



DEAR SHABBOS BEREISHIS

Dear Shabbos Bereishis,
It's not your fault
That we still have
Full stomachs
Dirty floors
Wrinkled clothes.

Please don't get offended
That our bones ache
Our heads spin
And some of us
(And our kids)
Are kooky.

You deserve the very best
At least the same
As a regular Shabbos
In Shvat
Filled with
Anticipation
Relaxation
And preparation.
(We do have lots of Shabbos party!)

And so we ask
For your understanding

If we seem a bit
Toasted. (My husband's word)

We hope you can
Help us
Revive
Refresh
Remember
That you are not a
Leftover Shabbos
The tail end of
All the celebrations.

You are
The beginning
Of a world
Created special
Just for us.

And so
We will try
To make our
Shabbos
A little more beloved
Just for you.
- Author Unknown

FOUR 18-YEAR-OLDS ON A TRIP

In the summer of 1971, after my first year of Bais Rivkah seminary, I decided that I wanted to go to Eretz Yisroel for the summer. At that time it wasn't an accepted thing for girls to do, but when I expressed my desire to my parents, they were very encouraging. My mother's sister had recently moved from Russia

to Kfar Chabad, and my mother thought it would be nice for me to spend time with her.

When I discussed my plans with my close friends, Nechama (Schusterman) Greisman, Rochel (Karp) Lustig, and Yocheved (Majeski) Lipskier, they wanted to join me.

Our next step was writing to the Rebbe for his *haskamah* and

brachah. The answer from the Rebbe was that "one goes to Eretz Yisroel only if it will cause an increase in *yiras Shamayim*." And then a *brachah* to go.

The next day, each one of the four of us got a call from Rabbi Binyomin Klein that an appointment had been set up for us to meet with Rabbi Chaim Mordechai Aizik Hodakov.

The thought of meeting with Rabbi Hodakov was quite frightening to us, to say the least. Our teacher in seminary, Rabbi Sholom Ber Gordon, had told us that when he was called to a meeting with Rabbi Hodakov, he would wear a *gartel* because most likely Rabbi Hodakov's message was from the Rebbe.

When we met with Rabbi Hodakov, he reiterated the Rebbe's message that one goes to Eretz Yisroel only if it will cause an increase in *yiras Shamayim*. "Therefore," Rabbi Hodakov said, "you will take upon yourselves the following four missions."

1. At that time it was only four years after the Six Day War, and every year Tzach would organize a bar mitzvah celebration for orphans of the war. Rabbi Hodakov told us to attend the bar mitzvah celebration that year, which would be held in Kfar Chabad, and to volunteer to help prepare for it in any way that the organizers would direct us to.

2. There was a system in Israel that summer camps were set up in all cities for kids to get a taste of Yiddishkeit. He told us to get a schedule of where and when the camps were being held, and to visit each one

L-R: Ella Pinson, Yocheved Lipskier, Nechama Greisman, and Rochel Lustig, in Eretz Yisroel on the Rebbe's shlichus, summer of 1971. ▶

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and bring encouraging regards from the Rebbe.

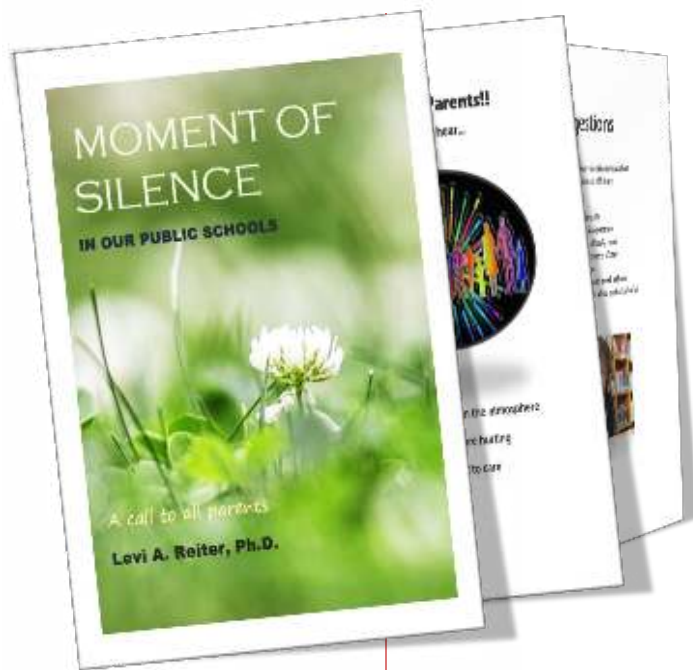
3. The N'shei Chabad convention is held in Israel in the summer. In the summer of 1971 it was being held in Nachlas Har Chabad, which was then barely developed. He told us to attend, and that one of us should address the convention.

4. Last of all, he said, "Here in

New York, you have an operating Bnos Chabad. In Eretz Yisroel they do not yet have one. Reach out to Mrs. Penina Slonim to help direct them on how to start a Bnos Chabad."

Baruch Hashem, we were able to fulfill all these missions. By visiting the summer camps, we got to see the whole length and breadth of the country.





And *baruch Hashem*, we were successful. We were very warmly welcomed in all the camps, and we told the campers we were sent to visit them, by the Rebbe. That made them feel how much the Rebbe cares about them. And many of them gave us letters to bring back to the Rebbe, which of course we did.

The bar mitzvah was set up beautifully by the Kfar Chabad community. And it was emotional as well, since it was only four years after the war where many of the boys had lost their fathers, *R"l*.

I don't remember many details of the convention, other than that it was held outdoors in Nachlas Har Chabad. This is going back about 50 years and the Chabad community was much smaller then.

We felt the Rebbe's *brachah* for *hatzlachah* on our trip!

Ella (Langsam) Pinson
Crown Heights

"MOMENT OF SILENCE IN OUR PUBLIC SCHOOLS: A CALL TO ALL PARENTS"

Ever wonder what you can do to change the world?

If so, look no further: A newly published booklet entitled *Moment of Silence in Our Public Schools: A Call to All Parents* is ready for *mi'vzta'im!*

The Rebbe's request that Anash get a Moment of Silence program into the public schools will be made easier to fulfill with a booklet made specifically for you to give to your friends, acquaintances, *mekuravim*, or just people you meet who have children in public schools.

The Rebbe's vision includes the condition that the parents be the ones to imbue their children with wholesome ideas to think about during this opportune moment of meditation.

In an easy-to-read lyrical style, this colorfully illustrated 19-page booklet presents ideas for parents

to impart to their children such as showing kindness in speech and deed, being thankful, and respecting life and property. The booklet will help parents understand the positive impact Moment of Silence can have on their children's lives.

Thankfully, some states have already obtained congressional mandates for a Moment of Silence program; however, Congress cannot mandate that parents do their part. We trust that this booklet will encourage their participation.

The next step is up to us. *Shluchim* have already begun requesting shipments of the booklet, and it is now available for purchase at Kehot.com, ShlichusMarket.com, or in person at Lubavitch Youth Organization, 305 Kingston Ave.

Pick up your copies and change the world!

Levi A. Reiter, Ph.D.
Crown Heights

WHEN I WOKE UP AFTER BRAIN SURGERY

Nine years ago, I embarked on a fascinating and enlightening journey when I had surgery to remove a massive tumor from my brainstem. Due to the tremendous grace of G-d, I survived. But when I woke up, I realized I had extremely scrambled sensory processing. My body and brain had become utterly unfamiliar to me. My visual perception had become distorted, and I would see things double or irregularly. People's faces would "melt" while I was looking at them. My auditory perception was irregular, and I

would miss parts of conversations. Loud music or sounds would trigger a fight/flight response. Coordinating my body to do simple movements, such as walking or swallowing, had become incredibly challenging.

Despite this, I realized that I was on an interesting journey that enabled me to gain significant insights into the workings of the brain, the beauty and resilience of the human soul, and the power of faith and community.

My neurological and sensory challenges also helped me gain a firsthand understanding of neurodiversity—including autism, ADHD, dyslexia, Irlen Syndrome, Sensory and Auditory Processing Disorder, and more. They enabled me to better understand and assist my autistic son and other children who process information differently.

Over time, I realized that

Hashem had given me these challenges to enable me to enlighten and inspire others, including parents, family and community members, and professionals working with individuals with unique brains and thought processes.

I invite you to learn more about my journey and insights in my book, *Moving Forward: Reflections on Autism, Neurodiversity, Brain Surgery, and Faith* (Amazon, 2021), and on my blog on jackisbooks.com. I hope you will find them informative, empowering, and enlightening!

Jacki Edry
Netanya, Israel

THE SILENT CRY

Who can imagine the type of anger I am carrying around inside of me?

I walk around, and no one senses my deep pain.

Can you imagine the suffering of a child being repeatedly molested by a relative, in a family member's house, with that family member's knowledge?!

Can you imagine the suffering of an innocent *bachur* who is set up and marries such a girl and

can't figure out what's wrong—and he is thinking he is the source of the issue?

Can you imagine the additional pain and aggravation of those suffering knowing that the molester is continuing with his actions and is thriving?! And that others who were warned about him are too afraid to open their mouths to help others?

If this is not *galus haShechinah*, I'm not sure what is.

How I (and many others) were chosen for such suffering, I do not know.

One thing I do know is that many people (maybe you too) can stop innocent blood from being spilled.

But let's not just get caught up with naive compassion for victims, imagining we would definitely be the superhero to save children's lives; let's see the other side of the coin.

Who really wants to spill the beans on a family member who is abusing children? It really hurts when it hits close to home, and it will bring embarrassment upon the whole family!

Which parent would want to report on their own child who is doing the most shameful and destructive acts possible?

Well, consider this: There was once an Israeli Arab who called up Israeli security forces to inform that his own son was planning a terror attack.

How do we view such a father, as a traitor or as a noble hero?

Just to let you know: Abusers range from all sorts, from the emotionally disturbed who just need some help, to the sadistic murderous maniacs who won't stop until they are safely placed



Jacki Edry

behind bars.

One thing they all have in common is that they won't get better and straighten out by our ignoring the issue. In the past (and present!) one such messenger of evil destroyed **hundreds** of lives.

King Shlomo enacted a law that whoever buys from a thief receives punishment, for they are enabling crimes to happen. Similarly here, experience has shown that the abuser and victims are not the ones who can save the day and fix the situation, as both are deeply trapped. However, an abuser is only able to operate with the cooperation of others. Here, bystanders' silence is the compliance needed for the crimes to continue.

May Hashem help that it should become our norm to save others' lives even at the cost of our own discomfort and embarrassment. With such *zechusim* amongst *Klal Yisroel*, we will surely have more *simchos* and less sadness amongst us.

Nowadays the tools exist to help everyone, including treating abusers who want to do *teshuvah*. We can all become life-saving heroes, and many future generations will thank those brave individuals who made it possible for *Klal Yisroel* to flourish, *b'ezras Hashem*.

May we only hear good news forever.

Mendy

CAN WE SAVE THEM BOTH?

We've been told for years that abortion is necessary in certain rare situations that occur later in

pregnancy.

Not true. It is medically and morally preferable to humanely remove the baby from the uterus by cesarean section. If viable, the baby can be saved in neonatal intensive care. If the baby is not viable, a dignified burial and normal grieving period follow.

In truly life-threatening situations, the mother's life is saved quickly by cesarean section delivery, rather than risking her life awaiting the two to three days of preparation required for an abortion, during which time her life-threatening illness may cause her death.

Late-term abortion means dismemberment of an unborn child, and it is dangerous for the mother because of the possibility of the abortionist rupturing the uterus. Infertility often results. After it's over, many mothers experience night terrors and lifelong guilt.

Some states now have—or will have—laws limiting abortion access, such as laws banning abortions after 15 weeks, or after a heartbeat is detected.

But all of these laws have exceptions to save the life of the mother. So, for example, if a woman's life is deemed to be in danger because of extremely high blood pressure, or sepsis, or organ failure, the law allows for the abortion even though her pregnancy is past 15 weeks or the baby's heartbeat is detected.

(Ectopic pregnancy is always a danger to the mother, and it is universally agreed that it's best to abort such pregnancies. The young baby has died in the fallopian tube by the time of the surgery to remove it.)

Every one of these laws allow for doctors to authorize abortions in such cases and many of these decisions may be in line with a rabbinical *heter*.

But almost no informed rabbi would authorize the deliberate murder of a pain-capable infant when the baby can be saved, and almost no informed rabbi would put a woman in danger when a safe alternative is available. Let us encourage saving both mother and child, if possible, in the exceptional cases, rather than inflicting this type of death on an innocent child, with possible resulting (physical and emotional) harm to the mother.

Cecily Routman
Sewickley, PA

We understand that you want to vent, and that's what Open House is for—but if you keep it constructive and polite, your chances of seeing it in print go way, way up! Kindly limit your submission to 350 words or less, and e-mail it to submissions@nsheichabadnewsletter.com.

We love pictures, too!

When space is limited, precedence will be given to essays that are signed. *N'shei Chabad Newsletter* reserves the right to edit submissions for clarity or length. Please be aware that if you do not sign your essay, you might not be consulted regarding edits. —Ed.