

*a* **CALL** *to*  
**ACTION**

KISLEV  
THE 'CHASSIDISHER MONTH'

PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
**HaMaaseh Hu HaIkar**

## Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of the month of Kislev. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations, surrounding the Chassidic festivals and Chassidic flavor of this 'Chassidisher month'.

*HaMaaseh Hu Halkar* is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation is rendered by **Rabbi Yaakov Paley**.

At this time, when Moshiach's arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May it happen now, completely and speedily!

Editorial Office of  
*HaMaaseh Hu Halkar*  
*Shabbos Mevarchim Kislev, 5767*

*Translated in the memory of*  
***Yitzchok Yosef ben Yaakov Mordechai.***

The editors of *HaMaaseh Hu Halkar* seek dedicated individuals who would like to sponsor future editions of *a CALL to ACTION*. Please contact Levi at 347-268-3299. Thank you.

# The Month of Kislev

## The Chassidisher Month

### A BRIEF HISTORY AND INTRODUCTION

*Kislev is unique among months for its abundance of Chassidic festivals and special dates. Why, the Rosh Hashanah of Chassidus occurs during Kislev! The theme of redemption reoccurs throughout the month, especially being graced by Chanukah, making Kislev the 'Chassidisher Month', the 'Month of Remption', and the 'Month of Joy'!*

*Note, that on the first of Kislev, Chassidim not only celebrate the inauguration of the Chassidisher Month, for every Rosh Chodesh includes the entire month, but also the anniversary of the Rebbe's return home, having recovered from a heart attack, in 5738 (1877).*

*Amongst the numerous events of Kislev (See footnote<sup>1</sup>), two outstanding dates of liberation are: the 10<sup>th</sup> of*

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1. [Some of the special dates: On the first of Kislev, Chassidim celebrate the anniversary of the Rebbe's return home, having recovered from a heart attack, in 5738 (1877).

On the 2<sup>nd</sup> of Kislev 5748 (1987), wrongfully removed books were returned to the Lubavitch Library, following a lengthy court-case.

The third Lubavitcher Rebbe, the Tzemach Tzedek, was married on the 3<sup>rd</sup> of Kislev 5564 (1803).

The engagement of the Rebbe took place on the 6<sup>th</sup> of Kislev 5689 (1928). He was called to the Torah on the 11<sup>th</sup> and was married on the 14<sup>th</sup> of Kislev.

The second Lubavitcher Rebbe, the Mittler Rebbe was born on the 9<sup>th</sup> of Kislev 5534 (1773), was released from Czarist imprisonment on the 10<sup>th</sup> of Kislev 5587 (1826), and passed away on the 9<sup>th</sup> of Kislev 5588 (1827).

The annual cycle of Tanya study concludes on the 18<sup>th</sup> of Kislev.

The Maggid of Mezritch passed away on the 19<sup>th</sup> of Kislev 5533 (1772). On the 19<sup>th</sup>-20<sup>th</sup> of Kislev 5559 (1798), the Alter Rebbe was released from Czarist imprisonment. The Tanya was first printed on the 20<sup>th</sup> of Kislev 5557 (1796), and the Alter Rebbe received the first edition on the 26<sup>th</sup>. (*The 19<sup>th</sup>-20<sup>th</sup> constitute the 'Rosh Hashanah of Chassidus'.*)

The Bris of the Rebbe Rashab, the fifth Lubavitcher Rebbe, took place on the 26<sup>th</sup> of Kislev 5621 (1860). The release of the Alter Rebbe from his second imprisonment took place on the 27<sup>th</sup>-29<sup>th</sup> of Kislev 5561 (1800). – Ed]

*Kislev, when the Mittler Rebbe, the third Lubavitcher Rebbe was released from Czarist imprisonment, and the 19<sup>th</sup> of Kislev, when the Alter Rebbe, the first Lubavitcher Rebbe was released from similar imprisonment.*

*(The primary focus of this issue is the general theme and service of Kislev, especially as represented in its inauguration, Rosh Chodesh Kislev.)*

### CHASSIDISHER MONTH OF GEULAH

- The month of Kislev is a ‘*Chassidisher month*’<sup>2</sup> and, as Jewish communities worldwide have already begun to recognize with an ever-growing awareness, the entire month of Kislev is a ‘*Month of Redemption*’ too!<sup>3</sup>
- Rosh Chodesh Kislev, which includes within itself the entire month of Kislev, is therefore a ‘*Rosh Chodesh of Redemption*’.<sup>3</sup>

### SONG OF REDEMPTION

- Editor's Note: Many times throughout the month of Kislev,

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2. “When we say that Kislev is a *Chasidisher* month, we need not explain any further, as this is a simple fact understood by every man, woman and child. If you speak with any child who was raised and educated in a Chassidisher household, they are automatically aware that the month of Kislev is connected with Chassidus! This is certainly the case in our generation, when numerous aspects connected to the esoteric dimension of Torah that is revealed through Chassidus, have been added and revealed in the month of Kislev. Primarily, this refers to the 19th of Kislev [the liberation of the Alter Rebbe]... and so too many, many other events that came to pass in the month of Kislev... Certainly, everyone can think of many more examples!” (Night of Rosh Chodesh Kislev 5749 - Hisvaduyos p.373)
  3. “This is in addition to the fact that the Redemption is connected to the renewal of the moon on every Rosh Chodesh.” (Parshas Toldos 5752 - Sefer HaSichos p.125)  
See there p.23: “On Rosh Chodesh, the spark of Moshiach within every Jew is revealed... and this revelation generates renewal in the entire existence and actions of every Jew so that they are permeated with the highest soul level of *yechidah*.”  
“Many Jewish people call the month of Kislev, the Month of Redemption. Over time, the number of Jews who are aware of this practice is steadily growing, and they too refer to this month, and even publicly announce, that this month is the Month of Redemption!” (Night of Rosh Chodesh Kislev 5752 – Sichos Kodesh p.353)

the Rebbe instructed those present at the farbrengens to sing the special Kislev melody<sup>4</sup>, ‘Pada V'Shalom’<sup>5</sup>.

### PROVIDING FOR OTHERS

- We should see to it that every individual is able to procure all of his needs for the festivities of Kislev – for it is to be expected that joyous occasions such as these also involve a certain amount of material expenses – including, in this case, Chanukah *gelt*.<sup>6</sup>

### A MONTH OF TORAH

- Kislev is the third of the winter months, which parallels Sivan [the third of the summer months], in which the Torah was given. During Kislev, each person should increase their Torah studies, with far greater energy and effort, even beyond the parameters of their usual positive efforts!<sup>7</sup>

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4. Editor's Note: In the year 5749, the melody ‘Pada V'Shalom’ was sung at the Rebbe's farbrengens on the night of Rosh Chodesh Kislev, Shabbos Parshas Toldos, 9th of Kislev [See there, Hisvaduyos p.396: “We will conclude with the melody ‘Pada V'Shalom’, but for the sake of order i.e. to avoid confusion and the like, we will sing it *after* distributing dollars for Tzedakah. Nevertheless, the announcement about the melody is being given *now*, in order that the distribution of Tzedakah should be in a loftier state of completeness that it would be without this announcement!”], Shabbos Parshas Vayeitzei 10th of Kislev [See there, p.411: “We will once again sing the melody unique to the month of Kislev: ‘Pada V'Shalom Nafshi’], Shabbos Parshas Vayishlach 15th of Kislev, Shabbos Parshas Vayeishev 24th of Kislev and more.

5. Tehillim 55:19 [Concerning his release, the Alter Rebbe wrote: “...On that day, while I was reading the verse in the Book of Tehillim that begins, ‘He has redeemed my soul in peace’, and before I began the following verse, I went forth in peace through the G-d of Peace.” The Mittler Rebbe was likewise informed of his release whilst he was reciting this very verse of Tehillim (Beis Rebbi 2, Ch.5) – Ed]

6. “Because of the abundance of holidays in this month, the whole month becomes like a *Yom Tov*, to the extent that makes the previous month of Cheshvan – which does not have even one holiday – like *erev Yom Tov!*” (See also Parshas Toldos 5749 – Hisvaduyos, footnote 1)

See Parshas Toldos 5752 - Sichos Kodesh p.374: “A Month of Joy!”

7. “Kislev is the third month of the winter months, and parallels Sivan, the third of the summer months. Sivan is the month of Matan Torah: ‘A triplicate Torah [Torah, Neviim, Kesuvim]... given in the third month [Sivan, third from Nissan]’. Furthermore, the third of the winter months, Kislev, contains an advantage over

- This addition should be implemented, even by a person who already extends himself beyond the required measure in their regular Torah studies.<sup>7</sup>
- Moreover, Torah study should be steadily increased from one day to the next, throughout Kislev.<sup>7</sup>
- This addition applies equally to students, scholars, and businessmen alike. Everyone should fix times for study, as well as ‘affixing’ the Torah topics within ourselves, so that they become an integral part of us.<sup>7</sup>

### INCREASED STUDY OF CHASSIDUS

- We should now intensify our study of the revealed dimension of Torah, as well as its mystical dimension - as it is expounded in a lucid, comprehensible manner within the teachings of Chabad<sup>8</sup> - by adding in both the **quantity** of time spent learning and, most importantly, in the **quality** of our studies, with ever increasing toil and exertion surpassing our own nature and habit.<sup>7</sup>
- In 5749 (1989) [which was a ‘complete’ year i.e. a leap-year, as well as being the 200<sup>th</sup> anniversary of the Tzemach Tzedek’s birth], the Rebbe instructed to add in our study of Chassidus that it is connected to the exoteric parts of Torah, rendering a ‘completeness’ in Torah study; this should be done

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Sivan, in that the *service* of Torah study (as in the Tanya’s description of ‘He who serves G-d’ [by stepping beyond his regular limits within Torah study]) is more pronounced... and further emphasized than the Torah study of the third of the summer months [i.e. Sivan]. Since, during the winter time, the days become shorter and the nights become longer. Therefore, we increase in Torah study at night, for indeed, ‘The night was only created for the study of Torah’. We also add in the *quality* of learning by toiling in in-depth study, with intricate expositions and complicated comparisons, as alluded to in the [Hebrew] word for winter, *choref*, which is related to the word *charifus* – keenness.” (Parshas Vayeitzei 5751 – Hisvaduyos p.353)

8. “As per the instruction and request of the Rebbe Rashab in connection with the Tomchei Temimim Yeshivah, ‘In order that Hashem’s Torah, both its exoteric dimension and its Chassidic dimension, be complete’, and in a manner whereby Chassidus is studied ‘with proper depth in order to comprehend and expound it as is customary with topics within the exoteric dimension of Torah’.” (Ibid, footnote 114)

throughout Kislev and in an increasing measure from one day to the next.<sup>9</sup>

### **FARBRENG!**

- In 5749 (1989)<sup>10</sup>, the Rebbe said: Being that the month of Kislev is a ‘Chassidisher month’,<sup>11</sup> it would be fitting to express this fact by arranging ‘farbrengens’, Chassidic gatherings, throughout the month and in all locations.<sup>12</sup>

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9. “When we study the teachings of the Rebbes in-depth – for they placed their very essence into their teachings – we recognize the unique innovation of the Tzemach Tzedek over the Rebbe before and after him: His Chassidic discourses really emphasize the unity of the exoteric and esoteric dimensions of the Torah, [producing] a perfectly ‘wholesome’ Torah!

True, the entire theme of *shnei or*, Two Lights, the light of the esoteric and that of the exoteric coming together as one, was the innovation of the Alter Rebbe whose very name alludes to this; ‘Shneur’ meaning the Two Lights [*shnei-or*] of the exoteric and esoteric as they combine to form a single word [thereby signifying their unity – the Alter Rebbe was the author of both the esoteric Tanya and the exoteric Shulchan Aruch Harav]. Nevertheless, for people of *our* caliber to be able to discern the harmony between the revealed and inner aspects of the Torah, and with open clarity and emphasis, takes the innovative approach that we chiefly find in the Chassidic discourses of the Tzemach Tzedek.

There are a very few discourses from the other Rebbes wherein we can discern the connection between the exoteric and esoteric dimensions of Torah. The innovation of the Tzemach Tzedek was to demonstrate this unity on a regular basis and in a multitude of discourses!

The main thing is the action! It is now the Night of Rosh Chodesh Kislev, which constitutes the opening and start of the month that is uniquely bound with the esoteric dimension of Torah as it is revealed through the teachings of Chassidus. We should therefore accept positive resolutions upon ourselves, and to begin actualizing them in reality and immediately, by adding in our study of Chassidus... [See main text above for continuation]” (Night of Rosh Chodesh Kislev 5749 – Hisvaduyos p.375)

10. “May we be able to show how this month is a Chassidisher month, to the extent that it will be so in *actuality*, through making a *farbrengen* right away on the first day of the month, and again on the second day and then on the third day, and with three days, we have a *chazakah* [a halachically valid continuity]! And the same thing may be said for the end of the month!” (Alef D’Rosh Chodesh Kislev 5750 – Hisvaduyos p.411)
11. “It should become recognizable on each person that this is a *Chassidisher* month, through each individual Chassid, and all the Chassidim collectively, attending *farbrengens* throughout the month!” (*Tochen Katzar* of Parshas Vayeitzei 5749)
12. Parshas Toldos 5749 – Hisvaduyos p.385.  
“We should especially hold a *farbrengen* on the Chassidic festivals of this month.

- These farbrengens should be both for men and – separately, of course – for women, and should include the children as well.<sup>12</sup>
- At these farbrengens, we should speak words of Torah and arouse one another toward the study of Torah – its revealed and inner dimensions – as well as the dissemination of Judaism and Chassidus.<sup>13</sup>
- We should hold farbrengens on each of the Chassidic festivals and special days, as well as during the ‘Days of Joy’, Chanukah.<sup>14</sup>
- In order that the farbrengens for the Chassidic holidays are conducted in the most orderly fashion – without putting a damper on the excitement – we should start well ahead of time to prepare for and publicize the event everywhere, near and far,<sup>15</sup> both in the Diaspora and how much more so within the Land of Israel, and certainly right here in the ‘four cubits’ of the Rebbe, my father-in-law, Leader of Our Generation!

### **TAILORED SHTUREM**

- This all obviously applies to the upcoming Festival of Redemption, the 10<sup>th</sup> of Kislev; we should celebrate it in each location in accordance with its particular conditions<sup>13</sup>, amidst a holy tumultuous enthusiasm, and most importantly, we should promote the additional study and dissemination of Chassidus!<sup>15</sup>

### **EVERY DAY**

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This is in addition to the fact that any day is a good time for a *farbrengen* and we need no special reason, for "A good heart is festive always," and all the more so in light of what the Rebbe, my father-in-law, has said about the greatness of a *Chasidisher farbrengen*." (Parshas Vayeitzei 5749 - Hisvaduyos p.404)

“As far as making *farbrengens* on Sunday night, when, for many reasons, there are certain limitations, these limitations are of no consequence when it comes to matters of Torah and holiness!” (Ibid. p.410)

13. Parshas Vayeitzei 5749 – Hisvaduyos p.404.
14. “As we have discussed numerous times in the past years.” (Parshas Toldos 5749, footnote 92 – Hisvaduyos p.385)
15. “Whether physically far, or, even more importantly, spiritually far, for it is in those places that we must put forth an even greater effort befitting the ‘superiority of light that emerges from darkness.’” (Ibid. p.385)

- In 5749 (1988), the Rebbe instructed: On every day during Kislev<sup>16</sup>, every man, woman and child should study an additional subject from the teachings of Chassidus – especially from those volumes that have only recently been printed<sup>17</sup> – and better yet, this should be done in groups, for example, at the abovementioned farbrengens.<sup>18</sup>

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16. “We should get started on this right away and immediately mention something from the inner dimension of Torah... But, the main thing is that this should be carried out in actual deed, starting tonight on *Rosh Chodesh*, right here and wherever else they hear this message [via the live hookup], or this message is given over. Even in those places where it is not yet *Rosh Chodesh*, they can get started now on *erev Rosh Chodesh* – and especially in those places where it is already *Rosh Chodesh Kislev*, they should certainly begin implementing this matter in actuality. This should be done in each location in accordance with its particularities and the nature of the people or institutions that are found there.” (Night of Rosh Chodesh Kislev 5749 - Hisvaduyos p.375)

17. “It is natural, in accordance with the nature that Hashem installed [See *Hashlomos*, p.410: “Not due to any sin or lack, G-d Forbid”], for that which is new to arouse more appreciation, excitement and the like.” (Parshas Vayeitzei 5749 - Hisvaduyos p.405)

“Especially as it is nowadays easier to study the teachings of the Rebbe who is connected with the current day, since a new book [of his teachings] has been printed... And although the discourses do not concern our current Parshah, nevertheless, since the book is comprised of all of the Parshas and all Torah subjects, you need but open the book and make a cursory perusal to immediately realize, (*taamu u're'u* – simply ‘taste’ and you will see for yourself) – that you are able to find things on the current Parshah and the current portion of Rambam (i.e. the Laws of Loaning and Borrowing), all in an expansive manner, in the spirit of the Mittler Rebbe!” (10th of Kislev 5748 - Hisvaduyos p.580)

“Before we conclude, we will again remind everyone concerning the study of the new discourses that have only recently been printed; the discourse ‘Pada V’Shalom’ of the 10<sup>th</sup> of Kislev, and of the 19<sup>th</sup> of Kislev, and so forth.” (Parshas Vayishlach 5749 - Hisvaduyos p.446)

18. See *ibid.* (Hisvaduyos p.405).

“We should learn a *vort*, a short saying, from the teachings of all three fathers of Chassidus – The Ba'al Shem Tov, The Maggid and the Alter Rebbe. Whoever can do more, should also learn from the teachings of all the Rebbes.” (Night of Rosh Chodesh Kislev 5749 - Hisvaduyos p.375)

“Every day during Kislev, we should learn – preferably in groups – an extra topic from the teachings of Chasidus. Ideally, we should learn a teaching from all three fathers of Chasidus...” (Parshas Toldos 5749 - Hisvaduyos p.384)

“Certainly, we will all add on much more than what we have spoken about here, for it is the nature of a Jew to wish to add something of his own... For we thereby become ‘partners with Hashem in Creation’... So too in this case, everyone will add on at his own accord to what we have mentioned here, and there is blessing for

### EVERY REBBE

- This learning should include a teaching from each of the leaders of Chassidus, [the Baal Shem Tov, the Maggid and the Rebbes of Chabad].<sup>18</sup>

### DEPTH AND BREADTH

- We should learn the teachings of each Rebbe on a different subject as well as learning the various teachings of all of the Rebbes on a single subject – for both endeavors pose their own unique advantage: Studying the works of a single Rebbe allows for a *deeper* perspective, whilst studying a single topic from each of the Rebbes allows a *broader* perspective, via highlighting the innovations of each Rebbe.<sup>19</sup>

### ONE REBBE LEADS TO ANOTHER

- We should begin by studying the teachings of the Rebbe who is connected to the current Chassidic festival (for example, the teachings of the Mittler Rebbe on the 9<sup>th</sup> & 10<sup>th</sup> of Kislev<sup>20</sup>), and since one mitzvah leads to another, this study will bring us to study teachings from all of the remaining Rebbes!<sup>21</sup>

### EVER MORE

- Ideally, we should learn more and more every day of Kislev

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whoever speaks to his fellows – men to other men and women to other women – arousing them to also increase in this same way, and in an increasing measure.” (Night of Rosh Chodesh Kislev 5749 - Hisvaduyos p. 375)

19. "Learning a separate subject from each Rebbe lends itself to more in-depth study than when learning all of the Rebbes' teachings on a single subject. On the other hand, by learning what all of the Rebbes have taught on one subject, it is possible to appreciate and discern the novel points that each one adds." (Parshas Vayeitzei 5749 - Hisvaduyos p.404, footnote 94)
20. "The discourses of the Mittler Rebbe, are in the manner of utmost expansiveness." (Parshas Vayeitzei 5749 - Hisvaduyos p.405)
21. "...Particularly those of the Alter Rebbe (whose anniversary of redemption is the 19<sup>th</sup> of Kislev), upon which the discourses of the Mittler Rebbe are based, accompanied by additional and broad expositions - as the Mittler Rebbe himself recorded in the introductions to many of his works. The same applies to the teachings of the remaining Rebbes; the Baal Shem Tov, the Maggid, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, and the Rebbe, Leader of our Generation." (Ibid.)

in quantity and in quality<sup>22</sup>, and continue on even into the days after Kislev!<sup>23</sup>

### EVERYWHERE

- In addition to this study itself, each individual should also spread the wellsprings and affect other Jews to adopt this practice, as well.<sup>24</sup>

### EVERYONE

- Obviously, this is also relevant to women as pertaining to their influence on other Jewish women.<sup>25</sup>

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22. “This concept is emphasized at the time of Chanukah which represents the ‘Oil of Torah’, the inner depth of Torah and which begins at the end of Kislev and continues into the month of Teves.” (Parshas Toldos 5749 - Hisvaduyos p.384, footnote 90)

23. “Those who started doing so at the beginning of the month will certainly continue doing so and will even increase in keeping with the precept to ‘ascend in matters of holiness’. Those who have not yet begun to do so – for whatever reason – should make use of these propitious days of the 9th and 10th of Kislev to catch up in the appropriate manner.” (9th of Kislev 5749 – Hisvaduyos p.395. See also Parshas Vayeitzei 5749 - Hisvaduyos p.405)

24. “Most importantly, we will once again remind each and every individual person as well as all those around him(!), about the practical instructions [we have already given], both concerning the farbrengens and regarding the study of Chassidus, as we have discussed at length.

Particularly after having received the good news, that over the past few days people have been successfully engaged in this regard, and so forth - concerning both men and women. They should certainly increase in this matter with ever greater strength, and steadily continue to add further and further!” (Parshas Vayeitzei 5749 – Hisvaduyos p.411)

25. “Particularly in light of what we discussed earlier concerning the great quality of Jewish women, who are comparable to the Matriarchs - also concerning the revelation of Chassidus!” (Parshas Toldos 5749 - Hisvaduyos p.384-5)

“As far as the revelation of *Chasidus* in the month of Kislev... the accomplishments of the leaders of the Chasidic movement are connected with – and were affected by – their righteous wives, the Rebitzens.” (Parshas Toldos 5749 - Hisvaduyos p.384)

“Note that the qualitative advantage of the matriarchs over the patriarchs bears a similarity to the qualitative advantage of the future redemption, when ‘the woman will encompass the man’ and ‘a woman of valor is the crown of her husband’. Since the patriarchs sampled a foretaste of the future redemption, they too had this advantage whereby they received from the matriarchs. This also applies to the Rebbes of Chabad, through whom the preparation for the future revelation of the inner dimensions of the Torah is made.” See there, at length. (Ibid, footnote 89)

מוקדש

לכ"ק אדמו"ר מלך המשיח



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