

Celebration!

Purim Magazine

11-15 ADAR, 5784
MARCH 21-25 2024





VICTORY OVER INDIFFERENCE

The total triumph of the Jewish people over the evil Haman is celebrated on Purim. The holiday transforms the entire month into one of joy and happiness. What, one can ask, is so unique about Purim that, unlike other festivals, it has the power to change a whole month?

Haman was a descendant of the nation of Amalek, infamous for their audacity in attacking the Jewish people soon after their miraculous exodus from Egypt. With the exception of Amalek, the nations of the world trembled at the thought of battling the Jewish nation.

The Torah explains that Amalek “met” the Jewish nation during its journey. Our commentators explain that the Hebrew word for “met” – “karcha” can also mean “made you cold.” After all the miracles and Divine revelations that the Jewish people had witnessed, Amalek wanted to “cool off” the Jewish people from their fiery faith in G-d

and Moses. In fact, the very name Amalek has the same numerical value as the Hebrew word “safek,” meaning doubt. Amalek’s goal was not to win a military victory, but to pierce the faith of the Jewish people by introducing “doubts.”

When the Jewish people were victorious over Haman the Amalekite, it was a victory over all that he stood for – coldness, doubt, skepticism, and the like. Thus, the entire month of Adar is permeated with the joy and happiness of the Purim holiday, because the stakes were so high. For it is our faith and trust in G-d, as well as our enthusiasm and warmth for Torah and Mitzvot, that define us, the Jewish people.

Adapted from the teachings of the Rebbe, Rabbi Menachem M. Schneerson, O.B.M.



PURIM NIGHT

Saturday,
March 23

8:30pm

LOCATION: at Chabad

Megillah Readings AT CHABAD

PURIM DAY

Sunday,
March 24

9:30am

LOCATION: at Chabad

PURIM EVENT

Sunday,
March 24

5:15pm

See page 9 for
more information.

If you can't make it for the megillah reading at any of these times, please call us for a **personal megillah reading time.**

Celebration!

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Rabbi Sholom Ber Tenenbaum, Director • Mrs. Feigel Tenenbaum, Program Director

If you have any questions, thoughts or comments concerning this publication, please contact us:

Phone: 847-782-1800 • info@chabadofgurnee.com • www.chabadofgurnee.com

17684 W. Gages Lake Road, Grayslake, IL 60030

*Dedicated to the Rebbe,
Rabbi Menachem M. Schneerson, OBM,
whose boundless love and teachings are an
endless source of inspiration and guidance.*

THE STORY OF PURIM

Once upon a time...

A FATEFUL PARTY

It all began in the city of Shushan of Ancient Persia in the 4th century BCE. The reigning King Achashverosh hosted a series of lavish royal feasts in his palace that went on for 180 days – one half of a year! Every citizen living in Shushan was invited. The Jews, too, participated in the great party.

Intoxicated with the excitement of the festivities and days of endless drinking, King Achashverosh commanded his queen, Vashti, to appear before his guests wearing only her crown. Vashti refused. Enraged at her insolence, the king consulted with his ministers and had Vashti executed.

THE BEAUTY CONTEST

The king now needed a new queen. Achashverosh had all the beautiful daughters of the country brought to the palace so that he might choose a wife. The king chose Esther (Hadassah), the cousin of Mordechai, who was one of the leaders of the Jewish people. Heeding Mordechai's advice, Esther did not reveal her identity as a Jew, and observed Jewish law secretly in the palace.



The Story in a Nutshell

The Persian empire of the 4th century BCE extended over 127 lands, and all the Jews were its subjects. When King Ahasuerus had his wife, Queen Vashti, executed for failing to follow his orders, he orchestrated a beauty pageant to find a new queen. A Jewish girl, Esther, found favor in his eyes and became the new queen—though she refused to divulge the identity of her nationality.

Meanwhile, the anti-Semitic Haman was appointed prime minister of the empire. Mordechai, the leader of the Jews (and Esther's cousin), defied the king's orders and refused to bow to Haman. Haman was incensed and had the king issue a decree ordering the extermination of all the Jews on the 13th of Adar—a date chosen by a lottery Haman made.

Mordechai galvanized all the Jews, convincing them to repent, fast and pray to G-d. Meanwhile, Esther asked the king and Haman to join her for a feast. At the feast, Esther revealed to the king her Jewish identity. Haman was sent to the gallows, Mordechai was appointed prime minister in his stead, and a new decree was issued—granting the Jews the right to defend themselves against their enemies.

On the 13th of Adar the Jews mobilized and fought their enemies. On the 14th of Adar they rested and celebrated.

MORDECHAI TO THE RESCUE

Mordechai would spend time at the palace gates every day, waiting for word from Esther. One day Mordechai overheard two of the king's chamberlains discussing a plot to assassinate the king. He told Esther of the plot and she informed the king. The plot was foiled, and Mordechai was credited with saving the king.

THE ANTI-SEMITIC PRIME MINISTER

Meanwhile, Haman, a descendant of Amalek – the implacable enemy of the Jewish people – became Prime Minister of the king's court. The king had issued an order commanding everyone in the palace to bow down in deference to Haman, but Mordechai refused, because Haman wore an idol around his neck. This so enraged Haman that he devised a scheme to annihilate



all the Jews in the kingdom on the 13th day of the Hebrew month of Adar.

MORDECHAI'S REQUEST

Hearing of the evil plan, Mordechai donned sackcloth and ashes and told Esther that she must go to the king and intercede on behalf of her people. To appear before the king without being summoned meant risking her life. Esther requested that all the Jews undertake a three-day fast of prayer and repentance.

Mordechai complied with Esther's request. He gathered the Jews of Shushan – especially the children, 22,000 of them – and they fasted, repented and prayed to G-d.

THE FIRST FEAST

At the end of these three days, Esther stood uninvited before Achashverosh. Upon seeing her, the king immediately extended his scepter. "What is it?" Achashverosh asked. "What is your request?" "I would like to invite the king and Haman to a private party," Esther responded.

During the feast, the king again asked Esther whether she had any request. "Yes," Esther responded. "I would appreciate if tomorrow, again, the king and Haman would join me for a feast."

Haman left the party a happy and proud man. Oh, the honor he was being accorded! But standing at the king's gate was Mordechai – who still refused to bow to Haman – and Haman was enraged. When he arrived home, his wife and wise advisors counseled him to erect a gallows, and then to go to the king and request permission to hang Mordechai. Haman excitedly went ahead and put up the gallows.

THE BEGINNING OF THE END

Sleep eluded the king that night, so he asked his servants to read for him from the Royal Chronicles. When they reached the episode where Mordechai

saved his life, he realized that Mordechai had never been rewarded. Just at that moment, Haman appeared in the courtyard, planning to suggest to the king to hang Mordechai.

When he entered Achashverosh's chambers, the king asked Haman, "What shall be done to a person whom the king wishes to honor?"

Haman, who was certain that the king wished to honor him, responded: "Bring royal garment and a royal horse. And let one of the king's nobles dress the man and lead him on the horse through the city streets, proclaiming before him, 'So is done for the man whom the king wishes to honor!'"

"Great idea," Achashverosh responded. "Now go get the garments and the horse and do so for Mordechai the Jew!"

Haman had no choice but to comply. On the next day he went and honored Mordechai as the king had ordered, and then immediately rushed to join the king and Esther for...

THE SECOND FEAST

"What is your request?" a curious King Achashverosh asked Esther at the feast. "If I have found favor in your eyes, O King," Esther replied. "Spare my life and the lives of my people." Surprised, Achashverosh asked Esther who had threatened her. She replied that it was none other than the wicked Haman. Haman was immediately hanged on the gallows he had intended for Mordechai.

THE TABLES ARE TURNED

Although Haman was dead, his cruel decree remained unchanged. According to Persian law, once a king issues a decree it cannot be rescinded. A new decree was issued, granting the Jews permission to defend themselves against their enemies and to attack and slay all those who would assault them. The Jews experienced a stunning victory in battle.

IN COMMEMORATION

At that time, the 14th day of Adar was consecrated as the festival of Purim, to celebrate and commemorate the great miracle of our people's salvation and the downfall of the wicked Haman.

This holiday, called "Purim," is the most joyous holiday on the Jewish calendar.



Celebrating The Lows

There are many joyous dates on the Jewish calendar, but besides Purim, none of them affect the entire month, causing it to be auspicious and joyous. What is the intrinsic connection between Purim and Adar? Perhaps a comprehension of the unique nature of Purim will allow us to understand why its joy extends throughout the entire month of Adar.

Haman successfully pinpointed the moment when the Jews were at their lowest point. After nearly a millennium of freedom, independence, and constant reliance on miracles, they were now banished from their land, helpless and seemingly at the mercy of the laws of nature. This was a completely new experience for the Jewish nation. Their spiritual status was also significantly affected. The Temple in Jerusalem where G-d's presence was manifest, a symbol of the special relationship He shares with His chosen nation, laid in ruins. As for the prospects of its reconstruction — even the gentiles were aware of Jeremiah's prophesy that after seventy years of exile G-d would return the Jews to their land and rebuild the Temple. Seventy years had elapsed (or so everyone thought, due to erroneous calculations), and the awaited redemption had not arrived.

"The timing has never been better," Haman thought. "Surely the Chosen People have lost their exalted status. Now is the perfect moment to implement the Final Solution."

Haman, however, was not yet satisfied. He needed one more sign indicating the Jews' vulnerability. The lottery would have the final say. And indeed, the lottery provided the exact sign he anxiously awaited. The lottery designated Adar to be the month when his nefarious plan would be put into motion. The Talmud tells us that Haman was overjoyed by this favorable omen. "My lottery fell on the month when Moses died," he exclaimed. The demise of Moses, the "head" of the Jewish nation, was surely a metaphor for the demise of the entire nation!

Haman successfully pinpointed the moment when the Jews were at their lowest point — historically as well as calendar-

wise — to implement his plan... But his plan still did not succeed. Why?

The history of our nation is very much compared to the human lifespan. Through the course of a lifetime every person undergoes drastic changes; fluctuation being the most consistent feature of life. The helpless newborn has virtually nothing in common with the independent, talented personality which will emerge years down the line. Adulthood, too, has ups and downs, happy days and depressing days, fulfilling days and seemingly wasted days. There is, however, one constant: the very identity and essence of the person. John Doe remains John Doe from the day he is born until the day he dies.

The same is true with our nation. We have ups and downs, both spiritually and materially, but our very identity, the fact that we are G-d's chosen nation, is never affected.

It can actually be argued that, in a certain sense, our perpetual relationship with G-d is more evident when we are exiled and downtrodden due to our sins, and G-d still interferes on our behalf, as was demonstrated by the Purim miracle.

This phenomenon demonstrates the durability of our relationship; the ability of our essential identity to survive no matter our external state.

All other holidays celebrate the "highs" of our nation. And therefore their joy is limited, because highs don't last. Purim celebrates a time when we were at a low point in our history — but our relationship with G-d remained intact. Its joy is therefore greater than the joy of any other holiday, because it demonstrates the essential nature of our relationship with G-d — and that is a constant.

The month of Adar, the month which Haman understood to be the most inauspicious month for the Jews, is the happiest month of the year—the month when we bear in mind that "inauspicious" has absolutely no bearing on our relationship with G-d.

By Naftali Silberberg

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THE 4 MITZVOT OF PURIM

MEGILLAH



MARCH 23-24

We read the megillah, not just once but twice - on the eve of Purim and again in the morning. The Megillah relates the entire story of Purim and we pay attention to every word. We blot out Haman's name by twirling our graggers and stamping our feet.

Hear the Megillah at Chabad. See page 2.



MISHLOACH MANOT

GIFTS OF FOOD

MARCH 24

This Mitzvah is performed on Purim day. The important thing is to pack up at least two types of edibles or drinks that are ready to eat or drink (e.g. pastry, fruit, beverage) and have them delivered, ideally by a messenger, to at least one friend – men to men, women to women, kids to kids. The ideal messenger? A child of course – they love it!



MATANOT L'EVYONIM

GIFTS TO THE NEEDY



MARCH 24

Dont know any poor Jews? How will my gift get to the poor on Purim day? Not to worry. There are plenty of wonderful charitable organizations that will gladly distribute your tzedakah dollars on Purim. You can even put your matanot l'evyonim money in a chaity box. This Mitzvah goes for ALL of us, even little children... especially little children.



MISHTE FESTIVE MEAL



MARCH 24

Anytime during the day is fit for the Purim feast. It is customary, however, to sit down for a meal and celebration towards the end of the day before sunset, and continue celebrating into the night. It's traditional to include soup with 'kreplach' (stuffed dumplings) as part of the menu.



THE SECRET OF THE Hamantash

QUESTION:

Why do we eat hamantashen on Purim? I have heard that they are the same shape as Haman's hat. But Haman was the man who wanted to wipe us out. Why would we immortalize him by eating cookies that bear his name?

ANSWER:

This may be a case of mistaken identity. These Purim cakes were originally called mohntashen, which means "poppy-seed pockets." Today most hamantashen are filled with jam, but poppy seed used to be the more popular filling. It was a short linguistic jump from mohntashen to hamantashen, as people assumed there was a connection between the food eaten on Purim and the villain of the Purim story.

The real reason for eating hamantashen is that they symbolize the very nature of the Purim miracle. If you read the story of Purim, you notice that it was a string of seeming coincidences that saved the Jewish people from annihilation. There were no open miracles, no seas split, no plagues, just some twists and turns of history that, when viewed as separate events, seemed quite natural. Only at the end of the story was it revealed that a miracle had occurred.



Jews can always find a food to tell a story. In this case, it is the hamantash. The outside of the hamantash is just plain dough. The true flavor is concealed inside. Beyond the very ordinary veneer is the heart of the hamantash, bursting with sweetness.

Our lives are much the same. At times it seems that we are being pushed and pulled by accidental forces. Things happen to us that seem haphazard and random; there seems to be no system in place, no direction to this cold and harsh universe. This is not true. There is a system. But it is hidden. Below the surface there is a sweet hand and a warm heart that directs the universe.

Rarely do we get to see this hand. Purim is one day when it was revealed, when a crack opened in the outer shell of nature and we glimpsed what lies beyond. Purim reminds us that all those coincidences are no coincidences, and nothing is random. We are still in the middle of our story, so it is hard to see the full picture. But in the end we will see that it's all one big hamantash.

By Aron Moss

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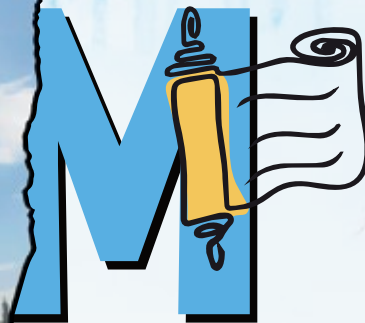
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PURIM PERS

and the lessons

QUEEN ESTHER

the reluctant heroine

The last thing Queen Esther ever wanted was royalty. Being chosen as queen of Persia was her worst nightmare come true. She yearned for her previous simple, holy existence and despised the vanity of the palace. Yet it was through this very position, that she was able to save her people. Esther writes down her story (in the Megillah) with a message: No matter how hopeless your situation may seem, never lose hope. There is a purpose in what you are going through. You are destined for greatness.



MORDECHAI

standing up for truth

In a world of conformity, Mordechai teaches us an invaluable lesson. When everyone around him knelt to the ground before the wicked Haman, Mordechai stood tall and strong. No one and nothing would force him to compromise his values. Blending in can seem to be the easier, more conflict-free path, but when something is not quite right, Mordechai teaches us to stay true to who we are, keeping the wholeness within.

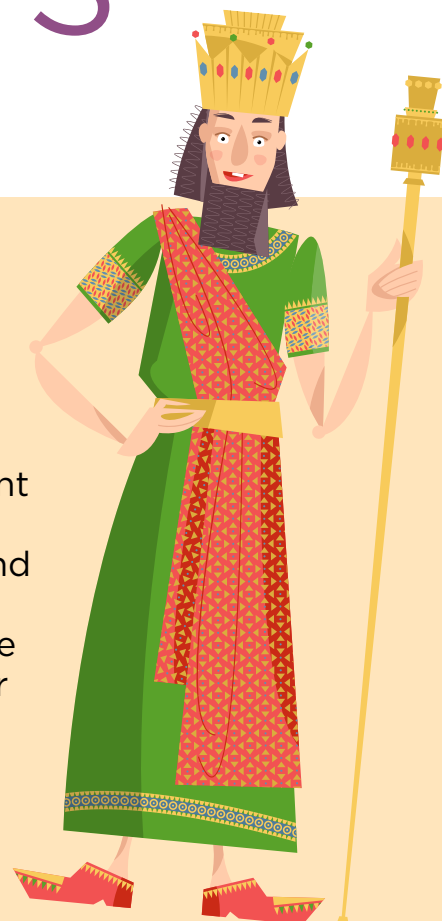
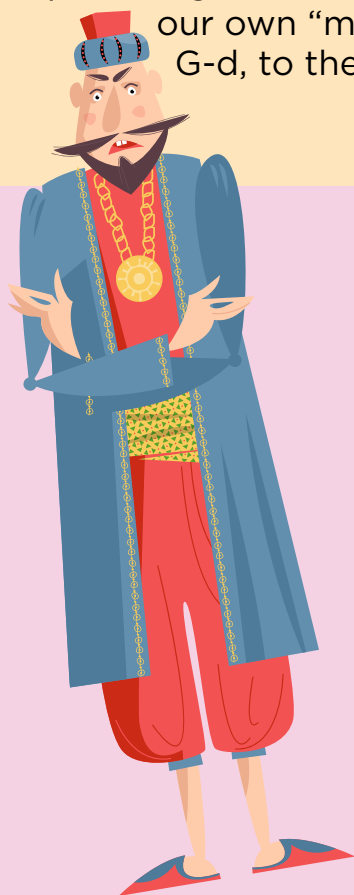
ONALITIES

they teach us

KING ACHASHVEIROSH

going all out

Someone who spent 180 days partying and drinking, and then feasted for another seven days with decadent indulgence, obviously had his priorities wrong, but he used his every resource and all his abilities. We can find a positive quality in Achashbveirosh's crassness. We cannot be satisfied by equaling or even surpassing the achievements of another person; we must achieve our own maximum potential, and even beyond. Only by providing others with a spiritual "banquet" worthy of our own "means" do we fulfill our obligation to G-d, to the Jewish people and to the world.



HAMAN *inferiority complex*

Underneath all the glitter and might, Haman had a serious inferiority complex. He viewed himself as low and unworthy. Even when he rose to the greatest heights, second only to the king himself, he doubted himself and feared his downfall. So much so, that the only way he was able to keep himself "up" was by pushing others down. He thus enforced a decree that in his presence everyone must bow. With everyone kneeling before him, Haman finally felt good about himself. Don't let the Haman syndrome get to you! You are intrinsically precious and valuable. You have a G-dly soul, and no one can undermine your inherent greatness.

Purim ^{AT} CHABAD



Four fun Purim events for the entire family!

PRE-PURIM WOMEN'S CIRCLE

Tuesday,
March 12

7:00pm

LOCATION: at Chabad

FAMILY HAMENTASH BAKE

Sunday,
March 17

12:00pm

LOCATION: at Chabad

PURIM NIGHT Purim M'mm...

Saturday,
March 23

8:30pm

See page 18

PURIM DAY Purim in Israel

Sunday,
March 24

5:00pm

See page 9

Jewish
Women's
Circle



For more information visit www.chabadofgurnee.com

HAMENTASCHEN



Hamentaschen, a traditional Purim delight, is a three-cornered pastry filled with mohn (poppy seed) or other sweet filling.

1 cup sugar
1/3 cup oil
1/2 cup margarine
3 eggs
4 cups flour
1/2 cup orange juice
3 tsps. baking powder
1 tsp. salt
1 egg, beaten
2lbs filling of your choice

Cream sugar, oil and margarine. Add eggs and juice and mix well. Blend with dry ingredients and roll into a ball. Divide into four parts. Roll out each piece very thin (approximately 1/8 inch) on a floured board. With the rim of a cup or glass (depending on desired size) cut into the dough to make circles. Place 1/2 to 2/3 teaspoon of filling in the middle of each circle.

To shape into triangle, lift up right and left sides, leaving the bottom side down, and bring both sides to meet at center, above the filling. Lift bottom side up to center to meet other two sides.

Preheat oven to 350 degrees. Brush dough with beaten egg before baking. Place on greased cookie sheet. Bake at 350 degrees for approximately 20 minutes.

Yields 4 dozen Hamentaschen

TA'ANIT ESTHER THE FAST OF ESTHER **MARCH 21**

When the 13th of Adar falls on Shabbat, a day of joy and pleasure, we fast on the preceding Thursday, since fasting and extra prayer on Friday would interfere with the Shabbat preparations. The fasting on this day commemorates the three-day fast of the entire Jewish nation in the times of Purim. They fasted upon request of Queen Esther, who asked that all Jews refrain from food or drink in her merit before she put her life on the line for the sake of her people.

In the Gurnee area the fast begins at 5:24 AM and ends at 7:34 PM.



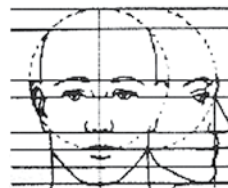
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Unmasking

By Michael Gourarie

The festival of Purim is the happiest day in the Jewish calendar. One of the traditions of Purim is dressing up in fancy dress and wearing masks. What is the reason for this custom and how does it connect to the celebration of the day?

Our sages tell us that “Happiness breaks boundaries.” When people are truly happy they loosen up and do things that are beyond the norm. But there are two types of happiness. The first is egocentric and hedonistic, seeking pleasure and a good feeling. **This is the festivity that we often witness in pubs or wild parties where there is little purpose or focus.** Here the boundaries that are broken are those of self discipline and self respect. This is when

people curse, insult and often become violent. It is not true happiness.

The second form of happiness is one with purpose and meaning. The goal of this joy is not external pleasure but rather the celebration of meaningful milestones, spiritual growth or major accomplishments. This happiness is a true and lasting one.

The boundaries that are broken with real joy are the barriers and fences that separate us from each other. The happiness allows us to develop a different perspective on ourselves and other people. We stop judging others by their external behavior and things they say and do, and we begin to appreciate their inner soul. We begin to understand that the

JOY BREAKS THE BARRIERS AND FENCES THAT SEPARATE BETWEEN US

annoying actions, feelings and personality traits that separate us from others are only external masks that conceal the true human being. Beneath the mask there is a pristine soul that makes him/her a special

human being. The energy of the happiness allows us to break through the mask and see what is beneath.

On Purim we dress up, reminding ourselves and others that our outward appearance and behavior is always a mask. We realize that all those things that separate us from each other have nothing to do with our real identity. The celebration of Purim gives us the ability to look behind the mask and discover the real person.

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**LET THEIR LIGHT
BE YOUR LEGACY**

Remember Chabad of Gurnee in your will.

Photo Credit: Chabad of Nashville

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in part by the generosity of the*

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HERE'S *my* STORY

GENEVA UNCONVENTIONAL

MR. MATI GOLDZWEIG

Mr. Mati Goldzweig resides in Jerusalem where he trades in commodities.
He was interviewed in July 2023.

My encounter with the Rebbe took place nearly fifty years ago when I came to the United States from Switzerland with the goal of helping Russian Jews oppressed by the Soviet regime.

By way of background, my parents – both of whom were from Poland – miraculously made it to Geneva during World War II. This is where they met and married and where I was born in 1948.

In 1969, after being educated in yeshivahs in England and Israel, I enrolled in Geneva University's School of Economics. And it is there that I was introduced to the plight of the Soviet Jews who were not permitted to practice Judaism or to emigrate elsewhere. It was a hot issue at the time and many organizations worldwide were staging demonstrations and working to influence their governments to pressure the Soviets into releasing the Jews.

Because of my involvement in this cause, I came to the United States in 1972. Upon arrival, I met with the famed civil liberties advocate Nat Lewin, who suggested that I use my background in economics to investigate how to influence the United States government to play a role. So I went to the Library of Congress, and there I found that legislation already existed in the US that could help the Soviet Jews by means of impacting Soviet trade, but this legislation had not been used for that purpose.

With that information in hand, I was introduced by Nat Lewin to US Senator Henry Scoop Jackson, who was well known for his involvement in the fight against anti-Semitism. After much effort on my part – canvassing members of Congress to gain their support – Senator Jackson undertook to propose an amendment to the Trade Act. This amendment sought to deny “most favored nation” status to the Soviet Union and other nations of the Soviet bloc, in an effort to cripple their trade relations and thus motivate them to grant Jews their freedom.

While this was going on, the High Holiday season arrived and, since I would not be coming home to Switzerland, my father recommended I reach out to his contacts in New York. And that is how I came to spend Rosh Hashanah and Yom Kippur in Crown Heights with Chabad, which was a very moving experience.

At this time, I inquired if a private audience with the Rebbe was



possible, and while the Rebbe normally didn't receive people during that time of year, special consideration was given to foreign visitors like me. I was quite excited by this opportunity, which I considered a great privilege.

When I was ushered into the Rebbe's office at around 2 or 3 a.m., I chose to discuss with him two issues – Soviet Jewry and the Jewry of Geneva – but no personal matters. (Or so I thought!)

First of all, I asked for his advice regarding my activities in Washington, DC. I must say that – contrary to what I expected – the Rebbe did not encourage me to continue working with politicians. He did not say anything negative about it; rather, he pointed out that it was more important for me to help individual Jews in Russia. I was puzzled as I could not figure out how I might do this from a distance of thousands of miles; the only path I saw was trying to apply political pressure on the Soviet government, but the Rebbe knew better and predicted that my efforts would ultimately be futile. Only later, did I understand how right he was.

It took Senator Jackson three years to get his amendment passed and he had to reduce its impact to even get that far. Ultimately, it did not do much to help Jews leave Russia, even if it was an effort in the right direction.

The Rebbe advised, “If you want to help this cause, I think it would be right for you travel to Russia.” Now, I had no idea how I

could do such a thing as I was not a Swiss citizen and did not have a proper Swiss passport; I only a laissez passer travel document, which would not grant me any protection should I be arrested on some trumped-up charge of spying or engaging in counter-communist activity. Yet, the Rebbe imbued me with such confidence that I swept all my concerns aside.

The second issue that I discussed with him was the lack of Chabad emissary in Geneva. To this the Rebbe responded by explaining to me the historical background of Geneva, and I found the breadth of his knowledge to be astounding. He said that it was in Geneva that the schism between the Catholics and the Protestants began. As well, it was in Geneva that Jean-Jacques Rousseau, whose writings influenced the outbreak of the French Revolution, was born and raised.

To the Rebbe's mind, this implied that Geneva was a city of very individualistic people who were not likely to be swayed from their way of thinking. That being so, it would be very difficult to introduce a Chabad emissary into a place with such an attitude, which undoubtedly had affected the Jews who lived there.

In this, he was absolutely correct. For example, I had participated in the efforts to open a Jewish school, and although the finances were available, at first there was a lot of opposition from the local Jews. It was not until many years later – when a Chabad emissary, Rabbi Mendel Pevzner, finally came to Geneva – that states of mind began to change. And I would say

that his success has been extraordinary in light of the difficulties he encountered and managed to overcome.

Walking out of the Rebbe's office, I felt completely changed. I sensed that a tremendous strength had suddenly emerged in me, and I felt confident that I could channel this strength into various activities I had not previously considered undertaking. This feeling continues to accompany me till today, fifty years after my encounter with the Rebbe, which had lasted only a short while!

I also now understood that I had come from Geneva to Washington because I thought I could "change the world," but found out that I was going the wrong way about it. By traveling to Leningrad and helping Russian Jews directly, I could make a more tangible impact.

It took me another couple of months to organize the trip. I got directions from the Rebbe's secretary, including names of people to meet, which I had to memorize, and Jewish books to take to them.

I stayed in Leningrad less than a week, but I accomplished my mission. Going to clandestine meetings with these brave Jews was at times a frightening experience but also an enriching one. I saw first-hand how they lived and

struggled, and that was most inspiring.

In this way, the Rebbe opened my eyes. He did not try to make me into a disciple of his; instead, he allowed me to find my own direction. He had the ability to see the potential of people and he understood how best to help them grow. This he did for me.

**"IF YOU WANT
TO HELP THIS
CAUSE, I THINK
IT WOULD BE
RIGHT FOR YOU
TRAVEL TO
RUSSIA."**

MY ENCOUNTER
with the **REBBE**

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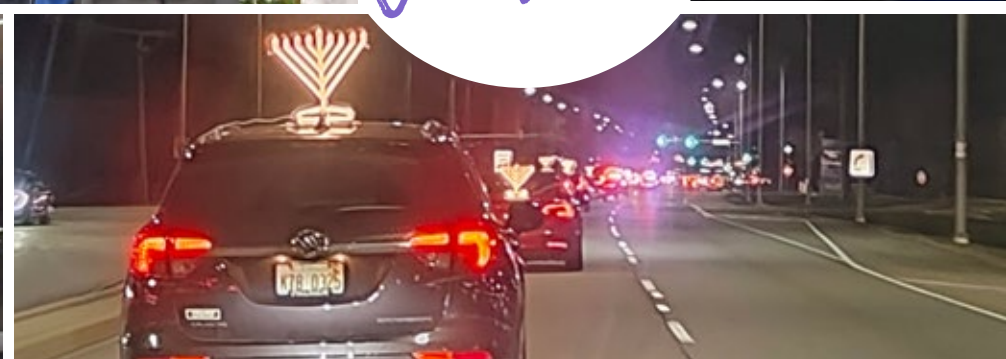
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This publication is in loving memory of Mrs. Henya Federman and her daughter Shterna Sara Federman.