

THE CBJ Conversation

CONGREGATION BETH JEHUDAH

Tishrei 5782 / Fall 2021 CONVERSATIONS

Preparing To Meet The Specialist

PAGE 1

Faith in Us

PAGE 3

What is a Sweet Year?

PAGE 4

Teshuvah, Let's Return to Ourselves

PAGE 5

Tishrei Message

PAGE 6

Rabbi Abraham J. Twerski

PAGE 7

Simchas Torah in Milwaukee 5775

PAGE 8

Guidelines in Halacha

PAGE 9

Who Can Judge?

PAGE 12

Appreciation Of Chizuk During
Unusual Times

PAGE 13

Covid Kavod Shabbos and Beyond

PAGE 14

My Corona Baby

PAGE 15

Homemaking and G-d

PAGE 16

My Friend Rosalee, OBM

PAGE 18

The Rabbi's Dance

PAGE 19

Classic Milwaukee Memory

PAGE 20

Captain Noah's

PAGE 21

Night Seder Milwaukee

PAGE 22

PREPARING TO MEET THE SPECIALIST

RABBI MICHEL TWERSKI



For some odd reason, appointments with specialists these days are hard to come by. Medical, legal, financial, health, construction, landscape, you-name-it specialists, all seem to be booked up until February of next year. Imagine then, that one arrives at an appointment for which they have waited at least three months, and when asked about the purpose of their visit, the individual comes up with a vague answer. Let's say the specialist is a medical professional, and he inquires how he can be helpful. If the answer is unclear, such as, "I am here because I want to feel healthy", the specialist is bound to be mystified as to how they can be of service. It goes without saying that if someone has an issue that is important enough to require an appointment with a high level professional, that they should be prepared to the best of their ability for the meeting, with a detailed and specific agenda.

In our Torah, our Yomim Tovim are referred to as "Mo'adim", which translate as, "appointments". Each religious holiday offers us a distinct opportunity to meet with the "Supreme Specialist" for a private consultation, designed to address our specific requests.

On Pesach, we come to the "Supreme Liberator" for advice on "freedom". From what particular form of servitude do we seek to free ourselves? Do we know what we want? And if so, have we devoted any time to identifying resources to support

our endeavor? What, specifically, are we asking of Hashem?

On Shavuos, we consult the "Supreme Teacher" to ask for assistance on our relationship to Torah, it's practices and study. What preparation do we bring to our appointment? Have we thought about possible topics, texts and time allotments, teachers and learning partners?

Regarding our imminent appointment with the "Supreme Judge" on Rosh Hashanah, might we ask, what thoughtful curriculum are we bringing to the table for Divine review? Have we given serious consideration to our definition of "life", so that when we submit our application to be inscribed in the "Book of Life", that we are clear about which "Book of Life" we want? Does "life" mean wealth, entertainment, power, and self-indulgence, or does it mean a quality marriage, respectful children, and parnassa with integrity?

On Yom Kippur, our Mo'ed is with the 'Supreme Merciful Parent', to petition for atonement and forgiveness. This represents an awesome opportunity to utilize our appointment time with G-d to reinstate our relationship with Him, having done our homework on dismantling all the barriers that we ourselves are guilty of having placed between us by our neglect and lack of discipline.

continued on next page

PREPARING TO MEET THE SPECIALIST

(CONTINUED FROM PAGE 1)

On Sukkos, we have an appointment with the "Supreme Protector", moving out of our homes of brick and mortar, to place ourselves under His exclusive providence. Our Sukkos appointment promises to liberate us from our frantic materialistic pursuits, so that we can find happiness and peace of mind with modest physical possessions, and more expansive spiritual aspirations.

If we understand that all of our Yomim Tovim are particular opportunities to meet individually with Hashem Yisborach, the Master of the universe, for personal meetings, it becomes imperative that we do not come to our "appointments", our wonderful holidays, with empty hands. The Divine "Specialist" in all matters, eagerly awaits the opportunity to be of service to us. It is important to underscore that this presumes that we take ourselves seriously enough to believe that we are significant enough to Him, that He really wants to help us.

It is our fervent prayer that our "Mo'adim", our appointments with Hashem, will result in abundant blessings for each and all of us, for a year of good health, peace, and prosperity.

A Kasiva V'Chasima Tova.



THE CBJ
Conversation

is published quarterly by

Congregation Beth Jehudah
3100 North 52nd Street
Milwaukee, Wisconsin 53216

Rabbi Michel Twerski, *Rabbi*
Rabbi Benzion Twerski, *Assistant Rabbi*
Rabbi Chaim Twerski, *Assistant Rabbi*
Mr. Gerardo Krisztal, *President*

Mrs. Aliza Kastel, *Executive Editor*
Alan Borsuk, *Editor*

We apologize for any inadvertent omissions, errors, or misrepresentations in this publication.

Letters to the editor, comments, questions, or submission can be sent to:
thebjconversation@gmail.com.

For information on how to submit an article, contribute, or get involved, please email us at:
thebjconversation@gmail.com.

FAITH IN US

REBBETZIN FEIGE TWERSKI



The Days of Awe are quickly approaching, and our hearts turn to preparing ourselves for this auspicious time of the year. The gravity of this season is best captured by an encounter that a *chossid* had with his Rebbe, the renowned Rebbe of Kotzk. The *chossid* told the Rebbe that he was consumed with a fear of dying, to which the Rebbe—known for his sharp retorts—responded, “If you had a fear of living, you would not be fearful of dying.”

The “fear of living” alluded to by the Rebbe is an exhortation to take life seriously. Indeed, since our days on earth are limited, a gift from the *Ribbono Shel Olam*, they ought not be squandered or viewed cavalierly. Every moment presents us with an opportunity to serve Hashem and vindicate His trust in us. Every morning upon awakening, when we thank Him for returning our soul, we conclude with the phrase, “*rabbah emunasecha*,” which means, variously, “great is Your trustworthiness,” or “great is Your faith in us.”

The month of Elul is a time of reflection, of carving out time in our busy schedules to take inventory, a *cheshbon ha'nefesh*, of reviewing the past year, by first giving ourselves credit for our proud moments, and then making the necessary adjustments in behaviors that warrant improvement. In so doing, we will demonstrate that we don't want to be guilty of not having the requisite awe for our sojourn in this world. In this latter regard, “fearing life” can be intimidating and overwhelming, especially when we think of the missed opportunities of the past. However, we must remember that the past does not have to predict the future.

The context in which we take stock of the bygone yesterdays gives us great hope. Elul, the month of preparation for

the Day of Judgment, is an acronym for “*Ani l'Dodi, v'Dodi Li*,” “I am to my Beloved, and my Beloved is to me.” The love relationship between ourselves and our Heavenly Father is a constant and cannot be severed, even when we feel we haven't lived up to His trust in us. Unquestionably, Hashem is rooting for us, confident that ultimately, we will live up to our potential. “*Rabba emunasecha*.”

The path that will best effectuate the journey to our better selves is expressed in one of the themes of the season: Hashem says to us, “*Pischu Li pesach k'pishcho shel machat, v'Ani eftach la'chem pesach k'pishcho shel ulam*,” “Open for Me an opening like the eye of a needle, and I will open up for you an opening like the size of a door to a great hall.” Indeed, while we are summoned to a higher calling, Hashem is telling us that it doesn't require an overhaul of our lives. A move in the right direction, no bigger than “the eye of the needle,” will be met with a huge response from above, “the size of a door to a great hall.”

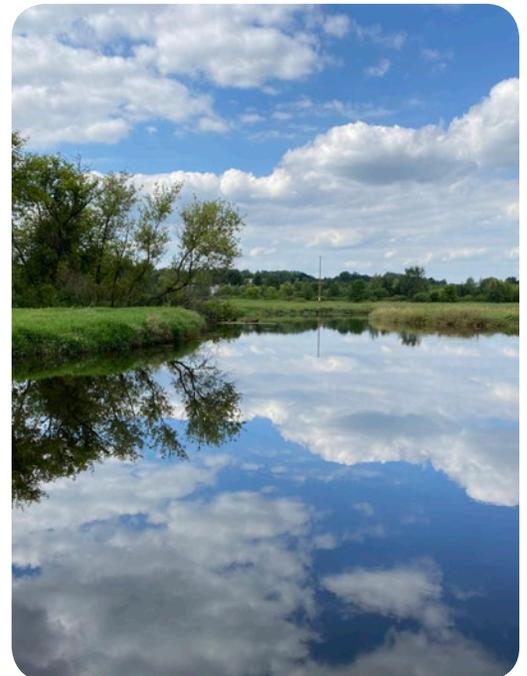
Each one of us is aware of our “Achilles' heel,” our area of vulnerability that can use some correcting. For some it is anger, for others envy, a negative attitude, a lack of patience, etc. A pause, invoking a moment of sobriety before we act, saying to ourselves, “just this one time I will not lose my temper,” “just this one time I will disabuse myself of envy,” “just this one time I will look at the brighter side of the situation,” is all that it takes. The eye of a needle is every modest behavior, and represents a moment captured for eternity. Small steps are the key to success. If we entertain overly ambitious goals, we set ourselves up for failure.

In truth, our fabulous, growth-oriented *kehillah* hardly needs exhortations of this sort. Recently, I happened

to walk in on a group of women learning and discussing a Torah text, a sampling of what is commonplace in our community, where learning and self-improvement sessions are part of everybody's lives. Invoking the “fear of living” is an understanding of the urgency of life and regarding every moment as an opportunity to connect to our Heavenly Father, Who in His great love for us, wants us to be the best we can be. We are assured that one small step on our part will unleash endless Heavenly assistance.

In the merit of the wonderful spiritual energy of our *kehillah* and the unparalleled chessed and concern for one another that flows from the understanding that we are a family joined by our aspiration towards excellence, I pray that Hashem will grant each and every one of you—my beloved community—a year of life and blessing and fulfillment in all areas of your life.

“*Shana tova u'mesukah*,” a happy and sweet year to all of you.



WHAT IS A SWEET YEAR?

RABBI BENZION TWERSKI



One of the central Tefillos we recite on Rosh Hashana and Yom Kippur is the one in which we ask Hashem to allow every creation to know its Creator and every being understand that You are the One who crafted it. We say:

וְיַדַּע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּו, וְיִבִּין כָּל יְצוּר כִּי אַתָּה יְצַרְתָּו, וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה בְּאֶפְסוֹ, ה' אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמְלֻכּוֹתוֹ בְּכֹל מְשָׁלָהּ.

Let everything that was made know that You made it. Let everything that was formed know that You formed it. Everything that has a Neshama should declare Hashem the God of Israel is King and His Kingdom, His Kingship rules over all.

The Great Maggid of Mezritsch was sitting with his students at his Tish on Rosh Hashana night. Before they concluded the seudah, he noticed the absence of his beloved disciple Zalminu (the Baal HaTanya). He asked one of the students to inquire as to his whereabouts so late in the evening. The student returned and reported that Zalminu was still in the midst of Shmone Esrei. In fact, he was pounding his shtender (lectern) and repeating the words וְיַדַּע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּו -- *and that each work know that You are its crafter* – with streams of tears flowing from his eyes. The Great Maggid commented, “Zalminu will not be satisfied until even the inanimate shtender knows its Creator.”

On a recent trip to Washington state, I found a tranquil spot to Daven each day. It was beside a magnificent
4 Lavender



plant. I was transfixed watching dozens of large bumble bees moving nonstop from one tiny blossom to the next drawing the pollen and storing it in its body. Every morning at daybreak they began their task and continue all day long. The buzz that resulted from so many bees flying and hovering in unison was quite enthralling. After Mincha, the sun set, the buzzing quieted, and the bees settled firmly onto the branches of the lavender bush and stayed there motionless until the sun arose the next morning. They woke from their slumber and immediately resumed their work collecting pollen.

It was absolutely clear to me that the bees undistracted work – not even a stopover in Seattle for a coffee – was for one simple yet critically important reason. A bee has no questions or doubts about their mission or purpose in life. It goes to sleep every night knowing its purpose and wakes up refreshed the next morning, knowing exactly what it is designated to accomplish that day.

Humans have doubts. Humans experience conflicts of interest. Humans allow themselves to get distracted. Every one of these interferences stems from one central problem. We are not really sure what we are designed to do, or what is our purpose in life. If only we had absolute clarity of purpose, we would not tire or lose focus; no competing agenda could alter our efforts in the service of that crystal clear purpose.

I believe that that is the central theme of the Days of Awe, and of this prayer in particular. We pray for clarity, to truly know the purpose of our existence. We

plead, וְיַדַּע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּו, let every creation know that serving You and You alone is the only reason we are here. וְיִבִּין כָּל יְצוּר כִּי אַתָּה יְצַרְתָּו – Let every being know that the only reason for its breath, thought, and life is exclusively to declare to the entire universe: וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה בְּאֶפְסוֹ, ה' אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמְלֻכּוֹתוֹ בְּכֹל מְשָׁלָהּ. to declare to the world that Hashem is King.



If only we had the sense of purpose of the bumble bee. We would sing our song with energy. We would glide from place to place, from one Mitzvah to the next, with determination and excitement, knowing we are fulfilling the purpose of our creation, free of doubt or distraction.

Our sages teach that the Jewish people are compared to an apple. On Rosh Hashana we dip the apple in honey and say a prayer for a good and sweet year. Many have the custom of dipping the Challah in honey all the way through Succos. The message is clear. A sweet year and a sweet life are immersed in honey, the happy results of the industry, more importantly, the attitude of the bee. A life that is lived with determination and singular purpose, to serve our Creator, is a good life.

May we all “bee” inscribed in the book of purposeful, simcha filled, life.

TESHUVAH, LET'S RETURN TO OURSELVES

RABBI CHAIM TWERSKI



In Hilchos Teshuvah we are told that before we can beseech Hashem and do teshuva for our aveiros between man and Hashem, we first must seek forgiveness from our fellow men. Why is this step critical for our teshuvah between man and Hashem? Additionally, we are told that teshuvah, tefillah and tzedakah remove the evil decree. Why is tzedakah which is an act between men included with teshuva and tefillah which are acts between man and Hashem?

In this week's Parshah, Moshe Rabeinu tells Klal Yisroel,

ועתה ישראל מה ה' אליך שאל מעמד כי אם ליראת ה' אתה ה' אליך ללכת בקל-דרכיו ולאהבה אתו ולעבד ה' אליך בקל-לבבך ובקל-נפשך:

And now, Yisroel, what does the Hashem, your God demand of you? Only this: to revere Hashem, your God, to walk only in His paths, to love Him, and to serve the Hashem, your God with all your heart and soul.

Humility brings one to fear Hashem

The Gemara in Brachos (33b) asks

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אליך שאל מעמד" *And Rabbi Chanina said: Everything is in the hands of Heaven, except for fear of Heaven., as it is stated: "And now Yisroel, what does Hashem your God ask of you other than to fear Hashem?"*

The Gemara asks:

Is fear of Heaven a minor matter that it can be presented as if Hashem is not asking anything significant?... The Gemara answers: משה מילתא זוטרתא: The Gemara responds: Indeed, for Moshe fear of Heaven is a minor matter.

Many commentaries ask, "The Torah is speaking to all of Klal Yisroel. How could the Torah minimize the significance of Yiras Shamayim just because to Moshe it was "a small matter?"

My uncle the Tzelemer Rav, quotes a beautiful answer from his father, The Tzelemer Rav zt"l. Shlomo Hamelech in Mishlei tells us עקב צננה יראת ה' עשר וכבודו: חיים:

The effect of humility is fear of Hashem, wealth, honor, and life

The path to attaining fear of Hashem is humility. When one develops the proper perspective and becomes humble, that humility will have the effect of fear of Hashem. In light of this guidance the Gemara is understandable. The Gemara asks "Is fear of Heaven a minor matter?" Meaning, is attaining fear of heaven accomplished by being "minor" meaning holding oneself small, by having humility? The Gemara answers, "Indeed, Moshe, who had the closest relationship to Hashem, attained that level of fear by being humble. Moshe was the humblest man. Humility is the key to acquire fear of Hashem.

If all Hashem asks of us is fear of Hashem, then we need to pursue humility.

Humility is the recognition of our greatness

How then, do we attain humility?

The Yitav Lev warns us that humility is often misunderstood. In fact, it is often the catalyst that leads a person to sin. He quotes Reb Zusya of Anipoli who would say "

כיי-הלהלך רשע עלי-תאנת נפשך

The wicked crows about his unbridled lusts,

Hillel was known for his humility. Reb Zusya would explain the the wicked act humbly and use their low self-image to justify their pursuit of their desires. They succumb to sin because they see themselves as lowly people. This humility is dangerous.

Chazal tell us, אל תקרי מה. אלא מאה, - don't read the pasuk as saying - מה - what does Hashem want, rather read it as - מאה - Hashem wants "a hundred." The difference between the word - מה - and the word - מאה - is the letter א. The Yitav Lev explains that the letter א represents the person's recognition that everything we have, every breath we take, all that we are, is only because of Hashem. Hashem is the - אלוף - ruler of the world, א is 1, Hashem is 1. He explains the Chazal - אל תקרי מה. אלא מאה - don't read the pasuk as saying - מה - what does Hashem want, rather read it as - מאה - Hashem wants "a hundred," as Hashem doesn't want basic humility that drives

us down, which might be represented by the word - מה - meaning "What am I?" Hashem wants us to have - מאה - which means "What am I without the א?" True humility is the recognition that without Hashem we are nothing.

The Toldos Yakov Yosef quotes the Ba'al Shem Tov and pleads with us to take this a step further. He explains that unfortunately humility almost always leads a person to sin. This is because we don't appreciate how precious, powerful, and impactful our davening, learning, and mitzvah observance is to Hashem. We don't fully grasp the extend of the impact we have on the world when we serve Hashem. If we truly understood the awesome nature of our Torah and mitzvos we'd be overcome with a sense of privilege and joy. We'd revel in every opportunity to serve Hashem and truly fear violating the word of Hashem.

A man was tasked with a twenty-year mission of standing in an enclosed chamber and spinning a wheel. He was told that by spinning the wheel he was pumping the water which supplied the entire valley population. Since he was in an enclosed chamber he was skeptical and didn't put forth his best effort to pump the water. After his 20-year service he came out and went to the valley. He saw the remnants of a civilization that once stood strong and was no longer. He then understood what his lack of belief in his mission had caused.

We are told that each and every one of us is critical to the existence of this world. We each have something unique which the world cannot exist without. We have a mission and need to value ourselves accordingly. To sin, to falter, not to stand tall, is to deny the א in ourselves. For that we must do teshuvah.

This realization that we only exist with and because of the א (Hashem), is humility. This leads one to fear of Hashem. This will also instill a tremendous sense of pride, privilege, and responsibility.

continued on next page

TESHUVAH, LET'S RETURN TO OURSELVES (CONTINUED FROM PAGE 5)

We no longer can see ourselves as – מה - "What am I?" We are – מאה - We have an א. True humility is the recognition that without Hashem we are nothing. With Hashem we have tremendous potential.

We are all mission critical

If we truly appreciate our existence in a humble manner, as manifest by our

existence which comes from Hashem, then we will equally appreciate that an affront against our fellow man is an affront against their Divine existence. We cannot truly believe in our mission if we are diminishing the role of another person. If we aren't whole, if we have not done Teshuva for our interpersonal transgressions, then our teshuvah with Hashem cannot be complete. The role

of tzedaka is to display our concern for the mission and success of our fellow man. When we validate their Divine mission, we in turn, highlight our own Divine mission, and can begin the process of doing the teshuva of recognizing the importance of our א. May the merit of our clarity of mission give us all the brachos of a *כתיבה וחתימה טובה*.

TISHREI MESSAGE

RABBI BAUMANN

For the past 35 years, my parents have lived in Miami Beach in the 41st Street area. One of their close neighbors has a sister who lived in the north building of the Surfside towers. On Thursday, June 24th at around 1:20 am, she heard loud banging noises and went out into the hall to see what it was. She saw nothing unusual, until suddenly the door at the end of the hallway (that led to the south building's corresponding hallway) flew open, and to her absolute shock, she saw... nothing, just the open dark sky. The hallway was gone. Her neighbors from down the hall...all gone. Just nothing there. She ran for her life, down the stairs and away from both buildings, and Baruch Hashem made it out safely, albeit with all of her life's possessions lost, as she was never allowed to return to her apartment in the north building. To this day she is traumatized most by that shocking moment.

One of the scariest moments in life occurs when one comes face to face with the realization that everything that they assumed to be stable and secure is in fact not secure at all, or as the expression goes, "The carpet was pulled out from under him." Suddenly in a flash, one realizes that their entire life is in fact quite unstable and insecure. As jarring as it may be, there is a powerful message in this type of moment.

In Selichos for Yomim Noraim we say daily:

כדלים וכרשים דפקנו דלתיך

"Like paupers and beggars we bang at Your door, (Hashem, begging for Your mercy.)"

But are we really paupers and beggars? Are we really as desperate as this Selicha so poetically depicts? Rav

Naftali Trop zt"l would explain, "If we would fully appreciate how everything we have today is completely dependent on Hashem's mercy, and that He could orchestrate that we lose it all in a moment, then we'd realize fully that we are indeed paupers at His door. Without His continued mercy, everything we own and have accomplished notwithstanding, we literally stand before Him with nothing." The horrible Surfside collapse gives us a terrifying picture of just how accurate these poignant words are. As we stand before Hashem, we stand with nothing- כדלים וכרשים דפקנו דלתיך!

Now, some may find that this realization and clarity makes them frightened, anxious or uncomfortable. But it shouldn't! In fact, Rabbeinu Yonah (Mishlei 3, 26) teaches us the opposite: "The more - יראה - the more - תקוה - meaning: *The more fear, the more hope!*" What does this mean?

There is a familiar, but seemingly strange, kapital of Tehillim which begins with a question.

שיר למעלות אשא עיני אל ההרים מאין יבא עזרי? עזרי מעם ה' עושה שמים וארץ

I lift up my eyes to the mountains; from where will my help come? My help comes from Hashem, Creator of heaven and earth.

As familiar as these words may be, have you ever wondered: Why the question and answer? This is not the Haggadah where we must begin with a question! Why then does Dovid Hamelech open with a question asking, "From where will my help come?"

The Baalei Mussar answer with a tremendously fundamental concept: we

have the ability to channel our fears and uncertainty into a greater dependence on Hashem. In other words, it is specifically the worry, concern, and fear of the question, "From where will my help come?" that is then channeled to fuel the answer- "My help is from Hashem." It is the question, and the emotions of realizing how insecure and unstable we are that drives us to then throw ourselves into a deeper reliance and dependency on Hashem. *We have no security... so You, Hashem, be our security!* - אין לנו על מי להשען אלא על - *We have no one but You Hashem, we're relying on You!!*

Over the past many months we have all experienced a period of tremendous uncertainty. Quarantines, lock-downs, an unpredictable economy, political changes, rising hate, and more... (and who knows which prices will mysteriously skyrocket next?) In the new normal, today's facts are tomorrow's myths, and today's rumors are tomorrow's facts. We've come to realize that no one really knows what tomorrow will bring. The phrase, "We are living in unprecedented times," has become cliché. Where does this leave us as we approach the Yamim Noraim? - כדלים וכרשים - we stand before Hashem like paupers, with the clarity - like never before- that we have no security, and we have no stability. But it is specifically this lack of security that can drive us to rely more heavily and deeply on Hashem and His love. It is specifically this recognition that can bring us to greater and higher levels of closeness as we turn to Hakadosh Baruch Hu, and cry out, - "אבינו מלכנו אין לנו אלא אתה" - *Our Father, our King, we have no one but You!*

RABBI ABRAHAM J. TWERSKI

ALAN BORSUK

This column by Alan J. Borsuk was published in the Milwaukee Journal Sentinel in February 2021, shortly after the death of Rabbi Abraham J. Twerski.

Abraham J. Twerski often told people he treated for addictions that they had souls like diamonds.

Some scoffed at that, given the state of their lives. Twerski responded that when diamonds are mined, they look dirty and unattractive. It is only when they reach the potential they had all along that people see their beauty.

Twerski was a diamond miner, willing to work with people in tough situations to help them reach the point where they could be seen as jewels.

He was an unusual – in fact, almost certainly unique – figure in the world of addiction treatment. The descendant of generations of luminaries in the Jewish Hasidic world, he never compromised in his religious practices or beliefs, including the way he dressed and looked – a long black coat, a black hat, a long beard, sidelocks. He was an ordained rabbi, a psychiatrist, a widely respected author with a gentle, almost ethereal demeanor -- and you could find him often at 12 Step meetings with people who were totally different from him.

He was one of Milwaukee's most striking exports, except that, in important ways, he never left.

He grew up in Milwaukee and went to Milwaukee public schools until his teenage years when he attended religious schools out of town. He returned to get an undergraduate degree from Marquette University and earn an M. D. from the old Marquette Medical School. For a brief time, he was the assistant rabbi of Congregation Beth Jehudah on the west side, which was headed then by his father, Rabbi Jacob Twerski.

Around 1960, he went to Pittsburgh for training as a psychiatrist and ended up making a career there, including founding a nationally respected treatment center for addiction.

By the time he died at 90 in Jerusalem on Jan. 31, he had authored more than 80 books, treated thousands of people, and broken ground in advocating for treating gambling as an addiction and calling for Orthodox Jewish communities to face up to domestic abuse problems many wanted to ignore.

He was a great storyteller, a great motivational speaker, and, in short, a legend in the eyes of many people.

I am one of those people.

The Twerski congregation and community, now led by Abraham Twerski's brother, Rabbi Michel Twerski, continues to be strong. Abraham Twerski kept strong ties to Milwaukee, visiting at least twice a year for many years. My family and I are close with the Twerskis and we had a rapport with Abraham Twerski.

Many of the books Twerski wrote focused on Jewish themes, including Biblical lessons, observances and personal moral development. He also wrote many books dealing with subjects for general audiences, including several in which he collaborated with Charles Schulz, using some of Schulz' famous "Peanuts" cartoons as starting points for life lessons and advice.

But whatever book he was writing, you could count on it to be accessible to readers of a wide range of backgrounds. He was a great scholar, but his writing style was down to earth. One popular book he wrote is almost entirely filled with stories from his Milwaukee childhood. Another focuses on the relationship he had with nuns who were involved in the treatment center he headed in Pittsburgh -- it's titled "The Rabbi and the Nuns."

To him, stories and books were ways to motivate and help people, not just amusements. One of his books of stories is titled, "Not Just Stories."

He said often that he had written only one book in his life, but he had written it dozens of times. What was the book? It was on the importance of self-esteem – which he said he struggled with himself -- and making yourself into the best person you could be.

Twerski joked that if he had an addiction himself, it was to writing books. About a dozen years ago, I saw him sitting outside the home of one of his nephews who is a neighbor of ours. He was waiting for someone to return and let him in. I invited him to wait at our house. He came in, sat down, and immediately started writing (by hand – that's how

he wrote books, even in the computer era).

I asked him what the new book was about. Actually, he said, he was working on three books. As I recall, one was religious commentary, one was a collection of stories, and, at a time when recession had cost millions of people their jobs, one was on the importance of not attaching your sense of self-worth too strongly to a job. You had a diamond for a soul, even if you had been laid off.

A few days after his brother's death, Rabbi Michel Twerski offered his thoughts by a webcast that attracted about 3,000 connections from around the world.

Rabbi Michel described his brother's talents, including little known ones such as a mastery of how to slaughter a chicken in a kosher manner. He said his brother didn't take himself too seriously, but he took his talents seriously. That, Rabbi Michel said, was something everyone can do, because we all have talents.

He said one lesson from his brother's life was that "we need to look into ourselves and say, there are things I can do, there are things I can become, there are talents that I can explore."

"My brother was a consummate giver," he said. "His entire life was basically focused on finding ways that he could give to others, enrich others, heal others, inspire others. . . . Everyone, to him, was this diamond waiting to be polished and someone who was precious."

Pretty much every week, this column is about education. This week may seem different. Or maybe it's not, if people embrace a few lessons from a diamond miner.

Alan J. Borsuk is a senior fellow in law and public policy at Marquette Law School. Reach him at alan.borsuk@marquette.edu.



SIMCHAS TORAH IN MILWAUKEE 5775

RABBI GROSS

"You Don't Have to be a Chossid..."
Simchas Torah in Milwaukee 5775

It is customary among Chassidim on Simchas Torah, for the Rebbe to dance the first hakafah alone with the Sefer Torah in the center of the shul, as he is surrounded by the many men, bochurim and little children singing the traditional niggun.

Annually, the Rebbe sways in place, hugging the Torah with eyes closed before he begins to dance, as those gathered raise their collective voice in song. With the singing growing louder, the Rebbe then starts his dance. He first moves slowly, following a wide circular path around the perimeter of the open space in the middle of the shul. At some point, after a few such laps, the Rebbe will carefully pass the Torah to a family member, and then proceed to dance alone around the shul, encircled by onlookers.

This year seemed no different as the Rebbe wrapped in his tallis, hugged the Sefer Torah and prepared to dance his special hakafah. That is, until we noticed that the Rebbe was not standing in the center alone. While holding the Torah with his right arm, the Rebbe's son appeared at his father's left side. They began to dance in place together, and we assumed this was simply a function of the Rebbe's getting older and his need for some assistance, especially while holding the holy Torah. Despite the obvious prudence of the decision, we had never seen this before. Hence, it was somewhat saddening to watch, as we were reminded that time does not stand still, not for anyone.

The two began to walk and then dance slowly around in their own wide circle, as everyone else joyously sang and clapped. After a couple of laps, the Rebbe then passed off the

Torah, as he and his son continued on locked arm in arm. Suddenly, the Rebbe let go of his son's arm and began to move about freely, and dance his annually inspiring and spiritually uplifting tantz, in honor of Hashem and His Torah.

The beauty and graceful honor of the Rebbe's special Simchas Torah tantz is always a moving sight to behold, each and every year (until 120!). Only this time was different, particularly in light of the seemingly conflicting scenes we had just witnessed. For some time, the Rebbe has had difficulty walking without pain. It is inspiring and highly motivating to observe the Rebbe as he makes his way slowly into shul each day under the cover of early morning cold and darkness, well before the lights have been turned on. Throughout the Yomim Nora'im and Sukkos season, the Rebbe led the kehilla in Torah and the various forms of avodah despite the constant difficulty and pain he is dealing with. Against this backdrop, it was understandable that the Rebbe be provided with some physical support while he danced with Torah.

Suddenly, as if from one minute to the next, all pain and physical limitations were completely forgotten and did not exist. As we continued to sing, the Rebbe ecstatically danced, jumped and spun around with his movements unrestricted. With arms stretched out and raised heavenward, eyes closed and a broad smile across his face, the dance took

on a dimension of avodah, dveykus and supreme devotion in the truest expression of "kol atzmosai tomarna; 'Hashem mi Chamocha'" ("all my bones say; 'Hashem who is like You'")

One need not be a Chossid in the most familiar use of the term, in order to appreciate the sublime nature and spiritual beauty of that moment. For it wasn't necessarily miraculous or wondrous how the Rebbe was able to be so drastically transformed in a matter of seconds. He was simply showing us how a servant of the Ribbono Shel Olam, is able to give over his entire essence and being with great simcha, in complete and joyous subservience to his Master. Such is the ultimate celebration of Simchas HaTorah in our relationship with Hashem, that we were all so privileged to observe and learn from this year.

With Hashem's blessing, may we and the Rebbe merit to experience more such occasions for many healthy years to come in good health, ad mey'ah v'esrim shana.



GUIDELINES IN HALACHA

RABBI BENZION TWERSKI

The laws and customs of the Tishrei season are numerous, intricate, and exciting. Nothing compares to proper preparation by learning the many *sefarim* and listening to *shiurim* so that one can have the satisfaction and pleasure of properly fulfilling all the special mitzvos this month has to offer. Presented here is a short list of helpful reminders, pertinent *halachos*, and special *minhagim*. Our hope is that you will find this list useful as an outline from which you might create your own. Happy preparing!

Selichos:

- The Thirteen Attributes of Mercy can only be recited together with a *minyan*. If saying *Selichos* without a *minyan*, one should either recite them with the Torah reading *trop* or omit them entirely.
- It is our custom to say *Ashamnu* in *Selichos* only once, not three times.

Erev Rosh Hashanah:

- *Tachanun* is omitted from *Shacharis*, but it is said in *Selichos* even after daybreak.
- *Hataras Nedarim* is performed after *Shacharis*, ideally before *Chatzos*, although it may be done until nightfall. One may do *Hataras Nedarim* until Yom Kippur, if he could not do so before Rosh Hashanah.
- The shofar is not blown on Erev Rosh Hashanah. If one needs to practice blowing shofar, he may do so in a private room.
- It is customary to visit the cemetery, particularly the gravesite of a *tzaddik*, on Erev Rosh Hashanah or during the *Aseres Y'mei Teshuva*.
- One should take time to review the *Machzor* and familiarize oneself with the various parts of *davening*. Take time to review the *halachos* regarding the additions of *Hamelech Hakadosh*, *Zachreinu L'Chaim*, etc.
- Do not forget to prepare the special foods: Round challahs, no sour foods, *Simanim* (each according to their custom).
- One should get a haircut and cut their nails before Yom Tov. This is mentioned specifically as an expression of our trust in Hashem as we enter the Day of Judgment in a festive state of mind.
- It is customary to immerse in a *mikvah*, even for those who do not normally do so on Erev Shabbos, in order to enter the Yom Tov in a state of purity.
- Prepare a *kittel* to wear during the two days of Rosh Hashana (*Shacharis and Mussaf*), as is the shul's custom.
- Prepare a 24-hour candle to have a flame available for Yom Tov.

- One should spend extra time and concentration when *davening Mincha*, as it is the last tefilla of the year and it has the capacity to uplift all the *tefillos* of the previous year. The Rebbe shlita is accustomed to daven this *Mincha* from the *amud*. *Hodu* is recited like it is on Erev Shabbos.

Rosh Hashanah:

- After eating the piece of *hamotzi*, dip a piece of apple into honey and recite the *beracha* "*borei pri ha'aitz*," take a bite, swallow, and then recite the *Yehi Ratzon*. Have in mind that the *beracha* covers the other fruits that will be eaten as well.
- The *beracha* is recited over the apple even if pomegranates or dates are on the table.
- On the second night, a new fruit is placed on the table before *Kiddush*. If one does not have a new fruit, the *beracha* of *Shehechyanu* is still said in *Kiddush*.
- It is customary to refrain from sleeping on the first day of Rosh Hashanah. Wake up before daybreak and do not sleep until after *Chatzos*. Some do not sleep after *Chatzos* as well, utilizing as much of the day for prayer, introspection, and Torah study as possible.
- It is best not to eat anything before hearing the shofar. It is permitted to drink water or coffee before *davening* as usual, if one finds it necessary. If one needs to eat before hearing the shofar (because he is ill or feels weak), he should make *Kiddush* after *Shacharis* privately and eat a *k'zayis* of *mezonos*.



Davening/Shofar Blowing:

- Have in mind to be *yotzei* the *berachos* from the one who blows the shofar and do not answer *Baruch Hu u'Varuch Shmo*.
- One may not interrupt with extraneous conversation during the *tekios*, beginning from the *beracha* until after the last sounds are blown at the end of *davening*.
- One must hear at least 30 blasts, and it is preferable to hear all 100.
- When bowing during *Aleinu*, there is no need to place a separation on the floor if there is a carpet, although some are particular to do so.

Aseres Y'mei Teshuva:

- The *minhag* of the Rebbe shlita is to omit *Tachanun* during the entire month of Tishrei. The *Tachanun* that is part of *Selichos* is still recited.
- It is our custom to recite *Tashlich* on the same day that the *piyut* of the *Thirteen Middos Harachamim* is recited in *Selichos*. This year that falls on Monday.

continued on next page

GUIDELINES IN HALACHA CONTINUED

Erev Yom Kippur:

- Our custom is not to recite *Selichos* on Erev Yom Kippur.
- It is the custom to receive *lekach*, a piece of cake, on Erev Yom Kippur. The Rebbe shlit" a distributes the *lekach* and one should specifically ask for a piece.
- It is a mitzvah to eat on Erev Yom Kippur. One should eat more than they would on a usual day.
- Shabbos clothing are worn following *Shacharis*, as the day is considered a Yom Tov.
- Wash early in the day for a Yom Tov *seudah*. During the *seudah*, we sing the *piyut* "Yeiratze" from *Selichos*.
- *Daven Mincha* in early afternoon. Immerse in the *mikvah* before *Mincha*.
- Place large amounts of charity in addition to any "*kapparos gelt*" on plates in shul before *Mincha*.
- After *Mincha*, wash for the *Seudas Hamafsek*. It is customary to eat *kreplach*.
- Before *bentching*, one should have in mind that they are not accepting the fast yet.
- Accept the holiness of the day and the fast a few minutes before sunset (*Tosefes Yom Kippur*).
- *Havdalah* must be recited over a candle that was lit before Yom Kippur. Therefore, one should light a 24-hour candle at home. This can also serve as a "*gezint lecht*" although some light a separate one.
- If one suspects that they may have a medical condition that requires them to eat or drink on Yom Kippur, they must consult with a Rav well before the fast and prepare the proper *shiurim* of food before Yom Kippur begins.
- A *kittel* is worn for all the *tefillos* of Yom Kippur, night and day.
- Be sure to don the tallis with the *beracha* before sunset.

Some important points about a kosher Sukkah:

- Place kosher *Sechach* on the walls only after the walls are built.
- Do not use *Sechach* that has a bad odor or with leaves that will fall.
- Make sure the supports of the *Sechach* are also kosher to be used as *Sechach*.



Thus, do not use nails or non-kosher rope to attach the *Sechach*.

- Make sure to fasten down the *Sechach* with kosher material so it does not fly with the wind. One can place a wood beam on top of the *Sechach* and then tie the wood board down with any material.
- The *Sechach* must reach the walls, or at least within 3 *tefachim* of the walls.
- Verify that hanging decorations are placed within 4 *tefachim* from the *Sechach*.

Dwelling in a Sukkah:

- Each time upon dwelling in the Sukkah, have intention to dwell in the Sukkah for the sake of remembering the Exodus and the Clouds of Glory. The main idea is for one to contemplate this matter.
- Make the Sukkah your permanent residence. This means one must eat, drink, read, learn, socialize, and simply spend time of relaxation within the Sukkah throughout all seven days, both night and day.
- One is only required to eat in the Sukkah if he is eating more than a *kibeitza* of bread or *mezonos* within *Kdei Achilas Pras*. All foods which do not carry the blessing of *mezonos* or *hamotzi* may be eaten outside the Sukkah without limitation, even if one sets a meal over those foods. However, one who is stringent to eat even these

foods in the Sukkah is praised. Our *minhag* is not to eat or drink anything outside the Sukkah, including water.

- One must learn Torah inside the Sukkah unless he desires to learn in the Beis Midrash, or to learn outside under fresh air for greater concentration, or he does not have room to store his *sefarim* in the Sukkah.
- It is forbidden to sleep outside of a Sukkah even for a mere nap. Many do not sleep in the Sukkah due the exemption of *mitztaer*, as it may be uncomfortable or too cold to do so.
- One should bring his most beautiful vessels, tapestries, and drinking utensils into the Sukkah.
- One should not bring pots into the Sukkah at all. Rather, the food should be placed on a serving tray.
- Every time one eats a *kibeitza* of *mezonos* or *hamotzi* in the Sukkah he should recite the *beracha* of *Leisheiv Basukkah*, if there was a considerable break between the previous time he ate and the current eating.
- If one forgot to recite *Leisheiv Basukkah* prior to eating, he is to say it upon remembering (as long as he is still in the Sukkah).
- One must say the blessing of *Leisheiv* in every Sukkah that he eats a *kibeitza* of *mezonos*.

Daled Minim:

- Buy a set of *Lulav* and *Esrog* during *Aseres Y'mei Teshuvah*. Some, however, write that it is to be bought after Yom Kippur.
- It is recommended for every adult male to have his own set of *Daled Minim*.
- It is an obligation of *chinuch* to train one's male children in the mitzvah of *Daled Minim*.
- Moistens *Hadassim* and *Aravos* throughout the days of *Sukkos*.
- If needed, replace the *Hadassim* and *Aravos* as the days go on. Be careful when inserting the new *Hadassim* and *Aravos* into the knot which binds the *Minim* to the *Lulav* as the leaves tend to come off and can invalidate the branch.
- Throughout *Sukkos*, one may not intentionally smell the *Hadassim* or *Esrog*.

Kashrus of the Four Species:

- The laws regarding the kashrus of the Four Species are too many to include in this short list, but it is imperative that one learns the basics and ask questions to a Rav.

Erev Sukkos:

- Be sure to give *tzedakah* generously, preferably well in advance of Yom Tov. Included in the mitzvah of rejoicing on Yom Tov is to ensure that others can rejoice as well.
- It is a Biblical commandment to bring joy to one's family on Yom Tov. Therefore, one must purchase jewelry or clothing for his wife and treats for the children.
- Bind the *Lulav* in the Sukkah before Yom Tov.
- On Erev Sukkos, it is a good practice to verify the validity of the Sukkah and confirm that everything is in order. Ideally, one's "*shlak*" should be up at the onset of Sukkos, weather permitting.
- The candles are to be lit within the Sukkah. If this is not possible, due to safety reasons or otherwise, then one is to light inside.

The First Days of Yom Tov:

- The *beracha* of *Shehechyanu* recited during *Kiddush* pertains to both the new Yom Tov and the mitzvah of Sukkah.
- One must eat a *kibeitza* of bread in the Sukkah on the first two nights. Just like the *k'zayis* of matzah on Pesach

night, one should not interrupt until it has been completed. One should intend to fulfill the mitzvah of Hashem and contemplate the reason for the mitzvah of Sukkah.

- One is to wake up early to fulfill the mitzvah of *Daled Minim*, especially on the first day of Sukkos, but one should wait to make the *beracha* until after the *neitz*.
- *Havdalah*: If one would like to make a *Leisheiv Basukkah* after *Havdalah*, they are required to eat *mezonos* as well.

Chol Hamoed:

- It is a Biblical mitzvah for one to rejoice with his wife and children all the days of Yom Tov, including Chol Hamoed.
- One fulfills a mitzvah every moment he spends in the Sukkah and it is ideal to spend Chol Hamoed engaged in elevated activities such as *davening*, learning, and spending time with family and friends in the Sukkah.
- It is preferable for one to have a meal with bread each day on Chol Hamoed, once during the day and once at night.
- It is customary to gather in joyous song and dance throughout the nights of the festival of Sukkos, in commemoration of the *Simchas Beis Hashoeiva* which took place in the Beis Hamikdash.

Hoshana Rabbah:

- Some have the custom to remain awake throughout the entire night of Hoshana Rabbah. If doing so will hamper one's ability to *daven* with full *kavana* in the morning, it is better to get enough sleep.
- Our custom is to read the entire *Sefer Tehillim*. Some read the entire *Sefer Devarim* from a Sefer Torah, and passages from the *Zohar* selected in the *Tikkun*.
- One is to abstain from mundane activity until after leaving shul after *Shacharis*.
- One is to take a set of five *Aravos* for *Hoshanos* and purchase a set for each family member.
- It is customary to hold a festive meal after the conclusion of the prayers.



Challah is dipped in honey and it is the custom to eat *kreplach*.

Shemini Atzeres and Simchas Torah

- Shemini Atzeres and Simchas Torah are the climax and culmination of the entire Tishrei season. Very lofty things are said about the closeness one can achieve with Hashem. These two days should be spent rejoicing, investing in the *davening*, and solidifying one's convictions from Rosh Hashanah and Yom Kippur.
- The *beracha* of *Shehechyanu* is recited during candle lighting of both Shemini Atzeres and Simchas Torah.
- Eating in the Sukkah on Shemini Atzeres: Our custom is to eat in the Sukkah at night. During the day, our custom is to make *Kiddush* and have *mezonos* in the Sukkah, then wash for *hamotzi* and continue the *seuda* indoors. If the weather is not ideal, one may eat both *seudos* in the house. (There are various customs, and everyone should follow their own tradition.)
- On Shemini Atzeres and Simchas Torah one does not dip the bread of *hamotzi* in honey and one may eat vinegar and sour foods.
- The time of *Hakafo*s is very precious and one can accomplish great things by dancing and *davening* during that time.
- *Yizkor* is said on Shemini Atzeres.
- Announce *Mashiv Haruach* before *Mussaf* of Shemini Atzeres.
- Before *Mincha* on the afternoon of Shemini Atzeres, one eats or drinks something in the Sukkah to bid it farewell.
- Do not begin taking down the Sukkah until after the Rav had time to buy it back from the gentile.

WHO CAN JUDGE?

SARA PERLMAN

I love Spring. I love how the cold gives way to warmth; how the buds make their appearance on the trees and the death of winter bursts forth into life and renewal. I love the smell of the wet ground and the new growth. I love the sounds of the birds that awake with the sun and the continuous humming and chirping of new insects. And most of all, I love the redemption. The cleaning of our homes to get ready for Pesach mirrors the cleansing of our souls to make room for HaShem and the season of Geula.

When Covid hit, there were two things on my mind: cope and Mashiach. I could not fathom how a pandemic could end in any way other than our "expulsion" from galus and back to Yerushalayim. So when we opened the door for Eliyahu Hanavi on the seder night, our shoes were on, our belts were girded, and our sticks were in our hands, so to speak, just like the Jews of Mitzrayim. And I was ready to transport my family with the rest of our community to Eretz Yisroel. The excitement was palpable. And the disappointment was heavy and shocking when we opened the door to a still and quiet, chilly night. The only thing for us to do was sing. So we strengthened our Emunah and sang a Nirtza like we never had before—it was one of the major highlights of the seder that we still talk about.

But my heart was heavy that we ended the seder still in galus. On that topic, Rabbi Wallerstein mentioned in one of his shiurim how many of us truly thought that redemption had to come that night. Then he asked the million-dollar question, "What are we actively doing to prepare and prove that we are worthy of the Geula?" He explained that we can't just expect a pandemic to bring the Geula, we need to see the signs and do something as a result.

We are currently in the ikvesa d'mishicha, the birth pangs of Mashiach, and we need our last bit of suffering, the birth pangs, before we can welcome Mashiach and transport our way of life from

galus-minded to Geula-minded. We have to recognize that everything difficult we go through now

on a communal level and personal level brings us closer to the final redemption; provided we take the lesson and improve ourselves as a result. In the past 18 months alone, the broader community has suffered through Covid, the Meiron tragedy, the rockets in Eretz Yisroel, the collapse in Stolín, and the crumbling of apartments in Florida. Thousands of Jewish lives have been lost. If there is ever a time that we could put aside our differences and come together as one, it was in the sudden tragedies of the past year and a half.

But as time goes on and we slowly heal from the tragedies, or at least learn to cope, we morph from needing each other and figuring out how to stay connected while social distancing to the sinas chinam and judging differing opinions about masks, vaccines, and politics etc. Unfortunately, the sina does not stop there. It has fallen into our everyday lives, many times a day, every time we meet another person.

We judge the lady shopping in high heels, make up, dressed to the nines, at eight in the morning, laughing at the absurdity of dressing up to buy groceries. What we don't know is that she is suffering from depression and her makeup is the mask that lets her face society.

We judge the wealthy person, berating his asking for a deal, maybe even considering him miserly. What we don't know is his family business is on the brink of bankruptcy and he doesn't know how he will pay his bills that month.

Maybe we judge the Mom who gives into her child's temper tantrum at the store; or the person who seemingly "has it all together" but doesn't return phone calls or is short on the phone. We judge the families who have children who are off the derech and the people who have so much time but don't do much chessed.

But what we seem to forget is that everyone has something they are dealing with about which we have no clue. On the surface, to the outsider, many people look fine. They can cope, be put together, and parent. But behind closed doors, everyone has suffering. We all

have our own personal last bits of "birth pangs" before we can greet Mashiach. It is not for us to judge someone else's unique situation.

Even in a situation where we do know what's going on, it is not our place to judge. For example, everyone has a right to spend their money the way they need. You may think it is a wasting money for "someone who is tight on money" to pay for a cleaning lady, but that person may need a cleaning lady to help her keep house. You may need to spend extra money on an expensive pair of shoes, while the next person is fine with Wal-Mart finds. Who are we to judge?

As we near the Yom Hadin, we remember that there is One True Judge. The One Who knows each one of us, our thoughts, and our needs. The RSH"O judges on Rosh Hashana how we did with the resources we had. He judges how we acted bein adam lamakom, and bein adam lachaveiro. He looks at our suffering and says, "You're almost there; hang on, you can get through this!" And He is as compassionate to you as you are to others. So when you are in a situation where you are ready to pounce on a person's decisions, looks, and actions, be compassionate. When you see someone acting irritable, out of the ordinary, or immature, be compassionate. When someone "flies off the handle" at something small or is inflexible, be compassionate. Realize that you do not have a whole picture and many times suffering makes people act in a way that is less than desirable. BE COMPASSIONATE!

While we may or may not know someone else's struggles, it would behoove us to judge favorably if for no other reason that the RSH"O should do the same for us on Rosh Hashana. With different glasses and a paradigm shift, we can see everything around us in a new light and rather than judge others, we can daven that their struggles become easier and with that our communal and personal suffering can come to an end with the Geula Shelaima!

Wishing everyone a Ksiva V'chasima tova and a Gut G'bentched Yur!

APPRECIATION OF CHIZUK DURING UNUSUAL TIMES

ROBI BORSUK

It is nice to be appreciated. But I was surprised to receive a flower and a card at my door erev Shavous. The card was from Rebbetzin Chanie Twerski, Miriam Yarmush and Marni Scott, who work together to coordinate the efforts of N'shei of Milwaukee. They had distributed this flower and card to many women in the community as an appreciation for our help in performing acts of chesed to fellow Kehillah members.

The chesed usually involves cooking or baking for a family in need. The card said, "Do you sometimes think, how far does my container of soup go, how much difference does a loaf of fish for Shabbos make?" Well, yes... I had thought about that. But if you are making soup, it's really not that difficult to share it with someone. And if you are going to make a loaf of gefilte fish, it's really not that difficult to make two. But

the card said that it makes A LOT of difference! The card continued, "... your act of chesed is what gives the recipient chizuk during their unusual time, and ensures they know the sense of Kehillah that is so imperative for our continuity as a klal."

And when I thought about it, I realized that I had a deep understanding of that answer.

When my mother passed away in August of 2020, I was a recipient. More than 10 women in our community cooked for our shiva meals, including a meal that was served when the family returned from the funeral. These meals provided a sense of care from the community to my family in a difficult time. The thoughtfulness of each woman who cooked for us DID provide



chizuk and reassurance that our Kehillah was taking care of our needs.

Holding the card from R' Chanie, Miriam and Marni, I realized that I had never thanked the women who cooked and cared for us, or the women who set up this care 'coordination' system, who had arranged for the meals to be prepared and delivered to our home.

I thought that writing this could acknowledge my gratitude. Please accept my thanks for your chesed, your concern for the community, and your concern for me and my family. My appreciation is overdue, but sincere.

Thank you
Robi Borsuk

BREAKING THROUGH THE CLOUDS

ALIZA KASTEL

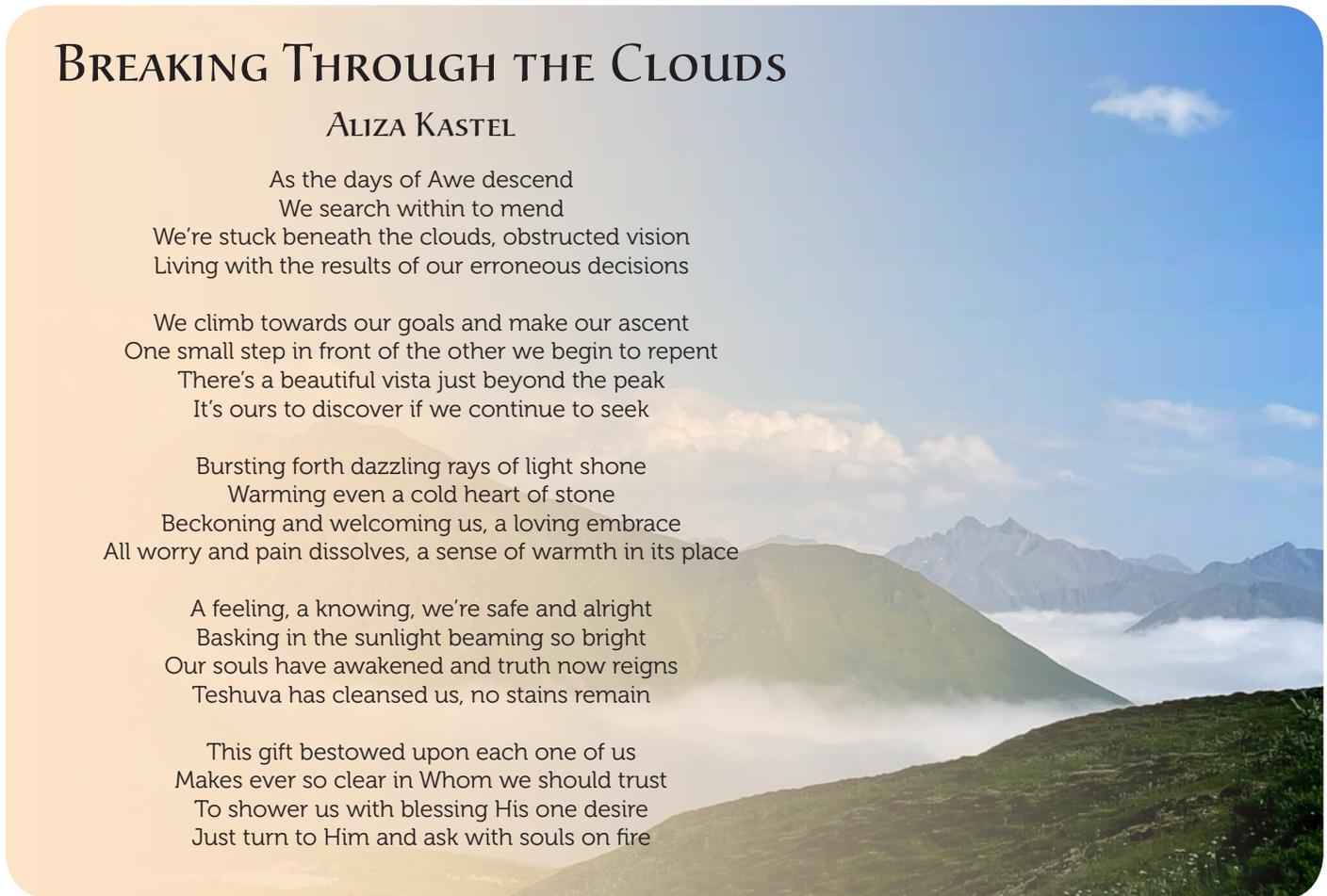
As the days of Awe descend
We search within to mend
We're stuck beneath the clouds, obstructed vision
Living with the results of our erroneous decisions

We climb towards our goals and make our ascent
One small step in front of the other we begin to repent
There's a beautiful vista just beyond the peak
It's ours to discover if we continue to seek

Bursting forth dazzling rays of light shone
Warming even a cold heart of stone
Beckoning and welcoming us, a loving embrace
All worry and pain dissolves, a sense of warmth in its place

A feeling, a knowing, we're safe and alright
Basking in the sunlight beaming so bright
Our souls have awakened and truth now reigns
Teshuva has cleansed us, no stains remain

This gift bestowed upon each one of us
Makes ever so clear in Whom we should trust
To shower us with blessing His one desire
Just turn to Him and ask with souls on fire



COVID KAVOD SHABBOS AND BEYOND

ESTHER GRINNELL

On March 10, 2020, my husband Eytan and I were resting in our room in Kochi, India, where we were visiting our friends the Goldschmidts, the rabbi and his wife of the Paradisi Synagogue, an ancient structure constructed in the 1500's by the mogul of that region. The Jewish community still exists there, a fragmented few.

We were planning to return to Israel, where we had been for a couple of weeks prior to the India visit. However, our plans quickly changed when we received a text from El Al. Our flight from Tel Aviv to Paris had been canceled. There was no explanation; no alternative was presented by the airline. It was impossible to get through on the airline's phone.

We had been hearing of shut-downs and panic buying in New York from some of the tourists we met at the synagogue (which mostly functions as a museum, but is "live" on Shabbos and Yom tovim). A Spanish rabbi, Rabbi Azar Beniflah, who read the Megillah on Purim shared that his wife in Madrid was quarantined at home.

We tried to call Air India to see if we could get a flight back to Chicago, but the phone lines were jammed. I was beginning to feel especially uncomfortable. Would we be able to return home at all? My impulse was to hire a tuk-tuk (a golf-cart sized vehicle used for most local transportation) to go downtown to the Air India office.

The office was busy, but quiet. After a short wait, an agent quickly booked us for flights from Kochi through to Chicago, the next day. Tickets in hand, we packed and said good-bye to our friends and the staff at the hotel, which was closing down as we left.

When we returned to Milwaukee on March 12, Eytan went to shul that

morning. He had an appointment to see Dr. Skier, who recommended that we self-isolate for a couple of weeks as we had been traveling.

The next day, the shul shut down. With Pesach about a month away, it looked like we would be alone for the Sederim.

But Hashem had another plan, and Rabbi Benzion was to fulfill it. Knowing that we would be isolated for at least two weeks, he suggested to us, and to our friend Barbara Grande, that we would all self-quarantine for two weeks prior to the Sederim. That way, each household would have a guest, and none of us would be alone.

Barbara joined us for both Sederim, and we had lunch with her both days. Thus began a partnership for 9 more meals, and decided to add Shabbos and yom tovim throughout the year. Each Friday night, the three of us would gather for Shabbos seuda, first at one home, then the other, alternating throughout this long covid year. For the lunch meals we would be on our own.

We spent those Friday nights talking and laughing, enjoying each other's cooking, and appreciating Eytan's d'var Torahs. And during the weeks that followed, we kept each other up-to-date on the complications of buying groceries online. We used Instacart with mixed

results: sometimes we received the items we requested, but without Kosher certification, and sometimes mamish treif! We developed a new philosophy for our meals: use what you have, even if it's burned or undercooked, as happened to each of us once. Eventually we returned to shopping, and we all learned to function in a society of masked strangers, gel in hand.

We continued our weekly dinners until Barbara's annual visit to Florida. By then, we were all a little bit freer, a little more able to travel and to explore the shopping and activities here in Milwaukee. Zoom Torah classes kept us in the loop with our rabbis and rebbetzins and introduced us all to a world of learning beyond our homes and community. Although at times we phoned one another with the basic question: how do I get to Rabbi/ Rabbi Benzion/Rebbetzin's Zoom class? Do you have the link?



Now, the shul has reopened, and it just feels normal, doesn't it? We are grateful to Hashem that he gave us ways to stay connected in this challenging time: friendship, Torah, Zoom classes, and Shabbos and Yom Tov meals, served with joy and gratitude to Hashem and to one another.

MY CORONA BABY

CHAYA GITTY SMITH

For many reasons I was nervous to have a "Corona Baby". First issue on hand was just getting to the hospital. With no one really going into other peoples homes and my parents in another state, who would watch my kids? Would my husband be able to come with me? When that issue was resolved, albeit with many complications, there was the fear that they wouldn't let my husband come in and out of the hospital. Thankfully, I was due a bit later into the pandemic and my husband was able to come and go as much as we needed. It was obviously a bit lonelier than usual, and it was disappointing that my older children couldn't come visit and see their baby sister right away but overall the hospital experience wasn't too impacted because of Covid.

As I sat in the hospital rocking chair, in the quiet hours of the night, trying to get this tiny little thing to sleep, I started to worry about the more intangible things. What would it be like for this baby to grow up in a world plagued by a pandemic? How would she relate to people without ever seeing their faces? Would she forever be scared of adults? Would she ever learn to smile if the only smiles she really ever sees are her family's?

Can she connect despite all the distancing? When the busyness of the day would slowly quiet down these thoughts would surface in my mind.

At Sivan's three month check up with her doctor, one of the only times she actually left the house, she was greeted by a very sweet, but very "covered up" nurse. She was wearing a long protective medical gown, two masks and a face shield. As my baby lay on



the table, with the nurse poking and prodding, she looked right at the nurse and smiled. A big genuine "I'm happy to see you" smile. And truth be told, she smiled when the resident came in with all her gear and she smiled at the doctor as well. She recognized the calmness and care in their voices, the kindness of their eyes. Maybe she understood that a smile isn't just the formation of a mouth but so much more.

Just recently we noticed Sivan was making the same sound over and over again. As we listened more carefully we realized she was saying the word hi. Everytime I came home I was greeted by Sivan saying "Hi, hi, hi!" When my kids came home from school, there she went again, "Hi, hi, hi!" We found it so beyond adorable that we are always just saying hi around the house to prompt her to say it back.

One day, as I was walking by the lake with my husband, it hit me. All my fears and worries about my "corona baby" were for naught. She smiles constantly at everyone she meets, mask or no mask. Her very first word (and only word) is hi. Not mama or tata or baba. Hi. Hi, I see you, I hear you. Hi. You are a person and I am a person and we are deeply connected. With all the distancing that was enforced over the past year

Sivan is a connector. Because mask or no mask, medical gown or regular doctor clothes, Sivan has taught me that we are all just people. We speak a universal language deeper than words. As the masks slowly come off, and the distancing gap finally closes, let us celebrate that life may soon be normal again. But let's not forget the lessons I have learnt from my Corona Baby.

HOMEMAKING AND G-D

GAVRIELLA LECHTER

A topic fraught with conflict but essential nonetheless; how do we find G-d in homemaking?

Our homes are mini Baitei Mikdashim. yet the maintenance they require is enough to overwhelm any sense of greater purpose. Why are our homes so important? Why do they require endless amounts of laundry? Why and *how* do they get dirty and disorganized so quickly? And how can we stay in touch with the *why* behind it all, the reason we put our blood, sweat and tears into maintaining them in the first place?

I recently listened to a podcast where two presenters were asked what their favorite parts of frum life are. One responded that she is proud of how careful we as frum Jews are to use refined language. We refrain from speaking ill of others and we stay away from harsh and inappropriate

words. This dignifies the way we communicate. We safeguard the information we share and choose consciously who we share it with. And we share respectfully. We know that certain things remain strictly between husband and wife, friend and friend, Rabbi and pupil, Jew and G-d. Whereas in other societies, no such paradigm exists to discern what is private and what is public.

The other woman responded with the concept of *tznius*, and how the soul dwelling within the body more readily shines when the body is garbed properly, beautifully, and respectfully. I believe that looking and feeling like a *mentsch* is just as important as what we cover up. These are examples of a wider trait that *klal yisroel* values and embodies; A Yid operates with the awareness that he or she is always

standing in the presence of G-d and that we are ambassadors and representatives of His Torah. Ideally this brings about a sense of refinement, an *eidelkieit*. And all of it sprouts forth from the home.

As Jewish women, we have been entrusted with the greatest task of all; building and maintaining homes that will nourish and grow the souls within them. Folding, fluffing, sweeping, dusting, mopping, straightening, tidying, washing... All of our household duties allow for the people who live within it, including (and especially!) ourselves, to accomplish our missions in this world. We create a sanctuary to raise precious little *neshamas* in. We have the *zechus* and the resources to aid in the healthy development of these souls who *b'eZRas Hashem* will grow up and change the world, in no small part are able to do so because of the peaceful, loving and warm environments we create. We nourish them and give them what they need.

Don't get lost in the mundanity of it. We build homes to fuel souls. That's the purpose. Not every nook and cranny has to sparkle 100% of the time (although it doesn't hurt). But it does have to be a happy place. A healthy place. A place of growth and holiness, humility and modesty. A place filled with love. As a woman, your main way to accomplish that is to sit back and smile like a queen. Be happy! And do whatever it takes to keep yourself happy. Your happiness radiates outward and warms all of the people you love. Your happiness is the ultimate homemaking resource. We should be blessed to see the ultimate home, the *Beis Hamikdash Hashlishi*, where the ultimate love and warmth will flow forth from, speedily in our days.





APPLE CIDER DOUGHNUT CAKE

Jennifer Fishkind - reprinted from recipes.com

Our Apple Cider Doughnut Cake is flavorful and moist with an apple cider glaze and cinnamon sugar to top it off

PREP TIME 15 mins • COOK TIME 45 mins • TOTAL TIME 1 hr
SERVINGS 12 • CALORIES 262 kcal

INGREDIENTS

For the Cake:

Yellow cake mix I used Betty Crocker Yellow Super Moist
¾ cup apple cider NOT apple juice
¼ cup water Room Temperature. Note: If you want a stronger apple cider taste, omit the water and use one full cup of apple cider
½ cup apple sauce we used cinnamon apple sauce, not chunky
3 large eggs room temperature
¼ tsp cinnamon more if you like it really cinnamony!
1 tbsp brown sugar
1 tsp vanilla

For the Cinnamon Sugar Topping:

2 tablespoons cinnamon depending on how much cinnamon you prefer
¼ cup sugar
¼ cup melted butter

For the Dipping Glaze:

1 cup powdered sugar
¼ cup apple cider

DIRECTIONS

Preheat oven to 350 degrees.

1. In a large mixing bowl, beat the dry cake mix, apple cider, apple sauce, water, and eggs. Add in the cinnamon (¼ tsp,) brown sugar and vanilla to the cake mix batter. (See "recipe options" in notes)
2. Pour mix into a well greased & floured bundt pan (we used Baker's Joy. This has flour in it to make sure it doesn't stick.)
3. Place the bundt pan on the center rack and bake for 40-45 minutes. Test with a toothpick by sticking into the middle of the cake, if it comes out clean it is ready. Remove from heat and allow to cool on a wire rack for 20 minutes.

Apple Cider Dipping Glaze:

1. While the cake is cooking, prepare apple cider glaze. Add powdered sugar and 1/4 cup apple cider to a small bowl and whisk to desired consistency
2. In a separate bowl. Mix cinnamon with sugar.
3. Once the cake has cooled, brush the entire surface with melted butter. Rub cinnamon sugar mixture until evenly coated.
4. Serve with apple cider glaze dip (or drizzle glaze on top of the cake) and enjoy!

TIPS

- Bundt pan size – The size of your bundt pan is going to matter here folks. I have made this with a 12 cup and a 10 cup. You will need to adjust the cooking times for each size, but they will all work. If you use a larger bundt pan, the cake will not look like it rose, but don't worry, it still tastes yummy!
- Cinnamon sugar ratios are a very personal thing (LOL). Some people like more cinnamon, others like more sugar. You do you with this. I prefer a 2:1 ratio (2 sugar to 1 cinnamon). Some others prefer even less cinnamon or some more. If you aren't sure what side of the cinnamon-sugar wagon you are on, start out with less cinnamon and you can always add more! Whatever you choose to do, you cannot mess it up – it will be delicious either way!
- When adding the cinnamon-sugar and butter topping, I brushed the butter onto the cake and let it set for just about a minute. You want it to be slightly wet so it holds the sugar, but not so much that it absorbs it into the cake. What I would say is to mix the cinnamon and sugar together after brushing the butter on the cake while you're waiting for that perfect level of moisture. That should give it just the right amount of time. And if needed add an extra layer of sugar.
- RECIPE OPTIONS – If you want a more "cider-y taste, use a full cup of cider (omit the water).

Mini-Muffin Instructions:

Just follow the instructions above but instead of putting it in the bundt pan, put them in a well-greased mini-muffin pan. Fill them just short of the top of the muffin cup top. Bake at 350 for about 14 minutes. To tell if they are done insert a toothpick in the center of a muffin and if it comes out clean, they are done.

Let them cool for about 15 minutes and take a sharp knife to loosen the edges and they should easily come out. Brush the tops with melted butter and dip them (generously) in the cinnamon sugar.

MY FRIEND ROSALEE, OBM

DEBBY RUBIN

Because I miss my dear friend, Rosalee, I want to say a little about her, for others who never knew her.

Many people in our community knew Rosalee Pemberton years ago, maybe a few remained in touch with her regularly or now and then, some people wondered if the Pembertons were still in our community, and many newcomers and younger people didn't know her at all, maybe never even heard of her.

The Pemberton family, Alan, Rosalee, Hasha, Yoni, and Chavie, have been in our community for a long time, moving here after years of living in Eretz Yisrael. The children started attending YES during its second year, and actually, a number of current parents in our community were classmates of Hasha, Yoni, or Chavie. As adults, all three children moved to Eretz Yisrael. Hasha still lives there, and Yoni and Chavie returned to Milwaukee a number of years ago.

I had been friendly with Rosalee for years, not really a close friend, and once (maybe twice) their family came for a Pesach seder. During the song "Chad Gadya" I remember hearing "clink clink" and realized it was Rosalee, "clinking" for the two zuzim. Their family had sounds to go with all the stanzas, and it was really fun, and has continued to be part of our sedarim since then.

For more than a decade, Rosalee struggled with huge medical challenges. Sadly, she had to have both of her legs

amputated, and continued to have difficulties with her health from then on. When I heard that Rosalee was in the hospital, near the beginning of her leg problems, I decided to visit her. She welcomed the company and was grateful that I came. From that time on, our friendship grew. She became homebound for the most part, and cherished phone calls from her friends, and especially Rabbi Twerski who called her every Friday. I visited her regularly, sometimes bringing challah or flowers for Shabbos. Rosalee showed great interest in my family, and the community in general, wanting to see pictures of weddings and other events. Rosalee loved when people called her, and always thanked everyone for thinking of her. For the last few years, my grandson, Zevy Perlman, went to the Pembertons' home to read the Megillah on Purim, and to blow shofar on Rosh Hashana. The year of the COVID quarantine was a lonely one, with calls but no visitors.

Until her eyesight was compromised, she was a voracious reader, always requesting more books to read, and daily she read the newspaper and watched the news. Rosalee was knowledgeable about history, geography, science and always surprised me with something new. She followed all the news about Eretz Yisrael, and often spoke of their desire to move back there.

Despite her medical issues, including a stroke that affected her eyesight and speech, other medical things that came

and went, or stayed, she always said "That's OK, it's all OK". She was thankful to Hashem for all that she had, not complaining about the many medical issues that were affecting her. She was grateful that Hashem gave her Alan as her husband, for his companionship, and all the help he gave her daily in so many ways. She looked to Alan as her rock, and she told me often that he was such a good husband.

In the last few months we spoke on the phone weekly. The calls always ended the same way, "It was so good to speak with you; I love you". Recently Rosalee wasn't feeling very well and was excited that Hasha was coming from Eretz Yisrael to visit and spend three weeks with her. It was during this time, when all her family was present, that she passed away, on the 12th of Av.

Rosalee was private and selfless, content and grateful, a role model for Emunah and Bitachon in Hashem. Sometimes quiet people do not get the attention they deserve, and I tearfully write this article in the hopes that you, the reader, will not only gain from learning about Rosalee's life, but also reflect on the overall picture, and think about how you might, today, with the coming of the new year, go out of your way to bring a smile to someone's face. And most likely, the smile on your face will be brighter as well.

This article was written with love, and should bring an aliya to the neshama of *Shoshana Raizel bas Chaim HaCohen*

THE RABBI'S DANCE

SHIRA STEIN

The scene you encounter
Is not what you expected
When you snuck into the synagogue
undetected

There's a large crowd
It's noisy, loud
And you're just beginning to think,
To wonder
Whether your coming
Was a mistake, a blunder
But before you can make a move
To turn, to leave
Something or someone
Grabs hold of your sleeve

It's a woman you've never met
And she advises you
Not to leave yet
Because if you go
You'll miss your chance
To see for yourself
The Rabbi's dance

So you decide not to go
Instead, you follow the
Woman you don't know
Up some stairs to a small balcony
Overlooking
The main sanctuary
And follow her directive
To take a glance
Below — they're beginning
The Rabbi's dance

Below, the men and boys have
Formed a square ring
Linked their hands
And begun to sing
A wordless chant
They all seem to know
Getting louder and louder
Increasing in tempo
Finally reaching
An impassioned crescendo

And as they sing,
Every single face
Is turned and looking towards
That center space
Where the Rabbi
Sways in place
Holding a Torah
In a tight embrace



Perhaps it's just
A trick of the light
But every face
Is shining bright
And the little of the Rabbi's face that's
showing
Beneath his prayer shawl —
Appears to be glowing

The singing reaches
A heightened pitch
The Rabbi's movement undergoes
A sudden switch

He's no longer swaying in place
He's in the center whirling
Clutching the Torah
Eye's shut
Twirling
His prayer shawl flaring
Behind him,
Swirling

And though he dances
In the center alone
He's not truly
On his own
For he's dancing to the song
Of the gathered throng
Pressed in on each side
Arms linked, unified
Watching ecstasy
Personified

And even you
A mere observer
Find yourself
Swept up
In the fervor
Watching almost as if in a trance
This thing they call
The Rabbi's Dance.

CLASSIC MILWAUKEE MEMORY

YOSEF ZE'EV (JOE) BULGATZ

I would like to thank those of you who have welcomed me to the community as well as welcoming back my wife Esther after her 3 year "sabbatical" in Chicago.

When I met my wife Esther in 2017, I spent Shabbos here that summer to meet her family and friends. It brought back memories of the last and only Shabbos I had ever spent in Milwaukee before this. I want to take you back in time - a time prior to Covid-19 and prior to today's modern technology.

The year was 1992 when the shul sponsored and hosted a Weekend Shabbaton for Singles. I have a love for nostalgia and a love for connecting with people, perhaps as a means to trying to fill a void during this pandemic. I remember there was something almost magical about that weekend that left an impression on me. I believe it was the first Orthodox Singles event ever in the Midwest outside of Chicago. I learned about it from an ad in one of the Chicago Jewish newspapers. While I cannot recall all of the details of that weekend nearly 30 years ago, the whole weekend felt as if it was executed flawlessly. I have such an appreciation for the Milwaukee Community and all their tireless efforts. I mean...think about it....all without cell phones and without laptops! Even so, the community pulled it off with close

to seventy singles in attendance that weekend.

I was so excited to be spending Shabbos with the Twerskis. Prior to this event, I was privileged to have participated in two Shabbatons where Rabbi Michel Twerski was the featured Scholar-in-Residence for Yeshiva Migdal Torah in Chicago. I had also attended a Melava Malka for Project SEED in Buffalo Grove, IL where Rabbi Michel inspired the crowd with his melodies. At this particular Shabbaton I certainly remember the Rebbe's

Their names? Rabbi and Mrs. Dovid Eisenbach, former Chicagoans and longtime pillars of Milwaukee to this very day.

As much as I enjoyed the davening, I felt that the highlight of that weekend was the Melava Malka, featuring the Rebbe and Alan Borsuk strumming on the guitar singing his version of Simon and Garfunkel's "Feelin' Groovy". That certainly left me with a joyful feeling as I have a passion for parodies, especially Jewish parodies when one takes the mundane and tries to transform the

lyrics into holiness.. My feelings were validated by my long-time friend Steve Berman who I also remembered at the event almost 30 years ago. I asked Steve, "Do you remember that Singles Shabbaton in Milwaukee?" He responded, "Yes...and Alan Borsuk played the guitar!"

So if any of you old-timers have any recollection of that delightful weekend in Milwaukee, please share them with me. I would love to find out more fun facts to cherish the

moment, such as the actual weekend date / name of the parsha, names of the Shabbaton committee and hosts who graciously opened their doors.

Yasher Koach to C.B.J. for opening your doors and for showcasing your community which left me with wonderful memories from this most pleasant experience.



message and that was not to give up hope. I definitely left that weekend with chizuk and inspiration, reaffirming my emunah as I felt one step closer to finding my partner in life.

I remember walking home from shul after the seudah Shabbos afternoon. I met a couple who wished me a Good Shabbos and made me feel welcomed.

CAPTAIN NOAH'S

DON GRANDE, O'BM

We had not flown Elul Air for many years.

When I flew this airline in the past, it seemed like a holiday in all respects except food. I almost wish they observed Yom Kippur. We recently heard their food service had greatly improved, so we scheduled a flight to Israel to test this rumor. I was joined on the flight by my friends Nonnan Conquest and Natalie Attired.

Captain Noah asked everyone to sit down so the plane could depart. At this point, a group of Satmar rose to start their Minyan for Mincha. Then the Lubavitch rose to start their Minyan. Those in the front wanted to daven in the back, and those in the back wanted to daven in the front. One group of Chassidim started an auction (they are not ockshen) for the First Class seats because it is their Minchag to daven First Class. One Minyan asked the pilot to change course so the plane could be flying due east. Another Minyan brought their own Mechitza, and they asked a male pilot to sit in the bathroom until the davening was completed because his pilot's seat was on the female side.

People in the window seats asked to sit in the middle because looking at oceans made them seasick. People in the middle section wanted to move to view the ocean. Some children with a basketball wanted to leave one of the overhead luggage compartments open so they could practice free-throw shooting. There was a bit of commotion as we attempted to board. A group was trying to deplane because they ordered a milchig flight and this was fleshig. There was a pareve flight leaving in five hours, but no milchig flight until the next day. That was a Shachris flight, and they wanted a milchig Mincha flight. There was a milchig flight, but the captain was not a Kohain.

Another group was trying to deplane because wine was the wrong year. They had order a Manischewitz Dry White 1994 flight and this was a Kedem Light Red 1995 flight. There was no Manischewitz Dry White 1994 flight for at least another week as the company was printing new bottle labels.

Our departure was delayed, and I saw the reason when I looked out the plane window. Duffel bag after duffel bag was being loaded on the plane. They were filled with items being brought by us to our friends' children studying in Israel. The night before we left, we received ski shoes, a blow-up menorah, cocoa, dolls, an original Picasso, copies of the West Allis Gazette, ice skates, etc. Each parent was asked to fill out a form related to relevance so we could evaluate which items qualified to go in the bag. Failing to pass the relevance test were a life-size picture of a thin dog, a box spring, an Oreck vacuum cleaner, and matzah with a 1989 expiration date.

Then the meal was served. The first course was schmaltz herring. It was very tasty, but it caused the environment in the cabin to change dramatically. The oxygen masks came down immediately. The person next to me received "extra schmaltz." I eventually let him sit in my aisle seat so I did not have to keep getting up for him and his abrupt, frequent departures. Soup was the next course. I felt blessed because they had my favorite one - Cream of Bracha-Lee. It was excellent. It was robust with fish heads adding to the flavor. Each head was wearing a soup-soluble Kipah. The ladies' portions included a touch of Rosemary, and the gentleman had Basil.

The main course allowed a panoply of choices, unequalled on the ground. There was Chicken Paprika, Chicken Dijon, (Chicken Pope D. John for our co-religionists), Chicken with Vegetables, Vegetables with Chicken, Chicken Paprikosh, Chicken O' My Gosh, Chicken Fricassee (and some you would rather not see). I was concerned about whether the food was kosher, but the vegetables were frozen and the chicken was too hot to eat, so I knew it was kosher. When the temperature equalized over Ireland, I enjoyed the meal and complimented the chef on the beautiful blending of potato and tomato. I found out the stimulus for this design was the plane hitting a severe air pocket.

Our plane had three sections: First Class, Economy, and Cheap. We were in the Cheap seats strictly on a research basis

to evaluate the differences. The biggest difference is that there are only seats for half the people. It sure is a thrill to hear your name called for your turn to sit. Even then the seats are very close. The bald man in front of me in the Cheap seats leaned back further than I remember it was possible. Every time I took a bite of my meal, it seemed like I was viewing a poorly decorated Seder plate. Each flight has their own Schochet. There was a dispute about Kashrut on our flight. One of the metal Kashrut tags had a picture of Mickey Mouse and was signed by the Disneyland Rav. Fortunately, the pilot was a mashgiach, and he testified to the validity of the mark and sang, "It's a small world after all" all the way back to the cabin and then over the loud speaker for the next two hours. This was an equal opportunity flight with both an Askenazi Stewardess and a Sfardi Stewardess. We flew over the Red Sea. It is now computer operated and splits for all Elul flights. I awoke to lunch time on Elul airlines, and the sun was streaming through the windows. Stewards and Stewardi trip up and down the aisle providing additional business for cleaning establishments. We streaked into the clouds, and the person in front of me explained to his neighbor about a new business idea in Mars called One-Hour Martianizing." Food marched across each tray table revealing explosive colors. They were different on each table, but unfortunately, it was supposed to be the same dish. Carrots in a thin green broth with Rabbi T Pickles were so hot they tickled a tichel out of place. Kidney bean salad was attractive and tasteful, but the mere mention of "kidney" caused three neighbors to start discussing their operations explicitly throughout the meal.

They served red snapper - a dish some eat to increase their skill in quieting their children during silent prayer. The steward filleted mine, and his style reminded me of a Bris I recently attended. The food has greatly improved, and I rate Captain Noah's "Four Gribbanes."

Shala Shootus
Veteran Beth Jehudah Bulletin Restaurant
Reviewer (translated by Don Grande)
December, 1995

NIGHT SEDER MILWAUKEE

NECHI ANTON

The streets of our Beth Yehuda neighborhood are filled with the sounds of children playing ball; chasing each other in a game of tag; riding scooters and bikes or just hanging out with each other, schmoozing about whatever kids schmooze about. At 7:30 p.m., though, there is a noticeable difference. Many of the middle school boys are no longer at play. With purposeful strides, bike rides or scooter scoots, they make their way over to CBJ for the nightly Night Seder Milwaukee program. They daven Mincha as a group and then split up into chavrusas. The beis midrash is filled with the sound of learning. Some boys review what they have learned in camp, some review what they learned in school this past year and some have other learning agendas. Yet whatever the particular Torah text utilized, all are united in their recognition of the importance of making a set time for Torah learning every evening, in addition to the Torah learning they did during the day. The learning seder ends with a joint tefillas Maariv. Then the boys line up to collect their daily raffle ticket and special treat. The lure of the outdoors is especially strong in the summer and some tasty incentives and weekly cash prizes help maintain the enthusiasm!

People coming into the beis medrash have been blown away by the Torah energy generated by these boys. Their presence has encouraged more men to come out at night and have a set evening learning session. Without being asked, sponsors have approached Rabbi Anton, eager to have a part in the zchus of this program. A special thank you is due to Rabbi Yona Zohn who is always looking to strengthen the Torah learning in our community. It was at his behest that this Night Seder Milwaukee program was initiated. Thank you to the Milwaukee Kollel for hosting the program until the Kollel renovations began. Thank you to CBJ for becoming the current venue. Thank you to all those who have been sponsors! What a zchus you all have! May the sound of Torah learning continue to grow and reverberate throughout our community!



Thank You for Supporting

CONGREGATION BETH JEHUDAH



WISCONSIN'S SOURCE FOR QUALITY KOSHER FOOD

Shop at quick-kosher.com for a wide selection of top quality meat, poultry, and all Kosher necessities at affordable prices.

FREE DELIVERY!

Free delivery in the Milwaukee metro and Mequon areas for orders above \$75 (\$10 fee for smaller orders)

4833 W. Burleigh Street | quick-kosher.com
quickosher@gmail.com | Call or Text 414-502-8063



Healing Hands By Miriam

Miriam Frank
952-836-9036
Licensed Massage Therapist

Please consider advertising your business or service in The CBJ Conversation. Sponsorships are also welcome.

Rates are as follows:

Business card size	1/4 page	1/2 page	Full page
\$60 for CBJ members (\$100 for non-members)	\$125 for CBJ members (\$200 for non-members)	\$250 for CBJ members (\$400 for non-members)	\$500 for CBJ members (\$1,000 for non-members)

Information should be in digital format and emailed as an attachment to:
thebjconversation@gmail.com.

If you have any questions, please contact Mr. Gerardo Krisztal at 414-704-2821.



**CBJ
PICNIC**



CONGREGATION BETH JEHUDAH

3100 North 52nd Street
Milwaukee, WI 53216



THE CBJ

Conversation

A NEWSLETTER FROM
CONGREGATION BETH JEHUDAH