SHABBOS PARSHAS SHEMOS
TEVES 18 - 19
JANUARY 5 - 6
CANDLE LIGHTING: 5:26 PM
SHABBOS ENDS: 6:21 PM
When a father punishes his child, the suffering he inflicts on himself is greater than anything experienced by the child. So it is with G-d: His pain is greater than our pain.

– Rabbi Israel Baal Shem Tov
Shabbos Parshas Shemos

This Torah portion which opens the 2nd book of the Torah, Shemot (Exodus) begins with the Jewish People subjugated to the harshness of exile together with all of its accompanying challenges and difficulties. In the horrific and cruelest time during the exile the story of redemption starts with 2 women.

Our Rabbis tell us that “in the merit of the righteous women the Jewish people were liberated from Egyptian slavery and exile”. As we experienced the initial, heinous decrees of Pharaoh demanding the murder of all Jewish boys and the forced assimilation of all Jewish girls, the Torah highlights two extraordinary Jewish women, Shifra and Puah, also known as Yocheved and Miriam, the future mother and sister of Moses. They directed and implemented the birthing programs in Egypt and so were charged with the responsibility to actuate the nefarious decree to murder the newborn baby boys. Instead, they saved these Jewish children. Utilizing the excuse that Jewish women, like animals, have the self-ability to give birth and do not need midwives to assist in the process, obviating their participation, they claim that they are not summoned to assist in childbirth.

Two women, a 130-year-old and her 5-year-old daughter become the heroes of the Jewish people. Not identified as grand figures like Moses or other giants of history, these two women are the first to be mentioned in the process of Jewish servitude and soon to be Jewish emancipation.

Yocheved/Shifra was responsible for the actual delivery of the child to make sure the child would enter the world in a proper and healthy manner; and Puah/Miriam carried the responsibility of singing special lullabies and peaceful melodies to give the newborn child a sense of peacefulness and security. In specifying and articulating these two factors in the birth of a Jewish child, the Torah sends a critical message to us and to all future generations and a mechanism to affect our final and complete redemption from exile.

First the entry of a child into the world must be done in a holy way, emphasizing the centrality and foundation that every person is mandated to have a higher purpose and meaning in life. Then we need to cultivate that essential perspective by educating the child from his earliest infancy singing lullabies that are soothing and comforting, and then by more mature and sophisticated methods to train the child in a lifestyle that has Divine meaning and purpose.

From the earliest stage of a Jewish child’s life the mother is the nurturer and guardian who is charged to start her child’s life journey in a positive way. We live in a time when we unfortunately delegate the responsibility of raising our children to strangers, in most instances to people of lesser education and spiritual sophistication than ourselves. It can be for necessity (in a 2-parent working society) or other reason that we largely abdicate this awesome task to surrogates i.e. – au pairs, housekeepers, teachers and others.

We need to be much more hands on and effectively interact with these precious treasures entrusted to us that are our present and future. The sounds our children should hear and absorb and the environmental conditions they are exposed to will have a deep and lasting influence on their persona and behavior.

It is the message of Shifra and Puah that must impact our relationships and attitudes with our children and it is the mother of today who has that ability and responsibility.

When we men say each morning, “thank G-d for not making me a woman,” it is because the extraordinary and very overwhelming responsibility of raising and cultivating the hearts, minds and souls of Jewish children takes extraordinary effort, time and commitment. But it is the woman, the mother, the sister that will make the difference in taking us out of exile together with every Jewish child with Moshiach immediately.

Have a good Shabbos and a great week.

Rabbi S. Lipskar
Questions:
1) In Egypt the Jews are forced to produce bricks (Exodus 1:14). In what context are bricks first mentioned in the Torah?
2) In what context does the number three appear in this parsha? (2 answers)
3) Straw was used by the Jews in Egypt to make bricks (Exodus 5:12). Where else in the book of Exodus is straw mentioned?

Answers from last week:
1) Parshas Vayeshev begins when Yosef is 17 years old (Genesis 37:2).
2) Both Yitzhak and Yaakov had trouble with their eyesight during old age (Genesis 27:1, 48:10).
3) Ephraim and Menashe, and Reuven and Shimon, are all mentioned in the same verse (Genesis 48:1).

RIDDLE RULES
Answers to the riddles can be given to Rabbi Shaykee Farkash any time over Shabbos. The first child to give a correct answer to each of the questions will win an INSTANT prize!
Kiddush This Week:
Kiddush this week is sponsored by Shifra Gad, Michael and Irena Gad, Joseph and Vanessa Gad, Lily & David Ishay and Peggy & Morris Dahan in memory of Naftali Gad - Naftali ben Nissan and Leah obm. May his neshama have an aliyah.

Shalosh Seudos This Week:
Shalosh Seudos this week is sponsored by Mr. Jack Klein in loving memory of his father, Yitzchok Isaac ben Meyer Sholom obm. May his neshama have an aliyah.

The caterer for this week’s Kiddush and Shalosh Seudos is Food Art

The following dates are available for sponsorship:

**Kiddush**
January 13, 20, 27

**Shalosh Seudos**
January 13, 20, 27

If you wish to become a sponsor, please speak with Stacy at 305-868-1411 ext 313 or email swaxman@theshul.org

Eruv Information
We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational. The number to call is 305-866-ERUV (3788). The Eruv message is recorded approximately two hours prior to candle lighting. Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach. Bal Harbour: The Eruv in Bal Harbour included the inner (western) walking path only. The pier at Haulover Cut is not included.

To pay your annual dues visit: www.miamibeacheruv.com
# Community Happenings

**Sharing with your Shul Family**

## Birthdays

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
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<tbody>
<tr>
<td>19 Tevet</td>
<td>Mrs. Michelle Diener</td>
</tr>
<tr>
<td>19 Tevet</td>
<td>Mrs. Kayla Schochet</td>
</tr>
<tr>
<td>19 Tevet</td>
<td>Mr. Uri Spiwak Rotlewicz</td>
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<tr>
<td>19 Tevet</td>
<td>Ms. Yael Viner</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Ms. Dahlia Abraham</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Ms. Leana Ammar</td>
</tr>
<tr>
<td>21 Tevet</td>
<td>Ms. Angelica Hasenbichler</td>
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<tr>
<td>21 Tevet</td>
<td>Rabbi Dov Schochet</td>
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<tr>
<td>21 Tevet</td>
<td>Mr. Ariel Subar</td>
</tr>
<tr>
<td>22 Tevet</td>
<td>Mr. Moises Gilinski</td>
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<tr>
<td>22 Tevet</td>
<td>Ms. Shellie Lautlicht</td>
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<tr>
<td>22 Tevet</td>
<td>Dr. Amy Sabach</td>
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<tr>
<td>22 Tevet</td>
<td>Ms. Stefanie Suster</td>
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<tr>
<td>23 Tevet</td>
<td>Mr. Alejandro Feterman</td>
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<tr>
<td>23 Tevet</td>
<td>Ms. Nicole Freund</td>
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<td>23 Tevet</td>
<td>Mr. Bruce Gelb</td>
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<tr>
<td>23 Tevet</td>
<td>Mrs. Deenie Lipskar</td>
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<tr>
<td>23 Tevet</td>
<td>Mr. Ariel Melamed</td>
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<tr>
<td>23 Tevet</td>
<td>Mr. Jose Morel</td>
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<tr>
<td>23 Tevet</td>
<td>Mr. Yossi Sokol</td>
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<td>23 Tevet</td>
<td>Mrs. Deborah Sussman</td>
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<tr>
<td>23 Tevet</td>
<td>Ms. Chaya Zisman</td>
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<tr>
<td>24 Tevet</td>
<td>Mrs. Dawn Edelstein</td>
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<td>24 Tevet</td>
<td>Mr. Shlomo Zelman Lederman</td>
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<tr>
<td>24 Tevet</td>
<td>Ms. Melissa Shawn Moteles</td>
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<tr>
<td>24 Tevet</td>
<td>Ms. Shayna Sirotas</td>
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<tr>
<td>25 Tevet</td>
<td>Ms. Amy Kardonski</td>
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<tr>
<td>25 Tevet</td>
<td>Ms. Malka Sarah Suster</td>
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## Yahrtzeits

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
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<tbody>
<tr>
<td>20 Tevet</td>
<td>Chaim Yisroel ben Kasriel Moshe Hallevi obm</td>
</tr>
<tr>
<td></td>
<td>Father of Mrs. Bluma Schneider</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Efraim ben Yehuda obm</td>
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<tr>
<td></td>
<td>Father of Rabbi Moshe Schneider</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Eliyahu Noaj Hacohen ben David Mordechay obm</td>
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<tr>
<td></td>
<td>Brother of Mr. Barry Cohen</td>
</tr>
<tr>
<td>21 Tevet</td>
<td>Rifka bas Isaac obm</td>
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<tr>
<td></td>
<td>Sister of Mrs. Fanny Selesky</td>
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<tr>
<td>22 Tevet</td>
<td>Chana bas Yisroel Isser obm</td>
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<tr>
<td></td>
<td>Mother of Mr. Isi Halberthal</td>
</tr>
<tr>
<td>22 Tevet</td>
<td>Rachamim obm</td>
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<tr>
<td></td>
<td>Father of Ms. Reine Fiss</td>
</tr>
<tr>
<td>23 Tevet</td>
<td>Baila bas Sheindi obm</td>
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<tr>
<td></td>
<td>Mother of Mrs. Sarah Libke Caplin</td>
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<tr>
<td>24 Tevet</td>
<td>Dovid ben Yaakov obm</td>
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<tr>
<td></td>
<td>Father of Mrs. Estela Berry</td>
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<tr>
<td>24 Tevet</td>
<td>Yosef obm</td>
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<td></td>
<td>Father of Dr. Ivan Berend</td>
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<tr>
<td>24 Tevet</td>
<td>Sara bas Malca obm</td>
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<tr>
<td></td>
<td>Mother of Ms. Malca Bassan</td>
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<tr>
<td>25 Tevet</td>
<td>Leah bas Tzvi Hirsh obm</td>
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<tr>
<td></td>
<td>Grandmother of Ms. Barbara Ann Taylor</td>
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<tr>
<td>25 Tevet</td>
<td>Manish Dovid obm</td>
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<tr>
<td></td>
<td>Father of Mr. Jonathan Levy</td>
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<tr>
<td>25 Tevet</td>
<td>Menashe ben Mordechai Dovid obm</td>
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<td></td>
<td>Father of Mrs. Phyllis Franklin</td>
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<td>25 Tevet</td>
<td>Menashe ben Mordechai Dovid obm</td>
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<td>Father of Dr. Allen Packer</td>
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<tr>
<td>25 Tevet</td>
<td>Menashe ben Mordechai David obm</td>
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<td></td>
<td>Father of Mr. Martin Packer</td>
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<tr>
<td>25 Tevet</td>
<td>Shimon ben Reina obm</td>
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<tr>
<td></td>
<td>Father of Mrs. Loraine Rosengarten</td>
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</tbody>
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## Kid’s Birthdays

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
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</thead>
<tbody>
<tr>
<td>19 Tevet</td>
<td>Yosef Chaim Katan</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Zion Ariel Levi</td>
</tr>
<tr>
<td>20 Tevet</td>
<td>Berechayahu Wachtel</td>
</tr>
<tr>
<td>21 Tevet</td>
<td>Tal Gottesman</td>
</tr>
<tr>
<td>21 Tevet</td>
<td>Yisroel Waks</td>
</tr>
<tr>
<td>21 Tevet</td>
<td>Mathis Weingarten</td>
</tr>
<tr>
<td>22 Tevet</td>
<td>Henna Feige Diamont</td>
</tr>
<tr>
<td>23 Tevet</td>
<td>Ari Bryski</td>
</tr>
<tr>
<td>23 Tevet</td>
<td>Hinda Golda Lipskar</td>
</tr>
<tr>
<td>23 Tevet</td>
<td>Eliana Wasserman</td>
</tr>
</tbody>
</table>

## Anniversaries

- Mr. & Mrs. Isai & Nicole Bouhadana
- Mr. & Mrs. Leon & Fortuna Kopel
- Mr. & Mrs. Jaime & Rebeca Schapiro
- Mr. & Mrs. Elliott & Jenny Rimon
- Rabbi & Mrs. Ezzy & Malka Rapaport

## Mazal Tov

Mazal Tov to Mr. Sergio Gurevitch on his marriage to Annie Levy. May Sergio and Annie build an everlasting edifice in Israel.

Mazal Tov to Mr. & Mrs. Leo and Ruth Ghitis on the upcoming marriage of their children Stephanie and Jeffrey Kalmus. May the wedding be in a good and auspicious time and may the young couple build an everlasting edifice in Israel. Mazal Tov also to the grandparents, Ambassador and Mrs. Isaac and Perta Gilinski.
**Community Happenings**

**Sharing with your Shul Family**

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**Teves Light & Power**

Light & Power and Wine for Kiddush & Havdalah for the month of Teves is Kindly Sponsored in honor of Yankie Andrusier

To My Power and Light - Yankie Andrusier

By his wife Devorah Leah

"Those who establish Synagogues for prayer and those who come there to pray, those who provide lights for illumination, wine and grape juice for kiddush and havdalah, food for the wayfarers and charity for the needy, and all those who occupy themselves faithfully with communal affairs - may The Holy One, blessed be He, give them their reward, remove them from all sicknesses, heal their entire body, pardon all their sins, and send blessing and success to all their endeavors, together with all Israel their brethren; and let us say Amen."

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**Refuah Shleimah**

If you have a health update on anyone listed please contact The Shul. We would like to keep the listing current and remove names of people who have recovered.

**MEN**

- Yichael ben Layke
- Meyer Yankev ben Chaya Etel
- Alexander ben Esther Raizel
- Chaim Moshe ben Clara
- Raphael Moshe ben Sarah
- Moshe ben Zoila
- Moshe Avraham ben Tziporah Riva
- Chaim ben Pnina
- Gabriel ben Esther
- Eber Avraham ben Fruma Esther
- Shmuel ben Sarah Perl
- Yosef ben Edwina
- Avrohom ben Feigel
- Mordechai David ben Esther Raizel
- Yedidya Chaim Raphael ben Elana
- Yehuda ben Chaya Sara
- Shimon Yitzchak ben Leah Rochel
- Roi ben Orly
- Chaim Tzvi Hirsch ben Guttel

**WOMEN**

- Chaya Miriam Yehudit bat Chava
- Clara bat Corina
- Shoshanna bat Rivkah
- Leah Rochel bat Sarah
- Miriam bat Risha Raizel
- Dana Ela bas Devorah Hinde
- Chana bas Shoshana
- Ilana bas Shaina Rochel
- Chava bas Elka Menucha
- Chaya bas Rachel
- Fayege bas Chaya
- Miriam Leah bas Helen

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**Thanks To Our Donors**

We sincerely thank the following members and supporters of The Shul for donations received between 12/26/17 and 01/01/18

We apologize for any errors or omissions that we may have made.

Mr. Youval Abenhaim
Mr. & Mrs. Raphael Ammar
Mr. & Mrs. Joel Baum
Mr. & Mrs. Baruk Benamran
Mr. Jonathan Bienenfeld
Mr. Gad Bitton
Mr. & Mrs. Mark Blumstein
Mr. Menachem Brod
Mr. & Mrs. Salomon Btsh
Mr. J.I. Cohen
Mrs. Loren H. Cohen
Mr. & Mrs. Meir Cosiol
Mr. Mario Cttrynaunb
Dr. & Mrs. Samuel Davit
Dr. & Mrs. Brian Dooreck
Mr. & Mrs. Boruch Duchman
Mr. & Mrs. Fred Farbman
Mr. & Mrs. Guido Fraidman
Mr. & Mrs. Arthur Gellman
Ms. Gladys Gerson
Mr. & Mrs. Aaron Gertman
Mr. & Mrs. Daniel Gielchinsky
Mr. Mayer Gross
Mr. Asher Handler
Mr. & Mrs. Roshi Handwerger
Dr. & Mrs. Ronnie Hershman
Mr. & Mrs. Marvin Jacob
Dr. & Mrs. Nathan Katz
Mr. George Klein
Ms. & Mrs. Edward Kopelman
Mr. & Mrs. Jaime Lapidus
Ms. Tal Levinson
Mr. & Mrs. Nathan Litchkowski
Mr. & Mrs. Brian Lotkin
Mr. Raymond Louzoun
Mr. & Mrs. Alexander Matz
Nash Chari Foundation Inc.
Ms. Rachel T. Neuman
Mr. Jorge Raul Pack
Mr. & Mrs. David Portnoy
Mr. Howard Rosenbaum
Mr. & Mrs. Edward Rosengarten
Mr. & Mrs. Melvin Safra
Dr. & Mrs. Michael Salzhauser
Mr. Yosef Schwartz
Mr. & Mrs. Daniel Sragowicz
Mr. & Mrs. Moris Tabacinic
Mrs. Esther Vlosky
Mr. & Mrs. Jordan Wachtel
Mr. & Mrs. Jeffrey Wolf
Mr. & Mrs. Shmuel Wolf
Ms. Orly Yerushalmi

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**Learning with The Bochurim**

If you are interested in having your child learn with one of our bochurim, or if you would like to arrange a lunch and learn in your office, please contact Rabbi Shaykee Farkash farkashs@icloud.com

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**Volunteers Needed**

After every Kiddush and event, The Shul donates the left over food to organizations or families in need. We are looking for volunteers to help collect and wrap the food.

If you would like to help please contact the Mashgiach, Mordechai Olesky after the Kiddush.

Community service hours will be awarded.
A Time to Pray
Davening schedules and locations throughout the week

### Daily Learning Schedule at The Shul

<table>
<thead>
<tr>
<th>Time</th>
<th>Subject</th>
<th>Presenter</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:20 - 6:50 am</td>
<td>The Rebbe's Maamorim</td>
<td>Chassidic Discourse</td>
</tr>
<tr>
<td>7:45 am</td>
<td>Daf Yomi</td>
<td>R' Zalman Lipskar</td>
</tr>
<tr>
<td>8:45 am (approx)</td>
<td>Halacha</td>
<td>Sephardic Custom</td>
</tr>
<tr>
<td>10:15 - 11:00 am</td>
<td>Maamorim</td>
<td>Maamor of the Rebbe</td>
</tr>
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### Evening Kolel Schedule - Monday and Thursday 8:45 -9:30 pm

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon &amp; Thurs</td>
<td>8:45 - 10:00 pm</td>
</tr>
<tr>
<td></td>
<td>Evening Community Kolel</td>
</tr>
<tr>
<td></td>
<td>Chavrusah</td>
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### Halachic Times Based on times for January 10

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aloth Hashachar / Dawn</td>
<td>5:52 am</td>
</tr>
<tr>
<td>Earliest Talit &amp; Tefillin</td>
<td>6:25 am</td>
</tr>
<tr>
<td>Netz Hachamah / Sunrise</td>
<td>7:09 am (Earliest Amida)</td>
</tr>
<tr>
<td>Latest Shema</td>
<td>9:46 am</td>
</tr>
<tr>
<td>Zman Tfillah</td>
<td>10:40 am</td>
</tr>
<tr>
<td>Chatzot / Midday</td>
<td>12:28 pm</td>
</tr>
<tr>
<td>Earliest Mincha</td>
<td>12:56 pm</td>
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<tr>
<td>Plag HaMincha</td>
<td>4:44 pm</td>
</tr>
<tr>
<td>Shekiah / Sunset</td>
<td>5:47 pm (preferable last time for Mincha)</td>
</tr>
<tr>
<td>Tzeit Hakochavim / Nightfall</td>
<td>6:13 pm (Earliest preferable Ma’ariv)</td>
</tr>
</tbody>
</table>

Halachic Times based on times for January 10

To our beloved Soldiers in the Israeli Defense Forces, courageously protecting and defending Eretz Yisroel. We pray for you and all of the soldiers safety and well being daily.

Hinda Clara bas Chana Guenendel
Benyamin Aharon ben Jeniya Gila Rut
Jonathan ben Aliza Sher
Michael Shmuel ben Eliezer Eliyahu
Amir Herzel ben Dvora Dorry
Eitan Gabriel ben Karine Cecile

If anyone would like to send us the name of a soldier in the IDF we would love to add them.
Friday - Teves 18
When the Tzemach Tzedek was a boy and learned the passage, "Yaakov lived in the land of Egypt seventeen years," his teacher translated according to the Baal Haturim commentary: "Our father Yaakov lived his seventeen best years in Egypt." When he returned home from Cheder he asked his grandfather, the Alter Rebbe: How can it be that our father Yaakov, the elect of the Patriarchs, should have as the best years of his life the seventeen that he lived in Egypt, the land of corruption?

The Alter Rebbe answered: It is written, "And Yehuda he sent before him to Yosef to give instructions for Goshen." The Midrash states, and Rashi quotes this, R. Nechemya said - to establish a house of study so Torah would be there and the tribes would study Torah. "To give instructions for Goshen" means (in a deeper sense), when one learns Torah he comes closer to The Al-mighty, may He be blessed, so even in Egypt it was true to say vay’chi - he lived.

Shabbos - Teves 19
Chabad chassidim have a tradition from generations, instituted by the Alter Rebbe, that every day we study a parsha of Chumash of that week’s sedra with Rashi. This was done by the Rebbe’im, too.

Sunday - Teves 20
The Mitteler Rebbe answered someone at yechidus: When two discuss a subject in avoda and they study together, there are two Divine souls against one natural soul.

Monday - Teves 21
The Rebbe, R. Yosef Yitzchak, once met a watercarrier carrying full buckets and remarked: When one encounters water there is an appropriate maxim of the Baal Shem Tov that he should say, namely: "When encountering water one should say that the Baal Shem says that it is a sign of blessing."

Tuesday - Teves 22
My father proclaimed at a farbrengen: Just as wearing tefillin every day is a Mitzva commanded by the Torah to every individual regardless of his standing in Torah, whether deeply learned or simple, so too is it an absolute duty for every person to spend a half hour every day thinking about the Torah-education of children, and to do everything in his power - and beyond his power - to inspire children to follow the path along which they are being guided.

Wednesday - Teves 23
Groaning by itself won’t do a bit of good. A groan is only a key to open the heart and eyes, so as not to sit there with folded arms, but to plan orderly work and activity, each person wherever he can be effective, to campaign for bolstering Torah, spreading Torah and the observance of Mitzvot. One person might do this through his writing, another with his oratory, another with his wealth.

Thursday - Teves 24
On this day the Alter Rebbe passed away in the village Piena on Saturday night of parshat Sh’mot 5573 (1812). He is interred in the city of Haditz.

My grandfather (R. Shmuel) asked the Tzemach Tzedek: What did Grandfather (the Alter Rebbe) intend with the "ways of Chassidus" and what did he intend with Chassidus?

The Tzemach Tzedek answered: The "ways of Chassidus" are that all Chassidim are to be like one family, with affection, as Torah teaches. Chassidus is vitality. Chassidus is to bring life and illumination into everything, to shed light even on the undesirable - to become aware of one’s own evil exactly as it is, in order to correct it.

Friday - Teves 25
From my father’s sichot: Exodus from Egypt means leaving limitations and bounds, and Chassidus is to enable man to leave the restrictions of the material world.

There is a difference: The Egyptian Exodus means shattering and then departure, which is why they went away from Egypt. The Chassidic exodus means purification and correction, stepping out of worldly limitations and bounds while remaining in the world. This means, while functioning within the world we must transcend its limitations. We are to remove the limitations and bounds, and perceive the truth - that the world per se is truly good, since, after all, the natural world is what G-d intended. This is attained through the avoda of Chassidus.
Why Do We Fight So Much? Moses Faced Two Enemies: One He Could Handle; the Other Eluded Him
By: Rabbi YY Jacobson

The War Is Over?
A man in Germany felt that he needed to confess, so he went to his priest. “Forgive me Father, for I have sinned. During World War Two, I hid a Jew in my attic.”

“Well,” answered the priest, “that’s not a sin.”

“But I made him agree to pay me $50 for every week he stayed.”

“I admit that wasn’t good, but you did it for a good cause.”

“Oh, thank you, Father; that eases my mind. I have one more question…”

“What is that, my son?”

“Do I have to tell him the war is over?”

Two Incidents of Violence
In this week’s portion (Shemos) the Hebrew Bible introduces us to Moses, through two incidents (Exodus, Chapter 2):

“It happened in those days that Moses grew up and he went out to his brethren and observed their burdens; and he saw an Egyptian man striking a Hebrew man of his brethren. He turned this way and that way and saw that there was no man, so he struck down the Egyptian, and hid him in the sand.”

The Bible continues:
“He went out the next day, and behold! Two Hebrew men were fighting. He said to the wicked one, ‘Why would you strike your fellow? He replied: ‘Who appointed you as a prince and leader over us? Do you mean to kill me as you killed the Egyptian?’ Moses was frightened.”

As a result, he escapes from Egypt. Only later would he return to the country and liberate his people from slavery.

It is no coincidence that these are the only two vignettes the Bible shares with us concerning Moses’ youth in Egypt, and that the Bible emphasizes that these two episodes occurred during two consecutive days. It seems that these two episodes somehow encapsulate Moses’ life-

mission and destiny; they seem to capture his particular story. How so?

Two Conditions of Exile
Exile for the Jewish people consists of two dynamics – oppression from without and erosion from within. The former might be more painful, but the latter is more lethal. Hence, the first and emblematic Jewish leader, Moses, as he is growing into his position, is immediately confronted with these two problems that would define the Jewish condition in exile.

On the first and most basic level, Jewish exile – from Egypt till today – has been defined by the “Egyptian man striking a Hebrew man.” Persecution, abuse, oppression, expulsion, random torture and murders, even genocide, have been the fate of the Jewish people from Pharaoh to Hitler. In almost every generation the Jew needed to reckon with the tragedy of baseless Jewish hatred that never ceased to claim innocent lives. The Jew turns this way and that way and sees “that there is no man” who cares enough. The world—The UN—will remain silent.

Yet with all of its crude and incomprehensible brutality, Moses finds a solution to this crisis. “He struck down the Egyptian and hid him in the sand.” Moses taught us, that there are times when we have no choice but to take up arms and strike the enemy, in order to protect innocent lives. The use of moral violence must always be the last resort, but when all other attempts fail, righteous might is the only response to immoral violence.

The Second Day
On the second day, after Moses rescued his fellow Jew from the external enemy, he is confronted with a new challenge: A Jew fighting a Jew. One would think that the solution to this problem would be easier than the former one. After all, this is only a quarrel between Jews themselves. Yet, astoundingly, in this incident Moses fails. His attempt to create reconciliation gets thrown back at him. In a typical Jewish response, Moses is told: “Who appointed you as a prince and leader over us?” Who do you think you are to tell me how to behave?

Anti-Semitism is dangerous, very dangerous, and we need much determination and courage to combat it wherever and whenever it rears its ugly head. Yet since the enemy is clearly defined, we have no problem identifying the target and eliminating it, either through peaceful methods or through justified conflict. However, discord within the Jewish people – the strife and mistrust between communities as well as the animosity within communities and families – is a silent disease that eats up at our core, and does not allow us to experience liberation. At first it does not seem so destructive; its negative potency shows up only in time, especially in moment of crisis when we need each other most but the trust has been eroded.

The Jewish people has often been threatened by hostile civilizations, from ancient Egypt, Assyria, Babylon, Persia, Greece, and Rome, to the Third Reich and the Soviet Union in the twentieth century, and by fundamentalist Islam in our own times. But the most fateful injuries have been those the Jewish people has inflicted on itself: the division of the kingdom in the days of the First Temple, which brought about the eventual defeat of both halves and the loss of ten of the twelve tribes; the internecine rivalry in the last days of the Second Temple, which brought about the destruction of Jerusalem and the longest exile in Jewish—indeed, in human—history.

There have been only three periods of Jewish political sovereignty in four thousand years. Two ended in and because of internal dissension. The third age of sovereignty began in 1948, and already Israeli society is dangerously fragmented. The democratic process alone does not guarantee the existence of the body politic; it needs also some shared culture and identity—a shared sense of purpose and destiny. Israel at war is defined by its enemies. Israel in pursuit of peace is less easily defined and may erode from within.

When Moses, more than three millennia ago, observed the Jew fighting the Jew, he grew frightened. Moses knew that as long as unity prevailed among his people, no force from without could crush them. But the moment they became fragmented within, their future is dim.

Today, we are still in exile, and we suffer from both problems. There are the people who wish to strike us down, and there is conflict within our own ranks. And, just as it was with Moses, it seems at times that the former challenge is easier to address than the latter. It is easier to gain a consensus concerning Ahmadinejad and Hamas than it is to create peace in a family and community. Will we at least this time around have the courage to dull our egos, open our hearts and embrace each of our brothers and sisters with unconditional love?
The Burning Bush
By Menachem Feldman

In the portion of Shemot, the first portion in the book of Exodus, we read about Moses’ first experience of Divine revelation. The revelation was unique. Moses was tending the sheep of his father-in-law in the desert, when he saw a bush burning, yet the bush was not consumed.

As the Torah describes the encounter:

Moses was pasturing the flocks of Jethro, his father-in-law, the chief of Midian, and he led the flocks after the the revelation was unique free pastureland, and he came to the mountain of G-d, to Horeb. An angel of the L-rd appeared to him in a flame of fire from within the thorn bush, and behold, the thorn bush was burning with fire, but the thorn bush was not being consumed. So Moses said, “Let me turn now and see this great spectacle: why does the thorn bush not burn up?” The L-rd saw that he had turned to see, and G-d called to him from within the thorn bush, and He said, “Moses, Moses!” And he said, “Here I am!” And He said, “Do not draw near here. Take your shoes off your feet, because the place upon which you stand is holy soil.”

In the book of Genesis, when G-d spoke to Adam, Eve, Cain, Noah, Abraham, Isaac, Rebekah, Laban and Jacob, G-d spoke to them directly, without the need for an attention-grabbing scheme. Why did G-d choose to reveal himself to Moses from a bush that was burning but was not consumed?

Moses experienced the Divine revelation, not for himself, but for the sake of the Jewish people, whom he would lead out of Egypt and to Mount Sinai—the very mountain on which Moses saw the burning bush—to become the nation of G-d, a nation charged with the mission of making G-d’s vision for this world a reality. It follows, then, that the burning bush was not merely a way to grab Moses’ attention, but rather it was the symbolic mission statement of the nation that would be born at Sinai, immediately following the Exodus.

A blazing fire represents a soul surging upward, yearning to transcend the physical world and connect to spirituality. The annals of religious experience are full of people who have felt this burning passion in their hearts, and who chose to retreat from this world. They chose to escape civilization, to flee to the forests and hills in an effort to escape the material. They fled the thorns of daily existence in order to bond with the spiritual.

The most important message of Judaism, and the first message that G-d communicates to Moses is this: In order to connect to G-d one must reveal the fire burning within the human heart. To experience the Divine one must discover a longing to reconnect with the Divine source of all existence. The fire, however, must not consume the bush. One must not seek to escape the world, which sometimes feels like a thorn bush in a desolate place, unsuitable for spiritual growth. The consuming fire of G-d cannot, paradoxically, consume us.

Even Moses, the greatest prophet of all time, the lawgiver, the one who spoke to G-d “like a man speaks to his friend” could not allow himself to be consumed by the fire. We may not abandon the reality in which we live, or forget about the people around us. We must be like the flame surging upward, yet remaining grounded by its wick.

Moses was fascinated.

How could this be? How was it possible to maintain the fire? How was it possible to maintain the fire while living in a thorn bush? While living in a thorn bush? Moses said to himself: “Let me turn now and see this great spectacle: why does the thorn bush not burn up?”

G-d responded to Moses’s wonder: “Take your shoes off your feet, because the place upon which you stand is holy soil.”

G-d told Moses that the physical realm, “the place upon which you stand,” is itself a creation of G-d, which can be elevated to become sacred soil. Indeed, all of the earth can become as holy as Mount Sinai. G-d revealed to Moses the mission statement and purpose of the nation that was about to be born: “Take your shoes off your feet,” we are instructed. Remove that which represents separation from the soil, and instead imbue the earth itself with holiness.

The purpose of creation, the reason the soul descends into this world, is to sanctify the material, to discover and to unveil the potential for any place on earth to hold a burning bush.

The Names of G-d
By Rabbi Dov Schochet

As Moses is given his mission to confront Pharaoh and redeem the Jewish people, he asks G-d a simple question. “The people will ask me what is His name, what should I tell them?” G-d responds “I will be what I will be, and He said tell the children of Israel I will be sent to you.” The commentaries immediately point out the conflict, the name changes from the first to the second half of the verse. Rashi explains that I will be is a reference to the fact that Hashem is with us in times of hardship. Originally Hashem is telling Moses as I am with them in this exile I will be with them in all tragedies. However, to the Jewish people only mention the current exile so they are not burdened by the information of future exiles.

We have very specific laws on how we treat the names of G-d. Unlike other words in the Torah they cannot be erased even when there is a mistake. If a name of G-d was written in error, the parchment is cut out and a patch of parchment is placed there.) However this only applies to the actual names of Hashem, which leads to a discussion as to what are the names of Hashem and what are just descriptions of His behavior.

In general, there are seven proper names of G-d, the name beginning with a Yud and Hay, the name beginning with an Aleph and Daled (which means master), Kel, Elokim, Eloka (all which relate to the power of G-d), the name of Shin Daled (the sufficiency of G-d) and the name Tzvakot (the host of legions.) Some add the above mentioned name “I will be what I will be”. Any of these names cannot be erased, even a single letter. There is a debate if the name has a prefix or suffix if that letter can be erased. If there is a prefix all agree that it can be erased (e.g. if it says LaHashem, the Lamed being a prefix meaning “to” the Lamed can be erased). With a suffix (e.g. Elokeichem where the Chof Mem simply mean “your”) the Halacha is it cannot be erased for it was already sanctified as it comes after the name.

If one wrote the first two letters of the name it can be erased as long as those two letters alone do not spell one of G-d’s names. So if one wrote an Aleph and a Lamed as the first two letters...
The Rambam in his responsa discusses the name Allah and if it can be erased. I.e. if you write the name G-d in another language does it have sanctity? He rules that it can be erased and the same would apply to the name G-d in English. However other authorities are strict and rule that one would not be allowed to erase it unless there were extenuating circumstances.

The other descriptions of G-d e.g. the compassionate one, the gracious one, the powerful one etc. can be erased. They are not viewed as proper names of Hashem just descriptions of specific traits. Some argue that if they were written in the proper place and the entire verse was written it becomes like a proper name and cannot be erased.

There are times in the Torah when we have the name of G-d but there is a debate who it is referring to. In the beginning of Parshat Vayera there’s a debate referring to. When Abraham says my Master at the structure itself. Then he heard a voice, a heavenly voice reverberating in his ears. Although Aharon Ginzberg’s eyes were closed, he felt rather than saw a swell of brilliant light filling the room. It was emanating from all sides - from up, from down, from the very walls of the structure itself. Then he heard a voice, a heavenly voice reverberating in his ears.

“I cannot bear it any longer!” the voice said. “The children are in desperate danger! You must pray! If not for the prayers of tzadikim in the Other World, this world could not exist for even one second…”

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“I cannot bear it any longer!” the voice said. “The attribute of Yakov is the attribute of mercy. Open the cave under the Eternal Flame.”

Suddenly, the door to the synagogue was thrown open and three members of the S.S. and two Ukrainian policemen stormed in. “Here they are!” they cried triumphantly. “You will remain here until morning,” the S.S. man snarled. All of the Jews who had been in the synagogue were now shoved into the Ohel. Locking them in, the murderers went into the synagogue, to wait for dawn. While the Jews spent the night immersed in prayer, their tormentors wiled away the hours drinking and laughing.

Aharon Ginzberg whispered to their leader, Binyamin: “Binyamin, I heard a voice telling me there is a cave under the eternal light.” Binyamin had no idea what to think of these strange words. He walked over and moved the wooden desk which stood beneath the light. There, to his utter shock, was a trap door. He lifted the lid and peered into the mouth of a hidden cavern.

It was Elul, 5701 (1941) when the Germans invaded the town of Haditch and forced the Jews out of their homes. The unsuspecting Jews followed orders and filed to the outskirts of the town, where they were massacred. A handful of them, however, fearing the worst, had fled to the Jewish cemetery. They hid themselves in the small synagogue which was attached to the Ohel (the building housing the grave) of the founder of Chabad-Lubavitch, Rabbi Shneur Zalman, known as the Alter Rebbe.

Lookouts were posted outside the synagogue, while inside, the little band of Jews tried to sleep. They hoped to make contact with nearby partisans who could lead them to their forest hideout. Suddenly, the guards saw a wagon approaching filled with Ukrainian police. They dashed to the synagogue to warn the others, but the police had seen them. The Jews were trapped inside with Ukrainian police guarding the locked doors of the synagogue building.

There was no escape, and the terrified survivors of the massacre at Haditch waited in the darkness. In the adjacent Ohel, the Eternal Flame flickered as always above the grave of the Alter Rebbe. Aharon Ginzberg, the old caretaker of the cemetery, entered the Ohel and wept. He contemplated what lay ahead. Tomorrow would be the last day of his life, he thought.

“Holy Rebbe!” a cry escaped from his lips, “Your children are in desperate danger! You must pray for us! If not for the prayers of tzadikim in the Other World, this world could not exist for even one second…”

It was decided that Binyamin would lead the procession, with the women and children in the rear. Everyone descended the rickety steps into the dark tunnel except the old caretaker, Aharon Ginzberg. He had remained above and had carefully and silently replaced the wooden desk which had covered the cave’s entrance. Then he resumed his recital of Psalms.

His son Leibke began to weep when he realized what his father had done. “Tatte,” he sobbed, but he was quickly silenced. The group moved steadily through the thick darkness, stopping every so often to get their bearing. But then - disappointment -- the exit was completely sealed with earth and gravel. They began to scrape at the loose earth with their bare hands. They dug until they were bathed in sweat, but their labors were rewarded, for just when they could dig no more, they found themselves standing beneath the cold night sky.

Only Leibke Ginzberg hesitated. How could he leave his father behind?

The others faced another kind of trial. There, before them, a freezing river separated them from the forest and the partisans’ den. Binyamin was the first to spot a small, half-rotted boat on the other side of the river. He managed to bring it across and two by two, he ferried the survivors to the other side. Though exhausted, they continued on until they found the partisans’ hideout.

Binyamin told the partisans of their narrow escape and that Aharon Ginzberg had remained behind. The partisans made their way through the forest until they reached the Ohel. There they found Leibke Ginzberg lying outside the building undetected by the soldiers but helpless.
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Recently In The News

Rabbi Zev Dov Slonim, 83,
Leading Rabbi in Jerusalem
Chief Rabbi of Central Jerusalem conceptualized the ‘Chitas’
By Menachem Posner

It’s a small rectangle, the size of a box of baking soda, but it revolutionized the world of Torah study. Known as a “Chitas” (or “Chitat”), it is a book that combines Chumash (the Hebrew Bible), Tehillim (Psalms) and Tanya (the foundational work of Chabad Chassidism). The compendium, which is almost as thick as it is wide, was the brainchild of Rabbi Zev Dov Slonim of Jerusalem, who passed away on Jan. 1 at the age of 83.

Slonim was born in Jerusalem in 1934, not long after the Hebron massacre of 1929 had effectively ended Jewish life in Hebron, where his family was considered Jewish aristocracy. His paternal grandfather, for whom he was named, had served as the chief rabbi of the city’s Chabad community until he met his premature death at the hands of an Arab who had attempted to seize control of the historic Avraham Avinu Synagogue. His parents, Rabbi Yehuda Leib and Sheina Liba Slava, relocated to Jerusalem just a few months before the massacre would claim the lives of many of Hebron’s Jews, including members of the Slonim family—descendants of Rabbi Yaakov Culi and Menucha Rochel Slonim, son-in-law and daughter of Rabbi Dov Ber Schneuri, the second Chabad rebbe.

The Basics
As a young child, he was recognized for his devotion to Torah study. When Rabbi Eliezer Silver, president of the Union of Orthodox Rabbis of the United States and Canada, visited Jerusalem, young Zev Dov was called to be tested by the visiting dignitary, demonstrating his proficiency in Talmud.

In his youth, he studied in Chabad Yeshivat Torat Emet, which had its roots in Hebron but had since reopened in Jerusalem, as well as in the Mirer Yeshivah.

After his marriage to Gitel Leah Feldman in 1959, the couple settled in Jerusalem, where he devoted himself to Torah study.

Three years later, he traveled to New York, where he met the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—for the first time. The Rebbe encouraged him to overcome his natural humility and to speak publically and teach others.

Although he was naturally reserved, in 1970 his fine qualities came to the attention of the municipal authorities, and he was appointed to serve as chief rabbi of Central Jerusalem, a task he would devote himself to for nearly five decades.

Among other things, this task brought him into contact with the inmates of the Russian Compound prison.

In 1979, at the behest of the Rebbe, he was appointed as a member of the Chabad-Lubavitch Rabbinical Alliance in Israel.

Widely regarded for his halachic acumen, he served as posek (decisor of Jewish law) for the Jerusalem’s Chassidic chevra kadisha (burial society), a role that brought him into close working contact with many leading Chassidic rebbes.

For years, he served simultaneously in three separate synagogues. He was the rabbi of the Nachalat Shiva, the oldest synagogue in the New City of Jerusalem, as well as at the synagogue in the Bikur Cholim Hospital. He also served as spiritual leader of the historic Chabad synagogue in Mea Shearim, located on Baal HaTanya Street, named for his ancestor, the first Chabad rebbe.

And he saw an Egyptian man smiting a Hebrew man (Ex. 2:11)

Every word in the Bible has an eternal, spiritual meaning as well as a literal significance. The word “Egypt” (Mitzrayim) is linguistically related to the word for limitations and boundaries; the “Egyptian man” therefore, symbolizes the physical body, which does all in its power to gain control over the soul, the “Hebrew man.”

Moses’ actions teach us that when one sees a Jew in danger of losing the battle between body and soul to his lower, physical nature, one must not remain silent. The Moses in every generation gives us the strength to overcome all obstacles and save the Jewish soul.

(Rabbi Yaakov Yosef of Polnoye)
In Nigeria: 600 Tanyas Printed in Six Different Cities
A local effort to connect Jews to their roots and bring blessings to a country

By Karen Schwartz

Chabad of Nigeria is a branch of Chabad-Lubavitch of Central Africa in Kinshasa, Congo, which is run by Rabbi Shlomo and Miriam Bentolila.

'Spread Any Drop of Judaism'

Mendy Sternbach, 24, traveled more than 5,000 miles from Brooklyn, N.Y., where he lives, to Lagos for the past four High Holiday seasons to help serve the community.

Yair Serrano, 52, hosted the printing of the Tanya in Ibadan, one of the most populous cities in the country. Serrano, who is originally from Chile but has lived in Israel since the age of 19, moved to Nigeria for work nearly seven years ago. He says he was glad to help facilitate the effort, which in his area took an entire day.

The Tanya is tied to Chabad, which to him symbolizes a connection for Jews to their roots. Within the Tanya, attests Serrano, is tremendous wisdom. “It is important to spread any little drop of Judaism not only among our community, but around the world,” he says.

Sternbach notes that they printed in six locations, traveling largely by plane between cities—flying with the printers, boxes of paper,
How about personal ‘day of rage’?

By Rabbi Ari Shishler

N ope, this post is not about UN resolutions or riots in Israel. Well, at least not overtly.

You may have heard of this before, but I hadn’t until I recently came across the concept of a “Rage Room”, a.k.a. an “Anger Room” or a “Fragment Room”.

Here’s how a “Rage Room” works: You pay a fee, kit up in protective clothing, grab a baseball bat or golf club and spend half an hour smashing anything from crystal glasses to mirrors to TV sets. Pay extra and you can smash more stuff for longer.

Ah, you’re already googling to find a “Rage Room” near you. Not surprising. We all have enough stress in us to want to smash something at some point. The argument goes that it’s healthy to unleash your stress by pulverizing fragile objects. You could say it’s healthier than lashing out at family members or fracturing your fist on a wall.

It may sound tempting, but my knee-jerk thought was, “How unhealthy!”.

Our stress levels are way high. Every day we read or hear of family feuds, domestic abuse, road rage and mass-shootings. To let someone whack a laptop, rather than a fellow commuter or spouse, sounds reasonable.

Or not.

In fairness, Maimonides indicates that to break utensils or rip clothes in rage or grief feels cathartic. The Midrash even lauds G-d for unleashing His anger on the Temple’s stones, rather than on His people. You could almost imagine that it’s kosher to break things to let off steam.

But “Rage Rooms” don’t work. Science indicates that when you allow someone to rage, you encourage them to rage more. Our brains become addicted to what makes us feel good, and we want more. If violent outbursts makes us feel better when we’re angry, our brains are quicker to become violent the next time we become angry.

Judaism teaches that anger is toxic. Ethics of the Fathers recommends to be slow to anger. Maimonides writes that we should avoid anger at all costs, because it is akin to idolatry. The Talmud warns that anger makes you forget your studies and opens the gates of purgatory.

Yes, Maimonides acknowledges that when people break things, they feel better. But, first prize is to not get angry.

A lash-out-and-thrash session sounds fun, but is deleterious. Popular thinking encourages us to accept and accommodate unhealthy behaviour, rather than to encourage the hard work of self-improvement. Instead of coaching people to self-regulate, we open facilities to allow them to explode “safely”.

In his introduction to Tanya, Rabbi Schneur Zalman, the founder of Chabad, references a Talmudic tale as a core guide to personal growth. The tale is of a rabbi who reaches a crossroads and asks a child which fork to take. The child explains that one route is the long-short route to his destination, and the other the short-long route. The rabbi follows the “short-long” route and quickly finds himself close to his destination, but the road is impassable. He then tries the “long-short” route, which takes much longer, but gets him to his destination.

Rabbi Schneur Zalman teaches that all personal growth is a “long-short” path. In colloquial jargon: The longest journey always starts with the phrase, “I know a shortcut”. There are no shortcuts to personal development. There are no quick fixes for stress, anger or any other personality flaw.

We need to stop stripping people of the chance to work to improve themselves. We are too pressured to defend or enable bad behaviour, and too afraid to insist on change.

Anger is not on. A “Day of Rage” or a “Rage Room” is destructive – not only to the victim (human or inanimate), but also to the one “raging”. You can defend a lion’s violence as its instinctive nature. You do no favour to a human when you defend his or her tantrums. We would do well to teach people that change is possible, advisable and advantageous. And then we should direct them to those teachings that will help them manage and recalibrate their vices.

The book of Tanya, for example, would be a good start.
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The full scoop on all the Youth events and classes

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CONSTRUCTION UPDATE

When you walk by the site of our new building, you will still see the enormous preparation that goes into readying the site for construction. So much of the preparation is not even visible although much work is being done!

After delays caused by Hurricane Irma and with other pre-construction issues, the work is now focused on the dewatering process. This involved process could not be mobilized until the pilings were in place and the pumps were inspected. Fifty percent of the pilings are now ready and the remainder will be finalized so that the site can be formed for the foundation. Preparation work also includes the abandonment of the current wells and the grading for new wells and addressing the connection of the current storm drain water line to the new wells.

Baruch Hashem, we are now on track and with HaShem’s help we will be able to include an update on the dewatering process in our next report. If you have any questions regarding the construction process, please don’t hesitate to contact Maurice Egozi or Yankie Andrusier.
La délivraine au sein même de l’exil ?
Adapté d’un discours du Rabbi de Loubavitch

En effet, la délivrance d'Égypte n’est pas mentionnée dans cette paracha, ni même dans la suivante, mais seulement dans la paracha Bo. Pourquoi la Torah mentionne-t-elle donc les noms des tribus en liaison avec la délivrance ici, dans la paracha de Chémot qui a pour thème la descente en Égypte et le début de l’exil ?

En outre, ceMidrache précise que la mention du nom de Yossef fait référence à la délivrance messianique, au sujet de laquelle il écrit : « Dieu étendra de nouveau (yossif) Sa main ». Il nous faut dès lors comprendre le lien qui relie la descente en Égypte relatée dans notre paracha et la délivrance messianique, ainsi que l’enseignement qu’il convient d’en tirer pour notre service de Dieu aujourd’hui.

En réalité, la descente en Égypte constitue elle-même l’une des étapes du processus de la délivrance. Ce fut une seule et même en apparence, alors qu’intrinsèquement, cela constituait le point de départ de la délivrance d’Égypte ainsi que de la délivrance messianique finale. C’est la raison pour laquelle le Midrache affirme que ces noms sont mentionnés ici « au nom de la délivrance ». Tel est en outre notre rôle en tant que Juifs aujourd’hui : faire apparaître, au sein même de l’exil, la délivrance messianique.

Quand est-il fait mention de la sortie d’Égypte ?
La Michna citée dans la Haggada de Pessa’h relate que le jour où Rabbi Éleazar ben Azaryah fut nommé Nassi (chef du Sanhédrin), il déclare :

Je suis comme âgé de soixante-dix ans, mais je n’ai pas eu le mérite de démontrer que la sortie d'Égypte doit être mentionnée la nuit, jusqu’à ce que Ben Zoma déduise (aujourd’hui) du verset : « Fais que tu te rappelles le jour de ta sortie du pays d'Égypte tous les jours de ta vie » que si « les jours de ta vie » fait référence aux jours, le terme « tous » vient « amener » (inclure) les nuits. Les Sages, eux, enseignent que l’expression « les jours de ta vie » fait référence à ce monde-ci et que le terme « tous » vient « amener » (inclure) les temps messianiques.

(Michna Berahkot 1:12)

Dans une lecture plus profonde, cette Michna vient préciser à quel moment il est nécessaire de « sortir d’Égypte » d’un point de vue spirituel, c’est-à-dire dépasser les limitations imposées par la condition corporelle afin de mieux s’attacher à Dieu :

Si en période de « jour », c’est-à-dire lorsque règne une grande clarté spirituelle, il est évident qu’il faut en profiter pour « sortir d'Égypte » et s’élever dans sa relation avec Dieu, Ben Zoma vient ajouter que cette démarche doit aussi avoir lieu en temps de « nuit », lorsque règne l’obscurité de l’exil.

L’enseignement des Sages va encore plus loin : même aux temps messianiques, lorsque la délivrance sera totale et absolue, la sortie d’Égypte sera encore mentionnée, bien qu’elle ne fût qu’une délivrance partielle, car elle constitue l’origine et le point de départ du concept même de délivrance, y compris de la délivrance messianique. En outre, la sortie d’Égypte présente l’atout d’avoir été le théâtre de la soumission du mal (alors que la délivrance messianique verra sa disparition totale).

Ainsi, si lors des temps messianiques la délivrance finale et la révélation de l’Infini divin constitueront l’essentiel, on continuera néanmoins d’évoquer la sortie d’Égypte pour souligner que la délivrance messianique était recelée même par des situations marquées par les limitations, telles que l’exil, et qu’elle est donc indissociable de ces périodes de l’Histoire.

La sortie d’Égypte fut une délivrance incomplète alors que la délivrance messianique sera absolue. L’enseignement des Sages révèle que la mention de la sortie d’Égypte aujourd’hui contient en soi les temps messianiques : même aujourd’hui, en temps d’exil, nous devons évoquer et ainsi « amener » les temps messianiques.

Nous pouvons dès lors comprendre les paroles du Midrache selon lesquelles les noms des tribus d’Israël sont mentionnés à leur descente en Égypte « en référence à la délivrance d'Israël » car il faut être conscient au moment où l’on entre à exil que, non seulement celui-ci même à la délivrance, mais qu’il est une partie de la délivrance elle-même !

Révéler la réalité
La leçon qu’il convient de tirer de ce qui précède est claire :

On a rappelé de nombreuses fois les paroles de mon beau-père, le Rabbi (précédent, Ndlr), Nissi de notre génération, selon lesquelles, au-delà du fait que « toutes les échéances ont été dépassées », les Enfants d’Israël ont fait Téchouva et ont tout achevé, y compris « le polissage des boutons » et il faut seulement que Dieu ouvre les yeux des Juifs afin que ceux-ci voient que la délivrance est déjà présente.

Si au moment où nos ancêtres entrèrent en Égypte, ils avaient la conscience qu’il s’agissait d’une étape du processus de la « délivrance d’Israël » et si le rôle de chaque Juif au fil des âges fut de faire pénétrer la délivrance à l’intérieur des situations d’exil, à plus forte raison après l’abondance de toutes nos actions au cours de l’exil et de tous les Tsadikim du peuple juif de toutes les générations jusqu’à, dans ces dernières générations, le travail de nos Rabbis et Nessim de la lignée de David de la tribu de Yéhouda, ce qui inclut l’action de mon beau-père, le Rabbi au cours des soixante-dix ans de sa vie ici-bas (5640-5710 – 1880-1950), à plus forte raison à l’heure actuelle, après que nous avons tout achevé, y a-t-il la promesse absolue de la Torah qu’il y aura assurément « Tous les jours de ta vie… pour amener les temps messianiques ».

Concrètement
Concrètement parlant, la tâche qui incombe aux Juifs aujourd’hui est « d’amener les temps messianiques », de révéler enfin immédiatement et concrettement que la situation de « descente en Égypte » dans l’exil est en fait une situation de « délivrance d’Israël », par le fait que l’on se prépare soi-même et que l’on prépare les autres aux temps messianiques.

Ce qui inclut aussi, en relation avec la Hiloula du Rambam le 20 Tévet, que l’on renforce son étude du Michnéh Torah du Rambam, notamment en rejoignant le cercle de ceux qui étudient trois chapitres par jour, ou un chapitre, ou le Sefer Hamitsvot, et en particulier, dans le Michnéh Torah lui-même, l’étude des deux derniers chapitres consacrés aux lois relatives au Machia’h.

Puisse Dieu faire que la simple prise de décision en ce sens nous vaille déjà la rétribution : l’accomplissement des paroles du Rambam à la fin de son livre, la révélation d’« un roi de la lignée de David, qui étudie la Torah et pratique les Mitsvot comme le faisait son aïuel David… qui poussera tout le peuple juif à aller dans la voie de la Torah et à la renforcer, qui livrera les guerres de Dieu » qui est alors « présumé être le Machia’h », puis « Machia’h avec certitude » par le fait qu’il aura réussi et aura construit le Temple en son endroit et rassemblé les exilés d’Israël… Il ordonnera le monde entier pour servir Dieu de concert, etc. »

Jusqu’à ce que, comme conclut le Rambam, « La connaissance de Dieu remplira le monde comme les eaux recouvrent les fonds marins » (Isaïe 11,9).

Adapté du discours du Rabbi du Chabbat Chémot, le 21 Tévet 5752

Classes
Thursdays at 12.00 in the Haime Library
Classes alternate between the following teachers:

Dr. Hanna Barouk
Rabbi Amar
Rabbi Frankforter
Rabbi Gansburg

FOR WOMEN ONLY
Grandes expectativas
Por Yossy Goldman

R ealmente no sabemos por qué ocurren las cosas. ¿Merecemos siempre todo lo que la vida nos arroja, bueno o malo? Permitanme compartir un mensaje de la Parashá de esta semana que puede derramar un poco de luz sobre los misterios de la vida y nuestros destinos más elevados.

Esta es la Parashá que describe el comienzo de la servidumbre del pueblo judío en Egipto. Moisés experimenta su primera revelación Divina oficial ante la Zarza Ardiente. Ahí le es encargada la formidable misión de confrontar al Faraón y demandarle que “Deje ir a Mi pueblo”. Moisés está lleno de preguntas y repetidamente busca ser tranquilizado por Dí-s.

En un intercambio ante la Zarza, Moisés pregunta “¿Quién soy yo para ir hasta Faraón y sacar a los Hijos de Israel de Egipto?” Rashi interpreta la primera parte de la pregunta de Moisés como si dudara de sus propias calificaciones para convertirse repentinamente en un actor en la corte del rey. En su manera típicamente humilde Moisés no se ve adecuado para desafiar al poderoso monarca de Egipto. La segunda parte del versículo es explicada por Rashi como que está cuestionando lo que habrán hecho ellos realmente para merecer tan milagrosa redención.

A lo que el Todopoderoso responde, primero, “Yo estaré contigo”. Dí-s, para Su pueblo, para el mundo. La confianza del Todopoderoso probó estar justificada. El hombre comenzó a profundizar sus compromisos espirituales personales y familiares, comenzó a plantear en cada momento de su vida ¿Qué hice para merecer este don de vida? ¿Quiero ser abanderado de la moral para toda la humanidad, para toda la tierra? Las bendiciones especiales traen con ellas responsabilidades especiales.

Por lo tanto compartí con él el Rashi mencionado antes y le dije que puede no ser algo que había hecho en el pasado sino algo que debía hacer en el futuro. Porque Dí-s le dio una nueva oportunidad en la vida por un motivo. No sólo para disfrutar más años con su familia sino para hacer algo significativo para Dí-s, para Su pueblo, para el mundo.

La confianza del Todopoderoso probó estar justificada. El hombre comenzó a profundizar sus compromisos espirituales personales y también hizo una significativa contribución a la vida comunal judía. Si alguno de nosotros somos beneficiarios de una bendición especial de lo Alto, en lugar de palmearnos en la espalda y concluir que debemos haber hecho algo maravilloso para ser recompensados de este modo, pregúntémonos que espera Dí-s que hagamos con esta bendición particular en el futuro. ¿Cómo lo podemos usar para realizar Su obra en la tierra? Las bendiciones especiales traen con ellas responsabilidades especiales.

Que cada uno de nosotros desarrolle exitosamente todo el potencial que Dí-s ve en nosotros y lo usemos para nuestro propio desarrollo moral y para mejorar de alguna manera el mundo que nos rodea.

Clases y Eventos

Clases en Español

Porcion Semanal
Rabbi Shea Rubinstein
Lunes 8:45 pm - 9:45 pm
Análisis de distintos temas basados en la Parasha

Rabbi Shlomi Halsband
Miércoles 8:30 - 10:00 pm
Domingo 8:30 - 10:00 pm

(Para Mujeres)
Sra. Vivian Perez
Martes 10:45 am - 12:00 pm
Miércoles: 1:15 pm - 2:50 pm
Jueves: 11:00 am - 12:00 pm
198 Park Dr. Bal Harbour
Por favor llamar al 305.213.3202 para confirmar
**ONE BOWL AMAZING CHOCOLATE CAKE**
by Jaime Geller

**INGREDIENTS**
- 2 cups all-purpose flour
- 1½ cups sugar
- 1 cup non dairy milk, soy or almond work well
- ½ cup extra virgin olive oil
- ½ cup mayonnaise
- 3 eggs
- 1 (4-ounce) package instant chocolate pudding mix
- 2 teaspoons vanilla
- ¾ cup unsweetened cocoa powder
- 1¼ teaspoons baking powder
- 1 teaspoon baking soda

**PREPARATION**
Preheat oven to 350°F. Lightly grease a Bundt pan with non-stick baking spray.

In the bowl of an electric mixer, combine all ingredients. Mix at medium speed for 2 minutes. Pour into prepared Bundt pan.

Bake at 350°F for 45 to 50 minutes, or until a skewer inserted in the center comes out clean. Let cool before glazing if desired and serving.
Shalom,
I wish to extend my sincerest thanks to the Aleph Institute for making this years chanukah possible. Especially rabbi weiss who provided the necessary push through the advocacy department at aleph when a decision was made not to allow the lighting of the menorah or to even have chanukah services. Additionally, the chocolate bars were a great surprise and quite tasty and I thank you for the drodiels as well. I can report a good time was had by all and with rabbi weingarten of chabad house of grand rapids leading the way, prayers and singing were in abundance.
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A complete guide to all classes and courses offered at The Shul

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PHL 101 PHL-301 PHL-501 Rabbi Z. Lipskar

**Daf Yomi** 7:45 - 8:45 am  
TXT-220 Rabbi Dov Schochet

**Chok L'Yisrael - Sephardic** 8:45 am  
Rabbi Shimshon Tzubeli

**Chassidic Discourses** 10:15 - 11:00 am  
PHL-322 PHL-510 Rabbi S. Rubinstien

**Community Kollel (Men)** 8:00 - 9:30 pm  
(Monday & Thursday) LAW-154 Shul Rabbis & Kollel

**Sundays**

**Daf Yomi** 9:00 am  
TXT-220 Rabbi Dov Schochet

**Tanya - Sichos** 8:00 - 10:00 pm  
PHL-322 Rabbi Shlomo Haltzband

**In Depth Chumash** 1:30 pm  
TXT-110 Rabbi Dov Schochet

**Insights to our Daily Prayers (Spanish)** 8:45 - 9:45 pm  
PHL-120 Rabbi S. Rubinstien

**Women’s Study Group** 8:30 - 10:00 pm  
TXT-110 Rebbetzin Chani Lipskar

At the home of: Please call The Shul for details.

**Mondays**

**Senior Torah Academy** 12:00 - 1:00 pm  
Pirkei Avot ETH-101 Rabbi Dov Schochet

**Women’s Torah Portion Class (Spanish)** 10:45 am - 12:00 pm  
TXT-110 Mrs. Vivian Perez  
198 Park Drive, Bal Harbour Village

**Women’s Morning Torah Class** 10:00 - 11:30 am  
TXT-110 Rebbezin Chani Lipskar i

**In Depth Tanya Class (Men & Women)** 11:30 - 12:30 pm  
PHL-320 PHL-501 Rabbi Sholom Lipskar

**Tanya Class - English** 1:15 - 2:50 pm  
PHL-120 Mrs. Vivian Perez  
198 Park Drive, Bal Harbour Village

**Spanish Kollel - Chassidus** 8:00 - 10:00 pm  
PHL-301 Rabbi Shlomo Haltzband

**Parsha (Men & Women)** 11:15 am - 12:00 pm  
TXT-501 Rabbi S. Rubinstien

**Senior Torah Academy (Men & Women)** 12:00 - 1:00 pm  
TXT-120 Rabbi Dov Schochet  
(Main Sanctuary) Book of Judges - Years 2780-2835

**French Class** 12:00 pm  
Haime Library

**Women’s Tanya Class (Spanish)** 11:00 am - 12:00 pm  
PHL-320 Mrs. Vivian Perez  
Call Vivian for details - 305.213.3202

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Harpoon tells the story of Mossad director Meir Dagan and his campaign of targeting — and draining — the finances of organizations that fund attacks against Israel. Nitsana will autograph copies of purchased books.

MEET THE AUTHOR

Nitsana Darshan-Leitner is an Israel activist and human rights attorney. As the president of Shurat HaDin — Israel Law Center, she has represented hundreds of terror victims in lawsuits worldwide.

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