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Saturday, April 28, 1984



Philadelphia Inquirer / SHARON J. WOHLMUTH

In Washington, Rabbi Shemtov (left) talks with New York Sen. Alfonse D'Amato (center) and D'Amato aide Arthur Finkle

The rabbi on the Hill

By David O'Reilly
Inquirer Staff Writer

WASHINGTON — Minnesota Sen. Rudy Boschwitz was approaching the microphone in a Senate caucus room one recent afternoon when a short man with a long, red beard and a black hat approached him from behind.

Rabbi Abraham Shemtov smiled and, standing on his tiptoes, clapped a small black yarmulke on the senator's head. It was both an apt and a symbolic gesture by the rabbi from Northeast Philadelphia.

Once a week this fast-walking, slow-talking rabbi zooms to Washington on the Metro-liner, seeking to instill in U.S. lawmakers an awareness of the spiritual principles of Judaism. He prefers to call himself a "messenger," not a lobbyist, and by all accounts he is

This "messenger" for Judaism has quite an audience in the Capitol.

he represents a conservative — he would say "traditional" — point of view, "a Jewish — not a Jew's — position."

He is a member of the Lubavitch sect of Hasidic Judaism — a sect that abides scrupulously by the strictures of Talmudic law in dress, ritual and ethical behavior. D.

parents 'what should I do, what shall I think about?' during that moment.

"And just as the school provides a child with time to eat his lunch — and the parent sends along a sandwich — so should how the child fills the silence be the responsibility of the parents.

"Our intent is that the mind of a senator or representative should be influenced by proper motives, and proper destiny, and direction." For that reason, he said, "it is important, while [lawmakers] are thinking that they get a breeze of fresh air from a source who does not look for any favors or returns." And with a glance, he directed attention to a photograph of the chief Lubavitch rabbi, or "rebbe," on his wall.

The photograph showed a white-bearded man with youthful eyes, wearing the familiar black fedora. The rebbe, Rabbi Menachem

A rabbi carries spiritual messages to Congress

RABBI, from 1-D
er than its numbers, he said, "because we are seen as an anchor of tradition" within Judaism.

And the rebbe "is an institution" in Congress, according to Rabbi Shemtov. "When you mention the rebbe, they know who you are talking about. . . . Surprisingly enough, as busy as members of Congress are, they will listen to the rebbe."

If the rebbe is indeed an institution on Capitol Hill, it is due in part to the efforts of Rabbi Shemtov himself, who, beginning in 1962, did in Philadelphia what he is now doing in Washington: develop a Lubavitch presence and influence.

Twenty-two years ago Rabbi Shemtov opened the Lubavitcher Center in Northeast Philadelphia, and over the years he helped create an awareness of Lubavitch in this city. He helped erect what was then the world's largest menorah, or Hanukkah candelabra, for display at Independence Square, and he established for the first time in the city's history the practice of handmaking Passover matzoh.

Since then he has created an even larger "national menorah" outside the White House, and, beginning in 1979, at Rabbi Shemtov's urging, Con-

gress declared the rebbe's birthday to be "Education Day" and "A National Day of Reflection." For the rebbe's 80th year, the rabbi created a "national scroll of honor" that was signed personally by the President, the vice president, and every U.S. senator and representative.

"When major issues come up, my friends on the Hill or their aides will ask me, 'What is the rebbe's approach?'"

Concerning Israel, for example, lawmakers are told that it is the rebbe's belief that the existence and survival of Israel are inextricably bound with the existence of Jewry itself. Jewry is more than the existence of the Jewish people. "There is the law of the Jew, the land of the Jew, and the people of the Jew. It is a three-way tie."

The return of certain of the lands won by Israel in war "is nonnegotiable," said Rabbi Shemtov, because "Israel is our homeland, given to us by God. . . ."

"This," said the rabbi, "is a message they [government leaders] can understand. They may not be guided by it, but at least they are sensitive to the understanding of the tie of the Jew to Israel."

And how many legislators call him, asking for his views? The rabbi will only say "a good proportion," but the April 13 luncheon honoring the rebbe's most recent birthday perhaps was some indication. Part of the celebration included a 12-minute visit by the rabbi with President Reagan in the Oval Office, and the luncheon itself drew 14 senators.

The rebbe was not actually at the luncheon. Instead, a large color photograph of him stood on an easel behind the head table. And although

it was one day before recess, and the Senate would work till 5 a.m. the next day on a set of complex tax bills, the rebbe's luncheon drew a steady stream of senators and representatives.

Most stayed for only a minute or so, and their words are unlikely ever to be carved in marble. Sen. Jesse Helms (R., N.C.) told the audience of Lubavitcher rabbis that he admired "you folks," and said he appreciated their support "in the causes of morality and spirituality."

Sen. Frank Lautenberg of New Jersey remarked that the Lubavitch movement had given "inspiration to so many young people who have lost their way."

For most lobbyists, a luncheon that drew 14 senators would have been monumental success, but for Rabbi Shemtov, it was a bit of a disappointment. The tax bill debate on the Senate floor had prevented some of the invited senators from attending. "Last year," he said with a shrug, "we had 40."

Growing Voter Blocs Flex Their Muscles

Candidates must pick their way through a mine field of demands by people who hold their fate at the polls.

Ronald Reagan and Walter Mondale are going to have their hands full this year trying to satisfy priorities that scores of interest groups are pushing.

From all sides, the pleas are pouring in: More jobs and housing. Better education. Less government spending. More rights for women, blacks, Hispanics, homosexuals. More money for defense. Aid to hard-up farmers. Taming the arms race. Tougher crime laws. Bans on abortion. Freedom for abortion.

You name it, and somebody wants it. More than ever, special interests are striving to achieve goals by brandishing their voting strength.

Get-out-the-vote drives could cost 50 million dollars or more this year. Some 200 groups are taking part in more than 100 registration campaigns—most of them intended to persuade politicians to back their group's policies.

"The level of activity is unprecedented," notes Curtis Gans, director of the Committee for the Study of the American Electorate. Adds Holly Stabler, the committee's voter-registration director: "New groups are forming every day. Money is being raised like crazy."

Democratic pollster Peter Hart predicts that Democrats will gain by large boosts in the numbers of black, Hispanic, female and young voters.

William Lacy, political director of the Republican National Committee, reports that the GOP is courting major voting segments, too—especially young people, Southern Democrats, blue-col-

lar workers, Asians, Hispanics, Jews, evangelical Christians and the elderly.

Following is a guide to the often confusing land of major voting blocs:

Women and Power

The gender gap—the difference between men's and women's perceptions of Ronald Reagan—is called "the Grand Canyon of American politics" by Ann Lewis, political director of the Democratic National Committee. In one recent poll, the President scored 11 points lower among women than among men.

That difference worries many Republicans because women now make up 52.3 percent of the voting-age population. In the 1980 election, 5.5 million more women than men said they had cast ballots. It was the first time women had outvoted men percentagewise.

In that race, however, more women went for Reagan than for Carter—47 to 45 percent, respectively. Men in 1980 voted overwhelmingly for Reagan, by 55 percent to only 36 percent for Carter. Still, analysts say, the gender gap has widened over the past four years. The Reagan forces acknowledge that they cannot count on holding the women's vote they had in 1980, although they are counting on retaining the men.

This year, a coalition of 65 organizations called the Women's Vote Project aims to register 1.5 million more females. A dozen groups plan to spend up to 10 million dollars on vote drives and aid to women candidates.

Among feminists, major issues include pay equal to that of men in comparable jobs, reduced military spending, a woman running for Vice President, tax credits for child care, pension reform, revival of the equal-rights amendment and continuation of legalized abortion.

To counter Democrats' claims that such issues put feminine voters solidly in their camp, the GOP has set up the National Women's Coalition, which is arguing that Reagan's economic policies are helping women. The President, meanwhile, is appearing



Elderly voters are courted by Walter Mondale and Congress's oldest member, Claude Pepper, 83.

before women's groups, touting his appointment of females to high posts and his support of pension reform and stronger child-support laws.

Blacks, a Pivotal Group

Thomas Cavanagh of the Joint Center for Political Studies says that blacks are 11 percent of the voting-age population nationally and more than 20 percent of potential voters in 72 congressional districts. In 11 states, he notes, the number of unregistered black voters is greater than Reagan's 1980 margin of victory in those states.

That is why the Democrats as well as labor and black organizations are driving to register more than 2 million additional black voters this year. In 1980, Jimmy Carter captured 86 percent of the black vote, Reagan received 10 percent and John Anderson got 4 percent.

Black political leaders, well aware of their followers' importance, are demanding clear gains in return for their votes—advances such as jobs, housing and education, plus more appointments to high-visibility government posts.

Political analyst Horace Busby predicts that many blacks will lose interest or become alienated, especially if Jesse Jackson's reform demands are not met at the Democratic convention.

Lawrence Longley, a political scientist at Lawrence University in Wisconsin, disagrees. He contends that blacks will be a major force at the polls if they think convention delegates show respect for Jackson's views.

The Republicans? They hope for a lower black turnout and are spending 10 million dollars to register 4 million voters they feel will side with the GOP.

An Uncertain Jewish Vote

America's 4.7 million Jews over age 18 make up only 2.6 percent of the population, but they are 4.5 percent of the vote.

Long considered a safe Democratic

Garment workers hear an appeal from Gary Hart, who has pursued union members' votes around the U.S.



DARRELL HEIKES—USAWWA

loc, Jewish voters now are being courted by both parties.

Reagan in 1980 received 40 percent of Jewish votes and Carter only 45 percent—a far cry from the 91 percent that Lyndon Johnson won in 1964. Recent polls, however, reflect Reagan's

share of Jewish support in the low 20s. GOP Political Director Lacy concedes that Republicans hope to capitalize on tensions between blacks and Jews over Jesse Jackson's Middle East policies, his use of an ethnic slur during the primary campaign and his now renounced association with Louis Farrakhan, a black Islamic leader who has repeatedly attacked Judaism and Israel.

Lewis, the Democrats' political director, predicts Jews will return to the party because of their "commitment to social justice and fairness, their recognition that Reagan's rhetoric is not matched by deeds and their opposition to school prayer."

Hispanics: A New Force

Hispanics in the U.S. traditionally have not voted in great numbers. In 1980, their voter-turnout rate was even lower than that of blacks. This year, activists hope to get more than 3 million Hispanics to the polls and form a critical swing bloc in the Southwest and in New York, New Jersey, Florida and Illinois.

William Velasquez, executive director of the Southwest Voter Registration Education Project, predicts Democrats will get overwhelming support from Hispanics this year because many oppose Republicans on such issues as jobs, immigration, bilingual education and U.S. policy in Central America.

Republicans, however, are making sophisticated efforts—with the aid of an "ethnic surname" computer file of some 45,000 names—to register Hispanics. Cubans, who include many business owners, often vote Republican, and GOP strategists say a significant minority of Mexican Americans might support Reagan this year.

In 1980, Reagan won nearly 30 percent of the Hispanic vote—the first time since 1960 that a Republican exceeded 20 percent.

Asian Americans

Both parties suddenly are wooing 2.5 million potential voters of Asian descent. They, in turn, are pushing for appointment to high federal posts, greater civil-rights protection and tougher law enforcement. Says one leader, Jane Hu: "We're strongly anti-Communist and conservative, but I don't think we'll automatically vote according to one party line."

Labor, Farm Choices

Democrats and Republicans are hotly pursuing labor voters, who in 1980 went 55 percent

for Carter and 45 percent for Reagan. While unions represent only about a fifth of the work force, their 18 million members turn out to vote in far greater proportion than the general electorate.

GOP strategists are going after blue-collar workers, whether they are in unions or not. Democrats and AFL-CIO leaders want to reduce the President's share by at least 5 percentage points.

The issues? Which contender will do better cutting unemployment, retraining laid-off workers, boosting trade and protecting the auto, steel and textile industries from foreign competition.

Among the nation's 3.1 million farmer voters, issues center on survival. Thousands of farmers in the Midwest face bankruptcy, and the Democrats are trying to blame Reagan's policies.

In 1980, the President won 60 percent of the farm vote. But this year, admits one GOP official, "we're in deep trouble with farmers in places like Iowa and Illinois."

Young and Old

Strategists in both parties say voters under 30 tend to favor President Reagan because they see him as a strong leader and feel optimistic about the economy. But most people under 25 do not vote. Those 25 to 44 do, though they often are ticket splitters.

Yuppies or Yumpies—young upwardly mobile professionals—are seen as conservative in economics, wary of authority, antimilitarist, pronuclear freeze and liberal on some social issues. Among Democrats, many supported Colorado's Senator Gary Hart. Says Hart's pollster, Dotty Lynch: "The Republicans now have a shot at them unless Mondale updates his act."

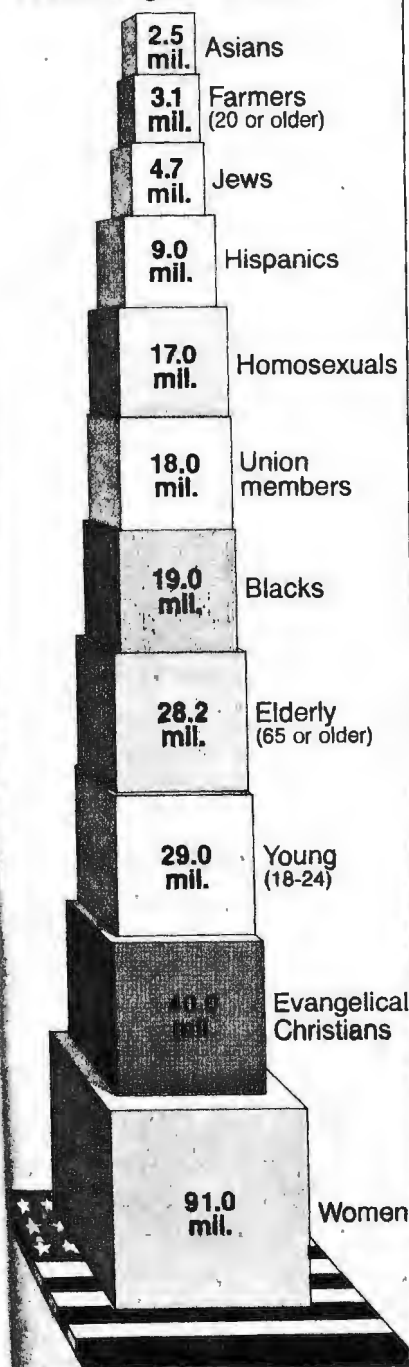
The elderly vote is up for grabs, too. This year, people 65 and older will number 28.2 million, a sixth of the voting-age population. A recent Gallup Poll shows

Rabbis meet at the White House with President Reagan, who won 40 percent of Jewish vote in '80.



Voting Blocs— Can a Candidate Pile Them Up?

Persons Age 18 or Older



Note: People may belong to more than one group.
USNAWR—Basic data: U.S. Depts. of Commerce and Labor,
American Jewish Committee, American Coalition for Traditional
Values, National Gay Task Force

Play down school prayer, Reagan-named rabbi says

By IRA KAMIN
Of the Bulletin Staff

Blasting Jewish agencies who fight against prayers in public school, Rabbi Abraham Shemtov, the only Jewish representative on the National Advisory Council on Adult Education, said this week that the issue of church-state separation has become "very vague" and needs more study before becoming a battlefield for Jews.

A Reagan-appointee and the Washington representative of the Lubavitch movement, Shemtov was in San Francisco to attend a conference on adult education. The Lubavitch movement, also called Chabad, and President Reagan advocate silent prayer in schools — to the dismay of agencies such as the American Jewish Congress, which has made the separation of church and state a priority on its agenda.

After a morning tour of bi-lingual adult education centers in San Francisco, Shemtov, 46, said it would be better to have si-

lent school prayers than prayers spoken aloud proselytizing one religion or another. He also said prayers in schools might enable a child to discover something about religion.

Shemtov praised public displays of Chanukah menorahs, such as the ones in San Francisco, Philadelphia and Washington, D.C., and said, "We (Jews) should not hide ourselves and feed on our own inferiority complexes and ghetto mentality."

The Russian-born Philadelphia rabbi said he took "great pride" introducing the 28-foot menorah at the foot of the Liberty Bell, and in organizing the installation of the 30-foot national menorah erected in Lafayette Square.

Shemtov is the national director of the American Friends of Lubavitchers. Calling his movement apolitical, and purposeful in its mission to spread the message handed down from Sinai, Shemtov said Jews must continue educating themselves or run the risk of "being without brakes in



Photo by Ira Kamin

Rabbi Abraham Shemtov
... wants silent prayer

the middle of a San Francisco hill."

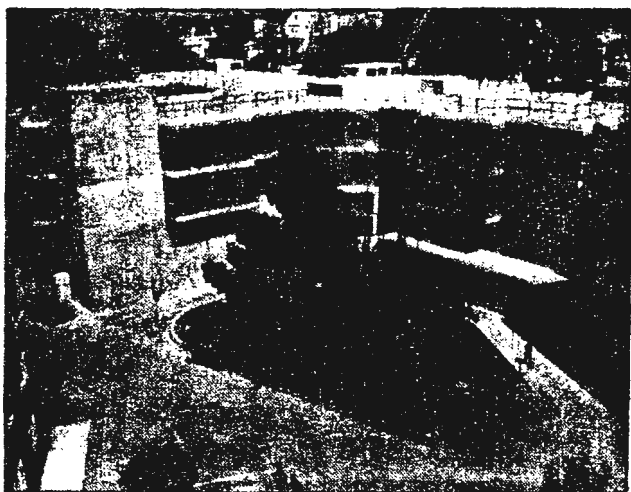
Speaking both metaphorically and directly, Shemtov said Jews were not chosen to be stronger or smarter than other people but chosen for the "specific purpose" of sharing with the rest of the world the pillars of knowledge, wisdom and understanding upon which Judaism is based. First and foremost, Shemtov said, Jews are educators.

Illiteracy in America was the chief topic of the conference on adult education, Shemtov said.

The Chabad movement, 600,000 strong, with more than half of its members residing in America, is headed by Menachem Schneerson and headquartered in Brooklyn. Priding itself on a combination of mysticism, education and American know-how, it is the Jewish religious order closest to political action. Shemtov, though he calls himself a messenger, has been lobbying in Washington on behalf of his movement for the past nine years.

Jewish Home dedication

The Koret Center of the Jewish Home for the Aged, 302 Silver Ave., S.F., will be dedicated Sunday, Oct. 7 during ceremonies beginning at 2 p.m. Major funding for the project was provided by the late Joseph Koret and the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, individuals, foundations and the home's capital reserve.



Israel imposes harsh new money measures

JERUSALEM (JTA) —The government has imposed harsh new economic measures aimed at absorbing some \$900 million from the public sector as a means of curbing inflation.

But the double-barreled approach that went into effect Sunday night — a one-time property tax and cuts in subsidies for fuel and certain basic commodities that sent prices soaring — has come under fire from some of the country's leading economists.

The price of fuel went up by 30 percent overnight. The prices of other government controlled products rose by 18-55 percent. As a result, economic experts say, inflation

now running at an annual rate of more than 400 percent, is likely to exceed 1,000 percent.

At the same time, the government is continuing to support the price of bread by a subsidy of 134 percent; eggs by 105 percent; milk by 103 percent; and frozen poultry by 97 percent.

Even so, long lines developed at supermarkets and gasoline stations Sunday as the public rushed to stock up on food and fuel before the midnight price hike deadline.

The cut-back on subsidies took effect immediately to avoid holiday hoarding.

THE WHITE HOUSE

WASHINGTON

November 29, 1984

SCHEDULE PROPOSAL

TO: Fred Ryan, Director
Presidential Appointments and Scheduling

FROM: Mike McManus
Assistant to the President

REQUEST: For the President to join in a lighting ceremony of the "National Menorah" situated in Lafayette Park.

PURPOSE: To demonstrate the President's support of the free expression of the observance of Hanukkah, not only to the Jewish community but to those who value this religious freedom. *all religious beliefs.*

BACKGROUND: The National Menorah is sponsored by the American Friends of Lubavitch, an Orthodox sect. *All leaders from Jewish sects can be invited because this Menorah formally ushers in the holiday of Hanukkah nationally. By erecting a large menorah in many public parks & Lubavitchers have defused anti-Semitism surrounding planning ceremony on public property*

PREVIOUS PARTICIPATION: The President has met with Lubavitch leaders to sign a Scroll of Honor commemorating their leader's birthday. *The President has never participated in a National Menorah Lighting ceremony. President Carter was present the first year the Menorah was built and, to date, is the only President to honor the Jewish community in this way. & President has participated several times for Lubavitchers for the past 20 years.*

DATE: Tuesday, December 18

LOCATION & DURATION: Open *Over 10:00, 15-20 minutes* (see attached suggestions -- ceremony can be held in Lafayette Park or inside the White House -- similar to the Christmas Tree lighting)

PARTICIPANTS: The President and Mrs. Reagan, Jewish leaders, ~~Members of Congress and Jewish school children~~ *a delegation (5-10) of Friends of Lubavitch*

REMARKS: Remarks will be required.

MEDIA: Open Coverage

PROJECT OFFICER:

Regret

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Marshall-

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- Alden.

Rabbi Shambay

215/725-2030

THE WHITE HOUSE

WASHINGTON

December 19, 1984

2082

Photo Opportunity with the
American Friends of the Luvavitch

DATE: Thursday, December 20, 1984
LOCATION: Oval Office
TIME: 4:30pm
FROM: Michael A. McManus, Jr.

10:20

10 50-5

I. PURPOSE

To demonstrate the President's support of the free expression of the observance of Hanukkah, by accepting a menorah, similar to the National Menorah situated in Lafayette Park.

II. BACKGROUND

This presentation is in observance of the lighting of the National Menorah which will take place immediately in Lafayette Park following the Oval Office visit.

III. PARTICIPANTS

The President
Mike McManus
Marshall Breger
Rabbi Abraham Shemtov
Rabbi Shlomo Cunin
Rabbi Yisroil Shmotkin
Rabbi Moshe Feller
Rabbi Moshe Herson

IV. PRESS PLAN

White House Photographer
~~Wire Photographers~~

V. SEQUENCE OF EVENTS

The Rabbis enter the Oval Office and are introduced to the President by Mr. McManus. ~~The menorah is lit and presented to the President by Rabbi Shemtov.~~ After accepting the menorah, the President gives Rabbi Shemtov a message to be read at the official lighting in Lafayette Park. Participants depart the Oval Office.

IV. REMARKS

Brief talking points attached.

To this
of.
Assume we'll
want to change
this.

CHANUKAH

A Lesson in Religious Freedom



A Photographic Chronicle
of the Public Chanukah Menorah Celebrations
Sponsored by Chabad-Lubavitch
in the United States of America



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Merkos L'inyonei Chinuch
770 Eastern Parkway
Brooklyn, New York 11213

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Written by Reuven Pinchot
Special thanks to Shmuel Klatzkin
Editor Rabbi Yosef Friedman
Designed by Asher Hecht and Avrohom Weg

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“...Chanukah, the Festival of Lights, recalls the victory – more than 2100 years ago – of a militarily weak but spiritually strong Jewish people over the mighty forces of a ruthless enemy that had overrun the Holy Land and threatened to engulf the land and its people in darkness.

The miraculous victory—culminating with the rededication of the Sanctuary in Jerusalem and the rekindling of the Menorah which had been desecrated and extinguished by the enemy—has been celebrated annually ever since during these eight days of Chanukah, especially by lighting the Chanukah Menorah, also as a symbol and message of the triumph of freedom over oppression, of spirit over matter, of light over darkness.

It is a timely and reassuring message, for the forces of darkness are ever present. Moreover, the danger does not come exclusively from outside; it often lurks close to home, in the form of insidious erosion of time-honored values and principles that are the foundation of any decent human society. Needless to say, darkness is not chased away by brooms and sticks, but by illumination. Our Sages said, “A little light expels a lot of darkness.”

The Chanukah Lights remind us in a most obvious way that illumination begins at home, within oneself and one’s family, by increasing and intensifying the light of the Torah and Mitzvos in the everyday experience, even as the Chanukah Lights are kindled in growing numbers from day to day. But though it begins at home, it does not stop there. Such is the nature of light that when one kindles a light for one’s own benefit, it benefits also all who are in the vicinity. Indeed, the Chanukah Lights are expressly meant to illuminate the “outside,” symbolically alluding to the duty to bring light also to those who, for one reason or another, still walk in darkness...”

*From a letter by
the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson שליט"א*



Chanukah—The First Lesson in Religious Freedom

Standing as the first beacon against the forces of religious bigotry and persecution, the flames of the Chanukah menorah inspire those who cherish freedom of the spirit in a land of precious liberty.

At the outset, every Jew was commanded to mount his menorah on the outside of his home along the public streets to “publicize the miracle” of a small nation’s victory over the bloody religious persecution of the ancient Syrian-Greeks. As the light of their freedom dimmed again and Jews were forced to live in lands of bigotry and persecution, the public menorah lights, cowering from the dangers of religious hatred, were forced into the privacy of the home.

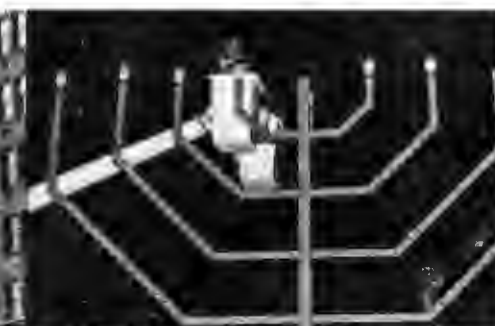
Now, in a land that vigorously protects the right of every man to practice his religion free from all forms of restraint and hatred, Jews are lighting the menorah in public places, proclaiming the universal message of religious freedom for all.

Jewish communities in cities across America, from Washington D.C. to San Francisco, are building giant menorot, and kindling freedom’s lights in prominent public squares, and in places close to the sources of government which is charged with protecting the rights of its citizenry.



*At the menorah in St. Louis Park, MN, Elie Weisel,
Senator Rudy Boschwitz and Rabbi Moshe Feller.*

Left: Union Square, San Francisco, CA.
Right: Boston Common, Boston, MA.



**Grand Army Plaza, 5th Ave.
New York, NY.**

A Land of Liberty

Many of America's first settlers and pioneers were fleeing from religious oppression in their homeland. Men and women endured danger and hardship to find the freedom to practice their religion in peace. Early in this nation's history, freedom to practice religion became inscribed in the laws of the land: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

This first amendment to the Constitution guarantees individuals the right to practice their religion without any fear and prevents the government from favoring or demanding the observance of any particular religion. The Supreme Court has recently affirmed that certain privately funded religious symbols may be erected for display on public land, saying "the Constitution affirmatively mandates accommodation, not merely tolerance of all religions."





Top: Mt. Trashmore, Virginia Beach, VA.

Bottom: A group of Lubavitch representatives presenting a silver Chanukah menorah to President Reagan in the Oval Office.

Facing page—top: Worcester, MA.

Bottom: Martin Ashare, Suffolk County Attorney, and Rabbi Tuvia Teldon, Suffolk County, Long Island, NY.

A Momentous Chanukah

On the first night of Chanukah in 1979, the President of the United States, stepped out of the White House, walked across the street to Lafayette Park, and in the glare of national television personally joined in the kindling celebration of the giant 28 foot "National Menorah" erected yearly by the American Friends of Lubavitch. Across the country, in city after city, governors and mayors, Jews and non-Jews, gather together in the spirit of common fellowship to light this beacon of freedom in public squares, parks and government buildings, thereby recognizing the great contribution of the various thriving ethnic cultures which have enriched American culture and life.

To the Jewish population in particular, these menorot are a source of great inspiration, invoking in them a renewed sense of pride and identity with the Jewish Nation.

These great menorot, constructed by Jewish communities across America with the sponsorship of the Chabad-Lubavitch Movement, also symbolize the second meaning of the word "Chanukah;" education. Chanukah focuses public concern on the importance of education in creating a strong, vibrant, creative, and moral society. This second meaning of Chanukah parallels America's deep belief that education is the bedrock of freedom and the stepping stone toward a better future.



Top: At the menorah lighting at the White House, in Lafayette Park, Rabbi Avraham Shemtov, Stuart Elzenstadt and President Jimmy Carter.

Bottom: New Haven Green, New Haven, CT.

Facing page—top left: Hallandale, FL. **Right:** Austin, TX.

Bottom: Court Square, Springfield, MA.





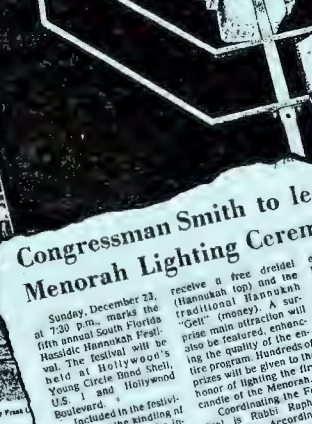
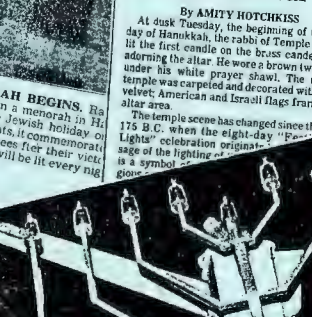
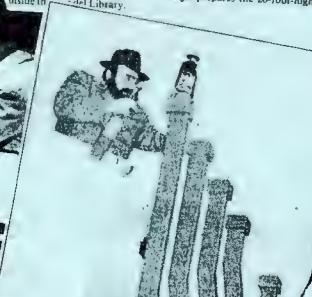
Lively Hanukkah festival goes on despite the rain

By Joe Kottis
The dancing became livelier, the candles appeared to glow and the rain fell on the fifth annual festival Sunday night at the...
Cantor Aric...
The dancing became livelier, the candles appeared to glow and the rain fell on the fifth annual festival Sunday night at the...
Cantor Aric...
The dancing became livelier, the candles appeared to glow and the rain fell on the fifth annual festival Sunday night at the...
Cantor Aric...



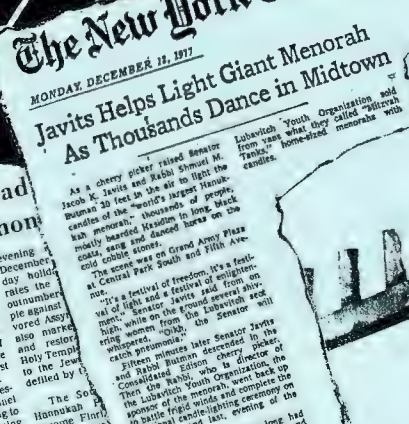
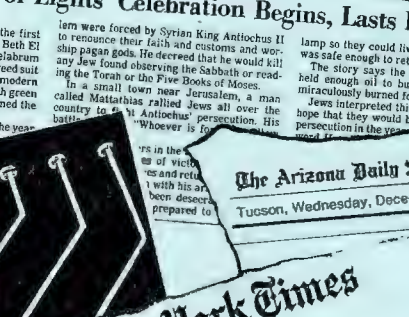
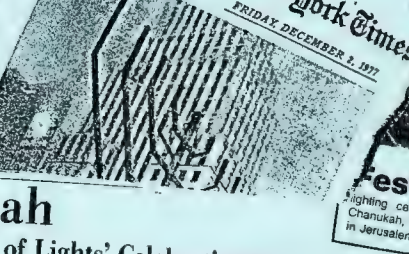
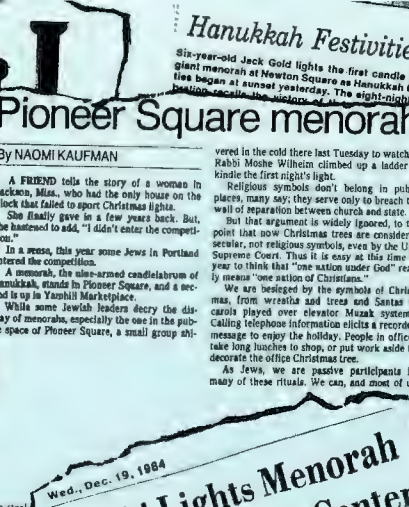
Menorah goes up at Court Square

By Joe Kottis
Rabbi Israel Doren, center, watches as employees of Bucholz Sign Co. guide a 20-foot menorah into place at Court Square in Springfield on Monday. Bill Gilbert is at left, and Dan DeMars is on the ladder. Story on Page 15.



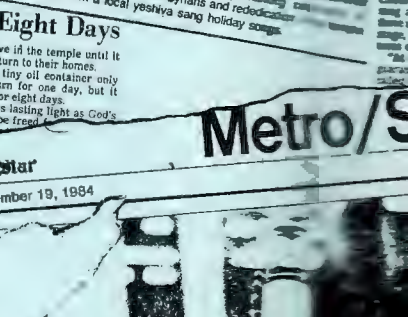
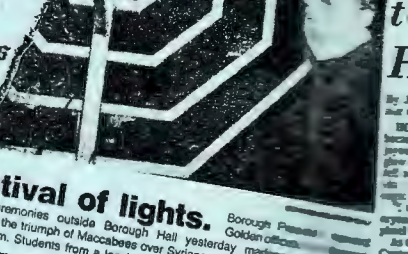
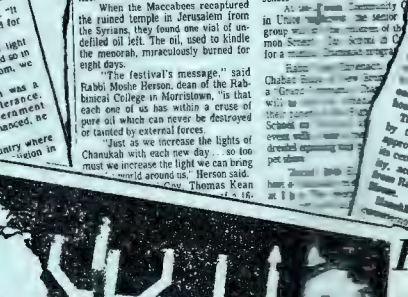
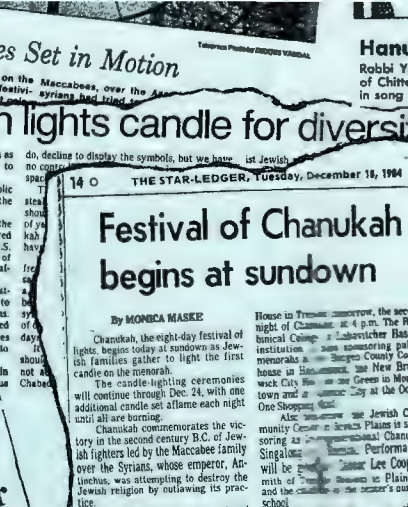
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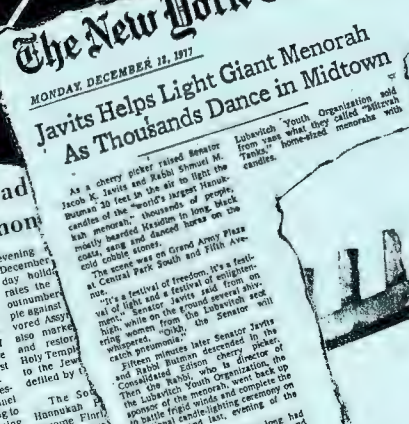
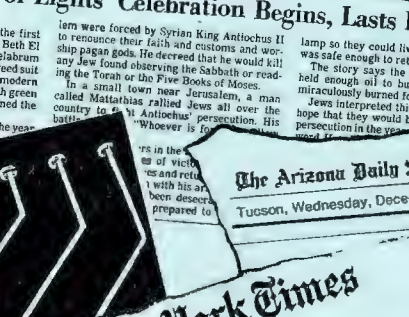
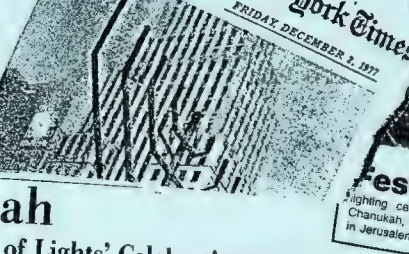


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Pioneer Square menorah lights candle for diversity

By NAOMI KAUFMAN
A FRIEND tells the story of a woman in Jackson, Miss., who had the only house on the block that failed to sport Christmas lights. She finally gave in a few years back. But, she hastened to add, "I didn't enter the competition."
In a sense, this year some Jews in Portland entered the competition.
A menorah, the nine-armed candelabrum of Hanukkah, stands in Pioneer Square, and a second is up in Yamhill Marketplace.
While some Jewish leaders desire the display of menorahs, especially the one in the public space of Pioneer Square, a small group shied from the idea.
The first candle of the menorah was lit Tuesday night after sundown by Rabbi Moshe Wilheim, dean of the Rabbinical College in Berkeley, Calif. He said, "The menorah was lit before the first victory in the world war was the first victory in the world war."
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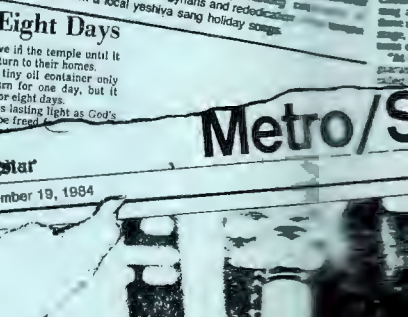
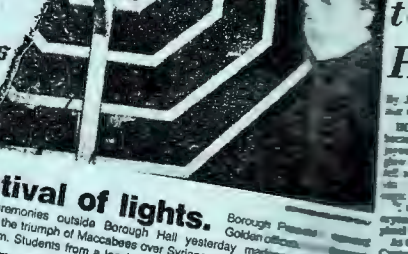


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Festival of Chanukah begins at sundown

By MONICA MASKE
Chanukah, the eight-day festival of lights, begins today at sundown as Jewish families gather to light the first candle on the menorah.
The candle-lighting ceremonies will continue through Dec. 24, with one additional candle set aflame each night until all are burning.
Chanukah commemorates the victory in the second century B.C. of Jewish fighters led by the Maccabees family over the Syrians, whose emperor, Antiochus, was attempting to destroy the Jewish religion by outlawing its practice.
When the Maccabees recaptured the ruined temple in Jerusalem from the Syrians, they found one vial of undiluted oil left. The oil, used to kindle the menorah, miraculously burned for eight days.
"The festival's message," said Rabbi Moshe Wilheim, dean of the Rabbinical College in Berkeley, Calif., "is that each one of us has within a crumb of pure oil which can never be destroyed or tainted by external forces."
"Just as we increase the lights of Chanukah with each new day, so too must we increase the light we can bring into the world around us," Herson said.
Cantor Thomas Kean...

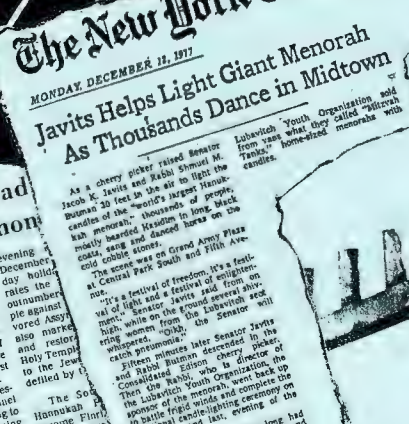
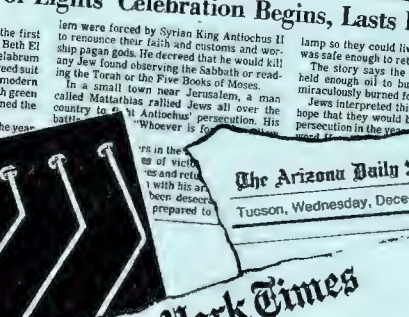
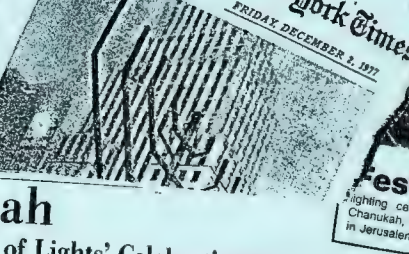


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Rabbi Lights Menorah At Government Center

By Phil Sutin
On the West-coast coast
A 16-foot-tall menorah on the plaza of the U.S. Government Center in San Francisco was lit Tuesday night after sundown by Rabbi Moshe Wilheim, dean of the Rabbinical College in Berkeley, Calif. He said, "The menorah was lit before the first victory in the world war was the first victory in the world war."
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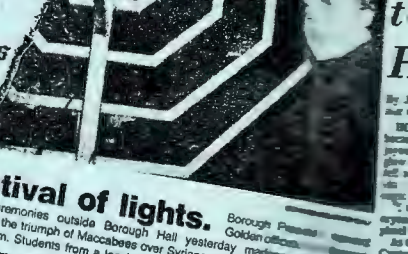


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Chanukah Festivities Set in Motion

Six-year-old Jack Gold lights the first candle on the giant menorah at Newton Square as Hanukkah festivities begin at sunset yesterday. The eight-night celebration marks the victory of the Maccabees over the Syrians in the second century B.C.
The menorah, the nine-armed candelabrum of Hanukkah, stands in Pioneer Square, and a second is up in Yamhill Marketplace.
While some Jewish leaders desire the display of menorahs, especially the one in the public space of Pioneer Square, a small group shied from the idea.
The first candle of the menorah was lit Tuesday night after sundown by Rabbi Moshe Wilheim, dean of the Rabbinical College in Berkeley, Calif. He said, "The menorah was lit before the first victory in the world war was the first victory in the world war."
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Ceremony

Some 50 members of a Jewish community will light candles on the Hanukkah festival Sunday.

Giant menorah kindled at Chanukkah festival Sunday

Dec. 23 at 7:30 p.m. — The fifth annual South Plains Chanukkah festival will be held at the Young Circle 1 and Holly. The festivities will be held at the Young Circle 1 and Holly. The festivities will be held at the Young Circle 1 and Holly.

Hanukkah lights too

Cour Square will be decorated with candles and menorahs. The Chanukkah festival will be held at the Young Circle 1 and Holly. The festivities will be held at the Young Circle 1 and Holly.

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HANUKKAH MARKED ON CAMPUS

Rabbi Yonah Fradkin climbs a Menorah at Chabad House, a Jewish student center at San Diego State University. To light candles on the menorah, the torch was first passed to Rabbi Fradkin.

Rain no damper to Hollywood's Hanukkah fest

"I knew it was going to rain, but came in spite of it," she said after running for the protection of a large tree. She and her husband, P. enjoyed the show despite the weather.

"We were inspired by the young rabbi handled the thing, and it was so enjoyable, so was everyone else. Every into the spirit of it," Goldenberg said.

The ceremony that preceded singing, dancing and partying climaxed the lighting of six candles. The menorah, on which one additional candle is burned on each of the eight successive nights of Hanukkah, commemorates the miracle of a temple lamp burning eight days on a one-day supply of oil during revolt by the Maccabees, five brothers who fought a Syrian king's effort to force his religion on them.

The candles, Congressman Larry Smith, D-Hollywood, said, "Light the way for those seeking peace and freedom."

Gifts given to all children emphasized the Hanukkah tradition. Each child was given a dreidel, a toy top traditionally given on Hanukkah, and 18 pennies, the figure symbolizing life.

Why does Fennelhaus sponsor a public party each year? "We want to spread the message of Hanukkah throughout the entire community," he said. "And the message of Hanukkah is very pertinent to everyone: universal peace and freedom."

symbol of the Jewish holiday days of Hanukkah. Shomer, congregation at 1301 E. Elm.

Lighting the w

THE STAR-LEDGER, THE POST, WEDNESDAY, Dec. 19, 1984, 25¢

Lighting the w

Lighting the w

Lighting the w

Lighting the w

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Lighting the w

ON THE EIGHTH DAY: John Dering of Providence, above, lights a 10-foot menorah as Rabbi Yehoshua Laufer holds the ladder at Chabad House Hospitality Center on Hope Street in Providence. Below, children from the center dance with the rabbi as part of the lighting ceremony. The menorah, which uses kerosene as fuel, is usually lit on the eighth day of Hanukkah, to publicize the victory of light over darkness.

Journal-Courier

WEDNESDAY, DECEMBER 19, 1984

GIANT MENORAH AT GRAND ARMY PLAZA: M... Avenue and 34th Street yesterday. The first candle... at 6:30 p.m., and an additional one each...

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Religion

Jews to observe Hanukkah

On Tuesday at sundown, Jews worldwide will light the first candle on the menorah, beginning the eight-day Jewish Feast of Lights, or Hanukkah.

Hanukkah represents the unsuccessful attempt of the ancient Greeks to Hellenize the Jewish people by destroying them spiritually, according to Rabbi Moshe Hershen, dean of the Rabbinical College of America in Morris-

The central act of celebration, the menorah, signifies the miracle of a temple lamp burning eight days on a one-day supply of oil during revolt by the Maccabees, five brothers who fought a Syrian king's effort to force his religion on them.

Gifts given to all children emphasized the Hanukkah tradition. Each child was given a dreidel, a toy top traditionally given on Hanukkah, and 18 pennies, the figure symbolizing life.

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Jewish Weekly News

9th YEAR OF CONTINUOUS SERVICE TO THE JEWISH HOMES OF WESTERN MASSACHUSETTS & CONNECTICUT

In Downtown Springfield

Menorah Raised in Court Squ

For Eight Days of Chanukah

by Jeremy Pava

A pesachy in downtown Springfield could hardly miss noticing the seasonal decorations: the trees, laden with festive lights, the large wreaths hanging on the front of City Hall and Symphony Hall, the holiday scenes depicted at the Court Square and the Old North Church, and the menorah.

The menorah? That's right. Sponsored by the Chabad of Springfield, a twenty-foot high, custom-made, oil-burning menorah, was placed in Court Square for the eight days of Chanukah. Each day of the festival at 4:30 p.m. the menorah was lit, in accordance with Jewish law, by Chabad director Rabbi Israel Dore.

This is the second year that Chabad has placed a menorah in downtown Springfield. The first was in 1983, and an additional one each...

The First Chanukah

The dramatic events of the first Chanukah still speak to us of heroism and faith locked in mortal combat with despotism and persecution. This was the victory of the "few against the many," the spiritually strong, but militarily "weak against the mighty." It was a cruel war to enslave the hearts and minds of a people who believed in the dignity of man, ultimate justice and the worship of One G-d.

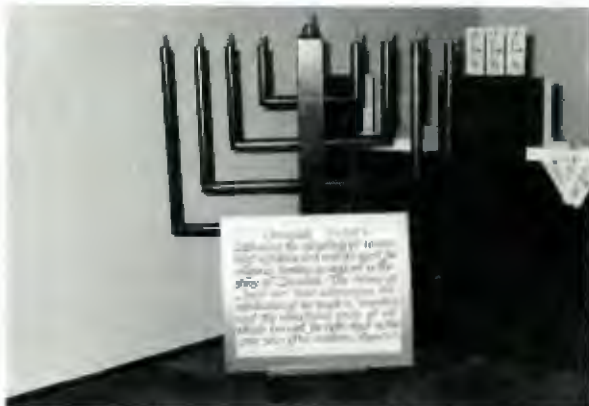
When the Jews returned to the Land of Israel, after their Babylonian exile, they remained under the government of the Persians. But the intense rivalry between the Persians and the Greeks for dominance soon engulfed all the nations of the Middle East.

After the death of Alexander of Macedonia, his vast kingdom was divided by his generals and the small kingdom of Israel was fought over by the new Greek rulers of Egypt and Syria. Antiochus the Great of Syria seized the land and brought it into his empire.

Caught in the Crossfire

While some Jews during this period were attracted to the arts, philosophies and spectacles of the Greeks, the Jewish religion and values maintained a strong hold on the people. With the arrival of a new Greek king in Syria, however, the entire Jewish nation was soon to be bathed in a bloody war for spiritual survival.

Antiochus Epiphanes, the new king of Syria, raided the Temple in Jerusalem and, with the help of the Hellenists, Jews who sympathized with the Greeks, robbed it of all its treasure and enacted heavy taxes on the people. With the king's support, the Hellenists constructed a gymnasium for athletic contests in honor of the Greek gods, next to the Jewish Temple. Many Jews were outraged.





Top: Mayor Tom Bradley at menorah lighting in Los Angeles City Hall, Los Angeles, CA.
Right: Syracuse Mayor Lee Alexander at Hanover Square, Syracuse, NY. **Bottom:** Richmond, VA.
Facing page—top: Dallas, TX. **Center:** City Hall Plaza, Tampa, FL. **Bottom:** Milwaukee, WI.



When a false rumor of the hated Antiochus' death reached Jerusalem, the Jews revolted against his hand-picked governor. Antiochus, determined to eradicate the beliefs and practices of the Jewish people in the service of One G-d, sent an army that sacked Jerusalem and tore down the city's fortifications. He decreed the death penalty for Jews caught observing the Sabbath, circumcising their children or following other laws of the Torah.

A War to Exterminate a Religion

Antiochus sought to blot out all remembrance of the Jewish religion by changing the Temple from the worship of One Invisible G-d into a pagan temple with a giant idol of zeus set upon the holy altar. In every city and town, Greek soldiers built altars and set up statues of the Greek gods and goddesses. Soldiers rounded up the Jews and forced them to bring offerings to the idols and engage in other immoral acts customary to the Greeks.

Crushed by Greek might and fearing for their lives, many faithful Jews retreated to the hills and mountains to meet and practice their religion secretly. Though there were many acts of heroism and martyrdom, the despotic Antiochus pushed his campaign to destroy Judaism. The Jews seemed incapable of resistance as his troops tightened their grip on the nation.



Top: Irvine, CA. **Center:** NY-NJ Port Authority Tunnel System.
Bottom: Jersey City Mayor Gerald McCann at menorah lighting in City Hall, Jersey City, NJ.



Left: Wisconsin Governor Anthony Earl, at menorah lighting, Wisconsin State Capitol, Madison, WI.
Right: County Government Center, St. Louis, MO.,
Bottom: El Presidio Park, Tucson, AZ.

Souls Forged in Fire

Antiochus' brutal persecution strengthened the faith of the people of Israel. Many Jews who had supported him now realized the survival of the Jewish people was at stake. It was in the small town of Modin that events reached their climax. In that rural town east of Jerusalem, Mattityahu, head of the priestly family of the Hasmoneans, challenged the Greek soldiers and those who would bring sacrifices to the Greek idols. Backed by his five sons, he stepped forward and slew the idolators, attacked the soldiers and destroyed the idol. "All who are with G-d, follow me," became the rallying cry of those who gathered in the hills to overthrow the decrees of the hated Antiochus and his sympathizers.

Beginning as a guerilla army that attacked from the hills at night, the army of Matityahu, now under command of his son Yehudah Macabee, grew daily in strength and soon became a threat to Syrian troops stationed in Israel. Antiochus sent a powerful army of forty seven thousand men from Syria to put down the revolt. With the words "Who is like unto Thee O G-d," inscribed on their flags, Yehudah Macabee's small army of six thousand, swept out of the hills in a daring midnight attack and scattered the invaders. An enraged Antiochus gathered and hurled an even greater army at the Jews. Marching unchallenged toward Jerusalem, this great army was stopped and then miraculously defeated at Bet Tzur, only a few miles from the great city.



Top: Hartford, CT. **Bottom:** Birmingham, AL.
Facing page—top left: Nassau County, Long Island, NY.
Right: New Jersey State House, Trenton, NJ.
Bottom: Daley Plaza, Chicago, IL.



Miracle of the Lights

The land was cleared of all the king's allies and Jerusalem was stormed and liberated. The Maccabees cleared the Sanctuary of the idols and rebuilt the altar. A central part of the daily service in the Temple was the kindling of the brilliant lights of the menorah each evening. Now, with the Temple about to be rededicated, it was discovered that only one small jug of sacred oil was still pure and sealed. The Maccabees poured the one day supply of oil into the great menorah, lit the flame and in joy and thanksgiving, rededicated the Temple on the 25th day of Kislev, more than 2100 years ago.

The miraculous victory of religious freedom was now compounded by a second great miracle that took place when the small amount of oil did not burn out at the end of the first day, but continued to burn continuously for eight days, until the special process for preparing new oil could be completed. The next year, the holiday of Chanukah was officially set and celebrated for eight days in perpetual commemoration of this first victory over religious persecution.

Rejoice Today

Today, Jews all over America light their menorot, in thanks to G-d who has saved us "To enjoy these days at this season." Each night an additional light is kindled until, on the eighth day, the menorah is ablaze with eight beautiful lights.

The menorah is to be lit in the evening when the stars first appear. The first day one light is set and kindled and each day another light is added. The newest light, the one furthest to the left, is always kindled first.

"A little light dispels much darkness,"—may the light of the Chanukah menorah always illuminate the pathways to serving G-d for all people of good will.





Top: Calder Plaza, Grand Rapids, MI.

Facing page—top: Judge A. Rosenbloom with Rabbi N. Vogel at Rochester Public Library, Rochester, NY.

Bottom: Senator Matthew Feldman at Bergen County Courthouse, Hackensack, NJ.



Chanukah 5745-1984

On the eighth day of Chanukah thousands of children gathered in the large synagogue at the Lubavitch World Center, 770 Eastern Parkway, Brooklyn, New York, to *daven Mincha* with the Lubavitcher Rebbe.

After *Mincha* the Rebbe spoke to the children. The following are excerpts from that talk.

...Chanukah teaches us that our mission is to illuminate the darkness of the world, with the brilliant light of Torah and Mitzvot.

...We can not be satisfied with the amount of light added today; we must add additional light every day.

...The lessons of Chanukah should influence every day of the year.





UPI photo, Chanukah 1984



Merkos L'inyonei Chinuch
770 Eastern Parkway
Brooklyn, New York 11213

THE WHITE HOUSE

WASHINGTON

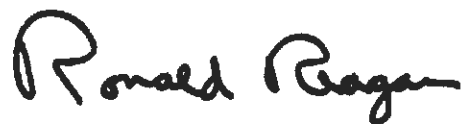
February 12, 1985

Dear Rabbi Shemtov:

It was a pleasure to greet you and your colleagues in the American Friends of Lubavitcher when you came to the White House on the eve of Hanukkah 1984. You were most kind to present me with the beautiful silver menorah and I truly appreciate the friendship that prompted your symbolic remembrance. May the light of the menorah always be a source of strength and inspiration to the Jewish people and to all mankind.

With my heartfelt best wishes to you and everyone who joined in this special gesture of friendship,

Sincerely,

A handwritten signature in black ink, reading "Ronald Reagan". The signature is written in a cursive, flowing style with a large initial "R".

Rabbi Abraham Shemtov
National Director
American Friends of Lubavitcher
7622 Castor Avenue
Philadelphia, Pennsylvania 19152

Wellsprings



„לכשיכוצו מעינותיך חוצה“

A Lubavitch Foundation Publication

Vol. 1 No 3

Sivan 5745/May 1985

Reagan honours the Rebbe



Education Day, U.S.A., 1985 A Proclamation

By the President of the United States of America
In order to achieve its highest goals, education must be more than just a training in facts and figures, or even in basic skills, as important as they are. It must also include instruction in the deepest ethical values of our civilization.

Very few Americans have done more to promote these ethical values as the basis of civilization than Rabbi Menachem Mendel Schneerson, the leader of the worldwide Lubavitch movement. The world "Lubavitch" comes from the name of a Russian city and means city of love. That is very appropriate because, of all the ethical values which inform our civilization, none is more important than love - love of wisdom, love of our fellowman, and love of our Creator.

These are the values which Rabbi Menachem Mendel Schneerson exemplifies. And they are the values, with their roots in the Seven Noahide Laws, which have guided the Lubavitch movement throughout its history. They are the essence of education at its best, and we should be certain that we pass on this precious heritage to all young Americans.

In recognition of Rabbi Schneerson's contributions and in honor of his 83rd birthday, which falls this year on April 2, the Congress, by House Joint Resolution 186, has designated April 2, 1985 as "Education Day, U.S.A." and authorized and requested the President to issue an appropriate proclamation in observance of this event.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim Tuesday, April 2, 1985, as Education Day, U.S.A., and I call upon the people of the United States, and in particular our teachers and other educational leaders, to observe that day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this 4th day of April, in the year of our Lord nineteen hundred and eighty-five, and of the Independence of the United States of America the two hundred and ninth.

Ronald Reagan



U.S. President Ronald Reagan



The Lubavitcher Rebbe

In a special proclamation, United States President Ronald Reagan designated the 2nd April 1985 as "Education Day, USA". Education Day was timed to coincide with the 11th Nissan 5745 - in honour of the Lubavitcher Rebbe's 83rd birthday.

The Proclamation takes cognizance of the Rebbe's contributions and calls upon educational leaders in particular to observe the event appropriately.

"Champion of Orthodoxy" coming

A favourite guest of the South African Jewish community and one of America's most prominent Rabbis arrives in Johannesburg shortly after Shavuoth.

Rabbi David Hollander, a past President of the Rabbinical Alliance of America, Professor of Sociology and a leading Synagogue Rabbi in New York for the past 35

years, will be visiting the Republic at the invitation of the Lubavitch Foundation.

Rabbi Hollander's dynamic personality, broad knowledge and friendly sense of humour make him a public speaker and synagogue preacher much in demand.

Lubavitch Foundation of Southern Africa underwrites numerous local and Israeli institutions and Rabbi Hollander has agreed to spearhead a campaign in early June.

Says Rabbi Koppel Bacher, Chairman of the Foundation, "Rabbi Hollander is internationally renowned as an outspoken and eloquent champion of Orthodoxy. We are very pleased indeed with the association".



Rabbi David Hollander

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- The Big 10 (a Wellsprings Original).....Page 4
- Shavuoth Special.....Pages 4-5
- Rambam ReportPages 6-7 and much, much more



DEAR REBBY

I was at a Yom HaAtzma'ut party the other night and guess what the subject of conversation was? Of course . . . Lubavitch. A well-known Zionist leader was particularly vociferous about you guys being anti-Israel. So I thought I'd give you a chance to comment on this rather popular accusation. I'm prepared to listen and be objective about it, so how's about giving us the whole story?

ZEALOUS ZIONIST KILLARNEY-SAVYON

DEAR ZEALOUS

You're right, it is a popular accusation, even fashionable, I'd say.

I really appreciate the opportunity to respond, and your objectivity is more than I ever hoped for. Too many people in South Africa have their minds made up before they even ask the question. Allow me to set the record straight once and (hopefully) for all.

Let's start with a few relevant facts.

Lubavitch accepts and recognises the existence of Israel and is committed to doing everything in its power to help ensure its growth, development and security. (No, it does not share the "Neturei Karta - Satmar" hope for the fall of the State and its replacement by Hussein or Arafat!)

Lubavitcher Chassidim in Israel, although unaffiliated to a particular political party, certainly do participate in the political process. They vote, pay taxes, use the shekel (for what it's worth) and enjoy the benefits of the telephone system (when it works.) Yes, (sit down, this one may shock you) they even go to the Army. Lubavitch men serve and suffer casualties like everyone else. Of course, like all religious groupings, its Yeshiva students are exempt from military service during the course of their studies, as Israel's government recognises that the national security value of Torah study stands proudly alongside the contribution of tanks and fighter jets.

Lubavitch today boasts over 60 centres of activity spread throughout the length and breadth of Israel. Kfar Chabad, near Tel Aviv airport, is populated by over 10 000 people - all Lubavitcher Chassidim. Chabad institutions abound for all sections of the community. Throughout the land it runs Yeshivot, Trade Schools, Chabad Houses, Synagogues, Free Kitchens, senior citizen assistance programmes, youth activities - the works!

Take a city like Tzfat (Safed) in Northern Gallilee. Some years ago, the Lu-

bavitcher Rebbe sent a group of young families from America to settle in this ancient, sacred city. Then it was an artists' colony with an old burial site. Today Tzfat is a land of the living - vibrant, alive with growth and bursting with construction - in no small measure thanks to Chabad.

Nachlat Har Chabad is a thriving settlement in the South with American-based industrialists, - sent by the Rebbe - helping to build up the economy. When the Rebbe sends people on Aliyah it's not to Tel Aviv, but to the underdeveloped town that need people.

A good barometer of the Lubavitch perspective on Israel is the Rebbe's attitude to the Israel Defence Forces. The Rebbe constantly refers to the soldiers as valiant defenders who practice "Mesirat Nefesh" (selfless Jewish heroism) every minute during their period of duty. He refers to those who have lost their lives in Israel's wars as "Kedoshim" (holy martyrs). Under his instruction, Lubavitcher Chassidim there have mounted strenuous projects to boost the morale of the I.D.F. - through Yomtov visits, Purim gifts (delivered personally to army bases with characteristic Chassidic cheerfulness), and even by sending "Mitzvah Tanks" into the battle zones.

If you have a religious problem or Jewish neurosis write to: Rebby, PO Box 93299, Yeoville 2143.

The Rebbe's famous "Tefillin Campaign", launched shortly before the outbreak of the Six-Day War, was clearly presented as a campaign to bolster the security of Israel.

Ironically, when the Rebbe described Israel's dramatic Entebbe rescue as a Divine Miracle, his image was hung in effigy by "Neturei Karta - Satmar" elements. "G-d would never send His miracle through the agency of heretics and disbelievers", they claimed, in stark contrast to the loving acceptance of every Jew preached and practised by Lubavitch.

When the late Israeli President Zalman Shazar received a royal welcome from

the Rebbe on his visit to New York, those same elements distributed malicious literature describing the Rebbe as a "Zionist collaborator."

With 'Veridah' such a cause for concern as it is today, it is interesting to know that, **there is hardly any 'Veridah' among the Lubavitch citizens of Israel.** Historically, when, in 1955, five Kfar Chabad children were murdered in cold blood by Arab terrorists, the Rebbe was the one who provided encouragement and solace by sending ten senior student emissaries to help ensure the future of the still relatively new village. In May 1967, when Americans studying in Israel were being called home by anxious parents, the Rebbe instructed Lubavitch students to stay put.

As for celebrating Yom HaAtzma'ut, the fact is that this is not a "Lubavitch" issue at all. It is a question on which leading Rabbinic authorities of our generation from all sectors - including the most respected Lithuanian scholars - have reached no consensus of opinion. I don't see anyone censuring the great Lithuanian Yeshivahs of Israel. Then why should Lubavitch be singled out for condemnation?

Before I forget, no, Lubavitch has not removed any mention of the return to

Zion from the Siddur (as did the early Reformers.) Lubavitcher Chassidim, as all devout Jews, pray three times daily, "May our eyes behold Your return to Zion in Mercy", and "bring us together from the four corners of the earth into our land."

Lastly, proportionately to income, South African Lubavitchers are surely among the highest per capita contributors to Israel, through a variety of causes.

Why then, you may ask, is the anti-Israel view of Lubavitch so prevalent? I think we can find three answers to that question.

Firstly, many people in their ignor-

Continued on Page 3



"NOW THIS IS WHAT I CALL A DANGEROUS PLACE."

Continued from Page 2

ance, mistakenly associate Lubavitch with the rock-throwing, Chassidic-looking types of Meah Shearim.

Secondly, there are those who, for reasons of their own insecurity, jealousy or plain vindictiveness, seek to discredit an otherwise blameless movement.

And thirdly, it may just be because Lubavitch isn't into the local brand of 'flag-waving Zionism'. Its attachment to Israel goes much deeper than an annual entertainment spectacular.

This was powerfully proven during the "Beirut Massacre" in which Israel was the scapegoat. How many 'good Zionists' in South Africa were devastated by the media reports? The general Jewish community was thrown into a state of confusion and disillusionment. 'Great supporters' of Israel cancelled their IUA stop-orders. Strangely (?), the Chassidim were unaffected. Not because they consider human life cheap – but because the facts didn't warrant such hysteria and also because their commitment to Israel is non-negotiable. It isn't based on fickle, political considerations which change with the wind. It is a deep-rooted, spiritual bond which transcends time. And so, while 'card-carrying Zionists' were run-

ning to Rabbis and Israeli Embassy officials desperately demanding explanations and statements of censure, Lubavitch said, "Stop apologising! A Christian kills a Moslem and the Jew 'klaps Al Chet!'" Lubavitch was resolute and unflinching, its support of Israel unconditional. But this is an undramatic, unglamorous, earnest commitment, not the high-profile loyalty-rites which make for good P.R.

"But, isn't there criticism of Israel's policies by Lubavitch?" you ask. Certainly, from time to time criticism is expressed. But it is a **constructive** criticism which comes from a genuine love and concern; not the venomous, destructive variety.

"And why is all this 'Golah-building' going on?", you ask again. Because, as we have a responsibility to Israel so do we have a parallel responsibility to every Jew and every Jewish community around the world. And while we pray for Moshiach and Redemption daily we are still obliged to confront the immediate reality and serve the Jewish People wherever they are for as long as may be needed.

There's a lot more to say, but let me conclude with the words of Menachem

Begin when he went to see the Lubavitcher Rebbe before meeting President Carter at Camp David:

"Rabbi Schneerson is a great man in Israel, all of us respect him, all of us accept his judgment. He is a great lover of the House of Israel, he has shown his deep sentiment and love for our children. His blessings are very important to me. I do hope they will strengthen me on the very important mission I'm going to fulfill during the meetings with the President of the United States."

Isn't it a curious phenomenon, that in Israel, Zionist leaders don't seem to have any problem with Lubavitch – nor for that matter does the average Army Officer or Kibbutznik who sees what's being done in Israel and admires the 'Chabadnikim' as he calls them affectionately. And in South Africa?

My friend, Israel's got enough troubles without the Jews fighting over who's a friend or a foe. Let's all direct our energies towards more positive, constructive areas. It'll help Israel and all of us.

L'hitaot, **REBBY**

P.S. ssssst: In a recent survey 8.7 out of ten Lubavitchers in Johannesburg admitted to having a weakness for Felaflaf. Surely that should convince you.

Pidyon Haben – the redemption of the first-born – has its source in Exodus 13. Not only is the redemption still practiced today, but some people go to amazing lengths . . .

PIDYON IN THE PARK

The Kruger National Park almost certainly made history on April 17th when Alan and Bracha Finger celebrated the Pidyon Haben of their first-born son, Aryeh Leib, whilst on holiday there. It was undoubtedly the first time a Pidyon Haben ceremony has ever taken place in the Game Reserve.

And it was by no means accidental that the simcha was held there.

It all began when some of the students of the Lubavitch Yeshivah Gedolah decided to take a few days during their Pesach break to visit the Game Reserve, their last chance to do so while still in South Africa.

"I had become very close to these students over the past year through my visits to the Yeshivah to study with them", said Alan, "and knowing that several of them will be returning home overseas before Rosh Hashonah, it seemed an ideal and proba-

bly final opportunity to spend some time with them – and so we decided to join them".

Once they realised that there would be a Pidyon Haben to celebrate, additional students were recruited to join the tour, and faculty member Rabbi Sholom Ber Groner agreed to supervise the proceedings.

As Rabbi Groner tells it: "This extraordinary event is reminiscent of a beautiful story told of the Baal Shem Tov in which he instructed one of his followers to travel to a faraway and desolate place – the reason for which turned out to be (much time and many incidents later) – in order that he daaven at a certain spot at which no Jew had ever daavened before, and thus spiritually elevate the particular area".

Who knows, perhaps our Kruger National Park was privileged in a similar way? It also proves that Yiddishkeit can be practiced . . . even in the Game Reserve! **MAZALTOV!**



The first recorded Pidyon Haben in a Game Reserve.

You don't have to be a religious fanatic at

GAN YISRAEL DAY CAMP

Thousands of satisfied parents have discovered that to enjoy **GAN YISRAEL DAY CAMP,**

YOU DON'T HAVE TO:



belong to Lubavitch,



or be "from",



or even speak Hebrew or Yiddish.

YOU JUST HAVE TO:



Be Jewish,



Want to keep your kids busy during the holidays,



And let them be exposed to Jewish values in a fun way

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SHAVUOTH - THE SEASON OF THE GIVING OF OUR TORAH

Symbols & Customs

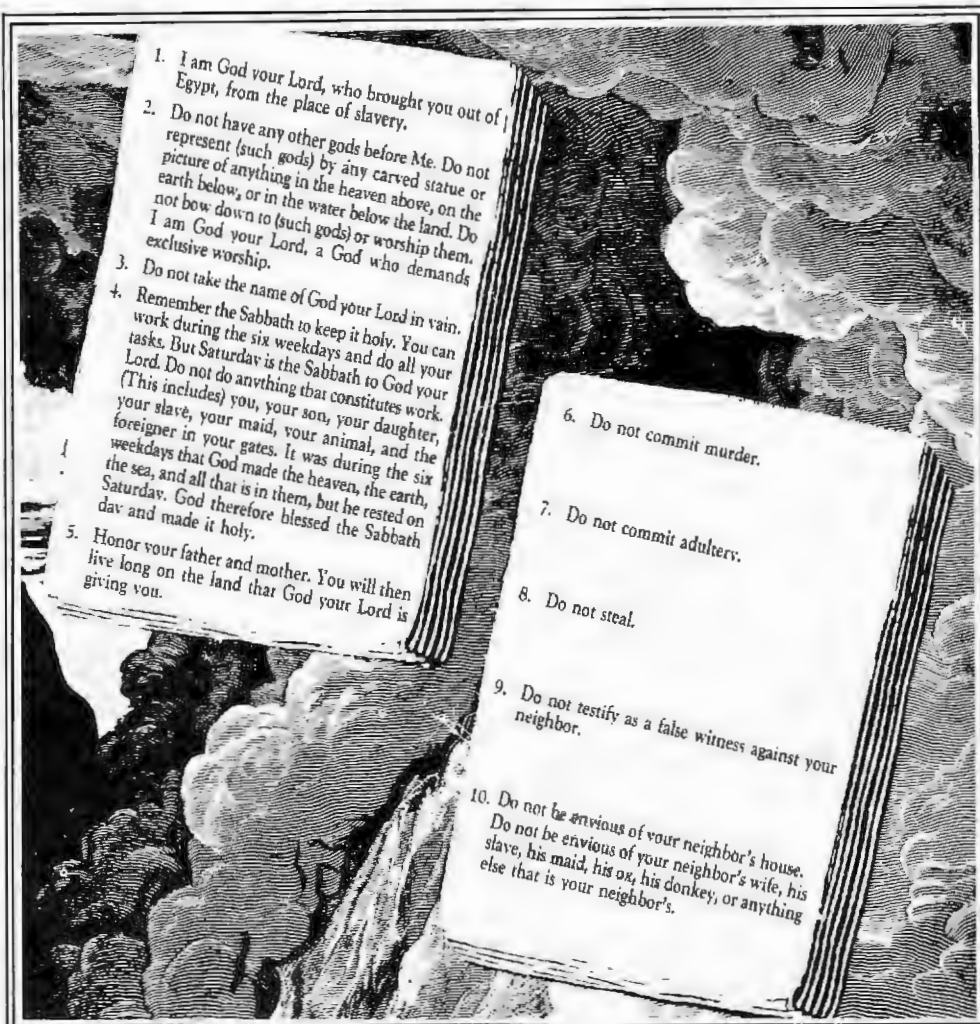
Shavuot means not only "weeks" but also "oaths." The name indicates the two oaths which G-d and Israel exchanged upon the day of the Giving of the Torah to remain faithful to each other forever.

The day on which the Torah was given was a Shabbat. Had the Torah been given on a week day, some Jews might have thought that since the Shabbat is a day of rest, they should have a rest from Torah study as well. By giving us the Torah on a Shabbat, G-d showed us that not only are we permitted to study the Torah on Shabbat, but we must dedicate the holy day to the study of Torah and divine worship.

For the reading of the Ten Commandments from the Torah on the first day of Shavuot, all the congregation rise and listen to the reading standing on their feet, in reminiscence of the way it was first heard.

Some Jews observe the custom of eating dairy and honey pastry because the Torah is likened to milk and honey.

The custom to eat cheese blintzes on Shavuot is based on a play of Hebrew words. The Hebrew word for cheese is Gevinah, reminding us of the "controversy" of the taller mountains, each claiming to be worthier than Sinai for the privilege of receiving the Torah. They were therefore called Gavnunim (Psalms 68:17) - "humps", because of their conceit, while Sinai was chosen for its humility. (See Cookery Corner).



The Ten Commandments - read in Shul on the Yomtov of Shavuot.

Test yourself on the Big 10

A comment often heard over tea is "Oh, I'm not religious, but I do keep the 10 Commandments". Here's an opportunity to rate yourself on the BIG TEN. (Editor's suggestion: It is recommended that this rating exercise be undertaken in absolute privacy). See text above.

The 1st Commandment:

Do I believe in G-d? Am I knowledgeable enough to know what to believe about G-d? Yes ☐ No ☐

The 2nd Commandment:

Obviously, nobody today bows down to idols, but... Do I worship G-d exclusively, or is there room in my mind for other "foreign gods"? (Some examples of common latter-day idols - "Money, Success, Status... etc.") Yes ☐ No ☐

The 3rd Commandment:

O.K. So I've never been into blasphemy - but, do I ever swear falsely, or take oaths for trivial purposes, or use the name of G-d unnecessarily? Yes ☐ No ☐

The 4th Commandment:

Remembering the Sabbath is one thing - keeping it holy is another. Observing Shabbat as it deserves to be doesn't happen by accident. Yes ☐ No ☐

The 5th Commandment:

Honouring Parents means providing them with their material needs, transport, rising in their presence, etc. - and doing it all cheerfully. An allied mitzvah is showing reverence by not sitting in one's father's seat, not contradicting him in his presence, nor calling him by his first name. Yes ☐ No ☐

The 6th Commandment:

Shhh.... Yes ☐ No ☐

The 7th Commandment:

Whether among "consenting adults" or not is immaterial. Yes ☐ No ☐

The 8th Commandment:

This refers specifically to kidnapping, but also forbids dishonesty in general. Yes ☐ No ☐

The 9th Commandment:

It includes all people, not only the fellow next-door. Yes ☐ No ☐

The 10th Commandment:

... his Porsche, his floodlit tennis court, his bank balance, his... Yes ☐ No ☐

HOW DO I SCORE?

Out of 10
1-3

4-6

7-9

10-10

Comments:

Can we recommend a good Rabbi?

Look at it this way, you'll never suffer from religious complacency.

There's definitely a religious streak in you. Worth developing.

Congratulations! Please call us about the other 603 commandments.

The Last Moment

A Thought on Torah-study - for Shavuoth - by the Lubavitcher Rebbe

"And G-d completed on the seventh day His work which He had made." On this well-known verse (recited as part of the Friday night Kiddush) Rashi comments that the Al-mighty finished His "work of creation" not before Shabbat, but a hair's-breadth into Shabbat. Why did the Al-mighty choose to act in this way? What teaching can we derive from this action?

Each of us is required to devote time to Torah-study as far as his individual occupation permits. Some may fulfill their obligation of Torah-study with only one verse in the morning and another at

night, and there are other scholars of whom it is demanded that they occupy themselves with uninterrupted Torah day and night. To such a scholar the thought might occur, "Granted that I must study more than the businessman, because of the time I have available, but why to such an extreme? He fulfills his obligation with a verse by day and again by night, yet if I occupy myself with Torah for almost the entire day, is it so terrible if I fail to learn and idle away just a small "trifle" of time?!"

G-d did not create anything purpose-

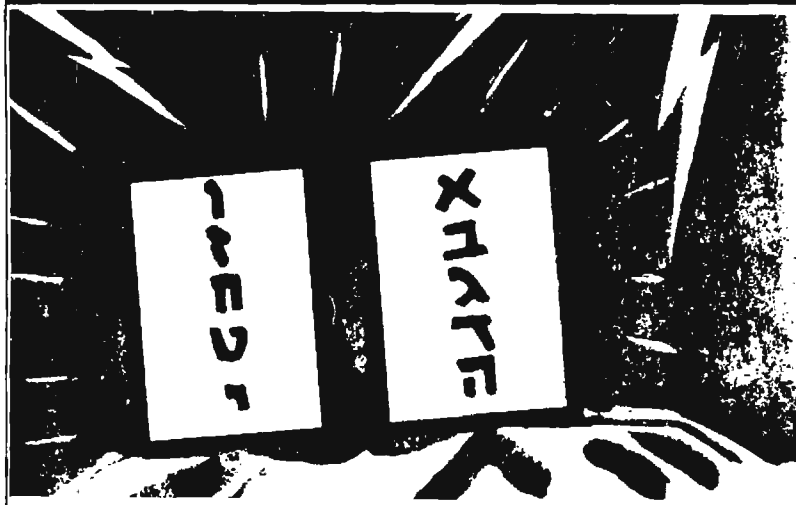
less in the universe. Time, too, is a creation; every smallest instant of time has a particular, meaningful purpose for which it was created. If a person willfully wastes a moment of time, which G-d brought into being for him to spend for a specific purpose, it is indeed a crime. This was what the Al-mighty indicated by ending creation a hair's-breadth into Shabbat. He wanted to show us how precious every moment is, how vital it is to make full use of every instant! As long as there is a chance to engage in Torah-study the opportunity should be fully utilized, to the last possible moment.

Did you know?

That over 50 Shiurim are currently taking place in Lubavitch, Johannesburg? If you'd like a comprehensive list call 648-1133. In the meantime, pick one on this selected list to fit your personal frame of mind.

1. TALMUD-(TAANIS)	Sunday 9:15 a.m. Tuesday Evening	Torah Academy Shul Torah Academy Shul	Beg. Men Adv. Men	Rabbi Y. Goldman Rabbi L. Weinberg
2. THE SEDRA ETC.	Monday 10-11.30 a.m.	Chabad House 33 Harley St. Yeoville	Women	Rabbi Y. Hecht
3. RAMBAM	Every Evening between Mincha & Maariv	Torah Academy Shul Chassidim Shul Harrow Rd.	Men Men	Rabbi Y. Kesselman Rotating Rabbis
4. CHASSIDIC INSIGHTS	Every Monday 12.30 p.m. Room 558	At Wits University	Men & Women	Rabbi Y. Hecht
5. A JEWISH VIEW OF LIFE	Sunday 8-9.30 p.m.	402 Louis Botha Ave.	Men & Women	Rabbi Kesselman
6. TANYA - (A beginner's guide to this classic of Chabad philosophy).	8:30-9:30 p.m. Monday	28 Eckstein St. Observatory	Men	Rabbi M. Abraham
7. HEBREW READING	Monday 7:30-8:30 p.m.	147 Morkel Rd. Lyndhurst	Men & Women	Rabbi A. Carlebach
8. TORAH TALKS - (A summary of the weekly Torah reading with perti- nent insights and instruc- tions for modern-day use).	Monday 8:15 p.m.	45 Muller St. Yeoville	Women	Mrs. M. Lipskar
9. STUDIES FOR SENIORS	Mon-Fri 9-11.00 a.m.	Chabad House, 33 Harley St. Yeoville	Men	Rabbi C. Galperin

Shavuoth commemorates the giving of the Torah. It's a time to make a commitment to study Torah.



COMING SOON!

THE TEN COMMANDMENTS

AN EVENT FOR OLD AND YOUNG!!

3,297 years ago, G-d gave the Torah to the Jewish people at Mt. Sinai - on the Holiday of Shavuot.

The Lubavitcher Rebbe שליט"א urges you to be there again this year on Shavuot (May 26-27) by being at a Synagogue when the Ten Commandments are read from the Holy Torah on Sunday morning (May 26) and that all children, even tiny infants, be there with you!

- PARENTS: BRING YOUR CHILDREN!
- CHILDREN: BRING YOUR PARENTS!

This year, in 1985, Jewish and non-Jewish communities throughout the world are honouring the 850th anniversary of the birth of Rabbi Moshe ben Maimon. Many are holding massive celebrations as a tribute to his memory and works; others are printing postage stamps and currency featuring his portrait; Spain – the country of his birth – is offering special tours to his birthplace and places he lived in, as is Morocco; and a universal campaign to stimulate the daily study of his brilliant works has been eagerly received by hundreds of thousands of Jews.

What is it that makes the Rambam stand out so uniquely in the history of a people that has produced many great prophets, sages, philosophers and writers?

What special qualities did this leader and teacher possess, that would justify his well-known epitaph – “from Moshe (Moses) to Moshe (Maimonides) there arose none like Moshe”?

MAIMONIDES: Healer of Body and Soul

The Rambam's Biography in Brief

The Rambam was active in the latter half of the 12th Century. Born in Cordova, in Islamic Spain, persecution by the fanatical sect of Almohades forced him to move eastwards, first to Fez and later to Fostat (Old Cairo).

The Rambam was an example of the archetypal concept of the Sage: the master of all known wisdom, who employs his vast knowledge for the benefit of civilization.

A letter written by him from Fostat indicates that in his personal life he was an inspiring example of dedication and selfless service to all – Jew and non-Jew, royalty and commoner, rich and poor alike.

To all who sought his counsel he gave advice for achieving health in both physical and spiritual terms, combining the role of medical physician with that of psychological and spiritual guide.

In his extensive literary works his power as a philosophic master with broad universal ideals comes to the fore. He is also shown as an almost unique master of the entire body of Talmudic thought.

The genius of Sinai and Jerusalem had hitherto been communicated both in the Bible and the Talmud in the form of historical narrative, laws and legal discussions, prophetic visions, wise maxims, epigrams, moving prayers and a rich fund of dramatic incidents and anecdotes.

The Rambam's writings in Hebrew and Arabic are the inheritor and transmitter par excellence of this tradition. In

his Mishneh Torah, a large work of 14 volumes written in lucid Hebrew, he employs the method of an encyclopaedist, bringing order to the vast range of material and clearly defining its underlying philosophic basis, as well as its implicit ideals. The Rambam taught a system in which knowledge, contemplation and action are presented as the means to achieve harmony for the individual and for society as a whole.

This work which has had an immense impact on Jewish life, is further distin-

In this day and age, beset by many perplexities, his example and guidance can be of benefit for mankind as a whole.

guished by its clear presentation of the central and universal ideals of civilization, called the Seven Noachide Laws. The Rambam explains that these constitute the heritage of mankind as a whole from the earliest stages of its development.

In Guide for the Perplexed, written in Arabic, the Rambam expounds the subtleties of his philosophic system. Whether discussing the transcendent nature of ultimate reality, the sub-structure of existence or the truths which underline the details of Judaism, the Rambam maps out a path for the individual to achieve a sense of dynamic harmony.

Translated into Latin, Guide for the Perplexed had an important influence on the European History of Ideas, for it introduced a sense of

SALUTE TO



The Gerer Rebbe, Rabbi Simcha Bunim Alter who was accompanied by a large contingent of his Chassidim

In Jerusalem, 10 C
of the world's gre

balance in the cultural clash which was taking place between the pagan wisdom of ancient Greece and the ethical, moral and spiritual directives of monotheism.

Of greater immediate relevance today, is the influence it had, in its Hebrew

The 600 people who attended the “Salute to the Rambam” on Saturday night, 30th March to mark the completion of a year's study of the Rambam's “Mishneh Torah”, certainly helped to make the occasion the “Torah event of the year”.

The function, which was organised by the Lubavitch Foundation, and filled the Connoisseur Hotel's Blue Room, was visual proof of the unity, love and warmth which the Rebbe had hoped to achieve by promoting, worldwide, a Rambam study programme. Certainly it was the largest gathering of its kind ever to have been held locally, and representatives from many different congregations and communities joined with one another in achievement and joy.

Grand siyum celebrations along similar lines were taking place in many other parts of the world and the “unity of Jews” stretched across the globe.

In New York, a massive function attended by an estimated 9 000 was held at the Hilton Hotel in Manhattan.

Here in Johannesburg, the actual siyum was delivered by Rabbi Lipskar, Rabbi I. Aloy was a wonderful and highly competent Master of Ceremonies, and Rabbi B.

version, on Jewish intellectual life: the Guide showed the exalted possibility inherent in the human mind.

This theme is echoed by the first of the 14 books of Mishneh Torah: The Book of Knowledge. Mind itself discloses that which is beyond mind, a higher dimension of creativity and inspiration.

The Rambam's writings and life are a model of human fulfilment in many different fields of endeavour, permeated by a sense of balance and harmony. In this day and age which is beset by many perplexities, material and spiritual, his example and guidance can be of benefit for mankind as a whole in its continuing search to achieve meaningful values and a civilization which will survive.

TO A SAGE

Rambam draws crowds



Ashkenazic Chief Rabbi of Israel, Rabbi Avraham Shapira addressed the assembly

em, 10 000 people were present in Binyanei Haumah for a siyum at which many of the world's greatest Torah Sages were present.

Grossnass – head of the Kollel Yad Shul – gave an enlightening D'var Torah concerning the Rambam's works pertaining to Pesach.

Chief Rabbi Casper summarised the Rambam's life and times and lauded the study programme.



Why Rambam? – Rebbe aims for unity

Based on an address by the Lubavitcher Rebbe in Nissan 5744 –

Our Sages tell us that the cause of the present exile was baseless hatred among Jews. When love and unity reign instead, the cause of the exile will be abolished – and thus the exile itself, will be ended.

It is for this reason that the vital importance of achieving love and unity is constantly stressed and no effort should be spared to attain it for it has the power to hasten the coming of Moshiach.

One of the ways to promote unity is for Jews to study the same subject in Torah, for when a Jew studies Torah, he and the Torah are joined in a "wonderful union, like which there is none other". When many Jews study the same part of Torah, the union between themselves and the Torah is greater still – and because Torah is eternal, the bond forged between Jews through Torah study, is also eternal. When people meet, they should be able to discuss a Torah subject of common interest – one which they have each studied that day, or the day before.

The unity of Jews through Torah study could be achieved by learning any topic – but since "Israel is linked to the Torah" – meaning that every aspect of a Jew and Jewry is connected to Torah in its entirety – the ultimate unity is achieved by learning something which encom-

passes the entire Torah.

Therefore, Jews throughout the world are urged to make a daily study of the Rambam's "Mishneh Torah". This amazing work is particularly suitable as it covers virtually the entire legal code of Torah – laws applicable today, as well as those which do not apply in exile, but which are important to study, nonetheless. In addition, the work – also known as "Yad Hachazakah" – brings no disputes, the Rambam merely enumerates the Halachot. This feature, too, gives it an added dimension of suitability for purposes of unity.

It is suggested that for those for whom it is possible, Maimonides' entire "Mishneh Torah" be completed in one year by studying 3 chapters daily – the completion to coincide with the Rambam's birthday on erev Pesach. For others who might find this too difficult, the study could be spread over three years by studying one chapter daily.

Because one of the principle goals of learning Rambam is to unite all Jews, naturally, women and even children, should participate in this vital undertaking. Therefore, although it may not be possible for them – either for reasons of time and/or age limitations – to study the "Mishneh Torah", they should par-

ticipate by learning a work similar to it, and also authored by the Rambam, namely, "Sefer Hamitzvot" (see Book Bag.)

In his introduction to "Sefer Hamitzvot" (The Book of Commandments), the Rambam writes that it serves as an "Opening" and "Introduction" to the "Mishneh Torah". In it he lists and briefly explains the 613 Mitzvot which are detailed at length in "Mishneh Torah".

May it be G-d's will that the unity of Jews engendered through the study of Rambam hasten the true and complete redemption. May we speedily merit the fulfillment of the promise with which the Rambam concludes his "Mishneh Torah":

"And the whole world will be occupied only in knowing the L-rd; and all Israel will therefore be great sages, knowing the hidden matters and comprehending knowledge of their Creator as much as man is capable of, as it is said, 'For the earth will be full of knowledge of the L-rd as the waters cover the sea'".

***Special calendars detailing the required daily portions to be studied – both for "Mishneh Torah" and for "Sefer Hamitzvot" – are available from Chabad House at no charge.**



Sefer Hamitzvot is the second of the Rambam's three major works on Halacha – the other two being his "Commentary on the Mishnah" and the "Mishneh Torah" – "Yad Hachazakah" (Code of Jewish Law).

The main objective of "The Commandments" is to enumerate the 613 precepts contained in the Torah. The Sages of the Talmud speak of 613 Mitzvot, i.e. 613 Biblical

commandments. These are sub-divided into 248 positive precepts (mitzvot aseh) and 365 negative or prohibitory precepts (lo ta'aseh or lav). Nowhere in the Talmud is there a detailed enumeration given of these injunctions and prohibitions nor an explicit formulation of the prin-

cial precepts. He presents and explains 14 rules and principles according to which the Biblical injunctions and prohibitions should be counted. He establishes each of these principles and proves them with an abundance of evidence from the entire Talmudic literature.

SEFER HAMITZVOT – THE COMMANDMENTS – MAIMONIDES

Translated by Charles B Chavel
Published by Soncino Press
(Two Volumes)

Price: Soft: R49.95
Hard: R69.95
Available from Lubavitch Publications

ciples and rules on the basis of which Biblical laws should be counted.

In his introduction the Rambam explains the theoretical basis that guided him in determining those mitzvot which were to be included or excluded from the list of Bib-

This work in English is printed in two volumes – one containing the positive commandments, and the other, the negative.

The late Rabbi Charles B Chavel, learned American scholar and author of many

works in both Hebrew and English, has greatly enhanced Anglo-American literature by his edition of "The Commandments" translated from the Hebrew into English with a forward and extensive explanatory notes. The outstanding characteristic of Maimonides' book of Divine Commandments is, as Rabbi Chavel observes, that in this book Maimonides "lays bare the mechanisation of his thought and his whole reasoning process".

This work is invaluable to anyone making a comprehensive study of Judaism, and is a great help to the tens of thousands who follow the daily study programme of the mitzvot as initiated by the Lubavitcher Rebbe (which may also help to explain why the book is presently in such short supply).



נרות שבת קדש

Light is a subject which has stirred the imagination of poets, scientists, and psychologists. Because its nature is so different from other materials and entities it is frequently used to describe spiritual insight.

Shabbat is a day of light, of peace, of inner beauty and harmony. Lighting Shabbat candles ushers in a day of holiness, a day apart.

The responsibility and privilege of lighting the candles and inducing holiness is the woman's. It is she who welcomes the Shabbat Queen and Yomtov into the home. Few scenes in Jewish life are so memorable as a mother's Shabbat candles.

Young girls from the age of three should be encouraged to light a candle of their own and recite the traditional blessing as part of their involvement and education. If you are single, light one candle. If you are married, light two candles, or, a candle for each member of your family.

"Better late than never" does NOT apply here. Lighting candles after sunset does not honour the Shabbat but desecrates it.

Light your Shabbat candles at the correct time on Friday evenings and bring the holiness and tranquility of Shabbat into your home.

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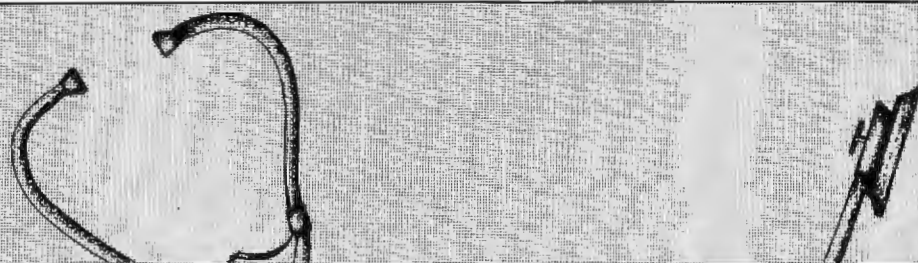
CONCERNING THE JEWS . . .

"If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and ab-

struse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in the world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone: other peoples have sprung up and held their torch high for a

time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

— Mark Twain



TIME FOR A CHECK UP?

A MEZUZAH CHECK UP!

That's right. Mezuzahs need checking up on, too. Periodic examinations are vital for the 'health' of your Mezuzah (and the well-being of your entire household, for that matter).

WHY?

Well, the Mezuzah symbolises the sanctity of the Jewish home and attests to G-d's watchful care of the house and all its inhabitants. Surely something so important deserves some serious attention.

WHAT HAS TO BE CHECKED?



• Is it authentic?

Inside the protective, decorative case is the actual Mezuzah scroll which must be hand-written on special parchment by a qualified scribe. It is regrettable that many improperly written, paper and even printed Mezuzahs have flooded the market place. Such Mezuzahs are defective and may not be used.

• Is it in good shape?

A Mezuzah can fade with age or become spoiled because of painting or weather conditions and should be checked twice every seven years.

• Is it properly affixed?

Many people are unaware of the proper positioning of the Mezuzah. The Mezuzah should be affixed diagonally at two-thirds the height of the right doorpost.



To establish the condition of your Mezuzah just call the Lubavitch Foundation for a free diagnosis! We can also arrange for new, certified kosher Mezuzahs. Call (011) 648-1133 during office hours.

The Rambam says:

Truth does not become more true by virtue of the fact that the entire world agrees with it, nor less so even if the whole world disagrees with it.

Moreh Nevuchim 2:15

The foundation of all foundations (and basic principles of the Torah) and the pillar of all wisdoms is to know that there is a First Being Who brings every existing thing into being. All existing things – in heaven, on earth and what is between them – come into being only from His true existence.

If it should enter one's mind that He does not exist – no other thing could have any existence.

Mishneh Torah,
Yesodei Ha Torah, 1:1-2

Each one of the six hundred thirteen precepts serves either to inculcate proper attitudes or to remove some erroneous conceptions, to establish just legislation or to eliminate iniquity, to imbue one with exemplary virtues or to deter one from evil dispositions.

Moreh Nevuchim 3:31

There are things which are within the scope and capacity of the human mind to grasp; there are things which the mind can in no way and by no means fathom – the gates of perception are closed against it.

Moreh Nevuchim 1:31

Rhythm and Rhyme at the Torah Academy

Teachers and pupils of The Torah Academy's Preschool are very excited about the dynamic new musical programme introduced into the Pregrade classroom this year.

Known as the "Orff Music Programme" it is based on Carl Orff's philosophy of music education known as "music for children" which aims at building the child's confidence, co-ordination and imagination through music concepts in movement, speech, rhythm, song, instrument playing and improvisation.



Marlene Rosen, the bright young teacher and student of music responsible for introducing the programme, explained:

"Rhythm is an underlying and vital force in life, and one of the most important tasks of a young child is to gain rhythmic sureness. It is, in fact, a pre-condition to the success of learning even such skills as reading and writing. Children learn rhythmic confidence by chanting words and word patterns; saying rhymes and poetry; singing little songs; and clapping or walking to the beat of music".

Auditory awareness and listening skills are stimulated, as is the development and remediation of speech. Colours, counting, sequencing and creativity are taught – not to mention the playing of simple musical instruments such as the Orff xylophone and glockenspiel, hand percussion, recorder, etc. – all of which gives training in ensemble work and aids co-ordination.



The children are presently learning basic elements of music such as pitch, intensity, duration, tempo, form, timbre and harmony.

"It could even help us to detect a remedial problem or learning disability in a child", said Mrs. Mish Berkowitz, one of the school's supervisors. "Because these concepts

involve the whole child – moving, listening, singing – weakness in this area might indicate that the child is experiencing some difficulty".

The music programme is designed to develop confidence in the children and, so far, it certainly looks as though it works.

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By the Sweat of Thy Brow:

Rabbi Schneur Zalman of Liadi, (called the *Alter Rebbe*, 1745-1813, founder of Chabad Chassidim) was one of the most illustrious scholars and Talmudists of his time. He was the leader of thousands of Chassidim and his fame as a *Tzaddik* had spread far and wide. It was common knowledge that when Rabbi Schneur Zalman gave someone his blessing for success the fortunate recipient would succeed greatly. The Rabbi's grandson, Menachem Mendel, having been orphaned at an early age, was brought up in his grandfather's house. Consequently, he was more keenly aware of his grandfather's greatness and saintliness than many of the Chassidim.

Rabbi Schneur Zalman once wished to give his brilliant grandson a blessing for success in Torah-study. The boy, much to everyone's surprise, declined the offer! He maintained that Torah scholarship *must* be acquired through labor. He wanted his success in Torah-study to be the result of his own toil.

Years later he expressed regret at his earlier decision. Said he: "I could have accepted the blessing and with its help I would have reached a certain level of scholarship. I could then have utilized my own efforts to succeed in Torah-study above and beyond that level!"

(Menachem Mendel grew up to be the famed *Tzemach Tzedek* 1789-1866), third successor to the leadership of Chabad and a Torah-scholar of prodigious genius.)

'A Stone Will Shout . . .':

Concerning the Messianic future, it is written: "A stone will shout from the wall, the branches of the trees will answer them." Now the inanimate creations are quiet. One steps on a stone and it is silent, but there will be a time of revelation in the future when inanimate objects will speak. They will demand of man and ask him whether he thought or spoke the words of Torah, while walking on them with his feet. The earth has suffered in silence and in patience for thousands of years, from the beginning of creation; many creatures have trodden on it. It has borne all this with the hope that some day a Jew will walk on it, meet another, and the two will converse in Torah. If they do not speak a word of Torah while walking through the street, the earth will say to them: "You are also like an animal." (*Hayom Yom, Adar 1, 15*)

A Businesslike Attitude:

The attitude of those who study Torah, should be very "businesslike." Just as it is an axiom of commerce that he who has one hundred dollars desires two hundred, and he who has two hundred (is no longer satisfied with an increase of a hundred as before; his perspective has widened and he) now

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Teach'85
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Cookery Corner

Shavuoth is customarily a time for eating 'milchigs' - particularly cheese dishes such as blintzes and cheese cakes. One reason suggested for this custom is that Shavuoth is the time of acceptance by the Jewish people of the Torah, and since they had only just received it, they were, as yet, unfamiliar with the complex laws of Shechita contained in it and therefore refrained from eating meat.

Many people make it a habit on the first day of Shavuoth to eat 'milchigs' immediately after Kiddush, and after waiting an hour to enjoy the traditional 'fleishig' Yomtov meal.

Here then, is a delicious and surprisingly simple cheese cake recipe to help you all enjoy a wonderful Yomtov:

Dough:

125 g margarine
1/2 cup sugar
cream these well and then add:
1 egg
1-1/2 cups flour
1 teaspoon baking powder
Mix the pastry well, and then roll out in a 9-inch pie dish

Filling:

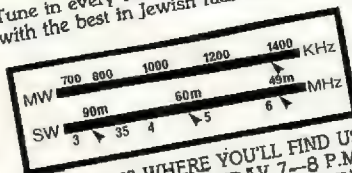
500 g cream cheese
1/2 cup sugar
1/2 cup cream
1 heaped teaspoon custard powder
2 eggs
Mix well and pour into pie dish over pastry.
Bake at 180° for 1/2 hour, switch off oven, and allow to cool inside oven.
This recipe supplied with best wishes by Shirley Meyero-witz of "Shirley's Deli".



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THE WHITE HOUSE

WASHINGTON

December 10, 1985

Photo Opportunity with the
American Friends of the Lubavitch

DATE: December 11, 1985
LOCATION: Oval Office
TIME: 10:50 a.m.

FROM: LINDA CHAVEZ

I. PURPOSE

To demonstrate your support of the free expression of the observance of Hanukkah, by accepting a menorah, similar to the National Menorah situated in Lafayette Park.

II. BACKGROUND

Orthodox Jews are the most supportive element of the Jewish community and the Lubavitchers are the only ones to actively support all of your domestic initiatives. This presentation is in observance of the lighting of the National Menorah which will take place later in the day in Lafayette Park.

III. PARTICIPANTS

Rabbi Abraham Shemtov, Executive Director, American Friends of the Lubavitch and four Lubavitch Rabbis.

Linda Chavez, Deputy Assistant to the President and Director of Public Liaison.

IV. PRESS PLAN

White House Photographer

V. SEQUENCE OF EVENTS

10:50 a.m. - Linda Chavez introduces you to your guests as they enter the Oval Office. Rabbi Shemtov presents to you the menorah. You thank him for the menorah and wish your guests a Happy Hanukkah.

10:55 a. m. Participants depart the Oval Office.

VI. REMARKS

Brief talking points attached.

SUGGESTED TALKING POINTS

- Thank you for the menorah.
- I am delighted to hear that again this year the American Friends of the Lubavitch are responsible for the National Menorah in Lafayette Park. The menorah's flames symbolize the faith in God that undergirds the values of our nation's Judeo-Christian heritage.
- My best wishes for a Happy Hanukkah.

THE WHITE HOUSE

WASHINGTON

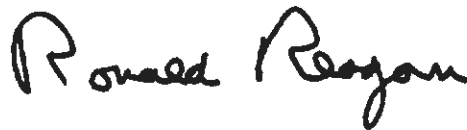
February 3, 1986

Dear Rabbi Shemtov:

It was a pleasure greeting you and your fellow rabbis when you came to the White House, prior to the lighting of the National Menorah. I truly valued accepting the menorah from you on the occasion of the observance of Hanukkah, and the support of the Orthodox Jewish community means more than I can say. Your symbolic gift is a treasured remembrance of friendship from the American Friends of Lubavitch.

Nancy joins me in sending you and the members of your organization our warm best wishes.

Sincerely,

A handwritten signature in dark ink, reading "Ronald Reagan". The signature is written in a cursive, flowing style with a large, prominent "R" at the beginning.

Rabbi Abraham Shemtov
National Director
American Friends of Lubavitch
7622 Caster Avenue
Philadelphia, Pennsylvania 19152

The President And Congress Of The United States Of America Salute GUIDANCE AND LEADERSHIP In Celebration Of The Rebbe's Birthday



President Ronald Reagan



שליט"ר THE REBBE
Rabbi Menachem M. Schneerson

"No true education can leave out the moral and spiritual dimensions of human life and human striving. Only education that addresses this dimension can lead to that blend of compassion, humility, and understanding. The Congress has sought to call attention to these durable values by adopting resolutions that pay tribute to the example of Rabbi Menachem Mendel Schneerson, a man who has dedicated his life to search for wisdom and to guiding others along its pathways..."

(from Presidential Proclamation)

"Your forceful declaration that, 'No true education can leave out the moral and spiritual dimensions of human life and human striving,' is particularly timely in this day and age. It will surely find a ready response in the hearts of all right-thinking Americans, and hopefully, reverberate in many countries around the globe. It reflects the convictions of a world leader..."

(from Rebbe's response to the President)

These are the days of preparation for Shavuot, the festival marking the giving of the Torah (the Bible, Divine Law etc.) to Israel at Mt. Sinai over 3,000 years ago. As Jews gather to celebrate the Revelation at Sinai the world looks on acknowledging the universal significance of the unique historic event — when the Recognition of a Supreme Being became the bedrock of civilization as expressed through the Seven Universal "Noahide Laws" for all mankind. It is therefore a highly propitious time to share the recognition in the Hall of Congress by the President and the House of Representatives to the world Jewish leader, the Rebbe, Rabbi Menachem M. Schneerson שליט"ר, for the Rebbe's contribution to the moral and spiritual education of this nation and the world.

Education Day, U.S.A., 1986

By the President of the United States of America

A Proclamation

From earliest colonial days, Americans have always known that education is the golden key that opens the door to achievement and progress. This Administration has placed renewed emphasis on excellence in education, and thereby the results are encouraging. By setting high standards we challenge the young to stretch their mental muscles and strive to achieve the best that is in them. Such an education motivates because it makes learning an adventure.

Education is like a diamond with many facets. It includes the basic mastery of numbers and letters that give us access to the treasury of human knowledge, accumulated and refined through the ages. It includes technical and vocational training as well as instruction in science, higher mathematics, and humane letters. But no true education can leave out the moral and spiritual dimensions of human life and human striving. Only education that addresses this dimension can lead to that blend of compassion, humility, and understanding that is summed up in one word: wisdom.

"Happy the man," Scripture tells us, "who finds wisdom." ... the ways are ways of pleasure, and he has put his feet on peace: this is a tree of life to those who cause us pleasure here."

The Congress has sought to call attention to these durable values by adopting resolutions that pay tribute to the example of Rabbi Menachem Mendel Schneerson, a man who has dedicated his life to the search for wisdom and to guiding others along its pathways. He exemplifies the rich tradition of the Seven Noahide Laws, which have been the lodestar of the Lubavitch movement from its inception.

In recognition of Rabbi Schneerson's noble achievement and in celebration of his 84th birthday, the Congress, by House Joint Resolution 582, has designated April 19 as "Education Day, U.S.A." and authorized and requested the President to issue an appropriate proclamation in observance of this event.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim Sunday, April 20, 1986, as Education Day, U.S.A., and I call upon the people of the United States, and in particular our teachers and other educational leaders, to observe that day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this thirteenth day of April, in the year of our Lord nineteen hundred and eighty-six, and of the Independence of the United States of America the two hundred and tenth.

Ronald Reagan

Eighty-ninth Congress of the United States of America

BY THE SENATE

Began and held at the City of Washington, on Thursday, the thirtieth day of January, one thousand nine hundred and eighty-six.

Joint Resolution

To designate April 19, 1986, as "Education Day, U.S.A."

Whereas Congress recognizes the historical tradition of ethical values and principles upon which the United States of America was founded; and whereas these ethical values and principles have been the bedrock of society from the laws of civilization, which they were known as the Seven Noahide Laws;

Whereas without these ethical values and principles the edifice of civilization stands in serious peril of returning to chaos; and whereas society is profoundly concerned with the recent weakening of these principles that has resulted in crime that threatens and threatens the fabric of civilization;

Whereas the justified preoccupation with these crimes must not let the citizens of this Nation lose sight of their responsibility to transmit these historical ethical values from our distinguished past to the generations of the future;

Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world; and whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-fourth birthday falls on April 19, 1986;

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That April 19, 1986, the birthday of Rabbi Menachem Mendel Schneerson, leader of the worldwide Lubavitch movement, is designated as "Education Day, U.S.A." The President is requested to issue a proclamation calling upon the people of the United States to observe each day with appropriate ceremonies and activities.

Thomas P. Omniff

Speaker of the House of Representatives

Ed. Edwards

Chairman, Committee on the Judiciary

APPROVED

5113-101

Ronald Reagan

THE WHITE HOUSE

WASHINGTON

May 9, 1986

Dear Rebbe:

On April 17, 1986, I was pleased to sign House Joint Resolution 582 designating April 20 as "Education Day, U.S.A." and authorizing a proclamation in observance of this event.

Americans have always known that education is the golden key that opens the door to achievement and progress. It is very fitting that the Congress has recognized the important role of education in our society by the passage of this resolution. It is especially fitting that April 20, the date selected as "Education Day, U.S.A.," coincides with your 84th birthday. This designation reflects the high esteem in which you are held and the deep respect for the wisdom you have shared with us over the years.

I am very pleased to join with the Congress in proclaiming "Education Day, U.S.A." on your birthday.

God bless you.

Sincerely,

Ronald Reagan

Rabbi Menachem M. Schneerson
Lubavitch
770 Eastern Parkway
Brooklyn, New York 11213

RABBI MENACHEM M. SCHNEERSON

1000
770 Eastern Parkway
Brooklyn, N.Y. 11213

Phone 2958

His Excellency President Ronald Reagan
The White House
Washington

Greeting and Blessing:

It is a distinct pleasure, Mr. President, to acknowledge receipt of your kind letter of May 9, 1986. I deeply appreciate the warm sentiments expressed therein, particularly in reference to the House Joint Resolution 582, designating April 20 as "Education Day, U.S.A."

This Proclamation, dear Mr. President, implementing the said House Joint Resolution, provides renewed emphasis on excellence in education in its many facets. Indeed, your forceful declaration that, "No true education can leave out the moral and spiritual dimensions of human life and human striving," is particularly timely in this day and age. It will surely find a ready response in the hearts of all right-thinking Americans, and, hopefully, reverberate in many countries around the globe. It reflects the convictions of a world leader, the President of the US, whose Divine Providence has elevated him to the leading position in the world, who is committed to making it a "super" power in the realm of the "moral and spiritual" dimensions of human life and human striving.

I am glad to note that your consistent emphasis on improving the quality of education of the young and growing generation, and your most valuable support in the dissemination of the Seven Noahide Laws, on basic to the well-being of any human society worthy of the name, have already had an impact in many parts of the world, where the understanding of and Lubavitch organizations have the freedom to spread the message.

Once again, dear Mr. President, please be assured of my personal appreciation of your warm regards and good wishes, which I heartily reciprocate by invoking the Divine promise to the Patriarch Abraham, "I will bless thee that thou shalt be blessed" (Gen. 12:2).

May G-d bless you in a generous measure to carry on and carry out the numerous responsibilities of your high and noble position, in robust health, with much joy and gladness of heart.

With high esteem and profound blessings,
Menachem Schneerson

American Friends of Lubavitch

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