more details.

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For further information call 905.731.7000





## Crisis of Conscience

BUDAPEST, Hungary -- What do you do when you learn you are not the person you thought you were, when you learn you are the very thing you hated?

It was a question Csanad Szegedi was confronted with -- one that led to a remarkable transformation.

Last year, Csanad Szegedi, former no. 2 of far-right Jobbik party, called on Hungary to protect itself from Jews. Then he learned he had Jewish roots and has become enamored with

his grandmother on his mother's side is a Jewish survivor of the Auschwitz concentration camp and his maternal grandfather was also Jewish and was interned in a labor camp. In fact, half of his family perished at Auschwitz.

When rumors of his Jewish ancestry started swirling on the Internet, Szegedi went to talk to his 94-year-old grandmother, who he never knew was Jewish.

"She opened up and she talked about her life and how she was sent to Auschwitz

that there would be "another Auschwitz." The grandfather was said to be very pleased when Szegedi's mother married a non-Jew "as protection," he explained.

At first, Szegedi tried to hide his Jewishness and act like nothing had happened. But he realized he couldn't stay in Jobbik.

"It started such a crisis in my consciousness," he told CBN News. "I realized I can't take part in any organization that has anything to do with anti-Semitism. And after my Jewish origins were disclosed, they really didn't want to see me in the party anymore."

So what do you do when you discover you are one of the very things you hated? Szegedi decided to change.

He contacted local Chabad Rabbi Schlomo Koves, who first thought it was a joke.

"When I first met with Csanad, I had very, very mixed feelings because on one hand I was sitting across from a member of the Jobbik party, which has extreme anti-Semitic

changes in my life are still happening," he said.

"I had this set value system that I had to change completely. I had had this value system until I was 30 and I had to admit that it was all wrong and to find the will to change."

Now the former fascist anti-Semite acknowledges his past failings. "I hurt other people. When I spoke disparagingly of Jews or Gypsies [or Roma, as

they prefer to be called], I was also harming children who had never done anything wrong and may have talents that they could develop, but I blocked their path," he conceded. "You start hating until the hate becomes an aim unto itself.... At the beginning, it was 'the crimes of the Gypsies.' Then

*Continued on page 17*



Judaism ever since.

A year ago he was still arguing that Hungary had to protect itself from the Jews. He was an anti-Semite of the most extreme kind and a senior official in his country's far-right Jobbik party. The fiery extremist, Csanad Szegedi, even appeared in the black uniform of the Hungarian Guard, the militia group that he founded, at an opening session of the European Parliament.

But that would all change when Szegedi learned something about himself that would turn his world upside down: Szegedi discovered he was a Jew.

Szegedi's popularity began to put off his adversaries and political competitors, who began to look for dirt on the rising right-wing leader. Ultimately they found it. It turns out that

and how our family was annihilated," he recalled. "I was shocked. First of all because I realized the Holocaust really happened."

In investigating further, Szegedi discovered that his grandfather had a previous wife and together they had two children. The wife and children all died at Auschwitz. After the war, the grandfather married Szegedi's grandmother, a Jewish survivor of Auschwitz. The couple were married in an ultra-Orthodox wedding ceremony but several years later distanced themselves from religion. His grandmother chose not to speak about her past, although when Szegedi's mother was 14, his grandfather disclosed the family's Jewish past to her. But he warned her, however, not to reveal it to anyone out of concern

views," Rabbi Koves told CBN News.

"But on the other hand, I was sitting across from a broken person who has realized what he has done and has come to a situation where he figured he had to change but he didn't know how to change," he said.

Szegedi started attending synagogue and jokes that he was treated by some members "like a leper."

"It was very interesting to see how other people viewed it and some stepped back," Rabbi Koves said. "They were shocked."

But Szegedi started taking classes at the synagogue, learning Hebrew and the meaning of kosher and Shabbat. He said his life has completely changed.

"It's changed everything. It's like being re-born, and the

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#### Delegation of Power of Attorney

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

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

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

And to this I hereby affix my signature on this \_\_\_\_\_ day of \_\_\_\_\_ in the year 2014.

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