

ב"ה  
Issue No. 20

עש"ק פרשת תרומה  
ה אדר



### Happy Birthday

**Meir Kaminetzky**  
6 Adar 5768

**Yaakov Zimmel Hershcovitz**  
11 Adar 5768

**Shneur Zalman Teichtel**  
11 Adar 5765

**Chanoch Pink**  
3 Adar 5767

**Mazel Tov Rabbi Pruss (B4) on his engagement!**



### Contact us

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# NEWSLETTER

Boys division, Grades B2 - B8

## The Shepard's Secret

*Tayere Talmidei Hatmimim sheyichyu,*

In parshas Teruma we learn about the keilim that Moshe was commanded to make for the Mishkan. Each keli had its special Avodah that it was used for on a daily basis. The interesting "exception to this rule" was the Oron; what Avoda, what actual daily work, was done with the Oron? Apparently there was no Avoda that was done with it, as its purpose was merely to bring down the kedusha into the Mishkon (and later in the Beis HaMikdosh)?

To understand this unique purpose of the Oron, I will share a story with you:

Chassidim tell about a certain Reb Betzalel who was a chossid of the Tzemach Tzedek. This Reb Betzalel would travel frequently, and when he came to certain town he stayed by a particular Yid whom he had met over the course of his travels. At one point the host introduced Reb Betzalel to a simple young man who was employed by him to work as a shepherd. The man worked very hard from morning until night and would then come to his employer's home where he would sleep and leave early in the morning to go back to work in the field. The host commented to Reb Betzalel that he never saw this man wash his hands for bread or say a brocho before eating!

At the next opportunity Reb Betzalel approached the shepherd and gently tried to speak to him about brochos and doing netilas yodayim, but the man dismissed Reb

Betzalel and he was forced to just leave things alone.

A few months later the host met Reb Betzalel and told him some strange information about this simple shepherd: He said that he gone secretly to observe how the shepherd was working in the field and saw that this simple man was saying tehillim as he worked with a special chayus and a burning kedusha. It became clear to him that this person was not a simple individual like he had made himself out to be!



Shortly after this, on a Friday night, ten goyim suddenly marched into the house and took the shepherd away for "army service". In those days, it was quite common for the government to "snatch" people and conscript them for many years into the army, and the employer begged them to wait and give him until after Shabbos before taking him away. His real intention was to use the time to speak to certain influential Yidden to see if they could get the order to be taken back in the conscription office in town.

The goyim refused his request and marched off with the young shepherd. Right after Shabbos the employer went into the town

to speak to an officer in the main conscription office. He was shocked to learn that there was never any order made and that those "conscription agents" were not working for the government. In fact, he had never even heard of this shepherd! Reb Betzalel listened patiently to the story and then responded with great pain that it was clear that this shepherd was taken for some great spiritual purpose - and he was pained that they did not sense earlier just how great this "shepherd" really was.

Dear Talmidim, what this story teaches us is that sometimes an individual's purpose, may involve a unique type of Avoda. This simple shepherd was sent to the world to bring down extra kedusha, but practically nobody saw who he was. The Oron had a similar purpose - it was all about bringing Kedusha into the Mishkan and later into the Beis Hamikdosh. The Rebbe points out that while the Mishkon was only "Holy" as long as the Oron was present, the Beis Hamikdosh kept its kedusha even if the Oron was no longer there. Therefore, the Oron did not have an Avoda, and there was no specific ongoing mitzvah involved with making it, as once the kedusha had been brought down, it was there to stay permanently.

We look forward to the day when we will see that kedusha with our own eyes with the coming of Moshiach Tzidkeinu!

**Rabbi Yaacov Ringo**

Principal Boys Older Division



# Shliach Spotlight



**Our names are  
Mendel and  
Levi Laufer**

**We're in Grades  
B4 and B5 and  
Shluchim in  
Barrington,  
Rhode Island**

### **So what can you tell us about your place of Shlichus?**

*Mendel:* Our parents came here 54 years ago a few months before I was born. Our zaide rabbi Shia laufer is the head shliach to Rhode island he came here in 5739. He lives in another city nearby where there is bigger Jewish community.

There are about 1000 Jews in Barrington, our chabad house, is also our own house. One floor is where we live, another is the chabad house and a third floor is the guest house and a playroom and that's also were we do online school.

### **How do you get Kosher food there?**

*Levi:* Well we live about four hours from New York, and my parents go there about once a month, but mainly we get our food here. A lot of stores here have kosher aisles and there is one that is totally kosher in a nearby city providence RI, where there is a larger Jewish community.

A lot of Yidden live in Rhode island, in fact the very first Jews to step on American soil was right here in Newport Rhode island in 1654 (125 years before America even won it's independence over Britain!) They were a group of Sephardic Jews who had escaped the Spanish inquisition and were coming from new Amsterdam in search of a haven to practice Yiddeshkeit openly. They opened up a Shul which is still standing here! It's a big tourist attraction.

### **Tell us about the Shlichus.**

*Mendel:* Unfortunately we only have a minyan on Rosh Hashanah, Yom Kippur and Shvuous. Most people in Barrington don't like to daven even though my father tries to explain it.

We have a Hebrew school every Monday night in the chabad house, we

show people how to make pickles. We are expecting about 40 people.

We are also the shluchim in nearby Newport, we used to go there for a few weeks every summer. Many yidden come there then because it's by the water.

### **Can you share with a story?**

*Levi:* This is pretty funny... Last summer we were playing inside, when suddenly we heard a big commotion outside. A 15 passenger van full with poilesher kids and their teacher ... an unusual sight around here. They were looking for a mikva. We told them to go to providence which is like 15 minutes away. Then a minute later a coach bus full of poilesher kids and teachers ... came looking for a mikva. I guess this was their end of the year trip. This was a lot of Jews to see in one shot for Barrington.



### **Levi showing kids how to blow Shofar**

currently have 6 but it's growing. We have "Ckids" programs some times. Every Tuesday night my mother teaches the weekly parsha to woman, every other Wednesday night my father gives teaches it for the men.

The biggest event each year is the public seder (the second night is a little smaller) around 45 showed up last year on the first night.

This upcoming Purim our theme will be "Purim in the kosher deli" we are thinking of also bringing a guy to

### **So tell us about yourselves.**

*Mendel:* before we joined the Online school, we went to a Lubavitcher school in Boston which is like an hour away, it was really hard to go there and back. A lot of my cousins go to Online School and liked it. So we decided to go there as well. We really love everything about it.

We like making pictures mendel is good at drawing on the computer, I'm better on paper. We are also very good at writing Sefer Torah letetrs, we want to be Sofrim when we grow up, my mother's father is a sofer, my elter zaide is a famous Lubavitcher artist his name is Rabbi Tiferburn. The rebbe once gave him kos shel brachs to put in his paint.



# The Frierdiker Rebbe's arrival in America

On the day the word war 2 broke out, in Elul 5699 the Frierdiker Rebbe and his family were in Otvotzk, Poland. Since at that time he was a Latvian citizen, he was free to leave Poland. Yet the Frierdiker Rebbe decided to remain as long as he was able to help others. Four days later, on Tuesday, the twenty-first of Elul, the Rebbe sadly left Otvotzk for Riga, Latvia, via Warsaw. Before leaving, he blessed the community, giving them strength to endure the impending hardships.

Once he reached Warsaw, however, the total collapse of the Polish army and the intensity of the German bombings and patrols made it impossible for him to continue on to Riga. He was trapped. While the Rebbe was advised to go to the safer side of Warsaw (where there were less Jews and therefore less bombardment) the Rebbe refused. He then quoted the possuk: "I am with them in their suffering."

Back in America the Agudas Chassidei Chabad intensified its efforts to obtain visas for the Frierdiker Rebbe and his family. they spoke with many influential U.S. politicians to help. Finally a U.S. Congressman wrote the Secretary of that time that the Rebbe "is not just another rabbi; he is the leader of world Jewry," thereby warranting that the State Department make an exception and become involved in the rescue.

The United states government was not involved in the war at that time and had connection with certain german officials. They agreed to help in this case and sent a nazi officer to find to locate the Frierdiker Rebbe in Warsaw. After much effort the officer succeeded in finding where the Rebbe was staying and managed to convince them that he was there to help them.

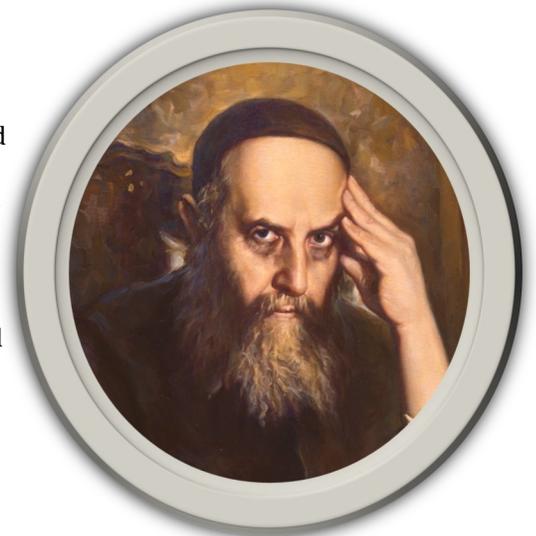
In order to escape, they needed to come up with a plan so that they shouldn't be caught by the gestapo - the Nazi police. The plan was that this officer named 'Horczak' would "arrest" the Rebbe's household, a group of fifteen people, by the command of German Intelligence headquarters. Then he would personally bring these "prisoners" to Berlin, to be interrogated about their underground activities against Germany. Once in Berlin they would be handed over to the custody of the Latvian Ambassador, thereby securing their safe passage out of Germany.

This did prove to be necessary, for they were indeed stopped and questioned by the Gestapo many times on their way to Berlin. Each time, Horczak patiently explained that he himself didn't understand this very unusual command to bring the entire party of fifteen people to be questioned in Berlin. But one did not question one's superiors, Horczak pointed out. What could the Gestapo do? they had no choice but to let them proceed. Arriving in Berlin on Shabbos, the Rebbe was placed "under guard" in the Jewish community house, and on Sunday, Hei Teves 5700, he arrived in Riga finally safe from Nazi hands. from there he flew to Stockholm where he boarded a ship that would bring him to America. The Frierdiker Rebbe arrived in America on 9 Adar 5700.

*As he was leaving the ship, the Rebbe stated that he didn't come to America to rest, but rather to begin building Yiddishkeit in America. He informed the crowd that "America is nisht anderish" — America is not different, and just as Yiddishkeit blossomed in Europe, so too will it blossom in America. These words became his motto.*

*Throughout that day, the Rebbe met with the many people who came to greet him and wish him well. Many begged him not to open a yeshiva in America. Why? he asked. It would come to naught and cause him disgrace, they claimed, as it had done to many other illustrious people who tried but failed miserably.*

*Notwithstanding their objections, and fully realizing the difficulties involved, the Frierdiker Rebbe told Rabbi Jacobson that he would not go to sleep until he saw a minyan of (ten) students who would begin learning the following morning in Yeshivas Tomchei Temimim of America. A few hours later, Rabbi Jacobson brought together the ten students who promised that they would be willing to become the first students of Tomchei Temimim of America. Thus began the Frierdiker Rebbe's campaign to rejuvenate Yiddishkeit in America.*

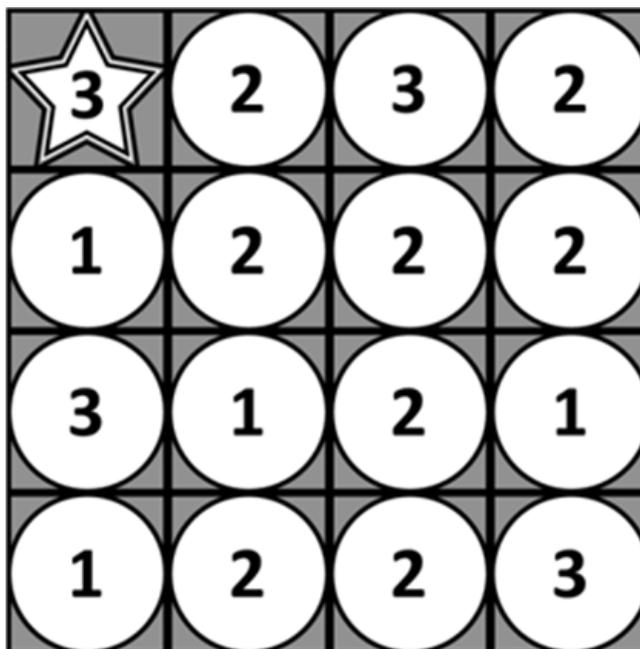


Send in Your  
 Drawings, Games, Riddles and Comics to  
[boysprograms@shluchim.org](mailto:boysprograms@shluchim.org)

## Number Maze

Number maze: Begin and end at the star.

Using the number in your space, jump that number of blocks in a straight line to a new space. No going diagonal.



א קלאץ קשיא

I have keys but no locks.  
 I have a space but no room.  
 You can enter but you can't go outside.

What am I?



Answer: a keyboard