

# Crown Community Newspaper Heights

NOVEMBER 16, 2007 | KISLEV 6, 5768

WEEKLY VOL. 1 | NO 2

בס"ד ו' כסלו, תשס"ח | פרשת ויצא

## NO COUNTRY IN THE WORLD HAS AN ARMY LIKE THE REBBE'S ARMY



AT PIER 94 IN MANHATTAN AT THE GALA BANQUET, DIRECTOR OF THE INTERNATIONAL KINUS HASHLUCHIM, RABBI MOSHE KOTLARSKY, THANKS CROWN HEIGHTS FOR OPENING ITS DOORS WITH HOSPITALITY AND TRUE AHAVAS YISROEL TO FELLOW SHLUCHIM AND THEIR LAY LEADERS (MORE ON PAGE 5).

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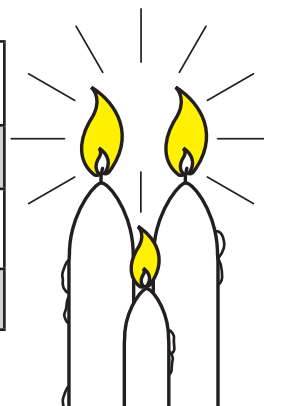
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390 Kingston Avenue  
Brooklyn, NY 11225

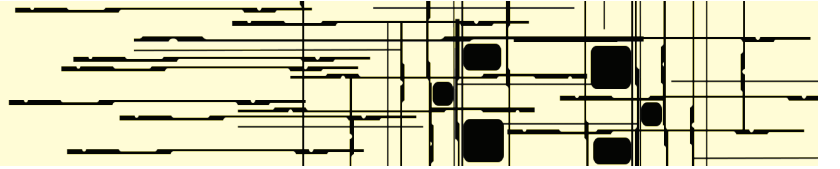


### Candle Lighting

Nov. 16	Lighting	Nov. 23	Lighting
New York	4:20	New York	4:15
Philadelphia	4:26	Philadelphia	4:22
Hartford	4:12	Hartford	4:07



# THE VAAD HAKOHOL



## A SPECIAL INITIATIVE

By: Moshe Rubashkin

Mrs. Schwartz (name changed to protect real identity) is a frequent visitor to the office. Fifteen years ago her husband began having health problems. First he lost his job, and then he really began to deteriorate. He passed away and she found herself alone, unable to cope financially or emotionally with her loss. Since then our staff has been a constant source of help, assisting her with health insurance, rent assistance and other entitlements that she deserved and needed. Nevertheless, we as a Vaad felt there was much more that we could and should do. We created monthly dinners so that women in the same situation could get out for a night of fun, relaxation and recharging. We gave substantial assistance around holiday times to ease the burden and bring more happiness. And we continue to look for ways to extend ourselves to these heroines who are bearing so much weight on their shoulders.



Moshe Rubashkin

The loss of a spouse is something that no one should ever have to go through. Unfortunately, the reality is that there are many women who lose their husbands before their time. We as a community cannot forget their broken hearts. Baruch Hashem, we have had the zechus to bring light to many of them through our programs. We care about them and stand with them in their pain. If we had more resources, we would offer even more.

As one woman put it, "I've given a lot of thought to why being a widow is considered a special category. There are many Jews in other special circumstances who are deserving of kindness and support. I've come to the conclu-

sion that it's because we no longer have that 'cushion' that interfaces and protects us from the world, even if it's only psychological. It's a unique feeling of vulnerability, even for women who are accustomed to working outside the home."

Last week, Mrs. Phyllis Mintz led a group of 13 women on an outing to Café Venezia, a fine Italian restaurant in Flatbush. The atmosphere was warm and open as the women talked, ate, and had a wonderful time. No one wanted to leave. Mrs. Mintz reports, "The women felt refreshed and excited after the evening. Many had such a special time that they came in to the office to thank me again."

We are thrilled about an amazing ten-day trip we are sponsoring to Eretz Yisroel this winter. The first Shabbos will be spent in the Old City near the Kosel, followed by a special Melave Malka and concert. During the week, participants will travel around the country and will be treated to the finest accommodations at the Sheraton Plaza, King David, and Kinar Hotels. Special trips will be made to Kever Rochel, Hevron, and many holy grave sites of our tzadikim. The women will also get an inside look at some of the important Chabad mosdos in Israel. The second Shabbos will be spent in the holy city of Tzefas. Mrs. Mintz comments, "Such a trip is unheard of. No one can stop talking about it."

The Vaad Hakohol would like to thank all of those who have donated generously to this cause. Your efforts should be repaid manifold, and you should merit to give in greater and greater measure. Please stay tuned for more reports about this initiative and many others. ❁

The mission of this paper is to Mosif Ohr, to add in light.

We want to bring the Mosdos and the community together as one voice. Where there is Shalom, there is Brocha.

We have gotten phenomenal feedback from our first issue. People have been coming up to me in the street and in the office, thanking me, congratulating me, and offering help in various ways.

We have fantastic articles and are proud to be spotlighting different individuals and organizations that are doing so much for the community and beyond.

We invite any Mossad to submit articles about their initiatives and accomplishments. We also invite individuals to submit articles, D'var Torahs, pictures, or art that are of community interest and concern. It is our sincere desire that this paper will generate so much good and positive energy, that all negative things will simply fall by the wayside.

## NETZIGIM

N'tzigim elect new Executive Committee

On Motzoay Shabbos Toldos, the N'tzigim gathered in CHJCC offices to elect a new N'tzigim Executive Committee. The meeting started with a D'var Torah from Rabbi Motel Gurary of Chevrei Shas (see page 7). Bentzy Raskin, former vice-Chairman of the N'tzigim, ran the meeting. Of the 22 Shuls represented, 20 voted for the new committee while 2 Shuls abstained.

The newly elected officers are:

- Yanky Sufirin, Chairman
- Alexander Weisz, Vice Chairman
- Yerachmiel Schneider, Secretary

After being elected, the new committee immediately scheduled the next N'tzigim meeting to occur in about two weeks when a Nominations Committee will be selected and the process of elections for Vaad Hakohol and Gabboyim will officially begin.

BEIS DIN OF CROWN HEIGHTS SCHEDULE OF HOURS						
390A KINGSTON AVENUE 718-604-8000						
<b>Rabbi A. OSDOBA at 718 771- 8737</b>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
9:30pm to 11:00pm	9:30pm to 11:00pm	9:30pm to 11:00pm	9:30pm to 11:00pm	9:30pm to 11:00pm	9:30pm to 4:00pm	
<b>Rabbi SEGAL at 718 604-8000 ext 38</b>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
5:00pm to 9:00pm	5:00pm to 9:00pm	5:00pm to 9:00pm	5:00pm to 9:00pm	5:00pm to 9:00pm		
<b>Rabbi Y. OSDOBA at 718 604-8000</b>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
	10am to 11:30am	10am to 11:30am	10am to 11:30am	10am to 11:30am		
<b>Rabbi CHIRIK at 718 604-8000</b>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
5:00pm to 8:00pm	5:00pm to 8:00pm	5:00pm to 8:00pm	5:00pm to 8:00pm	5:00pm to 8:00pm		
Rabbi Heller is available daily 10:30am to 11:30am at 788 Eastern Parkway #210 Tel: 718 604-8827 Rabbi Raitport is available by appointment. 718 604-8000 ext 39 Upon Emergency: Rabbi A. Osdoba: 718 771-8737 Rabbi Segal: 718 604-8000 ext. 38 Rabbi Y. Heller: 718 756-4632 2:30pm and after 8:00pm Rabbi Zirkind: 718 604 8000 ext. 38						



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718 771 9000

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Rabbi Plotkin

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## PICTURE OF THE WEEK



Photo Credit: Eli Kahn, COL.org.il

# PARSHAS VAYEITZEI

## VEDIBARTA BAM

”יוקח מאבני המקום  
וישם מראשתי”

**“He took from the stones of the place and he placed them around (under) his head.” (28:11)**

QUESTION: Rashi says that he wanted to protect himself from wild animals. Why did he protect only his head and not the rest of his body?

ANSWER: A very important lesson can be learned from Yaakov’s actions.

*“Yaakov knew that in the world at large there are many forces that are alien to Torah and mitzvot and hostile to the religious Jew.”*

Yaakov spent all his years studying Torah in the home of Yitzchak and in the Beit Midrash of Shem and Eiver. Now he had to give up some of his Torah study time and engage in worldly matters.

Yaakov knew that in the world at large there are many forces that are alien to Torah and mitzvot and hostile to the religious Jew. These forces influence the mind of the Jew and try to persuade him to leave the path of Torah. Therefore, Yaakov made a great effort to protect his “head,” to prevent

negative influences from interfering with his yiddishkeit. ❀

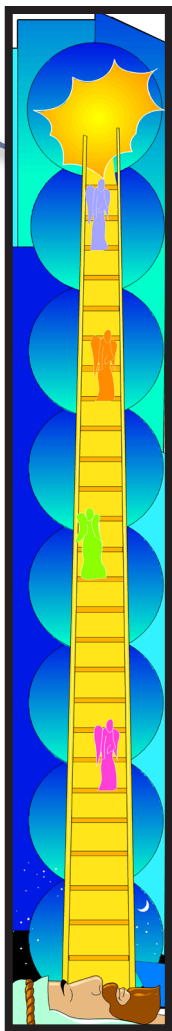
(לקוטי שיחות ח"א)

”את כל הדברים  
ויספר ללבן  
האלה”

**“And he told Lavan all these things.” (29:13)**

QUESTION: What did Yaakov tell Lavan?

ANSWER: Eisav was very angry at Yaakov. When he heard of Yaakov’s leaving, he sent his son Elifaz to catch up with Yaakov and kill him. When Elifaz met Yaakov, he told him his father’s orders. Yaakov told Elifaz, “A poor person is equivalent to a dead person (Nedarim



64b). Take all my valuables and it will be considered as though you killed me.”

When Lavan heard about Yaakov’s arrival, he ran and kissed him, and was very disappointed when he found Yaakov empty-handed. He asked Yaakov why Eliezer had carried so many valuables while he, Yaakov, had nothing? Yaakov told him, “את כל הדברים” — “all these things” — which is an acronym for “אל תתמה כי לא” — “Do not wonder why I did not bring anything. I left my house with great wealth. The bandit Elifaz took it all away.” ❀

(בעל הטורים)

”ויקרא לו לבן יגר שהדותא  
”...ויקרא לו גלעד.”

**“And Lavan called it ‘Yegar-sahaduta,’ but Yaakov called it ‘Gal’eid.’ And Lavan said, ‘This heap of stones is a witness between me and you this day.’ Therefore he called it ‘Gal’eid.’” (31:47-48)**

QUESTION: Originally, Lavan called *“Unfortunately, there are Jews who think that they must compromise in order to find favor in the eyes of society”.*

it “Yegar-sahaduta”; why did he change his mind and call it “Gal’eid”?

ANSWER: While Lavan was eager to reach a peace treaty with Yaakov, he wanted it to be done in his language. Yaakov refused and told Lavan, “If you want a treaty with me, it must be in my language and on my terms.” Seeing Yaakov’s persistence, Lavan yielded and agreed that everything be done in accordance with Yaakov’s conditions.

An important lesson can be learned *“If you want a treaty with me, it must be in my language and on my terms.”*

from this: Unfortunately, there are Jews who think that they must compromise in order to find favor in the eyes of society. Torah teaches us never to be ashamed of our customs and ideals. Seeing our sincerity and devotion to Torah, the world will yield and respect the Jew for his beliefs.

(מיוסד על ספורנו) ❀

## A LESSON FOR US

By Rabbi Mordechai Gurary  
Rav of the Chevra Shas Shul

In our Parsha Vayetze we find that when Yaakov left B’er Sheva on his way to Charan. *“He stopped and prayed the evening prayer there because the sun set earlier than usual. And he took from the*

*“A chossid is one who is generous to his creator”*

*stones of the place and placed them under his head”.* Further on, in verse 18 we read: *“he took the stone”.* Rashi asks how

is it possible that the multiple stones became

one stone? He answers that all the stones began arguing with each other.

Each one was demanding, “The Tzaddik should place his head (to rest) on me”. Hashem then combined all the stones and they became one stone.

The question arises: Although they are one stone, there still could be an argument over which corner of the stone the Tzaddik should place his head? *“A true Chossid needs to constantly think and exert himself that his conduct and his deeds should bring pride to the Tzadik, and not the opposite.”*

But the explanation is self-understood: When there is unity, one stone is one entity; the main thing is that Tzadik should place his head upon it.

A true Chossid needs to constantly think and exert himself that his conduct and his deeds should bring nachas ruach (pride) to the Tzadik, and not the opposite. One fact is definite: When there’s an argument between two parties, the Tzadik will not “place his head”, i.e., have nachas and peace of mind. “Who is a chossid? One that is generous to his Creator.”

A true chossid needs to forget his self image and egoism and think only “how and with what could I bring nachas ruach to Hashem and simultaneously, to the Rebbe?”

My mashpia, the chossid and Oved Elokim, the famous Rabbi Nissan

Nemanov z”l would say about this verse “A chossid is one who is generous to his creator” – that a true Chossid always thinks how to be generous to his creator. “If the generosity could be accomplished through me is good, and if it’s destined to be accomplished by my friend in more enhanced way, let it be done that way through my friend.” The main objective is “being generous to his creator”.

In the Medrash Yalkut Hoshea (remez 527) on the verse *“I wanted generosity and not sacrifice”*, “Hashem says generosity is very beloved to me. Your generosity to each other is more cherished than 1000 sacrifices that King Solomon offered, as the verse says “a thousand offerings King Solomon brought”.

In the Jerusalem Talmud, in the tractate of Sanhedrin [chapt.1] it says: “Hashem said to the Jewish children, when you see that the merits of our Patriarchs and Matriarchs begin to weaken, proceed and be generous one to another, as it says, “The mountains will disappear and the hills will tremble. Although the merits of our Patriarchs and Matriarchs will end, the generosity that each one does with his fellow Jew, will never disappear says G-d, who is full of mercy for you”.



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In Koheles (Ecclesiastes) [chapt. 7] King Solomon says: “Hashem created the person straight and they (people) searched for different calculations”.

Therefore, we all should leave our personal calculations and egoism and unite to fulfill the will of the Rebbe

*“A true chossid needs to forget his self image and egoism and think only “how and with what could I bring nachas ruach to Hashem and simultaneously, to the*

*which is the will of our father in heaven. And when will all will unite as one then our father in Heaven will bless us. We pray that the promise from Hashem to Yaakov “I am with you and I will protect you where ever you will go” should be fulfilled. The one (Hashem) who has made miracles for our Rebbe’s in the month of Kislev, should redeem us, and all the promises and blessings from our Rebbe should fulfilled with the revelation of our king Moshiach immediately. ❀*

My mashpia, the chossid and Oved Elokim, the famous Rabbi Nissan

# THE KINNUS

## CHABAD-LUBAVITCH PHILANTHROPISTS PLEDGE TO SPONSOR 150 NEW SHLUCHIM

Courtesy of Lubavitch.com  
By B. Olidort

The cavernous space at Pier 94, last night draped in black velvet with hundreds of tables elegantly decked out to serve 4,300 dinner guests, and more than a dozen 30-ft flat screens that allowed the guests to follow events on the podium, offered an illustration in brilliant contrast.

It was nearby at Pier 97

some 68 years ago, when the Chabad leader responsible for transferring the headquarters of the war-ravaged Chabad-Lubavitch movement from Europe to the U.S., disembarked the Drottingham at the New York Harbor, to a small, waiting entourage of Chabad Chasidim.

The name Chabad was then barely known to anyone outside of the observant Jewish community. Upon his arrival in the U.S. Rabbi Joseph I. Schneerson sent a few of his Chasidim—there were only a few at the time—to begin the arduous task of seeking out Jewish children, and as was often the case, pleading with their parents to allow them to devote a few hours a week to Jewish education.

Few of the Chabad Shluchim at last night's conference find

*“New Chabad Centers to open in Anatolia, Turkey; the Turkish Republic of Northern Cyprus; Jackson Hole, Wyoming; the Dominican Republic; Belgrade, Serbia; and Iasi, Romania. A pledge by the Rohr Family will go to the opening of an additional 50 new Chabad centers over the next year.”*

themselves pleading with parents today. Instead, they are constantly expanding and building to accommodate ever growing numbers of Jewish

children enrolling in their outstanding pre-schools, Hebrew schools and day schools around the world.

Back then, the Jewish world

Mr. Lev Leviev, the international diamond and real-estate magnate was guest speaker. The subject of a recent New York Times magazine feature, Leviev is the financial backer

Turkish Republic of Northern Cyprus; Jackson Hole, Wyo-

and a dedicated supporter of his local Chabad Center. He



Willy Raffogel and Colonel Goldstein enjoying the children program

Photo Credit: Eli Kahn

was still reeling from the Holocaust, and financial support was hard to come by. Last night's guests included an eclectic who's who in Jewish

Chabad Ohr Avner schools in the CIS and beyond.

Back then, you could count the number of Shluchim on



one hand; achievements were measured in the tiniest baby steps. Today, there are roughly 4,500 Shluchim worldwide. Growth happens in leaps and bounds: During his speech, Mr. Leviev pledged to add another 100 Shluchim in the following year, bringing the number of Shluchim in Russia to 400.

Rabbi Moshe Kotlarsky, Vice Chairman of Merkos L'inyonei Chinuch and Director of the conference, announced the opening of new Chabad Centers in Anatolia, Turkey; the



Picture Credit: Dianne Bondareff/Chabad.org

ming; the Dominican Republic; Belgrade, Serbia; Iasi, Romania; and Seoul, South Korea. He also announced a pledge by the Rohr Family—a three-year commitment to sponsor an additional 50 new Chabad Shluchim.

Earlier in the day, Shluchim mingled with lay leaders at a lunch at the Marriott Marquis in Times Square where Rabbi

came from Basel with Rabbi Wishedsky, Basel's Chabad Shliach, for the conference.

“We need the input of Chabad to make Jewish life more prosperous in Switzerland,” he told Lubavitch.com. Such sentiments were repeated all day, by lay leaders who had come with their Shluchim in admiration and support of the work of Chabad-Lubavitch.

Speaking in Hebrew, Leviev talked of his debt to Chabad-Lubavitch, its Rebbes and its Shluchim. “100 years ago,” he told his audience, “the Rebbe Rashab [Rabbi Sholom Dov Ber 1860-1920] sent a Shliach to Samarkand, to strengthen Jewish life there.” But the local community would not cooperate, and turned the young Chabad Chasid away.

“He knew he couldn't return to his Rebbe empty handed,” said Leviev. “So he began to collect Jewish children, and formed a cheder, with 10 youngsters.”

Eventually, most of the Jews of Samarkand were lost through assimilation during the regimes of Lenin and Stalin. But those 10 children remained firmly rooted in their yiddishkeit.

“My grandfather was one of those 10,” said Leviev.

“If not for the Chabad Shliach at the time, I would not be standing here with you today.”

The banquet dinner formally closed the annual four-day conference.

Mr. Daniel Rothschild is the President of the Jewish Federation of Switzerland

## THE NAME KISLEV – ITS LESSONS

By Rabbi Moshe Bogomilsky

Rav of the Crown Heights Yeshiva Shul  
Member of Vaad Rabbonim  
Hakloli

Editors note:

Rabbi Bogomilsky Shlita served up to forty years as part of the Lubavitcher Yeshiva faculty. Rabbi Bogomilsky



was also a Maggid shiur in the mesivta for many years and many distinguished shluchim are his talmidim. Rabbi Bogomilsky is the author of many sforim on the Parsha Series (known

as the *kinus Ha-Shluchim*) and also on other topics. These sforim are being utilized by shluchim and Rabbonim the world over. This newspaper feels honored to feature a column from his Sforim on a weekly basis.

*“The kinus Ha-Shluchim has a double-fold purpose. In the same sense that a person would come to the Bais Hamikdosh to see, he also came to be seen.”*

under the title “Vdibarto Bam”) and also on other topics. These sforim are being utilized by shluchim and Rabbonim the world over. This newspaper feels honored to feature a column from his Sforim on a weekly basis.

Shluchim from all over the world contact Rabbi Bogomilsky in all hours of the day or the night, for shaalos in halacha and advice for difficult situations. He is dedicating his life and his home to every individual that turns to him.



To date, Rabbi Bogomilsky plays a major role in the Vaad Rabbonim. In addition to serving our community in

many different aspects, from matters of Chesed to halachic

*“Hashem should give and give again.”*

questions, or advice in many



Rabbi Bogomilky

issues, it could truly be said about Rabbi Bogomilsky that ונהנין מ מנו עצה ותושיה

We have blessed today the new month of Kislev. The name Kislev is spelled in the Talmud Shabbos with a yud after the chof. We find this spelling also in our Siddur on the page of blessing the new month. This signifies that the word Kislev with this spelling

is also a significant lesson for us as Chassidei Chabad.



We wish Rabbi Bogomilsky and his family all the Brochos, to derive much nachas from his טובות ובריאות אריכות ימים ושנים

The following is an excerpt from Rabbi Bogomilsky’s speech at the Kinus Hashluchim Melave Malka at Ohlei Torah:

We welcome all the shluchim and want to reiterate that we are here at all times to serve you in every way possible and to respond to the questions you have relating to your shlichus and personal life matters.

*“A shliach and his environment is holy ground, since he finds himself with the Rebbe in all his activities and personal life. Therefore he has a responsibility to conduct himself in accordance with Halacha in every detail.”*

It’s mentioned in s’forim that the spelling of Kislev with a yud, spells out the verse וירא חוה כי סר לראות – HaShem saw that he (Moshe) turned to see. This occurred when Hashem revealed himself in the “sneh”, the burning bush.

The kinus HaShluchim has a double-fold purpose. “כשם שבא לראות כך בא ליראות” --In the same sense that a person would come to the Bais



Hamikdosh to see, he also came to be seen. Shluchim come to see and receive, and you also come to be “seen” by the Rebbe, the M’shaleach, to evaluate what you have accomplished in the duration of the year.

Moshe Rabeinu was then told by Hashem that he needs to be cautious, because the ground that he is standing on is holy ground.

A shliach and his environment is holy ground, since he finds

himself with the Rebbe in all his activities and personal life. Therefore he has a responsibility to conduct himself in accordance with Halacha in every detail.

Today, Shabbos Parsha Toldos, we read about the blessings that Yitzchok gave Yaakov, beginning with the words ויתן לך, HaShem should grant you. Rashi explains that it means ויתן ויחזור ויתן, Hashem should give and give again. The question is why won’t Hashem give everything at one time? Why is there a need to give repeatedly?

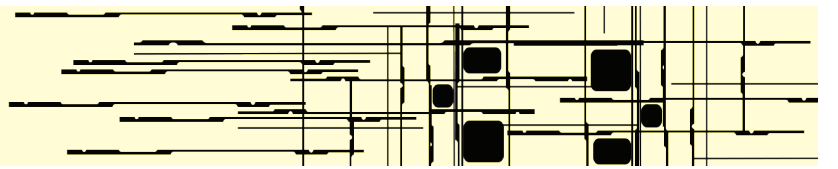
One of the explanations for this serves also a lesson for the Shluchim:

לך ויתן – the Rebbe is giving Brochos and Kochos (energy) to every shliach. Once the Shliach receives these Brochos and Kochos, he needs to accomplish that ויחזור ויתן there should be a “giving” from the Shliach to all the Yidden that he will be approaching. That’s ויתן ויחזור ויתן לך After a shliach receives from the Rebbe, he then in turn, continues to give and illuminate the lives of all the people he meets in a spiritual and physical sense.

Photo credit: Pictures of the kinus in these 2 pages unless otherwise attributed: Israel Bardugo/Chabad.



# ANNOUNCEMENTS



## CALL THE CHJCC

718~778~8808

### CHILD/FAMILY HEALTH INSURANCE

Mrs Kurtz.....ext. 32

### ENTITLEMENT SERVICES

Rivka Shur.....ext. 24

Eliezer Yarmush.....ext. 30

### VOCATIONAL COUNSELING & SERVICES

Rivka Shur.....ext 24

Bela Vilenkin.....ext. 23

### FOOD STAMPS

Eliezer Yarmush.....ext. 30

### FAMILY SERVICES

Phyllis Mintz.....ext. 28

### CRIME VICTIMS

Batia Brandel .....ext. 22

batia@chjcc.org

(c) 917~618~0279

Galina Pindrick.....ext. 31

718~771~9000

### FEMA

Fruma Junik ext. 10

718~774~3999

### YAM~ Youth Action Movement

Yosef Kanofsky

theflyingrabbi@hotmail.com

718~774~9213

### SHALOM CENTER

Shimon Hertz

## S'CHACH PICK-UP

We have noticed and have also been told that there is still an abundant amount of s'chach still remaining in the schechuna. The s'chach is mostly in the alleyways. The city will not pick up the s'chach from the alleyways. In order to have your s'chach picked up, kindly note the following procedures:

- 1) Call 311 to arrange an appointment day for pick-up.
- 2) The night before the pick-up, put the s'chach in front of your house.

No pick-ups are made from the alley-ways.

Thank you for your co-operation ☘.

## Nov. 13, 2007 New Your Times Editorial

Some Help in a New Life

In the former Soviet Union, Mikhail Fayner was a physicist and his wife, Aleksandra, an engineer. They are intelligent people, warm and playful. They are also Jewish, and in the Soviet Union, carrying that stamp on your passport meant a lifetime of trouble. By the time the Soviet Union fell, they had long since had enough and were finally free to start a life somewhere new. The United States granted them refugee status, and in 1997 they moved to New York City.

Aleksandra's brother helped them find an apartment in Washington Heights. Together, the couple, both around 60 at the time, worked odd jobs cleaning houses and taking care of elderly people. But they struggled to cobble together \$550 each month for rent.

After years of grappling with that rent, they found a subsidized housing program run by the Metropolitan Council on Jewish Poverty, an affiliate of UJA-Federation of New York, which is a beneficiary of The New York Times Neediest Cases Fund. The Fayners were invited to live in a housing complex in Brooklyn where rent is fixed at 30 percent of household income. After seven years in this apartment, the Fayners, now both American citizens, were able to save enough money to go back to Ukraine for the first time to visit their grandson, whom they hadn't seen since he was a baby.

Today, the Fayners are thriving. But at 70 and 69 respectively, Mikhail and Aleksandra still need a little extra help once in a while. The furniture in their apartment was used when they got it seven years ago, and some of it has grown quite shabby. The Neediest Cases Fund is helping them replace some particularly rickety pieces.

Every penny you donate to The Times's Neediest Cases Fund goes to seven local charities: the Children's Aid Society; the Brooklyn Bureau of Community Service; Catholic Charities of the Archdiocese of New York; Catholic Charities, Diocese of Brooklyn and Queens; the Community Service Society of New York; the Federation of Protestant Welfare Agencies; and the UJA-Federation of New York.

To help out, please send a check to: The New York Times Neediest Cases Fund, 4 Chase Metrotech Center, 7th Floor East, Lockbox 5193, Brooklyn, N.Y. 11245. You may also call (800) 381-0075 and use a credit card, or you may donate online at [www.nycharities.org/neediest](http://www.nycharities.org/neediest).

## THE NEEDEST CASES

November 13, 2007

The New York Times

Born With a Hole in His Heart, a Child Best Known as Magic

By LORI MOORE

Chananya Grun, 5, inadvertently named his baby brother Magic. When his mother, Anat Grun, brought home toys for Chananya, his two sisters and another brother, she told them they were from the newest addition to the family, who was still in the hospital.

"Babies don't bring presents," Chananya objected. But after Mrs. Grun insisted that this one had, Chananya came up with an explanation: "He's a magic baby."

That baby, born in August 2006, and now named Dov, has spent much of his life in Schneider Children's Hospital in New Hyde Park, N.Y., with a hole in his heart that led to complications, including being weak and underdeveloped and having problems eating.

Jewish tradition decrees that a boy should not receive a name until his bris. But because of his health problems, Dov could not undergo circumcision until he was 8 months old. Until then, Magic was how he was known.

It is a name well earned. "We've seen a lot of miracles with him," said his father, Yitzchok Grun, who said the severity of the child's case and the complications have made Dov a challenge to his doctors. "He's constantly throwing them surprises and really giving them a run for their money."

Because of respiratory problems, Dov had to undergo corrective heart surgery at three weeks rather than six months, when he would have been stronger, as is more typical for children with his condition.

In and out of hospitals, he finally had two and a half months at home between July and September. Then a routine operation to insert a gastrointestinal tube led to sepsis and a six-week stay in the intensive care unit, where yesterday morning he was readmitted.

Mrs. Grun had to return to the hospital routine, getting the four older children — Ayala, 10, Esther, 7, Sholom, 2, and Chananya — to school and day care, then, when he was at Schneider Children's Hospital, driving more than 30 miles from her home on Staten Island to spend the day at Dov's

bedside. She made it home by 4 p.m., when one of Dov's grandmothers usually took her place at the hospital. Mrs. Grun tries to spend evenings with her other children.

"As much as I would like to stay at the hospital all the time, I have to divide myself and make our life as normal as possible," Mrs. Grun said.

The financial strain has left the family in limbo. Mr. Grun left his job as a restaurant manager. Mrs. Grun rejected an offer for part-time work.

Already in debt after a failed business venture, the Gruns have been financially destroyed. But the community has rallied around them.

High school students come by to help the older children with their homework. Neighbors have organized to provide cooked dinners for the family. Dov is constantly on the prayer list at the Grun's synagogue, and the couple believe that their faith has carried their family this far.

Through word of mouth, the Metropolitan Council on Jewish Poverty found the Gruns. The council, a beneficiary of UJA-Federation of New York, one of seven agencies supported by The New York Times Neediest Cases Fund, obtained \$3,528.52 for utilities and rent to keep them afloat while their income languished.

Now, Mr. Grun is working on leads for a more permanent career and has returned to his restaurant job in the meantime with the caveat of a more flexible schedule, allowing him time with his family. Mrs. Grun hopes to resume teaching preschool when Dov is well enough for outside care.

Mrs. Grun also gives back to her community. As often as possible, she volunteers at a food bank, as she has been doing for the past five years, she said. And the family has a new appreciation of both giving and receiving, Mr. Grun said.

"When we had a normal life, so to speak, whenever I used to give to charity, you know, I always felt good about it, but I never really understood and appreciated the meaning of it and the effect it had of being on the other side," he said. "It is tremendous — it really is."

### CORRECTIONS:

In last week's edition, the Shluchim Photo from 5767 was taken by Israel Bardugo.

In the "Shiur Tanya" story, the father of the Chassid in Russia went to the Rebbe Rashab who told him to travel to Haditch to say Tehillim.

# MET COUNCIL

## METROPOLITAN COUNCIL ON JEWISH POVERTY:

### The Voice of the Jewish Poor for 35 Years

One in five Jews in New York City live at or just above the poverty line. The Metropolitan Council on Jewish Poverty has been advocating for Jewish families in need for the

past 35 years. When working poor and immigrant families struggle to make ends meet, they turn to us for help. These families are working to provide for their children. They must often balance sending children to Hebrew school, yeshiva, or summer camp, caring for elderly parents or sick children, and feeding their families. Whether through a food package for Passover, covering

one month's rent to prevent eviction for a family in crisis, or visiting an isolated senior, Met Council constantly responds to the needs of our community, one person at a time. As one of New York City's major affordable housing providers, the largest kosher food distributor in the United States, and a model service provider in crisis intervention and employment training programs, Met Council is at the forefront in serving our community's neediest. Through our network of 25 Jewish Community Councils throughout the 5 boroughs, we serve at the grassroots level, responding to and advocating for the evolving needs of the poor. Met Council's Executive Director, William Rapfogel, has advocated for the Jewish poor and near-poor since 1992 and is strongly committed to building awareness of these challenges: "As a Jewish community, we remember the words of David when he said 'Defend the cause of the weak and fatherless;



maintain the rights of the poor and oppressed.' Here in New York City, there are Jewish immigrants from the former Soviet Union and other parts of the world, working families, and

elderly Jews who are unable to care for themselves. Through the work of Met Council and the Jewish community, we are able to defend the causes of the weak, the fatherless, the poor, and the oppressed." Met Council is the voice of the 1 in 5 Jews that are in need in our City, but we cannot do this alone. How can you help

stronger? Donating \$5 to cover a food package meal for a family in need, donating clothing or furniture through



Met Council's Machson Program, volunteering an hour of your time your contribution will help families survive these crises. Visit [www.metcouncil.org](http://www.metcouncil.org) for information on how you can help.

Proud Affiliate of  
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**COJO**  
New Division of Support and Advocacy

### A Tribute to Willy Rapfogel

By Moshe Rubashkin



Mr. William E. Rapfogel, Executive Director &

### Biography

WILLIAM E. RAPFOGEL

William E. Rapfogel, a lifetime New Yorker, has been Executive Director and Chief Executive Officer of the Metropolitan Council on Jewish Poverty since 1992. One of New York City's largest and most efficient non-profits, Met Council provides nearly 100,000 needy people with home care, housing, employment, crisis intervention and other social and community services. Met Council also coordinates a network of 25 local Jewish Community Councils and thirty other national and local organizations committed to helping the needy.

President George W. Bush paid tribute to Mr. Rapfogel's leadership at a White House "Compassion in Action" Conference in June, 2004. In 2002, Mr. Rapfogel was a panelist at the Faith and Community-Based Initiative Conference in Philadelphia, after a Presidential Executive Order was signed.

Prior to joining the Met Council, Mr. Rapfogel served as Executive Director of the Institute for Public Affairs of the Union of Orthodox Jewish Congregations of America. He also served as Executive Director of the American Jewish Congress Metropolitan Region. Mr. Rapfogel spent several years as Assistant New York City Comptroller under Harrison J. Goldin and three

On behalf of the Crown Heights Community, I want to thank

you for all that you have done and all that you are doing for the people of this community and for the people of New York City. You have always been there for Crown Heights and for this we extend our heartfelt gratitude. You are a true friend beyond what words can describe.

You have a special touch not just for helping people but also for the feelings and sensibilities of others. You go about your work with grace and dignity. We admire you and strive to emulate your example.

Hashem should bless you to continue your efforts for K'lal Yisroel.

You should go from strength to strength in all your endeavors. You should have Health, Wealth, and Nachas from your children, your family, and your extended family--the people you represent.

It is our privilege to publicize Willie's Biography in recognition of his amazing accomplishments. 🌸



years in the Administration of Mayor Edward I. Koch.

A graduate of Brooklyn College and the Columbia University Graduate Institute for Non-Profit Management, he serves on the board of the Primary Care Development Corp., the Brooklyn Navy Yard Development Corp., and is vice-chair of Senior Health Partners, as well as several community and professional institutions.

Mr. Rapfogel resides on the Lower East Side of Manhattan with his wife, Judy and their son Marc. Their son Michael is married to the former Ora Spiler, they have a daughter, Emma; and son Jonathan is married to the former P'nina Gluck and they have a daughter, Chaya Sarah and two sons, Yechezkel and Akiva. 🌸

# OUR TEENS



Rabbi Shea Hecht:

Rabbi Hecht, is chairman of the board of the National Committee for the Furtherance of Jewish Education (NCFJE), continuing the tradition of social services management and outreach that began with his father, the Rabbi Jacob J. Hecht A'H. He is a Rabbi and activist in the Jewish community, focusing on family crisis intervention, guiding and advising troubled youth and their families, marriage counseling, and drugs and cults counseling and consultations. He can be reached at rabbishea@aol.com. 🌸

## It's not a competition

I have recently read an article that pointed out the fallacy of parents who follow the trend of being "friends" with their children.

According to a recently released survey, 60 percent of parents admit that they have a hard time discussing important topics with their teens.



One reason is that parents are trying to be buddies with their teens and are afraid of sounding mean.

Setting up a parent-child relationship as a friendship doesn't allow parents to fulfill their real job which is to be a guide, teacher, role model and mentor for their children. Parents that befriend their children claim that this will help them have a better relationship with their children when they reach their teens. Though this argument may seem compelling, a parent-child relationship that mimics a friendship hinders parents from discussing things that are important with their teenagers.

Some of the discomfort is on the part of the parent. If they treat their teenager like they are on the same level as a full

*"Parents need to be parents."*

grown adult, where do they now come to claim that they are more knowledgeable or educated than their child? Who are they to speak about serious issues like peer pressure, bullying, harassment, drugs and alcohol or moral and religious values when they are on the same level as their child?

Teenagers also have a problem respecting a parent who always implied that the two of them are on the same level. All things being equal, if everyone is on the same level, teens feel more comfortable speaking to their peers – not their parents.

There is also the issue of trust. If my parents are my friends and I am looking for a trusted adult or someone of

authority, I will not go to my parents just like I would not go to a friend. Just as I will be afraid that one friend might tell another, I might not trust my parent who feels they are my friend.

I have seen mothers that compete with their daughters in looks. The

*"All things being equal, if everyone is on the same level, teens feel more comfortable speaking to their peers – not their parents."*

competition is subtle, but the tension is not. Many times mothers dress exactly like their daughters blurring the lines of difference between them. I have seen fathers compete with their sons in learning or business. Again, it is nothing overt, but the competition is there.

Today, I sometimes see children following a very negative trend of calling their parents by their first name.

Those who do this mistakenly think that this shows openness and love. I hate to break it to them that this shows nothing other than a lack of respect.

*"It is best when parents act as parents and leave the role of friend to their child's friend."*

Parents need to be parents. They need to set boundaries. They need to say no. Even if at first it upsets the child, in the long run this is what children want and will appreciate. Acting like a parent will bring a certain respect and help a parent talk to their children about all sorts of difficult topics that must be discussed even when it isn't comfortable. It is best when parents act as parents and leave the role of friend to their child's friend. 🌸

## KIDDUSH LEVANA

By Rabbi Dovid S. Pape

One cloudy night during the first years of the Rebbe's nesius, a group of chassidim stood outside 770 gazing at the sky, hoping to see the moon.

It was the fourteenth day of the month, the last day when it would be possible to say 'Kiddush Levana.' The whole week it had been cloudy. On this night too, there was no moon.

As they stood gazing at the clouds, the Rebbe began telling a story:

Rabbi Meir of Premishlan some 200 years earlier had faced a similar problem. It was the last night you could make Kiddush Levana, but the sky was covered with clouds. Rabbi Meir turned to his followers and asked a question. "How did the Jews recite Kiddush Levana when they were in the desert? Wasn't the camp covered with the Ananei Kavod, the Clouds of Glory?"

No one dared answer the Rebbe's question.

Rabbi Meir continued, "Moshe Rabbeinu took a handkerchief, waved it at the spot where the moon was supposed to be. The clouds would part, and everyone would make Kiddush Levana." Then Reb Meir waved his own handkerchief at the clouds, as if to show what he meant, and suddenly the clouds moved apart, and there was the moon.

The Rebbe looked around. "Maybe it could happen again. Can anyone here do the same thing?"

The chassidim were silent. No one said a word. Finally, one elder Chassid boldly suggested, "Perhaps the Rebbe could do it."

The Rebbe did not reply. He shrugged, turned, and walked back inside. The Chassidim remained on the sidewalk watching as the clouds raced on the wind.

A few minutes later, a break seemed to appear. It grew larger. Then the clouds parted altogether, revealing a gorgeous bright moon in the sky.

They ran in to tell the Rebbe. When he came out to recite the prayer with them, the Chassidim whispered to each other. Surely the Rebbe had waved his handkerchief in the privacy of his room, when no one would see.

Forty years later and thousands of miles away, Rabbi Mendel Alperovitz and his wife, Fradi, shluchim in Bournemouth, England, decided to do something to encourage people to *"No one dared answer the Rebbe's question."*

do Kiddush Levana. They announced a grand event, a night-time boat cruise in the English Channel, highlighted by a Kiddush Levana ceremony.

Their announcements met with little interest. Only a few people signed up. No one really wanted to go. Rabbi Alperovitz was ready to cancel. Then out of the blue, a message arrived from the Rebbe, conveying his encouragement and blessing.

Clearly, the Rebbe wanted the event to take place. The Alperovitz's increased their efforts to pull it off. They made phone calls. They talked it up.



Zalman Kleinman Art Gallery

Then the weather became very nasty. For days it rained and rained. The forecasts predicted heavy clouds and thunderstorms.

Miraculously 40 people displayed their loyalty and came to the harbor for the cruise. The rains held off, and the ship set out. The program went smoothly. A gentle breeze blew, but nothing horrendous.

But the sky remained overcast. There was no moon. Everyone was disappointed.

As the boat was about to head back to the pier, Rabbi Alperovitz told the story about the handkerchief. Everyone looked expectantly at the sky. Would the clouds part for him too?

Someone must have waved a handkerchief.

The clouds began to thin out. Then they saw the glimmer of the moon. And then the moon appeared, beautiful and clear and full in the night sky.

Filled with awe and wonder, Rabbi Alperovitz led his people in reciting Kiddush Levana, sanctifying the new moon, with the fervent prayer:

"As the moon has been renewed, so too, Hashem, may the Jewish people also be renewed with the coming of Moshiach, Dovid Melech Yisroel, Chai



# SHIDDUCHIM



## VEDIBARTA BAM ~ VAYEITZEI - MARRIAGE

### Luz and the House of G-d

By Moshe Bogomilsky

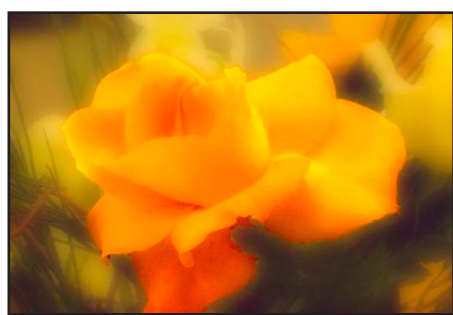
In this week's parshah we read that our father Yaakov named the place where he had the famous dream of the ladder which was set earthward with its top reaching heavenward, "Beit Keil" — the "House of G-d." Torah says, "However, Luz was the city's name originally."

Everything in Torah is a guide for us in our daily lives. What could possibly be the necessity for Torah to tell us the previous name of the city? What difference does it make to us in this day and age? It seems that all we need to be concerned with is that the city was named "Beit Keil" by our father

*"Everything in Torah is a guide for us in our daily lives."*

Jacob. Other than that, we couldn't care less.

However, my dear Chatan, Kallah and assembled relatives and guests, it seems to me that a very serious message comes forth from this passage. Torah wants to tell us that the forerunner to the House of G-d — Beit Keil — was Luz.



What is the significance of Luz? The answer to this we find in the Midrash (Bereishit Rabbah 28:3). We are told that Adrianus (Hadrian) said to Rabbi Yehoshua the son of Chanina, "Tell me, when Al-mighty G-d will resurrect the dead, from where will He begin in man?" He wanted to know if the resurrection will begin from some specific part of the body. Rabbi Yehoshua answered him: "After a person goes to his eternal rest and his physical remains return to dust, every part of his body will decompose except the little bone on the spine which is called 'luz.' No power in the world can destroy this bone, and from it the resurrection will begin."

Adrianus was rather doubtful of this, so he asked that they bring him this bone. They did and he tested it. First

he tried to grind it in a grindstone but it remained the same. Then he threw it into a fire, but it was not consumed. Then he soaked it in water but nothing rubbed off or disintegrated. Then he placed it on an anvil and pounded it with a hammer. The anvil split and the hammer broke, but the bone remained intact.

From this we can understand the lesson that Torah is conveying to us. In order for the Jewish people to be able to face up to the trials and tribulations in life, maintain a House of G-d, and live up to the standards that Torah has given us, we must first be as strong as the bone called "luz." No matter how much our enemies may try to break and destroy us, a Jew must be headstrong and steadfast, never weakening or, G-d forbid, succumbing.

Therefore, the Torah tells us, if you want to have a Beit Keil — if you want to build a home in Israel which will be a House of G-d, you must first prepare and condition yourself to be strong in your will-power and determined

*"In order for the Jewish people to be able to face up to the trials and tribulations in life, maintain a House of G-d, and live up to the standards that Torah has given us, we must first be as strong as the bone called 'luz.'"*

in your convictions to maintain and uphold Torah and mitzvot without weakening one iota. If you will be a "luz," then you will be able to build a Beit Keil.

This is, indeed, a lesson to every Jew, and especially to Chatan and Kallah who are starting out in life anew. When a young couple begins to build a home in Israel they must understand that in order to have a Beit Keil, there must be "luz" before it. There must be determination by both parties to be as strong as the "luz" — to stand up against the ill winds that blow both from without and within and not give alien influences an opportunity to break through or to, G-d forbid, have an impact. Then they are assured that the home they are building will be a true Beit Keil — House of G-d — and their future will be bright, beautiful, and successful. (הרב יעקב יהודה ל"ז העכט)

## FINDING A NEEDLE IN A HAYSTACK

### Marriages are made in Heaven - Part II

By: Sarah Junik

Why is it that when it comes to the Parsha of Shidduchim everyone is so fearful. It is not just the children, but also the parents and the Shadchonim who agree this is a difficult period. Why is it perceived to be so hard by everyone?

True, it is a decision that will affect our children's whole life and we do not want to make mistakes. On the other hand, there are other decisions we make as we raise our children, that will also affect their whole lives, and we do not universally agonize over those decisions as much as on this one.

Decisions such as finding the right Yeshiva or Seminary should also be deliberated carefully and at length. The right Seminary or Yeshiva can give the right hashkafa, the right impetus to our children for the rest of their lives. Should we just decide on the basis of what their friends or ours are doing? Should this not also be a well-thought-out decision and therefore fraught with anxiety?

It is my opinion that we erroneously believe that we have control over the decision we make in life. We think we have control over our parnosso, over where we live, over all kind of decisions we make daily. We think that we make a good living because we work hard, or we are talented, or other such reasons, but in reality, it all comes from Hakadosh Baruch Hu. How much we will make in a year is decided on Yom Kippur, how healthy we will be, how successful etc., etc., all of it comes directly from Hashem. We do not live in the Midbar anymore, but we should really feel like the Yidden did then. Sustenance comes to us day by day directly from Hashem. So do all the others pieces that make up our lives. Somehow, although we know this, it is relegated to the back of our minds; it is not something we acknowledge daily, or at any time things go our way.

In the parsha of Beshalach, Moshe tells B'nei Yisroel to take just one portion of Monn per house member. Some take more, some take less, but when they come home and measure, each one only has one portion per household member. It is not necessary to work oneself to the bone, never take vacations, never be home for your kids. The portion allotted to you is still going to be the same. A person must do his or her job conscientiously, but to be a workaholic plays no purpose.

When it comes to Shidduchim, though,

we all have to acknowledge that we have no control whatsoever over the situation. We know that all we can do is our Hishtadlus. We must daven, we must do all we can to bring about a favorable outcome, but ultimately, it is not in our control. It is entirely up to the Eibishter. In this one respect we all recognize, maybe even if only subconsciously, that we are not in control. Boy! Is that scary! No wonder everyone takes looking for a shidduch particularly seriously.

We should realize that it is not up to us to choose the shliach that will make the right match for our S/D (Son/Daughter). If we were not successful with our visits to the shadchonim, if

*"We think that we have control over our parnosso, over where we live, over all kind of decisions we make daily."*

they could not, or they would not help us, we should not blame them. If we expend our time and energy complaining that the shadchonim did not do their jobs, were not efficient, or caring enough, we will not have the time and energy to look elsewhere. Maybe the shadchonim we went to were not the right shluchim for us.

Arranging shidduchim is one of Hashem's main preoccupations since the creation of the world. Let us all have bitachon that Hashem's guidance through Hashgacha Pratis will lead us in the right direction. He has done so with every other aspect of our lives! Even though it might be taking a bit longer than we expected, if we do our part, it will happen at the right time, Im Yirza Hashem.

It is propitious for the prospective Chosson or Kallah to daven for themselves and for their friends to have Siyata D'Shemaya in the Parsha of shidduchim. HKB"Y wants us to daven, and sometimes things may not happen until we put our hearts into our Tefilos. ❀

*A Needle in a Haystack is a book of advice for parents starting to look at shidduchim. It was written on the occasion of Mrs Junik's daughter's wedding.*

*Any constructive comment is welcomed by the editor.*

*Write to CHPS768 @gmail.com or directly to the author at Mazaltov@junik.us.*

# OUR HEROES

## FORCE BEHIND GROWTH OF MOROCCAN JEWRY PASSED AWAY AT 91

Courtesy of [chabad.org/news](http://chabad.org/news)

By Joshua Runyan and Dovid Zaklikowski

Rabbi Shlomo Matusof, who was one of the leaders of the Chabad-Lubavitch educational activities in Morocco for close to 50 years, died Saturday night in New York. He was 91.

The news came as a shock to the thousands of Lubavitch emissaries who had gathered in New York for their annual international conference.



Matusof, a Russian native and veteran Lubavitch emissary who endured imprisonment at the hands of Soviet authorities before being sent to Morocco in 1950 by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, worked tirelessly to shepherd the Jewish community in North Africa. Through the years, the Lubavitch network of yeshivas counted some 70 separate institutions, producing thousands of graduates, including current Chief Rabbi of Israel Shlomo Amar.

In his letter appointing Matusof as an assistant to Rabbi Michael Lipsker, the Rebbe highlighted the public nature of a Lubavitch emissary.

Instead of private individuals, emissaries are “candles that illuminate all their surroundings and ... people who live and grant vitality to another person, another two people, another three, etc.,” the Rebbe wrote in Hebrew in a letter dated Aug. 9, 1950. “The fruits [of these efforts] will produce fruit and further generations of fruit for eternity.”

“The shluchim came there to build a Jewish education system,” said Rabbi Eliyahu Matusof in describing the work of his father and associ-

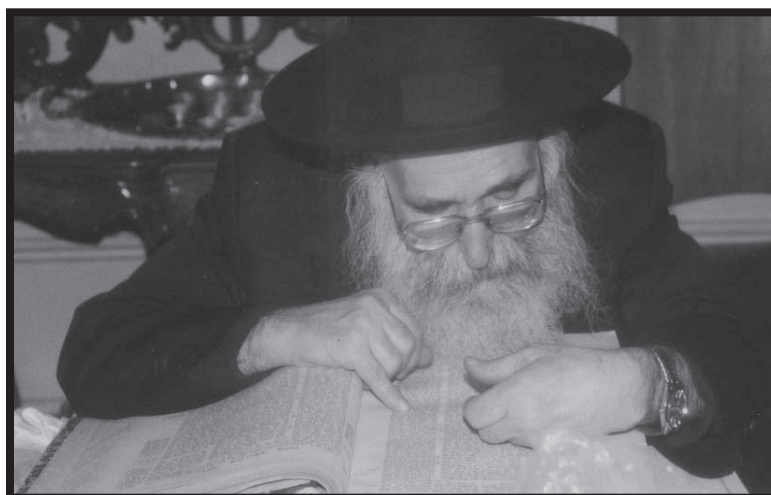
ates, which was designed to buttress the ethnic customs of the Sephardic Jews living in Morocco. “They worked hand in hand with the rabbis there.”

When he received the Rebbe’s letter, Matusof was engaged to be married, and lived in France after a life of hardship under Communism in Russia. But instead of settling down, the assignment to Morocco saw the rabbi once again display an inordinate amount of self-sacrifice.

### A Life of Self-Sacrifice

Matusof was born on Yom Kippur in 1917 in Vitebsk, Belarus. As a small child he learned in the Lubavitch network of underground schools. The locations would change daily, sometimes moving from city to city, according to autobiographical chapters at the end of Matusof’s book, *Rishmei Biurim*, a collection of scholarly explanations of key Talmudic passages.

When he was a teenager, the yeshiva moved permanently



Rabbi Matusof

Photo Credit: [Chabad.org/Lubavitch Archives](http://Chabad.org/Lubavitch Archives)

from his home town and from that time on, he did not see his parents much.

Later, he traveled for five days to Kutaissi, Georgia, where the local government was somewhat less severe in its approach to the Jewish community. Matusof writes that his life was relatively easy in his year in Georgia: “We at least had fruits and vegetables to eat and a place to sleep. ... We accepted everything with joy.”

But an undercover operation undertaken at the behest of the



Photo Credit: [Chabad.org/Lubavitch Archives](http://Chabad.org/Lubavitch Archives)

Soviets saw Matusof behind bars. A group of Jews had presented the young man the opportunity to escape the Soviet Union through the Turkish border. Matusof, who had two brothers already living in what was then Palestine, arranged for a visa there and paid to be smuggled out of the country.

The men who were supposed to aid Matusof, however, turned out to be informants. After his imprisonment, Matusof, homeless, wandered for months from house to house, subsisting on morsels of food.

Finally, he found out about a school opening near Moscow in the city of Malakhovka.

But in 1935, the administration of the underground school feared that they were under surveillance by the secret police. Consequently Matusof, joined by his classmates, once again moved, this time to Marina Roshtza in Moscow. Matusof writes that he found in the city a good place to sleep, “on a shelf in a small room in a factory of someone I knew.”

One day, news of some stu-

dents’ arrests forced Matusof to run once more. After pack-



ing up his personal belongings and exiting from the factories gates, he was tapped on the shoulder by a gentleman who ordered Matusof to follow him. The destination was the secret police, where he was interrogated about the existence of the yeshiva.

After answering a litany of questions mainly dealing with his connection with the family of the Sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of righteous memory, and the identity of his classmates, Matusof was thrown into jail and later transferred to a facility for political prisoners.

Throughout his time in jail, he prayed three times a day, a practice he continued when a few months later he was exiled to Kazakhstan. After a few years there, he started to build up his life again until he was thrown into jail anew after being caught learning a book of Chasidic thought.

He was released in 1940.

In 1946, he joined the great migration of Polish citizens

out of the Soviet Union using a forged visa, making his way to Germany. A year later he traveled with fellow yeshiva students to France to learn.

“It was the first time that I was able to sit and learn as a free Jew and with no obstacles,” he writes.

### In a Muslim Land

A new chapter of his life began in the winter of 1950, with the Rebbe’s assignment.

After getting married a short while later, the new couple arrived in Morocco in the spring of 1951. What they encountered was a proud Jewish community in a predominantly Muslim country dealing with fallback from the establishment of the state of Israel three years prior.

“He got the locals to do activities themselves,” said Eliyahu Matusof.

When he started, “the education was very poor in Morocco. The Jews were very poor.”

But the Matusofs devoted themselves to the cause, eventually developing a very good relationship with Morocco’s royal family.

To this day, the Jewish community remaining in Morocco continues to be protected by the state.

Matusof leaves behind his wife Pessia Matusof and sons Rabbi Yosef Yitzchok Matusof, a Lubavitch emissary in Toulouse, France; Rabbi Yehuda Leib Matusof, a Lubavitch emissary in Cannes, France; Rabbi Eliyahu Matusof; Rabbi Yona Matusof, a Lubavitch emissary to the University of Wisconsin in Madison; Rabbi Reuven Matusof, a Lubavitch emissary in Paris, France; Rabbi Shmariyahu Matusof; Rabbi Menachem Mendel Matusof, a Lubavitch emissary to Alberta, Canada; and daughters Baila Paltinski of New Jersey and Aidaleh Nemenov of New York. ❀



**Project TO LIFE**

**בס"ד**

מבאר מורנו הבעש"ט ומסביר עוצם גודל פעולת אהבת רעים, החברים המעוררים רמים רבים על חברים ובן גילם בשעת דחקו קורעים גזר דין של "שבעים שנה ומוחפכים... לברכה... לחיים ארוכים"

*From the teachings of the Ba'al Shem Tov:  
"One cannot estimate the amazing power of Ahavas Yisroel. Friends who together arouse Heavenly mercy for another friend in distress have the power to tear up a 70-year decree..."*

(ספר התולדות מוהרי"ד חלק א' דף 181)

A CALL TO ALL  
נשי ובנות ישראל  
YOU HAVE  
THE POWER!

LET US UNITE FOR 18 DAYS OF ACTION TO BRING HEALING, GOOD HEALTH AND גאולה.  
SHOW THAT YOU CARE DURING THE AUSPICIOUS DAYS OF רפואה AND גאולה FROM  
ראש חודש כסלו-י"ט כסלו תשס"ח

**CHOOSE** one or more areas in which to add chayos and make a difference.

**PARTICIPATE** on whatever level you can by taking upon yourself one or more items in תורה, תפלה, צדקה, in the comfort of your own home and/or by attending the many upcoming events.

**JOIN** in the many inspirational events and farbrengens taking place during these days. Inspire others to have a פארבריינגען, say לחיים, and make good החלטות.

<b>תורה</b>	<b>תפלה</b>	<b>צדקה</b>
<ul style="list-style-type: none"> <li>• Adding in learning daily הידור מצוה</li> <li>• Extra care in performing a מצוה</li> </ul>	<ul style="list-style-type: none"> <li>• Saying kapital chof of תהלים daily</li> <li>• Having בקשות in mind while performing the 3 מצוות of a woman</li> <li>• Join or form a תהלים group</li> <li>• Extra care not to speak while Davening in shul</li> </ul>	<ul style="list-style-type: none"> <li>• Giving extra צדקה daily</li> <li>• Giving צדקה to organizations that support רפואה</li> <li>• Volunteering time to visit and help חולים and their families</li> <li>• Going out on מבצעים and sharing this message with others</li> </ul>

We are sure that in the זכות of our united effort and actions רפואה will send a complete הקב"ה and גאולה שלימה תיבקר ומיד!

**PARTICIPATING ORGANIZATIONS:**  
Ahavas Chesed • Bais Chaya Mushka • Bais Chaya Mushka • Bais Rivkah • Bais Rivkah Alumni Association • Bais Rivkah Alumni 5762 • Beis Midrash Lnoshim Ubanos • BMC Seminary – S. Agatha, Montreal • Bnos Chomesh • Bnos Menachem • Byit – Bais Yehudi Institute of Training • Chaya Mushka Bikur Cholim • Crown Heights Mikvah • Crown Heights Women's Division of RCCS • Crown Heights Women's Oneg Shabbos Torah Study Group (Friday night) • Derech Chaim • Hatzolah of Crown Heights • Hashiur Ldovrei Ivrit • Friendship Circle/ Tzivos Hashem • Jr. N'shei • Keren Simchas Chosson V' Kallah • Machon Chana • Mivtzah Harfashas Challah • Mivtzah Kashrus • Mivtzah Neshek • N'shei Chabad Mivzoim Committee • N'shei Chabad Newsletter • N'shei Ubonos Chabad Block Committee • N'shei U'bnos Chabad • N'shei Chabad 770 Women's Shul Committee • Ohr Chana • Russian Jr. N'shei • Taharas Hamishpocha International • Ten Yad  
**לזכות רפואה שלימה לכל אנשי שיחינו שיצרכים רפואה בתוך כלל ישראל**

# YAM JAM

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Motzei Shabbos  
Dayeitzei 8 PM

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Males Only

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Queens, New Jersey,  
Long Island

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- EXPERIENCED OR NO EXPERIENCE
- DEGREE OR NO DEGREE

DO YOU NEED TRAINING OR DON'T KNOW WHAT YOU WANT

DO YOU NEED HELP CREATING OR UPGRADING YOUR RESUME?

WE'LL REFER YOU FOR TRAINING:

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- SECRETARIAL
- WOODWORKING
- MEDICAL CODING
- IT UPGRADE
- BASIC ACCOUNTING
- CDL LICENSE
- ESL
- GED
- PATTERN MAKING /SEWING

STOP IN AND TALK TO OUR EMPLOYMENT DEPARTMENT:

Bella Vilenkin  
(718)778-8808 ext.23

FINALLY!

**TELL YOUR CHILDREN/STUDENTS:**

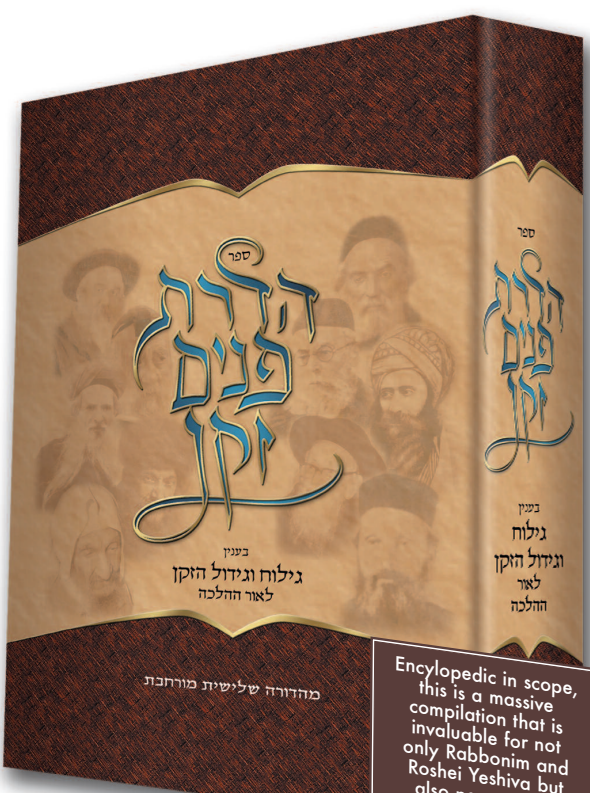
- › Why is the beard referred to throughout Torah literature as the Tzelem Elokim (image of HaShem in man) and the Hadras Panim (beauty of the face)?
- › Why do Chazal consider the beard the means through which Divine blessings (for parnasa, shidduchim, gezunt, success in Torah studies, etc.) are channeled to us?
- › Why have Jews throughout the centuries been moser nefesh to preserve their beards?
- › Why did the Chofetz Chaim write an entire work on the importance of maintaining a full, untrimmed beard?
- › Why is the beard considered so sacred that rather than taking an oath while holding a Torah scroll, people would hold their beard instead (as attested to by the Chofetz Chaim)?
- › Why did the Steipler Gaon (and Jews throughout history) treat beard hairs that fell out with same reverence as shaimos?

לע"ד דא עשה בך דבר טוב ומקובל ואולי ק"ו זה יתברר ויתלכד הדברים ויהי בך הצלה בעת הצורך

(מכתב הגאון רבי שלמה וילנא זצ"ל או"ק"פא: יג"ל ליהודי פ"ק י"ד י"ד)   
 (ספר שו"ת שו"ת שו"ת)   
 (תולדות מוהרי"ד חלק א' דף 181)

**AN AUTHORITATIVE RESOURCE THAT HAS ALL THE ANSWERS!**

SEFER  
**HADRAS PONIM ZOKON**  
- Regarding the Beard in Jewish Law -



By  
RABBI MOSHE WIENER

Encyclopedic in scope, this is a massive compilation that is invaluable for not only Rabbonim and Roshei Yeshiva but also parents and teachers who wish to master the subject and know the answers

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# SPOTLIGHT ON OUR MOSDOS



## RECIPE FOR SUCCESS

By Dena Gorkin

If you walked into a building and saw girls working on artistic pastel creations, playing guitar, and doing aerobic exercise where would you be?



No, it's not a local recreation center. It is Bnos Chomesh Girls' High School in Valley Stream Long Island. And in addition to all of the above, you would also hear the sounds of learning and laughter as students work to meet academic challenges and enjoy the friendship of their peers.

Bnos Chomesh is a new girls' school aimed at meeting the individual needs of all types of students. Each student's personal growth is considered as



we design academic and extra-curricular programs that are stimulating, thought-provoking and enjoyable.

With class sizes limited to 15, this is a reachable goal. Weekly teachers' meetings ensure that any issue relating to a particular student will be addressed in a timely fashion. Students know that their opinions are taken into account and that their teachers are really listening.

At Bnos Chomesh, skills-based subjects are studied in levels, so that each student is learning at her level of challenge and nobody feels either pressured or bored. A Chavrusa program helps students to hone their independent learning skills as students make their way



through a chapter in Kitzur Shulchan Aruch or a particular section of davening. A special Chumash B'iyun class allows students to delve into deeper levels of learning "al pi Chassidus". A Regents' program for general studies ensures that Bnos Chomesh students

graduate high school with a Regents diploma if they choose to.

On Sunday mornings Bnos Chomesh students volunteer their time with local shlichim. Giving back to the community is the practical application of all of the learning that takes place at school.

Our students and teachers enjoy a camaraderie that is unique to a small, warm school setting. It is not uncommon to find students spending their recess or lunch time chatting with a staff member. Teachers listen to students and are open to making changes that will better accommodate a student's learning needs. One student needed some extra help in a subject and a peer tutor was arranged. Another student wanted to learn Tanya more in depth so an additional Tanya class was created. Our philosophy: Keep students motivated and they will strive to reach higher goals, both in learning and in their personal lives.

If you ask the students at Bnos Chomesh what they like best about school, this is what you will hear:

*"At Bnos Chomesh, skills-based subjects are studied in levels, so that each student is learning at her level of challenge and nobody feels either pressured or bored."*

"It's a great environment...very homey and loving."

"We're one big happy family!"

"The assignments are challenging, but also very practical."

"Chavrusa learning is really helping me improve my skills."

"I enjoy all the extras, like art, music and nutrition class."

"It's a great environment...there's no other school around like it!"

When I talk to people about Bnos Chomesh, the universal reaction is: "What a great thing! I bet you can't wait till the school grows really big?" And my answer is always the same: Our aim is not to grow bigger...only



better.

This year Bnos Chomesh consists of grades nine and ten. With Hashem's help we will expand to include and eleventh grade in the fall of 2008 and round out with a senior class by 2009. But our goal is to maintain one of the key ingredients in our success: small class sizes, up to 15 students per class. Of course with a much smaller teacher-student ratio, the cost of running school is significantly increased. But we believe that it is well worth the expense when a child feels that school is her home away from home...that she is cared for and encouraged to learn and to grow as a Bas Chabad.

Anyone looking to be involved in Bnos Chomesh in any capacity, please feel free to contact us at (718) 687-3183 or e-mail us at bnoschomesh@gmail.com. Sponsors and volunteers are crucial in making our school succeed B'Gashmiyus so that we can succeed B'Ruchniyus!🌸

## MIDOS TOVOS FLYING HIGH AT THE UNITED LUBAVITCHER YESHIVA OF OCEAN PARKWAY

On November 5th 2007, the United Lubavitcher Yeshiva on Ocean Parkway kicked off a year-long midos Tovos passport campaign, named in honor and memory of Reb Shmuel Schrage O.B.M.



*"...he touched so many lives through his selfless acts of kindness."*

Mrs. Shrage, his wife, spoke captivantly and told many stories to the wide-eyed students from grades 1-8. She shared with them parts of her husband's life, relating the ways



in which he touched so many lives through his selfless acts of kindness.

In his memory, we at U.L.Y.O.P. have put together this program to give the kinderlach the opportunity to evaluate their own midos and then make improvements as they are needed. This program will I"YH be followed up with



many assemblies recognizing those good midos and helping the boys live as true Tomimim in Lubavitch.