



ב"ה Flame

Edition 12 - Pesach 5770





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message

from the editor.

Doesn't time fly when you are enjoying yourself?

It only seems like yesterday that we were waving Flame 11 off to the printers in time for Chanukah and now we are delighted to present Flame 12 – The Pesach edition.

Chabad of Bournemouth continues to grow from strength to strength. In its short life, our new centre has seen a Bar Mitzvah, a Brit Milah, an Auf Ruf, two Bat Mitzvah's and regular Shabbat Mevarachim lunches to name but a few activities. Shortly, we will PG be seeing our second Bar Mitzvah and who knows what else will grace this beautiful building.

No 20 is also home to Bournemouth's only kosher food outlet 'Chabadeli'. The deli is currently open on Thursdays and Fridays, but will increase its days and hours in the summer months. It is "manned" or should I say "ladies" by a host of the most amazing volunteers you could ever wish to meet. Not only have you the pleasure of buying a wide variety of kosher food but you have the double pleasure of being served by these wonderful ladies.

So what is in Flame 12?

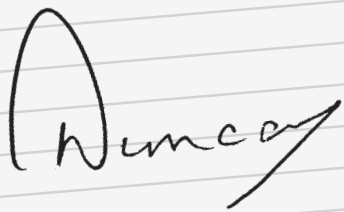
Flame Focus returns featuring a tremendous couple, Jonathan and Debby Lewis. As you will read, Jonathan and Debby have a flat in Bournemouth and honour us with their presence every time they visit which I am delighted to say is very often.

We also have our popular Flame of the Future which features Talia Glazer. Talia has recently celebrated her Bat Mitzvah at Chabad and joins us regularly on Shabbat. She spoke brilliantly and is a credit to her parents, sisters and entire family.

These are just a couple of the items in our bumper edition which I hope you will enjoy.

Once again, my thanks go to everyone who has contributed to Flame, be it in writing articles, advertising or page sponsorship. Without you we would not have a publication that has been called 'one of the best in the area'.

I wish you all a very happy and kosher Pesach and look forward to speaking to you again in our Tishrei edition No.13.



Duncan Kaye, Editor

Experience your FREEDOM

– the Rebbe says:

The Talmud states, *“In every generation, a person is obligated to regard himself as if he personally left Egypt.”* We have never been trapped in Egypt, nor have we experienced actual slavery. How can the Talmud demand us to feel this?

More than a commemoration of history, a Jewish holiday is an event to be personally experienced and relived, and each one has a contemporary message for every Jew in every time and place. This is particularly true of Pesach.

Chassidic thought explains that Egypt is not only a geographical location but also a state of mind. In fact, the Hebrew name for Egypt, Mitzrayim, is almost identical to the word meitzarim, which means straits or limitations. Our personal exodus from Egypt involves self-transcendence, lifting ourselves beyond our natural limitations.

The nature of these limitations varies. One person may be limited by his selfish desires and natural drives, and another by the bounds of his intellect and reason. There may even be a state in which a person restricts his spiritual potential for advancement simply by

accepting his natural limitations as something he cannot change.

Each of us possesses a Jewish soul, which is an actual part of G-d. G-d is without limits or constraints. This means that we can each connect with the infinite simply by connecting with G-d and doing what He asks of us. Every time we do a mitzvah, we break free of our limitations and express the inner G-dly potential of our true, limitless selves.

At the Seder, as we perform the timehonored rituals and mitzvos, we can experience our own liberation from the limitations of self. Experiencing a personal exodus from Egypt is relevant long after Passover is over. Every dimension of Jewish conduct becomes a step out of Egypt, every day, in a real and tangible way.

May the personal redemption experienced by each of us at this year's Seder hasten the actual redemption of our entire people and lead to the fulfillment of the hope expressed at the climax of the Haggadah.

Next Year in Jerusalem! ■ Chabad



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



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report

from the chairman.

Chabad never ceases to amaze me!

I'm not talking about the sheer size or power of the organisation which now numbers some 4000 shluchim (Rabbonim & their families), or the incredible outreach, charitable and educational work they undertake throughout the four corners of the world, but the everyday simple things in life that most of us would probably take for granted.

I'm amazed at how everyone who becomes involved with Chabad feels as though they have joined a very large family.

I'm amazed how people will put themselves out to ensure there is always a minyan for a Yahrzeit.

I'm amazed at the dedication of our ever growing band of wonderful volunteers who so willingly give of their time, and I'm amazed at the children in our Hebrew school who would rather carry on with their lessons than stop for a break.

I'm amazed at the group of men and ladies who attend the weekly shiurim in ALL weathers, they turn up in their numbers, not phased by the rain, snow, sleet or indeed any other obstacles thrown at them!

I'm amazed at the atmosphere created at our Services and Shabbos morning Kiddushim, and how no one appears to want to go home. I'm amazed at the increasing number of families who wish to hold their simcha's with us at Chabad House, and I'm totally amazed at just how many Challahs we are baking each week, and the size of the Chabadeli invasion each Thursday and Friday.

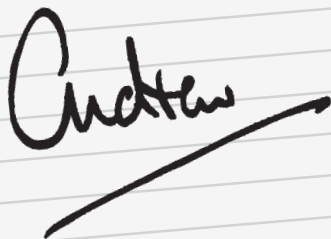
I'm amazed at the letters, emails and phone calls we receive full of thanks, gratitude and praise, and I'm amazed at the positive reaction by visitors to our Centre, both Jewish and Gentile.

But I suppose what amazes me most is the energy, drive, determination, warmth and the unquestionable selfless attitude of our own Rabbi Yossie and Chanie. They care, they share, and they are always there. Nothing is too much trouble, everyone is of equal importance, they ARE Chabad in every sense of the word and Chabad is there for you, for me, or for anyone who needs or wants them.

It's such a simple formula, and yet so effective.

In fact, it never ceases to amaze me!

I wish you and your families a Chag Pesach Kasher VeSameiach.



Andrew Kaye, Chairman

The Seder: For Whom Is It?

– a deeper perspective –

Based on the discourses of the Lubavitcher Rebbe,
Pesach 5725 (1965)

By Rabbi Yossie Alperowitz



As Pesach approaches again
A simple question we entertain
This festival does not come easy
Weeks, even months we are busy
Preparing, cleaning, shopping, cooking
All to have a Seder Pesach evening

Now why have this annual labor?
For which of the “4 sons” do we cater?
A Seder is seemingly redundant for the wise
On the other hand, unsuitable for simple guys,
For those who a question they can't surmise
And the wicked whose retort is no surprise

Similarly, the “4 cups” signify liberation
Each one has its own name and expression
Given from G-d as a promise
In the sixth chapter of Exodus
1st is *vehotzeiti*, 2nd is *vehitzalti*,
3rd is *vega'alti*, 4th is *velakachti*,
“I will take out ... I will deliver
I will redeem ... I will acquire”

But it's not sufficient to remember the past
We must feel as if we ourselves are free at last
And this task is easier said than done
For realities of life are not always fun
And though G-d had fulfilled all those four
Jews remain in Exile as they were before
Scattered and dispersed in every country
Throughout the majority of our history

Finally, the “4 questions” of the Mah Nishtana
Sung or chanted every year over and over
Why dip twice, in charoset and salt water?
Why eat matzah? Why eat herbs that are bitter?
Why recline? – each addresses one specific matter
Indeed for each one there's a separate answer

Preceding this is an introduction, however,
It doesn't mention one ritual or another
In the question list itself it does not enter
It's the whole lot's common denominator
“Why is this night different from all other nights?”
Captures the essence of all the details and rites

Similarly, the “4 cups” which we drink up
Truly, we fill a fifth one, “Elijah's cup”
But it's excluded; we don't drink it at all
For it represents something we can't recall
Elijah will only do it in the future
It's what He will announce and usher
Namely, the ultimate and complete redemption
The 4 cups each represent only one description
One particular aspect of the redemption process
The 5th – Elijah's – represents its quintessence
G-d taking every single Jew by the hand
Leading him upright to the Promised Land
The redemption Elijah will herald will be eternal
Israel our Land forever and Jerusalem our Capitol
This fact will no longer be an issue or question
By any foreign body, government, or nation

Same with the “4 sons,” each is a character
Each has a reserved place at the Seder
Each has but one part in the Haggadah
Each has a title: a chocham, a rasha, etc. etc.
But there are “fifth sons” – who don't bother
They are not interested to attend altogether
There's no way to describe their persona
For they're completely out of the picture
But they're still Jewish, that's their essence
So our Seder should be graced by their presence

The Seder's essence is found in its bottom line
Which we read following the last cup of wine
So May I wish you all *Lechayim! Lechayim!*
May we all be *leshana haba'ah b'yerushalaim!*

If we really believe the words we say
We don't just include them when we pray
In the Season of Our Liberation, as Pesach is known
For the final redemption we must set the tone
No matter what, a Jew in kind
Should not be ignored or left behind!





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For the sake of Matza

Presented in honour of the 11th Nissan, birthday of the Lubavitcher Rebbe of righteous memory in 1902.

Passover had almost arrived and in New Haven, Connecticut, a seder was being planned for Russian immigrants. Arrangements were made for a young couple, who had recently come to New York from Russia, to travel to New Haven and conduct the seder in Russian.

On the afternoon of the eve of Passover, the Rebbe began to distribute the hand-baked shmura matza in which he had participated in baking. Thousands of Chasidim waited in line to receive the matza - a piece for each family, or several for a community.

Rabbi Yosef Yitzchok Stock, a shliach (emissary) of the Rebbe in Bridgeport/Fairfield County, Connecticut, was waiting in line to get the matza for his community. He was approached by a friend who explained that the ride for the Russian couple had fallen through. *"Can the young Russian rabbi wait in line with you to get matza from the Rebbe for New Haven and then, with his wife, travel to Bridgeport with you?"* the friend asked Rabbi Stock. From there, a ride would be arranged to New Haven. Rabbi Stock readily agreed.

Rabbi Stock recounts the unusual developments that followed: *"The Russian rabbi was in line directly ahead of me. He spoke in Russian, and told the Rebbe that he was going to New Haven to make a communal seder there for Russian Jews. The Rebbe shrugged his shoulders, and turned to me, saying in Yiddish, 'I don't understand what he is saying. Do you understand what he is saying?'"*

"I was taken aback. The Rebbe understands Russian fluently. I don't know a word of Russian. The Russian rabbi started all over again in Russian (he later told me that he always communicates with the Rebbe in Russian!), telling the Rebbe that he is going to New Haven to make a seder for Russian Jews there. The Rebbe looked at him and then at me and then back at him. 'Aha, you're traveling with him.' the Rebbe said to the Russian rabbi. 'You're traveling to Bridgeport to make a seder for Russian Jews.' The Rebbe finally gave him the matza, saying, 'This is for a seder in Bridgeport.'"

The Russian rabbi took the matza for Bridgeport and proceeded to ask for matza for New Haven. The Rebbe reluctantly gave him the matza for New Haven. Rabbi Stock's turn was next and the Rebbe gave him the matza together with a blessing for a "kosher and happy Passover."

"...there was little chance they would arrive before the holiday began..."

Traffic was very heavy on the way to Connecticut and Rabbi Stock and the young Russian couple arrived only 40 minutes before sundown. If the couple would set out for New Haven now, there was little chance that they would arrive before the holiday began. They had no choice but to stay in Bridgeport.

For the Jews of Bridgeport it was a windfall. The large number of Russian families that were coming to the communal seder in Bridgeport would now be able to hear explanations and insights on the Passover Hagada in their native tongue. The Rebbe's words were fulfilled to the letter.

New Haven, however, in addition to being without the young couple, was also left without the very special and much desired matza from the Rebbe. So, Rabbi Sholom Ber Levitan, a shliach in New Haven, decided that he would walk to Bridgeport and bring the matza back to New Haven, so that at least at the second seder they would be able to partake of the Rebbe's matza.

It was the morning of the first day of Passover when Rabbi Levitan started walking. He brought matza with him and set out on the 30 mile hike. He knew which road led directly to Bridgeport, but somehow, when he passed the town of Milford, he realized that he was briskly walking down an unknown road, leading, he wasn't sure



where. He calculated the time so far spent walking - four hours, the time remaining until sunset - not very long, and deduced that he couldn't possibly make it to Bridgeport and back to New Haven before the second day of Yom Tov began. Up ahead, he spotted a large building which turned out to be a hospital. Having personally experienced numerous times that "G-d directs the footsteps of man," Rabbi Levitan knew that though this was not a Jewish area, there might be some Jewish patients in the hospital who needed matza.

Rabbi Levitan went into the hospital and inquired at patient information if there were any Jewish patients. He received an affirmative answer - there was one Jewish patient, a woman. Rabbi Levitan headed straight to her room, matza in hand. *"Hello,"* he said, standing in the doorway. *"My name is Rabbi Levitan. I wonder if you need matza?"* To the woman lying in the bed, Rabbi Levitan's appearance was far more than a pleasant, unexpected visit, for when she got over her surprise at seeing the black-hatted, bearded Jew, she told him how she had spent the entire previous night.

"Rabbi, I can't believe you are here! Here I was in the hospital for Passover, and I wanted matza for the holiday so much. I had no one to bring it to me so I asked the hospital to get me some. I was very disappointed that they hadn't gotten me any. All last night I was thinking, 'Tonight is the first seder and I don't even have matza!' I started praying to G-d that He would somehow send me some matza, so I could celebrate Passover, too. And here you are standing with matza in your hand!"

Rabbi Levitan gave the woman the matza, wished her a "good Yom Tov." He turned around for the four hour walk back to New Haven, all the way thinking about his surprising mission. It was just time to begin the second seder when he arrived home in New Haven, with no matza from the Rebbe to show for his full-day walk, but with a fascinating tale of Divine Providence reaching out to a Jewish woman in a hospital somewhere in Connecticut ■ Chabad

The Chabadeli oasis!

Sometime ago, Rabbi Yossie and Chanie were bringing Challas from London on a regular basis to satisfy specific orders. They were then asked if they could also bring other items. This grew to three or four more special orders and all requests were accompanied by the statement 'If only we had a Deli here!' Recognising the urgent need for a Kosher outlet in Bournemouth, they decided to do something about it.

Having discussed all the set up plans, the equipment they would require and the rules and regulations that would have to be adhered to, Chabadeli doors were officially opened by Mrs Cheryl Wynbourne on Thursday December 3rd and everyone involved was absolutely stunned by the response and reaction from the community.

The fridges, freezers and display units were bursting with an array of some 200 mouth watering ranges, and the smartly

uniformed team of volunteers, were there to offer service with the widest of smiles!

Chanie recognised that everyone loves the smell and taste of fresh bread, so every week she bakes Challahs rolls and cakes in the Deli kitchen, so our customers have them straight from the oven every Thursday and Friday!

In addition she also makes home made kugels, soups and salads which have all proved to be very popular. Add to this ONE THOUSAND Hamantashen freshly baked for Purim, and you will start to see the enormity of the task, which no matter what, is always undertaken with a smile!

We are so fortunate to have a very happy and dedicated band of willing volunteers, who all enjoy working together with Chanie, and we all agree, it is 'an oasis in our week'!



To all our regular customers, a great big THANK YOU for your support. For those of you yet to venture over the threshold, please come and see what you have been missing!

This article was written by one of the volunteers on behalf of all our happy group ■ Chabad



**The Deli is open
11am – 3pm on Thursdays,
10am – 12 noon on
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6.30pm and 7.30pm
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but during the holiday
season the days and
hours are increased
to accommodate the
many visitors to our
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choose to have a
freshly baked roll with
a bowl of hot soup for
only £3.00.**

Shmurah Matzah?



Did you ever wonder “Mah Nishtana” - what’s the difference between ordinary matzah, shmurah matzah, and hand baked shmurah matzah?

The difference between ordinary matzah and the other two categories is clear. Ordinary matzah is not Kosher for Passover at all, while the others are. The difference between the latter two categories seems obvious as well: shmurah matzot made by machine are square shaped (as the non-Kosher for Passover ones), while the hand baked matzot are round, larger, and usually, have a slightly thicker texture.

Obviously, these are merely the dry facts with no explanation, and are truthfully technical, external differences. What’s the real difference?

Shmurah means watched, and it is an apt description of Kosher for Passover matzah, the ingredients of which (the flour and water) are watched from the moment of harvesting and drawing.

The day chosen for the harvesting of the wheat is a clear, dry day. The moment it is harvested, the wheat is inspected to ensure that there is absolutely no moisture. From then, careful watch is kept upon the grains as they are

transported to the mill. The mill is meticulously inspected by Rabbis and supervision professionals to ensure that every piece of equipment is absolutely clean and dry. After the wheat is milled, the flour is again guarded in its transport to the bakery. Thus, from the moment of harvesting through the actual baking of the matzah, the flour is carefully watched to ensure against any contact with water. The water used for baking, too, is carefully guarded to prevent any contact with wheat or other grain. It is drawn the night before the baking, and kept pure and cool until the moment it is mixed with the flour prior to baking. It is then immediately kneaded, rolled, punctured and baked in rapid succession. All this care is taken to avoid any possibility of fermentation and leavening from the moment of harvest throughout the entire process of baking.

Although machine baked Kosher for Passover matzah under strict Rabbinic supervision is available, many have the custom to use hand made shmurah matzot throughout Pesach, or at least, for the Seder plate.

The intensive process and careful guarding gives the shmurah matzah an added infusion of faith and sanctity. This is actually the most important element of the hand baked matzah. As the matzah is being made, all those involved constantly repeat “*T’shem matzot mitzvah*” - “*We are doing this for the sake of the mitzvah of matzah.*”

A matzah is not an ordinary cracker, it is a mitzvah, i.e. a vessel for G-dliness and holiness. When we eat the matzah at the seder, we are performing a mitzvah of G-d, thus becoming connected to G-d. While machines can bake, it is the spiritual component of the mitzvah of matzah, that can only be added by man himself. The Lubavitcher Rebbe added: shmurah matzot which are round, kneaded and shaped by hand, are similar to the matzot that were baked by the Children of Israel as they left Egypt, described in the Zohar, as “Food of Faith,” and “Food of Healing.” It is thus fitting, to use hand made shmurah matzah on each of the two Seder nights for the matzot of the Seder plate. ■ Chabad

Schedule & Candle Lighting – Pesach @ Chabad 5770

29th March	Shacharit	8:00 am
	Eat chametz until	11:01 am
	Burn chametz by	12:01 pm
	Light candles at	7:17 pm
	Evening services	7:30 pm
30th March	Seder	8:00 pm
	Shacharit	10:00 am
	Evening Services	7:30 pm
	Light Candles at	8:26 pm
31st March	Seder	8:40 pm
	Shacharit	10:00 am
	Yom Tov ends at	8:28 pm
1st April	Shacharit	7:45 am
2nd April	Shacharit	9:30 am
	Mincha	7:00 pm
	Candle lighting at	7:24 pm
3rd April	Shacharit	9:30 am
	Shabbat ends at	8:33 pm
4th April	Shacharit	9:30 am
	Candle lighting	7:27 pm
5th April	Shacharit	9:30 am
	Light candles at	8:37 pm
6th April	Shacharit	9:30 am
	Mincha	6:15 pm
	Moshiach’s Seudah	6:30 pm
	Yom Tov ends at	8:39 pm

Blessing 1 – 2nd April:

Baruch atah ado-noy elo-heinu melech haolam asher kid’shanu b’mitzvotav v’tzivanu lehadlik ner shel Shabbat Kodesh.

Blessing 2 – 29th & 30th March, 4th & 5th April:

Baruch atah ado-noy elo-heinu melech haolam asher kid’shanu b’mitzvotav v’tzivanu lehadlik ner shel Yom Tov.

Blessing 3 – after blessing 2, 29th & 30th March:

Baruch atah ado-noy elo-heinu melech haolam shehecheyanu vekyimanu vehigianu lizman hazeh.

Discover JLI

- discover your roots and discover Israel

INSIDE: NATAN SHARANSKY'S REPLY ON "WHY HELP CHABAD?" reported by col live

Some of our readers are already familiar with our weekly JLI Torah Studies Course. JLI is Jewish Learning Institute founded by the honourable supporter of the central educational arm of the Lubavitch Movement, the Merkos L'inyonei Chinuch. The institute has established fascinating Torah classes on a variety of subjects that appeal to the contemporary Jew, offered at many Chabad Centers in communities across the globe.

JLI also holds a special course on Eretz Yisrael, following which all participants join together on a JLI mission to Israel. The six day mission is an exciting and inspiring experience concluding with a Gala banquet, usually attended by one or both of Israel's Chief Rabbis and some Ministers of the Israeli Government and MK's.

This years Gala Banquet of JLI's visit to Israel, took place in the main ballroom of the David Citadel Hotel in Jerusalem on the 14th of March.

The evening opened with a speech by Israeli infrastructure minister Uzi Landau, who spoke about the importance of Jerusalem and its place in Jewish history. He then officially welcomed the over 200 participants from around the world and thanked them for their visit to Israel, while mentioning

the great activities of Chabad around the world.

Jewish Agency chairman Natan Sharansky told the crowd what he answered a Reform rabbi who asked him why he helps Chabad Shluchim, opening his remarks with the following story:

"Years ago the rabbi of a Reform community in Russia turned to me with a question: How is it that you help Chabad and their emissaries?"

"I turned to them and said: "When you do what Chabad is doing in Siberia and elsewhere around the world, with such devotion, dedication and self sacrifice for the Jewish nation, then maybe I will change my behavior."

He added by saying: *"I got to know the organization JLI closely in the past number of years, and it is important for me to inform you, that this organization is helping to preserve the character of the Jewish people in Israel and around the world."*

The next speaker was Israel's Chief Ashkenazi Rabbi Yona Metzger who praised Chabad's growing number of activities around the world.

"Israel has ambassadors around the world, and the people of Israel are privileged to



Natan Sharansky addressing the JLI dinner.

have 3,500 Lubavitch emissaries around the world who are there to preserve the flame of the Jewish people," said the rabbi.

As the main course was served, Shliach Rabbi David Flinkenstein of Mahomet, Illinois introduced the Vice Chairman of Merkos L'inyonei Chinuch, Rabbi Moshe Kotlarsky who flew in from New York for the event.

"People have the wrong idea about who they call "the son who does not know how to ask" in the Pesach Haggadah," Rabbi Kotlarsky said. *"No man is not smart, and does not know to ask. These are smart people, lawyers, jurists etc. Only when it comes to the study of Torah, then they are not sure how to ask. This is where the organization of JLI has played, and continues to play, such an important and crucial role, causing a real revolution in the related study of Judaism."* ■ Chabad



Editors Note: The JLI Weekly Torah Studies Course has been held locally at Chabad for about a year and a half. With your support, we may be able to register for JLI's special course on the LAND AND THE SPIRIT and join their international mission to Israel.



When two Mohels met

By Pearl Dale

In November 2009, a baby was born to Suzy and Jim Woodman, and they decided to have the bris at the new Chabad shul.

It was a very busy day at the Centre as it coincided with the opening of the Chabadeli.

Before the crack of dawn in London, the mohel, Dr Leslie Solomon began his journey to Bournemouth, as a bris traditionally takes place as early in the day as possible.

Following Shacharit, the family arrived with their new addition, and following a short ceremony, and a sip of wine it was all done! The baby was named Samuel Isaac and Andrew Kaye was the sandek.

Dr Solomon offered to stay in Bournemouth for the day in order to

check up on Samuel before returning to London.

Whilst walking on the east Cliff he met up, by chance with another mohel here on holiday from London.

Dr Solomon asked his colleague to keep an eye on the baby the following day, which he agreed to, allowing Dr Solomon to return home a little earlier.

Our sincere thanks go to Rabbi Yossie, Chanie, our fantastic mohel, Dr Leslie Solomon and to all those involved for their help and support that day.

Who would ever have thought there would have been two mohels in Bournemouth on the same day, and that they should just happen to met by chance? ■Chabad



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wish all at Chabad a happy
and kosher Pesach*

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A night to remember

By Len Segal

After witnessing so many others lighting the annual Giant Menorah over the years, it was indeed a great honour to perform the 21st lighting in the Bournemouth Gardens for Chabad Lubavitch.

When approached by Rabbi Yossie to be given the mitzvah on the 4th night of Chanukah, I warned him that I was shall we say, a little less than keen on heights, but on the night, I was suitably trussed up in a harness like a chicken, conforming to all the Health and Safety regulations, and of course those of Halacha.

As I slowly ascended to a great height on the mechanical lift I felt a reassuring calm come over me and was able to perform my task without so much as a glance down at terra firma!

Having recited the Berachot and accomplished the kindling, I gave a rendition of a '21 today' ditty I had composed especially for the occasion. Whilst I doubt it will sell too many CD's, it seemed to get the large assembly into the Chanukah spirit, and donuts, hot latkes, soup and a l'chaim were distributed in abundance by Rebbetzen Chanie and her merry band of willing helpers.

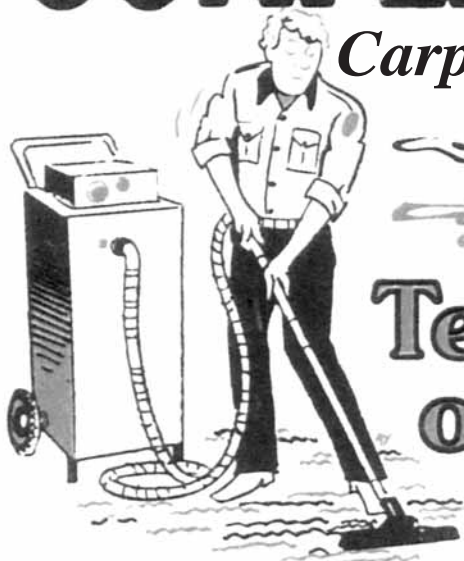
The sound of Israeli music together with hundreds of men, women and children enjoying themselves filled the night air and a good.....no, an excellent time was had by all.

Well done to Rabbi Yossie and Chanie for their untiring dedication and for the wonderful work they undertake for the good of the community ■Chabad



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Flame FOCUS

Debby and Jonathan Lewis

Debby and Jonathan Lewis have known and visited Bournemouth for all of their lives. They both holidayed here as children with parents and grandparents, visited frequently as adults and even came for their first nervous excursion away from home for a weekend with their new-born when Miriam was about six weeks old. On that occasion they stayed at the Glencairn Manor; it was Debby's first opportunity to attend Shul since the birth and a big fuss was made of all.

They are both Londoners, Debby (née Boxer) grew up in the small but warm community of Ealing, Jonathan was raised in Kenton. They met at the engagement party of mutual friends; the bride was from Ealing and the groom from Kenton. Jonathan, never one to let the grass grow under his feet, asked Debby out that evening and they were engaged six weeks later. This proved to be one of a number of Ealing/Kenton marriages at that time, it seemed to be quite the fashion!

When Debby and Jonathan met, Debby had just graduated and was just about



to start training to be a Medical Representative for a large Pharmaceutical Company; Jonathan was a fairly newly qualified Chemical Engineer. At Debby's interview for her new job she was asked if she had a boyfriend (interviewers couldn't ask that now) she gave the truthful answer, "no". However by the end of the training programme she was engaged, wonder what the interviewers thought!

At first they lived in Belmont, moving to Kenton after a few years, Jonathan had always really liked living there and was very happy to move back. This also gave him the opportunity, albeit some years apart, to have the unique distinction of having had the honour of being Chatan Torah in both the Children Service and the main Shul. Miriam arrived in due course picking the 25th December as a suitable date, ensuring that no one could ever forget her birthday.

After ten years in the pharmaceutical industry, Debby decided to work for herself and became a Management Training and Development Consultant. A job that entails working with a variety of companies, from FTSE 100 organisations, to Museums and National Institutions. Jonathan stayed in the Hydrocarbons industry and is now Director, Process Technology with Worley Parsons in London, managing a large team and unfortunately not really able to do any engineering himself anymore.

Both travel widely with work to destinations as diverse as South Africa, China, Canada, USA and most of Europe. Miriam having been an undergraduate in Birmingham and doing a Masters at UCL has just started a job working in development with The Koestler Trust, the UK's best known prison arts charity.

In August 2007, Jonathan's parents came to Bournemouth for a holiday, Debby, Jonathan and Miriam joined them for the weekend. The weather was glorious and the weekend happened to coincide with the Red Arrows' annual display. As they sat on the hotel balcony, bathed in sunshine watching the aerobatics over the sea, Debby whispered to Jonathan, "we should get a flat here". The rest, as they say, is history.

"they couldn't have received a more hospitable welcome..."

Debby and Jonathan finally bought their dream property in July 2008. Due to the usual vagaries of property buying in the UK, they ended up exchanging contracts, completing and moving in on the same day – with no furniture, not even a bed.

That was a Thursday, on the Friday Jonathan went to Shul at the nearest minyan, Chabad at the Queen's Hotel, and that was it. They couldn't have received a warmer or more hospitable welcome which made them feel like old friends and has greatly enhanced their Shabbatot in Bournemouth ever since.

Debby, Jonathan and Miriam come down to Bournemouth when ever they can, work and communal obligations in Kenton permitting, and although not always bathed in sunshine, they love being here as much as on that fateful day in August 2007 ■ Chabad



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HOW TO MAKE A GREAT PASSOVER SEDER

The easiest way to make a great Passover Seder is to come to one. Chabad serves hundreds of thousands every year at Seders around the world.

If you want to do it at home, here's a basic outline:



SETTING THE STAGE— RIGHT IN YOUR DINING ROOM

An authentic Passover Seder is the next best thing to a time machine, because if you do it right, you're not just reenacting the Exodus, you're living it. You are eating the perfectly replicated and historically accurate matzah our several hundred- great-grandparents ate, telling the same stories, and feeling the same anticipation.

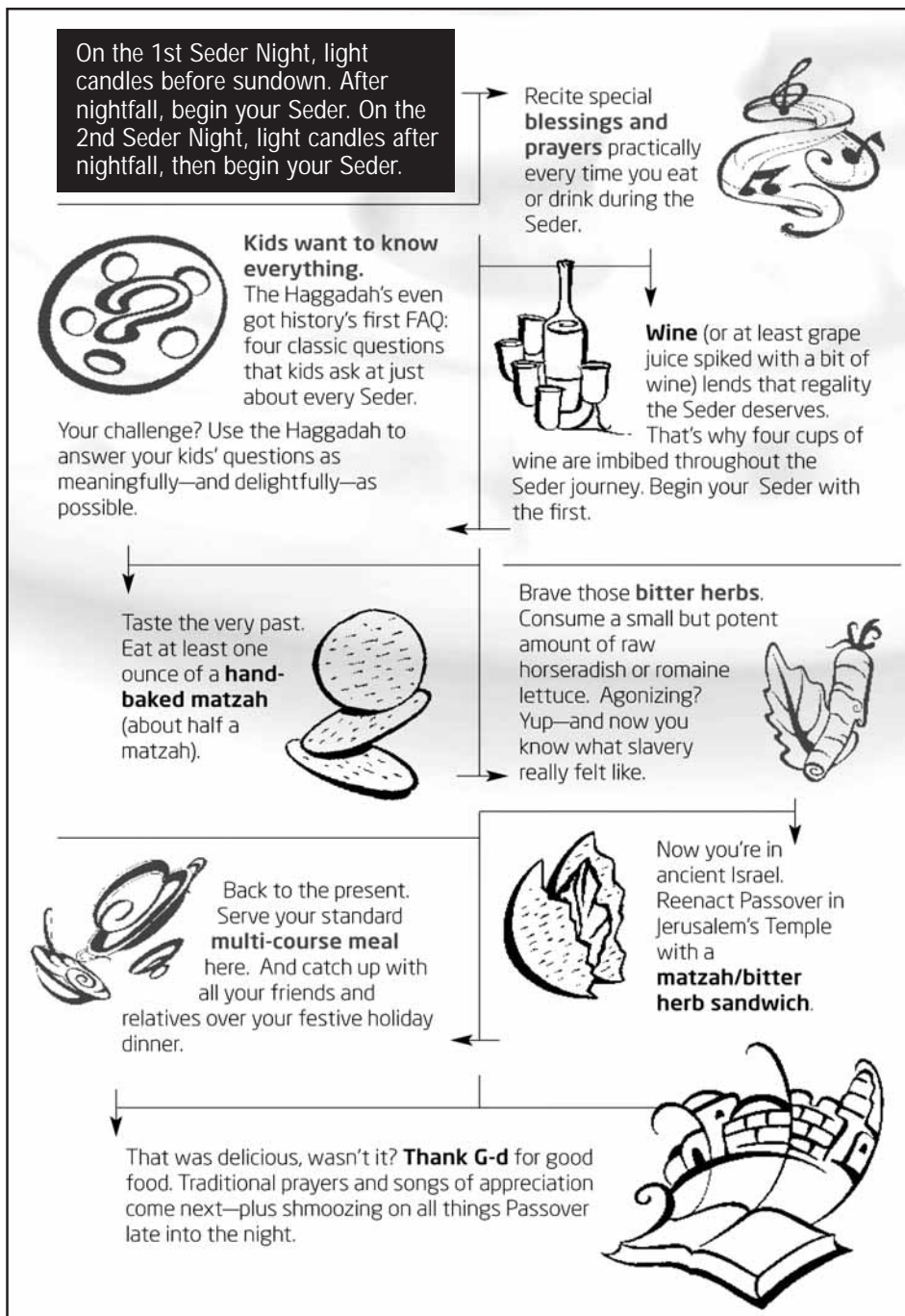
GETTING AROUND ANCIENT EGYPT— YOUR FRIENDLY GUIDE

Your trip back to the past is demystified by a handy handbook called the *Haggadah* (Narrative). As you relive slavery and liberation right here in our high-tech world, the *Haggadah* will tell you exactly where you are, when, and why.



EXPERIENCING PASSOVER YOUR WAY Whether you're a true believer, a diehard skeptic, an innocent bystander or the guy who doesn't even notice anything out of the ordinary, the *Haggadah* speaks to you. It even speaks to kids (especially your inner child), filled with customs that make the Seder stimulating.

Matzah, wine and the Seder plate:



THE THREE MATZOT

The Bread of Faith

Our ancestors displayed the deepest levels of faith when they followed G-d into the desert with such haste that there wasn't even time for the bread they had baked to rise. The three matzot represent the entire Jewish people - the priests, the tribe of Levi, and the rest of Israel. In keeping with the mystical tradition, "Shmurah Matzah" is used. Shmurah Matzah is made of flour that has been carefully isolated from any contact with water, from harvest through grinding and kneading, at controlled facilities, making it very kosher for Passover.

THE FOUR CUPS OF WINE

The cups represent four stages toward freedom: "I will release you... I will save you... I will liberate you... I will take you unto me as a nation" (*Exodus 6:6-7*)

- First Cup** - physical removal from the land of Egypt ("I will release you");
- Second Cup** - liberation from intellectual and spiritual slavery ("I will save you");
- Third Cup** - creation of a people forever immune to permanent slavery ("I will liberate you");
- Fourth Cup** - G-d's acceptance of Israel as His chosen people and the granting of the Torah at Sinai ("I will take you unto me as a nation").

A fifth cup of wine, a special Cup of Elijah, is filled after the Seder's blessing Grace After Meal. The soul of the spiritually immortal Elijah the Prophet visits every Jewish home on Seder night, and this one's symbolically for him.

THE SEDER PLATE

ZEROAH (Shankbone):

The Paschal Lamb is represented by the zeroah. Mystical tradition replaces the shankbone with a roasted chicken neck that is not eaten, as a reminder that although we approach freedom during the Seder, our ultimate freedom is soon to come with the Final Redemption.

BEITZAH (Egg):

The egg symbolizes the Festival Offering made on Passover in the ancient Holy Temple.

MAROR (Bitter herbs/horseradish):

The bitterness of suffering in Egypt is brought to the table with maror.

KARPAS (Vegetable):

Egypt crushed our ancestors' spirits with senseless, back-breaking drudgery. A vegetable, usually an onion, potato or parsley is dipped in saltwater and eaten so we may taste their tears of anguish - and in it realize the potential to rise above our own struggles.

CHAROSET (Mixture of fruit and nuts):

As slaves we used mortar - symbolized by charoset - to make bricks that formed structures which we erected.

CHAZERET (Romaine lettuce):

The initial stages of exile were pleasant, yet soon the injustices of slavery became overwhelming. So too, the first taste of chazeret is mild, but soon the taste of its bitter root becomes dominant.

During Passover:

Be counted

On the second night of Passover we begin the counting of the Omer, named for the Omer offering of new crops, brought in the Temple on the second day of Passover. We count 49 days in anticipation from Passover until Shavuot, when we received the Torah at Mount Sinai.

During the Omer count, we work to grow ourselves and prepare for this monumental event. A person has 49 combined emotional and spiritual traits, and each day of the Omer is a propitious time to work on a particular aspect, until our soul is fully primed to receive G-dliness on the 50th day, Shavuot.

The intermediate days of Passover

In between the first two and last two holy days of Passover, except for Shabbat, go ahead and function relatively normally. The only exception is, like your mother keeps telling you, you shouldn't work so hard. Keep your spirits up: it's a custom to drink a glass of wine every day of Passover.

And on the seventh day

This is the day when over 3,300 years ago, the sea split, and the Jewish people were officially free. Experience your own spiritual wake-up call tonight, by staying up until dawn, studying works of Divine wisdom, the Torah.

Just when you thought you had seen it all

The eighth day and final day of Passover, emphasizes an even higher freedom! It is dedicated to our imminent and final Redemption.

My holiday in America

By Esti Alperowitz (age 6)

We asked Esti to write about her recent trip to America, and she produced the following.

We are publishing it exactly as it was handed to us, because we believe the fact it was all her own work, and she actually typed every word without any assistance is quite a remarkable feat for a young lady of just SIX years old!

Well done Esti a future Editor maybe?



Well first we went on the plane but the only thing that was not good on the plane was:

1 the meals weren't good

2 my ears POPED out!

But basically the rest was OK

We landed we went in the airport BLA BLA BLA!

We went to DOLLAR and we rented a car for that week

We drove it to the Rebbe's ohel

(gravesite) and I saw Mendel! I even had a biscuit

With chocolate chips inside!

And then we went to see Mushki and I got her Hundreds of presents! I GAVE HER A HUGE HUG AND SAID: I HAVE SOMETHING FOR YOU AND GUESS WHAT I GOT HER.....

a charm for her phone which was a shoe

a necklace with a M I got her two cards and one of the cards I wrote on the plane! We went to New Haven to see my Bubby and Zeidy, and then we went to Bracha Hecht's Bat Mitzvah She is my COUSIN

On Wednesday we went to Borrow park to get some shopping done and get some other random things then we went to my Uncle's house and I met my COUSIN'S and I played UNO with

them (ever heard of that game?)

On Thursday Bassie had a program and I went to the JCM known as the: JEWISH CHILDREN'S MUSEUM!

And I was even allowed to be a cashier! With a moving thing to put your shopping on! And with a REAL SCANNER!!!!!!!!!!!!!!!!!!!!!!!!!!!!!! It was really too much for one day!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

On Friday GITTY AND BASSIE HAD A PROGRAM AND MUSHKI WAS A LEADER so I was shopping with my mother and then we met Gitty and went to the Pizza shop known as:

KINGSTON PIZZA and I got ice cream! With CHOCALATE AND VANILLA WITH LOADS AND LOADS OF SPRINKLES! We ate chips and then we met Mushki then I went to my Uncle's house to get my Shabbos cloths on and then I went to the kinus BLA BLA BLA then I came home I ate a bit and I played a bit

On Shabbos day I woke up to go to 770 but the only thing that happened that it was to squasy so I had to sit on top of a bench and when I wanted to come off my mommy couldn't even pick me up!

To go on the bench! And when I wanted to go off I couldn't even move!

On Sunday I stayed in my Uncle's house

most of the day and then I went to the BEIS RIFKA PRODUCTION! Which was Mushki's school's production! And of course Mushki was in it so then I went to it and then they said a few things BLA BLA BLA! And up walks MUSHKI on the stage! By her self! Singing the Rebbe's Kapital! (*psalms chapter 108*)

And after the production I went to my Uncle's house

On Tuesday the day that we were going we packed all our stuff in the car and we went to the Rebbe's ohel I wrote to the Rebbe and I prayed To Hashem but one thing happened that while I was looking for the write place to pray my letter flue in to the bit where all the other letters where and it flue in the write way around so people can see what I wrote! Really people aren't suppose to see other people's letters that's why we first read our letters and then we rip them and put them in where all the other letters are so no one could see so I wrote a new letter and this time Bassie came with me to the bit where all the other letters where so while she got the write place for me to pray I held the letter so it shouldn't fly away ■Chabad

The Rossano Family

wish all their family and friends
a happy and kosher Pesach.



Question of the week

By Tzvi Freeman - What's the Point of Complaining to G-d?



When Moses saw things backfired in Egypt, he complained to G-d, "Why have you done bad to these people? From the time You sent me, things have gotten worse instead of better!" Didn't G-d know that things had gotten worse? Isn't G-d aware of what's going on in His world? Why does He need Moses to tell him?

RESPONSE:

G-d sees all and knows all. But sometimes you need a report from down on the ground. Here's an example:

As a music composition major at the University of British Columbia (had a great faculty at the time), I set myself the task of writing a string quintet. With lots of help from my mentor, I toiled for months to come up with an original piece of complex counterpoint and clean form. Eventually, it won first place in its category in a provincial festival of the arts. I recall vividly the morning that we first placed the sheet music in front of the quintet. This was in the days before

instrument synthesizers, so I had heard nothing until now except whatever could be duplicated on the piano, plus the constructions of my own mind. As you can imagine, it was hard to keep my seat from shaking across the floor as my music came alive before me.

Then the double-bass player stopped the rehearsal. He took out his pencil and started changing some of the notes. I almost leaped at his neck, but my mentor grabbed my arm. I could see he was reading my very loud thoughts: "A chutzpah! The counterpoint is perfect! It's all been checked by my professors. The form is exquisite - I spent months on this! He thinks he knows the intent of the composer better than the composer himself!"

"They do that," he said. "And they're usually right. It's different when you're playing from the inside."

G-d has two views of reality. One is the grand view from above. From there, the ugliness blends with its context to create even greater beauty. All is exquisite and

ideal, a perfect whole. Then He has the view from within. Within time, within space, within the confines of a flesh body that cringes at pain and is outraged at suffering; a view for which the now is more real than a thousand years of the future. The view not of the Composer, but of those who must play the music. And sometimes, what looks magnificent from above, is the pits from within.

Both views are true. Both views are G-d. In the Torah, the view from above is presented in G-d's voice. G-d's view from within is presented in the voice of Moses. The two come together to compose the ultimate truth of Torah. Moses was simply practicing a common Jewish habit: Kvetching to G-d. We call it prayer. It's the pencil granted us by the Composer. We preface our prayer with the verse, "G-d, open my lips, that my mouth may speak Your praise." We ask, in other words, that our prayers should be the words of G-d from within, speaking to G-d as He stands above ■ Chabad

Happy Pesach

from the Directors and Staff at



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The Origin of the Public Torah Reading

Extracted from the Gutnick Chumash with kind permission from the publishers who can be contacted at: info@kolmenachem.com
Web site: www.kolmenachem.com

Contrary to what it may seem at first glance, the public Torah readings carried out in synagogues on Shabbat, Mondays and Thursdays was not introduced purely as an educational exercise. While the enactment of 'reading the law' which dates back to the time of Moses, does play some role in familiarizing people with the law, Biblical law itself already mandates every person to become fluent in both the Oral and Written traditions. Rather the public reading was intended for a somewhat more spiritual purpose.

“...they travelled for three days in the desert without finding water...”

It was promoted by the first of a series of rebellions that occurred immediately after the splitting of the Reed Sea, when “the people complained to Moshe” (Shemos 15:24). The reason for this uprising as documented by scripture, appears to be quite straightforward: it was simply that “they travelled for three days in the desert without finding water” (Shemos 15:23), and therefore began to question the effectiveness of Moses’ leadership which had led them into the desert without proper provisions.

The spiritual leaders of that time, however, perceived the affair as a religious rebellion. While it may seem reasonable to complain when faced with a basic lack of life-sustaining provisions, in this case, the people’s harsh criticism of Moses represented a lack of faith in G-d. Just a few verses earlier, “They believed in G-d and in Moshe, His servant” (Shemos 14:31), on which our

Sages explained “if a person believes in a Jewish leader it is as if he believes in the words of the One Who spoke and caused the world to exist” (Mechilta). So we can understand that, here, the people’s criticisms of Moses actually belied a denial of G-d’s providence.

Since scripture only provides us with one reason for the rebellion, “they travelled for three days in the desert without finding water” (Shemos 15:23), the spiritual ill which promoted this crisis must also be hinted in these words:

Those who expound the inner meaning of the scripture taught: Water means nothing other than Torah, as the verse states “Come! Everyone who is thirsty go to the water” (Isaiah 55:1). It is because they went three days without Torah that they became exhausted. This prompted the prophets among them to enact that they should publicly read the law on Shabbat, make a break on Sunday, read again on Monday, make a break on Tuesday and Wednesday, read again on Thursday and then make a break on Friday so that they should not be kept

for three days without Torah (Bava Kama 82a).

Apparently, the sages of the time (“the prophets”) understood that a person’s soul needs to be constantly nourished by Torah. Just as the body becomes weak and exhausted when denied water, the soul too becomes parched if it is deprived of the holiness it “absorbs” when hearing the word of G-d. Committing the Torah to memory does not suffice; even if one never forgets what one has learned, there is a constant need to change the soul with sufficient energy to sustain its constant battle against the evil inclination. Therefore, no person should go three days without hearing the Torah.

Together with festival readings, the Torah is read on a total number of 248 occasions in the year which corresponds to the number of positive commandments in the Torah.

We will come back with more on the Public Torah Reading in the next edition of Flame, please G-d ■ Chabad



Purim Chabad Style

What a swell party this is!



Cole Porter could certainly have added a few more verses to his well known song - as we all agreed – Well, did you ever, what a swell party this is!

Have you heard that Rabbi Yossie
Was followed by his Purim posse
Well, did you ever?
What a swell party this is!

Have you heard the story of
Mordechai & Esther, sung by our Rov
Well, did you ever?
What a swell party this is!

We sang, we danced
We listened, entranced
All's not good with Achashveros' romance
Well, did you ever?
What a swell party this is!

Have you heard, among this clan -
Guinness Book of Records have approached our man
When it comes to Megillah reading, folks
Rabbi Yossie – HE REALLY ROCKS!

That French champagne
May be good for the brain
But give us whisky and Kedem
And we won't complain
Well, did you ever?
What a swell party this is!

Have you heard the Chabadeli ovens
Baked hamantashen -dozens and dozens
Well, did you ever?
What a swell party this is!

Our very own "mini Queen Esther"
Sold the raffle tickets, no-one could do it better.
Thanks to supporters Lennie Segal and Melvyn Millin
They gave us fabulous prizes that we were keen on winning.

The royal banquet was totally delicious
Rebbetzin Chanie & her helpers made dozens of dishes
Well, did you ever?
What a swell party this is!

The children wore costumes, Rabbi Yossie wore a wig
In emerald green curls he danced a jig!
Well, did you ever?
What a swell party this is!

What a swellegant elegant party this is! ■ Chabad



Never on Friday!

Dudu Fisher: From Broadway to Holy Days By Miriam Karp

Shabbat and Holiday music:

Soulful melodies at the festive table, heartfelt synagogue prayers, an inspiring cantor whose rendition of the ancient verses opens hearts and seems to pierce the heavens

Broadway music:

Stage makeup, flashing lights and cameras, glitz and glamour, a dynamic performing star whose rendition may reach Variety's Critics Choice or get rave New York Times reviews.

These diverse musical worlds seem inherently discordant and impossible to harmonize. But Dudu Fisher found his way to stardom and fame without compromising either. Indeed, the dynamic tension between these two movements is a hallmark of Dudu's unique symphony.

Dudu returned to see the show for four consecutive nights. Born in Petach Tikva, Israel in 1951, Dudu began his singing career as a cantor. He studied under the famous Cantor Shlomo Ravitz. At 22, he was invited to be the cantor at the Great Synagogue in Allenby Street, Tel Aviv. Dudu soon was known as one of the world's leading cantors.

On a visit to London in 1986, Dudu saw *Les Misérables*. "I was taken by storm. I sat there thinking, I must do this!" he recalls, although he had no theatre experience. Hooked, Dudu returned to see the show for four consecutive nights. Upon his return to Israel, Dudu learned of the show's upcoming production in Hebrew, and was subsequently chosen to star in the musical.

His successful rendition brought him international recognition, a royal command performance hosted by the Queen of England, and an invitation to assume the starring role of Jean Valjean on Broadway and on London's West End. Many talented young people flock to New York with stars in their eyes, ready to compromise everything to get their big break. Not Dudu. At the brink of a new level of fame, he had the dedication and tenacity to hold on tight to his faith and principles.

"My first big Broadway act was my refusal to work on Shabbat. No Friday night show; no Saturday matinee. This may well be my biggest act ever. No one did it before, to my knowledge, and I honestly don't know if I'd be tough enough to do it again. It was a miracle -

the right combination of an understanding producer and other factors."

The miracle did not appear on a silver platter. "The negotiations were excruciating. There were many issues such as Shabbat, alien immigrant status, and the union."

"I was torn, and friends suggested I ask the Lubavitcher Rebbe for his advice and blessing. How do you approach the Rebbe regarding a Broadway show? It didn't seem right. But in the end I did, and after speaking with the Rebbe and receiving his blessing - it happened. I finally reached an agreement with the producer and everyone was happy."

"My Shabbat in many places used to be a lonely experience in a hotel room"

"...Chabad has changed the world. I travel a lot and see such a big difference..."

"I do Chabad benefits in far flung places like Russia, Thailand and Hong Kong. Chabad has changed the world. I travel a lot, and see such a big difference between 18-20 years ago and today. My Shabbat in many places used to be a lonely experience in a hotel room with a jar of gefilte fish. I'd make kiddush and cry. Now, most anywhere I go there is kosher food, a minyan, a community and a welcoming Chabad family that makes me feel at home."

Dudu's first one-man show revolves around his fascinating experience as a Shabbat observant Jew on Broadway.

"I call my life story 'Never on Friday!' It's received rave reviews in the New York Times. People are very moved. They come up and say, 'We never thought someone like you could make it.' I tell them, 'I'm not here to force Shabbat on you; you are free to learn from it whatever you want. If you really believe in yourself and you're good, you can succeed without compromising. Don't make Shabbat, or your ideals, pay for your success, for more than the Jews kept Shabbat, Shabbat has kept the Jews.'"



"Sometimes I'm down and lonely, being away from my family, but I'm in a unique position to share the message that being Jewish doesn't stop your success. Maybe other obstacles are really the issue."

Dudu is sensitive to the cultural nuances of the places he visits. "I adjust my show to each crowd. In Russia I sing more Yiddish and Chassidic numbers. In hot and emotional South America it's more upbeat. American audiences like more stories and show-tunes."

"One of the most moving concerts for me took place in the days before perestroika. I was the first Israeli artist allowed to sing in the Soviet Union, and thousands of Jews flocked to parch their great thirst for Jewish culture. I was able to complete a circle, by singing in my father's hometown of Dubnov, Ukraine."

What looks like an effortless performance is actually the result of meticulous planning and effort. "When choosing one particular song out of hundreds, I look for one with a message that really expresses my feelings. If I try a song and I'm not 100% into it, I don't do it."

Asked for his favorite song, Dudu passionately replied, "Whatever I sing I love, and choose after much thought. The whole program, the dialogue, stories and songs are carefully constructed; one leads to the next. I'm sometimes asked, 'Can you just take this or that out?' I can't without breaking the chain."

Dudu's repertoire includes liturgical, Chassidic, opera and popular American and Israeli songs. Which does he like best? "Music is music is music - each form stands for itself!" he responds. Enjoying each kind may be easy, but singing them is not. "Each style has a different technique. I had a great voice teacher in Israel who gave me a good foundation and taught me various techniques."

"In the early 2000's, I was stuck on a plateau. I thought, 'It's hard to make it work - a singer in a kippah. Les Miserables was a miracle, and unlikely to happen again.' I met with Richard Jay Alexander, former right hand man to Cameron McIntosh, the world producer of Les Miserables."

Richard listened to Dudu's problem, and put his creative mind to work. "You should do a one-man show," he suggested.

"What can I sing or say? I'm all dried up," Dudu forlornly replied. Richard enthusiastically reminded him, "You did two things in New York - 'Les Mis' and 'Never on Friday.' When I put an ad in the New York Times for you, I sold one million dollars worth of tickets in one week! You have a following and they want to hear something new."

"I'll make a show for you," he offered. Dudu continued, "Now he's so big - he's made shows for Barbara Streisand and the like - and his services are out of my league. He assured me that he'd partner with me, that he believed in me, and I'd make it big."

The show, "Something Old, Something New" was a smashing success, full of Dudu's trademark vibrant energy. As Victor Gluck of Backstage wrote, "The

energy that Fisher radiates on stage can light a small city."

Dudu is indeed a wellspring of creative fire, with over twenty albums, numerous theater roles, television and film appearances, and two more widely acclaimed one man shows, "Dudu Fisher, Coming to America," and "Jerusalem."

A new milestone was recently reached, with Dudu giving a solo performance in Carnegie Hall, during which he received three standing ovations.

Imagine walking into a Shabbat service, and taking a seat. Right next to you is a guy under his tallit, housing a world-class voice of intense emotional capacity and beauty. Wouldn't you want and expect him to step up and be the cantor? "Nope!" insists Dudu. "On Shabbat I'm just a regular person. Not a performer. Performing is work for me. I have to prepare for it with sleep, eating certain things and so on. I sometimes lead the services in my neighborhood synagogue, but without all the flourish."

From Broadway to Holy Days, from Jean Valjean to soulful cantor, Dudu Fisher radiates an exuberant and contagious joie d'vivre and Jewish pride. ■ Chabad



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Oh, for the old days in Chelm!

By Keith Davis

You may be interested to hear about how life is for us at Chelmington Hebrew Congregation (“Chelm” for short) although I do want to say from the outset that everything written below is completely fictitious, and if there are any similarities between us and any other community you know, well they are – of course – entirely coincidental.

The Chelm shul has been doing very nicely over the years. You know what I mean: we fell out with our rabbis, we fell out with our chazzanim and, of course, whoever was the rabbi at the time fell out with whoever was the chazzan at the time. Perfectly normal, right? Then the members who fell out with us simply joined the other shul in the town. That was kind of OK because their disaffected members came across to us.

But then a Chabad rabbi came to Chelm. He was great. He was different. He just wanted to reach out to Jews. We liked him so much that we asked him to be our Rabbi. An EGM was called and we debated the really crucial questions; the ones which we at Chelm just had to get right:

- would he say the Prayer for the State of Israel?
- would he start to convert us?
- would he want us to fork out for the bar mitzvah of his fifteen sons (it was fifteen, wasn't it)?
- would he wear a suit and tie when err...he is officiating away from shul?
- would he still go on after midday on a shabbos when we are on shpilkes to leave?

He passed the test, kind of, and he became our rabbi. A lovely man, but aren't they all? But, you see, he looked so Jewish. We remembered the days when our rabbis were clean-shaven. And he referred to Jewish sources in sermons rather than making the occasional references to Shakespeare and Mark Twain.

Then he started to organise Chanukah lighting at a local park. Then came the

Friday night dinner in the Sukkah at a certain time of the year. The neighbours protested because the sukkah was surely a fire hazard and, as for the singing by the students and other visitors present, well it interfered with people watching Coronation Street or enjoying a drink. Very embarrassing.

Then there were the reports of him saying “Good Shabbos” to those of us he saw coming out of Tesco with carrier bags just after midday on Saturday (all the good stuff has gone by the afternoon). That was awful. Couldn't the services have lasted until after midday to save our blushes?

I don't know about you, but we were used to our services being conducted in a quiet and professional manner, especially in our dear Chelm. All the shiurim, the grand kiddushim, the onegs, the fun.... it wasn't what we were used to. Mind you, the Chabad rabbi judged nobody, made everyone welcome, brought Jews back to their roots, reached out to the students and others. But you just can't beat a middle-of-the-road kind of rabbi. You know what I mean.



The funny thing is how he managed to bring back the kids and those from the err.. other shuls. You have to credit Chabad with providing the spark for Jews all over the world to become reacquainted with something inside them.

However, wouldn't it be great to go back to the days when shul services seemed to last forever and, if we wanted, we could fall asleep during the service?

Is there a future for us at Chelmington Hebrew Congregation? Of course. The kids? Ahh, how can you possibly understand the younger generation? What do they know?

Oh, and if you just can't bear not knowing where Chelm is, well it was kind of inspired by Sholem Aleichem far away from our shores. As I said, this article is entirely fictitious. So don't you go saying otherwise!

And what does it have to do with Pesach? Absolutely nothing, but have a happy, Kosher Pesach. ■ Chabad



Flame of the future... Talia Glazer

This edition's 'Flame of the Future' features Talia Glazer. Talia has recently celebrated her Bat Mitzvah at Chabad and spoke beautifully after the Shabbat morning service. Talia along with her mum and dad, Mark and Mandy and two sisters, Leonie and Eliana, are great and valued supporters of Chabad. We recommend that everyone read this interview and see what an example Talia is in her values (see 16 and 20) and her positive approach (see 13).



- | | | |
|---|---|---|
| <p>1. How old are you and when is your birthday?
<i>12 and 23rd January</i></p> <p>2. What is your favourite colour?
<i>Blue</i></p> <p>3. What school do you go to?
<i>Bournemouth School for Girls</i></p> <p>4. What has been your classmates reaction to your Bat Mitzvah celebrations?
<i>Excited and happy for me</i></p> <p>5. What is your favourite subject?
<i>English</i></p> <p>6. What is your favourite food?
<i>Special Pasta</i></p> <p>7. What is your earliest memory?
<i>I remember a friend drawing a picture for me when I was at Yavneh nursery</i></p> <p>8. What are your hobbies?
<i>Singing and reading</i></p> | <p>9. If you won the lottery one day, what would you do?
<i>Give Tzedakah, give some to my parents to buy a house by the beach in Israel and the rest for me and my sisters!</i></p> <p>10. How would you make the world a better place?
<i>Stop wars and make peace</i></p> <p>11. Where is your favourite place to go in Bournemouth?
<i>The beach</i></p> <p>12. What was your favourite part of Camp Gan Israel?
<i>The songs and trips</i></p> <p>13. What is it like to be a middle sister?
<i>It's good because you get to be a little sister and a big sister</i></p> <p>14. Describe Chabad activities in one word.
<i>Amazing</i></p> | <p>15. Which person in Jewish history do you like most?
<i>Miriam, as I am named after her</i></p> <p>16. If 3 wishes of yours would come true what would they be?
<i>World peace
Marriage under a chuppah and have children
Become an author</i></p> <p>17. Where is the best place you have ever been on holiday?
<i>Israel</i></p> <p>18. If you could travel anywhere in the world, where would you like to go?
<i>Israel and America, because there are lots of Jews there</i></p> <p>19. What do you say about the new Chabad House?
<i>Really nice, and I like the Deli!</i></p> <p>20. What would you like to do special in your Bat Mitzvah year?
<i>Give tzedakah and be a kind and good daughter and sister ■ Chabad</i></p> |
|---|---|---|

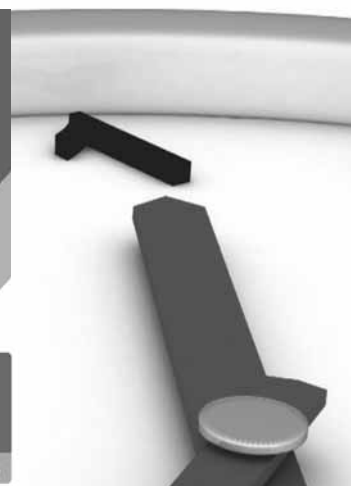
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Shavuot: Holiday Or Oath?

The two famous rabbis, Reb Shmelke of Nikolsburg and Reb Pinchas of Frankfurt were brothers, the sons of the Rabbi of Tchortkov, Reb Tzvi Hirsh Halevi Horowitz. Even as small children they were known as prodigies.

When they were quite young their father took over the duty of teaching them Torah.

It was a challenging job and he taught them as quickly and as much as their brilliant minds could absorb. When they were both well below ten years of age, they were already learning the Talmud with several commentaries.

As part of their schedule, they would learn the laws which pertained to the next approaching holiday. And so, when the holiday of Chanukah ended, their father began the study of the tractate Megilla. Having completed it by Purim, they began learning the tractate dealing with the laws of Passover, which they finished right on target; the day before Pesach.

Shmelke, the elder of the two boys then said to his father, "Now we have to begin learning the tractate Shavuot if we want to finish it by the time Shavuot comes along."

"Do you think that Shavuot deals with the laws of the holiday?" asked their father smiling, for that was not the case.

"No," replied the boy. "I know it deals with the laws of oaths, but I have a reason why we should study it now. On that first Shavuot, all the Jews took an oath at Mount Sinai to keep the commandments of the Torah, and that promise has been binding ever since. I want to learn the laws of oaths so I can understand how important it is to keep a promise and how serious it is to break one. I figured out that there are forty-nine double pages of this tractate and forty-nine days between Pesach and Shavuot, and if we learn a double-page every day, we will finish in time for Shavuot."

Rabbi Tzvi Hirsh was pleased by his son's erudite reasoning and he happily agreed to learn according to his suggestion.

By the time Lag B'Omer had arrived (the thirty-third day of the Omer), they had reached a section in the tractate which mentioned a law in the name of Rabbi Shimon bar Yochai.

Little Shmelke jumped up from the table excitedly: *"Father, Father, you see how wonderful! This is the day of Rabbi Shimon bar Yochai's yahrzeit, the thirty-third day of the Omer, and here his name is mentioned.*



Not only that, but it says '...and they laughed in the land of Israel,' and everyone knows that it's a custom to make a big celebration in Israel on this day!" The father and sons finished exactly as they had calculated, although they had to study a double-page every day.

The following year when Pesach had passed, Rabbi Tzvi Hirsh again asked his sons what they wished to learn in preparation for the holiday of Shavuot. This time the younger child, Pinchas, answered: *"I think we should begin the tractates of Ketubot (marriage contracts) and Kiddushin (the laws of marriages)."*

Questioned his father, "What do they have to do with Shavuot?"

"That's easy. On Shavuot, G-d took the Jewish people to be His - it was like a wedding - and said the words, 'And I have betrothed you to Me forever.' You taught us that He held Mount Sinai over our heads like a marriage canopy. The holy words of the Torah were like our marriage contract, and He gave us a gift as well - the Oral Torah. That is why I think we should learn the laws of marriage contracts and betrothals - so we will know that the 'wedding' of Israel and G-d was a valid one and that both G-d and the Jews are obligated to fulfill all the points of the contract."

Rabbi Tzvi Hirsh couldn't help beaming with pride from his son's well-reasoned words.

The three scholars learned the two tractates in record speed, finishing two double pages a day until, forty-nine days later, they celebrated both the holiday of Shavuot and the successful completion of their studies. ■ Chabad



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Shavuot

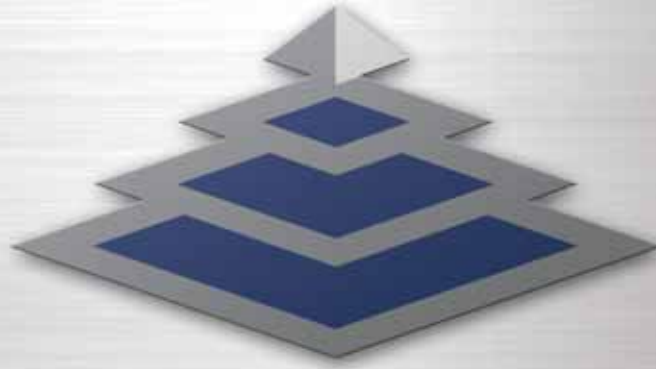
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