

THE CHABAD HOUSE

COMPASS

NAVIGATING THE WORLD OF SHLICHUS FOR SHLUCHIM BY SHLUCHIM

ISSUE 9 TISHREI 5775

TORAH & TEA
*For Our
Kinderlach*

The Rebbe's Solution to All the World's Problems

”מפי עוללים וזונקים יסרת עוז
למען צורריך להשבית אויב ומתנקם”

RELAX...
& get stuff
done?

**Not Just
Turning Pages**

TURNING HIGH HOLIDAY
SERVICES INTO A
MEANINGFUL JOURNEY

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THE REBBE'S SOLUTION TO ALL OF THE WORLD'S PROBLEMS

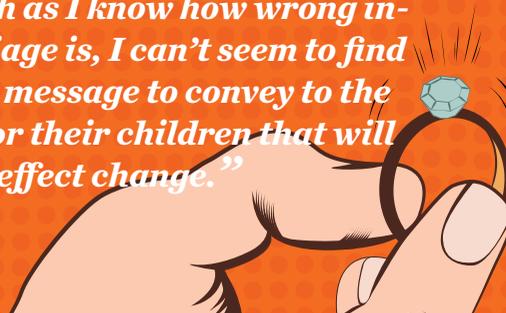
“I came to the conclusion that there was no other way than trying to effect a basic change in the nature, through a system of discipline and obedience to rules which he or she can be induced to get accustomed to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted without coercion.”

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“As much as I know how wrong intermarriage is, I can't seem to find the right message to convey to the parents or their children that will actually effect change.”



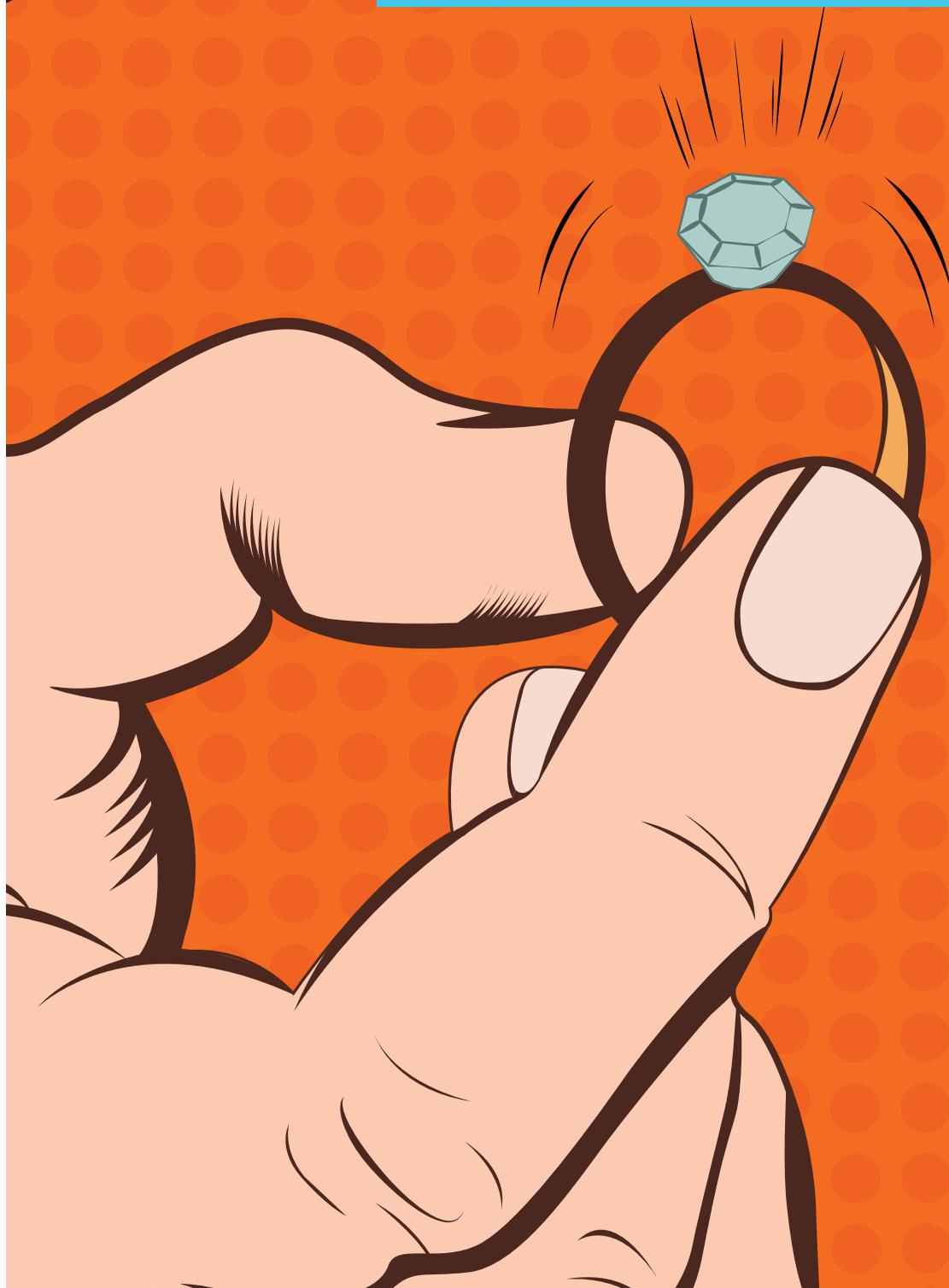
INTERMARRIAGE

HOW TO TALK ABOUT

INTERMARRIAGE



A panel response by Rabbi Eliezer
Shemtov, Rabbi Simon Jacobson, Rabbi
Yitzchok Schochet and Rabbi Shea Hecht



Dear Fellow Shliach,
It is all too often that I am approached by a distraught baal habos seeking advice with regard to his son or daughter who is about to intermarry. I am also occasionally approached by a young man or woman who is deep in a relationship with an אינו יהודי and struggling to make sense of his or her parents' objections. As much as I know how wrong intermarriage is, I can't seem to find a real message to convey to the parents or their children that actually effects change. I would really appreciate guidance in this regard.

Rabbi Eliezer Shemtov: Firstly, I commend you for addressing this critical topic. Though I was asked to respond to your letter because I have written a book on the subject, let me point out the following: I am no expert. My book, *Dear Rabbi, Why Can't I Marry Her?* is based on correspondence with two non Jewish individuals. After corresponding with one of them for about two years, he eventually broke up with his Jewish girlfriend. I know that the book has helped many decide to break up their relationships with non Jews. I would not claim, however, that the book is a cure-all for all cases. Though I, or anyone else with whom you will consult, may have ideas or suggestions for "talking points," it is crucial to remember that, as shluchim, we are not here so much to answer the question as we are here to answer the person, and what will speak to one person will not necessarily impact another.

My suggestion, therefore, is that when faced with a person who is considering intermarriage, R"L, the first step you take is a step back to consider the whole person and determine who he or she is and what makes him or her "tick." Ask yourself: What generally motivates this person's life choices? Why is he or she considering intermarriage? Is it because of a lack of Jewish education and awareness? Is it due to low Jewish self esteem that is making him feel that by marrying out of the faith he can assert himself? Does the person feel that nobody else will love him or her other than this particular non-Jew? Is it social pressure? Does the person feel that it is discriminatory not to consider a non-Jew for marriage? Once you have determined the motivation for the path this person is considering, you will be able to address the issues more accurately. I recommend studying the Frierdiker Rebbe's כללי חינוך והדרכה for insight into how to assess someone's nature and tailor your words to him accordingly.

ADMINISTERING PREVENTIVE MEDICINE

Rabbi Simon Jacobson: I concur with Rabbi Shemtov that there are many possible reasons why a person may consider intermarriage. Overall, I believe that many of the reasons can be traced back to a lack of Jewish identity, awareness and pride. Therefore, before we discuss what approaches can be taken once a situation has already unfolded, let us frame intermarriage not as a disease, but as a symptom of that deficiency. As such, our role as shluchim is to administer preventive medicine by deliberately planting the seeds of Jewish identity within our community members from the day they are born.



**WE ARE NOT
HERE SO MUCH
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Indeed, this is the essence of providing every Jewish child with a proper Jewish education. Instead of the unfortunately prevalent confusion, shame and ignorance of Judaism, chinuch al taharas hakodesh arms our children with knowledge, spirit, and ge'on Yaakov, and imbues them with joy and pride in celebrating their Judaism.

One way this can be done for Jews growing up in more secular environments is by providing them with rich food for thought along with the knowledge of the importance and blessing of being

Jewish, with special emphasis on the Jewish soul and its spiritual mission on Earth. Provoke the children at your Hebrew school and the teens at your teen programs to question themselves through creative contests and get *them* to come up with the answers of why it's important to be Jewish and marry Jewish. Address the topic openly in your sermons and classes.

Rabbi Yitzchok Schochet: We may tend to avoid referencing intermarriage for fear of offending people. We have to remind ourselves that this is what we are here for: to challenge people's perspectives and get them to realize that in order to perpetuate the Jewish nation, we have to marry Jewish and have Jewish children.

Rabbi Eliezer Shemtov: A most practical, yet often difficult, way to administer preventive medicine is with regard to people attending the marriage ceremonies of friends or relatives who intermarry R"L. Doing so gives their own children the impression that they condone this type of marriage. And when the children announce their plans to intermarry and question their parents' objections, the parents don't know what to answer.

I strongly encourage people in my community to take a firm stand for the sake of their children and not to attend intermarriage ceremonies. We should not stand and applaud when our future is threatened.

SENSITIVITY IS KEY

Rabbi Simon Jacobson: When a person is already deep in a relationship and considering intermarriage R"L, he or she is emotionally involved and no longer objective to his or her situation. At this point, as Rabbi Shemtov mentioned, the key is to be non-judgmental and sensitive to the person and his or her feelings. Ultimately, דברים היוצאים מן הלב נכנסים אל הלב. The person will sense your care and sincerity.

Rabbi Yitzchok Schochet: The Rebbe provided us with clear guidance as to how to approach the topic of intermarriage while once speaking to a young man who was considering marrying a non-Jewish girl R"L. "I envy you," the Rebbe said. "Hashem presented you with this challenge because you have been endowed with the unique strengths to overcome it. I have not been given this challenge..." The Rebbe was speaking to the who and why of the person right now, not about the past. We must each seek the language that will resonate with that specific individual and speak to the heart and soul.

Rabbi Simon Jacobson: Yes. In fact, I know of one case where the Rebbe directed



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The Long-Shot Effect of a Kuntres

By Rabbi Chaim Mentz // *Shliach to BelAir, California*

Last week, I fielded a call from a woman who asked to have a mezuzah be affixed on the home of her son. I went to the house with the mezuzos in hand and was soon chatting with the young man. Shortly thereafter, a non-Jewish girl walks in, wearing a three-and-a-half carat diamond ring on her finger. “This boy is my fiancé,” she tells me.

Oh no, I thought to myself. What this Jewish guy is doing with his future....

I sat down and started talking to him about the upcoming High Holidays, the days of repentance, new beginnings, and all that. I asked of him to come to my shul and join us for this special time.

As a preparation to that, I also invited him to my house for the upcoming Friday night’s Shabbos meal. His fiancée entered the conversation and told him, “You should go. I will go with you to the rabbi’s home for Shabbat dinner.”

But what next? I was debating whether to have “the conversation” about the danger and impossibility of intermarriage. I was wondering whether I should reel him in slowly, or get right to it, or rather set up a second meeting alone.

“Hold on,” the guy interrupted my thoughts. “You mentioned you grew up in Crown Heights. I was once there.”

He went on to relate that his parents were visiting a buyer of material and ended up going into “this big synagogue on Eastern Parkway.”

“I received something from the holy rabbi,” he said to my surprise. “Let me show you,” he said and left to the other room. He returned with a booklet. “That’s the book I am never allowed to touch,” his fiancée shared.

It is needless to describe my shock. This man came face-to-face with the Rebbe, and he understands how special that time was.... Still holding the booklet, he said, “this is the only thing I brought from my parents home. I take this with me wherever I go.”

The kuntres was in a plastic envelope. It was placed inside the envelope backwards, so I couldn’t tell which one it was. There were two dollar bills from

the Rebbe between the back pages. And then I turned it around to see the name of the kuntres....

It was Drushei Chasunah, discussing the meaning of Jewish marriage according to Kabbalah. The Rebbe distributed it to this fellow during the general distribution on Sunday, 17 Kislev, 5752, less than a week after it had been reprinted.

The debate in my mind as to when to have “the conversation” was over.

“Are you kidding me? Is this what you received and have cherished ever since from the Rebbe?” I asked.

“Yes,” he said. “I heard he was like Moses.”

And here was my chance to save a soul. “The Rebbe gave you a book about how to prepare for a Jewish marriage. The Rebbe gave YOU a mission and a demand—you must marry a Jew!”

He turned white. Looking at his fiancé, you could see she felt a wall had just gone up between them.

I went on to discuss the concept of a pintele Yid, that every Jew has a spark of G-d within him or her and it’s a matter of time or effort until it is revealed. I mentioned being part of a chain connecting to Avraham and Sarah and how it ends when marrying a non Jew.

He hugged me as I left and asked for my business card. We have frequently been in touch during the six months that have passed since then. It is not a quick process.

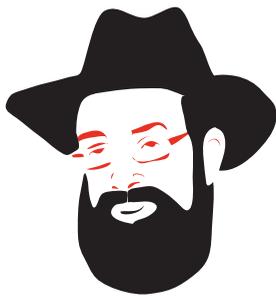
I came away with two lessons from this episode:

1. Even a single moment with the Rebbe has an effect. Those long lines, for a short couple of seconds of interaction with the Rebbe has the power to save generations to come.

2. I am not sure who the kuntres of Drushei Chasunah was for, him or me! It was as if the Rebbe was telling me, “Stop wasting your time. Speak in a nice manner but say what is needed.” Never underestimate how the Rebbe continues to help guide our thoughts and actions in the right direction.

This is, indeed, “like Moses,” a true shepherd of every single Jewish person and world leader. A shepherd who, even after all these years, continues to be with us and lead us.

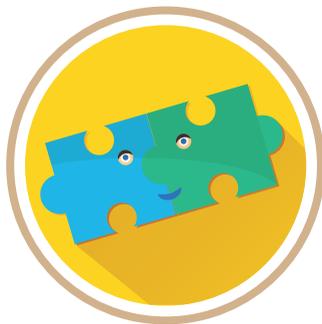
May we all continue to bring nachas to our Rebbe. And may we do that one more positive action that will bring an end to the darkness, when the Rebbe’s leadership, “like Moses,” will be returned to us *אד נא* with Moshiach.



**MY INTENTION IS
 NOT TO OPPOSE
 YOU. I AM HERE
 TO EXPLAIN
 JUDAISM'S STANCE
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 TO HELP YOU MAKE
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 YOU FEEL LIKE
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his response to a young man's queries by writing a letter to the young man's non-Jewish fiancée. The Rebbe explained that marriage is far more than a business transaction and that intermarriage creates a compatibility issue that is unhealthy for both the Jew *and* the non-Jew. In this case, speaking with the non-Jewish partner was the approach the Rebbe felt would be most effective.

Rabbi Eliezer Shemtov: When speaking with a Jew or non-Jew considering intermarriage, it may be helpful to clarify as follows: "You are free to make your decision based on knowledge or ignorance, intellect or emotions. My intention is not to oppose you. I am here to explain Judaism's stance on this issue and to help you make an informed decision. You *feel like* marrying her, but has your decision been made before or after objective considerations? I am not G-d's policeman; I do feel responsible for you, though, as my brother's keeper."



EXPLORE THE MEANING OF MARRIAGE

Rabbi Simon Jacobson: When I am presented with a couple considering intermarriage R"L, I will most often suggest that they learn more about the meaning and deeper significance of marriage. People warm up to the concept of a

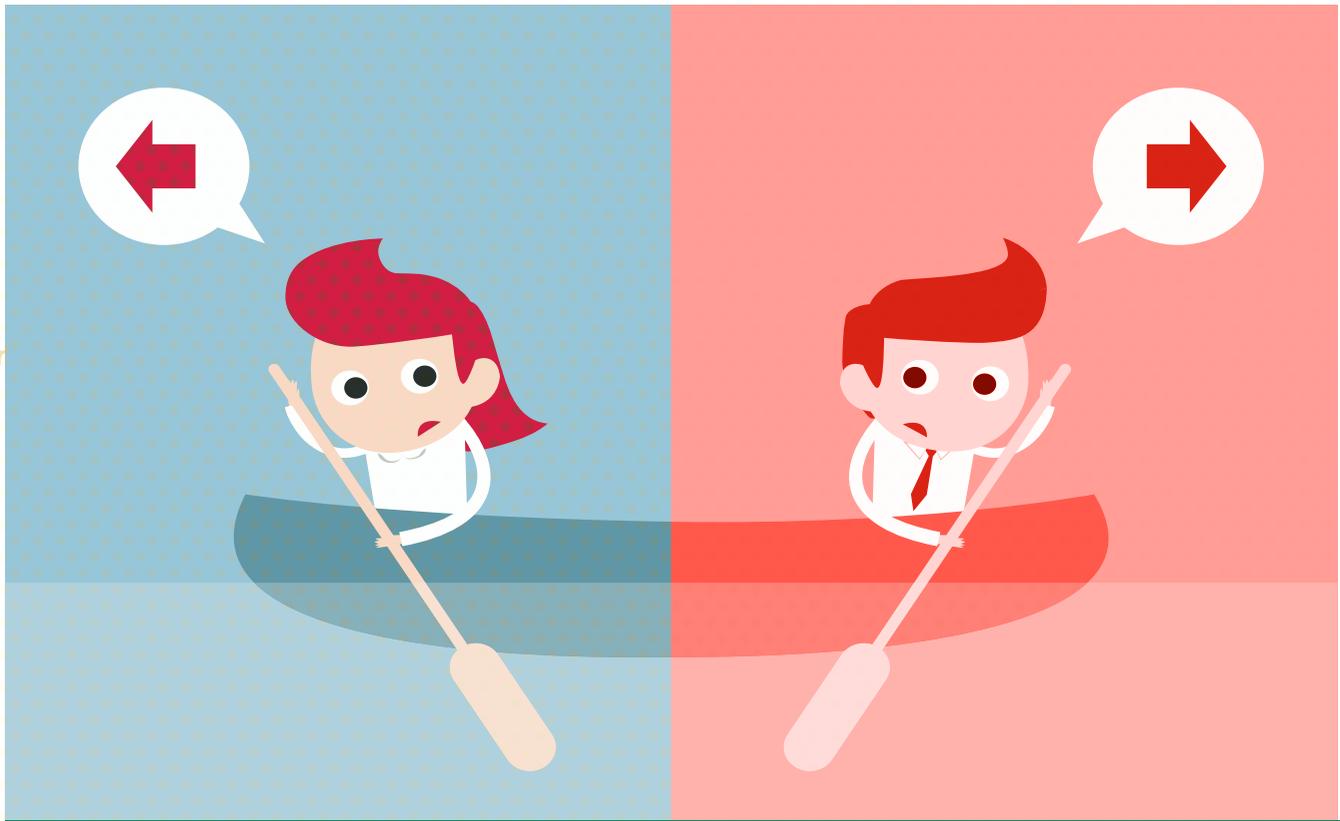
spouse being a soulmate so I focus on the spirituality of the marriage before the technicalities. I encourage them to learn the secrets of a successful marriage—the ingredients of *bittul*, commitment, bonding, always working on the marriage, healthy intimacy—and other vital components to building and maintaining a healthy and enduring relationship. Some of the books I recommend are the chapters in *Toward a Meaningful Life* that address love, marriage and intimacy, as well as *The Mystery of Marriage* by Rabbi Yitzchak Ginsburgh.

Rabbi Eliezer Shemtov: Taking Rabbi Jacobson's words a step further, or, perhaps, a step backward, it may be helpful to ask the couple why indeed they are planning to actually get married instead of simply living together. Articulating their respective reasons may help each of them begin to examine the issue from an intellectual perspective. The ultimate justification for getting married is because G-d said so. It only works when G-d's rules are respected. (I learned this from Rabbi Manis Friedman.)

Then, you can present the following point: In the USA, statistics show that 50% of marriages end in divorce and many more would if divorce was not so complicated. How many of those couples get married thinking that they will get divorced? Probably, none. Evidently, marriages don't naturally succeed. Any couple who would like to make their marriage work owes it to themselves to find out what makes marriages fail and then see what they can do to make their marriage prevail. This is entirely unrelated to Judaism.

Rabbi Shea Hecht: What, indeed, is marriage? I explain that marriage is the joining of two halves to form a whole. Each of these halves lives on multiple levels and needs to be able to connect with its other half on every one of those levels. Connecting on a soul-level can only be done with someone of the same soul-type. As such, a marriage of two souls that do not stem from the same source will not allow the two halves to achieve complete unity.

Rabbi Yitzchok Schochet: The term "soulmates" is not a cliché. It's what we



Boruch Hashem, 27 Nissan, 5717
Brooklyn.
Greeting and blessing!

Your letter of 23 Nissan was duly received.

Regarding what you write about Mr. [...]: A more apt description of the “shidduch” is that it is truly shocking, and the impression it has made is obvious. [...] However, knowing the great merit of [giving] tzedoka, and specifically tzedoka that is connected with kosher chinuch, since he merited to donate significant amounts for this in previous years, I am confident that the “shidduch” won’t last long. With G-d’s help, it should end in a kind and merciful manner.

He should eventually—also in a kind and merciful manner—come to the realization that he belongs to the Jewish People and that he can’t possibly find himself in any other place!

After all is said and done, he should finally realize, that aside from tzoros, he will not gain anything else in those places, even if in the initial stages they will praise and pat him on the back. It is certainly needless to mention that whatever you can do in this regard, you will surely do [...].

(Free translation, Igros Kodosh vol. 15, p.80)

ב"ה, כ"ז ניסן, תשי"ז
ברוקלין.
שלום וברכה!

באשטעטיג די ערהאלטונג פון אייער בריף פון כ"ג ניסן, און אייער שרייבען וועגן מר [...] ריכטיגער געזאגט וועגען דעם "שידוך", איז פאר מיר א איבעררעש'ונג און פארשטענדליך דער איינדרוק וואס דאס האט געמאכט [...] אבער וויסענדיק דעם זכות פון צדקה און בפרט צדקה וועלכע איז פארבונדען מיט חינוך הכשר, וואס ער האט זוכה געווען אין די פריערדיקע יארען צו געבען חשובע סכומים אויף דעם, בין איך זיכער בבטחוני, אז דער "שידוך" וועט ניט אנהאלטען א לאנגע צייט, און השי"ת זאל העלפען אז דער אפברעכיין דאס זאל זיין בחסד וברחמים, און זאל אויך בחסד וברחמים סוף סוף אנערקענען אז ער באלאנגט צו אידען, און אז אין קיין אנדער ארט קען ער זיך ניט געפינען, און סוף סוף א חוץ צרות וועט ער אין די אנדערע ערטער קיין אנדער זאך ניט קריגען אויב אפילו די ערשטע צייט וועט מען עם חנפ'ען און קלאפען אין פלייצע, און זיכער איז איבעריג צו אויפמערקזאם מאכען אז וואס איר וועט קענען טאן אין דער ריכטונג, וועט איר טאן [...].

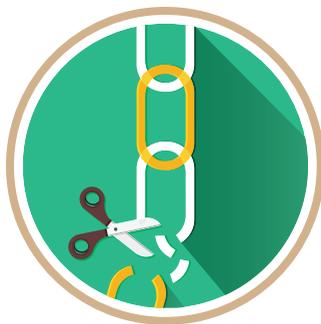
(אגרות קודש חלק טו, ע' פ)



**ONE OF THE WAYS
TO DEMONSTRATE
THE FUTILITY OF
INTERMARRIAGE
IS BY PLACING IN
GLARING FOCUS
THE ISSUES
THAT CAN CAUSE
CONFLICTS**

really are. When a Jew marries a non-Jew R”L, their souls are simply incompatible and the couple can never experience as deep a level of connection as that of a Jewish couple. There are some intermarried couples who counter, “How dare you say that? We’ve been married 40 years and are as happy as we could have hoped for.” To that I respond, “I hear from you that you believe you are truly happy. But that’s only as you see it from your perspective. From my vantage point, as a Jew married to another Jew, I assure you there is something missing in your connection that you cannot appreciate because you are not where I am at.”

Rabbi Eliezer Shemtov: I would phrase it differently: “You can only tell me about how happy you are with what you have. You cannot tell me how happy you would be with something that you do not have.” It may be helpful for the couple in question to speak with other intermarried couples to find out what issues have actually arisen as a result of this incompatibility.



THE CHILDREN

Rabbi Simon Jacobson: You can also sensitively raise the issue of raising and educating children, which is fraught with complexity in intermarriages—how should children be raised? How will holidays and lifecycle events be celebrated? How to avoid confusing the children with different traditions—should they

go to church and synagogue? Often, parents’ different religious upbringings come to the fore when making decisions about the children. By serving as an ally to both the Jew and the non-Jewish partner, encouraging them each to share their views may help them independently come to the realization that this marriage won’t work. In other words, one of the ways to demonstrate the futility of intermarriage is by placing in glaring focus the issues that can cause conflicts.

Rabbi Eliezer Shemtov: Here is an exercise that may be helpful in revealing where each partner’s true sensitivities lie: Provide each of the pair with a sheet of paper that lists twenty terms. These terms would include words like “Passover Seder,” “latkas,” “Israel,” “Holocaust,” “synagogue,” and, lehavdil, “cross,” “Xmas tree,” and the like. Ask each partner to independently list the emotions each word evokes. Then, have them compare their answers. (Source: *Why Marry Jewish?* by Doron Kornbluth)

Resources:

Recommended Reading:

“Dear Rabbi, Why Can’t I Marry Her?” by Rabbi Eliezer Shemtov

“Toward a Meaningful Life” by Rabbi Simon Jacobson

“Confessions of a Jewish Cultbuster” by Rabbi Shea Hecht

“Why Marry Jewish?” by Rabbi Doron Kornbluth



MY LIFE'S MISSION

Rabbi Eliezer Shemtov: Very often, parents will play the guilt card of “By marrying out you will be breaking a chain of thousands of years of tradition.” However, with so many elements of our lives today being completely different than those of our grandparents, why should someone care about this particular detail?

The point that must be driven home is that I eat kosher not just because Grandpa did so, but because *G-d wants me to do so*. Now, how do I know what G-d wants from me? *That* information has been transmitted to us through tradition. In other words, the conflict must be shifted from parent-child to child-child. The

message he or she must internalize is that by marrying out, I am not just hurting past generations; I am hurting myself as well by aborting *my* life’s mission.



COUNTER-CLAIMS

Rabbi Eliezer Shemtov: When discussing Judaism’s stance on intermarriage, you may be questioned as to how Yiddishkeit can be advocating racism and discrimination. After all, doesn’t “Chosen People” sound eerily like the

Aryan “Super Race”? We should know better than that!

There are, however, three basic differences:

1. “Chosen People” is a G-d given idea (believed in by over 50% of the human race); “Super Race” is a self-serving title invented by men.
2. Belonging to the Chosen People implies more responsibilities towards others rather than less. Super Race entitles its members to abuse those who do not belong.
3. Anyone, from any ethnicity, can convert and become part of the Chosen People; not so in the case of the Aryan “Super Race.”

REACHING THE PINTELE YID

Rabbi Simon Jacobson: No matter how far removed a person seems to be from Yiddishkeit, he or she possesses a pintele Yid that just needs to be given an opening through which to shine forth. Like the Arba Bonim, though they may all be asking the same question, every Jew comes with his own baggage and needs to be addressed accordingly. Here are some examples:

For one Yid, the pintele Yid will reveal itself by way of a love for Eretz Yisroel and an identification with its need to survive. With such a person, I would discuss the beauty and the identification with Israel, evoking a strong bond with the land.

Another person may feel an obligation to the six million who perished in the Holocaust. The responsibility to fill their shoes will resonate with him and I would therefore speak about this vital obligation.

To the Jew who takes pride in matters of innovation and excellence, I may cite *The Gift of the Jews* by Thomas Cahill. In his book, Cahill describes how Jews have always been major contributors to civilization, in addition to having brought optimism, faith, providence and redemption to the world. Additionally, a disproportionate number of Nobel Prize winners are Jews. The spark of this Yid may peek through the surface when discussing these points, igniting a feel-



**THE PERSON CLAIMS
THAT HIS OR HER
NON-JEWISH PART-
NER WILL TOLERATE
JUDAISM. PUT HIM
OR HER TO THE TEST.
ASK THE JEWISH
PARTNER TO BEGIN
DOING A JEWISH
ACT...**



**INTERMARRIAGE
IS NOT A DISEASE,
IT IS A SYMPTOM
THAT OCCURS AS
A RESULT OF A
LACK OF JEWISH
AWARENESS.**



Boruch Hashem, 19 Nissan, 5721
Brooklyn.
Greeting and blessing!

After considerable delay, your letter was received, wherein you write about the young man [...], may he live and be well, and his father's query as to how to behave toward him. Understandably, there is no need to be impressed by what he [the son] says, [namely,] that if he is not allowed to carry out his awful plan, he will [relinquish his life], etc. Instead, he is to be explained that if he will, G-d forbid, carry out his awful plan, he will be killing himself in the World to Come as well as in this world. Additionally, [the woman] will also be harmed. The words of our Sages in this regard are known. Rather, it is imperative that he be spoken to, time and again, with words that emanate from the heart. Similarly, the young man's friends should also be asked to influence him, each in the appropriate manner.

Since very often the above-described situation occurs with the sons when the parents are not fully G-d fearing and mitzva observant, it would be recommended to explain this to the parents, so that from here onward, they go about their daily lives according to the directives of our Torah, the Torah of life, and in fulfilling its commandments, regarding which it says "and you shall live by them."

May it be Hashem's will that just as you have brought this request, you will bring good tidings, as well.

With blessing,
[In the name of the Rebbe]

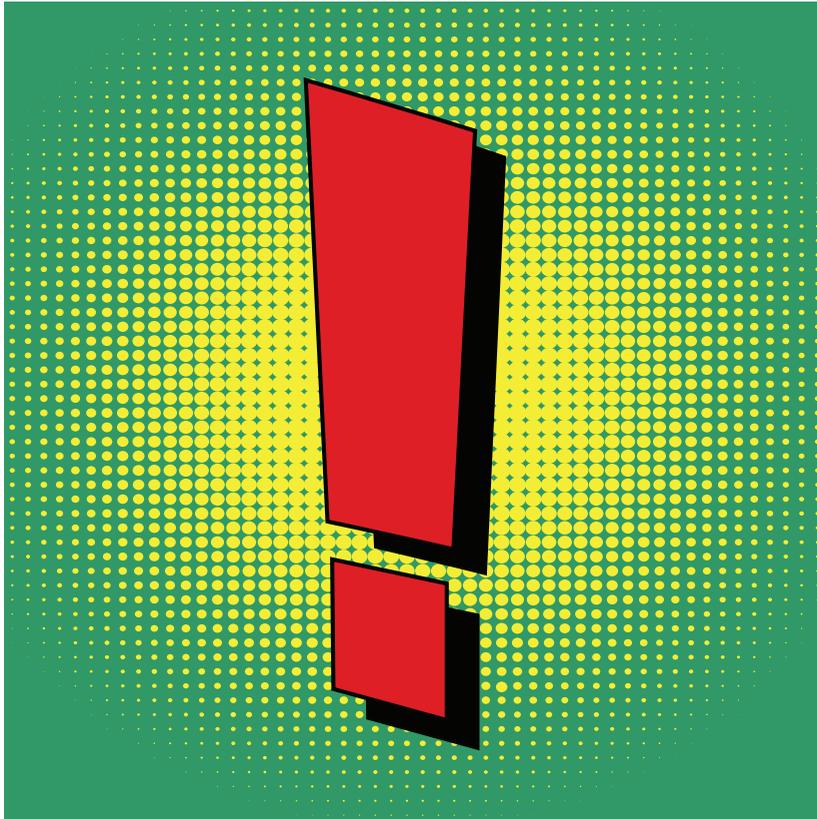
(Igtros Kodesh vol. 20, p. 212)

ב"ה, י"ט ניסן, תשכ"א
ברוקלין.

שלום וברכה!

אחרי הפסק ארוך נתקבל מכתבו, בו כותב אודות האברך ... שי', ושאלת אביו בהנוגע להנהגתו עם בנו הנ"ל. מובן שאין להתרשם ממה שהוא אומר, שבאם לא יניחו להפיק זממו הרע ר"ל יעשה וכו' כי אם להסבירו שאדרבה שבאם ח"ו יפיק זממו הרע היה זה הורג עצמו בחיי עולם הבא וגם בחיי עולם הזה, וגם את זו שעל ידה באה התקלה וכידוע דברי חכמינו ז"ל בזה. אלא שצריך לדבר עם הנ"ל בדברים היוצאין מן הלב פעם אחר פעם, וכן לבקש ידידי האברך שגם הם ישפיעו עליו כל אחד באופן המתאים. כיון שלפעמים הכי קרובות, קורה כהאמור עם הבנים מפני שהאבות אינם שלמים בראת ה' ובקיום מצותיו, יש להסביר את זה להורים על מנת שמאן ולהבא יתנהגו בחייהם היום יומים מתאים להוראות תורתנו תורת חיים ובקיום מצותי' עליהן נאמר וחי בהם. ויהי רצון שכשם שהביא הבקשה הנ"ל כן יבשר טוב בזה. בברכה.

בשם כ"ק אדמו"ר שליט"א.
(אגרות קודש חלק כ, ע' ריב)



ing of personal responsibility to carry on the chain of Jewish continuity.

Regardless of what direction the discussion takes, I inevitably express the following point: We've been running a golus marathon of persecution and suffering for thousands of years. Though a person may not fully understand why our nation has kept running, the fact that they have done so despite all odds can assure him that there is a good enough reason to continue doing so, ensuring Jewish survival and continuity. It is therefore important for him to do what it takes to make sure that the baton is passed on.

Rabbi Shea Hecht: After all is said and done, a Jew is a Jew is a Jew. Though it may be laying dormant, there *is* some way to arouse the pintele Yid. The Rebbe always encouraged the performance of מצוות מעשיות, doing an action of a mitzva. The person claims that his or her non-Jewish partner will tolerate Judaism. Put him or her to the test. Ask the Jewish partner to begin doing a Jewish act, such as lighting Shabbos candles, putting on tefilin, putting up a mezuzah, or keeping kosher, to see whether this is truly so. He or she may be surprised with the reaction this will elicit. If the person in question does not want to take on a mitzva, give him a roll



of nickels and ask him to put one in the pushka every day. Let us remember that מצווה גוררת מצווה.

WHAT ABOUT THE PARENTS?

Rabbi Yitzchok Schochet: With regard to the desperate parents: I always try to impress upon them the double-edged approach of ימין מקרבת ושמאל דוחה that needs to be taken. They need to let their child know that the door is always open to him, but, by the same token, they must make it clear, without any room for compromise, that they do not allow the prospective non-Jewish spouse to cross the threshold and that they loathe their child's choice. When even one parent presents a somewhat softer stance, the child understands that just as the parent has compromised slightly in this case, there is the potential for the parent to become more accepting in the future. In addition to this, I encourage the parents to begin performing a mitzva in their child's zechus, echoing Rabbi Hecht's words with regard to what this can accomplish.

Here is but one example: A gentleman came to see me, perplexed over his son's marital choice, R"L. On the weekend of the anticipated wedding, the father flew with me to Eretz Yisroel instead of to the wedding. At the precise time of the marriage ceremony, R"L, the father and I davened together at the Kosel. I told him thereafter that he must ensure to give money to tzedaka every day. The taxi we had reserved to take

us back to the airport never showed up and we hailed another one off the street. The yarmulke-clad taxi driver started to talk about his time in London and how he ended up with a non-Jewish girl. He then proceeded to tell us how his mother would give a small amount of money to tzedaka every single morning for the better part of four years, praying for his neshama. His marriage eventually dissolved and he moved back to Israel where he has since married a nice Jewish girl and now leads an observant lifestyle. The gentleman with me was visibly moved and understood that he was being given a sign from above. He makes

sure to give tzedaka every day and we live in hope and anticipation b'ezras Hashem.

Rabbi Eliezer Shemtov: Building on what was just mentioned by Rabbis Schochet and Hecht, I try to take it a step further and impart the following point: If parents want to be