

25 Years 26 Stories



THE WARM & LOVING RELATIONSHIP BETWEEN
REB DOVID TENNENHAUS AND THE REBBE



IN HONOR OF THE BAR MITZVAH
OF DOVID TENNENHAUS

IN HONOR OF THE BAR MITZVAH

Dovid Dovber, שי;

HIS PARENTS

Rabbi Mendy and Endi Tennenhaus, שיחיו;

HIS SIBLINGS

Chayale, Eli, Yisroel, Sarah, Chana, & Shneur, שיחיו;

HIS GRANDPARENTS

Rabbi Raphael and Goldie Tennenhaus, שיחיו;

Rabbi Moshe and Bassie Spalter, שיחיו;

HIS GREAT-GRANDPARENTS

Mrs. Miriam Fellig, שתליטי"א

Rabbi Shmuel and Mirel Spalter, שיחיו

Rabbi Yosef and Tzuppy Goldberg, שיחיו

& IN MEMORY OF

Reb Avrohom Dovid and Chana Tennenhaus, ז"ל

Reb Yoseph Mordechai Fellig, ז"ל

Rabbi Yisroel Tennenhaus, ז"ל

Mrs Chaya Aydel Lebovics, ז"ל

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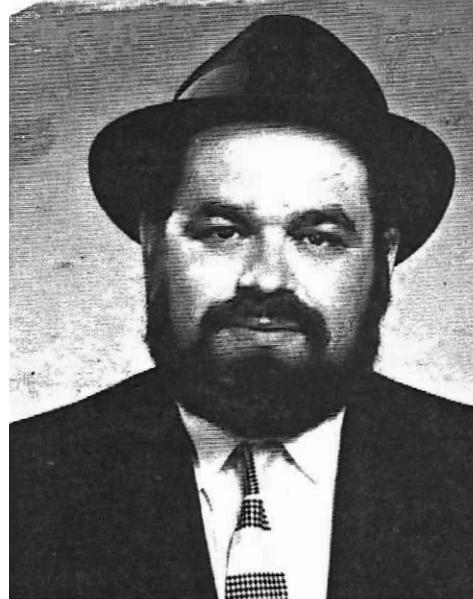
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The affidavit that allowed my father to visit the Previous Rebbe and the United States for the first time in 1946.



REG. and IG. THIS OFFICE,
Feb. 11, 1946. Application No. 718

Checked: gms AMERICAN FOREIGN SERVICE

AT Montreal, Canada Date Feb. 11, 1946.

APPLICATION FOR NONIMMIGRANT VISA

Visa on affidavit

I declare that the following statements are true and correct:

Name David TENNENHAUS

Place of birth Redauti, Bucovina, Roumania Date of birth July 31, 1921

Nationality STATELESS RACE: Hebrew

Travel document Affidavit in lieu of valid passport issued by Maurice A. Solkin, Commissioner of the Superior Court, Montreal, Feb. 11, 1946.

Accompanied by Nil

Present legal residence Bathurst, New Brunswick

Address (if any) in the United States c/o Rabbi J. Schneerson, 770 Eastern Parkway, Brooklyn, N.Y.

Purpose of entry to visit former tutor

Length of stay 10 days

I have not previously been refused a visa, deported, or excluded from admission into the United States. The statements included in my application for registration under the Alien Registration Act, 1940, are hereby incorporated in and made a part of this application.

I understand that I shall be required to depart from the United States at the end of my temporary sojourn.

I hereby agree that if I am permitted to proceed to the United States I shall do so at my own risk and assume all responsibility for losses or damage which may result in the event I should not be permitted to depart from the United States.

David Tennenhau
Subscribed and sworn to before me this 11th day of February, 1946.

Harold J. Papp
Vice Consul
of the United States of America.

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Registration visa No. _____ issued Feb. 11, 1946 under Section 1(2) of the Immigration Act of 1917. Service number _____ L.S.G.

AFFIDAVIT IN LIEU OF A PASSPORT

Before me, Maurice A. Solkin, Commissioner of the Superior Court in and for the District of Montreal, duly commissioned and qualified, personally appeared this 11th day of February, A. D. 1946, David Tennenhau, merchant, of Bathurst, N.B. who after being duly sworn deposed and said:

- I was born in Redauti, Province of Bucovina, Roumania, on July 31st, 1921.
- I was admitted to Canada at Quebec on July 10th, 1938 ex s.s. "Alania" as a landed immigrant.
- The Roumanian passport I had in my possession at the time of my landing in Canada has expired and to the best of my knowledge and belief cannot be renewed or extended at the present time.
- To the best of my knowledge and belief Roumanian citizens of the Jewish faith have been deprived of their citizenship and disenfranchised following the alignment of Roumania on the side of Germany.
- I applied for naturalization in Bathurst, N.B. on December 15th, 1945 but pending such naturalization, I believe myself to be stateless.
- I intend to go to the city of New York for about 10 days to visit Rabbi J. Schneerson, my former tutor who resides at 770 Eastern Parkway, Brooklyn.
- I submit this Affidavit to induce the authorities concerned to accept same in lieu of a passport so that I may make my journey to the United States.
- The photograph appended below is a true likeness of myself and my personal description alongside the photograph is also true and correct.

DESCRIPTION	
Height	5 ft. 7"
Weight	150 lbs.
Eyes	Grey
Hair	Brown, getting bald.
Complexion	Dark
Build	Slender
Scars	None

David Tennenhau
Sworn and signed before me

M. A. Solkin
Commissioner of the Superior Court.

Introduction & Background

My father, Reb (Avrohom) Dovid Tennenhaus ז"ל, was born in Romania in 1921. At the age of seventeen, he emigrated with his parents and siblings to Canada in 1938. My father was originally a Viznitzer Chossid. He first encountered Lubavitch when the nine Shluchim of the Previous Rebbe arrived in Montreal in 1941. Thanks to these Shluchim, my father became a devoted Chossid of both the previous Rebbe and our Rebbe.

These Shluchim became close with my father, my father's parents, ז"ל, and the Dalfen family. My father's mother was (Sheva) Esther Dalfen, the oldest of nine children of Menachem Mendel and Tova Devorah Dalfen.

The Dalfens were from the early and prominent supporters of Rabbi Leibel Kramer ז"ל, and the Lubavitcher Yeshiva in Montreal.

My grandfather Reb Yisroel Tennenhaus, ז"ל, would during the cold winter months, visit the dormitory of the Lubavitcher Yeshiva students, when the Bochorim were studying in Yeshiva, and anonymously leave brand new pairs of "long underwear" for all the Yeshiva students.

I was told by a number of these "nine Shluchim" that my grandmother Esther, who was highly intelligent and knowledgeable in worldly matters, was often approached by the Shluchim when they needed advice in their personal matters etc. (It was long before "therapy" etc. and "psychologists" was popular in the "frum" world). She was someone who many people came to for advice, including the Shluchim and Bochorim

from the Yeshiva.

In the Igros Kodesh of the Previous Rebbe, on 14 Cheshvan 5702, twelve days after the nine Shluchim arrived in Montreal, there is a letter from the Previous Rebbe to Rabbi Yitzchok Hendel, ז"ל, concerning my grandfather Reb Yisroel Tennenhaus. Rabbi Hendel showed me this letter, and told me that the letter was in response to a letter Rabbi Hendel had written to the Previous Rebbe that described my grandfather, who befriended the Shluchim upon their arrival. In the letter, the previous Rebbe makes reference to the letter of 9 Cheshvan which served as guidance to the Shluchim, right after their arrival, on what their mission in Montreal was all about.

My father first met our Rebbe, in the winter of 1946 (SEE STORY 1: *First Encounter*).

My father lived in a small town, Bathurst, New Brunswick, from 1940-1960. He helped support his parents and siblings long before he married my mother, Hanna Faust, ז"ל, in February 1949.

In this small town, and neighboring towns, my father was the "unofficial" Rabbi and spiritual leader.

Both the Previous Rebbe and the Rebbe, gave my father many directives in spreading Yiddishkeit in this "Shtetl".

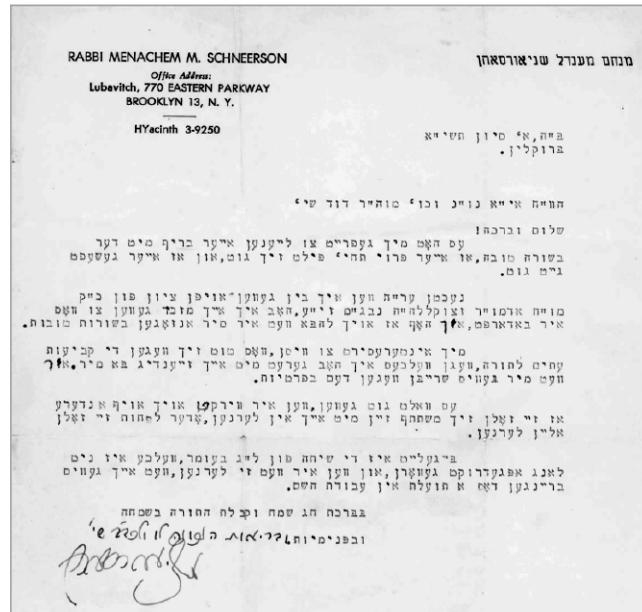
My father always kept his store closed on Shabbos, and always wore his Yarmulke, something that was not all that common, which had an impact on all the townspeople, both Jews and non-Jews alike. The impact has lasted over 70-80 years, as several months ago, a 90 year old non-Jew, who lived in

Bathurst in the 1940's and early 1950's, made mention of this on a Bathurst, New Brunswick Facebook page.

In the winter months, when Shabbos would end early, my father would open up his store some 15 minutes after Shabbos. My father told his customers, that he would show up Saturday night, after three stars appeared in the sky.

So on Main Street, in Bathurst, New Brunswick, on any given winter Saturday night, crowds of non-Jews would congregate, with their heads turned to the sky, to see if three stars were visible; if three stars appeared, they knew that "David" was on his way...

This is the first letter, after the Rebbe became Rebbe, that I am aware of, that the Rebbe wrote to my father. For a summary of the translation, please see page 39.



This letter gives a glimpse of the warm and loving relationship that existed between my father and the Rebbe, in both personal and communal matters.

My father, with the Rebbe's support, built a Mikvah in Bathurst in the mid 1950's. (SEE STORY 7: *Miracle Mother and Child*)

As the children were getting older and needed formal Jewish education, the Rebbe gave my father the blessings to move to Montreal in 1960, on condition that he stayed in Bathurst to conduct High Holiday services before he departed.

R' T. Hirsch Gansbourg ז"ל once told me that he had been to Bathurst as chazzan in the early 1950's. He added: Your father was a very Chassidische Yid. He took me Rosh Hashanah morning to the backyard of his house, on 525 Riverside Drive, which was on the Bay of Chaleur, and we used it as a Mikvah. It was freezing, but that's what a Chassidische Yid does...

My brother, the late Rabbi Yisroel ז"ל, told me, that he once arrived at 770 in middle of the night with my father. My father noticed that the Bais HaMidrash was a bit "messy" (perhaps there was an impromptu farbrengen?). So my father found a broom and started to clean 770, muttering "the Rebbe's Bais HaMidrash must be clean..."

It is said that "a Minyan" of Chassidim depart this world in the year that a Rebbe is nistalek (passes away).

My father passed away on Shabbos Shuva, 3 Tishrei 5754, exactly 9 months before Gimmel Tammuz 5754.

A description of my father in the Who's Who of Canadian Jewry published in 1966.

D. TENNENHAUS
 Author: BORN 17 Sep 1905, Toronto, Ont. of Ephraim and Rika. Married Rachel (Nussbaum). Member: Agudat Women; Elie Chaim PTA; Torah Earth Sisterhood. Children: Samuel, Mordechai, Yehuda. College: Tel Aviv, Cleveland electronics technician; Breda, Teachers College, music teacher and elementary school teacher; Shalom, EA Stern College, New York, and post graduate work at U of Toronto; Raphael, Rabbinical Seminary Chaim Berlin, New York; Nestic, Nechama and Ruchama, 2 Grandchildren. Education: Graduate Rabbinical Seminary, Tel Aviv, Lithuania, 1930. C. Phil Leveyer, Holland, 1935. Yavner. Dean of Teachers College. Yavner. Talmudic instructor in physics, mathematics and methodology in Java, Indonesia, in high school and teachers college. During World War II was Chaplain in Far East with Netherlands Army and Allied Forces and in POW camps in Java, Singapore and Siam. From 1943 to 1945 lectured on higher mathematics and epistemology. Followed World War II Chaplain for UNRRA for Far East camps. Returned to Holland in 1946 and became publisher and editor of a cultural magazine, "Moria".

C. NUSSBAUM
 In 1948 came to Ottawa as spiritual leader and in 1949 to Toronto as Principal of Elie Chaim Schools. A prominent author, many of his articles have been published in Dutch, English, French, German, Yiddish and Hebrew. A textbook for Hebrew teachers training is being printed. Preparing the publication of a Jewish philosophy based on principles of epistemology. Affiliations: Executive member of World Organization Agudat Israel and National Conference of Principals of Torah Umesora; National Board of PTA of TU; Rei Afil: Torah Emeth. Res: 40 Fairholme Ave. Office: 1 Viewmont Ave, Toronto 19.

E. GOLDBERG
 BA, Sir George Williams U 1955; Post-graduate studies in History, Columbia U, New York; U of Ottawa and U of Toronto. From 1938 until outbreak of World War II taught in a "Talmud" school. During the war and until 1946, taught in Russian and Polish schools. 1946-48, School Inspector, Munich Germany for Jewish schools of American and British zones of occupation. Editor of a children's magazine published by the Central Committee liberated Jews of Germany and Jewish Agency. Arrived in Montreal in 1948 and joined the Faculty Peoples' Schools; Co-editor bulletin published by Federation of teachers Jewish schools in Montreal. From 1950-57, on staff of Adath Israel elementary and high schools; 1957, Director of Education, day and afternoon schools, Ottawa, 1960-61, on staff Hebrew Teachers' Seminary, Toronto and Beth Tzedec Congregational School, 1962-63, appointed Principal, Bialik Hebrew Day School.

The Dalfen family in Radautz, Romania, -1915. My grandmother Esther is pictured sitting, center right.



At the Sheva Brachos of Rabbi and Mrs. Leibel Kramer. My grandfather R' Yisroel can be seen towards the back, wearing a "hamburg".



As we celebrate the Bar Mitzvah of my grandson Dovid Tennenhaus, and we observe 25 years since Gimmel Tammuz (and my father's passing), I have compiled 26 stories about my father and the Rebbe.

May these stories inspire all of us to strengthen our bond to the Rebbe.

A special thank you to all who helped

compile 25 YEARS, 26 STORIES, including my secretary Mrs. Chana Elyahu, Mr. Ari Kasowitz, Rabbi Yossi Lebovics and Rabbi Mendy Tennenhaus.

May we merit the complete and final Redemption, NOW, with the Rebbe at our head, and celebrate all future simchas in Jerusalem.

Rabbi Raphael Tennenhaus
 Hallandale Beach, 2 Nissan, 5779

First Encounters

1. First Encounter

My father first came to 770 in 1946, and had a yechidus (private audience) scheduled with the Friediker (previous) Rebbe upstairs in 770.

He had grown up in a small town in Romania, lived then in a small town in Canada, and wasn't sure how to use the elevator to get upstairs to the second floor.

A yungerman (young man) studying in the zal (study hall), wearing a short jacket, noticed my father looking a bit lost, and asked if he can help.

The yungerman (known then as the RAMASH, the previous Rebbe's younger son in law who later became the Rebbe) told my father in a heavy accent "קוועטש די קנעפל"

("push the button"), referring to the elevator button shortly after entering 770.

Due to the heavy accent, and even though my father was a linguist, my father didn't understand what the Rebbe was referring to.

The RAMASH repeated himself a few times, until he himself took my father upstairs to meet the previous Rebbe.

Although this was their first encounter, many years later a document came to me, with the Rebbe's handwriting, concerning my father, that was written during World War II.

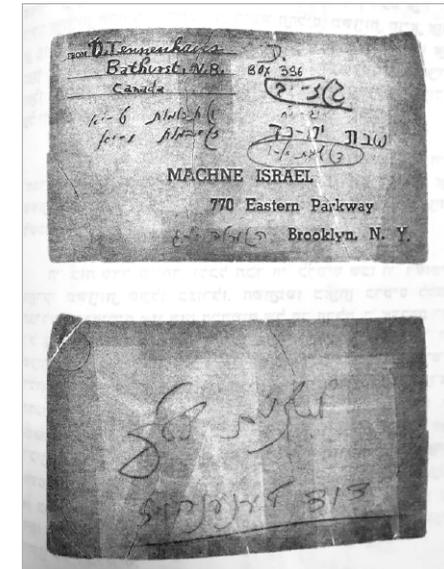
This document will be displayed in the next story.

2. An Even Earlier Connection

My father first met the Rebbe in the mid 1940's, prior to his first of two private audiences with the Previous Rebbe. I became aware (only in the summer of 2003) of an earlier connection that the Rebbe had with my father. This episode was in regards to the Previous Rebbe's Campaign to study Mishnayos by heart, which was launched on the last day of Pesach in 1942.

I was sitting in a restaurant in Crown Heights with Rabbi Moshe Schwartz, Chabad of South Broward's Administrator since 1988, in Elul 2003, drinking a coffee, when Rabbi Shmuel Hurwitz came over to me and asked me if my father's name was Dovid.

I answered in the affirmative, and Rabbi Hurwitz told me he has a present for me, filled with the Rebbe's handwriting.



5. Why Do You Need the Headache?

It is known that the Rebbe was extremely close to the Chassidim from Montreal, and had a group Yechidus with all the Chassidim from Montreal who came for Yud Shevat in 1951. The Rebbe also had private audiences with many Chassidim from Montreal the night before the Rebbe would accept the leadership of the Chabad movement and would recite his first maamar (discourse) at his first Farbrengen as Rebbe.

One of the people who had yechidus with the Rebbe, was my father. He had already signed a K'sav Hiskashrus (a petition proclaiming his acceptance of the Rebbe), as he had known the Rebbe for 5-6 years already, and had befriended him.

The older Chasidim in New York asked the Montreal Chassidim/Rabbonim (who were younger than they were) to beseech the Rebbe to accept the role of Rebbe and leader of the Chabad movement. When they did, the Rebbe began to cry and told them to leave his office.

As one can imagine, my father, anticipating his private turn to go in to the Rebbe, felt the Rebbe's pain and, his heart ached for the Rebbe about to lose his private life etc.

He told the Rebbe, "What does the Rebbe need this קאפווייטיק (headache)? The Rebbe could sit in a corner and learn, without any aggravation, but now the Chassidim are going to bother the Rebbe day and night!"

The Rebbe replied, that if I have Chassidim who work and are dedicated, then it's כדאי (worth it). The next night, a good

part of the Farbrengen was focused on this idea, that in Lubavitch everyone has to do their share, unlike other Chassidic groups, who rely totally on their Rebbe.

At the first Farbrengen, the Rebbe elaborated on this theme: In Chabad, unlike in other Chassidic courts, one doesn't completely rely on the Rebbe. Everyone has to do. Everyone has to accomplish. It wasn't enough that Abraham, the first of the seven leaders, recognized and called out to G-d. Abraham made others recognize and call out unto G-d. Abraham showed that to really be connected to Hashem, you must get others connected to HaShem.

The Rebbe continued, that if someone doesn't know Aleph-Beis, you must feel the responsibility to teach that person the Aleph-Beis. All this is part of the responsibility of our generation, the seventh generation, to bring the primary Divine Presence back to this, the lowest of worlds.

From day one, my father took this mission to heart. Even in small-town Bathurst, New Brunswick, starting right after this Farbrengen, my father taught children and others who didn't know the Aleph Beis in New Brunswick, how to read the Aleph-Beis. In a letter from those early years, the Rebbe emphasizes how to properly teach the Aleph-Beis according to the correct Jewish manner.

In a private audience with a Chabad Communal Leader from Montreal in the 1950's, the Rebbe said about my father: He has a warm heart that beats for Chabad!

6. Dancing Hakofos With the Rebbe

On Simchas Torah 5712, (1951), which was the first formal Simchas Torah of the Rebbe's nesius (leadership) the Rebbe didn't dance with the Rashag (his brother-in-law) as was his custom in later years, but with older chassidim.

My father was upstairs in 770 on a table along with other chassidim from Montreal, where services and Hakafos were held, when suddenly the table collapsed, and he landed on the floor.

As he got up, he felt an arm on his shoulder — it was the Rebbe's arm. He then put his arm on the Rebbe's shoulder, and they danced together for 45 minutes to the tune of what later became כמופה הייתי.

After 45 minutes my father stopped because he was tired. I was later told by one of my Melamdim (teachers) that he remembers how my father danced with the Rebbe, but that he wouldn't have put his arm back on the Rebbe's shoulder, had the Rebbe put his arm on his shoulder.

In Chabad, one does not extend "Sholom" to the Rebbe. It is done by other Chassidim with their Rebbe but Chabad Chassidim do not shake their Rebbe's hand. Even as a youngster, the comment by my Melamed seemed moot: The Rebbe didn't put his arm on my Melamed's shoulder, he put his arm on my father's shoulder...

Yet my father (originally a Viznitzer Chossid) didn't hesitate for a second, put his arm on the Rebbe's shoulder, and was זוכה (merited) to the holy touch of a צדיק, for forty five minutes!

We see from the Hayom Yom how

special it is when a Tzaddik (See Hayom Yom 14 Teves, regarding the Baal Shem Tov and the Shpole Zayde) places a hand on someone.

When this story was briefly published in the Kfar Chabad Magazine in 1994, the late Rabbi Leib Kramer שליט"א, came over to me and said, "The story of your father dancing with the Rebbe for 45 minutes was not adequately described. There was so much detail, so much simcha, so much intensity, the story must be rewritten."

For whatever reason, (probably because my father never made a big deal out of it) I never asked my father's contemporaries for the details of that 45 minute dance.

Certainly one day, the details of the dance will be told. Either way, there's no doubt that the Rebbe dancing for 45 minutes with my father Hakofos vividly made an everlasting Chassidische vibrant, warm, and joyous impact on my father and on anyone he influenced.



Illustration credit: Tziporah Greenberg

The Rebbe's Man in Bathurst

7. Miracle Mother and Child

My father spoke to the Rebbe on the telephone on 3 different occasions (that I am aware of) after the Rebbe had already become Rebbe. Normally, one would only be able to speak to a member of the Rebbe's Secretariat.

On one occasion, in approximately 1951, Mr. F., a Jewish businessman in Bathurst, N.B., called my father, with an emergency: his wife was in middle of a dangerous labor in which the doctors said that either the mother or baby would not make it. The doctors wanted to save the mother's life by aborting the baby.

Mr. F. asked my father to pray. My father right away called the Rebbe, who got on the phone. The Rebbe said to go immediately to the hospital and tell the family that they should not operate, on condition that the parents accept upon themselves the laws of Taharas Hamishpocha (family purity), Mikvah, etc.

"Tell them the basics," the Rebbe said, "And if they accept upon themselves these laws, both the mother and child will live." My father ran straight to the hospital as they were wheeling the mother into the operating room. He quickly explained the basics of Taharas Hamishpocha and Mikvah, and what the Rebbe had said. The family agreed, and refused the operation.

The doctors were furious, and asked my father if he would take responsibility for the mother and baby. My father agreed, and signed the papers that they brought him. This detail was told to me by Rabbi

Moshe E. Gerlitzky ל"ה, who frequently visited Bathurst on behalf of the Lubavitcher Yeshiva in Montreal.

Baruch Hashem, soon after, a healthy baby was born and the mother was healthy as well. A few years later, (approximately 1953 or 1954) when my father was in NY for Simchas Torah, he came into 770 on Shemini Atzeres in the morning and was told that Rabbi Chodakov (head of the Rebbe's secretariat) wanted to see him right away.

Rabbi Chodakov told my father that the Rebbe wanted to see him in Yechidus (a private audience) on Shemini Atzeres in the morning before Shacharis!

When he walked in to Yechidus, the Rebbe asked my father why he wasn't by lekach (distribution of sweet honey cake) on Hoshana Rabba. The Rebbe then gave my father a piece of lekach, a second piece for our family, and then a third piece for the family of Mr. F. with the instruction, "Tell them not to take shortcuts in Taharas Hamishpocha."

Apparently, this family had compromised their conviction to this Mitzvah. Women in Bathurst like my mother ל"ה either traveled to Moncton, New Brunswick, or to Montreal (over 500 miles by train) to use the Mikvah.

A few years later, my father with the Rebbe's blessings and monetary assistance built a Mikvah in Bathurst in the basement of my late Great Uncle Mayer and Great Auntie Bertha Sand ל"ה.



8. Stopping an Intermarriage

One of the other occasions when the Rebbe personally spoke to my father on the telephone, involved the following:

A young Jewish man in Bathurst, New Brunswick, was planning to marry a non-Jew. All of my father's pleading with the individual to not go through with the intermarriage was to no avail.

My father called the Rebbe's office with this dilemma, and very shortly, the Rebbe got on the phone.

The Rebbe told my father to sit down with this young man, and ask him to think about the past 20 generations of his family,

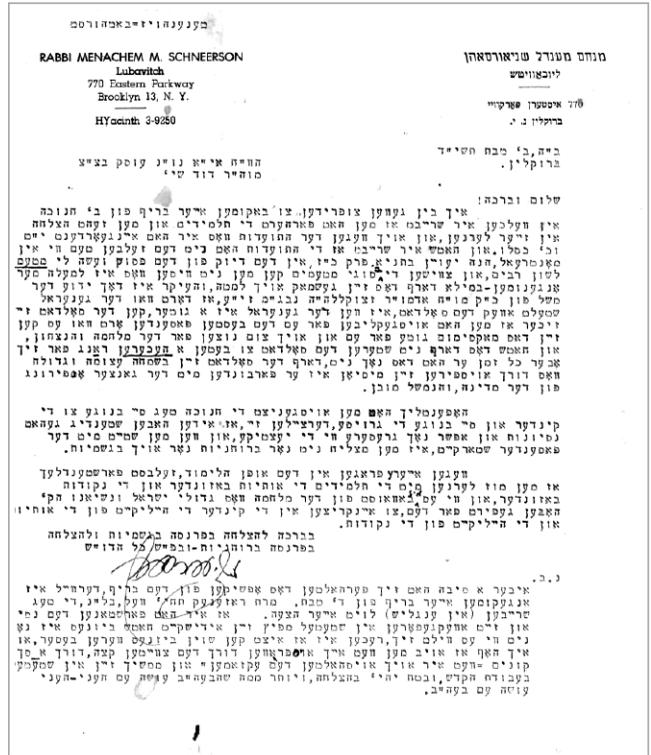
where they lived, how they behaved and what their lives were all about.

Then, said the Rebbe, ask this young man to think about the 20 generations of the ancestors of this non-Jewish woman: Where they lived, how they behaved, and what their lives were all about.

As soon as my father got off the phone, he reached out to this Jewish man, sat down with him, and asked him to reflect on his ancestry in the past 20 generations, and on the past 20 generations of the ancestry of the non-Jewish woman.

No sooner did the conversation end, that this man had complete remorse, and immediately broke up with this non-Jewish girl.

In a short time, this man found a Jewish girl, got married, and had much pride in his Jewish children and grandchildren.



9. More Nachas From Small Town Farbrenge

My father once made a Farbrenge in the mid 1950's in Bathurst, New Brunswick for 19 Kislev, (The New Year of Chassidim when the founder of Chabad, The Alter Rebbe, was released from Czarist Prison) and wrote to the Rebbe that it didn't have the same geshmak (enjoyment) as the larger farbrenge in Montreal.

The Rebbe wrote back, that you can never know where the nachas ruach (pleasure HaShem receives) is greater. He then gave the explanation from Chapter 27 of

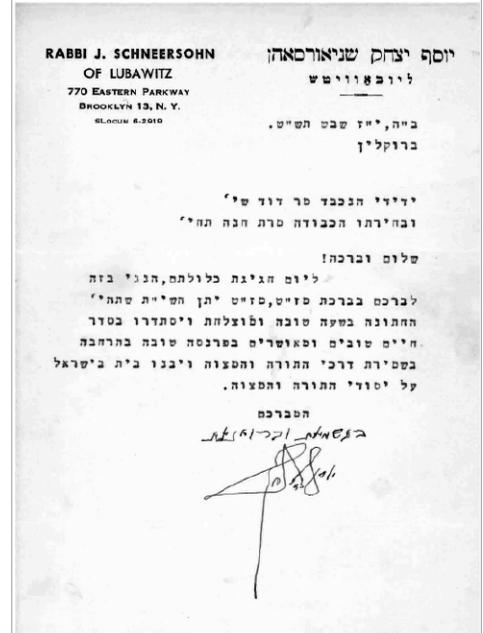
Tanya of **מיני מטעמים** —two types of tasty foods: sweet and spicy.

You never know which Farbrenge gives Hashem more pleasure, just like spicy food can sometimes be better than sweet food. In the same letter, the Rebbe wrote that if the general is a good one, it doesn't matter as much where the soldier has been sent, the key is to complete the mission. At a later date, the soldier may yet be sent to a higher mission.

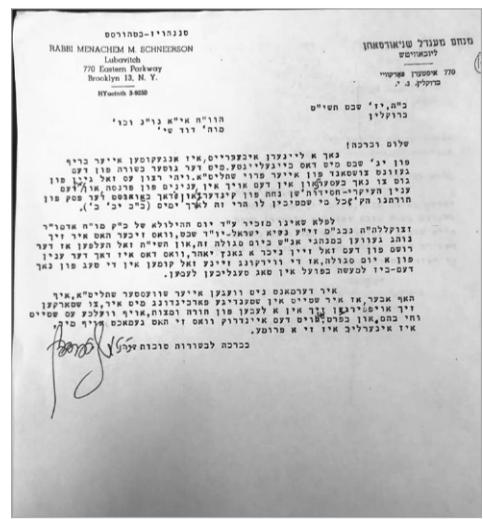
A number of years ago, I publicized this letter, and heard from numerous "small town" Shluchim, that it gave them חיזוק (strength), not to compare themselves to the Shluchim of the big cities, but to realize that the programs etc in the small towns, can give HaShem in many instances more nachas (pleasure), than the big programs in the big cities.

10. Surprised You Did Not Report Yud Shvat

The following are two letters, one from the Previous Rebbe addressed to my parents in honor of their upcoming wedding, which took place on 21 Shevat 1949, (exactly 70 years ago) and one to my father in 1959 (exactly 60 years ago) which expresses wonderment why my father didn't report about his Yud Shevat observance etc., with the Rebbe expressing confidence that my father's observance of the customs etc of the 10th of Shevat should have an impact on the entire year ahead.



Letter dated 17 Shvat, 1949, from the Previous Rebbe to my parents for their wedding.



Letter dated 17 Shvat, 1959, asking my father why he didn't report Yud Shvat.

Of particular interest is:

1. Both letters are dated on the 17th of Shevat, (albeit ten years apart).
2. The Yud of the Previous Rebbe's signature (יחזק in his name Yoseph Yitzchok) is written with a large Yud, as a Yud is written in the Torah.

In the published letters of the Previous Rebbe, it is pointed out by the editors, that the Previous Rebbe started signing his name Yitzchok with a large Yud, exactly one year before his passing, on 10 Shevat 1949. So this enclosed letter to my parents is one week after this custom started.

The Rebbe was asked during that year, for the reason that his father in law the Rebbe signed his name with a big Yud etc, and the Rebbe responded: *הטעם על זה לא שמעתי* — the reason for this I have not heard.

In the letter to my father the Rebbe expresses his appreciation of the good news that my mother *ע"ה* was feeling better, and also mentions that he considered a close relative of my father “internally religious”.

A Special Connection



11. Always on the Rebbe's Mind

At one point while living in the small town of Bathurst, New Brunswick, my father began to feel quite lonely. When he next met up when visiting Montreal in the 1950's with the famous chossid, Mashpia and Mekubel Reb Volf Greenglass, ז"ל, he complained how he feels that the Rebbe isn't thinking about him, and he is "no longer on his radar". He said that certainly the Rebbe thinks more of the New York Chassidim, who can see the Rebbe every day, and even the Chassidim from Montreal, who were able to visit the Rebbe more often than my father.

Reb Volf listened, and the next time he was in Yechidus, (a private audience with the Rebbe) he recounted this conversation to the Rebbe. The Rebbe told Reb Volf, "אג עס, אז נאך", וויפל ער טראכט וועגן זיך איך טראכט וועגן עס נאכמער "tell him, that however much he thinks about himself, I think about him even more."

Most letters from the Rebbe to my father were responses to my father's letters to the Rebbe. Several, like the one pictured here, were completely initiated by the Rebbe. This is a prime example of how the Rebbe thought of my father, independent of any prior correspondence.

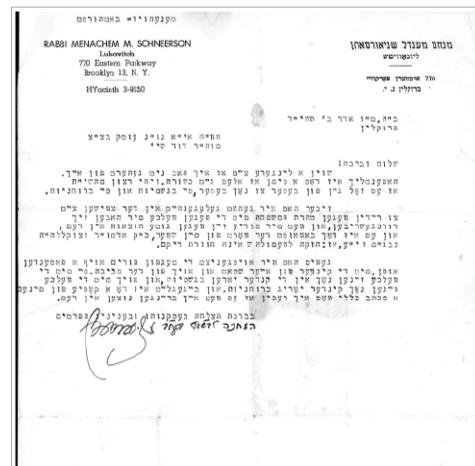
This particular letter, the Rebbe begins by writing that it's been a while since he (the Rebbe) has heard from my father, and he hopes that this is a sign that all is well.

The Rebbe continues in the letter

to discuss my father's influence on some people regarding the Mitzvah of Taharas Hamishpocha Family Purity (Mikvah) with the emphasis that every effort is guaranteed to bring about results.

In conclusion, the Rebbe expresses his hope that my father used his influence on inspiring the children of Bathurst and the neighboring communities regarding the holiday of Purim, pointing out that "children" can also mean adults who are young in knowledge.

The Rebbe enclosed in this letter his recent מכתב כללי (general letter) with the hope that my father will utilize it accordingly.



A letter from 16 Adar Sheini 1954, which is totally initiated by the Rebbe.

12. Yechidus in Latin

My father ע"ה was a linguist who was fluent in English, Yiddish, Hebrew, German, Romanian, French, and Latin.

In addition to math and other secular subjects, he also taught French and Latin. His colleagues told me, that he was the only professor in Montreal who was actually able to speak Latin fluently as a language, (not merely as a subject).

Once in the 1950s, when he walked into Yechidus (a private audience with the Rebbe), the Rebbe told him, "You look a bit מרה שחורה (depressed). Let's converse in Latin!"

So for 40 minutes the Rebbe and my father spoke, about various subjects, all in Latin! The conversation in Latin clearly uplifted my father's spirits.

Obviously, the Rebbe (who was a far greater linguist than my father) also spoke Latin as a language. Recently I was reading the biography of the fourth Rebbe, the Rebbe Maharash, Rabbeinu Shmuel, and there it mentions that the Rebbe מהר"ש was fluent in Latin as well...

13. 17th Century French

My father studied at Universities in New Brunswick in the 1940's and 1950's and in Montreal during the 1960's and 1970's. He earned three BA's, including a Bachelors of Education, an MA, and was in middle of studying for a PHD when he had to curtail his studies.

When studying for his Bachelor of Education in the 1950's, before his examinations, he had a private audience with the Rebbe.

He asked the Rebbe for a blessing that he succeed in his tests etc. The Rebbe asked him specifically what he was being tested on. My father told the Rebbe, that amongst the different subjects, he was being tested on French Literature from the 17th Century.

To my father's total surprise, the Rebbe

began to discuss with my father the specific French Literature that he was going to be tested on. The discussion actually helped my father get top marks in his exams!

My father walked out of the Yechidus (private audience) totally amazed at the Rebbe's range of knowledge. He knew that the Rebbe was a world renowned Gaon, a great scholar - in Talmud, Kabbalah and Chassidus. He knew the Rebbe had a vast knowledge in secular studies, including having studied in the Sorbonne and in the University of Berlin, and specializing in Naval Engineering.

But he was totally flabbergasted at the Rebbe's wide range of knowledge of French Literature in the 17th Century!

14. Print Before Counterfeit

My father was fond of Seforim and books, and my parents favorite “date” was visiting the Jewish Public Library. I will therefore share some stories related to Seforim and books.

1. In the 1950’s, during a private audience (yechidus) the Rebbe asked my father (knowing that he was originally a Viznitzer Chossid) why Viznitz doesn’t publicize (and study) the Chassidic Sefer Damessek Eliezer from the Viznitzer Rebbe (Rabbi Eliezer Hager, 1891-1946) known as the Damessek Eliezer. (There are numerous Seforim that carry this name: דמשק אליעזר — Damessek Eliezer).

My colleague from Chabad of Princeton, Rabbi Dovid Dubov, who has compiled a voluminous set of Seforim called ילקוט משיח with insights on each Torah portion related to Moshiach and Geulah, was pleased to hear this as he occasionally quotes the Damessek Eliezer in his Seforim.

2. When my mother ע”ה was about to publish her book on the Holocaust, entitled *Eva* in 1959, the manuscripts were stolen and a different “version” of *Eva*, based on my mother’s book was indeed published. (My mother kept in her files the book review by the New York Times of this “stolen” book also called *Eva*).

The Rebbe’s advice to my father, upon hearing of the theft of the manuscripts, was to publish the “real *Eva*”, ASAP, before the counterfeit *Eva* was to be published.

My father made many phone calls, and the printing company that was able to publish the real *Eva* immediately, was in Quebec City.

My father ran to Quebec City, and they

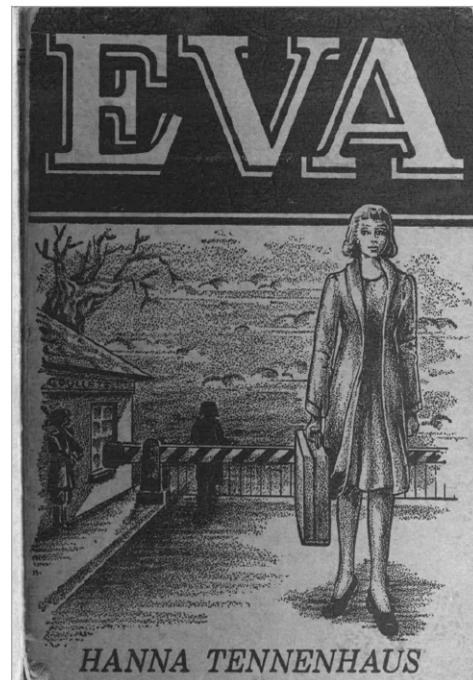
told him he has to use the name of a publishing company for the book to be printed.

He and my mother immediately came up with the name, AIRE PUBLISHERS, with “AIRE” being the acronym of his four children: Adele, Israel, Raphael and Esther.

Being that the book was published in Quebec City, the printer only spoke French, and Eva ended up with over a hundred typos...

The Rebbe refers to *Eva* in several letters as “the Sefer that your wife wrote”.

3. Although this text is primarily about my father and the Rebbe, since my love for Seforim came to me from my father, who loved to buy and learn from many Seforim, and had a large collection of Seforim, I will share a



story of mine with the Rebbe and Seforim.

In the late 1980’s, on a Sunday before Pesach, I was at the Chabad House in Davie, that was located on University between Sheridan and Stirling. That is where one of our Hebrew Schools and Preschool was located in the late 80’s and early 90’s.

A lady Mrs. Dinnerstein, whose husband’s grandfather was a teacher in the Yeshiva Torah Vo’Daas, was Pesach cleaning, and she drove by the Chabad House with a donation of a box of 20 Seforim.

Expecting Birnbaum Siddurim, I quickly opened the box, and was surprised to see some ancient Seforim.

I immediately contacted the Rebbe’s Library, and was told to fax the name and the edition of each Sefer. The Rebbe was interested, I was told, in every edition of every Sefer.

What I thought would be of most interest to the Rebbe and the Library, was a book of responsa by Rabbi Yaakov Veil on the laws of Shechita, ritual slaughter, published in the year 5309 — ש”ט ! Today this Sefer is 470 years old!

Rabbi Veil lived in the time period between the last Rishonim, earlier Torah commentators, and first Achronim, later Torah commentators.

Sure enough, this book was already in the Rebbe’s Library, but at that time they were interested in the First Printing of this Sefer, which was published two years earlier, in 5307 — ז”ז .

The Library was interested in, however, six Seforim!

So after receiving these Seforim, I went to New York, and presented these Seforim to the Rebbe during “Dollars”- telling the Rebbe that these Seforim are not in the Rebbe’s Library.

The Rebbe responded: ויפל ספרים זיינען דא? How many Seforim are there here? I answered: זעקס (six). The Rebbe responded: פאר א ספר דארף מען צאלן (for a Sefer one must pay), and gave me six extra dollars.



15. Happy Birthday, Happy Anniversary

Reb Meir Plotkin ז”ש told me that my father ע”ה celebrated the Rebbe’s birthday back in the 1950’s, (long before the Rebbe’s birthday was publicly celebrated by Chassidim in the 1960’s and onward) and would send the Rebbe every year before 11

Nissan a Birthday Card, with warm greetings.

My father told me that he also used to often send the Rebbe and Rebbetzin ז”ע an Anniversary Card, for their Wedding Anniversary on 14 Kislev.

This year, 14 Kislev, marked 90 years

since the great wedding of the Rebbe and the Rebbetzin in Warsaw in 1928, attended by thousands of people, including many Chassidic Rebbes and great Torah Scholars

such as Rabbi Menachem Zemba זצ"ל הי"ד and Rabbi Meir Shapiro זצ"ל, founder of the Daf Yomi and head of the world renowned Yeshivas Chachmei Lublin.

16. Dear Beloved Rebbe

After leaving home at the age of 16, in September 1973, to learn in Morristown, NJ, I once visited home a few months later, and noticed my father was writing a

letter to the Rebbe.

Somehow, I glanced at the top of the letter, and was surprised that my father addressed the Rebbe: טייערער און ליבער רבי שליט"א (Dear and Beloved Rebbe, etc.) Thinking I was a "know it all", after several months in an out-of-town Yeshiva, I exclaimed to my father: "Aren't you supposed to address the Rebbe: אב"ד אדמו"ר שליט"א? The Honorable, Holy etc., etc., which is a more reverent title but (perhaps) less loving.

My father gave me an "Archie Bunker" look, which implied: "What do you know about the Rebbe and I?" And that was that.

Sure enough, over the years, my father, who received some hundred letters and written responses from the Rebbe, often received very warm and loving touches in his correspondence with the Rebbe.

One example, is this letter, written to my father on the occasion of the wedding of my late sister Adele, Chaya Aydel, ע"ה, (whose 18th Yahrzeit is this coming Elul), before she married my brother-in-law, Reb Yitzchok Lebovics, may he live until 180!

When mentioning my sister, who at that time had only one name, איידל (Aydel), the Rebbe used the more loving derivative of איידעלע, Aydele, which is probably how my father referred her to the Rebbe. (See letter,

My sister Adele, on the other hand, when she received letters from the Rebbe,

was addressed by the Rebbe with the name איידל, Aydel.

It reminds me how when I brought friends and lay leaders to the Rebbe, if I addressed the Rebbe in Yiddish, the Rebbe would address them in Yiddish. If I addressed the Rebbe in English, the Rebbe would address the Baalei Batim in English.

17. From Dovid to Avrohom Dovid

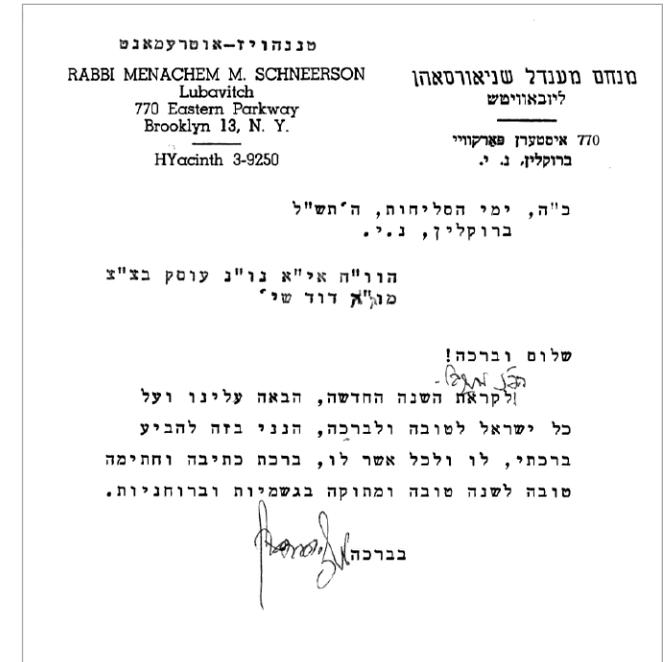
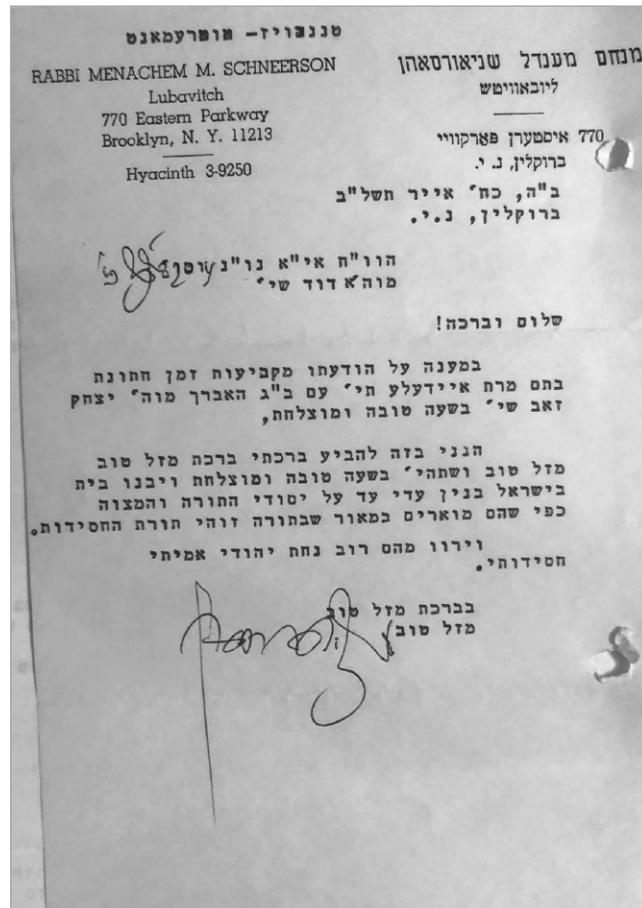
My father always went with the name Dovid or David. All correspondence from the Rebbe to my father until the mid to late 1960's was always addressed to Reb Dovid, etc.

As a matter of fact, he always preferred a single name, even when it came to naming others. His mother was actually Sheva Esther, but when he named my sister Esti (may she live until 180), he opted to name her just Esther.

Even at my bris, on a winter Friday in Bathurst, New Brunswick, in 1957, he was about to name me with one name, רפאל (Refoel) when my mother's ז"ל brother Uncle Joe Faust, may he live until 180, interjected and insisted I be called רפאל ראובן (Refoel Reuven), after my grandfather הי"ד who was murdered by the Nazis (along with my grandmother Adele הי"ד) in a Concentration Camp in Riga Latvia.

At some point in the 1960's, an uncle of my father told my father that he was at my father's bris in Radautz, Romania in 1921, and he remembers that my father was named Avrohom Dovid...

My father was surprised, especially



Note Correction by the Rebbe from "Dovid" to "A' Dovid."

since Avrohom Dovid was a common name on his mother's side, the Dalfen family, but not on the Tennenhaus side, and he was sure that on the Tennenhaus side he was Dovid ben Yisroel and his father was Yisroel ben Dovid, and his grandfather was Dovid ben Yisroel etc., etc.

Not knowing what to do, he wrote a letter to the Rebbe with this "new information" from his uncle.

From then on, the Rebbe always addressed my father as Reb Avrohom Dovid...

The Chabad Approach

18. Farbrengen in the Rain

My father shared with me a fascinating scene that took place at a Farbrengen with the Rebbe in the Sukkah, including a talk the Rebbe gave that impacted my father for life.

As is well known, Chabad Chassidim eat and drink only in the Sukkah, even in the rain. I remember in the early 1960's our family went to a hotel in S. Agathe for Sukkos. One night of Sukkos, it was pouring rain, and 99% of the hotel guests ate in the dining room. Despite the downpour, my father sat alone in the hotel Sukkah, getting drenched, and some children in the Dining Room were looking out the window, screaming: Mommy, there's a man in the Sukkah!

Some years before the hotel experience, my father attended a Farbrengen with the Rebbe in the Sukkah.

According to my father: It was raining cats and dogs: Most Chassidim came prepared, wearing coats. The Rebbe walked briskly into the Sukkah, as always at the precise starting time, wearing a coat.

As soon as the Rebbe approached his chair, the Rebbe took off his coat, draped it over his chair, and sat down as if he was in his house or in 770.

The rain was relentless. The Rebbe's demeanor was akin to the demeanor of someone sitting comfortably at home.

The downpour had no visual effect on the Rebbe or on the Farbrengen. The Sichos

(talks) went on as usual.

During the Farbrengen, in the torrential rain, the Rebbe related the following: A man comes home from work, tired from a hard day's work. His wife greets him with the afternoon newspaper (remember those?), his slippers, and a hot tea.

He sits in his comfortable chair before supper, and certainly is worthy of relaxing after a hard day at work.

Says the Rebbe, while huge raindrops are rapidly drenching his Kapote and all his clothes through and through: Relax? How can someone relax at home at 5:00, 6:00PM in the afternoon, when there is a boy and a girl who lives on this man's block, who never in their lives said a Brocha *שהכל נהי בדברו* (that everything came into the world by Hashem's word) on a candy?

My father continued that the Rebbe quoted a verse from Tanach at this point (RT does not remember this verse, but with a little research I will G-d willing locate this talk from the Rebbe and the verse he quoted), and perpetually impacted, my father and all the Chassidim in attendance. One should always remember, that even after a hard days' work, one must be focused to have self sacrifice in loving and reaching out to a fellow Jew, including a young boy and girl who never made a blessing on a candy...



19. Vilna Gaon on Studying Pnimiyus HaTorah

My father, while still in Europe, was familiar with the Shulchan Aruch of the Alter Rebbe, growing up in Radautz, Romania. He was not familiar, however, with the Tanya, and other Seforim of Chassidus Chabad, when he arrived in Montreal in 1938.

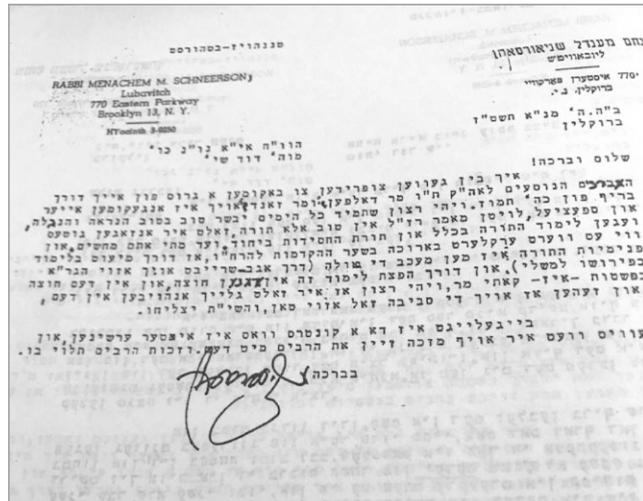
After being befriended by the nine Shluchim of the Previous Rebbe, when they arrived in Montreal in October 1941, he started to study Tanya and other Chabad

Chassidic classics. Nevertheless, my father's "specialty" in Torah studies, for most of his life, was in the Talmud and the Codes, the "revealed" part of Torah.

In this letter, from 1956, the Rebbe thanks my father for the regards from my father that he received from Mr Manuel Dalfen, may he live until 180 and from Mr Manuel Sand may he live until 180 (first cousins of my father), who met with the Rebbe before traveling to Israel.

In this letter, the Rebbe encourages my father to study more Chassidus, and quotes both Reb Chaim Vital and also the Vilna Gaon, that by not studying the inner dimensions of Torah, one holds back the Geulah (the Redemption)!

The Rebbe concludes the letter by mentioning that he enclosed a booklet of Chassidus in this letter (as the Rebbe often did in letters sent to my father), and expresses confidence that my father bring merit to many with this booklet of Chassidus, and that *זכות הרבים תלוי בו* (the merit of the public) is dependent on my father.



20. Teaching Chassidus to the Unfamiliar

In 1956 my family apparently went to a hotel for Yom Tov (probably Sukkos etc). It was a few months before I was born.

In general, there was a Minyan in Bathurst only on Rosh Hashanah and Yom Kippur. When my father had Yahrzeit, he would travel to Montreal.

In the letter below, the Rebbe expresses surprise that my father did not teach Chassidus at this Yom Tov hotel program. Apparently, the person in charge of the Torah classes had told my father that the hotel guests were not familiar with Chassidus, and it seems my father had written the Rebbe that

for this reason, he didn't teach Chassidus.

The Rebbe writes that to the contrary: The fact that the hotel guests were unfamiliar with Chassidus and you were on the scene was precisely for you to reveal this dimension of Torah to them!

Regarding Torah the word עוסק - work- is used. One doesn't merely study Torah. One occupies oneself with Torah like a business. A businessman asserts himself to seek "buyers", and doesn't wait for customers to merely show up. So too with Torah, one doesn't wait for someone to ask for Chassidus, but one proactively utilizes every opportunity to teach Chassidus to all Jews.

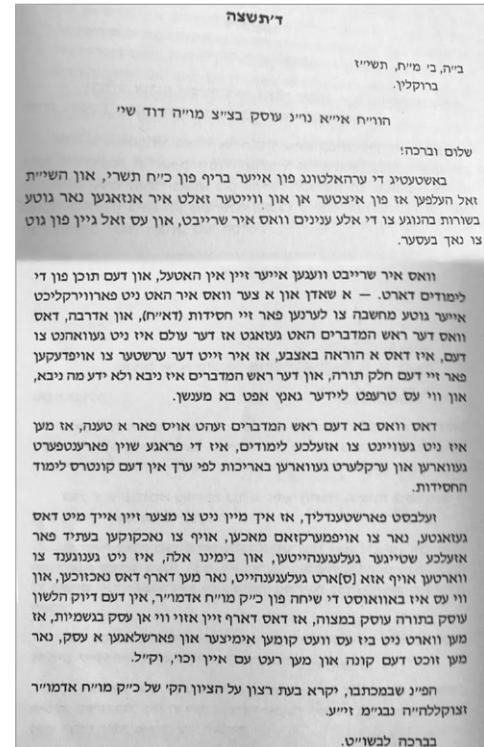
It's interesting that when this letter was published in the Igros Kodesh of the Rebbe I was unfamiliar with the letter. Most of my father's letters from the Rebbe came from a special file in his filing cabinet. This letter was not in the file.

Many years ago, I was teaching Talmud from my father's Shas (his set of the Talmud) and as I turned the page, this original letter appeared!

May this be a life lesson for all of us, that a good thing in Torah we must always share, especially the revelation of the innermost teachings of Torah called Chassidus.

21. Tzedaka for Torah = Security for Israel

At one point when living in Bathurst, New Brunswick, my father was asked to head the Campaign in the Maritime provinces (New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island), for the Jewish Federation, United Jewish Appeal etc.



Furthermore, if people are unfamiliar with Chassidus, we must not shy away from sharing Chassidus, but we must realize that our precise mission is to reveal this dimension of Torah to everyone who (until now) were not fortunate to study the essence of Torah: Chassidus Chabad.

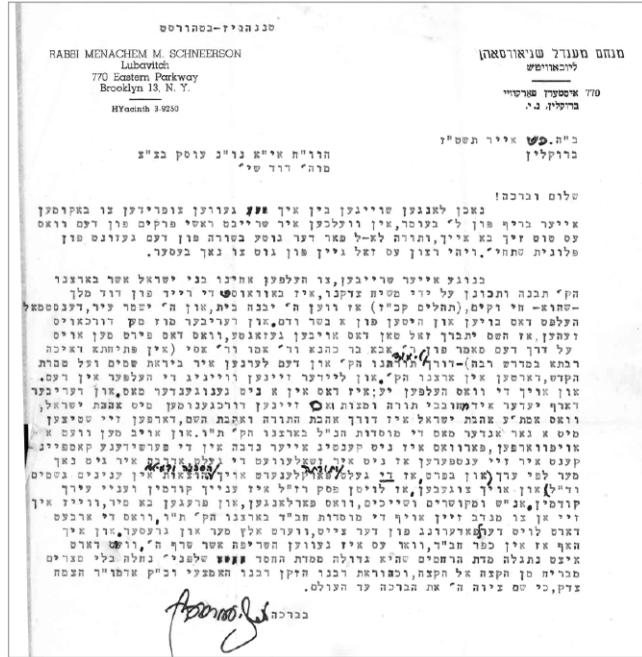
He asked the Rebbe for advice, and the Rebbe responded with this letter, written several weeks after the 1956 terrorist massacre in Kfar Chabad.

The Rebbe emphasizes in this letter to support the Torah institutions in Eretz

Yisroel, specifically the Chabad institutions etc in Israel- and by supporting Torah study in Israel, the danger is minimized.

The Rebbe elaborates, that if anyone asks why his funding to the various Israeli campaigns is not noticeable etc, he should respond that his support is even more significant, because his donations and the Torah (studied thanks to his support) minimizes the danger, and therefore less expenses are needed for physical needs.

The Rebbe concludes that after the tragedy in Kfar Chabad, there should be revealed the attribute of רחמים



(Compassion) which is greater than the attribute of Chesed (Kindness).

22. Reb Peretz is Besimcha

There is a story about the well known Chossid and Mashpia, Reb Peretz Mockin ז"ל, published in the sefer about Reb Peretz. It was first printed in a תשורה (memento) at the wedding of one of the Mockin children. The story is known thanks to a letter my brother Rabbi Yisroel ז"ל once wrote to Rabbi Berl Mockin, שי.

My father was once in Yechidus (a private audience) in the early 1960's, and asked the Rebbe, "Where is ישר (fairness)? Reb Peretz Mockin goes with a torn sirtuk (cloak), and before he has a Yechidus (private audience) with the Rebbe, he has to borrow a nice Kapote from another Chossid, while Marilyn Monroe, a Hollywood movie star

– makes five million dollars a year!"

The Rebbe said, that this predicament of Reb Peretz, having a torn Kapote, it's possible he doesn't even notice it, and even if he does, "ס' גייט עס אין אינגאנצן נישט אן" (It doesn't effect him at all- it doesn't bother him).

Reb Peretz is בשמחה (happy) and will be מאריך ימים (will live a long life) and this person in Hollywood is not בשמחה, and לאו (won't necessarily) will be מאריך ימים. Very shortly after, her life came to a quick end...

Reb Peretz, on the other hand, was מאריך ימים, had a very long life, was always truly בשמחה, and merited to spend his last years in close proximity to the Rebbe.

Influence in Montreal



25. Taught Secular, Spiritual Influence, Secret Class

My father taught for numerous years in the High School of the Bais Yaakov in Montreal, where he headed the Secular Studies Department and taught Latin, French and Math. Despite heading the Department of Secular Studies, he was a major influence in the Yiddishe (Jewish) Education of the students, along with (albeit perhaps less obviously to the public and the administration) the Chassidische (Chassidic) Education of the students.

Although my father taught לימודי חול (secular subjects) in Beis Yaakov, the Rebbe wrote that his teaching was "על טהרת הקודש" (done in the spirit of holiness, a term generally only used for Judaic subjects).

During his classes in Beis Yaakov, my father would "smuggle" in a translation of the Tanya in French, and stories of Chassidic Rebbes, including the Mezritcher Maggid, in the course of teaching secular subjects. Once, a member of the administration who was not (yet) a Chossid, asked my father: Is it true you told the students a story of the Maggid of Mezritch? To which my father answered: Yes. Sit down and I will share with you the story...

When he taught math, (including in the Mesivta and the Herzliah High School) he would sometimes bring in the parts of

Tractate Eruvin which deal with math.

He once received a handwritten response from the Rebbe, when my father was considering leaving the Beis Yaakov, which said:

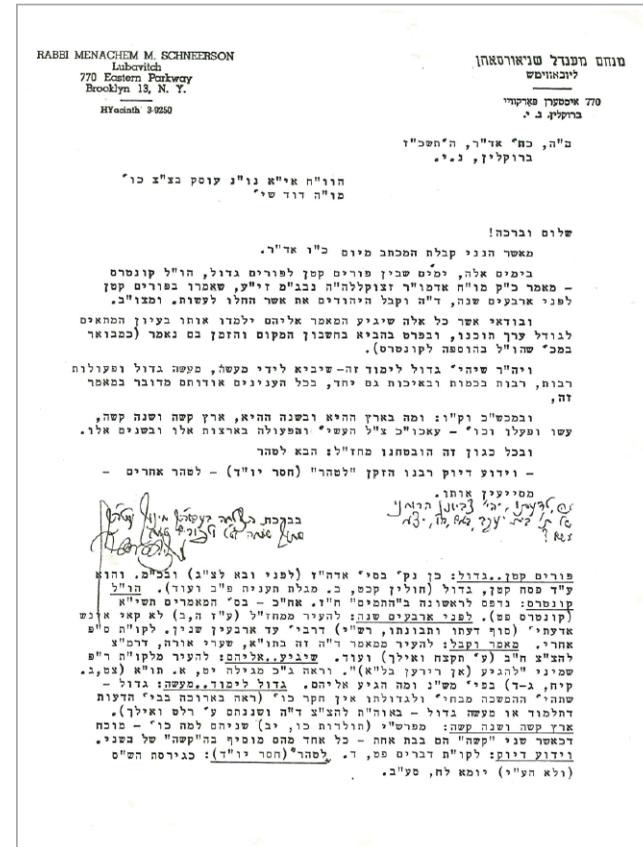
מה לדעתו, יהי צביונו הרוחני של ת' בית יעקב, באם ח"ו יצא משם?

(In your opinion, what will be with the spiritual character of the students of Bais Yaakov, if Heaven forbid you will leave?)

At a later date, the Rebbe gave my father permission to leave the Bais Yaakov, and to teach in the public schools, where he established Tefillin Clubs, putting on Tefillin with thousands of boys each year.

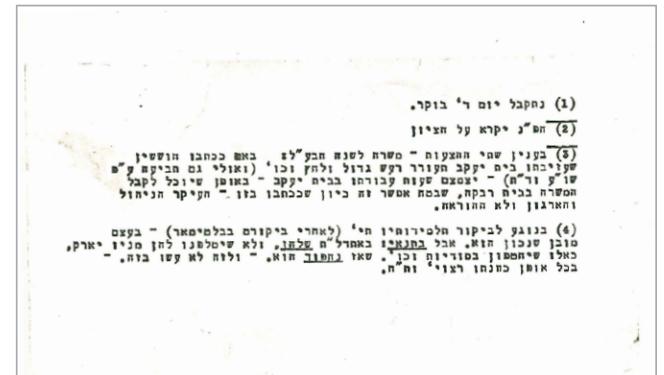
Recently (Yud Shvat 2019), my nephew Rabbi Yossi Lebovics, was discussing my father with Mrs. Devorah Klar (née Klein) who was a student of my father in Bais Yaakov in 1967.

Mrs. Klar actually "revealed a secret" that my father had with the 32 students in her class. Every Friday, in middle of teaching Latin, my father would "interrupt Latin" in order to teach Chassidus. It was definitely a well kept secret, as I never heard of this "secret weekly Chassidus class" until Yud Shevat, 2019... over 50 years later!



Here is the letter where the Rebbe, in his own handwriting, speaks how the spiritual influence of the Bais Yaakov students is dependent on his being in the school...

Here is an answer from the Rebbe to my father that includes Halachic advice when he was possibly contemplating to switch schools from Bais Yaakov to Bais Rivkah. In addition, there is also advice regarding bringing Montreal girls who were attending the Bais Yaakov Annual Convention in Baltimore. This response mentions that for them to come visit the Rebbe, it can only be if it was their initiative, and not if in any way that there was an initiative from 770, etc. Either way, the Rebbe expressed favor to my father about the general idea.



26. Pioneer in Mivtza Tefillin

When מבצע תפילין (the famous Tefillin Campaign) started, before the Six Day War in 1967, both my father and my brother immediately got involved.

After being principal in the Mesivta, in the early 60's, and teaching in Bais Yaakov and Herzliah High School for many years, my father moved on to teach for the Protestant School Board of Greater Montreal.

He was teaching in Strathcona and Outremont High, shortly after the Tefillin Campaign began, and in the early 70's was transferred to Wagar High School. Wagar High School had a student body that was 95% Jewish!

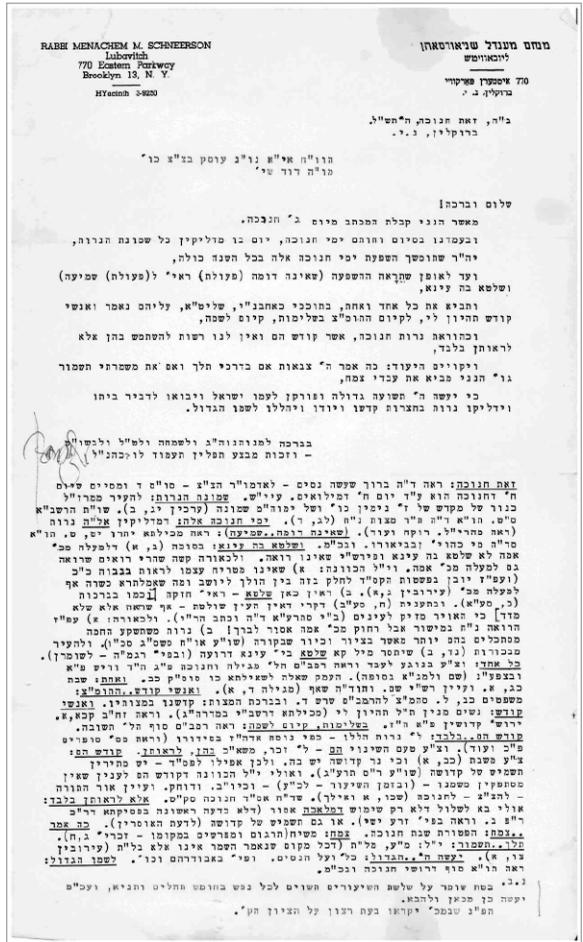
Unlike in the States, where the separation of church and state limits religion in the Public Schools, the Protestant School Board (ironically) was elated that my father started Tefillin Clubs in every Public School he taught in.

In each school, they set aside a special room, and one hour before school started each day, my father put on Tefillin with dozens of boys. Every week, he put on Tefillin hundreds of times with the students. Every year, he put on Tefillin thousands of times with the boys. In nearly 18 years working in the Public Schools, my father put on Tefillin with teenagers tens of thousands of times!

It was known in every school

and in every classroom, that if you put on Tefillin with Mr Tennenhaus, you will always pass your French exams!

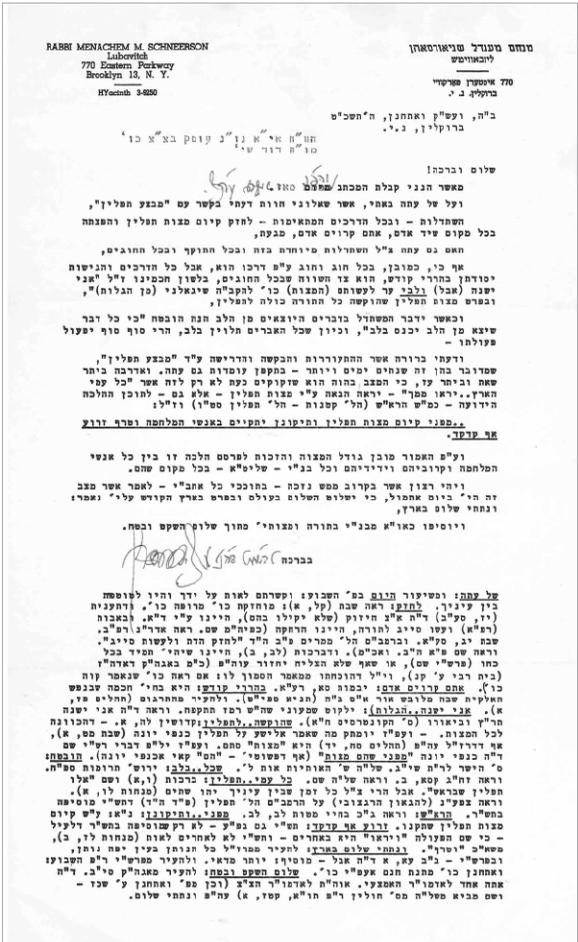
When my parents ע"ה went to Eretz Yisroel in 1968, and visited the Kotel for the



The Rebbe acknowledges my father's efforts in Mivtza Tefillin and explains how it will add to all of his blessings.

first time, my mother told me that my father's first stop wasn't "the Wall" or putting on his own Tefillin and Davening. His first stop was the Tefillin booth at the Kotel, where he helped Chabad volunteers put Tefillin on tourists, IDF soldiers and others.

At the end of a general/person klali/



The Rebbe mentions here how Mivtza Tefillin in 1969 is even more relevant than in 1967.

prati letter (a general letter with some extra blessings and/or details to the individual receiving the letter from the Rebbe) the Rebbe gives my father a special Bracha for his dedication to מבצע תפילין, the Tefillin Campaign.

In another letter, klali/prati, from the Rebbe to my father, the Rebbe says how the Tefillin Campaign was just as relevant in 1969 as it was in 1967. Furthermore, the Rebbe writes that the Tefillin Campaign has to be carried out with greater strength and might than when the Campaign started.

This letter reminds us how all of the Mitzvah Campaigns of the Rebbe are not only relevant at all times, but they intensify with time! Occasionally my brother took me, a ten year old boy, on a city bus to McGill University, to put Tefillin on the male students.

It was a radical time on college campuses, so very often with the students would challenge my brother (quite offensively) with questions about faith in G-d, to prove that there is a G-d, and very often with statements like "who says there is a G-d?"

Calmly, my brother would answer: Faith and belief in G-d is a different Mitzvah. Today we are talking about Tefillin. Today, let's put on Tefillin. Tomorrow, let's talk about G-d. If we start talking about G-d today, the conversation could take many hours, ending after sunset, when it's too late to put on

Tefillin. Let's put on Tefillin today, and talk about G-d tomorrow!

Nine out of ten times, his approach worked, and the student would put on Tefillin!

Although Tefillin was the main campaign of the Rebbe that my father dedicated himself to, he was also involved with many of the

Rebbe's Mitzvah Campaigns, including Lulav and Esrog.

One year, in the 70's, when teaching at Wagar High School, he was faced with a dilemma: On Sukkos, since the student body was 95% Jewish, none of the students would show up to school on Yom Tov.

Nevertheless, the School Board insisted that every teacher must show up, and there will be a \$250 penalty per day (*much* more than they were getting paid...) for every teacher who was absent!

My father asked Rabbi Aizik Schwei ל"ד, what to do: Stay home, and lose \$250 every day of Yom Tov, or just walk to the school, since he won't be teaching etc.

Rabbi Schwei answered: No reason to lose money. You won't be working. To the contrary. Do what you always do: מבצעים — Mitzvah campaigns! Go to the school, and bentch Lulav and Esrog with all the Jewish teachers! No one will suspect that you are working on Yom Tov...

Today, my grandson Dovid Tennenhaus, named after my father, celebrates his Bar Mitzvah. May he follow after his namesake and excel in all the Rebbe's Mitzvah Campaigns, especially Mivtza Tefillin!

Translation of Letter from Introduction

The letter from the introduction is the first known (to me) written correspondence from the Rebbe to my father:

Dated 1 Sivan, 5711 (1951), the Rebbe begins by expressing his joy that my father wrote the Rebbe that my mother was feeling well, and that business was going well.

The Rebbe continues, that the day before, Erev Rosh Chodesh Sivan, when he was at the Ohel of the Previous Rebbe, he mentioned my father for everything he needs, with the hope that in the future, my father will continue sharing good news.

The Rebbe goes on to write, inquiring what established Torah study classes my father was busy with, as they had discussed when my father was in NY.

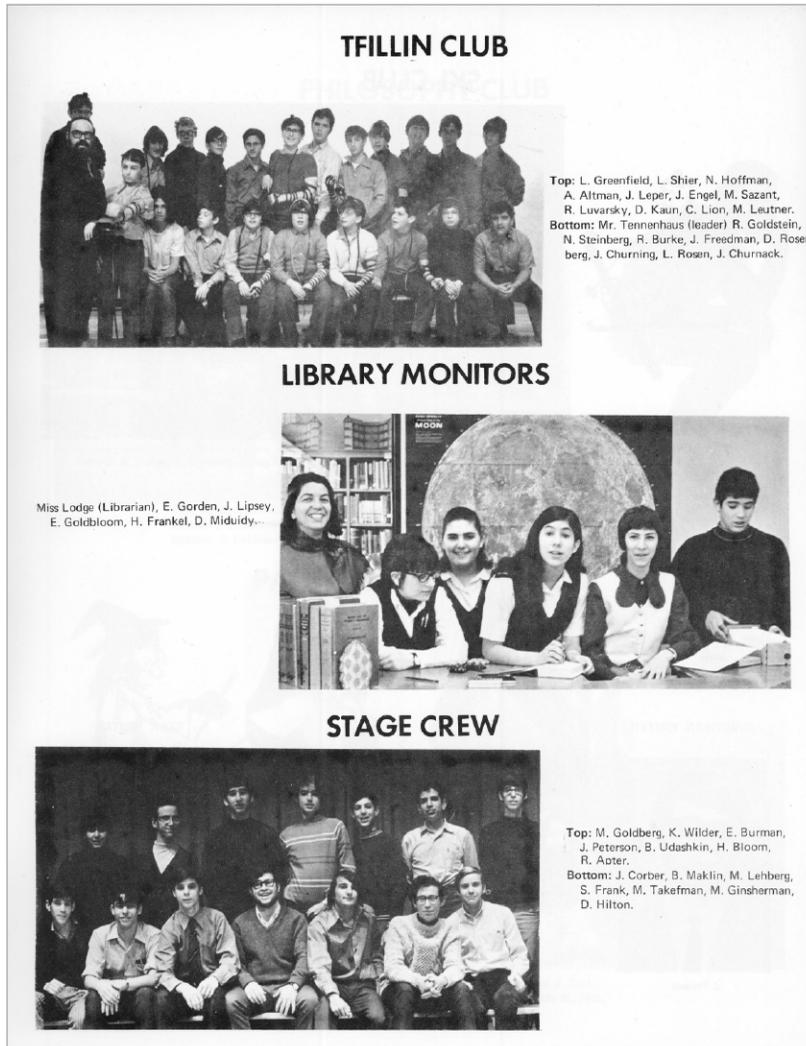
The Rebbe continues writing, that it would be good for my father to have others join him when he learns Torah, or at least that he influences others to study Torah.

The Rebbe concludes that he has enclosed within the letter the Sicha (the Rebbe's talk) of Lag B'Omer, and when my father learns the Sicha it will certainly benefit his service to Hashem.

The Rebbe signs off with the blessing of Chag Sameach (for Shavuot) and that my father should receive the Torah with joy and innermost satisfaction.

In his own handwriting, the Rebbe adds the blessings for good health to my father and his whole family, followed by the Rebbe's holy signature.

From the annual yearbook of Wagar High School, Montreal, in the mid 1970's.



TFILLIN CLUB

Top: L. Greenfield, L. Shier, N. Hoffman, A. Altman, J. Leper, J. Engel, M. Szant, R. Luwarsky, D. Kaun, C. Lion, M. Leitner. Bottom: Mr. Tennenhaus (leader) R. Goldstein, N. Steinberg, R. Burke, J. Freedman, D. Rosenberg, J. Churning, L. Rosen, J. Churnack.

LIBRARY MONITORS

Miss Lodge (Librarian), E. Gorden, J. Lipsey, E. Goldbloom, H. Frankel, D. Midudiy...

STAGE CREW

Top: M. Goldberg, K. Wilder, E. Burman, J. Peterson, B. Udashkin, H. Bloom, R. Adler. Bottom: J. Corber, B. Maklin, M. Lehberg, S. Frank, M. Takefman, M. Ginsberman, D. Hilton.

*My father speaking to the
Rebbe, Yud Shvat, 1967.*



*My father in Israel,
Summer 1968.*



*My father with the late Canadian
Prime Minister Pierre Elliot
Trudeau, when the Premier
visited Wagar High School.*



Me and my father; Purim, 1962



