



THE SHUL

WEEKLY MAGAZINE

Weekly Magazine Sponsored By Mr. & Mrs. Martin (OBM) and Ethel Sirotkin
and Dr. & Mrs. Shmuel and Evelyn Katz



SHABBOS PARSHAS TAZRIA-METZORAH

IYAR 5 - 6

APRIL 20 - 21

CANDLE LIGHTING: 7:28 PM

SHABBOS ENDS: 8:22 PM



The Shul - Chabad Lubavitch - An institution of The Lubavitcher Rebbe, Menachem M. Schneerson (May his merit shield us)

Over Thirty five Years of Serving the Communities of Bal Harbour, Bay Harbor Islands, Indian Creek and Surfside
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THE SHUL WEEKLY MAGAZINE

EVERYTHING YOU NEED FOR EVERY DAY OF THE WEEK

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In honor of Yom Hazikaron, The Shul Hebrew School children write cards to the IDF soldiers to thank them for all they do



QUOTABLE QUOTE

A person should really know the pathways of Heaven, but actually this is not crucial. One needs only the main thing - to help another wholeheartedly, with sensitivity, to take pleasure in doing a kindness to another.

Rabbi Shmuel of Lubavitch

THOUGHTS ON THE PARSHAH

FROM RABBI SHOLOM D. LIPSKAR

Shabbos Parshas Tazria - Metzora



The different names of the 53 portions of the Torah are significant and give an essential identity to the general theme of that portion. The two portions that are read in tandem this week have seemingly opposite and even contradictory meanings.

Tazria means to give forth seed – be impregnated – relating to birth and life. It regards the laws pertaining to a woman

who has given birth and the obligation to circumcise a son on the eighth day. Metzora, a leper – is one who has been infected by a dermatological eruption, abrasion, rash or discoloration that renders him impure, contaminated, spiritually defiled. This particular state is the harshest kind of impurity requiring excommunication and quarantine. In fact, our Rabbis state that a Metzora is considered like a dead person. The degree of spiritual impurity engendered by the Metzora is more extreme than even the defilement caused by a dead person. The proximity of these two concepts and their integration into a single weekly portion must have significance.

As completely and extremely polarized that life and death are from each other they are like two sides of a common coin. Two realities that are divided by the thinnest demarcation that often blurs their distinction. Life can at times be death and death life. Our Rabbis teach that “Righteous even in death are considered alive” while “Evil ones even in their life are considered dead”. As much as life and death are biological and chemical and are measured and determined by physical factors i.e. breathing, heart beat, brain function, blood flow etc., there is another dimension to these states of being. Have you ever heard or experienced a comment or feeling “He/she is like a dead person”, “There is no life in him”, “I have no desire to live” or similar statements?

To know death one must know life. What is life? Is it existence with the aforementioned symptoms? If one’s heart is beating and

brain waves moving but is in a deep coma is that life? Of course it is technically and legally living, but is it life?

True life has an eternal quality that never ceases and contributes a sense of meaning and purpose to everything and everyone it contacts. Before we read the Torah from the Torah Scroll we proclaim the verse “And you who connect with the Lord your G-d are all alive today”. The Torah is the tree of life to those who hold onto it, “G-d is called alive”. “The Torah teaches us that we each have a choice for life or death as it states clearly, “I hereby give you today life and good and death and bad - choose life”.

When we are born, we are given the opportunity to utilize the eternal life that has been imbued in us by G-d to vitalize our physical body wherein that life force (soul) is contained and the entire space that one will contact in their time span in this physical world. That requires a total commitment to G-d which is represented by circumcision and a life that will be devoted to G-d’s ways. On the other hand, when one utilizes his life force to beget negativity through gossip, tale bearing, character assassination and selfishness, then his life has been usurped and integrated into death.

The word Truth in Hebrew is “Emes” – which is one of G-d’s signatures and represents eternity. It consists of three letters Aleph, Mem and Sof. Aleph represents the Master of the Universe – Mem and Sof make up the word Mes - meaning death - when the Aleph/Hashem is there then you have Emes - truth - eternity. When however the Aleph is absent then you are left with Mes – death.

Let us utilize our potential to bring life to oneself and to our entire world in preparation for Moshiach when “all impurity will be removed from our world” and “death will be abolished forever”.

Have a great week and a good Shabbos.

Rabbi S. Lipskar

CELEBRATING SHABBOS WITH OUR YOUTH

EVERYTHING YOU NEED FOR AN "OVER THE TOP" SHABBOS EXPERIENCE

WEEKLY RIDDLE



Questions:

- 1) Which three objects involved in the purification of leprosy are also used in the purification process of someone ritually impure through contact with the dead (tameh meis) as described in Numbers 19:6?
- 2) In this parsha, what inorganic object is described as being alive? What else is described as being alive?
- 3) a) What three letters comprise a verb and a color that are both mentioned in this parsha? b) What other two places in the Torah is that verb mentioned?

Answers from last week:

- 1) (1) In parshas Tazria, the Torah describes the mitzvah of circumcision, which is performed on the eighth day after the baby boy's birth (Leviticus 12:3). (2) In parshas Emor and parshas Pinchas, the holiday of Shmini Atzeres is described as the additional eighth day added on to the holiday of Sukkot (Leviticus 23:36, 39 and Numbers 29:35).
- 2) Mishael the son of Uziel appears in this parsha (Leviticus 10:4) and in parshas Va'erah (Exodus 6:22).
- 3) In this parsha, Aharon's sons Nadav and Avihu die on the same day (Leviticus 10:2). In parshas Korach, Dasan and Aviram, the sons of Eliav, also die on the same day (Numbers 16:1, 27, 33).

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!

Morah Malkie's Tot Shabbat

Ages: 1 - 4
11:00 am - 12:00 pm

Montessori
classroom 2

Elisheva Adouth's Aleph Wonder Girls

Grades: 1 - 3
10:00 am - 12:00 pm

Classroom 2

Raquel Gilinski Pre Tween Girls

Grades: 4 - 5
10:00 am - 12:00 pm

Classroom 4

Tween Girls

Grades: 6 - 8
10:30 am - 12:00 pm

Yosef Brook's Junior Boys

Grades: 1 - 4
10:00 am - 12:00 pm

Classroom 1

Yossi Cohen's Hebrew School

Grades: 4th - 8th
10:00 am - 12:00 pm

Mendy Katan Davining With Dad

Grades: 7th - 8th
10:30 am - 12:00 pm

Montessori 3

Debbie's Teen Girls

Grades: 9th - 12th
10:30 am - 12:00 pm
Teen Girls Room

Shmuely's Teen Boys

Grades: 9th - 12th
10:00 am - 12:00 pm
Haime Library

CELEBRATING SHABBOS

EVERYTHING YOU NEED FOR AN "OVER THE TOP" SHABBOS EXPERIENCE

SHABBOS SCHEDULE

Early Minyan	6:00 p.m.
Candle lighting	7:28 p.m.
Mincha / Kabbalas Shabbos	7:30 p.m.
Shabbos Day Hashkama Minyan	7:15 a.m.
Tanya / Hayom Yom	8:50 a.m.
Shacharis (Morning Services)	9:00 a.m.
Children's Programs	10:00 a.m.
Upstairs Minyan	10:30 a.m.
Yizkor	11:00 a.m.
Kiddush	12:00 p.m.
Daf Yomi	6:15 p.m.
Men's Shiur	6:15 p.m.
Women's Shiur	6:15 p.m.
Shalosh Seudos for Boys	6:15 p.m.
Mincha	7:15 p.m.
Pirkei Avot Chapter 2	
Shabbos / Yom Tov Ends / Ma'ariv & Havdalah	8:22 p.m.
Weekly Video of The Rebbe	

Sephardic Minyan Friday Evening

Mincha / Kabbalat Shabbat	7:00 p.m.
Shabbat Day Shacharit	9:00 a.m.
Mincha	7:00 p.m.
Shabbos / Yom Tov Ends / Ma'ariv & Havdalah	8:22 p.m.

Next Week:

Shabbos Acharei / Kedoshim

Lighting	7:32 p.m.
Mincha	7:35 p.m.

KIDDUSH THIS WEEK:

Kiddush this week is available for sponsorship.

SHALOSH SEUDOS THIS WEEK:

Shalosh Seudos this week is available for sponsorship.

THE CATERER FOR THIS WEEK'S
KIDDUSH AND SHALOSH SEUDOS IS
PRIME 41

KIDDUSHIM AT THE SHUL

Please help us to provide our weekly Shabbos Kiddush and Shalosh Seudos by becoming a sponsor. Or join the Kiddush Bank by becoming a Partner (\$770 annually) or Patron (\$360 annually)

The following dates are available for sponsorship:

Kiddush

April 21, 28

Shalosh Seudos

April 21, 28

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

6 Iyar	Ms. Debby Tabacinic
7 Iyar	Mr. Jack Azout
7 Iyar	Mr. Yitzi Berdugo
7 Iyar	Mr. Joshua Diener
8 Iyar	Mr. Velvel Freedman
8 Iyar	Mrs. Batsheva Levy
8 Iyar	Mr. Lloyd Stanley Rubin
9 Iyar	Ms. Sarah Btesh
9 Iyar	Mr. Zev Gontownik
9 Iyar	Mr. Aliya Amit Kordich
9 Iyar	Mrs. Talia Lamet
9 Iyar	Mr. Joseph Musikar
9 Iyar	Mr. Harlon Waksal
10 Iyar	Judge Mark Blumstein
10 Iyar	Mrs. Nicole Bouhadana
10 Iyar	Ms. Dahlia Jacobs
10 Iyar	Mr. Jonah Levine
10 Iyar	Mrs. Veronica Levine
10 Iyar	Ms. Tiffany Nanikashvili
11 Iyar	Mr. Isaac Benoliel
11 Iyar	Mrs. Tova Bryski
11 Iyar	Mrs. Chana Fish
11 Iyar	Mr. Diego Goldfarb
11 Iyar	Mrs. Anne S. Kirschner
11 Iyar	Mr. Edward Marcus
11 Iyar	Mrs. Hindy Rivkin
11 Iyar	Mr. Yaacov Schwartz
11 Iyar	Mrs. Rivka Shapiro
12 Iyar	Mrs. Fortuna Kopel

KID'S BIRTHDAYS

6 Iyar	Yisroel Duchman
6 Iyar	Matthew Sragowicz
8 Iyar	Gabriel Segal
9 Iyar	Hershel Danzinger
10 Iyar	Daniel Elnatan Ness
11 Iyar	Ava Leah Greenwald
11 Iyar	Danelle Alexandra Levi
12 Iyar	Nathan Sragowicz

ANNIVERSARIES

Dr. & Mrs. Leonardo & Joni Blachar

YAHRTZEITS

6 Iyar	Yisroel ben Reb Shneur Zalman Halevi obm <i>Father of Mr. Boruch Duchman</i>
6 Iyar	Yisroel Aron ben Shmuel obm <i>Father of Mrs. Adria Mandel</i>
7 Iyar	Yedidya be Ezra obm <i>Father of Mrs. Elana Saka</i>
7 Iyar	Felix Shalom obm <i>Father of Mrs. Sarita Lekach</i>
8 Iyar	Rivkah Devorah bas Tzvi obm <i>Wife of Mr. Andrew Roth</i>
8 Iyar	Chaim Leib ben Yitzchak obm <i>Father of Mrs. Lillian Glick</i>
9 Iyar	Rochel Esther bas Benjamin obm <i>Mother of Dr. Fran Glicksman</i>
9 Iyar	Josef ben Shimon Hanouch HaCohen obm <i>Husband of Ms. Marilyn Cohen</i>
11 Iyar	Avraham ben Yitzchak obm <i>Uncle of Ms. Lydia Hasson</i>
11 Iyar	Dovid Benish Sher obm <i>Grandfather of Mrs. Chana Fish</i>
12 Iyar	Meir ben Avraham obm <i>Father of Mrs. Joyce Robinson</i>

MAZAL TOV

Mazal Tov to Mr. & Mrs. Edward and Carene Ohayon on the engagement of their son, Julian Moshe to Ms. Jenna Aviva Jacob. May the marriage be in an auspicious time and may the young couple build an everlasting edifice in Israel.

Mazal Tov to Mr. & Mrs. Shlomie and Gruni Diamont on the birth of a son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him. Mazal tov also to the grandparents, Mr. & Mrs. Yossi and Batya Lipskar and to the Great grandmother, Mrs. Rochel Lipskar

Mazal Tov to Mr. & Mrs. Shneur and Rivky Inglis on the birth of a daughter. May they raise her to Torah, Chupah and Ma'asim Tovim and have much nachas from her.

COMMUNITY NOTICE BOARD:
If you have a new or slightly used Shaitel that you would like to donate to The Shul Sisterhood

Please Contact
Mrs. Devorah Failer 305.323.2410

COMMUNITY HAPPENINGS

SHARING WITH YOUR SHUL FAMILY

IYAR LIGHT & POWER

Light & Power and Wine for Kiddush & Havdalah for the month of Iyar is Kindly Sponsored by

Mr & Mrs. Yankie and Odelia Weiss
in honor of their children Neomi, Meyer and Eli and in honor of Yankie's Birthday

"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."

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

Aryeh Leib ben Sura Henya
Rafael Maya ben Sol
Aaron ben Tamar
Raphael Moshe ben Miriam
Yichael ben Layke
Meyer Yankev ben Chaya Etel
Alexander ben Esther Raizel
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
Chaim Tzvi Hirsch ben Guttel

WOMEN

Shoshana bat Mazal
Chaya Miriam Yehudit bat Chava
Clara bat Corina
Rivka bat Shoshana
Leah Rochel bat Sarah
Miriam bat Risha Raizel
Dana Ella bas Devorah Hinde
Chana bas Shoshana
Ilana bas Shaina Rochel
Chava bas Elka Menucha
Chaya bas Rachel
Fayge bas Chaya
Miriam Leah bas Helen

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

THANKS TO OUR DONORS

We sincerely thank the following members and supporters of The Shul for donations received between 04/10/18 and 04/16/18
We apologize for any errors or omissions that we may have made.

ALF HOLDINGS, INC.
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Mr. & Mrs. Victor Weingarten
Mr. & Mrs. Michael Weiss
Mr. Jose Yankelevitch
Ms. Belinda Zaret
Mr. & Mrs. Adam Ziefer

COMMUNITY NOTICE BOARD:

"Greetings to all our friends at The Shul from Moshe and Naomi Sharon. Naomi and I are now living in Las Vegas, NV Davening at Chabad of Summerlin with Rabbi Shannowitz and we miss you all.

Refuah Shelemah for Rabbi Lipskar.

We are happy to share our good news, that I am now working as Clinical Nurse Practitioner at Touro University Nevada."

Moshe

A TIME TO PRAY

DAVENING SCHEDULES AND LOCATIONS THROUGHOUT THE WEEK

DAILY LEARNING SCHEDULE AT THE SHUL

6:20 -6:50 am	The Rebbe's Maamorim	Chassidic Discourse	R' Zalman Lipskar
7:45 am	Daf Yomi		R' Dov Schochet
8:45 am (approx)	Halacha	Sephardic Custom	R' Shimshon Tzubeli
10:15 - 11:00 am	Maamorim	Maamor of the Rebbe	R' Shea Rubinstein

SHACHARIS MINYANIM (MON - FRI)

Main Minyan	6:50	7:30		9:00
Sephardic Minyan			8:00	

SUNDAY SHACHARIS MINYANIM

Main Minyan	8:00 am	9:00 am
Sephardic Minyan		9:00 am

DAILY CHUMASH & TANYA AFTER EVERY MINYAN

MINCHA / MAARIV MINYANIM (MON - THURS)

Main Minyan	2:00 pm Early Mincha	7:30 pm	10:00 pm
Sephardic Minyan		7:30 pm	Following

SUNDAY MINCHA /MAARIV MINYANIM

Main Minyan	7:30 pm
Late Maariv	10:00 pm

EVENING KOLEL SCHEDULE - MONDAY AND THURSDAY 8:45 -9:30 PM

Mon & Thurs	8:45 - 10:00 pm	Evening Community Kotel	Chavrusah
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HALACHIC TIMES BASED ON TIMES FOR APRIL 25

Alot Hashachar / Dawn	5:32 am
Earliest Talit & Tefillin	6:05 am
Netz Hachamah / Sunrise (Earliest Amidah)	6:48 am
Latest Shema	10:01 am
Zman Tfillah	11:07 am
Chatzot / Midday	1:18 pm
Earliest Mincha	1:52 pm
Plag HaMincha	6:31 pm
Shekiah / Sunset (preferable latest time for Mincha)	7:49 pm
Tzeit Hakochovim / Nightfall (Earliest preferable Ma'ariv)	8:13 pm

Times taken from www.chabad.org
Please note that during the week times may vary by a minute or two.

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 Herzal ben Dvora Dorry
Eden Chana bat Karine Cecile



If anyone would like to send us the name of a soldier in the IDF we would love to add them.

INSPIRATION, INSIGHTS & IDEAS

BRINGING TORAH LESSONS TO LIFE!

Hayom Yom

In the winter of 1942, the sixth Lubavitcher Rebbe, Rabbi Yosef Y. Schneersohn, of righteous memory, gave his son-in-law, the future Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, the task of compiling an anthology of Chasidic aphorisms and customs arranged according to the days of the year.

The calendar was entitled Hayom Yom. In describing this work Rabbi Yosef Yitzchak wrote: ..."A book that is small in format...but bursting with pearls and diamonds of choicest quality." "A splendid palace of Chasidism." True to these words, Hayom Yom has become a beloved classic work and a source of daily spiritual sustenance.

Friday - Iyar 5

The Alter Rebbe received the following teaching from the tzadik Reb Mordechai, who had heard it from the Baal Shem Tov: A soul may descend to this world and live seventy or eighty years, in order to do a Jew a material favor, and certainly a spiritual one.

Shabbos - Iyar 6

Our sages said: "One should not take leave of his friend other than with a parting word of Torah-law, a d'var halacha." Our forefathers, the saintly Rebbes, explained: The parting word should be the kind of Torah-teaching that transforms the listener into a mehaleich. "Progress," hiluch, means to rise from level to level, with one ascent after another. Such progression embodies the superiority of the human soul over the angels, for this ascent is greatest through an act of goodness - extending a favor to another, a material favor in general, a spiritual favor in particular.

Sunday - Iyar 7

When one enwraps himself with the tallit gadol (large tallit) it is unnecessary to cover his head and face down to his mouth; this is indicated in the laws of tzitzit in the siddur (p. 11). It is our custom, however, to cover the eyes with the upper part of the tallit.

During the days of sefira it is customary to study tractate Sota, one page each day - in addition to one's regular study sessions.

Monday - Iyar 8

An emissary is one with his sender. This concept is similar to that of an angel acting as a Divine emissary, when he is actually called by G-d's name. If this is so with an angel it is certainly true of the soul; in fact with the soul the quality of this oneness is of a higher order, as explained elsewhere.

Now chassidim are emissaries of the Rebbe, the



Alter Rebbe. So if the chassid actively discharges his mission, he is bound up with his Rebbe, bound up in his entire being - there walks a chassid, there eats a chassid, there sleeps a chassid.

Tuesday - Iyar 9

Our teacher the Baal Shem Tov said: Every single thing one sees or hears is an instruction for his conduct in the service of G-d. This is the idea of avoda, service, to comprehend and discern in all things a way in which to serve G-d.

Wednesday - Iyar 10

It is our custom to dip the piece of bread (for hamotzi) into salt three times, not to sprinkle the salt on the bread.

At the festive meal on the second day of Shavuot 5621 (1861), the Tzemach Tzedek related as follows: At the festive meal on the second day of Shavuot 5555 (1795) my grandfather (the Alter Rebbe) said:

At the festive meal on the second day of Shavuot 5528 (1768) my saintly master and teacher (the Maggid of Mezritch) said:

"You shall count for yourselves," us'fartem lachem. The word us'fartem, - you shall count - has the root of sapirut, - brilliance and brightness. Us'fartem lachem, your lachem, selves, must be bright.

The Tzemach Tzedek continued his narrative: My grandfather (the Alter Rebbe) then leaned his head on his hands and sang the Niggun (melody) Of Four Stanzas with profound d'veikut. Afterward he raised his head and said in a questioning tone, "And with what does one brighten the lachem?" - and without a pause he continued in a tone of response, "with the seven complete weeks (more literally, "...seven...Sabbaths"), that is, through refining one's seven emotion-traits, each trait in turn to be sub-incorporated with all seven. The seven attributes themselves are to become 'seven Sabbaths; Shabbat needing no refinement."

Thursday - Iyar 11

The following are the correct readings in the siddur:

V'chain (sh'nei ch'tuvim), with a tsayreh vowel, not a patach. ("When two Biblical passages...");

Chiyitani (miyardi vor) with a kamatz vowel, not a patach. ("You have kept me alive");

Zecher (rav tuv'cha), with a segol vowel, not a tsayreh. ("They will express the remembrance...");

Mashlich karcho (k'fitim) with a patach vowel, not a kamatz. ("He hurls His ice like morsels...").

Umalchuto ve'emunato la'ad kayemet. ("...and His sovereignty and His truth abide forever.")

Friday - Iyar 12

The Alter Rebbe received the following teaching from the tzadik Reb Mordechai, who had heard it from the Baal Shem Tov: A soul may descend to this world and live seventy or eighty years, in order to do a Jew a material favor, and certainly a spiritual one.

INSPIRATION, INSIGHTS & IDEAS

BRINGING TORAH LESSONS TO LIFE!

Moshiach the Leper The Story of the Four Lepers In Our Own Lives

Yeshiva.net



The seventh chapter of Kings II (the Haftorah of the portion of Metzora, related to the theme of the two portions Tazria and Metzora), tells a fascinating story, about the “four lepers:”

The story takes place during the First Temple era, when the Syrian Army swept down on the Northern Kingdom of Israel and laid siege to the city of Samaria (Shomron). (Siege was the ultimate strategy in ancient warfare, comparable to a present day naval blockade. If an invading force could not penetrate the city walls, the enemy would encamp around the walls of the city, cutting off all supplies, especially food and water, and wait until the inhabitants were starved and forced to surrender.)

The city of Samaria was under siege by the Syrian army. The hunger was devastating. “A donkey’s head was being sold for food for eighty pieces of silver, and a cup of dove’s dung was a meal sold for five pieces of silver.” (Kings II 6:25)

The famine was so horrendous, people were resorting to cannibalism. One day the king of Israel, Jehoram (Yehoram), was walking along the inner walls of the city when a woman called to him, saying: “Your majesty, please help me.” The king answered, “What is the matter?” The woman said, “My neighbor came to me, and said, ‘Come, let us eat your [dead] son today, and then tomorrow we will eat my [dead] son.’ So we cooked my son, and ate him. But then the next day when I said to her, ‘Now let us eat your [dead] son.’ But she refused, and has hidden her son from me [in order to have him for herself].”

Jehoram, the king, was a fickle man. He blamed the great Jewish prophet of the time, Elisha (the disciple of Elijah the prophet), for his troubles, and had issued an edict of death against him. Jehoram

even followed his soldier to Elisha’s quarters, to observe the arrest and execution. But instead of killing him, the king was confronted with a prophecy from Elisha declaring that G-d would provide deliverance for Israel the very next day.

“Then Elisha said, ‘Hear the word of the Lord. Thus says the Lord: ‘Tomorrow about this time a seah (a particular weight measure) of fine flour shall be sold for a shekel (a small currency), and two seahs of barley for a shekel, at the gate of Samaria.’”

“So an officer on whose hand the king leaned answered the man of G-d and said, ‘Look, even if the Lord would make windows in heaven [for rain to come down], could this thing be?’ And Elisha said, ‘In fact, you shall see it with your eyes, but you shall not eat of it.’” (2 Kings 7:1-2).

The Four Lepers

It is at this point where the narrative shifts from what’s happening inside the city walls to a scene outside the city walls—and this is where the haftorah of Tazria-Metzora begins—where four lepers are both starving and quarantined, because they are lepers and all lepers were quarantined outside of the city.

“Now there were four leprous men at the entrance of the gate; and they said to one another, ‘Why are we sitting here until we die? If we say, ‘We will enter the city,’ the famine is in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die.’” (2 Kings 7:3-4)

They had at that point three options: 1) They could march back to the city that quarantined them in the first place, and try to get in. But what would be the point? There wasn’t any food inside the city. 2) They could march forward where the Syrian Army was encamped. The Syrians had plenty of food. But if the lepers did that, they might be killed on sight, because they were both lepers and from the enemy. 3) They could just sit there outside the walls of the city, and die from starvation without complication.

It was out of this deep distress that they said to each other: “Why just sit here until we die?”

The four lepers chose to get up and march directly to the camp of the Syrian army. In the evening hours, they marched toward the Syrian camp.

The Escape

It was then that something extraordinary

occurred.

The Syrian troops imagined that they heard the noise of chariots, the sound of pounding of hundreds of horses’ hooves. They were convinced they could hear the clashing of thousands of swords, the vanguard of an enemy army on the offensive. The Syrian army panicked and abandoned their camp, leaving their tents, armor, horses, and chariots, and all their food behind. In their perception, the Jews hired the Egyptian and Hittite armies to attack them. They fled for their lives.

[This miracle reminds us of what occurred on our own watch in June 1967 during the Six Day War. When it became clear that the Arabs were going to lose, and lose miserably, President Nasser of Egypt and King Hussein of Jordan concocted a story about the Americans and British entering the war on Israel’s side. The demoralized Egyptians soldiers, left mountains of shoes in the desert so as to run faster. They couldn’t outrun Israeli tanks and so many were captured that the Israelis did not have where to place them].

A Loaded Camp

“And the lepers came to the edge of the camp, and they entered one tent, and they ate and they drank, and they carried off silver and gold and garments and they hid them; then they returned and entered another tent, and they carried items from there also and went and hid them.” (Kings II 7:8)

But then they experience a change of heart: “And they said to each other, ‘We are not acting properly. Today is a day of good news, and we are being quiet about it. If we wait till morning light, then we will have sinned. Now therefore, let us go and tell what we have learned at the King’s household.’” (7:9)

The Good News

The lepers notified the guard at the gate of the city about the news. The gatekeeper had a hard time convincing the king that the Syrians had actually left and were not planning an ambush, but after sending some of his soldiers first, news came back to the monarch that indeed the Syrians have left behind all their belongings and enormous quantities of food.

There was a mad rush. The people ran out of the city to fetch the food of the Syrians. The prophecy of Elisha was fulfilled: A seah of wheat flour and two seah of barely were sold for a minimal shekel.

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The king's right hand man, who had mocked Elisha the day before when the prophet foretold a miraculous deliverance, was assigned to patrol the gates and was trampled to death by the people who were rushing out to buy food at low prices. Elisha's words to him, "you will see it but not eat it," came to fruition. "Now the king had appointed the officer on whose hand he leaned to take charge of the gate. But the people trampled him in the gate, and he died, just as the man of G-d had said." (2 Kings 7:17-18)

Do Something

Like all biblical stories, this one too contains many insights and lessons. Let's focus on three.

Sometimes we feel stuck in life. We find ourselves between a rock and a hard ball. All options seem bleak. The worst thing to do in such a situation is to remain in one place. You must stand up and move. You must make a change; do something. Anything. But move forward. Even though you think you are subjecting yourself to further disaster, just making that move can transform your reality and you may discover an unexpected result that can alter your entire situation.

Sometimes you feel stuck in your business, in your marriage, in your personal psychological condition, or in any other paralyzing situation in life. The worst thing you can do is remain in one place and wait to wither away. Move! Reach out and speak to another person. Change your schedule. Start doing something new and different in your life. Open yourself up to new types of projects, peoples and experiences. Shock your system. Start biking; go to the gym; join a class, a group, become part of a project. Open yourself up to someone and share that which shames you most. Start learning Torah. Whatever you choose—but ensure it is something new and different. When we change our familiar patterns we open new pathways in our brains, and we generate new energy around us—and that can create opportunities unimaginable before.

Fear Not Opposition

There is another vital message here. Often we are afraid to initiate new projects, to undertake new ventures, to ask someone for assistance, since we are scared of what the response might be. If we march ahead, we might experience rejection, and that never feels good. If you are by nature soft and sensitive, getting a "no," feels devastating. Some people never live out their dreams because they are too afraid of the feedback.

The lepers imagined that an entire Syrian army would be waiting for them to attack. Yet when they moved ahead, they realized there was nobody there.

When you are doing the right thing, when you are doing G-d's work, do not worry that much about the perception of others and how they will respond. You march ahead and you might discover that there is no opposition.

A wise man (Reb Gershon of Zhlabin) once said to me: What is the difference between a 20-year old, a 40-year old and a 60-year old? The 20-year old is self-conscious about his place in the world. He is concerned to make a good impression, to be perceived as an awesome young man. He is very sensitive to how people view him. The 40-year old declares: "I do not care what people think of me. I could not care less how others look at me. I must be true to myself. You like me—good! You don't like me, that's fine too." The 60-year old realizes that no one was ever looking at him.

Redemption from the Lepers

Finally, there is another profound message in this narrative.

The disease of leprosy was the quintessential malady of ancient times. Lepers were the outcasts of society. They were quarantined, isolated, and rejected. They lived alone in the outskirts of the city, separate from the rest of civilization. Yet the Book of Leviticus dedicates two complete portions to them—to their symptoms, their fate, their healing process and their return to society. Why?

The answer is in the story of the four lepers. We each have a leper within—that dimension of ourselves which makes us feel isolated, ugly and unworthy. The extraordinary message of this story is that sometimes the news about salvation comes from the four lepers outside the city. If we ignore the lepers around us, we deprive ourselves from our own redemption. And if we ignore the leper within ourselves, we deny ourselves our own liberation.

It is precisely the aspects of your personality which you are most ashamed of that may provide you with the most penetrating insights into your life and mission, if you only have the courage to expose it and dig deep into it. If you work with those parts of yourself, if you stare them in the eyes, if you acknowledge them with full honesty and vulnerability, if you share them with others you trust, you may discover how they constitute a

spring board for your own moral, emotional and spiritual growth. The "leper" within you might set you free.

Moshiach the Leper

Which may be one way of explaining the perplexing Talmudic statement: "What is the name of Moshiach? The leper!" Why would the Messiah be given this title?

Because that which shames you most may hold the key to your redemption, if you will only muster the courage to embrace it and see it in its most pristine and pure state. What you have been running away from most, what you have tried to quarantine, what you are so deeply ashamed of, carries your deepest light. You need only trace it back to its authentic nature and origin, and then you will discover how this very "leper" is your Moshiach, your prophet and messenger of psychological and spiritual emancipation.

That is why the name given to Moshiach is the "metzora," the "leper." How will Moshiach heal such an insane world (a "meshugene velt?") He will show that the healing energy was always there. We were just misreading the map—the map of ourselves and of others.

The late Jewish philanthropist Irving Stone spent a lifetime studying greatness, writing novelized biographies of such men as Michelangelo, Vincent van Gogh, Sigmund Freud, and others. Stone was once asked if he had found a thread that runs through the lives of all these exceptional people. He said, "I write about people who sometime in their life have a vision or dream of something that should be accomplished and they go to work. They are beaten over the head, knocked down, vilified, and for years they get nowhere. But every time they're knocked down, they stand up. You cannot destroy these people. And at the end of their lives they've accomplished some modest part of what they set out to do."

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Halacha of The Week

By Rabbi Dov Schochet

Laws of a Mikva

Repeatedly in the discussion of Tzara'at, (the divine skin affliction sometimes called leprosy) the Torah speaks of washing the body or clothing. While at times it is a reference to actual laundering, it is usually a reference to the requirement of immersion in a Mikva (for the person and sometimes the clothing as well). Here we learn that if one wishes to become pure of certain ritual impurities it is accomplished by immersion in a Mikva. While there is no Mitzva to immerse oneself there is a Mitzva that if one wishes to become pure it should be done specifically in this fashion.

The word Mikva actually means a pool of water. A place where water has gathered and is standing. The person immerses themselves in that pool. What are the requirements of a Mikva, the size? source of water? architectural requirements?

The Torah states that the person should immerse their flesh in the Mikva, from there we understand that a Mikva must be large enough to contain the entire body of a person. The sages rule that this is 1 cubit by 1 cubit by 3 cubits (essentially 3 cubic cubits. A cubit is anywhere from 18 to 24 inches according to modern authorities. Which means a Mikva may be anywhere from 87 gallons to 207 gallons.) This is the minimum size of a Mikva. If the Mikva is smaller even if the person is able to fit their entire body in the Mikva it is still not Kosher.

While Halacha rules that in a spring (a natural source of water) there is no minimum requirement to immerse, and theoretically one could immerse in a stream even if it didn't have these dimensions as long as the entire body is immersed at once, we are stringent like the opinions that argue that the spring is only Kosher for vessels if there are less than 40 Sa'ah. (Sa'ah is a liquid volume measurement, a pool that is 3 cubic cubits will hold exactly 40 Sa'ah.)

The water for the Mikva must come without human intervention. Therefore, we cannot gather rainwater or spring water in buckets and use it to fill up a Mikva. (While there was some initial debate, practically we also cannot simply turn on a faucet and fill up a Mikva with city water. The water also cannot enter a vessel (which is any human made receptacle) before entering the Mikva. Usually the Mikva is made in a way that there are panels (that have no receptacle) that are placed strategically to allow the rainwater to gather and pool in the actual pit of the Mikva. This is not considered to be created by man and is a Kosher Mikva.

If the water was brought in a bucket or even if the rain entered a bucket that overflowed into the Mikva it would not be Kosher.

Once a Mikva has the required amount of rainwater one can add all the water they please and it will still be Kosher. The way a Mikva is usually made today is there is one pit which has the actual rain water that is connected to another pool where the person immerses. While the pit with the rain water stays the same the immersion pool is regularly cleaned, thus keeping the Mikva sanitary. Most communities place these two pools (with the Mikva water and the immersion pool) side by side connected through the adjoining wall. For multiple reasons that fifth Chabad Rebbe instructed that the pits should be one over the other with the immersion pool directly above the rainwater pool. This obviates cases where the connecting hole between the pools might be shut. It also allows the original rainwater to remain in the Mikva for a longer period without mixing.

As Mikva means pool the water must be stagnant and not flowing. If the water is flowing out of the Mikva it is not Kosher. Much care is placed that there are no cracks or leaks in a Mikva which would render it unfit. A natural source of water like a spring is kosher even when flowing. Halachically, the oceans are considered to be springs. A river which swells from the rain and is thus a mixture of a spring and rainwater, is debated. Some argue that if the majority of the water is the rain and snow it is not treated like a spring and can only be used if the water is pooled, others hold that as long as its partially a spring all the water in the river becomes part of that spring and is kosher even when flowing.

All agree that rivers that dry up entirely in the summer should be considered like rainwater and cannot be used when the water is not pooled and stagnant.

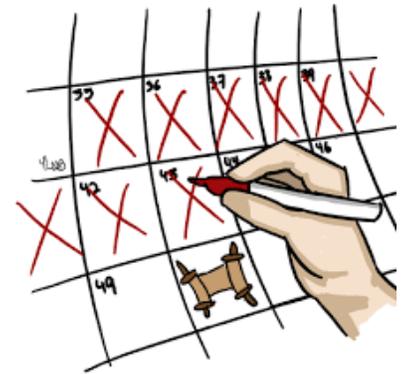
Another limitation is one cannot immerse in a vessel. If one were to take a barrel attach it to the ground and allow it to fill up with rain water it would not be Kosher for a Mikva. It is actually quite complex what is considered a vessel and what is a structure, the first is not Kosher and the second is. Therefore, certain tiles if they inlay the entire pool could be considered to be a vessel.

The sages explain that immersion in a Mikva in a sense is a return to primordial time. At the outset of creation, the world was fully immersed in water. By immersing ourselves we are returning to our fetal selves both personally and in a sense the fetal self of all creation. This allows us to purify ourselves from the mistakes and imperfections of the past and emerge, when we immerse with true contrition, fresh and with a clean slate.

Sefiras HaOmer

Sefirah: Revelation and Struggle

By Zvi Yair



The town was surrounded by a ring of tall, dark, wooded hills. Heavy, dank clouds hovered over the narrow valley, permitting not a single ray of sunlight to pass through. The townsfolk were born, they lived—and they died—in the “vale of tears,” as the place was sometimes called. They had no notion that out there somewhere there were happy, sunlit places.

But, one spring day, a wondrous stranger wandered into the dark valley. Seeing their atrophied, joyless life, he told them about his homeland: a place of sunlight, of fresh air, of joy and song. Hardly anyone believed that there really was such a place.

One morning, just before daybreak, the stranger took them to the edge of the valley, and when the early morning breezes drove away the dark clouds, they saw far off in the distance, as if illuminated by a flash of lightning, a green-covered plateau on top of a distant mount bathed in the light of the rising sun.

“That is the land to which I will take you,” the wondrous man called out to the stunned people of the valley.

The sight of the sun and its rays instilled hope in the people, and they eagerly followed their leader.

The journey from the dark and dank valley was long and treacherous. There were bleak wastelands, sandy deserts, steep hills to climb. There was yet no sign of the wondrous mount which was their destination.

From time to time their leader would refresh

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their memories, recalling that glorious morning when they had seen the mount with their own eyes. On these occasions, they could “see” again the top of the mount bathed in sunlight. And the remembrance gave them the strength and faith to sustain them until that glorious day when they would actually stand at the foot of the mount.

The Cosmic Valley

This, say the chassidic masters, is the story of our daily lives: the constant struggle, the exhausting climb up the ladder of perfection, developing the raw material of our being; approaching, yet never quite achieving, wholeness. It is a ladder whose base is fixed in the dark valley of a world where G-d hides His face, and whose uppermost rung stretches to the wellspring of light.

And yet, there are those rare moments of revelation. Moments in which the face of G-d smiles through the haze, and we glimpse the promised land that is the culmination of our journey.

The story of our daily lives is the story of a journey made in darkness, the story of an ongoing struggle with the forces of nature within ourselves and outside ourselves. But without those flashes from Above—without the rays of light that drive away darkness if only for the briefest of moments—we could not survive the tortuous journey and reach our ultimate goal.

The Climb to Sinai

The prototype of this journey, the template of our sojourn in this world, is Sefirat HaOmer, the 49-day counting of the days from Passover to Shavuot.

For 210 years our ancestors lived in darkness. Enslaved by the Egyptians, the most debased society to ever dwell upon the face of the earth, the children of Israel inhabited a spiritual fog which shut off every vestige of manifest G-dliness.

Then, one day, a wondrous stranger appeared in their midst. He spoke to them of an age-old promise, made by the G-d of their fathers, that they would one day leave this sunless world. He spoke of a mountaintop upon which G-d would show Himself to them, take them to Him as His chosen people, and grant them His Torah, the revelation of His wisdom and will. He spoke of a land, basking in the light of divine providence, in which they would fulfill their destiny as “a light

unto the nations.”

But this seemed little more than a fantasy. The darkness of their world seemed impregnable. They had no idea what this place in the sun was like, much less how to get there.

Then, at the stroke of midnight on Passover eve, a breach opened up in the clouds of their exile, and they beheld the face of their Creator. On that night, “the Holy One, Blessed be He, revealed His very self to them and redeemed them.”

G-d, of course, could have simply lifted them out of Egypt and brought them to Mount Sinai that very night. But He wanted it to be their journey, their achievement. So after that momentary vision, the face of G-d receded.

Then began the arduous climb to Sinai. The Jews were out of Egypt, but Egypt was still deeply embedded within the Jews. For seven weeks they struggled to refine the seven traits of their souls, to cleanse them of the profanity of Egypt and make themselves worthy candidates for the divine choice.

This was something that they had to achieve on their own, in the darkness of their deficiencies and the coldness of their alienation. But it was that initial vision of the divine light that inspired, encouraged and drove them in their journey.

The Annual Count

Each year, on the first night of Passover, we commemorate the events of the night of the Exodus. Through the Seder observances, we re-experience the liberating vision which drives our annual emergence from our personal “Egypt” and our internal liberation “from slavery to freedom, from darkness to a great light.”

But the revelation of the Exodus is but a brief, momentary flash. On the following day we begin our 49-day trek to Sinai, reenacted each year with the Counting of the Omer. Beginning with the second night of Passover, we count the days traversed from the Exodus, chronicling the milestones and stations of our journey of self-refinement.

The 50th day is the festival of Shavuot, our annual re-experience of the giving of the Torah, when we once again stand at Sinai to receive G-d’s communication of His wisdom and will and to be chosen as His very own “kingdom of priests and holy nation.”

Pirkei Avos

The Stuff We Are Made Of

Ethics 2:7

By Chana Perman



Just which buried treasures are laid out upon the simmering sidewalk at this particularly peculiar garage sale? Upon closer, albeit skeptical, glance: three tired-looking vases, a misshapen magazine rack and an odd assortment of framed photos lethargically lounge under the sweltering sun.

Behind Mr. Garage Salesperson there are mountains of—dare I say it—junk: extension cords, a hamper, dusty toys, yellowed newspapers, among other random items. People are busy rifling through the—dare I say it again—junk.

I must run. Run before I become entangled in that huge mess of possessions, aptly called a “gar(b)age sale.” No, I don’t need lamps, extension cords, vases or framed pictures of daisies and petunias. No, I most certainly don’t, and no, I most certainly won’t make a purchase at this particular shopping venue.

Make no mistake about it; I’ve got plenty of shopping to do and no time to waste. There are only two short weeks left of summer, and the kids desperately need stuff.

Stuff. What a word. While stuffed cabbage might taste delicious and a stuffed toy may enchant an infant, the word “stuff,” to my mind, sounds ominous. An elevator can be stuffed with people, and then by consequence feel stuffy and uncomfortable.

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A stuffy closet or room is always unpleasant.

But “stuff” can also mean things. Many of us have a running list of the “stuff” or things we must, just must, have.

Yet, at the end of summer, those once sparkling sandals or sneakers or swim shoes seem to wither into oblivion. That very much wanted outfit and its shiny accompanying accessories have lost their luster, as though a new season has pushed them into obscurity.

In the text of Pirkei Avot, the Ethics of Our Fathers (a compilation of practical, short teachings of our sages, traditionally recited on the long Shabbat afternoons from Passover through Rosh Hashanah), it states: Marbeh nechasim marbeh daagah, “the more possessions, the more worry.”

As human beings, we have plenty of needs. Fresh food, clean clothing and comfortable shelter certainly help us thrive. These we can identify as necessary essentials.

Therefore, we do need to buy groceries, shop for clothing and furnish, as well as maintain, our homes.

But let’s think about the words “more” and “possessions.”

Might “more” mean more than what we’ve owned last year, one in each color, or simply more extras just in case? Might “more” mean at least as much—or more—as the next-door-who-have-more neighbors?

The ever-increasing incidents of Marbeh Nechasim (more possessions) Syndrome are simply more-tifying. MNS, this modern day pheno-more-nom, can even be the “more” thoughts that run through our minds, like a train on a circular track chugging the repeated refrain: more, more, more. When awakening in the morning, we might first think, I need more sleep, more energy. Then the “more”s tend to accumulate in rapid succession throughout the day.

The cereal needs more milk. The homework could have been more thorough. Our boss or teacher wants more from us, requiring that much more time and patience—and we haven’t even mentioned possessions yet.

Upon making a purchase, I have often heard from the salesperson cheerily accepting my currency, “Is that all?” “How good of

you to ask!” I facetiously think. “Why, no! I desperately need a wicker picnic basket, and periwinkle pillow shams. Oh, and . . . a deep-sea diver for my fish tank. How very thoughtful of you to remind me of all this! Why, yes. Please do add those necessary items to my bag at once.”

I’ll happily admit, it’s fun to buy and have things. But MNS somehow always seems to rear its scheming head just when I least expect it.

Shriek. Where is it? I’ve lost it.

Sniff. It’s torn, stained, shrunk.

Scowl. I need an upgrade.

Shout. I must buy the accessories and attachments.

Gasp. Now it’s on sale! I bought it at full price.

Oh! (deep sigh). All this simply doesn’t fit into my house; I need more storage space.

Fortunately, this abysmal syndrome can be effectively remedied. Have you met the distinguished alternative healer with a specialty in MNS? He doesn’t peddle any hard-to-swallow vitamins, or strange-smelling liquids in delicate vials. His regimen is easy to follow, and he even makes house calls on Shabbat!

To be fair, it’s not just one doctor; there are many. Meet some of the sages from Ethics of the Fathers: Hillel, Shimon Hatzadik, Antignos Ish Socho, Yehoshua ben Perachyah and Ben Bag Bag, to name a few. Now, more than ever, it’s time to open our minds and hearts to their invaluable teachings and profound lessons, allowing us to see beyond today’s material culture. Their sacred words enable us to discover a spiritual space where “more” carries deeper value; we are ultimately guided to appreciate life, our possessions, and our fellow beings in a new light.

For as long as we’re human, we’ll always need stuff. But we can take a better look at stuff—that is, the stuff we’re made of, and the stuff we’re made for.

Stories with Soul It Once Happened

The Chofetz Chaim (Rabbi Yisrael Hachohen, 1838-1933) readily agreed when another prominent rabbi requested his help with a communal matter in another city in Poland. The participation of the renowned Chofetz Chaim was sure to add considerably to the success of the mission because of his high standing in the eyes of all his co-religionists.

In the course of their trip the two rabbis stopped at a roadside inn to partake of a meal. They were happy to eat at this establishment as a Jewish woman who was well respected for her high standards of kashrut ran it. The two rabbis were seated at a special table and accorded every mark of honor.

After they had finished the meal the proprietress came to their table to inquire how they had enjoyed the food.

The Chofetz Chaim smiled politely and replied: “It was very tasty, and I enjoyed it very much. Thank you.”

The other rabbi answered: “The meal was very good, thank you. Only, if I might say, the soup might have used a bit more salt.”

When the owner left the table the Chofetz Chaim turned to his companion, and in an anguished voice said:

“Unbelievable! All my life I have avoided speaking or listening to lashon hara (slander about a fellow Jew), and here I am, going on a trip to perform a mitzva (commandment), and I have been put into a situation of having to hear you speak lashon hara! I deeply regret my involvement in this mission, for it cannot be a true mitzva. If it were, such a terrible thing would never have happened to me!”

The other rabbi was shocked and upset by the Chofetz Chaim’s reaction. To him it seemed to be a perfectly innocent remark. “What was so terrible about my comment? I only mentioned that a little salt would help the food, which was otherwise very good.”

The Chofetz Chaim began to explain himself. “You certainly don’t understand the power that words possess! Just see what a chain reaction your words have set off: I’m sure that the woman who owns the inn doesn’t do her own cooking; she probably employs some poor person to do it, maybe even a

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widow who depends upon this job for her living.

“Because of your thoughtless comment the employee will be reprimanded for not adding enough salt to the food. She will try to defend herself before replying that she certainly did put in enough salt, which will be a lie. Then the owner will accuse her of lying, since she will certainly take your word over that of the poor cook. This exchange will lead to an argument and the owner will, in her anger, fire the poor cook, who will then have no income with which to support herself and her family.

“And just think how many sins have been caused by one off-handed remark: You spoke lashon hara and caused others to hear it; you caused the owner of the inn to repeat the lashon hara; the poor cook was prompted to tell a lie; the owner caused pain to a poor person; your remark caused an argument. All of these are violations of the Torah!”

The rabbi, who had listened closely to the Chofetz Chaim’s explanation, replied respectfully: “Reb Yisrael Meir, I simply can’t help but feel that you are overreacting to the whole incident. My few casual words couldn’t have created all that damage. I think that your scenario just isn’t realistic.”

The Chofetz Chaim rose from his seat, still in an agitated state, and said: “If you don’t believe me, then follow me into the kitchen and you will see with your own eyes what has happened!”

The two rabbis quietly entered the kitchen, and a sorry sight met their eyes. The proprietress was standing before an elderly woman and giving her a sharp tongue-lashing; while the woman stood there with tears streaming down her face. The shocked rabbi ran up to the cook and begged her to forgive him for all the pain she was suffering. He then turned to the owner of the inn and pleaded with her to forgive him and to forget that he had ever made a comment. He had never intended that it be taken so seriously.

The proprietress of the inn, who was really a kind person by nature, had never actually intended to dismiss her elderly employee and was happy to accede to the rabbi’s request. She explained that she had merely wanted to impress upon the cook her responsibility to be more careful in the future. She assured the rabbi that the woman’s job was secured and he had no grounds for worry.

The rabbi turned to the Chofetz Chaim with an understanding look. He had certainly acquired a new profound respect for the awesome power of words.

Community Corner

Yom Ha Zikaron

By Jana Falic



If we would have to translate Yom Hazikaron it would be- Memorial Day. But..... no Memorial Day weekend sales, no stores open, no restaurants, no picnics. Unfortunately, there is the worst kind of traffic because so many parents, children, and families of fallen soldiers, (who paid the ultimate price, for the Jewish State of Israel), and victims of terror (whose lives were taken from them by ruthless terrorists) are going to cemeteries to visit our fallen heroes and victims. Many of their tombstones have a piercing image of a young tree cut in half, a symbol of lives taken from us, too early.

We all waited at home for the piercing air raid siren, which began at 11 a.m., and lasted for 2 long minutes. Silence. Everyone stood still, and cars stopped in the middle of the road. Life stopped for 2 minutes.

On the TV, you will only see stories about the fallen and victims. The Prime Minister told a story of an older family man who was not obligated to go to war in 1948 because he was past the age. The man said that no one has to live for “70 years”, but our “Moledet”, Homeland, must live for eternity. He was gunned down by the enemy while protecting his community. How ironic that just a week after we mourned on Yom Hashoah, when we remember the thousands that survived the horrors of Holocaust, from starvation and concentration camps, only to be given a rifle and give their lives to defend our land, to create a Land of hope and freedom for the Jewish People and their future generations, we have 70 years of Yom Hazikaron and Independence.

On Har Herzl, there are different areas for the graves of different wars. So many young souls that no one knows (survivors of the Holocaust who came here, alone, because their families

were brutally murdered). Many pass by and put a stone on those lonely graves.

Last night there was a ceremony in the Kotel. Israel’s flag was lowered to half mast. The dignitaries spoke, and the wife of a young soldier, z”l, HY”D lit the memorial candle. The army cantor sang the “Kel Maale Rachamim.” A Father, from a family, as they call here, Mishpacha Shakula, who lost his son only a few months ago in an IDF operation, recited Kadish, and then everyone sang the Hatikva. So simple but heartbreaking..... The sacrifice has not ended, and unfortunately, being realistic, will not end soon. “Be Damayech Chayich” In Your Blood You Shall Live. In other words, you’re alive through the sacrifice of your People’s blood.

In a few hours, we plan to be on Har Herzl, for the raising of the flag, and beginning of the Yom HaAtzmauth ceremonies, celebrating our 70th year of Independence.

Best wishes
Jana Falic



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Ladies,^{B"H}

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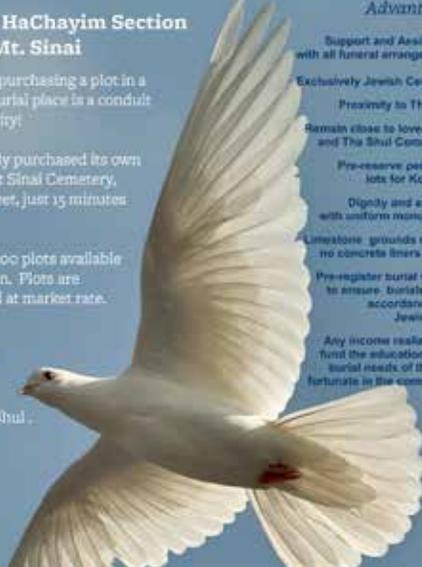
The Shul has recently purchased its own section in the Mount Sinai Cemetery, located on 135th Street, just 15 minutes from The Shul.

There are just over 100 plots available in the current section. Plots are competitively priced at market rate.

If you would like to discuss purchasing a plot for yourself or a loved one, please contact The Shul.

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THE FULL SCOOP ON ALL THE GREAT EVENTS AND CLASSES AROUND TOWN

770

750

725

700

675

650

625

600

575

550

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REACH
OUR GOAL**

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תהלים

EVERY SHABBOS MEVARCHIM

8:30 TO 9:30

BREAKFAST WILL BE SERVED

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SHABBOS PROGRAMS

@ **Shul**

MEYER YOUTH CENTER

AGES 1 - 5

TOT SHABBOS

WITH MALKY TEVARDOVITZ

PARENTS MUST REMAIN WITH THEIR CHILDREN OR ARRANGE SUPERVISION

Bring Your Friends For A

MESIBAS SHABBOS

י"ב פסוקים! **Songs!**
 Stories! **Nost! Fun! Games!**

Boys
 Between Mincha & Mariv
 This Shabbos
 April 21 - 6th of Iyar

When & Where?

שבט אחים גם יחד!

Grades 1,2,3
 In the Haime Library

Grades 4,5,6,7
 In the First classroom

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Bring Your Friends For A

MESIBAS SHABBOS

י"ב פסוקים! **Songs!**
 Stories! **Nost! Fun! Games!**

Girls
 from 5:15-6:30
 every Shabbos
 This Shabbos
 April 21 - 6th of Iyar

When & Where?

שבט אחים גם יחד!

Grades 1,2,3
 At the Greenwald home
 9236 Bay Drive

Grades 4,5,6,7
 At the Schochet home
 9408 Carlyle Ave.

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CONSTRUCTION UPDATES

KEEPING YOU UP TO DATE ON OUR EXCITING PROGRESS



CONSTRUCTION UPDATE

We have more updates on the pile caps and pumps this week.

Holland Pumps is on site setting up equipment for the dewatering system and will remain on site until the system is completely installed.

The pumps need to run for 48 hours before we can begin the digging process for pile caps. By the time you read this, our shell contractor should have mobilized on site with a small crew to begin digging down to the designated depths. This process will begin the forming of pile caps and grade beams.

We have also scheduled the manufacturing order for rebar, which has a two-week lead time, and will arrive the first week of April.

Our demolition contractor demobilized March 8th but is now ready to return now that the dewatering system is being installed.

We will keep you updated on Thunder's remobilization and its success in completing the cutting down of auger piles and concrete removal, on our next report.

As always, if you have any questions regarding the construction process, please don't hesitate to contact Maurice Egozi (786-280-1923), Mitch Feldman (786-556-5425) or Yankie Andrusier (347-723-2731).



IN A WOMAN'S WORLD

ISSUES OF RELEVANCE TO THE JEWISH WOMAN

WEEKLY CLASSES

Monday

Women's Study Group Rebbetzin Chani Lipskar 8:30 - 10:00 pm
At the home of : **Please call The Shul for details.**

Tuesday

Prayer Class Rebbetzin Chani Lipskar 9:15 - 10:15 am
1111 Kane Concourse Suite 618

Tanya Class In Spanish Mrs. Vivian Perez 10:45 - 12:00 pm
198 Park Drive, Bal Harbour Village

Wednesday

Morning Torah Class Rebbetzin Chani Lipskar 10:00 - 11:00 am
The weekly portion - Women's Perspective
Haime Library

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

Thursday

Women's Tanya Class – Spanish – Mrs. Vivian Perez
Call Vivian for details – 305.213.3202

WOMEN'S MIKVAH:

Please call Mrs. Devorah Failer for an
appointment: 305-866 1492 or
305-323-2410

Please Note: Shabbos & Yom Tov visits must be Prepaid

THE SHUL SISTERHOOD

Who we are...

The Shul Sisterhood organizes all of The Shul's programming and classes geared toward women in the community. Our objective is to bring women of all ages and backgrounds together to learn, laugh, experience, and rejuvenate their mind, body and soul. Meet new friends, relax and get inspired!

If you would like to be a part of The Shul Sisterhood,
please call 305. 868.1411

SIGNATURE SCONES

INGREDIENTS

1 cup (220g) flour
1 tablespoon (12g) baking powder
Pinch (2g) of salt
1/4 cup (70g) softened butter
1 egg
1 1/4 tablespoons (20g) crème fraîche
1/2 cup (100g) milk, divided
1/2 cup (50g) confectioners sugar
Lemon zest
1/8 cup (25g) white raisins

PREPARATION

1. Preheat oven to 325°F.
2. Mix flour, baking powder and salt.
3. Mix softened butter with flour mixture. Add half an egg, crème fraîche, 1/3 cup (80g) milk and mix well.
4. Add powdered sugar and lemon zest, mix well until dough is smooth.
5. Divide dough into two halves and add raisins to one half. Roll dough until 1 1/2 inch (4cm) thick, use cutter to form 2 inch (6cm) circles.
6. Mix remaining egg, 2 tablespoons (20g) milk, pinch of sugar and brush tops.
7. Bake for 10 minutes in preheated oven at 325°F.
8. Garnish with a sprinkle of powdered sugar and enjoy!

— *Recent Letters* —



Shalom,

Thank everyone at Aleph for their assistance in making the Pesach Seders a real blessing. Everything went really well. After the intervention for Aleph we received the Bag meals for the Shulchan Orech. We also received the additional supplies and were able to observe the Seders properly. We also made sure we sent the supplies to the Jewish inmates at the work camp here at Sumter so that they too could observe. They sent a request thanking the Chaplain and Jewish Community at the Main Unit for making sure they had the supplies. I try to always make sure they also have everything they need. Again thank everyone at Aleph for ALWAYS being a Blessing. Torah Blessings!

MK, Bushnell, FL

* * *

Shalom Aleph Institute,

I wish to thank everyone for providing me with the opportunity to celebrate passover. Your yearly seder package makes this possible EVERY year! Despite being the only yid here at the facility my neshema is never alone knowing you are all with me as I recall the story of exodus. Each l'chaim I do is not just for myself but for each yid unable to be with their families and the jewish community as a whole. This includes all of you at aleph.

My special thanks to rabbi weiss in new york who once again stood up to those who were trying to force me to abandon the laws of HaShem but baruch HaShem they did not prevail. Thank you once again and next year in jerusalem.

TF, Ionia Michigan

* * *

HELLO TO MY FRIENDS:

G-d willing my journey is coming to an end, and i would like to thank each and every one in Aleph Institute for being there for me and rest of inmates from the start of this journey.

First, I would like to thank Rabbi Levin in MDC Los Angeles, when he would come every Friday and talk to us. I was very happy, and he made my Shabbat into a special day. He lifted my spirit, and always he was taking time to spend five minutes with me, and making sure to put Tefillin for me and the rest of [the] Jewish inmates. I wish him and his family all the best. It was during this time I realized how important it was for me to practice Judaism.

Second, I would like to thank Aleph in Florida and Los Angeles, especially Rabbi B, and all the rabbis that came for the holidays! Without your support I would not be where I am today. May G-d bless all of you and your families. In addition, Rabbi Schlanger who is our chaplain in Taft Correctional Institution. I was born in Tehran, Iran and my family and I came to U.S. in early 80's, where we lived in Crown Heights for four years, I attended yeshiva Chanoch Lenaar in Crown Heights.

Thank you so much to each and every one of you that work everyday to make us believe that we are not forgotten. I hope G-d almighty will repay everyone of you in this world and in world-to-come. I had to come to prison to rekindle my connection to Hakadosh Baruch Hu!! All I can say G-d was/is/will be with all the Jews forever and ever. I can attest to it!!!

FRENCH CONNECTION

REFLEXIONS SUR LA PARACHA

VIVRE AVEC LA PARACHA

Le rejet

L'amour et la répression

Adapté des enseignements du Rabbi de Loubavitch par Haya Shuchat

Le rejet est l'un des outils les plus puissants de notre société pour réguler et empêcher les comportements indésirables. Enfants, nous savions qu'un mauvais comportement encourait le risque d'un regard de désapprobation ou peut-être d'un renvoi dans notre chambre. Adultes, le spectre de l'emprisonnement menace les criminels potentiels comme moyen de dissuasion de toutes sortes d'agissements illégaux.

Mais jusqu'à quel point l'isolement forcé est-il efficace pour empêcher le crime, et peut-être, ce qui est encore plus important, pour éveiller un sentiment de regret chez le coupable ?

Les sociologues et les psychologues réévaluent aujourd'hui cette vieille méthode de combattre le crime. Il est vrai que le bannissement et l'emprisonnement retirent le criminel de la société, protégeant ainsi le reste d'entre nous de son comportement néfaste. Cependant, une fois qu'il a été séparé de la communauté, l'offenseur ne ressent que peu de motivations pour se réadapter aux normes de la société. En l'isolant, nous le coupons de la civilisation. Plutôt que de l'encourager à s'améliorer, notre rejet risque de l'inciter à s'enliser encore plus profondément dans le monde du crime.

La Torah possède également un système d'isolement qu'elle prescrit pour certaines offenses. La Tsaarat était une affliction divinement ordonnée qui frappait un individu coupable d'avoir calomnié son prochain. Une fois déclaré impur, le « lépreux » était renvoyé des trois campements et tenu complètement à l'écart du reste de la société. Sa punition correspondait à son méfait : ses paroles calomnieuses avaient résulté en une discorde et une désunion entre les hommes. Sa punition était une séparation obligatoire de la communauté.

Il est toutefois important de considérer le processus par lequel le lépreux était déclaré impur :

Celui qui découvrait une tache suspecte sur sa peau devait se faire examiner par un sage expert en la matière. Si le sage déterminait que la tache avait tous les symptômes de Tsaarat, il la présentait alors au Cohen qui déclarait cette personne impure. Le Cohen pouvait être complètement ignorant de tous les détails des lois relatives à la Tsaarat, mais l'individu n'était déclaré impur que lorsque le Cohen en avait prononcé le verdict. Même si le Cohen se faisait seulement l'écho de la décision

du sage érudit, c'était ses paroles à lui plutôt que l'opinion savante de l'érudit qui fixaient le statut de la personne.

Il est étonnant d'observer que la Torah prescrit que la déclaration d'impureté soit dite par le Cohen. En effet, c'est par son statut particulier de pureté le Cohen se distinguait. Il accomplissait les tâches les plus élevées et raffinées dans le Temple et avait l'interdiction de se rendre impur au contact d'une source d'impureté rituelle. Pourquoi fallait-il que ce soit lui, le Cohen, qui déclare cet homme impur ?

L'implication obligatoire du Cohen éclaire la perspective de la Torah concernant l'usage de l'isolement social comme punition et dissuasion. La fonction du Cohen, en dehors de son service dans le Temple, était d'être le vecteur des bénédictions pour le Peuple Juif. Les Cohanim ont conservé ce rôle à travers de l'histoire juive, par la récitation de leur bénédiction à la synagogue. Avant de commencer la bénédiction de l'assemblée, les Cohanim récitent une bénédiction, se concluant par les mots : « Qui nous a commandé de bénir le Peuple Juif avec amour. » Si le Cohen sent qu'il manque d'amour pour ne serait-ce qu'un seul des membres de la communauté, il est obligé de descendre de l'estrade et de s'abstenir de prononcer les paroles de la bénédiction des Cohanim. C'était donc seulement le Cohen, réputé « homme de bonté », qui avait l'autorité de déclarer une personne impure, ce qui avait pour résultat son bannissement du campement du Peuple Juif.

La déclaration du Cohen est basée sur l'opinion du sage, versé dans les myriades de lois concernant les différentes affections de la peau et leurs statuts rituels. Cependant, c'est au Cohen que reviennent les derniers mots sur les sujets d'impureté. Le cœur du Cohen, débordant d'amour pour son prochain, ne se permettra pas de faire une telle déclaration à la légère. Il est pleinement conscient de la portée de ses paroles et il n'aura de cesse de demander au sage de trouver une échappatoire pour éviter d'affirmer qu'un autre Juif est impur. Et si, malgré tous ces efforts, il est incapable d'éviter de prononcer le mot « impur », nous pouvons avoir la certitude qu'il ne s'épargnera aucun effort pour faciliter la purification du lépreux.

L'isolement et le rejet sont des moyens pratiquement inefficaces pour améliorer un comportement criminel en l'absence d'un ingrédient essentiel : l'amour. Une fois que l'individu se sent rejeté de la société, il perd sa plus grande source de motivation et d'encouragement pour mener une vie pleine et productive. Le Cohen est là pour nous enseigner

que même lorsque nous blâmons et condamnons un comportement inacceptable, nous ne devons jamais perdre de vue notre rôle essentiel : tendre une main secourable et réconfortante à chacun des membres de la société, quel que soit son statut.

Un individu capable de prononcer la condamnation d'un autre être humain doit soigneusement examiner son propre cœur. Ceux qui manquent d'amour et de compassion sont incapables d'arriver à une conclusion véridique concernant le statut d'autrui. La seule chose qu'ils parviendront à faire à travers leur attitude implacablement critique, c'est de les aliéner encore plus. En fait, celui qui n'a pas les qualifications requises pour déclarer quelqu'un « impur » et le fait cependant, se rend lui-même coupable de calomnie, l'offense même qui encourt la punition de Tsaarat.

L'isolement est réservé à une catégorie de personnes : ceux qui sont incapables de tolérer et d'accepter les autres. Ceux qui sont incapables d'aller au-devant de chaque membre de la communauté avec bienveillance devraient faire un break et s'isoler pour essayer de faire naître dans leur propre cœur un sentiment de clémence et éviter de faire souffrir les autres avec les piques de leur amertume et de leurs condamnations.

Il n'y a pas de mots pour dire à quel point nous pouvons avoir de l'impact et de l'influence sur toute la société quand nous gardons nos cœurs ouverts à tous avec bonté et compassion. Le Cohen, un homme de bonté, nous guide pour atteindre ce haut niveau de sensibilité. C'est cette forme d'amour inconditionnel qui effacera la cause première de notre long exil. Car l'exil est un état de conflit et de disharmonie dans lequel nous nous sentons séparés émotionnellement les uns des autres et même de notre propre être intérieur. Quand nous nous efforçons consciemment d'éveiller en nous-mêmes un véritable sentiment d'acceptation et d'amour envers tous, nous nous libérons – nous-mêmes ainsi que la société – du piège de l'isolement et de la séparation.

Ainsi, la prochaine fois que vous serez confronté(e) à quelque forme d'imperfection chez un autre être humain, ne vous détournez pas. A la manière du Cohen, regardez au-delà de la tache superficielle, regardez l'âme. Votre œil bienveillant et votre cœur aimant accompliront bien plus que vos condamnations les plus sévères. Ces petits gestes d'unité et d'acceptation ont la force de changer le paysage de notre société qui, d'une jungle froide et haineuse, deviendra un lieu où la paix, la sérénité et l'harmonie régneront.

LATIN LINK

REFLEXION SEMANAL

PARASHA DE LA SEMANA

Hable Amable pero

Claramente

Por Yossy Goldman

Que la Torá habla con un lenguaje refinado es un principio de los estudios bíblicos. El ejemplo clásico se encuentra en el Libro del Génesis. Ahí, cuando Di-s le dice a Noé que lleve a todos los animales al Arca, habla de los animales “limpios” (hatehorá) y los “animales que no son limpios (asher einena tehorá). A pesar que generalmente la Torá es cuidadosa con las palabras –cada letra aparentemente superflua es expuesta e interpretada por los Sabios –acá usa ocho letras (hebreas) adicionales para evitar usar la palabra temeá (literalmente “profanada” o “impura”).

Al hacer esto la Torá nos enseña que no debemos permitir que una expresión vergonzosa pase por nuestros labios. Cuando la Torá, deliberadamente, usa ocho letras extra que podrían haber sido evitadas diciendo simplemente la palabra temeá, es un fuerte mensaje para que nosotros cuidemos nuestro lenguaje.

Y sin embargo, una mirada superficial a la lectura de esta semana que trata de las leyes de impureza ritual causada por tzaarat (“lepra”) revela el uso numerosas veces de la palabra tamé. ¿Por qué en la historia de Noé la Torá sigue el camino de no usar una palabra negativa y acá la usa repetidamente, aparentemente en forma antojadiza?

La respuesta que dan los Sabios es que en Génesis la Torá está contando una narración histórica y por lo tanto puede ser sutil y no pronunciar una palabra negativa. Sin embargo, cuando se trata de la halajá, determinar la ley judía, uno no debe permitirse sutilezas o un lenguaje florido; uno debe ser claro como el cristal al establecer la ley. La Ley es sacrosanta y en temas legales no debe haber ambigüedades. Nuestra Parashá trata de “harás” y “no harás” que deben ser expresados en términos para nada inciertos. Cuando un rabino es llamado para responder una pregunta halájica no debe dar vueltas. Su respuesta debe ser clara e inequívoca. Y si es treif, ¡entonces debe proclamarlo treif!

Hablando en forma general, los rabinos deben ser amables, simpáticos y hablar bien. Deben sugerir, no demandar. El antiguo estilo de “fuego y azufre” no funciona bien hoy. Pero a veces los rabinos pueden ser tan amables, tan sutiles y

tan poco exigentes. Y no sólo en temas halájicos, sino también al aconsejar.

Psicólogos y trabajadores sociales por principio, nunca pueden dirigir a sus clientes. Es parte de su código profesional no imponer sus opiniones o sus valores personales a aquellos que buscan su guía. Ellos tratan de ayudar a sus clientes a “distinguir el árbol del bosque” así pueden tomar sus propias decisiones. Los rabinos, por el otro lado no tienen dudas acerca de dar directivas. Después de todo, ¡es su trabajo!

Una vez una persona vino a verme para hablar de su terapeuta. “Ella no me dice qué hacer” se quejó. Le expliqué que los terapeutas no trabajan de esa forma. “¿Busca alguien que le diga qué hacer? Vaya a un rabino”

Si una pareja va en busca de consejo matrimonial, el consejero está para guiarlos en base a sus esperanzas y aspiraciones. ¿Realmente quieren trabajar en eso, o siguen su camino al abogado especialista en divorcios? Y si es esto último, el consejero muy bien puede ayudarlos en su camino. Un rabino no vacilará en explicar que el matrimonio es sagrado y debe ser llevado adelante, y que el divorcio es absolutamente el último recurso cuando todo lo demás falla. El consejero puede preguntar “¿Ustedes quieren seguir casados?” Mientras que el rabino puede decir “Ustedes deben seguir casados”. Luego puede enviarlos a un consejero profesional que está comprometido en salvar matrimonios.

¿Recuerdan al cleptómano que tropezó con un viejo amigo? El amigo recordó cuan culpable se había sentido a causa de su compulsión a robar y le preguntó si aun persistía el problema. “No” dijo el individuo. “Fui a un psiquiatra y me ayudó a resolver mi problema”. “Eso es fantástico, ¿ya no robas más?” Preguntó el amigo. “Seguro que robo. Pero ya no me siento culpable”.

Quiera Di-s que los rabinos sean suaves, sustentadores, amistosos, amables y gentiles. Quiera Di-s que ellos den directivas claras cuando deben hacerlo.

A flor de Piel

Por Eli Levy

Esta semana leemos en la Torá, sobre distintas manchas cutáneas que se producían en la gente espontáneamente, si bien no había una razón física aparente, existía una razón espiritual. Quien hablaba mal del prójimo era castigado con estas manchas en el cuerpo.

Hay que entender que los castigos divinos, cumplen también la función de aleccionarnos y están relacionados con la falta cometida. Más todavía, podemos decir que en realidad no es un castigo, sino una consecuencia directa de la acción negativa.

El jasidut enseña, que todo lo que ocurre en las esferas materiales tiene origen en el plano espiritual. Entonces ¿Qué relación hay entre la maledicencia y las manchas en la piel?

Estas particulares manchas, no producían dolor, solamente se expandían sobre la piel.

El que habla mal del otro a sus espaldas, revela algo que debería estar oculto, viola la discreción y convierte en público algo privado. Por eso el castigo es sobre la piel, no es doloroso, pero vergonzoso, todos se enteran de la dolencia que esta sufriendo. Y la forma de curarse era salir de campamento en cuarentena, permitiendo al enfermo reflexionar sus acciones, ahora desde la perspectiva de quien sufrió la vergüenza pública.

¡Shabat Shalom!

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 Perasha

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: 1:15pm - 2:50 pm

Jueves: 11:00 am - 12:00 pm

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Por favor llamar al 305.213.3202
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SHUL GABOIM

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 Mr. David Portnoy
 Rabbi Henry Eichler
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Rabbi Sholom Lipskar Ext 311
 Rabbi Zalman Lipskar Ext 345
 Ms. Lydia Hasson Ext 311
 Rebbetzin Chani Lipskar 305.992.8363
 Rabbi Shea Rubinstein Ext 342
 Rabbi Dov Schochet 305.790.8294
 Mrs. Geri Kelly Ext 341
 Mrs. Janice Barney Ext 318
 Ms. Stacy Waxman Ext 313
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DAILY STUDY

A COMPLETE GUIDE TO ALL CLASSES AND COURSES OFFERED AT THE SHUL

DAILY CLASSES

Derech Mitzvosecha 6:20 - 6:50 am
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
Reb 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 & Kolel

SUNDAY

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

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

MONDAY

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

Insights to our Torah Portion (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.

TUESDAY

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

WEDNESDAY

Women's Morning Torah Class 10:00 - 11:30 am

TXT-110 *Rebbetzin 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 Kolel - Chassidus 8:00 - 10:00 pm
PHL-301 *Rabbi Shlomo Haltzband*

THURSDAY

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

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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