

NEWS

LIVING WITH MOSHIACH AROUND THE WORLD

ALUMNI REUNION FOR YESHIVAS OHR TMIMIM

About 100 men participated in an alumni reunion on Shabbos Rosh Chodesh Av for Yeshivas Ohr Tmimim in Kfar Chabad. Yeshivas Ohr Tmimim, a *yeshiva* for English-speaking *baalei t'shuva*, was founded based on directives from the Rebbe MH"M to the *rosh yeshiva*, Rabbi Shneur Zalman Gafni. For thirty years Rabbi Gafni has taught Chassidus to many hundreds of *bachurim* and men, many of whom went on to establish beautiful Chassidic homes.

The graduates, who happily greeted each other as they met before Shabbos, are of varying ages and professions. What they have in common is that they all got to know the light of *Yiddishkeit* through their studies at Ohr Tmimim.

Students at Ohr Tmimim *daven*



Yeshiva Alumnae. Rav Shneur Zalman Gafni, behind him stands Rabbi Tuvia Bolton

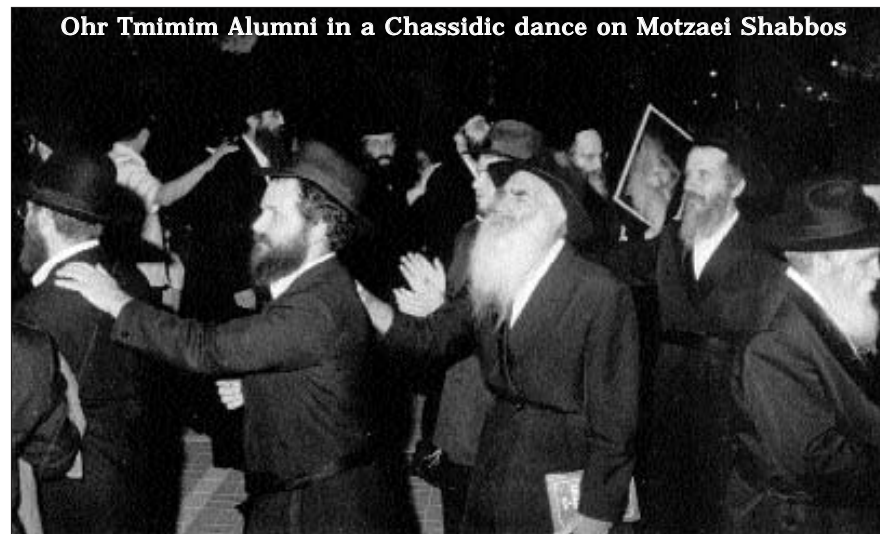
slowly, and this Shabbos was no different. The graduates got back into the routine of their days at *yeshiva*, and *Shacharis* on Shabbos morning took over 3 ½ hours.

Rabbi Gafni related the Rebbe's words to him during a lengthy

yechidus, in the course of which the Rebbe delineated the *yeshiva's* course. "The Rebbe specified Ohr Tmimim's curriculum, saying that this *yeshiva* would be the *tiferes* (glory) of Tomchei Tmimim.

"At the end of the *yechidus* I began

Ohr Tmimim Alumni in a Chassidic dance on Motzaei Shabbos



walking out. I got as far as the *mezuzah* when the Rebbe gazed at me with a piercing look and said that if we did it right, the *yeshiva* would be the *shleimus* of Tomchei Tmimim."

By the end of the Shabbos, all the graduates decided that they had to work on expanding awareness of the *yeshiva* in the broader public, informing the public of its importance.

Rabbi Meir Lavnoni, a *maggid shiur* at the *yeshiva*, and Rabbi Moshe Kruger, a graduate, organized the reunion.

5,000 CHILDREN AND THEIR PARENTS CRIED OUT:

Thousands gathered for a mass prayer service on Tuesday, the fourth of Av, in response to the critical security situation in Eretz Yisroel and in the hopes of the *hisgalus Melech HaMoshiach*. The assembly took place at the *Kosel HaMaaravi* and simultaneously around the world, with thousands of Jews crying "*Shma Yisroel*" and *davening* together for the imminent *Geula*.

The organizer of the event, Rabbi Chaim Sasson, tells us how the event came to take place. "Over the past year there have been a number of mass prayer gatherings for the *Geula*. They took place every Erev Rosh Chodesh and were attended by thousands of Jews. The main event was directed by Rabbi Mordechai Eliyahu, with the help of Ronnen Weiss of Achdus Yisroel and Matteh Maamatz, and was attended by over 50,000 people.

"We had the idea of holding a national children's rally at the *Kosel*, where the *tinokos shel beis rabban*

would cry out about the terrible security situation in which the lives of millions of Jews are in daily danger, and for the *Geula*, but we faced many obstacles. No organization was willing to take the

"When Jewish children gather together in shuls and battei midrash they need to know that they have the power to nullify the exile."

responsibility for this kind of rally at such a time of danger."

Rabbi Sasson, along with Ronnen Weiss and Pinchas Reuven, decided to take on the job. They worked day and night to get as many children as

possible to participate. Chabad rabbis gave their blessings and Rabbi Sasson began publicizing the rally in all the media.

Tens of thousands of copies of a special brochure were printed, called "*Eis Ratzon*," in which the Rebbe is quoted on the importance of children's rallies during the Three Weeks.

"When Jewish children gather together in *shuls* and *battei midrash* during *bein ha'meitzarim*, they need to know that through their "*ha'kol kol Yaakov*," i.e. learning and *t'filla*, they have the power to nullify the exile and to bring the true and complete *Geula* through *Moshiach Tzidkeinu*."

Over 5,000 children and their parents from all over Eretz Yisroel came to the *Kosel* to cry out "*Ad masai*." They said the twelve *Psukim* and proclaimed *Yechi*. The gathering was broadcast live on 5 Israeli radio stations, and tens of thousands more children joined in around the world via the Internet.

10 COUPLES MARRIED BY BRIS AVROHOM

Bris Avrohom did it again. A festive celebration marked the marriages of ten Russian couples. This is the 16th year in a row that Bris Avrohom has organized proper Jewish weddings for Russian couples.

In addition to a general letter for the event, every year the Rebbe MHTM sent letters to each couple and two dollars to each *chassan* and to each *kalla*.

The event began Sunday morning at the *shul* Shomrei Torah – Ohel Yosef Yitzchok at nine o'clock. The men put on *t'fillin* while the *kallots* put on their wedding gowns.

The *badeken* began at 12:45. Rabbi Mordechai Kanelsky, director of Bris Avrohom and mastermind of the entire project, emceed the event. He explained all the goings-on to all the relatives and guests.



The *siddur kiddushin* for the ten couples was done simultaneously by ten *rabbanim*. Before the glasses were broken, Rabbi Kanelsky said, "First of all, we want to thank G-d for His kindness, for not once in 16 years has it rained on our wedding ceremonies.

"Furthermore, our Sages taught us that a groom is likened to a king, and the bride – to a queen. In the Talmud it says that a king can cause great things to occur, and since we are about to break the glass in order to remember the *churban*, we have the power to change the situation. We ask the ten grooms who are likened to kings, to ask G-d to send us Moshiach now!"

After the glasses were broken, joyous dancing erupted. The meal was attended by close to three hundred guests. The pomp and ceremony of every detail of the dinner, reinforced



Rabbi Kanelsky saying one of the Sheva Brachos



Rejoicing with the new couples

ONE GOOD RESOLUTION AFTER ANOTHER

Rabbi Kanelsky relates: One of the brides registered Pesach time, but then suddenly took ill and was taken to the hospital. Her situation deteriorated and the doctors all agreed she needed surgery immediately. She was very frightened and didn't know whether she would be able to participate in the weddings and how she would feel then. She called us, and my wife went to visit her. My wife suggested that she take on the *mitzva* of candle lighting, which the girl promised to do, and the operation was a success.

A few days later, however, complications arose. She was placed in the department for patients whose problems are not diagnosed. The medical team examined her again and again and in the meantime we received another desperate phone call. In a tearful voice she described her condition and begged us to do something for her.

"Since you saw that your good resolution helped the first problem, I suggest you take on another, and influence one of your friends to light Shabbos candles." The girl accepted.

She returned home a week before the event. She resolved, this time of her own accord, to observe the laws of family purity, and on Sunday she stood with her *chassan* under the *chuppa* alongside the other nine happy couples.

"Since you saw that your good resolution helped the first problem, I suggest you take on another."



Rabbis Elozor Meir Teitz, Berel Zaltsman, S.M. Kalmanson, Moshe Shmukler, Dovid Vilensky, Mordechai Kanelsky, Eliyahu Teitz, M.M. Bogomilsky, Eliyahu Kagan, Berel Levitin, and Boruch Oberlander

for the married couples how great a step they had taken.

Some of the grooms spoke, saying that they couldn't really express what they truly felt, but they wanted to thank those who opened their eyes by bringing the light of Judaism into their homes and into their lives. Thanks to Rabbi Mordechai Kanelsky and his wife Shterna Sarah for their guidance throughout.

Mrs. Kanelsky thanked her students and their new husbands. She described the happiness she and her husband and all those who worked on preparing for the weddings had in seeing ten new Jewish homes being established.

Each couple received a Kiddush cup, candlesticks, a set of the five books of the Torah with commentaries in Russian translation, a *T'hillas Hashem* siddur, and a beautiful framed picture of the Rebbe.

That very evening, four guests registered to be married according to Jewish law in the next celebration held by Bris Avrohom.

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R' TZEMACH GUREVITZ, A'H

The Chassidic world lost one of the elder Chassidim on 19 Tammuz, R' Tzemach Gurevitz, son of the famous Chassid, R' Yitzchok Horowitz, a'h, known as R' Itche der Masmid. R' Tzemach was born 94 years ago on Yud-Beis Nissan 5667, in a village in the Charson district in the Ukraine. His father called him Tzemach, after the Tzemach Tzedek. Since his grandfather's name was Menachem Mendel, he was named Tzemach.

As a youngster he accompanied his father to the Rebbe Rashab for a *yechidus* and was shown special affection. Upon visiting the Rebbe Rashab in Rostov he got to know the Rebbe's son (who later became the Rebbe Rayatz), whose very serious demeanor was awe inspiring.

R' Tzemach was educated by Chassidic teachers who instilled the fundamentals of Chassidus in a *pnimiyusdike* way. He studied in Tomchei Tmimim despite the hardships and expulsions inflicted on them due to the difficult circumstances.

In 5693 he married Chana Rivka, daughter of R' Aharon Tumarkin, a'h. R' Tzemach sought work that would enable him to observe Shabbos. He knitted sweaters at home which he supplied to the government.

At the end of the 1930's, R' Tzemach was among the many Lubavitchers arrested for no crime whatsoever, and was exiled to a camp in the Ural mountains. He was freed a few years later and went to Samarkand, where he encountered the small community of Chabad Chassidim as well as his wife, to his great surprise.

After the war, Tzemach fled to Poland with his family, and from there traveled to Czechoslovakia. Then he went to Germany, France, and not being able to obtain a visa to the U.S., he emigrated to Cuba.

In Cuba, R' Tzemach worked as a *shochet*. There were other *shochtim*, but they warmly accepted the new *shochet* since they saw that he was G-d fearing.

Sh'chita was not R' Tzemach's sole preoccupation. Under orders from the Rebbe Rayatz, he became acquainted with the local Jews and established classes, particularly in Tanya. When he came to chapter seven of Tanya, where it speaks about the severity in eating forbidden foods, he saw that one of his students was quietly crying.

The boy told him that he was an orphan, and not having much money he ate in cheap non-kosher restaurants. R' Tzemach had a talk with the owner of a kosher restaurant and from then on the boy was able to enjoy inexpensive kosher meals.

Throughout this time, R' Tzemach longed for one thing: to go to America to be with the Rebbe. In addition to the natural longing of a Chassid for his Rebbe, he was also concerned about the *chinuch* of his daughters. There were no Jewish schools in Cuba, and this bothered him to no end.

He wrote to the Rebbe and received a positive response, "In answer to your letter, Hashem should help you soon receive permission to enter the U.S. and strengthen everyone's health and give you a good and expansive livelihood."

R' Tzemach finally arrived in New York but this was Adar 5710, after the passing of the Rebbe Rayatz. He and his wife raised their daughters to Torah, Chassidus, and *hiskashrus* to the Rebbe MH"M.

R' Tzemach's son-in-law, Rabbi Leibel Groner, related that his father-in-law was an extremely unassuming man. He rarely went for "dollars" or "*kos shel bracha*," saying in his characteristic simplicity, "Why take away from the Rebbe's precious time?"

R' Tzemach Gurevitz, a'h, is survived by his wife, daughters, sons-in-law, and descendents, who are *mekusharim* to the Rebbe MH"M

