



# THE SHUL

WEEKLY MAGAZINE

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

B'H



## SHABBOS PARSHAS MIKETZ SHABBOS CHANUKAH SHABBOS ROSH CHODESH

KISLEV 29 - 30

DECEMBER 7 - 8

CANDLE LIGHTING: 5:11 PM

SHABBOS ENDS: 6:07 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  
9540 Collins Avenue, Surfside, Fl 33154 Tel: 305.868.1411 Fax: 305.861.2426 [www.TheShul.org](http://www.TheShul.org) Email: [info@TheShul.org](mailto:info@TheShul.org)  
[www.TheShul.org](http://www.TheShul.org) Email: [info@TheShul.org](mailto:info@TheShul.org) [www.theshulpreschool.org](http://www.theshulpreschool.org) [www.cyscollege.org](http://www.cyscollege.org)

# THE SHUL WEEKLY MAGAZINE

## EVERYTHING YOU NEED FOR EVERY DAY OF THE WEEK

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### QUOTABLE QUOTE

I hereby take upon myself to fulfill the mitzvah,  
“Love your fellowman as yourself”

– Preface to daily prayers

### NACHAS AT A GLANCE

**40 Teen Girls from The Shul enjoyed Jewish Heritage night in style they sang and danced on an amazing party bus all the way too and back from The Game.**



**Outreach starts young! When Tzvi Tevardovitch went to hand out Menorahs he was asked to light Menorah with them. Neighbors joined and Tzvi made the brochos with them including one who was a WW2 veteran**



# THOUGHTS ON THE PARSHAH

## FROM RABBI SHOLOM D. LIPSKAR

### Shabbos Parshas Miketz



This week's Torah portion Miketz, coinciding with Chanukah, has a very significant and relevant message to each of us today.

In our Torah portion we learn about Joseph, a Jew, who entered Egypt in slavery having been purchased and traded multiple times after being kidnapped and sold by his brothers. In every environment where he is, he excels in an extraordinary way.

In his first position as a servant in Potifar's (a Minister in Pharaoh's court) home, he became the CEO. In prison, he immediately rises to the top and becomes the jail-keeper's personal representative in keeping order. He further reveals his brilliance by interpreting dreams that would occur precisely in the way that he stated. He then becomes the second most powerful person in Egypt, single-handedly responsible for not only salvaging Egypt and saving its population from hunger and starvation, but also supplies the needs for all the surrounding lands.

This is the story of a single Jew who joins the succession of his majestic, royal ancestry to make a positive difference in the world, utilizing every aspect of his capacity. Joseph is recognized for his intellectual powers, management capacity and highest levels of ethics, morality and trust. It is noteworthy that in all his successes he gives public credit and recognition to Almighty G-d, thereby promulgating faith and reliance on G-d.

This is not only the story of Joseph. It is the story of the Jewish people who are Al-mighty G-d's representatives to bring light into the world. Joseph emphasizes that special role that the Jewish people have in this world and our innate capacity to connect with the most energetic source of light in the world, Al-mighty G-d, to fulfill this holy task and mission.

The holiday of Chanukah also sends this very significant message, as a small group of dedicated Jews who sought to serve G-d freely withheld and overcame the mightiest army in the civilized world at that time. The objective was to kindle lights and to bring enlightenment, light, goodness and holiness into an otherwise dark world and space.

It is the reason that the Chanukah candles/Menorah is lit in a place where it proclaims its visibility in the most prominent manner. The Talmud tells us that the time of the lighting of the candles is until the last person who boards up the storefronts leaves the marketplace, or another interpretation of that statement is until even those who generally are somewhat rebellious against what is good and proper also are challenged by light which will surely illuminate and permeate them.

Legally it would have been permissible to kindle the lights of the Holy Temple with the defiled, impure oil. G-d caused a supernatural, over-the-top miracle in finding a single carafe of holy oil and then allowing it to light for enough days (eight) for them to replenish the pure oil. Al-mighty G-d tells the Jewish people and teaches us a lesson for all of history that even light sometimes can be construed and utilized in negative ways. The flashing lights, that sparkle and glow in the centers of the world's hedonism, are bright and forceful but not necessarily good and positive.

As we light up the world, we must make sure that it is a light that dispels the darkness not a light that summons one to the darkness.

It was about 32 years ago that our first public Menorah illuminated Bal Harbour Square. It was 14 feet high with giant cotton wicks and oil but stood somewhat lost in the shadows among the vast array of colored, secular seasonal lights that surrounded it. Many people commented that we must do something to emphasize the Menorah lights' presence. That year, on the eighth night of Chanukah when all eight torches were flickering on top of our Menorah, there was a sudden electrical blackout in the entire area. Everything was dark. No streetlights, no holiday lights, no shopping lights. No light except for that Menorah standing in the Square of Bal Harbour, with its eight lights plus the serving light burning with bright and dancing flames, proclaiming that when all artificial light somehow recedes into darkness, the holy lights of Chanukah continue to illuminate and dispel the darkness.

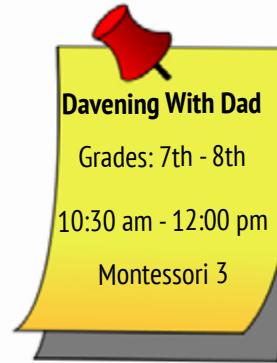
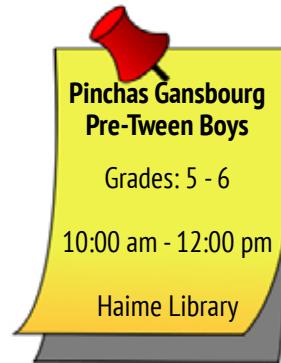
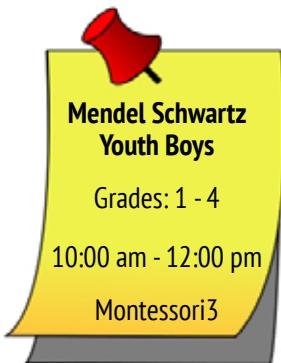
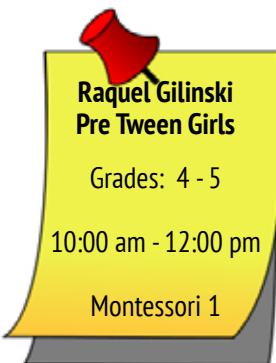
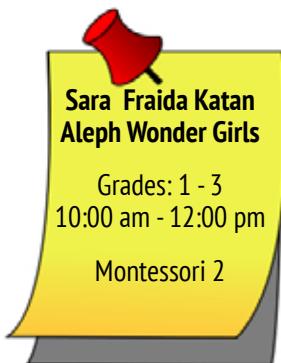
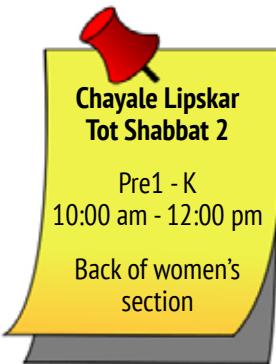
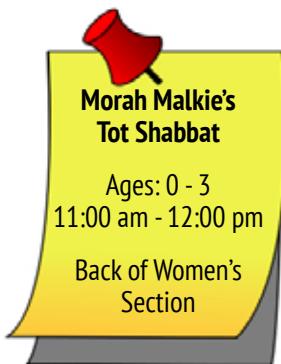
Joseph said Thank You to G-d. The Maccabees said Thank You to G-d. And we must say Thank You to G-d.

May we all have an enlightened Chanukah with everything good. Have a great Shabbos, a good week, a happy Chanukah and a Chodesh Tov.

Rabbi S. Lipskar

# CELEBRATING SHABBOS WITH OUR YOUTH

## EVERYTHING YOU NEED FOR AN “OVER THE TOP” SHABBOS EXPERIENCE



## WEEKLY RIDDLE



### Questions:

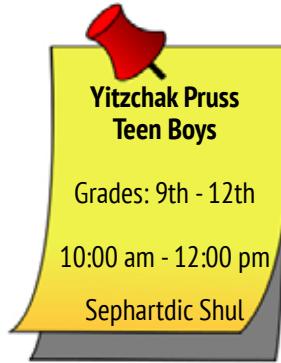
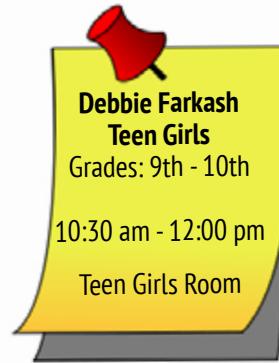
- 1) What in this parsha occurs after “two years”? What else in the book of Genesis occurs after “two years”? (2 answers)
- 2) What in this parsha is compared to sand? Where else in the book of Genesis is there a comparison to sand? (2 answers)
- 3) How many brothers go down to Egypt the first time? How many brothers go down to Egypt the second time?

### Answers from last week:

- 1)Kutonet is one of the garments of the kohen priest (Exodus 28:4). Tamar, the daughter of King David, wore a kutonet passim (2-Shmuel 13:19).
- 2) Reuven tears his clothing when discovering that Yosef is no longer in the pit (Genesis 37:29). Yaakov tears his clothing when he thinks that Yosef was killed (Genesis 37:34). All the brothers tear their clothing when a goblet is found in the sack of Benjamin (Genesis 44:13).
- 3) Yaakov refuses to be comforted over the “death” of Yosef (Genesis 37:35). Yosef refuses to lie with Potiphar’s wife (Genesis 39:8). Yaakov refuses Yosef’s request to change the position of his hands when giving the bracha to Ephraim and Menashe (Genesis 48:19).

### 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!



# CELEBRATING SHABBOS

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

### SHABBOS SCHEDULE

Candle lighting	5:11 p.m.
Mincha / Kabbalat Shabbos	5:15 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.
Kiddush	12:00 p.m.
Daf Yomi	4:15 p.m.
Men's Shiur	4:15 p.m.
Women's Shiur	4:15 p.m.
Shalosh Seudos for Boys	4:15 p.m.
Mincha	5:00 p.m.
Shabbos Ends / Ma'ariv	6:07 p.m.
<b>Sephardic Minyan Friday Evening</b>	
Mincha / Kabbalat Shabbat	5:00 p.m.
Shabbat Day Shacharit	9:00 a.m.
Mincha	5:00 p.m.
Shabbos Ends / Ma'ariv & Havdalah	6:07 p.m.

#### Next Week:

Lighting	Shabbos Vayigash	5:13 p.m.
Mincha		5:15 p.m.

### KIDDUSH THIS WEEK:

Kiddush this week is lovingly sponsored by Mr. & Mrs. Raphael and Judy Adouth in honor of the marriage of their children Aharon and Jordyn

### SHALOSH SEUDOS THIS WEEK:

Shalosh Seudos this week is sponsored in honor of Moshe and Bluma Schneider's 43rd Wedding Anniversary, by their children. May they be blessed with Long Life, Health, Wealth and Sustenance, Chassidish and Yiddish Nchas from their Children, Grand Children and Iyh Great Grand Children.

**THE CATERER FOR THIS WEEK'S  
KIDDUSH FABRENGEN AND SHALOSH  
SEUDOS IS FOOD ART**

### 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***  
***Dec. 29***

***Shalosh Seudos***  
***Dec. 15, 22, 29***

*If you wish to become a sponsor, please speak with Milena at 305-868-1411 ext 328 or email milena@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](http://www.miamibeacheruv.com)

# COMMUNITY HAPPENINGS

## SHARING WITH YOUR SHUL FAMILY

### BIRTHDAYS

30 Kislev	Mr. Iran Gross
1 Tevet	Rabbi Uri Cohen
1 Tevet	Mr. Sholom Boruch Gurvitsch
1 Tevet	Ms. Ahyah Schneider
2 Tevet	Mrs. Hinda Cohen
2 Tevet	Mrs. Rochel Leah Danzinger
2 Tevet	Ms. Ravit Feldman
2 Tevet	Mr. Temuri Nanikashvili
2 Tevet	Mr. Yosef Schwartz
2 Tevet	Ms. Karen Speyer
3 Tevet	Ms. Beth Jaffe
3 Tevet	Rabbi Mendy Katz
3 Tevet	Ms. Lily Schmutter
4 Tevet	Rabbi Shmuel Tevardovitz
4 Tevet	Mr. Alex Viner
4 Tevet	Mr. Danny Wax
5 Tevet	Mr. Max Benoliel
5 Tevet	Mrs. Ginette Dekelbaum-Sultan
5 Tevet	Dr. Robert Freedman
5 Tevet	Ms. Shay Kardonski
5 Tevet	Mr. Ronald J. Kupferman
5 Tevet	Ms. Yael Haya Lipschutz
6 Tevet	Ms. Esther Miriam Kopel

### KID'S BIRTHDAYS

1 Tevet	Hila Chana Alperovitz
1 Tevet	Eden Raina Goldfarb
1 Tevet	Nirel Goldfarb
1 Tevet	Dovber Lipskar
1 Tevet	Shalom Shapiro
2 Tevet	Natan Segal
4 Tevet	Adam Michael
4 Tevet	Hiskiyahu Yisrael Wachtel
5 Tevet	Chaya Chuitdatov
6 Tevet	Isaac Max Vaturi

### MAZAL TOV

Mazal Tov to Mr. & Mrs. Ralph and Judy Adouth on the marriage of their children Aharon Rafael to Jordyn Rachel Tate. May the wedding be in a good and auspicious time and may Aharon and Jordyn build an everlasting edifice in Israel.

### YAHRTZEITS

30 Kislev	Eliyahu ben Isaac obm <i>Brother of Mrs. Fanny Selesky</i>
30 Kislev	Leah bas Margot obm <i>Grandmother of Mrs. Veronica Levine</i>
1 Tevet	Benjamin ben Pinchas obm <i>Step-Father of Mr. Michael Werner</i>
1 Tevet	Devorah bas Esther obm <i>Daughter of Mrs. Estela Berry</i>
1 Tevet	Frieda obm <i>Mother of Mrs. Miriam Lisbon</i>
1 Tevet	Shlomo obm <i>Father of Mrs. Gisele Bouhnik</i>
1 Tevet	Sholom Yakov bar Tzvi obm <i>Father of Mr. Marvin Jacob</i>
1 Tevet	Sidney Alexander ben Yaakov Shlomo obm <i>Brother of Mr. Harvey Finkel</i>
1 Tevet	Tovias ben Sophia obm <i>Father of Mrs. Nicole Bouhadana</i>
2 Tevet	Devorah bas Sholom Moshe obm <i>Mother of Mr. Marc Sheridan</i>
2 Tevet	Martin Bertman obm <i>Husband of Ms. Jewel Bertman</i>
2 Tevet	Moshe ben Menachem Mendel obm <i>Father of Mrs. Vivian Perez</i>
3 Tevet	Chana Sara bas Avrohom Hacohen obm <i>Grandmother of Mrs. Estela Berry</i>
3 Tevet	Mayer Eliezer ben Dovid Halevi obm <i>Father of Mr. Mario Cytrynbaum</i>
3 Tevet	Noach ben Baruch obm <i>Father of Mrs. Dorothy Failer</i>
4 Tevet	Chesya bas Noah obm <i>Grandmother of Mr. Ari Sragowicz, Dr. John Sragowicz, Mrs. Jane Freundt and Mother-in-Law of Mrs. Mina Sragowicz</i>
4 Tevet	Reb Chaim Zvi ben Horav Eliyahu Akiva obm <i>Brother of Mr. Yosie Lipskar and Rabbi Sholom Dovber Lipskar</i>
4 Tevet	Schmeryah obm <i>Father of Mr. Robert Malove</i>
5 Tevet	Raphael obm <i>Father of Mr. Gideon Azari</i>
5 Tevet	Yehudis Raksin obm <i>Grandmother of Mrs. Zelda Rochel Katz</i>
6 Tevet	Chaya Rivka bas Chana Malka obm <i>Mother of Mrs. Judit Groisman and Grandmother of Mr. Gabriel Groisman</i>
6 Tevet	Natan ben Yosef obm <i>Brother of Mrs. Cipora Fraiman</i>

### 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

### TEVES LIGHT & POWER

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

**Mrs. Devorah Leah Andrusier**  
in honor of The man.  
The legend.  
Yankie.  
Daddy. Zaidy Dad.

**We love you**

"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

Yitzchak ben Rivka  
Eber Avraham ben Fruma Esther  
Shlomo Yaakov ben Chaya Sarah  
Rochel  
Chaim Zelig Ben Eidel  
Ari ben Na'ama  
Tzvi Yitzchak ben Chaya  
Baruch Raphael ben Fraida  
Aryeh Leib ben Sura Henya  
Rafael Maya ben Sol  
Aaron ben Tamar  
Raphael Moshe ben Miriam  
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  
Chaim Tzvi Hirsch ben Guttel

#### WOMEN

Doryse-Devorah bas Sonia Simetta  
Feige bas Krandel  
Tziporah Pnina bas Slava  
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

### THANKS TO OUR DONORS

We sincerely thank the following members and supporters of The Shul for donations received between 11/27/18 and 12/03/18  
We apologize for any errors or omissions that we may have made.

Mr. & Mrs. Chanoch Alperovitz  
Mr. & Mrs. Cedric Moise Amanou  
Mr. Gabriel Ammar  
Mr. & Mrs. Daniel Amram  
Mr. & Mrs. Dan Arev  
Mr. & Mrs. Gideon Azari  
Mr. & Mrs. Jonah Bardos  
Mr. & Mrs. Danny Barouk  
Mr. & Mrs. Joel Baum  
Mr. & Mrs. Baruk Benamran  
Mr. & Mrs. Oded Ben-Arie  
Dr. & Mrs. Ivan Berend  
Mr. & Mrs. Gabriel G. Berenfus  
Mrs. Estela Berry  
Mr. & Mrs. Isaie Bouhadana  
Dr. & Mrs. Stephen Brenner  
Rabbi & Mrs. Betzalel Camissar  
Rabbi & Mrs. Moshiach Chudaitov  
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Mr. & Mrs. Mendy Halberstam  
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Ms. Margreth Havasi  
Mr. & Mrs. Jerry Herskovitz  
Mr. & Mrs. Moishe Hersman  
Mr. & Mrs. Manuel Jaimovich  
Mr. & Mrs. Paul Jaimovich  
Ms. Shay Kardonski  
Dr. & Mrs. Shmuel Katz  
Mr. & Mrs. Jordan Kavana  
Mr. & Mrs. Jack Klein  
Dr. & Mrs. Richard Koffler  
Mr. Shlomo Zalman Lederman  
Mr. David Lekach  
Rabbi & Mrs. Mendel Levy  
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Mrs. Pnina Wuensch  
Ms. Belinda Zaret  
Zichron Avrohom  
Abba Foundation  
Mr. & Mrs. Adam Ziefer

# 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	5:15 pm	10:00 pm
Sephardic Minyan		5:15 pm	Following

### SUNDAY MINCHA /MAARIV MINYANIM

Main Minyan	5:15 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 Kolel	Chavrusah
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### HALACHIC TIMES BASED ON TIMES FOR DECEMBER 12

Alot Hashachar / Dawn	5:40 am
Earliest Talit & Tefillin	6:13 am
Netz Hachamah / Sunrise (Earliest Amidah)	6:58 am
Latest Shema	9:34 am
Zman Tfilla	10:27 am
Chatzot / Midday	12:14 pm
Earliest Mincha	12:41 pm
Plag HaMincha	4:28 pm
Shekiah / Sunset (Preferable latest time for Mincha)	5:31 pm
Tzeit Hakochavim / Nightfall (Earliest preferable Ma'ariv)	5:56 pm

Times taken from [www.chabad.org](http://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.

Menachem Mendel haLevi ben Hanna Guenendel  
Menachem Mendel ben Aurit  
Eden Chana bat Karine Cecile  
Benyamin Aharon ben Jeniya Gila Rut  
Amir Herzl ben Dvora Dorry



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 - Kislev 29

The sins of Israel in the time of the Greeks were: Fraternizing with the Greeks, studying their culture, profaning Shabbat and Holy Days, eating t'reifa and neglecting Jewish tahara. The punishment-tribulation was the spiritual destruction of the Sanctuary, death, and slavery in exile. Through teshuva and mesirat nefesh, that great, miraculous Divine salvation - the miracle of Chanuka - came about.

#### Shabbos - Kislev 30

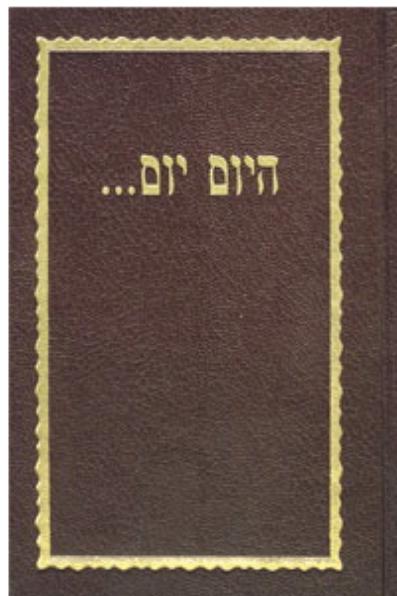
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#### Sunday - Teves 1

It is customary that one not davening with a minyan says the opening and closing b'rachot of Hallel even on days when "half Hallel" is said. In the concluding paragraph, yehal'lucha omit the word "Al." All tefillin should be worn (then, later, taken off) before Musaf, but the daily Torah lessons are studied after concluding the entire service.

#### Monday - Teves 2

The campaign of the Greeks was aimed to "make them forget Your Torah and violate the decrees of Your will"; as the Midrash (Bereishit Raba 16) puts it, (the Greeks demanded) "Write...that you have no share in the G-d of Israel." It was a



war against G-d. "Let them study Torah," the Greeks implied. "Let them practice the justice-mitzvot and the 'testimonial' observances. But they must not mention that the Torah is G-d's Torah and the mitzvot are the decrees of His will. Torah and mitzvot must be severed from G-dliness."

#### Tuesday - Teves 3

(The notation for this day is a textual emendation of Torah Or, relevant only in Hebrew. Translator)

#### Wednesday - Teves 4

The Rebbes of Chabad would review a parsha or two of the weekly sedra on Thursday night. On Friday afternoon they began again from the start and completed the sedra and haftora. Shabbat morning before davening they reviewed from Shevi'i to the end again. When there were two haftorot they said the one of the sedra on Friday and the other (for Rosh Chodesh, machar chodesh, etc.), on

Shabbat.

\* \* \*

There are good dreams in which Torah subjects are made known to the person dreaming. These generally occur through concentrated devotion to Torah study during the day. When someone studies Torah with great diligence or engages in "service of the heart" - prayer - with intense effort, then at night - when his soul ascends to draw forth life for itself from the supernal Life, as explained in Zohar - it is informed of novellae in Revealed Torah or Inner Torah, each person according to his diligence in his avoda during the day.

#### Thursday - Teves 5

When Mashiach comes we will realize the greatness of hoda'a (acknowledgement, or belief) and t'mimut (earnestness), everyone's pure faith in G-d and His Torah and mitzvot. Talmud - namely, human comprehension, even on its highest level - is limited. But hoda'a, faith, is a feeling that is boundless. Mashiach will explain the magnificent achievement of t'mimut - earnest avoda flowing from the heart.

#### Friday - Teves 6

"Know the G-d of your fathers and serve Him with a whole heart." Every sort of Torah knowledge and comprehension, even the most profound, must be expressed in avoda. I.e. the intellectual attainment must bring about an actual refinement and improvement of character traits, and must be translated into a deep-rooted inward attachment (to G-d) - all of which is what the Chassidic lexicon calls "avoda".

# INSPIRATION, INSIGHTS & IDEAS

## BRINGING TORAH LESSONS TO LIFE!

### A Lunch to Remember Small Jars; Big Results

When Joseph saw Benjamin with them, he said to the overseer of his household, 'Bring these men to the palace. Slaughter an animal and prepare it. These men will be eating lunch with me' – this week's Torah portion (Genesis 43:16)

Why does the Torah make such a fuss about the meal that Joseph served his brothers?

It all goes back to Jacob's dislocated hip.

The Midrash explains that when Esau's angel (the "stranger") touched Jacob's hip socket, he struck at all of Jacob's descendants, referring to all the suffering and persecutions that the children of Jacob would endure at the hands of the children of Esau. But despite their horrible suffering, and deep wounds, they would prevail. One of the consequences of Jacob's wound was the selling of Joseph into slavery by his own brothers. How was it possible that such great men, the tribes and children of Jacob, forbearers of the entire Jewish nation, should stoop to petty jealousy driving them to first want to kill their own brother and then settle on selling him as slave?

Jacob's eleven sons saw Joseph as a formidable threat to fulfilling the Divine purpose of life. Judah was designated to be the leader. His descendants – the House of David – were given kingship. When the brothers heard that Joseph dreamt that he would be their leader they saw this as mutiny against the Divinely ordained leadership of Judah. They foresaw the split that the children of Joseph would create in their mutiny against the house of David, the Kingdom of Israel that would break away from the Kingdom of Judah. To preempt this tragedy they felt that Joseph's mutiny deserved death.

Why is Judah the appropriate leader and not Joseph? Judah (from the word 'hodaah', "acknowledgment") embodies faith and humility: the single most important ingredient in a true leader. He does not see himself as great, only as transparent channel of a Higher Will completely dedicated to serving his people. His ego and personality do not stand in the way between the people and G-d. Without absolute faith, humility and selflessness, leadership and the power that it wields is just plain dangerous. Chassidic thought applies this to our personal lives: Judah is action and implementation



(maaseh), Joseph is scholarship and knowledge (Talmud). Joseph's great virtue, as his name implies, is the power of growth through wisdom and scholarship. But for all its strengths, scholarship without humility, knowledge without action, reason without faith, leads to arrogance and ultimately can become destructive. An absolute commitment to truth is built upon the unwavering foundation of faith.

Thus, Jacob's children saw Joseph's dreams of grandeur as a threat to the Divine plan.

However, they were mistaken. Joseph's leadership was a necessary prerequisite to Judah's kingship. Joseph, representing scholarship, is necessary before we can merit the humility of Judah. In a perfect world Judah is the leader (Moshiach son of David), but while we still live in an imperfect world, where there is a dichotomy between matter and spirit (Esau and Jacob), ignorant faith can be even more dangerous. The passion of absolute faith without knowledge, humility without the direction of wisdom, action without first studying, can become misguided and misdirected, to the point of harming others in the name of ignorant faith. Thus, the need for Joseph's leadership, to temper and balance the passion of Judah: Wisdom to direct and guide one's actions, knowledge to channel the power of faith. Joseph's leadership (Moshiach son of Joseph) prepares and refines the world for the ultimate leadership of Judah (as related in the haftorah of the Vayigash portion).

This dichotomy between knowledge (Joseph) and implementation (Judah), between scholarship and faith, is reflected in Esau's guardian angel displacing Jacob's hip socket. The hip connects the higher part of the body with the lower part.

When the angel displaced Jacob's hip he severed the connection between mind and action.

The entire encounter of Joseph and his brothers is all about reconnecting the two forces of Joseph and Judah. So, when Joseph saw his brothers return with Benjamin he immediately ordered lunch to be served. Slaughter an animal and prepare it. These men will be eating lunch with me. The Talmud explains (Chulin 91a) that Joseph's instruction "prepare it" meant to "remove the displaced (sciatic) nerve (gid hanasha) in front of them [his brothers]". Joseph was making a point that his brothers see how the meat was being prepared for them in a way that they could eat it, fulfilling the mitzvah of gid hanasha, not to eat "the displaced nerve on the hip joint to this very day because he [the angel] touched Jacob's thigh on the displaced nerve" (Genesis 32:33).

Joseph was reminding them about the schism caused by Esau's angel, which was also the root of Joseph and his brother's battle.

When the brothers realized what was happening they became frightened. They began to understand their grave error (as they later acknowledge "G-d has uncovered our old sin" – 44:16) in selling Joseph; how it was another terrible expression of the split between faith and reason (Judah and Joseph).

Yet another manifestation of the displaced hip is when the Greeks defiled the Holy temple and the pure olive oil used to kindle the menorah (as mentioned above: Esau's angel affected Jacob's descendants in all generations). The Arizal teaches that Chanukah came to repair the wound in Jacob's hip caused by Esau's angel (the level of hod) (Siddur HaArizal, Kol Yaakov. See Pri

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Etz Chaim, Shaar Chanukah ch. 4).

The 16th century sage and mystic, the Shaloh (Drush Tzon Yosef), explains that this is alluded to in the words “kaf yereicho” (the upper joint of Jacob’s hip): The word “Yereicho” is also used to describe the base of the menorah (Exodus 25:31). “Kaf” (chof, peh) reversed is the word “pach” (cruse), referring to the cruse of pure oil discovered on Chanukah. Chanukah helps repair Jacob’s wound. The cruse of pure oil (“pach”), which represents the pure essence of the soul, transforms the dislocated hip (“kaf”); kindling the menorah with pure oil, reconnects the “base” of our beings – our actions (Judah) – with our branches and higher faculties (Joseph).

The plot thickens: Jacob’s battle with Esau’s angel came after Jacob returned across the river (after crossing his family and all his belongings) and “remained alone” to retrieve some “small jars” that were left behind (Chulin ibid. Cited in Rashi).

The Midrash explains the significance of these “small jars”: “From where did Jacob get this jar? When he picked up the stones from under his head and returned them in the morning, he found a stone that had a jar of oil in it, and he used it to pour on the top stone. When it refilled itself, Jacob knew it was set aside for G-d. He thus said, ‘It’s not right to leave this jar here’” (Yalkut Reuveni. See Sifsei Kohen al HaTorah. Birchat Shmuel Parshat Miketz 39d).

Twenty years before Jacob returned to face Esau, on his way to Charan, Jacob fell asleep after sunset on Mount Moriah with a stone under his head. There he had his famous dream of a ladder reaching into heaven. G-d shows Jacob the rise and fall of nations to come, the persecutions and redemptions of his children. G-d blesses and promises him “I am with you. I will protect you wherever you go and bring you back to this soil. I will not turn aside from you until I have fully kept this promise to you.”

Jacob awoke and realized that this must be the place of “G-d’s Temple,” the “gate to heaven.” In thanksgiving to G-d’s promise Jacob took the stone he had slept on and built a monument to commemorate his prophetic vision: “Jacob got up early in the morning and took the stone that he had placed under his head. He stood it up as a pillar and poured oil on top of it” (Genesis 28:11-18).

Now, twenty years later, when Jacob realizes that “small jars” with miraculous oil remain on

the other side of the river, he returns to retrieve them – “It’s not right to leave this jar here.”

Another Midrash takes this a step further: G-d said to Jacob, “In the merit of endangering yourself for a small jar, I will repay your children with a small jar to the Hasmoneans [the miracle of Chanukah]” (Tzeidah LaDerech).

Because Jacob returned for the “small jars” of pure oil, and in doing so battles Esau’s angel all night long, Jacob’s children are repaid 1431 hundred years later with finding pure oil in exactly the same holy place where Jacob found oil the morning following his dream!

And though Jacob was wounded in the process – reflecting the fractured world in which we live – he prevailed over the angel, and ultimately was healed. So too, through the discovery of the “jar” (“pach”) of pure oil on Chanukah and kindling the flame after sunset, we conquer the darkness and repair the dislocated hip (“kaf”).

Everything that happened to Jacob happened to [his son] Joseph. Joseph was “sent” to Egypt in order to redeem the “jars” – to begin the refinement process of the nations, including Esau (see Joseph’s Treasures). Joseph, as a good son of his father Jacob, recognized the wound that had ruptured his relationship with his brothers. He therefore prepared a meal with his brothers to remind them of the work that needs to be done to heal the injured hip, connecting the higher with the lower.

Indeed, the Mordechai (cited in Matah Moshe sec. 996) says that the lunch meal Joseph shared with his brothers alludes to the Chanukah meal (see Shaar Yissachar, Chanukah). Perhaps it can also be said that with this meal (which was initiated by Joseph when he first saw his brother Benjamin) Joseph imbued Benjamin (and his descendants, King Saul and later Mordechai) with the power to repair Jacob’s wound, as explained in the Zohar how the prophet Samuel (who anointed King Saul) repaired the wound (Zohar I 21b. II 111b-112b. Explained in the Ramak’s Pardes, Shaar Yerech Yaakov. Arizal – Likkutei Torah and Sefer HaLikkutim Samuel I 10. Kanfei Yonah 53. Kol Bochim Eicha 4:18, cited in Shaloh Mesechta Megilah). Benjamin was also the catalyst and bridge that reunited Joseph with Judah and his brothers.

We thus see how seemingly unrelated events in the lives of Jacob, Joseph and his brothers, transpiring in different times and places, all come together in a fascinating mosaic telling us

one story: How we can transcend our wounds and reintegrate our lives.

Everything that happened to the patriarchs is an indication for their children. All the events come to teach us about the future...they were shown what would happen to their descendants.

Jacob’s wrestling with Esau’s angel through the night represents the battles through all forms of darkness in our own lives, until the dawn of redemption. Throughout the night of exile – in all its shapes and forms, external and internal, physical and psychological – we have fought and continue to fight many battles against those that would try to extinguish spiritual light.

Often, very often, we “remain alone” and have to fight a lonely battle. At times we may feel resigned and demoralized: Is anybody watching over us? Does anybody care? Or are we trapped in our own existential solitude, left to struggle all alone? And if so, why should we bother? Why make the effort to retrieve “small jars,” why search out a seemingly trivial detail?

Our forefather Jacob battle teaches us that life’s challenges are often experienced “alone.” But that is precisely the ultimate purpose of our lives – to cross the river and redeem the pure oil of the soul that is concealed in the “small jars.”

We may like to score great achievements; we may prefer to gravitate to major events and dramatic experiences. But often we will encounter “small jars” – nothing very substantial or glamorous. We may meet a lonely soul in need of help. Perhaps a little child who can use a smile, or an older person lying in a hospital bed. Always remember that the “small jars” contain potent energy, pure oil, perhaps the most potent energy of them all. And it may well be that the entire purpose of your existence is to uncover the “small jars” that will come your way.

By returning for the “small jars” of undiminished oil, Jacob battled the angel all night long and prevailed. He thus imbued us with the power to fight and win our battles, until we reveal the ultimate light of personal and global redemption.

So, next time a “small jars” situation comes your way that may not seem very significant, remember: The jar contains powerful fuel. Go redeem it. “It’s not right to leave this jar here.”

# INSPIRATION, INSIGHTS & IDEAS

## BRINGING TORAH LESSONS TO LIFE!

### Halacha of The Week

By Rabbi Dov Schochet

### Rain

**S**tarting the night preceding December 5th, this year last Tuesday night, we begin to add a request for rain in the 9th blessing (the blessing where we ask for sustenance) of the Amidah. In years preceding a civil leap year we begin the night preceding December 6th. The reason this is determined by the secular calendar is that this addition is based on the solar cycle. 60 days following the autumnal equinox we begin asking for rain. Although December 5th is more than 70 days from the equinox, the calculation is based on the Julian calendar system (as opposed to the current Gregorian system).

Interestingly, the Avudraham, a 14th century scholar who lived before the Gregorian calendar was adopted, writes that the 60 days will always coincide with the 22nd of November unless February has 29 days. It was only after the Gregorian system was put in place and 10 days were removed from the month of October 1582 that our current discrepancy took place. The year preceding a leap year, where one day must be added to compensate for the "extra" quarter day in every solar year, the date is pushed back one day to the 6th.

This request is unique from the addition in the 2nd blessing which begins during Sukkot. There, we simply mention G-d's power to bring rain, whereas the actual request for rain begins significantly later.

In Israel where rain is necessary from the start of the fall season, they begin asking for rain from the 7th of Cheshvan (to allow all those that made pilgrimage to Jerusalem to return without the hindrance of rain). In Babylonia which had a more constant supply of water, rain was only necessary 60 days after the equinox. We continue until the first day of Pesach. The custom of all Jews in the Diaspora is to follow the Babylonian custom.

In thirteenth century Spain this led to great debate. In 5073, a year of drought, the Rosh (Rabbeinu Asher) had the community continue asking for rain after Pesach, and start from the Sukkos festival, as is the practice in Israel. He

argued that just as Babylonia asks for rain based on its needs so should every large, independent country tailor the prayer to their specific seasons. (This argument is relevant to southern hemisphere countries where the seasons are the reverse of the north). This led to a stormy debate between the scholars of his era, with one group accepting the logic of his argument and the other not willing to break with the longstanding understanding of the relevant Talmudic passages.

Despite the power of his arguments, his position was rejected by mainstream Halacha. The custom is that the entire Diaspora starts praying for rain December 5th and finish on Passover eve.

Even countries with different needs, in fact even countries in the southern hemisphere with opposite seasons, follow this pattern.

If one omits this request during the Amidah, they should add the request for rain in the 16th blessing, which is a general blessing for all of our needs. If one forgets to include it there they must return to the 9th blessing and continue from there. If one concludes the Amidah without remembering to include this prayer they must repeat the entire Amidah.

Rain, especially in agrarian societies, represents one's sustenance and livelihood. This blessing underscores our belief that despite our responsibility to create a channel for our livelihood, ultimately it rests in Hashem's hands, and we daily ask for blessing from His overflowing, bountiful hand.

**And Joseph was the governor over the land, it was he who sold corn to all people of the land (Gen. 42:6)**

**According to the Midrash, throughout the years of famine, Joseph refused to eat any bread until the end of the day, when the last buyer had received his allotment of food.**

**(Tochen Alilot)**

### Stories with Soul

#### It Once Happened

A huge group was gathered on the other side of the large table and looked in the direction of their rebbe, Rabbi Avraham Wenberg, the Slonimer Rebbe (1804 - 1883). He stood opposite the wicks in the Chanuka menorah, meditating and contemplating, for an unknown reason not yet ready to kindle the Chanuka lights.

Hundreds of Chasidim stood in awe and with great respect, watching their Rebbe as he stood preparing for this mitzva (commandment). They waited with bated breath for the glorious moment when he would take the wax candle in his hand and begin reciting the words of the Chanuka blessings.

Minutes, which seemed like hours, passed and then the Rebbe began chanting the blessings. He infused each word with kabbalistic intentions, and each chasid there was able to hook into the holiness of the moment according to his own level.

"Help me, deliver me!"

The dreadful cry tore through the hearts of all those gathered there and awakened each person from his reverie. Everyone looked in the direction of the voice.

The Rebbe, his face aflame with the holiness of the moment, also turned his head in the direction of the voice toward the end of the synagogue. There stood a woman with her hands outstretched toward the heavens, crying with a bitter heart.

It became clear that this woman was not one of the wives of the chasidim gathered there. In fact, she had no connection to the Rebbe or the Chasidic lifestyle. "Who is she?" some murmured.

The distraught woman lived with her family in this town. Her husband was a wealthy and well-respected businessman who had never in his life entered this Chasidic synagogue. He and his friends were among those who laughed at the Chasidic lifestyle and customs.

For many years the couple had not been blessed

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with children. When their son was finally born they were already much older. Their happiness knew no bounds. He was always given the best of everything, though he was not especially spoiled.

On the eve of Chanuka the young boy fell ill. The doctors came to his bedside and cared for him with devotion. But they could not help him. To everyone's horror his fever rose from day to day. Tonight, his situation worsened. The boy lost consciousness and the doctors who were standing around his bed raised their hands in hopelessness.

The father of the child was pacing around the house in agony and bitterness. But his mother could not stand seeing her son's suffering any longer and left the house. Suddenly she began walking quickly. Toward what or where or whom she knew not. But her feet seemed to have a mind of their own, and before she knew it she found herself in front of the Slonimer synagogue just as the Rebbe was preparing to kindle the Chanuka lights.

"Rebbe, help me," cried the woman in a voice that echoed throughout the entire synagogue.

"Tell her not to worry," the Rebbe said quietly to someone. "She should go and return home. She should ask her husband to add to her son's name the name 'Matityahu' [Matithias]. And in the merit of that great tzadik - father of the Macabees - who gave up his life for the Jewish people and the Holy One, the sick child's life will be lengthened. And another thing, when the child is fully recovered, his father should bring a pidyon nefesh ("redemption offering") of chai - life - 18 coins which will be given to charity in the Holy Land."

The following day, at about the time when the Chanuka candles were being lit, a new face was seen in the Slonimer synagogue. It was the father of Matityahu, who had brought to the Rebbe 18 rubles, a pidyon nefesh for his son who was fully recovered.

**Recently In The News**  
**IDF Soldiers Prep for Tunnel Op with Menorahs, Dancing (and Doughnuts)**  
**Visit from yeshivah students boosts those working on new anti-tunnel operation**  
By Dovid Margolin December



**O**n Monday, the second night of Chanukah, 15 Chabad-Lubavitch yeshivah students from Safed, Israel, headed 45 minutes north to visit Israeli troops based in the Lebanon-border town of Metulla. The visit had been pre-arranged weeks earlier, but when they got there they found only a handful of soldiers milling about.

"They're all in a briefing," one soldier told Levi Deren, a 20-year-old yeshivah student from Greenwich, Conn., who led the group. "They'll be out in a few minutes."

Not a moment went by before a few dozen Israel Defense Forces' soldiers spilled out into the common area. That's when the singing and dancing began, olive-green and black and white in a whirling embrace. As has become custom on Israeli military bases from the north to the Negev, the Chabad yeshivah students were there to share the joy of the holiday. They distributed sufganiyot, or jelly doughnuts, to each and every soldier, gifted them with tin menorahs and arranged a large menorah-lighting for the group.

"We saw clearly there was something going on," says Deren. "When I spoke, I pointed out that on Chanukah, we say, Bayamim Hahem, b'zman hazeh ['In those days at this time']. We will see the same miracles that we saw during the time of Chanukah in our days. The Rebbe [Rabbi Menachem M. Schneerson, of righteous memory] taught that we need to bring the light of the menorah to even the darkest places, even if it



is a few feet away from an enemy who wishes to destroy us."

The next morning, Tuesday, the IDF announced that overnight it had destroyed a 40-meter-long tunnel built by the Iranian-backed terror group Hezbollah that started in the Lebanese town of Kfarkela and snaked into Metulla, an Israeli town of 1,000 surrounded on three sides by Lebanon. The 6-foot-by-6-foot tunnel was bored through solid rock and reached 130 feet into Israeli territory. It was the first to be destroyed in the newly launched "Operation Northern Shield."

"The U.S. strongly supports Israel's efforts to defend its sovereignty, and we call on Hezbollah to stop its tunneling into Israel ..." National Security Advisor John Bolton tweeted in a statement. "More broadly, we call on Iran and all of its agents to stop their regional aggression and provocation, which pose an unacceptable threat to Israeli and regional security."

The Metulla visit was not the yeshivah students' only venture to the northern border this Chanukah. Over the first three nights of the eight-day holiday, the 50 students of Yeshivat Tzeirei Hashluchim in Safed have visited 30 bases along the Lebanese border and the Golan Heights. According to Sruli Brook, 20, of Brooklyn, N.Y., the students have distributed more than 2,000 doughnuts so far and kindled hundreds of menorahs.

"We also simply wanted to thank the soldiers for everything they are doing for us, and for the entire Jewish people," says Brook. "They put their lives on the line for all of us each day, and they deserve our thanks and gratitude."

Deren and his group spent the first night of Chanukah visiting bases near Rosh Hanikra, where they similarly danced and sang with soldiers. As the night got late, they walked through the barracks giving out doughnuts and lighting menorahs with soldiers who were

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preparing to retire for the night. As the yeshivah students prepared to leave, one soldier pointed to a lookout.

"A few of us climbed up to this lookout, and it's like literally 30 feet away from Lebanon," says Deren. "The guys up there were so happy to see us. We set up a menorah in the dark, they made the blessings and lit it. It was beautiful."

Meanwhile, not too far away, a group of the students were on their way back to Safed after a long evening. They had managed to visit a few bases, but due to a miscommunication had been denied access to the last one, leaving them in low spirits. As they drove down the long, dark highway, their driver noticed a lonely Jeep with a few soldiers sitting on the side of the road.

"We figured we could stop and at least give these few guys a good time," says that group's leader, Mendel Banon, of Montreal. "We got out and they told us, 'Our friends are just down the road, please come with us.'"

The students were led straight to a group of 60 young new conscripts, 18-year-old rookies just starting their training. They were in a field, in the dark and cold, in the middle of a 36-hour hike. What could be better than a providential midnight meeting with dancing yeshivah students bearing fried treats, snacks and candles?

Hike or no hike, field or no field, the group lit the menorah, singing the blessings and the songs in one group, together. The intrusion was not only allowed by the commander, but encouraged.

The next morning, yeshivah student Saadia Liberow texted pictures of the midnight encounter to one of the soldiers with whom he had exchanged numbers.

"Thank you for making our night," the soldier wrote back. "And thank you to the Rebbe, who is always thinking of us."

### George H.W. Bush, 94, Presided Over 'Age of Miracles and Wonders'

Corresponded with the Rebbe at a pivotal stage in modern history.  
By Dovid Margolin December



President George H.W. Bush, a decorated World War II navy aviator who was shot down over the Pacific in 1944 and later came to serve as the 41st president of the United States, passed away on Nov. 30 at the age of 94. He was honored today by world leaders who gathered in Washington, D.C., for his state funeral, and will be laid to rest tomorrow in Houston.

Thirty years earlier to the month, Bush was elected president of the United States capturing 40 states on his way to the White House. The former congressman, ambassador to the United Nations, director of the CIA and vice president was sworn in on Jan. 20, 1989. During the next four years, he would steer the country through an era of momentous change in the world, grappling with many issues that were raised in correspondence with the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—in the midst of an era that the Rebbe characterized as one of "revealed wonders."

Even as Bush assumed his presidency, the demise of the vast Communist empire did not seem to be a foregone conclusion. The same month that Bush was inaugurated, longtime Communist leader of East Germany, Erich Honecker, predicted that the Berlin Wall—an ugly concrete gash splitting Berlin (and the world) in half—would stand for "a hundred more years." A month later, a 20-year-old East German, Chris Gueffroy, was shot and killed by Communist East German border guards as he tried to illegally cross over the wall. Yet by November of that year the wall came crumbling

down, and a wave of liberty swept over Eastern Europe. At the end of 1991, the Soviet Union—the puppet master itself—disintegrated. Bush's calm and humble handling of the tumultuous era is today widely recognized.

### Arrival in America: Building from the Ground Up

The Rebbe Writes to George Bush on July 4th. The times were undoubtedly miraculous, and the elder Bush—whose son, George W. Bush, was elected 43rd president of the United States in 2000—saw it in these terms as well.

"We gather tonight at a dramatic and deeply promising time in our history and in the history of man on Earth," Bush said at his State of the Union on Jan. 28, 1992. "For in the past 12 months, the world has known changes of almost biblical proportions. And even now, months after the failed coup that doomed a failed system, I'm not sure we've absorbed the full impact, the full import of what happened. But Communism died this year."

"Even as president, with the most fascinating possible vantage point, there were times when I was so busy managing progress and helping to lead change that I didn't always show the joy that was in my heart. But the biggest thing that has happened in the world in my life, in our lives, is this: By the grace of God, America won the cold war."

Later in the speech, he referenced "this age of miracles and wonders."

Days later, Bush met with Boris Yeltsin, the first leader of post-Communist Russia, and the two heralded "the dawn of a new era."

On the Feb. 1 Shabbat when the two world leaders met, the Rebbe spoke at his headquarters in Brooklyn, N.Y., highlighting the great historical importance of these meetings and the times the world was experiencing. The fall of the Soviet Union—a country which in its time had waged a war against Torah and Judaism, as well as the Creator and Ruler of the universe Himself—was nothing less than a "wondrous" event. The state that had imprisoned the Rebbe's father-in-law—Rabbi Yosef Yitzchak Schneersohn, of righteous memory, whose emissaries had worked throughout the period with self-sacrifice, and in secret to spread Torah and Judaism—was now

# INSPIRATION, INSIGHTS & IDEAS

## BRINGING TORAH LESSONS TO LIFE!

free, a place where Judaism could be practiced "openly and publicly."

The Rebbe also pointed out that Bush had, in his State of the Union, laid out detailed plans for arms reductions and cuts in defense spending, and the redirection of these funds for the good of the people of the United States and the world.

They were, the Rebbe said, a harbinger of the prophet's words that the nations "Shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, nor shall they learn war any more."

### Points of Light

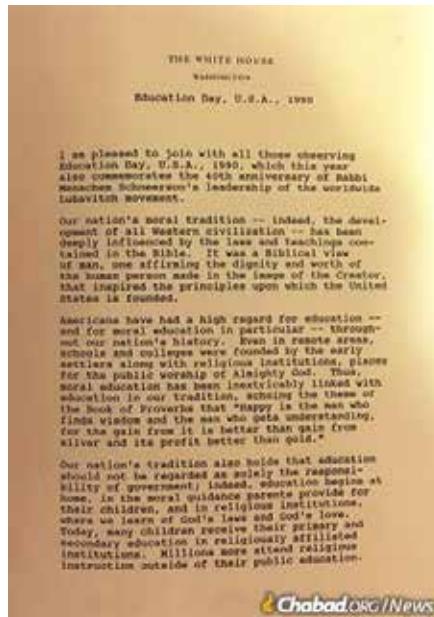
As had been done previously by presidents Jimmy Carter and Ronald Reagan, each year of his presidency Bush proclaimed the anniversary of the Rebbe's birth, the 11th day of the Hebrew month of Nissan, as Education Day, U.S.A. (Education Day turned 40 earlier this year.)

"The educational system must ... pay more attention, indeed the main attention, to the building of character, with emphasis on moral and ethical values ...," the Rebbe explained following Carter's 1978 Education Day proclamation. "Education must put greater emphasis on the promotion of fundamental human rights and obligations, justice and morality, which are the basis of any human society ..."

In his yearly proclamations, Bush reiterated the Rebbe's words, always focusing on the higher meaning of education. "Ethical values are the foundation for civilized society," reads Bush's 1989 proclamation. "A society that fails to recognize or adhere to them cannot endure ... We owe a tremendous debt to Rabbi Schneerson and to all those who promote education that embraces moral and ethical values and emphasizes their importance."

Two days later the Rebbe responded to Bush, writing: "Your kind tribute to the Lubavitch movement, which I am privileged to head, is a message of encouragement to me and to our members in the USA and abroad ..."

"Your personal and Presidential support to 'Education Day, USA,' reflects your awareness that education is the first and foremost vehicle of fostering the most basic and inexhaustible



national resource. This, as mentioned earlier, is truly a source of encouragement to all who work for the betterment of life at home and for humankind at large."

Bush's 1992 words, in which he laid out his administration's educational goals in a program called "America 2000," went even further in stressing the innate connection between education and moral instruction, and its place at the heart of the American experiment.

"As the parent of private virtue and civil order, moral education is vital to the healthy development of our children and to the continued strength and well-being of our Nation," reads the 1992 proclamation, Bush's last. "When he took office, President Dwight Eisenhower urged Americans to 'proclaim anew' the faith on which the United States is founded. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws. This challenging yet ennobling view of humankind stands at the heart of America's commitment to freedom, equality, and justice. As President Eisenhower noted, it defines our full view of life. We cannot, therefore, overestimate the importance of education that fosters ethical and moral values in keeping with what our Founders called the 'laws of Nature and of Nature's God.' Moral education is the means by which we preserve the very foundation of this Nation's great yet precious experiment in self-government."

This was the vision of America that the Rebbe recognized and championed, recalling it time

and again when speaking of the country's unique place and role in history.

On July 4, 1991, Bush sent the Rebbe a letter congratulating him on the 50th anniversary of the Rebbe's arrival in the United States from Nazi-occupied Europe. The Rebbe responded on Aug. 13, noting that he was accepting the president's words as "a tribute to the Lubavitch Movement which I am privileged to head." He went on to note that the fact that Chabad-Lubavitch had "grown and flourished in this country is a testimony to the conducive climate and responsive human nature that combine to ensure that all positive efforts are abundantly fruitful.

"By Divine Providence your kind letter was dated on the morrow of the anniversary of the Nation's birthday. It is well to remember that the founders of this Nation considered Independence Day as 'a day of deliverance, by solemn acts of devotion to G-d Almighty,'" the Rebbe wrote, quoting John Adams' 1776 letter to his wife, Abigail. "By Divine Providence also my arrival in the United States in 1941 coincided with the declaration by Congress that year, making July 4th a legal public holiday."

(Legislation making July 4 a legal holiday for all federal employees was introduced and passed in 1941.)

With the Jewish New Year of 5752 approaching, the Rebbe noted that it was a time "particularly propitious for firm resolutions to advance from strength to strength along the path of solemn acts of goodness, good in the eyes of G-d and good to fellow man."

Bush was predeceased this past April by his wife of 73 years, Barbara, and by a daughter, who passed away as a 3-year-old due to leukemia. His last conversation, it has been reported, was with his son George, who told him that he had been "a wonderful father."

"I love you, too," the elder Bush responded, those being his final words.

Bush is survived by five children, grandchildren, great-grandchildren and two siblings.

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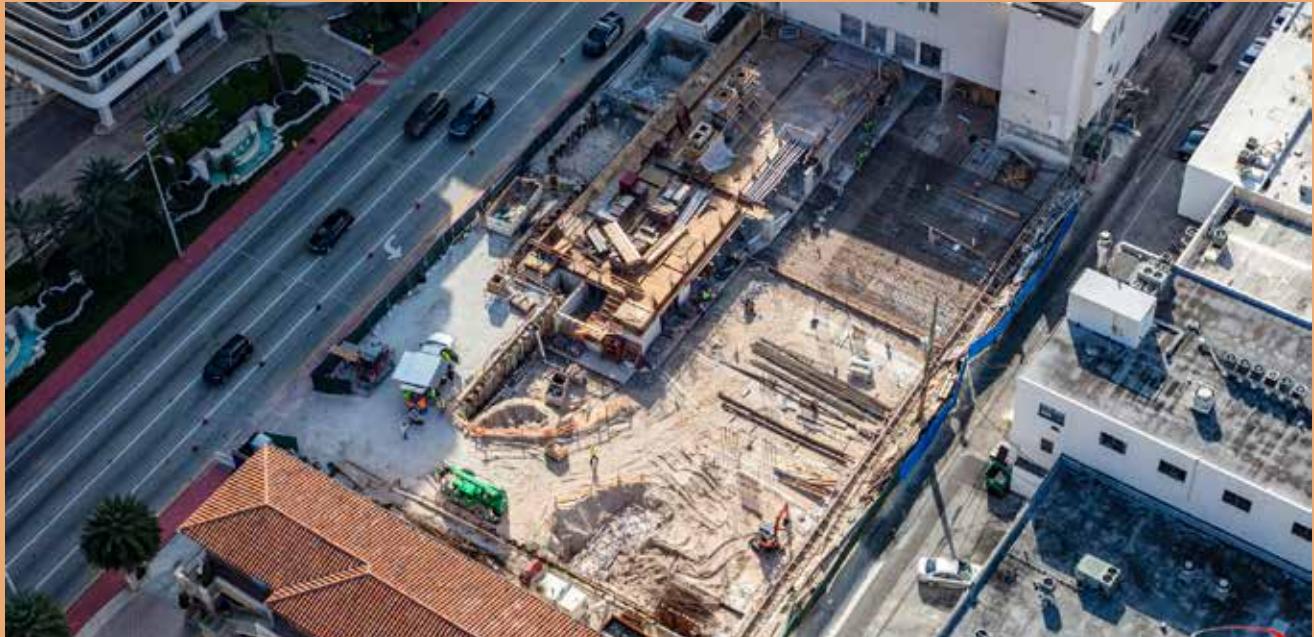
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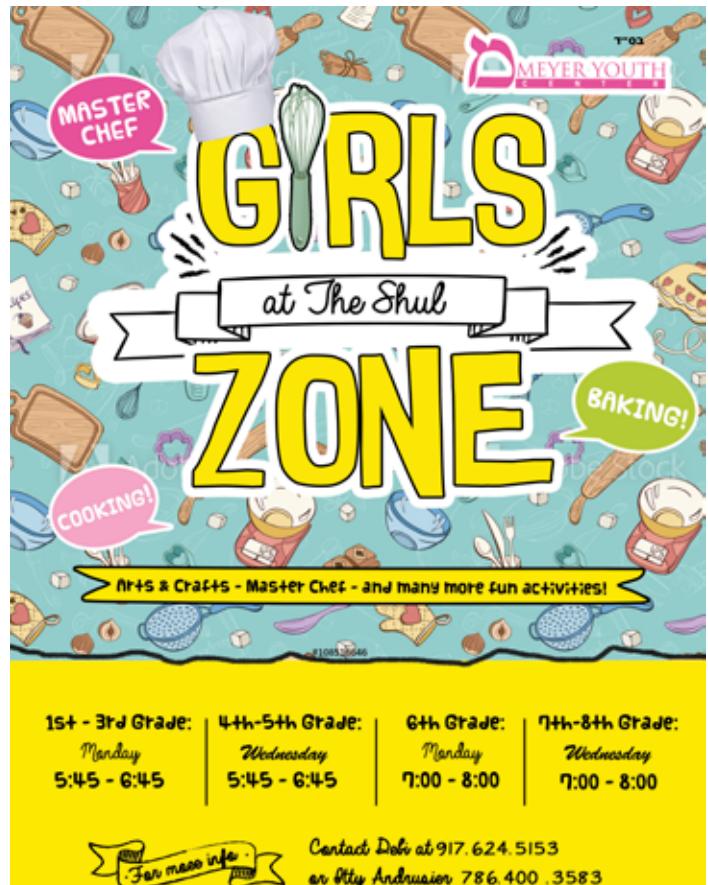
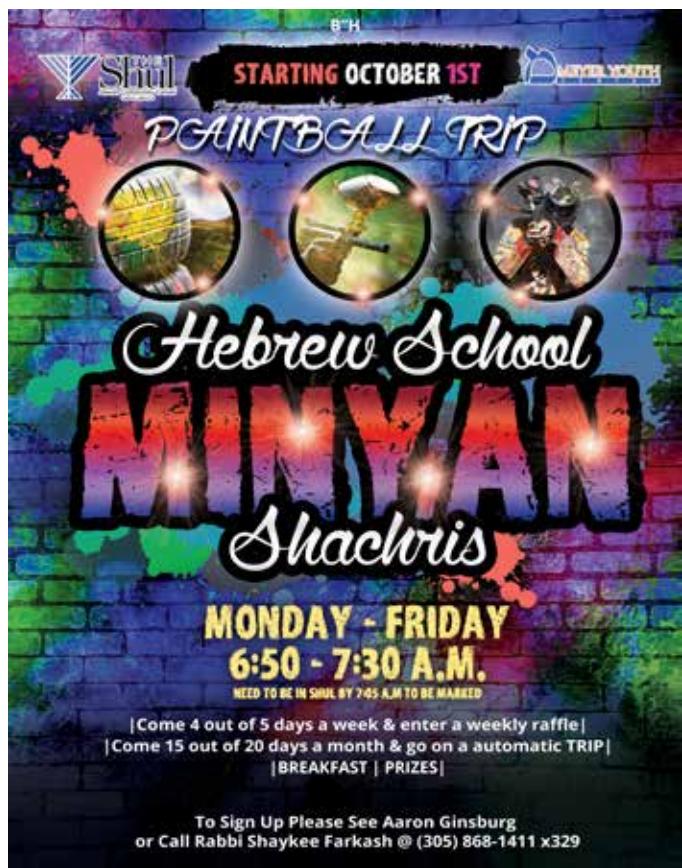
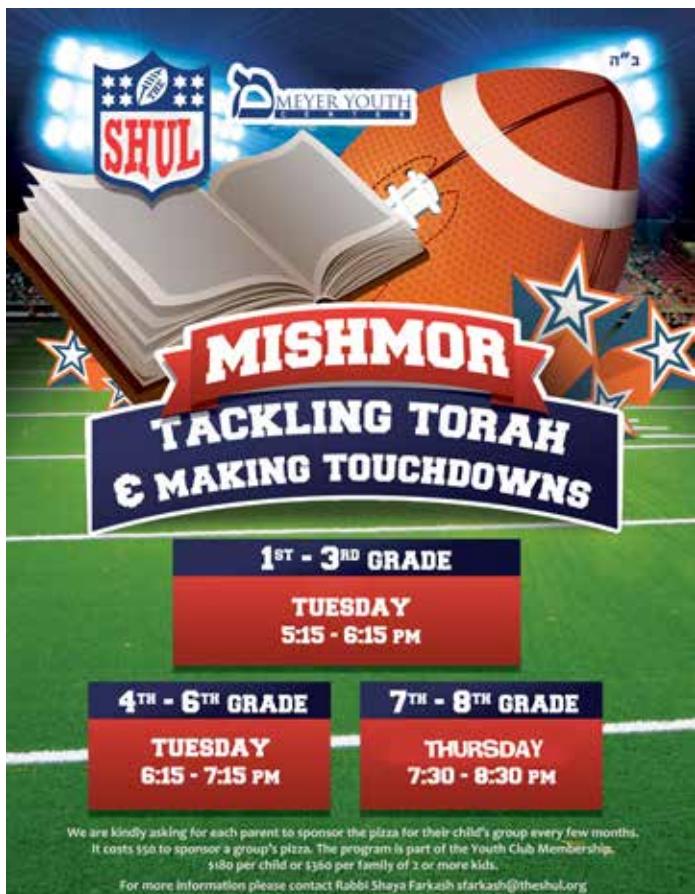


## CONSTRUCTION UPDATE



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# ... DOCUMENTARY FILM ... **COMPLICIT**

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\$10 entrance

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**The untold story of why the Roosevelt Administration  
denied safe haven to Jewish Refugees**



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# FRENCH CONNECTION

## REFLEXIONS SUR LA PARACHA

### La sagesse de Joseph Comment gérer un pays?

par Yossef Y. Jacobson

**P**haraon, le roi d'Égypte, fit deux rêves, lit-on dans la Paracha de cette semaine. Dans le premier, le souverain se voyait debout devant le Nil.

Et voici que sortaient du fleuve sept vaches, belles et grasses et elles paissaient dans l'herbe. Et voici que sept autres vaches sortaient après elles de la rivière, laides et décharnées et vinrent se mettre à côté des autres vaches sur la rive du fleuve. Et les vaches laides et décharnées mangèrent les sept vaches belles et grasses. (Genèse 41,1-4)

Dans le second rêve, le Pharaon vit sept épis de blé fins et rabougris avaler sept épis gras et saturés de grains.

Aucun des sages de l'Égypte ne peut donner à Pharaon une interprétation satisfaisante de ses rêves. C'est alors que "le jeune esclave hébreu", Joseph, est extrait de sa prison et conduit au palais royal. Il interprète les rêves comme signifiant que sept années d'abondance, représentées par les vaches grasses et les épis fournis, seront suivies de sept années de famine, représentées par les vaches maigres et les épis chétifs. Les sept années de famine seront si terribles qu'elle "avaleront" les années d'abondance, n'en laissant aucun souvenir.

Joseph donne alors des conseils à Pharaon pour gérer la situation : "Maintenant, Pharaon doit trouver un homme visionnaire et sage et le charger du destin de l'Égypte. Un rationnement devra être imposé à l'Égypte pendant les années d'abondance, explique Joseph, pendant lesquelles on engrangera le blé pour les années de famine à venir."

Pharaon est médusé par la clairvoyance de Joseph. "Peut-il exister un autre homme habité par l'esprit divin comme cet celui-là?" demande-t-il à ses conseillers. "Personne ne possède ta lucidité, dit-il à Joseph. Tu dirigeras ma maison et tout mon peuple sera conduit selon tes ordres. Seul mon trône te sera interdit."

C'est ainsi que Joseph est nommé vice-roi d'Égypte. Le reste de l'histoire est connu.

#### Trois questions

Les commentateurs bibliques se débattent avec trois questions majeures concernant cette histoire remarquable.

A) Il est difficile de comprendre comment, à la suite de son interprétation des rêves, Joseph entreprit de donner à Pharaon des conseils sur la gestion de la famine à venir. Comment cet esclave à peine libéré n'a-t-il pas craint de prodiguer des conseils non sollicités au roi d'Égypte, le monarque qui régnait sur une superpuissance ? Pharaon

### VIVRE AVEC LA PARACHA

avait fait sortir Joseph du cachot pour interpréter ses rêves et non pour devenir conseiller du roi !

B) Il est évident, d'après le récit, que Pharaon fut sidéré par la façon dont Joseph résolut son problème. Pourtant, nul besoin d'être un spécialiste hors pair pour conseiller, dans le cas de sept années d'abondance suivies de sept années de famine, de mettre de la nourriture de côté en prévision de la période maigre. Quel était donc le génie contenu dans le conseil de Joseph ?

C) Pharaon fut également stupéfait par l'interprétation que donna Joseph des rêves eux-mêmes, qu'aucun de ses propres conseillers n'avait pu imaginer. Mais l'interprétation de Joseph semble simple et évidente : Quand les vaches sont-elles grasses ? Quand il y a beaucoup à manger. Et quand sont elles décharnées ? Quand elles n'y a rien à manger. Quand l'épi est-il plein ? Quand la récolte est abondante. Et quand l'épi est-il maigre ? En temps de disette. Dès lors, pourquoi Pharaon fut-il à ce point stupéfait par l'interprétation que Joseph donna de ses rêves ? Et pourquoi personne d'autre n'avait-il pu donner la même ?

#### Unir les vaches

Au cours d'un discours de Chabbat en 1973, le Rabbi de Loubavitch donna l'explication suivante :

Les experts en rêves égyptiens avaient en réalité imaginé l'interprétation de Joseph, soit que sept années de famine succèderaient à sept années d'abondance. Mais ils l'avaient rejetée parce qu'elle ne tenait pas compte d'un détail important dans le rêve.

Dans le premier rêve de Pharaon, il avait vu comment les sept vaches laides et décharnées qui suivaient les sept vaches grasses "se tenaient près des autres vaches [grassées] sur la rive du fleuve". En d'autres termes, c'était un moment au cours duquel les deux groupes de vaches existaient ensemble et c'est seulement par la suite que les vaches maigres commencèrent à dévorer les grasses. C'est ce détail du rêve qui poussa les interprètes du Pharaon à repousser l'interprétation que Joseph allait par la suite proposer, et les obliga à offrir une série de décodages farfelus. Car comment était-il possible que l'abondance et la famine coexistent ?

Et c'est ici que s'exerça le génie de Joseph. Quand il commença à dire à Pharaon de se préparer aux années de famine, il ne lui offrit pas un conseil, qui aurait été malvenu, sur la façon de gérer son pays. Mais ce conseil faisait partie de l'interprétation des rêves elle-même.

Joseph avait compris que la présence de toutes les vaches, les grasses et les maigres, contenait la solution pour la famine menaçante. Durant les années d'abondance, l'Égypte devait "vivre" avec les années de famine, comme si elles étaient actuelles. Pendant la

période de jouissance des années fastes, l'Égypte devait déjà imaginer la réalité de la future famine et chaque jour engranger de la nourriture. Les sept vaches maigres devaient être également présentes et vivantes dans l'esprit des gens et dans leur comportement pendant la période de richesse. Et en conséquence, si ce système était implanté en Égypte, la nation continuerait à jouir de l'abondance, même pendant les années de famine. C'est ainsi que toutes les vaches allaient coexister.

C'est cette version qui intéressa tant Pharaon dans l'interprétation de Joseph. Pour commencer, Pharaon fut frappé par l'ingéniosité de Joseph qui prenait en compte le détail qui avait échappé à tous. Mais ce qui l'impressionna encore davantage fut la démonstration que ses rêves, non seulement contenaient la prémonition des futurs événements mais offraient également les instructions pour y faire face, non seulement les problèmes mais également les solutions.

Avez-vous besoin de Dieu ? Avez-vous un ami véritable ?

La sagesse de Joseph apparaît clairement quand nous réfléchissons au message spirituel qui se cache derrière l'histoire. Car nous le savons, les histoires de la Torah contiennent toujours des enseignements spirituels.

Nous vivons tous des cycles d'abondance et des cycles de famine dans notre vie. Parfois, les choses vont très bien : nous avons l'aisance matérielle, le succès et le confort. Trop souvent, dans ces moments, nous oublions d'investir du temps et de l'énergie pour cultiver une véritable intimité émotionnelle avec notre époux ou notre épouse, pour développer une véritable relation avec nos amis, pour créer des liens sincères avec Dieu. Nous sentons que nous nous suffissons à nous-mêmes et que nous n'avons besoin de personne dans notre vie.

Et pourtant, une période de famine arrive, une crise sérieuse éclate (à Dieu ne plaise) et nous sentons soudain le besoin de nous dépasser et de renouer avec ceux que nous aimons, avec Dieu. Mais nous ne savons pas comment faire. Parce que lorsque nous ne nourrissons pas nos relations et notre spiritualité pendant les années d'abondance, et que la roue tourne, nous manquons cruellement des outils dont nous avons désespérément besoin pour survivre à la crise.

C'est là l'essence de la sagesse de Joseph : ne jamais séparer les années d'abondance des années de famine. Quand nous vivons dans l'aisance, nous ne devons pas nous laisser devenir aveugles et insensibles devant ce qui est réellement important dans la vie. Les priorités que nous cultivons "pendant les bons moments" doivent être de l'espèce qui nous soutiendra également dans d'autres circonstances.

### Llamados de Alerta Prestando atención a las señales de la vida

Por Yossy Goldman

No todos somos afortunados en recibir un llamado de alerta a tiempo en nuestras vidas. Algunos reciben el suyo justo a tiempo. Otros lo reciben pero no lo escuchan. Otros lo oyen fuerte y claro pero se niegan a prestarle atención.

El Faraón recibió el suyo en la Parashá (lectura de la Torá) de esta semana, cuando José interpretó sus sueños y le aconsejó designar "un hombre sabio" para supervisar el plan macroeconómico del país. José le explicó al rey de Egipto que ya que él había experimentado dos sueños y en la mitad se había despertado bruscamente, esto era una señal Divina de que debía actuar inmediatamente, acorde a la urgencia del asunto. El Faraón aceptó este consejo seriamente y el resto es historia.

Cuando hablamos de la salud y bienestar físico, un poco de colesterol, la presión arterial alta o una bronquitis recurrente son las señales no-tan-sutiles de que es hora de cambiar el estilo de vida. Éstos son los llamados de alerta que el cuerpo nos envía. ¿Realmente tenemos que esperar un ataque cardíaco, Di-s no permita, para dejar de fumar, o comer menos y hacer más ejercicio? Para ello están las alertas, para ayudarnos a captar el mensaje antes de que sea demasiado tarde.

También hay alertas espirituales. Nunca olvidaré la historia de un amigo acerca de su despertar y cómo el cambio espiritual le salvo la vida. Él era un adicto al trabajo y estaba llevando su vida al extremo. De haber continuado simplemente no habría sobrevivido. Entonces decidió comenzar a cumplir Shabat. Él nunca había experimentado un día de descanso y serenidad espiritual. Y al descubrir Shabat, redescubrió su personalidad (también descubrió que podía jugar al golf el domingo en vez del sábado).

En un corto que usé una vez en un Shabatón mostraba a una serie de profesionales y artesanos trabajando. A medida que se sumergían en sus respectivos oficios, cada uno se iba transformando en su trabajo hasta perder su propia identidad. De lunes a viernes, la cara del carpintero se convertía en un martillo, el doctor tenía cara de estetoscopio y el contador se transformaba en calculadora. En Shabat cerraban sus oficinas y volvían a sus casas a celebrar el día de descanso con sus familias. Lentamente, sus caras volvían de sus profesiones a sus personalidades. La inmersión total en su trabajo los había deshumanizado. Se habían convertido en

### PARASHA DE LA SEMANA

maquinas. Ahora, gracias a Shabat, eran humanos nuevamente. Este corto causó un gran impacto.

No es fácil cambiar los hábitos inculcados. Pero Janucá, que generalmente cae durante la Parashá de esta semana, tiene un mensaje relevante al respecto. Toma un día a la vez. Uno no debe cambiar todo inmediatamente. Una vela por vez es todo lo que hace falta. La primera noche encendemos una sola vela de Janucá, en la segunda noche encendemos dos velas, y en la tercera noche tres. Agregamos un poco de luz cada día, y en poco tiempo la Menorá está completa y las ocho velas de Janucá están iluminando su entorno.

Es aceptable avanzar un día a la vez. Lo que no está bien es irse a dormir después de recibir el alerta. Tanto si es su bienestar físico o su salud espiritual, las llamadas de alerta son una valiosa señal del cielo de que es hora de cambiar de actitud, estilo de vida o prioridades. Con la ayuda de Di-s, que cada uno de nosotros oiga la llamada y actúe acorde diligentemente.

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### La orden de circuncidarse ¿Por qué José ordenó a los egipcios circuncidarse?

Por Itzjak Meir Kagan

La Perasha de Miketz nos cuenta sobre los 7 años de abundancia y como llegan a su fin, tal como lo había profetizado José.

Eventualmente, no obstante, todo Egipto comenzó a sentir la hambruna, y el pueblo clamó al faraón por pan. El faraón le anunció a todo Egipto: "Vayan a José. Hagan lo que él les diga" (Génesis 55:41)

Sobre las palabras "Hagan lo que él les diga" Rashi el principal comentarista dice: "José les ordenaba circuncidarse, cuando volvían al Faraón quejándose "Mira lo que nos pide que hagamos" El Faraón replicaba "¿Por qué no recolectaron alimentos durante los años de abundancia? ¿Acaso José no les advirtió que esto ocurriría?" Ellos respondieron "Hemos recolectado abundante alimento, pero se nos pidió todo inexplicablemente" Faraón respondió "En ese caso, hagan todo lo que él les ordene, el decreto sobre el alimento y se pidió, que ocurrirá si decreta sobre nosotros y morimos"

Previamente en el mismo capítulo, leímos que José había sido nombrado como máxima autoridad de Egipto, con el control total del sustento y la economía del país. ¿Por qué entonces, cuando llegó la hambruna, los egipcios recurrieron al Faraón? Porque ya habían recurrido a José y habían sido rechazados. Pero, ¿Por

qué José los rechazó? ¡Su trabajo y obligación era proveer al pueblo de alimentos! La razón es que José les ordenó circuncidarse. Sorprendidos por esta exigencia, fueron al Faraón a quejarse.

Pero, ¿Por qué José les hizo esta extraña exigencia?

Cuando el Todopoderoso le ordenó a Abraham y a sus descendientes sobre la circuncisión, les dijo:

[Todos los esclavos], tanto los nacidos en la casa como los adquiridos con tu dinero deben ser circuncidados. Éste será mi pacto en la carne de ustedes, un pacto eterno.

Genesis 13:17

La razón por la cual el amo está obligado a circuncidar a "los adquiridos con tu dinero" es por que estos están bajo su dominio y subordinados a él.

José era el "soberano de la tierra" gobernando "sobre toda la tierra de Egipto". Sin el permiso de José "Sí tu palabra, ningún hombre levantará una mano o un pie en todo Egipto". Los egipcios estaban totalmente subordinados a José, y estaban completamente bajo su dominio como si estuvieran "adquiridos con dinero". Por lo cual José estaba obligado a circuncidarlo.

El pueblo judío es llamado "José" y cada judío puede ser José en su vida diaria. Los que vienen "Egipto", rodeados de personas obsesionadas con el materialismo y alejadas de todo lo relacionado con el judaísmo, no se deben desalentar. No solo deben mantener su propio cumplimiento de Tora y Mitzvot, sino además deben extender su influencia sobre sus hermanos judíos. Más todavía, tienen el potencial de convertirse en un ejemplo vivo "un haz de luz", para influenciar a los pueblos del mundo a cumplir con las leyes universales.

### CLASES Y EVENTOS

Clases en Español

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Analisis de distintos temas basados en la Perasha

Rabbi Shlomi Halsband

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Domingo 8:30 - 10:00 pm

(Para Mujeres)

Sra. Vivian Perez

Martes 1:15 pm - 2:50 pm

Miércoles: 1:15pm - 2:50 pm

Jueves: 11:00 am - 12:00 pm

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#### Tuesday

Prayer Class Rebbetzin Chani Lipskar 9:15 - 10:15 am  
1111 Kane Concourse Suite 618  
  
Tanya Class In Spanish Mrs. Vivian Perez 1:15 - 2:50 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  
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### WOMEN'S MIKVAH:

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If you would like to be a part of The Shul Sisterhood, please call 305.868.1411

## BOMBAY SALMON WITH JASMINE RICE

JAMIE GELLER

#### INGREDIENTS

1/4 cup extra virgin olive oil, such as Colavita  
6 (10 oz.) salmon steaks  
1 teaspoon freshly ground black pepper  
1 tablespoon kosher salt, divided  
1 tablespoon extra virgin olive oil, such as Colavita  
1 medium onion, coarsely chopped  
2 cloves garlic, crushed  
1 cube frozen crushed ginger  
2 teaspoons curry powder  
1 teaspoon ground cinnamon  
1/4 teaspoon ground cardamom  
1/4 teaspoon turmeric  
Pinch ground cloves  
1 (14 oz.) can coconut milk  
1 cup jasmine rice

#### PREPARATION

1. Preheat oven to 475°F. Place a 7- x 9" ungreased baking pan in the oven.
2. Rub 1/4 cup olive oil all over salmon steaks and season with pepper and 2 teaspoons salt. Set aside.
3. In a medium saucepan, bring 2 cups water and remaining 1 teaspoon salt to a boil over high heat.
4. In a medium sauté pan, heat 1 tablespoon olive oil over medium heat. Add onions and cook for 5 minutes. Stir in garlic, ginger, curry powder, cinnamon, cardamom, turmeric, and cloves. Mix well and cook for 1 minute more. Slowly stir in coconut milk and bring to a boil. Reduce heat to a simmer and cook for 20 minutes.
5. Add rice to the boiling water. Reduce heat to a slow simmer. Cover and cook for 20 minutes.
6. While rice is cooking, remove the baking pan from the oven. Place salmon steaks on the pan and return it to the oven. Immediately reduce heat to 300°F. Bake for 20 minutes or until fish flakes with a fork.
7. Plate salmon steaks and spoon the sauce over top. Serve with jasmine rice

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AFTER SHABBOS**

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## THE MAJESTIC *at Bal Harbour*



ULTRA-CHIC ON THE OCEANFRONT

9601 COLLINS AVE #601 | NEW PRICE \$1,860,000

3BR / 2.5BA / RARE 2,260 SQ. FT. / OCEANFRONT/ STEPS TO SURFSIDE SHOPS,  
BAL HARBOUR SHOPS & HOUSES OF WORSHIP / MOTIVATED SELLER



**NANCY  
BATCHELOR.com**  
**305.903.2850** text or call  
office 305.329.7718  
nancy@nancybatchelor.com



Raquel Sragowicz Cell: 305.588.2481

Email: [raquelsold@aol.com](mailto:raquelsold@aol.com)

Richard Sragowicz Cell 305-333-0183



**Bay Harbor Islands For Sale:**

Riva Waterfront 3 Beds/ 3.5 Baths- Fully

Decorated by Artefacto. 2,347 Sq Ft \$1,350,000. Motivated Seller.

10000 Plaza Unit PH25 for sale: Large 2 Beds/2.5 Baths 1480 sq ft.  
\$381,500

**Income Property:** 1040 94th St. 4 Units- Rented- 2 beds/ 2 baths + den  
11250 sq ft Lot. \$1,650,000.

**Bay Harbor Islands For Rent:**

**The Summit condo:** 2Beds /2Baths \$1650/month

**Ten Thousand Plaza:** 2 Beds/2.5 Baths 1480 sq ft. washer/dryer inside.  
\$2100/month

**Miami Beach For Sale:**

7150 Indian Creek Blvd Unit 506: 2 Beds/2 Baths 960 sq ft \$195,000

**Pinecrest for Sale:**

6801 SW 101st St: 47,698 sq ft. Lot/ 6,695 sq ft house. 4 Beds/4  
Baths/2 Half Baths. 3 Car Garage  
Asking \$2,375,000.

## COMPASS



#WalkwithRMG to find where you belong.

With over 40+ years knowledge of Miami and the unique experience of watching the 33154 zip code evolve, mature, and come full circle, I know Bal Harbour, Bay Harbor Islands and Surfside. If you're looking to buy, sell, or rent your home, call me today.

**Renée M. Grossman**  
Real Estate Advisor

305.804.4302  
[reneemgrossman.com](mailto:reneemgrossman.com)



**Joel S. Baum**  
**Certified Public Accountant**

Financial Advisor  
Income Tax Preparation  
(954) 899-1712  
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**PLEASE READ ONLY  
AFTER SHABBOS**

# NETWORKING EFFECTIVE ADVERTISING

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## Bal Harbour:

Balmoral- Unit 11B-2/3 Direct Ocean front corner, 1984 sq ft, Redone including new impact windows- \$2.3M

8Z- Direct Ocean view and corner unit, 1984 sq ft, with new impact windows- Asking \$2.5M

Unit 14U- 2/2 1688 sq ft, ocean and city views-Reduced to \$1.2M

Unit 10P- 2/2 1688 sq ft with Ocean views-\$975K

Unit 9H- 2/2 1688 sq ft with ocean views- \$900K

FOR RENT- Unit 9M and 11M , 1388 sq ft -Both 2/2 \$3400

Bal Harbour "101"- Unit 410- Best priced corner 3/3.5 3300 sq ft unit, recently reduced \$100K- Now \$1,479,000  
New to the market- Unit 503 2/2.5 all redone with Southern views- \$1.700,000

Bellini-Unit 904- 3/4 plus den- Recently reduced to \$2,450M

Unit 2004- 3/4 with wrap balcony- \$3.5M

Kenilworth- Unit 302- 3/2.5 23 2325 sq ft. Least expensive corner unit all redone- \$1.5M

The Plaza Bal Harbour- Units 815 and 202. Both 1/1's. Least expensive in the area- \$328K and \$335.

Bay Harbor Islands Townhouse- 10207 W. Bay Harbor Dr. 4/4 with rooftop jacuzzi, impact windows and doors. \$899K

**LANAAR ELEMENTARY SCHOOL**  
**OPEN**  
**HOUSE**

VISIT OUR SCHOOL TO LEARN ABOUT OUR LANAAR PHILOSOPHY  
AND WHOLE CHILD APPROACH TO EDUCATION.

**SUNDAY, DECEMBER 16, 2018**  
**10:00 AM - 12:00 PM**

2225 NE 121ST STREET, NORTH MIAMI, FLORIDA 33181  
PLEASE RSVP WITH PNINA AT PNINA@LANAAR.SCHOOL

# NUMBERS TO KNOW



## CONTACTS AT THE SHUL 305.868.1411



### SHUL GABOIM

Mr. Andrew Roth  
Mr. David Portnoy  
Rabbi Henry Eichler  
Mr. Ettai Einhorn  
Mr. David Ben-Arie  
Mr. Seth Salver

Rabbi	Rabbi Sholom Lipskar	Ext 311
Associate Rabbi	Rabbi Zalman Lipskar	Ext 345
Rabbi's Executive Assistant	Ms. Lydia Hasson	Ext 311
Rebbetzin	Rebbetzin Chani Lipskar	305.992.8363
JLAC / Adult Ed/ Singles	Rabbi Shea Rubinstein	Ext 342
CYS College / Kolel	Rabbi Dov Schochet	305.790.8294
Accounting	Mrs. Geri Kelly	Ext 341
Controller	Mrs. Janice Barney	Ext 318
Events / Office Manager	Ms. Milena Liascovitz	Ext 328
Director of Events and Marketing	Mrs Devorah Leah Andrusier	Ext 339
Youth Director	Rabbi Shaykee Farkash	Ext 329
Operations / Maintenance	Rabbi Shlomi Katan	Ext 319
Reception / Accounts Payable	Mrs. Mindy Natoli	Ext 0
Mikvah	Mrs. Devorah Failer	305.323.2410
Pre-School Director	Mrs. Chana Lipskar	Ext 325
Sephardic Minyan	Chazan Shimshon Tzubeli	305.865.4205
Hebrew School / Editor	Mrs. Aurit Katan	786.382.9006
Hashkama Minyan	Mr. Lazer Milstein	305.349.3040
Mashgiach	Mr. Mordechai Olesky	786.262.9115

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### BOARD OF DIRECTORS

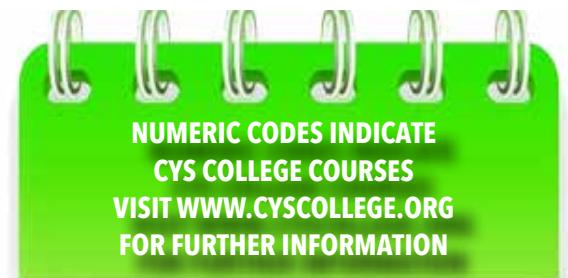
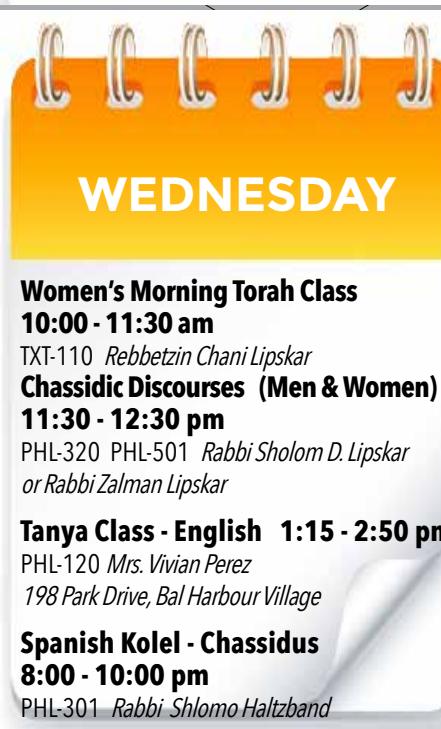
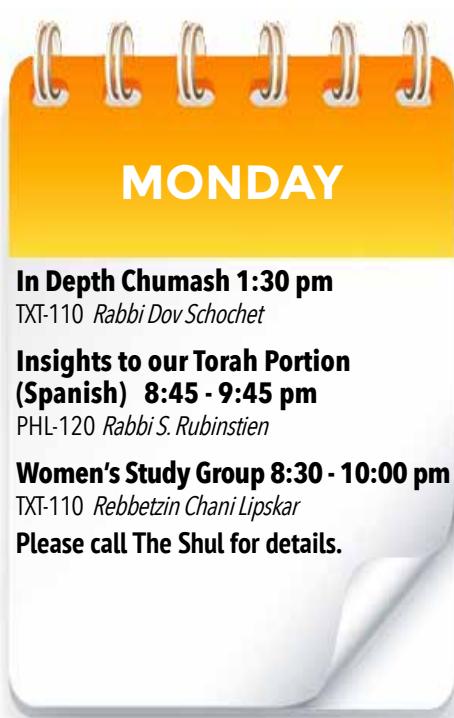
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# DAILY STUDY

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



# GET THE PICTURE

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

The Maccabis made house calls this week, bringing the joy of chanukah to the Hebrew School children and their families. Lighting Menorah with them, playing dreidel and eating lots of chanukah goodies.



The Shul Bat Mitzvah Club and their families celebrated an amazing Chanukah party at the Rubinstein home. They made latkes, decorated donuts, played dreidel and heard words of inspiration.





THE SHUL INVITES YOU TO JOIN US FOR OUR

B'H

7TH ANNUAL

# MENORAH Parade



SUNDAY, DECEMBER 9TH 2018  
7TH DAY OF CHANUKAH

3:00 PM  
PARADE BEGINS

Leaves from  
Ruth K Broad Elementary

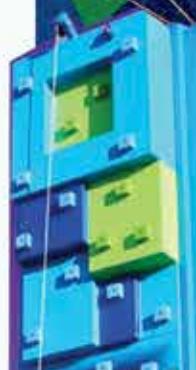
1155 93RD ST, BAY HARBOR ISLANDS  
TO RESERVE A MENORAH AND A SPOT FOR  
YOUR CHILD ON THE BUS  
PLEASE REGISTER ONLINE AT  
[WWW.THESHUL.ORG/MENORAHPARADE](http://WWW.THESHUL.ORG/MENORAHPARADE)

5:00 PM  
CARNIVAL AT THE SHUL

95TH STREET BETWEEN HARDING AND COLLINS

Join us for carnival games, face painting  
rides, music, interactive carnival booths  
and a Grand Menorah Lighting!

TICKET INCLUDES MENORAH  
ALL RIDES AND GAMES  
Food for Purchase!



KLINE  
WALLZ