



Flame

ב"ה

Edition 11 - Chanukah 5770



Chabad *of* 
Bournemouth





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message

from the editor.

Welcome to Flame 11 - The Chanukah Edition

After completing the month of Cheshvan – known due to its lack of festivals as Mar (bitter) Cheshvan – we are pleased to have entered the month of Kislev which certainly does have a festival to celebrate, the festival of Chanukah. In the Chabad calendar particularly, the month of Kislev is filled with a number of additional Chasidic festivals and special occasions.

Chanukah is all about lighting Flames: the first flame on the first night, adding another flame each subsequent night. Chanukah is also the anniversary of when we published the first issue of Flame. Since then we've published many more issues, and this Flame Chanukah edition is filled with some great articles and of course a section of Chabad's renowned and famous Chanukah Guide.

Kislev is packed with exciting events from the Friday night meal (first night of Chanukah), the Giant Menorah lighting (Monday 14th December) to The Chanukah JLI and Farbrengen at Chabad (Wednesday 16th December) and so much more.

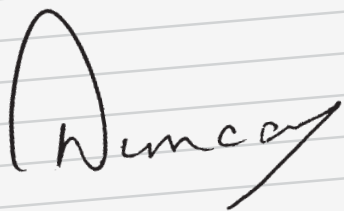
We record, with sadness, the passing of a friend Chabad for many years, Mr. Jack Bright a"h, and the passing of a friend who has joined us more recently, Mr. Michael Berzon a"h. May G-d send comfort to both families respectively, and may we only share simchas in the future.

For this addition, our front cover features Lubavitch Headquarters at 770 Eastern Parkway, in Brooklyn New York. This is fondly known throughout the world as 'Seven Seventy' and as we are currently in the year 5770 we felt this was appropriate.

As always I would like to thank all those involved with Flame which includes article contributors, advertisers, page sponsors and the many of you who have taken the time to contact us to say it is still your favourite Jewish publication.

Our next edition, Flame 12 will be out in time for Pesach and will feature information on both this festival and Shavout. If you wish to contribute, we would be delighted to hear from you, and are already accepting articles etc.

I wish you all a very happy and healthy Chanukah with latkas, doughnuts, Chanukah gelt and presents in abundance.



Duncan Kaye, Editor

Two Miracles: Two Modes Of Commemoration



The Lubavitcher Rebbe, Rabbi M. Schneerson,
of Righteous Memory.

From the teachings of the Lubavitcher Rebbe, Rabbi
Menachem M. Schneerson, of righteous memory.

The Chanukah Miracles

The Rambam describes the Chanukah miracle as follows:¹

1. In [the era of] the Second Beis HaMikdash, the Greek kingdom issued decrees against the Jewish people, [attempting to] nullify their faith and refusing to allow them to observe the Torah and its commandments. [The Greeks] extended their hands against the property [of the Jews] and their daughters.... The Jews suffered great difficulties...., for [the Greeks] oppressed them severely until the G-d of our ancestors had mercy upon them, delivered them from [the] hands [of the Greeks] and saved them. The sons of the Hasmoneans, the High Priests, overcame [them], slew them, and saved the Jews from their hand....

2. When the Jews overcame their enemies and destroyed them, they entered the Sanctuary.... They could not find any pure oil in the Sanctuary, except for a single cruse. It contained enough oil to burn for only one day. They lit... the lamps with it for eight days until they could crush olives and produce pure oil. As may be seen from the wording of the Rambam, there are two miracles: the military victory in which G-d "delivered the mighty into the hands of the weak, and the many into the hands of the few,"² and the miracle through which the oil in the golden Menorah burned for eight days, rather than one.

Relating to the Material and Spiritual

The Rambam concludes³ that, in commemoration of these miracles, our Sages instituted the observance of the eight days of Chanukah as "days of happiness and praise [to G-d]," on which "lights should be kindled in the evening."

The commentaries on the Rambam⁴ infer that "happiness and praise" represent two different modes of commemorating the miracles: "happiness" refers to the custom of holding celebratory feasts⁵ during Chanukah, and "praise" refers to the recitation of the Hallel.⁶ Since the military victory was material, it is celebrated physically, through eating and drinking; the miracle of the Menorah was spiritual and therefore, it is commemorated through spiritual activities including lights and reciting the Hallel.⁷ Light is the most spiritual element in our material world; though visible, it is not

governed by the conventional laws of physical matter.⁸ The spiritual aspect of the victory over the Greeks therefore found expression in the miracle of the lights of the Menorah of the Beis HaMikdash, and we commemorate this miracle by lighting Chanukah candles every year.

"What is Chanukah?"

The Talmud⁹ emphasizes primarily the spiritual aspect of the Chanukah miracles. Our Sages ask: "What is Chanukah?" i.e., for which miracle was the holiday instituted?¹⁰ Their answer recounts the episode of the Menorah without elaborating on the military victory over the Greeks.

Although the miracle of the Menorah could not have taken place without the military victory, the victory itself does not define Chanukah. Chanukah is a holiday of spiritual light; even the war against the Greeks was essentially spiritual, since it was a struggle to preserve the Torah heritage from the taint of secular influence.¹¹

This is why the prayer beginning VeAl HaNissim, which expresses thanks to G-d for the military victory, does not mention the spiritual miracle of the Menorah, for the latter eclipses it and is deserving of separate mention.¹² There is thus a separate means of commemoration for each of these two miracles.

Body and Soul

The name Chanukah shares the same root as the Hebrew word for "education" chinuch.¹³ This implies a connection between the commemoration of this holiday and our ongoing personal growth, for Chanukah, like all the festivals, communicates a message that applies even after its celebration has concluded.

On a basic level, the message of Chanukah that spiritual light can overpower military might teaches us the supremacy of soul over body. Although we are a composite of body and soul and although the soul needs the medium of the body in order to express itself, the supremacy of the soul is not limited; the soul invigorates the body, and controls its functioning.¹⁴ By emphasizing only the miracle of the lights, our Sages highlight yet a deeper lesson. Chanukah grants every soul the potential to express itself without any hindrance from the

material nature of the body. One can live and function in the world without being influenced by worldliness.¹⁵ Chanukah enables us to live in the material world for the sake of a spiritual purpose, in the same way that the military victory over the Greeks was spiritually motivated. Chanukah further empowers us to make our lives within the world a medium for the expression of our spiritual service, like the miracle of the Menorah.

Living in this manner will hasten the coming of the era when this ability will spread throughout the world in the Era of the Redemption, when "the earth will be filled with the knowledge of G-d as the waters cover the ocean bed."¹⁶ May this take place in the immediate future. ■ Chabad

Adapted from Likkutei Sichos Vol. X, Chanukah; Vol. XXV, Chanukah

FOOTNOTES

1. Rambam, Hilchos Megillah VeChanukah 3:1.
2. The prayer beginning VeAl HaNissim (Siddur Tehillat HaShem, p. 59).
3. Rambam, loc. cit. 3:3.
4. Yam Shel Shlomo on Bava Kama, ch. 7, sec. 37; Bayis Chadash, Orach Chayim, sec. 670.
5. From the wording of the Rambam it appears that he maintains that it is a mitzvah to hold such feasts. The Shulchan Aruch (Orach Chayim 670:2, based on statements of Rabbeinu Asher and Rabbeinu Yitzchak Alfasi) differs, maintaining that no mitzvah is involved. The Rama cites other authorities who share the view of the Rambam, but for different reasons.
6. This is recited throughout all eight days of Chanukah (Rambam, loc. cit. 3:5; Shulchan Aruch, loc. cit. 683:1).
7. The recitation of Hallel also connects to the military victory as reflected in the prayer beginning VeAl HaNissim.
8. This concept is reflected in the realm of Halachah. Pesachim 26a states that an image (which is transmitted through light rays) "has no substance."
9. Shabbos 21b.
10. Rashi, loc. cit.
11. See the above essay entitled, "Why the Maccabees Rebelled: A Supra-national Commitment to the Torah."
12. According to this interpretation, the phrase (in VeAl HaNissim) "and they kindled lights in Your holy courtyards" does not refer to the lighting of the Menorah (for that was kindled in the Sanctuary building), but rather other lights kindled in celebration of the military victory. [The Derashos of the Chasam Sofer (p. 67a) offer a different interpretation.]
13. The following essay develops this idea at length.
14. This concept has deeper significance pointing to — to borrow philosophic terms — the supremacy of form over matter. This principle lies at the heart of contemporary society, for in many areas, both in war and in peace, we have seen how superior thought, the medium with which we relate to form, can prevail over mere material power. This concept is paralleled in a halachic principle that *eichus* ("quality" or "inward virtue") is given precedence over *kamus* ("quantity").
15. Speaking of the halachic restrictions on transferring objects from one domain to another on Shabbos, our Sages (Shabbos 93b, as cited by Rambam in Hilchos Shabbos 18:28) state: "A person who transfers less than the standard measure [of a sub-stance] is not liable even though he transfers it in a container. [Though he would have been liable had he transferred the container alone, here he is not liable, because] the container is subsidiary [to its contents]; [when the person transfers it,] he is concerned not with the container, but with what it contains." Similarly, concerning the connection between our bodies and souls, we can regard our material activities as having no independent importance, and see them as nothing more than a medium for the expression of our divine service.
16. Yeshayah 11:9.



report

from the chairman.

Welcome to Flame 11, where you will find plenty of information on what's been happening during the past few months, with numerous in depth articles, reports and photos, covering an extremely busy period.

From our amazing opening and Torah dedication, through the excellent Rabbi Parisi evening and right up to date, we have enjoyed a very exciting and fruitful period.

Our Sunday Hebrew School has been a major success, with five times the number of children attending since last year. We offer innovative twenty first century education, which the children have really taken to, and even during the very early stages of the term, the results have been quite astounding.

We continue to forge strong partnerships with the outside world, and will be hosting the next meeting of the Lansdowne Traders Association, of which we are founder members.

I have been proud to represent Chabad on a number of multi faith forums, organised by Dorset Police with a view to forging better understanding, between ourselves, the force, and the various religions represented.

Chanie's Ladies Lunch 'N' Learn has proved to be a real winner, and this is just another example of the type of thing we are introducing to compliment our numerous weekly shiurim, and ensure our centre is a hive of activity.

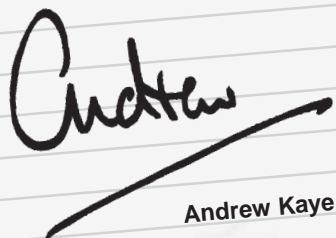
We have now started our monthly Shabbos Mevorachim lunches, and despite the first one taking place whilst we experienced gale force winds and torrential rain, almost forty diners created such an incredible atmosphere it even forced the sun to make an appearance!

I started my report by saying it had been 'an extremely busy period', but obviously we didn't think it had been busy enough, so we decided to offer a kosher food facility which we feel is something the town would really like to see again. We will be open for business PG on Thursday 3rd December, and will start by offering a selection of home made items including kugels, cakes, soups and dips, together with many of your deli favourites. We will be open on Thursdays and Friday mornings, and all proceeds will go towards enhancing our educational programmes.

So, as you can see we have experienced a lively, busy, exciting and happy time over the past couple of months, but unfortunately the period hasn't been without sadness. At the end of October we lost a very dear friend and supporter. The day after davening his Bar Mitzvah sedra, Noah and having been so thrilled to witness the dedication of the Ner Tamid he and his dear wife Paula so generously donated, Jack Bright passed away. Jack was a rare character with a quick wit and a lovely sense of humour. I know he watches over us, especially during our Kiddush, but don't worry Jack, I personally keep up your tradition by having a double. L'chaim my friend!

Let's finish on a high, and they don't come a lot higher than the cherry picker we use to light the Giant Menorah. I am thrilled to announce this year it will be kindled by Bournemouth's own, Len Segal. I have known Len since we were kids, he was a lovely chap then, and nothing has changed.

I look forward to seeing you all at the lighting on Monday 14th December at 6:00 pm in the usual spot by the Pavilion in the pleasure gardens, and I wish you all a very bright and happy Chanukah.



Andrew Kaye, Chairman

Mai Chanukah?

By Rabbi Yossie Alperowitz Director,
Chabad-Lubavitch of Bournemouth

“*Mai Chanukah?*” – sounds Rabbinic;
means “what is Chanukah?” in Aramaic.
This seemingly unassuming question
originates in the Talmud’s discussion.
Do Sages of old need to be told
basic historic information?
Rashi says, their real intention was to determine
the reason for the Sages’ injunction
to establish this festival
was it winning the battle or having sufficient oil,
was it this miracle or that miracle?
Each important in a different way
but which one made the day?

The Chanukah story is known well.
The mighty Greeks ruled over Israel
they issued decrees upon our people
they conquered the Holy Temple, defiling all its oil.
The 25th of Kislev they were defeated
by the few who fought and succeeded
they found oil for one day with a Holy seal
G-d gave them a deal
from Heaven it did replenish
for eight days it didn’t finish.
The following year our Sages did declare:
hallel and *al hanisim* – narrate
our victory – celebrate
the oil miracle – commemorate
through the Chanukah light.
We add a flame each night
that’s eight branches in a line,
plus the *shamash* it’s nine.
Have latkes, doughnuts, cheese and wine
no fasting these days, enjoy them and dine
give *Tzedakah* to the poor,
money to the children galore
draidel is fun to play, as you watch it spin away
shout *nun gimel shin*, and **HEY!**

That’s it for a quick review
let’s return to the core issue
mentioned earlier in brevity,
that the Menorah didn’t stay empty.
Exactly how – is a subject of debate
among Torah giants very great:
One view is that each day that went by
lo and behold, there was a fresh supply
the Menorah or the jug had a sudden refill
G-d surprised them, to make it simple.
According to this view, oil created each day anew
replaced the previous day’s quantity.
Another view is that the oil improved its quality
the amount meant for one night lasted for eight
because it was consumed at a much slower rate.

Both these possibilities are fraught with difficulties.
A pretty solid refutation challenges either opinion:
The Menorah’s oil should be pure and natural
made from crushed olives, nothing spiritual
that’s the Torah’s prescription, there is no exception
oil made in Heaven is not an option.
That’s it for the first one.



The second alternative is also not a prerogative
for this means that only a fraction –
an eighth – of the complete required portion
was actually used in the Temple’s Menorah
during the eight days that year Chanukah
which breaks the law of “*ten lah kemidatah*,”
the oil level must be just right
whenever the Menorah we light.

Contemplating these suggestions
they struggled for generations
they continued to grapple, but none managed to tackle
this “no matter which way” dilemma
until along came the Lubavitcher Rebbe
with an incredible *chidush*, a brilliant idea
and offered an innovative, clear explanation
like a beacon of illumination.
Only olive oil was used as it’s compulsory
yet no further oil from Heaven was necessary.
The correct amount was always served
yet not a drop needed to be conserved.
Because G-d is Omnipotent
He can arrange for paradoxes to be concurrent.
In fact we have more than one such precedent:
the burning bush burned while it also didn’t
to Moshe’s amazement; and the Ark of the Testament
occupied space and no space in one measurement.
Likewise, it’s not far-fetched or out of hand
if this oil did and didn’t burn all on one hand
in the same time and place! Boy, this is GRAND!

From the magnitude of G-d’s Glory
we come to the moral of the story:
He worked wonders for us without limitation
we should do the same for Him in reciprocation
we have an inner soul with a G-dly connection
if we uncover it we can transcend creation.
Each night as we light the flames of Chanukah
we reveal this hidden light of our *Neshama*,
our own spark of G-dly Omnipotence,
enabling us to transform all darkness
and fulfil our Divine mission
to be a light on to many a nation
thus making the necessary preparation
for *Moshiach* and the final redemption.

Happy Chanukah!



Know your Prayers

Psalm 20

Psalm 20 was originally recited in Jerusalem as David prayed for his army that he sent to war (2 Samuel 18:3). It is particularly effective when recited in times of distress and is traditionally recited for a loved one or relative who is suffering or in danger. Even in a distant place, where one is unable to help, one should still offer this prayer on their behalf.

The introductory verse – “For the conductor, a Psalm by David” – is followed by nine verses which correspond to the nine months of pregnancy, and a husband may recite this chapter on his wife’s behalf during her pregnancy, before reciting the Shema when going to bed.

It is included in our daily morning prayers before *uva letzion*. Due to the nature of this Psalm, it is omitted on joyous days such as the Sabbath and the Festivals. For the same reason, many communities omit Psalm 20 whenever *Tachnun* is omitted. Nonetheless, the Chabad custom is to recite Psalm 20 even on the Sabbath and the Festivals, albeit after the completion of the morning prayers, before reciting the daily chapters of Psalms.

The following is the translation of the verses along with some brief explanations.

1. For the conductor, a Psalm by David.

2. May the Lord answer you on the day of distress; may the name of the G-d of Jacob fortify you.

On the day of distress – in battle (Metzudot). The G-d of Jacob – G-d promised to protect him when he left Charan, and He kept His promise (Rashi). Alternatively: On the day of distress – before it is too late. The G-d of Jacob – Jacob had the hardest life of all the Patriarchs. The threats from Esau, exile under Laban and Pharaoh, the death of

Rachel, the kidnapping of Dinah and the loss of Joseph. G-d always protected him and therefore in times of distress we call upon Jacob’s G-d (Kad HaKemach).

3. May He send your help from the Sanctuary, and support you from Zion.

May He send your help from the Sanctuary. – We pray that our aid comes from the Sanctuary, based in holiness, and not from unholy sources such as the hands of gentile kings and armies which may fight on our side. It is the holiness of the Jewish people themselves their sacred deeds and words that it their main ally in battle. (Metzudot). Alternatively: G-d’s help comes “from the Sanctuary” means in merit of our acts of Holiness. Similarly, He supports us “from Zion” (since the Hebrew word “tzion” is related to “metzuyan” – “excellent”) means in merit of our excellent conduct (Midrash).

4. May He remember all your offerings and always accept favourably your sacrifices.

Your offerings refer to Israel’s offerings in the Temple or prayers offered in times of danger, that they should be accepted favourably by G-d as offerings (Rashi).

5. May He grant your heart’s desire, and fulfil your every counsel.

6. We will rejoice in your deliverance, and raise our banners in the name of our G-d; may the Lord fulfil all your wishes.

We will rejoice in your deliverance – when you will save us we will rejoice for our deliverance. (Rashi)

Alternatively: G-d and the Jewish people are one entity. Our troubles are his troubles and our deliverance from those troubles truly are His deliverance, not merely ours. That’s why the verse says “We will rejoice in Your deliverance” (Chassidut). Raise our banners – march in battle. In the name of our G-d – With G-d’s help. Fulfil all your wishes – to succeed in battle (Metzudot).



7. Now I know that the Lord has delivered His anointed one; He answered him from His holy heavens with the mighty saving power of His right hand.

Now I know – After G-d grants this salvation to David – “His anointed one” – I will know and acknowledge that He is the sole source of help and thus the triumph came from His power, not my own (Metzudot and Ibn Ezra).

8. Some [rely] upon chariots and some upon horses, but we [rely upon and] invoke the name of the Lord our G-d.

Some of our foes rely on chariots and others on cavalry, but we trust in G-d (Rashi).

9. They bend and fall, but we rise and stand firm.

They bend – those on the chariots. They fall – those on the horses (Ibn Ezra). Our seemingly invincible enemies fell in defeat, but we, who had been losing, arose and overwhelmed them when we called out in G-d’s Name (Metzudot).

10. Lord, deliver us; may the King answer us on the day we call.

Lord, deliver us – the name of G-d’s essence corresponding to His supernatural power (rather than the name Elokim) is used here indicating that G-d may even change the pattern of nature for this purpose (Yahel Or.) The King – G-d (Metzudot)

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Chanukah-ology

The root of the word Chanukah means “dedication”. The name Chanukah is because the Jewish People rededicated the Temple after their miraculous victory. It happened on the 25th day of the Jewish month of Kislev.

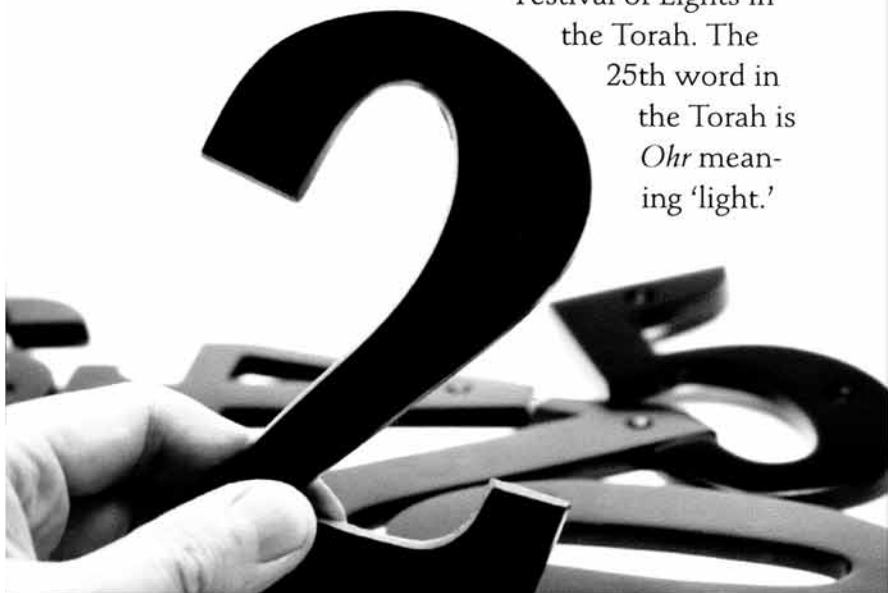
Many years before the miracle of Chanukah, in the wilderness after leaving Egypt, on the 25th of Kislev, 2449 (-1312 B.C.E.), the Jews completed the construction of the Tabernacle.

When the Jews rebuilt the second Temple in Jerusalem 3408 (-353 B.C.E.), they constructed the foundation of the Sanctuary on the 24th of Kislev. That evening - the night of the 25th of Kislev - they celebrated.

Chanukah can be broken into three Hebrew words: *Chanu-chaf-hey*, which means “they rested (from fighting) on the 25th”. The 25th day of the Hebrew month Kislev is when the Jews reentered the Holy Temple.

Chanukah was established long after the Torah was given. Nevertheless, there is an allusion the

Festival of Lights in the Torah. The 25th word in the Torah is *Ohr* meaning ‘light.’



Chanukah 11-19 December 2009

On Fridays candles should be lit on Friday afternoon just before shabbat candle lighting. On Saturday candles should be lit only after shabbat goes out.

Traditional Donuts

Donuts, an old-fashioned treat, are never quite as good when store-bought.

Try them homemade!

Ingredients:

- 1 $\frac{3}{4}$ ounces fresh yeast
- 1 $\frac{1}{2}$ cups warm water
- 1 Tbsp. sugar
- 3 eggs
- $\frac{1}{2}$ cup oil
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ cup non-dairy creamer
- 1 tsp. vanilla extract
- 1 tsp. grated lemon peel
- 6 to 7 cups of flour

Also:

- Oil for frying
- Confectioners' sugar

Use: 2-quart pot

Yields: 5 to 6 dozen donuts

In a small bowl, combine yeast, water, and sugar (first three ingredients). Set aside for 5 minutes.

In a large mixer bowl: place eggs, oil, sugar, non-dairy creamer, vanilla, and grated lemon peel. Add yeast mixture; add flour until soft dough is formed. (Dough need not be dry; it should be softer than challah dough.) Knead for a few minutes. Cover and allow to rise until doubled in bulk, about 1 to 1- $\frac{1}{2}$ hours.

Roll out dough $\frac{1}{2}$ -inch thick on floured surface. Cut out circles with a doughnut cutter.

Place 2 or 3 inches oil in a 2-quart saucepan and heat over a medium flame until hot. Place four donuts at a time in the oil. Brown on one side and then on the other. Remove with slotted spoon, drain and cool on paper towels. Dust with confectioners' sugar.

Note: To test if dough is ready for rolling, place a small piece in a glass of water-if the dough floats to the top, it is ready.



Instructions:

How To Light

Our Chanukah menorah may look simple, but used properly it is a powerful device for blasting the universe with an extreme form of supernatural light, thereby increasing truth, justice and kindness in the world and significantly weakening the powers of darkness. Here's how to do it:

1. All the lampholders of your menorah should be of even height and in an even line, except for the *shamash* (service candle), which should be at a distinctly different height than the rest.
2. The optimum place for a menorah is in a doorway, opposite the mezuzah. You can also use a window that is visible from the street.
3. A married couple or family is considered one unit, so the husband can light for everyone. Living alone, then you also need a menorah. Get the kids involved - they can also light.
4. On the first night, light the candle furthest to the right. Each day, add another to the left of the original. Always light the newly added candle first.

Want to really shine this Chanukah? Use olive oil. After all, that's how the miracle happened the first time around. Olive oil menorahs are available at any Judaica store, or you can make one yourself.



5. The right time to light is at nightfall (about 20 minutes after sunset). Your menorah should remain lit for at least a ½ hr past nightfall. You may light earlier, but make sure it is able to stay lit for the requisite ½ hour past nightfall.
6. On Friday afternoon, both your menorah and Shabbat candles should be lit 18 minutes before sunset. Don't even think of lighting after sunset. Your menorah may need more fuel to last until ½ hour after nightfall.
7. Got home late? As long as someone's around to see the menorah, you can still light it with a blessing. After that, light the menorah without a blessing.
8. Women, take a break. We know you'd love to be washing dishes or doing laundry, but Jewish women have this custom to take time out while the menorah burns. How long? At least half an hour.

Blessings

1 בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה.

Ba-ruch atah ado-noi, elo-hai-nu melech
ha-o-lam, asher ki-d'-sha-nu be-mitz-vo-sav,
ve-tzi-va-nu le-had-lik ner cha-nu-kah.

2 בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ, בְּנִסְיָם הָהֵם בְּזִמְנֵי הַיּוֹם.

Ba-ruch atah ado-noi, elo-hai-nu melech
ha-o-lam, she-a-sa ni-sim la-a-vo-sai-nu,
ba-ya-mim ha-haim bi-z'man ha-zeh.

3 בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהִחַיֵּנוּ וְקִיְּמָנוּ וְהִנֵּי עָנִינוּ לְזִמְנֵי הַיּוֹם.

Ba-ruch atah ado-noi, elo-hai-nu melech
ha-o-lam, sheh-heh-cheh-ya-nu vi-kee-yi-mo-nu
vi-hi-gee-yo-nu liz-man ha-zeh.

After lighting, say or sing this:

הַנְרוֹת הַלָּלוּ Ha-nai-ros ha-la-lu onu mad-lee-keen. al
hat-shu-os, v'-al ha-ni-sim, v'-al ha-nif-la-os, she-a-si-sa
la-avo-sai-nu ba-ya-mim ha-haim biz-man ha-zeh, al
yi-dai ko-ha-ne-cha hak-doshim. Vi-chal shmo-nas yi-mei
cha-nu-kah, ha-nai-ros ha-la-lu ko-desh haim, vi-ain la-nu
ri-shus li-hish-ta-maish ba-hain, ela lir-o-san bil-vad, k'dai
li-ho-dos uli-ha-lel l-shim-cha ha-ga-dol. al ni-se-cha vi-al
nif-l'-o-se-cha vi-al yi-shu-o-se-cha.

מַעֲזוּ צוֹר Ma-oz tzur yi-shu-asi, licha na-eh li-sha-bai-ach.
Ti-kon bais ti-fee-la-si, vi-sham todah ne-za-bai-ach. Li-ais
ta-chin mat-bai-ach, mi-tzar hami-na-bai-ach, az eg-mor
bi-sheer miz-mor cha-nu-kas ha-miz-bai-ach.

“For a mitzvah is a candle and Torah is light” - Proverbs 6:23

A few hours after the world learned the fate of Rabbi Gavriel and Rivkah Holtzberg and their four guests at the Chabad House of India, Rabbi Yehuda Krinsky, Chairman of Merkos L'inyonei Chinuch, the worldwide educational and social services arms of the Chabad-Lubavitch movement, held a press conference in Brooklyn, NY. After expressing his tremendous grief and sorrow, he issued the following call:

“As the Shabbat approaches, we call upon Jewish women and girls, to brighten the profound darkness the world is witnessing, and usher in the Shabbat by lighting the traditional Shabbat candles, 18 minutes before sunset. I am certain that this would be Gaby and Rivkah’s wish.”

With these words, Rabbi Krinsky gave expression to the sentiments felt by all Chabad-Lubavitch chassidim: we will continue Gaby and Rivky’s legacy of light. We will combat the darkness of terror by initiating massive campaigns to increase light and love.

In this article we will highlight a few of these initiatives.

12,000 Mitzvot

In the hours and days following the senseless attack, people worldwide wanted to do something. Many donated funds to a special fund established to provide for Moishe’le, the Holtzberg’s two-year-old son who was miraculously saved by his nanny, Sandra, and the reconstruction of Chabad of Mumbai.

But many people wanted to also do something in honor of the murdered.

In response to this demand, Chabad.org immediately launched a webpage where people could pledge to do a mitzvah in memory of those killed in the Mumbai Chabad House.

In the weeks that followed, more than 12,000 people visited the page and committed to do a mitzvah (good deed). The page offered a dropdown list of

mitzvahs one could pledge to do as well as the option for people to choose the mitzvah of their own choice.

Hundreds pledged to study Torah, put up a mezuzah on their door, light Shabbat candles, give more charity, start donning tefillin, pray more often, light the Chanukah menorah and/or encourage others to light the menorah.

One woman wrote: *“I am going to call my mother and my father every week to know how they are doing.”* Another pledged that *“every night of Chanukah I will call one person who I think may be lonely and who will appreciate the call.”*

Torah Study

Soon after the tragedy, students throughout the Chabad-Lubavitch yeshivah system embarked on an unprecedented study cycle of Jewish law and Chasidic thought. Working in pairs, they divided up the Mishnah – a collection of rabbinical laws and enactments redacted in the second century C.E. – and its much-larger explanatory text known as the Talmud. They also studied the entire corpus of teachings – comprising hundreds of volumes – of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, who stressed in his teachings the importance of Jewish unity, especially in the face of tragedy.

Chabad-Lubavitch emissaries and their community members also signed up to several study programs after the tragedy.

Shabbat Candle Lighting

While all mitzvahs increase goodness and light, there is a mitzvah whose light can be visibly appreciated – that of lighting Shabbat and Holiday candles. This fulfillment of this mitzvah is the task of every Jewish woman and girl.

TheJewishWoman.org, Chabad.org’s specialty site devoted to the needs of Jewish women, launched a campaign for women to light Shabbat candles in honor of Rivkah Holtzberg. “Keep



Rivkah’s light aflame and illuminate the world with her trademark warmth and peace through lighting YOUR candle,” the site implored.

Nearly 4,000 women heeded the call and pledged to light Shabbat candles.

Mumbai Mitzvahs

On December 7, 2008, Rabbi Daniel Moscowitz, regional director of Lubavitch Chabad of Illinois, embarked on a trip to visit the grieving families of the victims of the Mumbai tragedy. With him he carried a “suitcase of goodness,” laden with hundreds of mitzvah pledge cards collected from participants in a Chicago memorial tribute and notebooks filled with letters of comfort and resolve from Chicago area Jewish day school students.

The Chabad on Campus International Foundation launched an emergency “Mitzvot for Mumbai” campaign. The drive featured a website packed with unique ideas and suggestions for those who wished to pledge a good deed in memory of the victims – such as lighting Shabbat candles, helping the elderly, giving charity, learning Torah, and encouraging Jewish men to don tefillin.

In February 2009, nearly 3,000 Chabad Lubavitch shluchot (women emissaries) gathered in New York for the annual International Conference of Shluchot. The conference was largely dedicated to the Holtzbergs, and its recurring theme was a passionate resolve on the part of all the shluchot to perpetuate their sister Rivky’s holy work aiming to promote the three mitzvot unique to the Jewish woman – Shabbat candle lighting, kosher and Family Purity – among all Jewish women.

Let us all resolve to increase in Mitzvot and make the world a brighter place ■ Chabad

A dream realised

The popular adage that 'everything comes to he who waits' would seem pertinent to Chabad Bournemouth. In order to achieve our aims and goals in life we need to have patience and time. Not always an easy path to pursue in an ever-changing society where so much around us is on offer. We have to strive for what we want and be deserving of the end product. Indeed nothing would be worthwhile if it came ready served on a plate. We have to look to our Creator to give a helping hand and by putting our trust and faith in Him; when the time is ripe He answers our prayers.

There can be no two people more worthy or deserving of seeing their dream realised in having a new Chabad centre than our esteemed spiritual leaders and mentors, and most of all dear friends, Rabbi Yossie and Chanie. These two special people have laboured in every way they know how to make our time at the Queens Hotel for the past three years a happy and fulfilling experience, one we can reflect upon with a plethora of cherished memories in readiness for our transition period.

Thanks to the tireless and enthusiastic efforts of those involved in seeking out suitable premises as a permanent home for Chabad, Rabbi Yossie and Chanie were able to reap the benefits of their hard endeavours. They proudly celebrated their son Zvi's Bar Mitzvah on Shabbat Pinchas simultaneous to the opening of the new building to an overwhelming congregation of family and friends. A feat in itself to have overseen the hurdles and pitfalls synonymous to purchasing a property of this proportion let alone planning a simcha as well, but these two incredible people managed both.

However, to reflect for a moment, we must not forget our roots as with anything in life without which we would not have our present. The Queens Hotel served our needs admirably during our three-year sojourn, for which we are most grateful, as we witnessed the gradual increase of participants to our services. With limited facilities, improvisation became the operative means to ensure that all those who graced us with their presence enjoyed an uplifting and inspirational experience in a warm, friendly, and hospitable atmosphere for which Chabad Bournemouth is renowned, including a tempting five-star kiddush at the conclusion of every service!

Behind the scenes, Rabbi Yossie and his support team would transform its multipurpose use into an orderly, laid out and welcoming Shul, with the Ark, bimah, mehitzah, Siddurim and Chumashim all in situ, returning to its former state after use. Likewise Chanie would prepare and cook an array of culinary delights at Weston Drive every week and bring across her delicious fare to our temporary venue in place for kiddush next day.

"we have relished so many wonderful occasions and events..."

Every Shabbat, Festival and Yomtov at the Queens has been a sheer joy and delight. We have relished so many wonderful occasions and events or



simply just being there. We have been stirred, moved and inspired by Rabbi Yossie's thought provoking sermons and indulged in Chanie's mouth-watering kiddush table.

But as with everything in life we have to move forward, leave our yesterdays behind and make room to adapt to change in preparation for our tomorrows in the same way, we are reminded, the month of Ellul prepares us for the coming of Tishri and the New Year. Indeed, we have recently celebrated four remarkable weeks of Yomtov 5770, borne out by all those who had the privilege to step inside the shining new surroundings of our Chabad sanctuary and encounter the unprecedented atmosphere.

Aptly commencing with the Birth of Creation - the festival of Rosh Hashana, followed by Yom Kippur to the symbolic festival of Succot and culminating in the rapturous festival of Simchat Torah. As in previous years, following services at Chabad everyone was invited to partake in kiddush in the beautiful Succah at Weston Drive, with a further 60 seated guests enjoying a delicious festive meal under the 'clouds of glory' in the night air. Rabbi Yossie and Chanie welcomed another staggering 100 plus guests to their home for *Hakafot* on Simchat Torah to a lively evening of humour, song, food and drink. It was a Yom Tov to remember thanks to Chanie and the spirit and laughter that permeated from Rabbi Yossie and his supporters.

We now have a brand new Chabad centre, of which we can be very proud to call our own, thanks to the relentless labour of love poured into its establishment. Everyone with the same interest at heart: to see Rabbi Yossie and Chanie's dream realised with Hashem's blessing. May we all be deserving of this gift and nurture these two wonderful people who made it possible. ■ Chabad



Twenty First Century Learning with Chabad of Bournemouth



Chabad Hebrew School puts a lot of effort into providing the students with substantive lessons and a positive atmosphere.

The lessons are multi-sensory and hands-on, ensuring the students truly experience what they are being taught. The lessons are structured with discussion-starters, to create a lively, interactive classroom experience, and come to life with the use of video and computer technology.

The Hebrew School uses the new, acclaimed Aleph Champ program to ensure the children will read fluently. Aleph Champ is changing the course of Hebrew reading with an innovative, cutting edge system. Based on the



martial arts motivational philosophy of colour coded levels and testing, the Aleph Champion Program provides motivation and inspiration for Hebrew School students around the world.

The enthusiasm of the fifteen pupils who attended the first session of the new term was demonstrated by the fact we had to extend the lesson by half an hour, as no one wanted it to end! ■ Chabad

Larry and
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Chabadeli

Chabadeli brings Kosher food back to Bournemouth

Mark the date in your diary! Thursday 3rd December sees Chabad of Bournemouth selling a delicious range of Chanie's deli food, including kugels, cakes, soup, shnitzel, cholent, salads and dips, plus fish balls, gefilte fish, chopped herring, shmaltz herring and of course Chanie's freshly baked challah.

(All proceeds go to funding our educational programmes)



**Chabadeli...taste
the difference!**

Scratch your Challah

By Aron Moss

QUESTION:

I noticed on Friday night at the meal that before you blessed the challah, you made a small cut in one of the loaves. What is the meaning of this custom?

ANSWER:

There are two reasons for making a cut in the challah before the blessing. One reason is technical, the other mystical. The technical reason is that we are supposed to minimize the time gap between making a blessing on food and eating it. So really when eating bread, we should have a slice cut and ready to eat before we make the blessing. But on Shabbat we can't do that, because on Shabbat the bread we bless must be whole, not cut. Shabbat is the day that brought wholeness and completion to creation, and so we honor it by blessing on complete loaves.

So we have a conflict. On the one hand we are supposed to cut the bread before

the blessing so as not to delay between blessing and eating, but on the other hand we can't cut the bread before the blessing, because then it won't be whole. So we compromise. We don't actually slice the bread, but we make a small cut so as to quicken the slicing but still leave the loaf whole. This is the ideal way to deal with two conflicting forces. Come up with a third option that satisfies both.

That's the technical reason. Here's the mystical one. By making a small cut on the bread, we are actually placing G-d's name onto the challah and inviting the divine presence to join our meal.

There are many names of G-d in Hebrew. The holiest of divine names is spelled Yud-Heh-Vav-Heh. It is this name that we form on the challah. The little cut is in the shape of a Yud, a small line. The five fingers on each of our two hands that hold the challah are the two Hehs, which is the fifth letter in the



Hebrew alphabet. And the challah itself is in the shape of a Vav, a straight line between the two Hehs. So as we grasp the challah and make the blessing, we literally invoke G-d's name onto our bread.

These two explanations for slivering the challah - compromising between two conflicting demands, and stamping G-d's name on our food - represent the two most important elements to a Jewish home, harmony and holiness.

Harmony means creating balance in our relationships with our fellow, holiness means enhancing our relationship with G-d. The Shabbat meal is the perfect scene to work on both - finding harmony among conflicting viewpoints around the table, and creating holiness by bringing more G-dliness into the conversation. This is the symbolism behind the slicing of the challah. That little slice is in fact pretty big. ■ Chabad

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Jack Bright a”h



A few weeks ago we were all shocked and saddened by the sudden passing of a very dear friend of mine and indeed Chabad, Jack Bright. On Shabbat Noach, the day before his death he had Maftir which was his Barmitzvah piece some 65 years earlier. It was also the first Shabbat we were privileged to see the new Ner Tamid kindly donated to Chabad by Jack and Paula. Just a year ago, Jack and Paula were our 'Flame Focus' and Jack was Chatan Torah, an honour I know he was very proud of. Here is an extract from that article which gives a brief background on the life of this incredible man.

Jack was born in Stamford Hill and attended the local School. He was evacuated, in September 1939 with Upton House School which was attended by his older brothers. They ended that first day, a Friday, at the house of a Methodist preacher. Three little Jewish boys aged 7, 9, 11. Refusing to go to Chapel on the Sunday they were put into the street to fend for themselves.

The boys were moved to Marlborough where Jack attended the local school while the brothers were at Marlborough College with the City of London School – Jack joined that school in 1944 after the school had moved back to London. Jack had already been brought home to learn for his bar mitzvah. In 1944 he made his entrance into communal affairs when his father was elected to Hackney Council. He left school in 1949 and joined an accountancy practice in the City.

Attending TVA (Torah V'avoda) in 1955 he met Paula who was the chairman of the group. Living in London Jack became more deeply involved in Communal affairs: Chairman of seven schools, Governor of Carmel College, Hospital Governor, Quango member, co-founder of a police liaison committee.

As a local councillor he was responsible for the admission of the public to council committee meetings and the formation of the local government ombudsman. He took up Public Speaking, won many cups and was the Festival of Britain Champion.

As active members of Finsbury Park Synagogue, Jack served as Warden for many years and later as president. In 1985 Jack and Paula moved to Bournemouth. They opened the Glencairn Manor Hotel for Pesach that year. Jack was a ba'al tzedakah, and kept

up his previous communal and fraternal work travelling to London, often twice a week. Jack, who took a deep interest in Freemasonry, authoring a number of books, was an honorary lecturer in the UK, the USA and Canada.

As mentioned, one day before his passing, Jack was honoured with maftir at Chabad, and Rabbi Alperowitz spoke about the Ner Tamid that he had recently donated, which was hung and used for the first time, and which he and we were so pleased to see. At the Kiddush, he was, as usual, in good spirits and in a wonderful mood.

Jack will be sadly missed but always fondly remembered. His light will continue to shine in Chabad House and indeed upon all who have benefitted from his wisdom and deeds of kindness. ■ Chabad

Dancing in the Street With Newly Completed Mumbai Torah

by Mordechai Lightstone - Lubavitch Headquarters

Under a chilly, night sky, colleagues of slain emissaries to Mumbai—Rabbi Gabi and Rivky Holtzberg—danced intensely with a newly completed Torah. Leading the way under the canopy were leaders of Chabad-Lubavitch and the fathers of Gabi and Rivky, who moments earlier inscribed the final letters in the Torah for their children.

“I am certain,” said Rabbi Shimon Rosenberg, Rivky’s father who arrived from Israel for the event, *“that Gabi and Rivky are joining us in this celebration.”*

After the last letters were written and the ink dried, the completed scroll was carried aloft on an illuminated float to Lubavitch Headquarters at 770 Eastern

Parkway. Grief and sadness were defiantly redirected to purposeful joy as the dancing crowd wound its way down the boulevard. Numbers swelled with thousands of local community residents joining in the celebration.

The Torah scroll will be donated to the Chabad House in Mumbai, India

Launched shortly after the massacre, the Torah was the collective effort of Chabad Shluchim and their communities worldwide. Its completion ceremony Thursday night was scheduled during the annual International Conference of Chabad Shluchim, November 11-15. Since arriving to Brooklyn for the Conference, thousands of Shluchim from communities around



Rabbi Moshe Kotlarsky, Vice Chairman of Merkos chairing the evening.

the world inscribed their own letter in the Torah, making it truly representative of the worldwide Jewish community.

“By the family of Chabad representatives, spread across more than 70 countries around the world, working together to sponsor this Scroll,” said Rabbi Moshe Kotlarsky, Vice Chairman of Merkos, *“we are in effect uniting Jewish communities from all four corners of the Earth.”*

The Torah was dedicated in honor of Gabi and Rivky Holtzberg, and four other guests killed in the Chabad House: Bentzion Kruman, Rabbi Leibish Teitelbaum, Yoheved Orpaz and Norma Shvarzblat Rabinovich. ■ Chabad

An inspiring story...

On Monday 14th September, 85 people came to the new Chabad Centre, and sat enthralled listening to Rabbi Yaakov Ephraim Parisi as he told of his amazing transition from an Evangelical Christian Pastor to becoming a Rabbi living with his wife Sarah Devorah in Israel.

His story started in New York where he had a Jewish friend and would enjoy meals at his friend's home, although he could not reciprocate this hospitality because, of course, his own home could not comply with Kashrut.

Many years later, Jack & Sally, as they were known then, were living in the Bible Belt in the Midwest USA, where Jack was an Evangelical Christian Pastor. He had many questions about the Christian faith to which he could not find the answers in his Bible, so he looked to the Torah and delved deeply, ordering so many books from sources in New York that the lady on the other end of the phone recognised his voice with each frequent call and became a friend. Throughout all this Jack was wholeheartedly supported by Sally, and they became more convinced that they were on the right track to finding the foundations of their true faith.

Rabbi Yaakov told this story in a very lighthearted jovial manner, but can you imagine the traumas that he and Sarah Devorah lived through, convincing his congregation that the Sabbath should not be kept on Sunday but on the seventh day – Saturday, and then trying

to remove the symbol of the Christian faith, the cross which was a mighty structure displayed in his church, being discovered in the act of taking this down and being confronted by angry parishioners. They were even abandoned by several members of their own family who did not speak to them for seven years, but thankfully they were eventually reconciled.

They suffered the privation of Jack having to find alternative work as an engineer and although he worked long hours to support his family, he still managed to attend Minyanim travelling a long way to do so. Rabbi Yaakov said that he and Sarah Devorah discovered that they had to replace all their non-kosher equipment and purchased milk and meat crockery, cutlery, saucepans, etc., plus the same items for Pesach. They then realised that they had no kosher food and had to journey many miles to source all their requirements. Just another step towards their conversion, but they had to take this further by applying to the Beth Din.

There then followed intensive questioning to test both of them in their desire to become Jewish. We all know that unlike other faiths we do not seek

to convert people to Judaism, but rigorous investigation by knowledgeable Dayanim sort out those who are truly sincere in their quest.

“...they themselves were completely convinced that they must be Jewish...”

The Beth Din (USA) were very impressed with Yaakov's knowledge after many discussions with him and Sarah Devorah over many months, but even to the point of their immersion in their respective Mikvahs at the Men's side and the Women's side, they were told individually that there was still time not to go through with this final step, but that if either one of them did not accept conversion by immersion in the Mikvah there would be no shame, however they would no longer be married to each other. Both individually emphatically stated that even if their husband/wife did not go through with this, they themselves were completely convinced that they must be Jewish, and so they came through this final test together and emerged as Yaakov Ephraim and Sarah Devorah.

Their fascinating story started in 1987 with their first tremulous steps towards Judaism and resulted in their becoming Torah Observant Jews in 1998 and making Aliya to Israel where they now happily reside. This has been just a brief outline of a most wonderful evening spent in the company of two devout people who lived through a turbulent time with many privations but convinced that they were on the right track to find their true faith, a deeply moving inspiring evening. ■ Chabad



Shabbat Mevarachim Lunch

“What a Chasidic Farbrengen can accomplish, even the Angel Michael can not accomplish.” – *The Alter Rebbe*

We are very spoiled at Chabad having a five star Kiddush every Shabbat!

When I was growing up the only Shabbat morning Kiddush we ever attended was to celebrate a simcha. In addition there was also a Kiddush every four or so weeks.

At the time I didn't understand the reason why and as with all matters of Judaism no one bothered explaining it to me.

I later fathomed it out for myself that it always coincided with the Shabbat prior to Rosh Chodesh or Shabbat *Mevarachim*.

A Chabad custom is the recitation of the book of Psalms before morning prayers and that there should be extra rejoicing and celebratory gatherings known as

farbrengens after prayers, in honour of all Shabbat *Mevarachim*. The Shabbat preceding Rosh Chodesh Kislev saw our new Centre's inaugural celebratory meal.

“Everyone took the opportunity to relate the good things they had experienced during the week”

Following the service and of course our customary five star kiddush, we davened Mincha before 34 men, women and

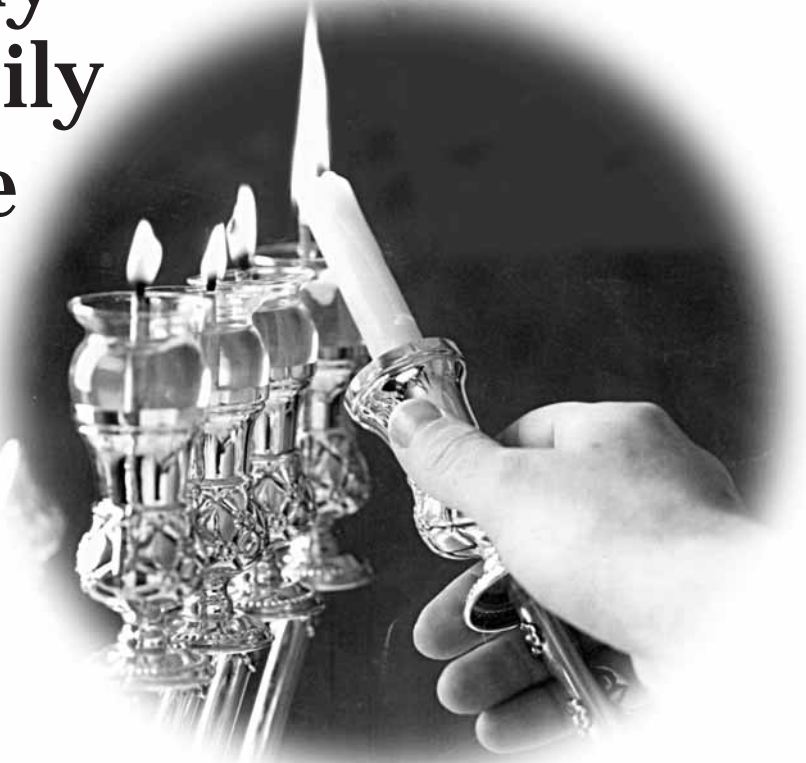


children all sat down at a long beautifully prepared table with elegant gold cloths. Delicious food was in abundance and was enjoyed by all. In addition to singing and laughter in between courses, everyone took the opportunity to relate the good things they had experienced during the week. It was lovely to share people's happiness and good fortune.

Sadly as with all good things, the afternoon had to come to a conclusion. We benched a happy and joyful *Birchat Hamazon*, thanked all who had contributed to the success of the afternoon, which appeared to be everyone present and bid our fond farewells.

It was a wonderful day and one we are hoping to repeat every Shabbat *Mevarachim*! ■ Chabad

Larry & Mandy
Kaye and family
wish everyone
at Chabad of
Bournemouth
a happy
and healthy
Chanukah!



Candles behind bars

By Eli & Malka Touger

Rabbi Shabsi Katz, the Rabbi of Pretoria, the administrative capital of South Africa, and the Jewish Chaplain for the Department of Prisons in that country, maintained a relationship with the Lubavitcher Rebbe for many years.

In December of 1978, he came to visit the Rebbe for the third time. At a private audience with the Rebbe a few days before Chanukah, the Rebbe asked Rabbi Katz what was being done for Jewish prisoners in South Africa. Rabbi Katz explained that conditions in South African prisons were much harsher than in New York, but that Jewish prisoners were not obligated to work on Rosh Hashanah, Yom Kippur or Passover, and on Passover, they were given food certified kosher for the holiday by Pretoria's rabbinate.

The Rebbe asked: *"And what about Chanukah? Can the inmates light Chanukah candles?"* One must appreciate, the Rebbe said, how important it is for a person sitting alone in a cell to light a Chanukah menorah. One cannot fathom the warmth and hope this brings, and how this will uplift his spirits in such a dark environment.

Rabbi Katz promised that when he returned to South Africa he would begin working on the project, so that next year the inmates could light Chanukah candles. The Rebbe, however, was not satisfied, and inquired: What about this Chanukah?

Rabbi Katz pointed out that Chanukah was only a few days off. Since he was in New York, he doubted it would be possible to do anything. The Rebbe replied that as soon as their meeting ended, Rabbi Katz should use the telephones in the outside office to make any calls that were necessary.

Rabbi Katz then reminded the Rebbe that in South Africa it was four o'clock in the morning; at that hour, he dared not wake the general in charge of correctional facilities.

The Rebbe did not accept Rabbi Katz's reply, saying that, on the contrary, when the general saw that the matter was so important that he was called from overseas in the middle of the night, he would be impressed, and would appreciate the need for Jewish prisoners to light candles this year.

As soon as Rabbi Katz left the Rebbe's office, one of the secretaries led him to the small side office across the hall from the Rebbe's. He showed him the phones and told him to make himself at home.

Rabbi Katz first called his secretary in Pretoria to find the home number of General Sephton, who was a Dominee of the Dutch Reformed Church and Religious Director of Prisons. At the same time, he asked his secretary to call the general and tell him he would soon be receiving a call from overseas. And so, when he called General Sephton a few minutes later, the general was not upset, but instead, inquired how he could help.

...important for all Jewish prisoners to light Chanukah menorahs"

Rabbi Katz explained that he had just completed a private meeting with one of the leaders of world Jewry, who had expressed concern about the Jewish inmates in South African prisons. The leader had explained how important it was for the prisoners to light Chanukah menorahs, and how this would bring them warmth, light and hope.

General Sephton was moved. In spite of the fact that his office was due to close that day - it was December 24 - he said that if Rabbi Katz was calling at that time of night from overseas, he could understand how urgent the matter was, and that as soon as he got to his office in the morning he would send a telex to all the prison facilities in South Africa telling them to make it possible for all Jewish prisoners in South Africa to light candles this Chanukah.

Next morning, when the Rebbe came to Lubavitch headquarters at 770 Eastern Parkway, Rabbi Katz was in the foyer. "Nu?" motioned the Rebbe. When he heard that the mission had been accomplished, the Rebbe gave him a broad smile and told Rabbi Katz that he wanted to see him after the morning prayers.

When Rabbi Katz entered the Rebbe's

room, the Rebbe told him that there are 50 states in the US, and all but one allowed Jewish inmates to light Chanukah candles. *"Would you believe it,"* said the Rebbe, *"it is only here - in New York State - that prisoners cannot light menorahs for Chanukah!"*

The Rebbe asked that Rabbi Katz see to it that the inmates of New York State prisons lit Chanukah candles that year. *"Tell them what you did, that they should learn from South Africa, and do the same here,"* he advised.

Rabbi Katz did not know where to start; he told the Rebbe that he did not know whom to contact first.

"Rabbi J. J. Hecht has been working hard on this project, and will know whom to turn to," the Rebbe answered him.

When Rabbi Katz sought out Rabbi Hecht, it was Rabbi Hecht's turn to be astonished. He pointed out that it was December 24, and already past noon; nobody would be at their desks at that time. Could officials be reached at their office parties?

But after Rabbi Katz told him about his audience with the Rebbe, and his personal call to General Sephton in South Africa, Rabbi Hecht relaxed. Past experience had told him, he said, that if the Rebbe asked someone to do something right away, things worked out well even if the timing seemed bad.

After a few calls, Rabbi Hecht was able to locate the director of the New York State Correctional System, and found him in a jovial mood. Rabbi Hecht then introduced Rabbi Katz, who informed the director that Jewish prisoners in South Africa would be lighting Chanukah candles that year, and suggested that if this could happen in South Africa, surely it should happen in New York. The director agreed, remarking that if in South Africa, where Jews are such a minority, the prisons gave them permission to light candles, there was no reason why it shouldn't happen in New York. He promised to attend to the matter in time for Chanukah.

Rabbi Katz looked at his watch. It was several minutes before three, and the Rebbe would come out for the afternoon minchah prayers at 3:15. He hurried back to 770 and positioned himself outside the Rebbe's room. When the Rebbe came out

for the afternoon prayers, he saw Rabbi Katz and motioned "Nu?" Rabbi Katz indicated that the mission had been accomplished. "I want to see you after minchah!" the Rebbe smiled.

Rabbi Katz was surprised. What mission would be waiting for him after minchah? When he entered the Rebbe's room, however, the Rebbe did not have another project for him. Instead, the Rebbe said that as he had done him a personal favour, he would like to do something in return.

Rabbi Katz was bewildered. He told the Rebbe that it had been a privilege and an honor to do what he had done. He had received so much in blessings and guidance from the Rebbe throughout the years that he certainly did not expect anything more.

The Rebbe did not accept this answer. So Rabbi Katz thought quickly, and asked the Rebbe for a Tanya (the book authored by the founder of Chabad, Rabbi Schneur Zalman of Liadi, and regarded as the "bible of Chassidism") for his son, who would certainly appreciate it. The Rebbe told him that one would be in the outer office shortly. When Rabbi Katz returned to pick it up, he found a Hebrew Tanya waiting for Rabbi Katz himself, a

leather-bound, deluxe Hebrew/English Tanya for his son, "Challenge" (a book on Chabad) for General Sephton in South Africa, and "Woman of Valor" (an anthology of Chassidic teachings on women) for the general's wife.

When Rabbi Katz returned to South Africa, he called General Sephton. Before he could say anything, the general reassured him that he had sent the telexes the day he had received the call from America, and that the Jewish prisoners had indeed kindled Chanukah candles that year. When Rabbi Katz told the general that the Rebbe had sent gifts for him, the general said he would be right over to pick them up.

Indeed, within an hour, the general was sitting in Rabbi Katz's living room. Asked why he had hurried so, he replied that when a person sitting in New York thinks about somebody living on the other side of the globe - especially somebody imprisoned for wrongdoing - and seeks out someone to bring him light and warmth, he is a genuine leader.

"And if such a leader sends something for me, I want it as soon as possible," said the general. ■ Chabad



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Finally after years of planning...

By Larry Kaye

After 20 years of serving as the Rebbe's *shluchim* in Bournemouth, Rabbi Yossie & Rebbetzen Chanie have a Chabad centre of which they, together with the entire Bournemouth community can rightly be proud of.

The years of planning and months of work on the building came to fruition on the 30th August 2009, corresponding to the 10th elul 5769, with the opening of 20 Lansdowne Road, by the Rebbe's shliach to the UK, Rabbi Nachman Sudak O.B.E.

This multi purpose centre, houses amongst other things, a synagogue, an extensive library and a thriving *cheder*. A number of *shiurim* take place on a weekly basis, and the centre is open at any time for members of the community and guests to come and learn and take advantage of the facilities.

Returning to Sunday 30th August, how proud we were as a family along with our relatives, friends and the large gathering who attended to witness the dedication of a Sefer Torah to chabad, by our dear parents Maurice and Helen Kaye on the occasion of their 75th Wedding Anniversary. The sheer joy on Dad's face as he danced with the Sefer Torah together with his children, grandchildren and great grandchildren was a pleasure to behold.

Just as we refer to the Torah as a source of constancy in an ever changing world, so are our parents a source of such constancy. The strength of their marriage and the love they have for each other has carried them through good times and bad, and the love and pride they show to their family is their true profit in life.

We were also delighted to celebrate the 50th Wedding Anniversary of Rabbi & Rebbetzen Sudak, who honoured us with their presence on this wonderful occasion.

Rabbi Yossie then gave an inspiring Dvar Torah, after which delicious refreshments were served ■ Chabad



Maurice Kaye presents the Torah.



Rabbi Sudak, who celebrated 50 years of serving as the Rebbe's shliach to the UK, unveils the plaque.



Rabbi Alperowitz leads "atah hareita".



The crowd joining in the Hakafot.



Maurice and Helen Kaye are presented with "The Scroll of Honour" Award.

A Perfect Way To Feed Both Mind And Body

A look at Ladies Lunch 'N' Learn by Melanie Davis

It is rarely easy to move to a new community, and perhaps more so when one has a choice. Keith and I had grown accustomed to a particularly warm association over many years with Chabad in our previous community, and we were apprehensive as to whether that could be replicated elsewhere.

We started by making our choice to make Chabad of Bournemouth our community. That was the easy bit. We thought the next step was going to be a challenge.

However, and very thankfully, it was just a matter of days before I found out about the Ladies Lunch and Learn group run by Chanie. Could this help both my introduction to Bournemouth in general and my need to improve my religious knowledge?

Please don't misunderstand. My upbringing has been traditional, but not from a frum perspective. What I need is the opportunity to continue to develop my understanding of certain things Jewish but in a way which is warm, inviting and entirely non-judgemental.

So, back to the Ladies Lunch and Learn group. After attending my first session, it is obvious that I have found exactly what I needed. Chanie presents the issues discussed in such an interesting way and seems to gear it to all the people who attend, even where our knowledge bases are clearly different. I have also been overwhelmed with the warmth of Chanie and the other ladies who I have so far met at the Group. What's more, I was made to feel very much included, and encouraged to ask questions.



Also, how could I not mention the delicious food which accompanies it all?

I hope that I can encourage others to come to the group. I'm sure that like me, they will want to come to more sessions. All in all, they are a fabulous way to learn more and enjoy, and right on our doorstep. ■ Chabad

Ladies Lunch 'N' Learn is held every Tuesday from midday till 2:30pm at the Chabad Centre, 20 Lansdowne Road, Bournemouth. Tel: 01202 555367

We look forward to seeing you!



NOTICE BOARD

**Friday Night
11th December
First Night Chanukah
Shabbat
Call 555367
to reserve your place**

Shabbos
12th December
Chanukah kiddush
following the service.
Assorted sufganiot!

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Sunday,
13th December
10:00am - 12:30pm
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celebrating Chanukah with
a special Chanukah
Party!

Monday Night,
14th December

6:00pm - Music,
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A Great Night Out for
the Whole Family!

Wednesday, 16th
December 2009
7:30pm

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