SHABBOS PARSHAS TETZAVEH
PARSHAS ZACHOR
ADAR 10-11
MARCH 6 - 7
CANDLE LIGHTING: 6:07 PM
SHABBOS ENDS: 7:00 PM

FAST OF ESTHER
ADAR 13
MARCH 9
FAST BEGINS: 6:23 AM
FAST ENDS: 7:50 PM

PURIM
ADAR 14
MARCH 9 - 10
HEBREW SCHOOL CHILDREN ARE SURPRISED WITH A SPECIAL HOME VISIT IN HONOR OF THEIR JEWISH BIRTHDAY

CYS COLLEGE GRADUATION CEREMONY

QUOTABLE QUOTE

A man without a woman is not an “Adam” (“Man”). For it is written (Genesis 5:2), “Male and female He created them... and He called their name Adam”

– Rabbi Elazer (quoted in the Talmud, Yevamot 63a)
This Shabbos prepares us for the extraordinary, over-the-top, joyous holiday of Purim, making it part of this Holiday of gratitude to Almighty G-d. This miraculous story takes place approximately 2388 years ago in the year 368 B.C.E. when the mighty King Achashverosh/Xerxes conquered and ruled over 127 countries stretching from India to Ethiopia with his Royal Palace and government center in Persia.

To give some perspective to this story, imagine that today G-d forbid, in 2020, it is not just a crazy man in modern day Persia who openly seeks and promulgates the (never to happen) destruction of Israel, encouraged by many other countries who are in complete agreement and support him, but rather the President of United States joined by every other land would proclaim a day when the world would be rid of the Jewish people. Even when the anti-Jewish murderous hatred was centered on one maniacal figure in Nazi Germany in a limited part of the world, the Jewish people were massacred on an unprecedented scale in the most murderous episode in recorded history, with some governments in complicity by malfeasance and some in complicity of nonfeasance. Just consider a time when no country stands against such a diabolical edict as even the entire United Nations would support that evil plan. That is exactly what took place during the time of Achashverosh. The entire world was ordered by decree and were prepared to murder every Jewish man, woman and child.

As we are essentially and dynamically fused to Almighty G-d, we were able to overcome this horrific challenge and transform the darkest threat to Jewish existence to a level of such power that these threatening events eventually spawned the rebuilding of the second Temple and the Jewish Commonwealth returning to the Holy Land of Israel.

Today we live in a world where we have more freedoms then we have had in many centuries. We are able to serve G-d freely, study the Torah and live like Jewish people in most places of the world. We already know from history that G-d loves us and will never forsake us. We are His Eternal Chosen Children. He made a covenant of assurance that we will always be. We have nothing to fear but fear itself which paralyzes and destabilizes our ability to act with strength and conviction.

Every year, the Purim story reminds us of our ability to overcome the greatest odds, to live through the most difficult circumstances and come out not only unscathed but at a much Higher and Holier level than before. At the time of Purim, we had outstanding leadership with Mordecai as the Jewish leader, a member of the Jewish high court and one of Achashverosh’s most important and trusted advisors, and Esther, his niece, the Queen. Both were valuable participants and contributors to the advancement of the Persian monarchy and civilization.

Today as well we have the continued impact of the Rebbe, quintessential Leader of our generation, who directed us to positively impact everyone we come into contact with, as we bring value to our world while never compromising our spiritual integrity and maintaining our total faith and reliance on Almighty G-d.

This Shabbos, which is called Zachor, we take out a second Torah from which we read the event that brought about the Commandment to Remember what Amalek (and all the Jew Haters of History) did to us and erase his name and presence – Do not forget. Our Rabbis teach that “Remember” is external and vocal, and “Do not forget” is internal and in the heart.

We Jews are the epitome of compassion and kindness, yet we must never forget and always remember that as long as there are Jew Haters the world is not safe until they are eradicated.

Have a great Shabbos, a Joyous Purim and a good week.

L’Chaim!

Have a good Shabbos and a great week.

Rabbi Sholom Lipskar
CELEBRATING SHABBOS WITH OUR YOUTH
EVERYTHING YOU NEED FOR AN “OVER THE TOP” SHABBOS EXPERIENCE

PARSHA IN PICTURES

Test your Parsha knowledge. Can you tell the story of the parsha using the pictures below?
KIDDUSH THIS WEEK:
Sponsored by Jordan & Michelle Wachtel and Dovid & Levana Duchman
Celebrating the birth of Jordan and Michelle's daughter Naomi Devorah. May she grow up with a life of Torah, to Chupah and Maasim Tovim!
Honoring and remembering Levana's father, Nochum Elazar Ben Yosef OBM, on his yartzeit. May his neshama have an Aliya!
And happy birthday Dovid. Shnas Hatzlacha!

SHALOSH SEUDOS THIS WEEK:
Shalosh Seudos is sponsored by Mr. & Mrs. Shmuel and Gittel Wolf in honor of the Yahrzeit of Shmuel's father Reuven ben Yitzchok Aizik obm. May his neshamah have an Aliyah.

The following dates are available for sponsorship:
Kiddush
March 14, 28
Shalosh Seudos
March 14, 21, 28

If you wish to become a sponsor, please speak with Milena at 305-868-1411 ext 328 or email milena@theshul.org

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)

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

11 Adar
Mrs. Lianne Benchimol

11 Adar
Mrs. Dorothy Failer

11 Adar
Mrs. Fortuna Suster

12 Adar
Mr. Moses Benatar Carciente

12 Adar
Mrs. Chana Brod

12 Adar
Mr. Peter Cohn

12 Adar
Mr. Dovid Duchman

12 Adar
Mr. Mordechai Gottlieb

12 Adar
Mr. Dovid Moore

12 Adar
Mr. Yisroel Duchman

12 Adar
Mr. Moosha Greenberg

13 Adar
Ms. Avigayil Adouth

13 Adar
Mrs. Esther Banon

13 Adar
Mrs. Estela Berry

13 Adar
Mr. Abraham Chocron

13 Adar
Mr. Yisroel Duchman

13 Adar
Mr. Moosha Greenberg

13 Adar
Mrs. Golda Jacobs

13 Adar
Ms. Chavee Neuwirth

13 Adar
Mrs. Elizabeth Sher

13 Adar
Ms. Bellinda Zaret

13 Adar
Mrs. Cipora Fraiman

17 Adar
Mr. Oriel Izak

KID’S BIRTHDAYS

11 Adar
Alberto Koenig

11 Adar
Yaakov Rachamim Portnoy

14 Adar
Shmuel Dovid Kopel

14 Adar
Jaimie Esther Suster

15 Adar
Kobi Feldman

15 Adar
Luba Fux

15 Adar
Ella Rosenblum

16 Adar
Alexandra Edelkopf

16 Adar
Sarah Grunia Lipskar

17 Adar
Rivka Rachel Chazanow

17 Adar
Dina Greisman

YAHRTZEITS

11 Adar
Reina bas Ruben obm
Mother of Mr. Santos Chocron

11 Adar
Mendel ben Moishe obm
Father of Mrs. Lisa Feltenstein

12 Adar
Abraham Stoh obm
Grandfather of Mrs. Sofi Matz

12 Adar
Chana bas Pinchas obm
Mother of Mr. Isaac Salver

12 Adar
Yosef ben Pesachya HaLevi obm
Father of Mr. David Schloss

12 Adar
Sarah bas Dov obm
Mother-in-law of Mr. Sidney (Shaya) Gordon

12 Adar
Tova bas Yitzchok obm
Grandmother of Mr. Isaac Salver

13 Adar
Leah bas Chanochoobm
Mother of Mrs. Rosalind Spodek

13 Adar
Joseph ben Menachem Mendelobm
Father of Mrs. Beverly Bavy

14 Adar
Peshe Tzirel bas Dovid obm
Grandmother of Mr. Sol Zuckerman

14 Adar
Simcha bas Mordechaoobm
Mother of M. Meryl H. Schneider

14 Adar
Mordechaoobm
Father of Mrs. Bessie Bedzow

15 Adar
Yudel ben Osher obm
Grandfather of Rabbi Henry Eichler

15 Adar
Shifra bas Dov obm
Son of Mrs. Rosita Boruchin

15 Adar
Dolya ben Yaakov Koppel obm
Brother of Mr. Leon Gandelman

15 Adar
Jack Peicher obm
Brother-in-law of Mrs. Vivian Perez

15 Adar
Yochanan ben Shlomo Pinchas obm
Husband of Mrs. Raquel Grosfeld

15 Adar
Morris obm
Father of Mrs. Ifrah Kaufman

16 Adar
Susi Lustgarten obm
Mother of Mr. Martin Lustgarten

16 Adar
Yehudah Leib ben Yisrael obm
Husband of Mrs. Rosalind Spodek

17 Adar
Avraham ben Melech obm
Father of Mrs. Joanna Segal

17 Adar
Shmuel ben Moishe obm
Father of Mr. Sidney Feltenstein

WELCOME TO OUR NEW MEMBERS

Mr. & Mrs. Shlomo and Chana Perelman
Mr. & Mrs. Hillel and Miriam Mendelovitz

COMMUNITY NOTICE BOARD
COME EARLY!!!
PLEASE ALLOW YOURSELF EXTRA TIME WHEN ARRIVING AT THE SHUL ON PURIM. WE ARE EXPECTING HEAVY TRAFFIC AND IT WILL TAKE TIME FOR EVERYONE TO PASS THROUGH SECURITY!!!

COMMUNITY NOTICE BOARD
COME EARLY!!!
PLEASE ALLOW YOURSELF EXTRA TIME WHEN ARRIVING AT THE SHUL ON PURIM. WE ARE EXPECTING HEAVY TRAFFIC AND IT WILL TAKE TIME FOR EVERYONE TO PASS THROUGH SECURITY!!!

ANNIVERSARIES

Mr. & Mrs. Ben and Deborah Philipson
Mr. & Mrs. Ronen and Yael Cohen
## COMMUNITY HAPPENINGS
### SHARING WITH YOUR SHUL FAMILY

### ADAR LIGHT & POWER
Light & Power and Wine for Kiddush & Havdalah for the month of Adar is Kindly Sponsored by:

- J. Givner, Steve Dunn, David Wolf, Jeffrey Wolf, Bruce Gelb, Alex Matz, Steve Eisenberg, Isaac Salver, Alberto Camhi, Brian Roller, Steven Schmutter, Barry Wax, Max Benoliel and David Lichter

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.

### THANKS TO OUR DONORS
We sincerely thank the following members and supporters of The Shul for donations received between 02/25/20 and 03/02/20. We apologize for any errors or omissions that we may have made.

<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. David Abicidan</td>
<td>Mr. &amp; Mrs. Albert David Lichy</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Gedric</td>
<td>Mr. Martin Lustgarten</td>
</tr>
<tr>
<td>Moishe Amanou</td>
<td>Mr. &amp; Mrs. Asher Mamane</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Gabriel Amos</td>
<td>Mr. &amp; Mrs. Hillel Mendelovitz</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Jack Azout</td>
<td>Mr. David Mendez</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Nadav Ben-Chetrit</td>
<td>Dr. &amp; Mrs. Gene Moteles</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Abbey Berkowitz</td>
<td>Mr. &amp; Mrs. Eliezer Nerenberg</td>
</tr>
<tr>
<td>Mr. Brian Bilzin</td>
<td>Network For Good</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Michael Blisko</td>
<td>Mr. &amp; Mrs. Isser New</td>
</tr>
<tr>
<td>Dr. &amp; Mrs. Michael Bogachek</td>
<td>Mr. &amp; Mrs. Edward Ohayon</td>
</tr>
<tr>
<td>Mr. Jeffrey Bookman</td>
<td>Mr. &amp; Mrs. Jack Osman</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Isaie Bouhadana</td>
<td>Mrs. Gertrudis Ostfeld</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Levi Boymelgreen</td>
<td>De Bendayan</td>
</tr>
<tr>
<td>Mr. Abraham Bril</td>
<td>Ms. Lily Ostfeld</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Eliyahu Bryski</td>
<td>Mr. &amp; Mrs. Samuel Ostrowiak</td>
</tr>
<tr>
<td>Mr. Uri Bubil</td>
<td>Mr. Jorge Pack</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Betzalel Camissar</td>
<td>Mr. &amp; Mrs. Jaime Peisach</td>
</tr>
<tr>
<td>Mr. Julian A. Cohen</td>
<td>Mr. Ari Propis</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Meir Cosiol</td>
<td>Mrs. Yaffa Reviv</td>
</tr>
<tr>
<td>Dr. &amp; Mrs. Samuel Davit</td>
<td>Mr. &amp; Mrs. Edward Edward</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Zalman Duchman</td>
<td>Rosengarten</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Steven M. Dunn</td>
<td>Mr. &amp; Mrs. Jason Saka</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Berel Edelkopf</td>
<td>Mr. &amp; Mrs. Clement Salama</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Maurice Egozi</td>
<td>Rabbi &amp; Mrs. Dovi Scheiner</td>
</tr>
<tr>
<td>Rabbi &amp; Mrs. Henry Eichler</td>
<td>Mr. &amp; Mrs. David Schloss</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Michel Elchadif</td>
<td>Mr. &amp; Mrs. Mark Schnapp</td>
</tr>
<tr>
<td>Dr. &amp; Mrs. Raymond Failer</td>
<td>Mr. &amp; Mrs. Shea Schneider</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Mitchell Feldman</td>
<td>Mr. Jeremy Schwalbe</td>
</tr>
<tr>
<td>M. &amp; Mrs. Yisroel Frankforter</td>
<td>Mr. &amp; Mrs. David Schwartz</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Morris Gad</td>
<td>Mr. &amp; Mrs. Josef Schwartz</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Arthur M. Gellman</td>
<td>Mr. &amp; Mrs. Mironel Segal</td>
</tr>
<tr>
<td>Mr. Daniel Gielichinsky</td>
<td>Mr. &amp; Ms. Ytamar Segall</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Jonathan Gilinski</td>
<td>Mr. &amp; Dr. Elchonon Shagalov</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Moises Gilinski</td>
<td>Mr. &amp; Mrs. Fred Shainbaum</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Ighal Goldfarb</td>
<td>Mrs. Jayne Shapiro</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Abi Goldstein</td>
<td>Mr. &amp; Mrs. Bentzy Shemtov</td>
</tr>
<tr>
<td>Mr. Berel Bobolom</td>
<td>Mr. &amp; Mrs. Abe Mark Sher</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Levi Green</td>
<td>Mr. &amp; Mrs. Efi Shmuel</td>
</tr>
<tr>
<td>Mr. Ted Greenbaum</td>
<td>Mrs. Ethel Meril Sirotkin</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Sam Greenwald</td>
<td>Mr. &amp; Mrs. Arnaud Sitbon</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Josh Greisman</td>
<td>Mr. &amp; Mrs. Jaime Slomianski</td>
</tr>
<tr>
<td>Mr. Alex Guttmann</td>
<td>Ms. Ruzena Slomovic</td>
</tr>
<tr>
<td>Ms. Devorah Halberstam</td>
<td>Mr. &amp; Mrs. Yossi Sokol</td>
</tr>
<tr>
<td>Mr. Bruce Hermelee</td>
<td>Sragowicz Foundation</td>
</tr>
<tr>
<td>Ms. Madelyn Herzfeld</td>
<td>Mr. &amp; Mrs. Abe Sreter</td>
</tr>
<tr>
<td>Mr. Simcha Hyman</td>
<td>Mr. &amp; Mrs. Eric Stein</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Martin Jacobs</td>
<td>Ms. Natalie Tanami</td>
</tr>
<tr>
<td>Anonymous</td>
<td>Mr. &amp; Dr. Morris Tuchman</td>
</tr>
<tr>
<td>Mr. Michel Klein</td>
<td>Mr. &amp; Mrs. Ezzy Wasserman</td>
</tr>
<tr>
<td>Mr. Samuel Klein</td>
<td>Mr. &amp; Mrs. Paul Weintraub</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Jacky Koenig</td>
<td>Mr. &amp; Mrs. Yankie Weiss</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Israel Kopel</td>
<td>Ms. Chana Weisz</td>
</tr>
<tr>
<td>Kopel-Laoui</td>
<td>Mr. &amp; Mrs. Moises Wertheimer</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Leo Kryss</td>
<td>Mr. &amp; Mrs. Daniel Wiener</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Mendi Labkowski</td>
<td>Mr. &amp; Mrs. Jeffrey Wolf</td>
</tr>
<tr>
<td>Ms. Diana Lapidus</td>
<td>Rabbi &amp; Mrs. Aryeh Wuenisch</td>
</tr>
<tr>
<td>Mr. David Lekach</td>
<td>Mr. &amp; Mrs. Shmuel Zalmanov</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Moshe</td>
<td>Ms. Belinda Zaret &amp; Ms.</td>
</tr>
<tr>
<td>Shlomo Lerman</td>
<td>Liv-Tiferet De Vitton</td>
</tr>
<tr>
<td>Mr. Yehuda Lewis</td>
<td>Mr. &amp; Mrs. Adam Ziefer</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. David Lichter</td>
<td></td>
</tr>
</tbody>
</table>
# A Time to Pray
## Davening Schedules and Locations Throughout the Week

### Daily Learning Schedule at the Shul

<table>
<thead>
<tr>
<th>Time</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:20 - 6:50 am</td>
<td>The Rebbe’s Maamorim</td>
</tr>
<tr>
<td>7:45 am</td>
<td>Daf Yomi</td>
</tr>
<tr>
<td>10:15 - 11:00 am</td>
<td>Maamorim</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Evening Kolel Schedule - Monday and Thursday 8:45 - 9:30 PM

<table>
<thead>
<tr>
<th>Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:45 - 10:00 pm</td>
<td>Evening Community Kolel</td>
</tr>
<tr>
<td></td>
<td>Chavrusah</td>
</tr>
</tbody>
</table>

### Shacharis Minyanim (Mon - Fri)

<table>
<thead>
<tr>
<th>Time</th>
<th>Main Minyan</th>
<th>Sephardic Minyan</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:50 am</td>
<td>7:30 am</td>
<td>9:00 am</td>
</tr>
<tr>
<td>7:45 am</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Sunday Shacharis Minyanim

<table>
<thead>
<tr>
<th>Time</th>
<th>Main Minyan</th>
<th>Sephardic Minyan</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 am</td>
<td>9:00 am</td>
<td></td>
</tr>
</tbody>
</table>

### Daily Chumash & Tanya After Every Minyan

**Mincha / Maariv Minyanim (Mon - Thurs)**

<table>
<thead>
<tr>
<th>Time</th>
<th>Main Minyan</th>
<th>Sephardic Minyan</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:00 pm</td>
<td>Early Mincha</td>
<td>7:10 pm</td>
</tr>
<tr>
<td></td>
<td>10:00 pm</td>
<td></td>
</tr>
</tbody>
</table>

**Sunday Mincha / Maariv Minyanim**

<table>
<thead>
<tr>
<th>Time</th>
<th>Main Minyan</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:10 pm</td>
<td></td>
</tr>
</tbody>
</table>

### Evening Kolel Schedule - Monday and Thursday 8:45 - 9:30 PM

<table>
<thead>
<tr>
<th>Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:45 - 10:00 pm</td>
<td>Evening Community Kolel</td>
</tr>
<tr>
<td></td>
<td>Chavrusah</td>
</tr>
</tbody>
</table>

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 ben Chaya Leah
Daniella Malka bat Natanya
Menachem Mendel ben Aurit
Eden Chana bat Karine Cecile
Benyamin Aharon ben Jeniya Gila Rut

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

---

### Halachic Times

Based on times for March 11

<table>
<thead>
<tr>
<th>Time</th>
<th>Off</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alot Hashchar</td>
<td>6:21 am</td>
</tr>
<tr>
<td>Earliest Talit &amp; Tefillin</td>
<td>6:52 am</td>
</tr>
<tr>
<td>Netz Hachamah / Sunrise (Earliest Amidah)</td>
<td>7:33 am</td>
</tr>
<tr>
<td>Latest Shema</td>
<td>10:30 am</td>
</tr>
<tr>
<td>Zman Tfillah</td>
<td>11:30 am</td>
</tr>
<tr>
<td>Chatzot / Midday</td>
<td>12:32 pm</td>
</tr>
<tr>
<td>Earliest Mincha</td>
<td>2:01 pm</td>
</tr>
<tr>
<td>Plag HaMincha</td>
<td>6:16 pm</td>
</tr>
<tr>
<td>Shekiah / Sunset</td>
<td>7:28 pm</td>
</tr>
<tr>
<td>(Preferable latest time for Mincha)</td>
<td></td>
</tr>
<tr>
<td>Tzeit Hakochavim</td>
<td>7:51 pm</td>
</tr>
<tr>
<td>(Earliest preferable Ma’ariv)</td>
<td></td>
</tr>
</tbody>
</table>

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

**The Rebbes' Maamorim 6:20 - 6:50 am**
- PHL 101 PHL 301 PHL 501 Rabbi Z. Lipskar
  - Men Only

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

**Chassidic Discourses 10:15 - 11:00 am**
- PHL 322 PHL 510 Rabbi Shea Rubinstien
  - Men Only

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

### SUNDAY

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

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

### MONDAY

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

**Insights to our Torah Portion**
- (Spanish) 8:45 - 9:45 pm
  - PHL 120 Rabbi Shea Rubinstien
    - Men and Women

**Women's Study Group 8:30 - 10:00 pm**
- TXT 110 Rebbetzin Chani Lipskar
  - At the home of: NO CLASS THIS WEEK - PURIM

### TUESDAY

**Purposeful Prayer 11:00am - 12:00 pm**
- TXT 101 Rabbi Shea Rubinstein
  - Men and Women

**Tanya Class In Spanish (Women)**
- 10:45 am - 12:00pm
  - PHL 120 Mrs. Vivian Perez
  - 198 Park Drive, Bal Harbour Village

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

### WEDNESDAY

**Megillot - Men and Women 8:45 - 9:30am**
- TXT 121 Studies in the five Megillot
  - Rabbi Dov Schochet

**Women's Torah Class 10:00 - 11:30 am**
- TXT 110 Rebbetzin Chani Lipskar

**Chassidic Discourses (Men & Women)**
- 11:30 - 12:30 pm
  - PHL 320 PHL 501 Rabbi Sholom D. Lipskar
  - Rabbi Zalman Lipskar

**Tanya Class - English**
- 1:15 - 3:00 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
  - (Men only)

### THURSDAY

**Parsha (Men & Women)**
- 11:15 am - 12:00 pm
  - TXT 501 Rabbi Shea Rubinstein

**Senior Torah Academy (Men & Women)**
- 12:00 - 1:00 pm
  - TXT 120 Rabbi Dov Schochet
    - 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

---

**NUMERIC CODES INDICATE CYS COLLEGE COURSES**

**VISIT WWW.CYSCOLLEGE.ORG FOR FURTHER INFORMATION**

**ALL CLASSES LOCATED AT THE SHUL UNLESS OTHERWISE INDICATED**
Shabbat, 11 Adar

The Inner Life

You must make an Altar for burning incense. Exodus 30:1

One reason why the passage about the Inner Altar is placed at the very end of all of the discussions pertaining to the Tabernacle and all that was in it, is in order to indicate that the Inner Altar has a unique status, above and beyond all of the other furnishings of the Tabernacle.

What was different about the Inner Altar was that every other ritual that was performed in the Tabernacle had spectators. When the incense was burned on the Inner Altar, however, there was no one present – only the priest burning it and G-d Himself. Furthermore, we are taught that it was specifically this private service that caused the Divine Presence to be most felt in the Tabernacle.

This lesson of the incense is very relevant in our modern – and loud – world. The ultimate in holy living, and especially in areas of kindness and charity, is when no one is present – when we exhibit generosity without publicity, purely because it is the right thing to do.

Sunday, 12 Adar

No One is More than Half

[G-d told Moses,] “This is what everyone must give: a half-shekel; [specifically, half] of the shekel used for holy [purposes], which weighs 20 geirah.” Exodus 30:13

The half-shekel was an expression of Jewish unity – rich and poor alike gave the same amount. Everyone gave only half a shekel in order to teach us that we can only achieve unity when we all recognize that we are just halves. To be a complete shekel, we must unite with our fellow.

Similarly, we are also only “half” in our relationship with G-d. The ten powers of the soul – our intellect and emotions – parallel the ten powers that G-d used in creating the world and continues to use in order to constantly re-create it. When we channel all ten powers of our soul – every nuance of our being – toward uniting with G-d and fulfilling our Divine mission, we align our soul-powers with G-d’s attributes. Our ten becomes twenty – a holy shekel.

Monday, 13 Adar

The Heights of Repentance

They sacrificed [to the calf]. Exodus 32:6

How could the people who witnessed G-d’s miracles and experienced His revelation at Mount Sinai commit such a blatant transgression so soon afterward? True, only a small percentage of the people worshipped the Calf, but even this is hard to imagine.

The sages of the Talmud therefore teach us that indeed, the Jews at that point were incapable of sinning. In order to enable the people to rise to the heights of spiritual achievement only attainable through repentance, G-d “forced” the entire incident upon them.

In this light, we can all focus on our past misdeeds as opportunities through which we can scale spiritual heights that we could not rise to otherwise.

Tuesday, 14 Adar

Following Moses’ Example

G-d told [Moses,] “My Presence will [again] go with you.” Exodus 33:14

Moses asked G-d to omit his name from the Torah if He would refuse to forgive the Jews. Moses was willing to sacrifice his connection with the Torah for the sake of his people – all of his people, even those who worshipped the Golden Calf.

We can all emulate Moses’ self-sacrifice for the Jewish people. It is not sufficient to simply fulfill the commandment to “love your fellow as yourself”; we must be ready to sacrifice even that which we hold most dear for the benefit of the Jewish people in general and for every single Jew in particular – no matter how far away he may seem at that moment from G-d and His Torah.
Wednesday, 15 Adar

The Face of G-d

[G-d told Moses,] “You may see My ‘back,’ but My ‘face’ may not be seen.” Exodus 33:23

It is only necessary to negate something that is possible, not something that is impossible. Thus, when G-d said “My face may not be seen,” He meant that the workings of Divine providence can be perceived, but not directly.

To explain: There are two ways of grasping a concept: by understanding what it is and by understanding what it is not. If a concept is within our sphere of experience, we can understand what it is. If a concept is outside our sphere of experience, we cannot understand what it is, but we can understand what it is not. We mentally remove it from possibility after possibility until, by process of elimination, we gain a glimpse of it.

Thus, G-d’s statement, “My face may not be seen,” means that we cannot understand Divine providence directly, but we can understand it by negating what we know it not to be.

Thursday, 16 Adar

Elevating the Power within Sin

[The 10th, 11th, and 12th attributes of Divine mercy are that G-d can] forgive premeditated misdeeds, rebellious misdeeds, and unintentional misdeeds. Exodus 34:7

The Hebrew word for “forgive” used in this verse literally means “carry” or “lift.” Based on this, Rabbi Yisrael Ba’al Shem Tov, the founder of Chasidism, taught that G-d elevates the spark of holiness in the misdeed. Nothing, not even a sin, can exist unless it contains a spark of holiness. When a person repents, G-d elevates the Divine spark in his misdeed and returns it to its Divine source.

Rabbi Shneur Zalman of Liadi, the founder of the Chabad branch of Chasidism, explained this idea as follows: It is indeed impossible to elevate a sinful act; such an act is evil, and the only proper treatment for it is to renounce it. In contrast, the power of desire vested in the act is not evil, for it is possible to utilize this power to desire good as well as evil. When we repent properly, we divest our power of desire of its veneer of evil and restore it to its holy source.

Friday, 17 Adar

Purifying Thought, Speech, and Action

[G-d instructed Moses to tell the Jewish people,] “I am going to drive out before you the Amorites, the Canaanites, the Hittites, the Perizites, the Hivites, and the Jebusites.”

Exodus 34:11

Only six of the seven Canaanite nations are mentioned here; the Girgashites are missing from the list. This is because the first six Canaanite nations personified the six unrectified emotions of the animal soul, while the Girgashites personified the animal soul’s drive to express these unrectified emotions in thought, speech, and action. When we rectify the six emotions of our animal soul, we will not have to worry about combating any drive to express them.

But until this process is complete, we must control our faculties of thought, speech, and action in order to ensure that they serve only holy purposes and not those of the six unrectified emotions of our animal soul. The next verse therefore enjoins us to “beware, lest you make a treaty with the inhabitants of the land that you are entering, lest they become a snare in your midst.”
Moses is true and his Torah is true (Talmud, Bava Batra 74a)

Be of the disciples of Aaron: one who loves peace, pursues peace, loves G-d’s creatures and draws them close to Torah (Ethics of the Fathers 1:12)

The story of the formative generation of Jewish nationhood portrays Moses as the epitomical leader of Israel. It is he who takes the children of Israel out of Egypt. It is he who receives the Torah from G-d and teaches it to the people. It is to Moses that G-d addresses His instructions regarding the making of the Tabernacle which is to house the Divine presence in the Israelite camp, and Moses is also described as the one who “made” it (although the actual construction was done by others). It is Moses who feeds, nurtures and guides the people of Israel (and bears the brunt of their complaints and rebelliousness) as he leads them in their volatile 40-year journey from Sinai to the Promised Land.

But a closer reading of the Torah’s account reveals the leadership of Israel to have been a team effort: ever present at Moses’ side is his older brother, Aaron. At times Aaron’s role is strongly pronounced, at times it is scarcely discernible, but he is always there.

When Moses confronts Pharaoh, it is together with Aaron, who plays a major role in performing the miracles and bringing on the plagues that force the release of the Israelites. When G-d commands His first mitzvah to the Jewish people, it is addressed “to Moses and to Aaron”—a phrase that often appears in the Torah amidst the many “G-d spoke to Moses” introductions to its laws. When the people complain, it is “to Moses and to Aaron” that they address their grievances; when Korach challenged Moses’ leadership, it was a rebellion also (indeed, primarily) against Aaron’s place in the leadership.

What is striking about the Moses/Aaron dyad is that Aaron does not fit the familiar molds of the “right-hand man” or “second in command.” Nor is there a clearcut division of tasks between the two brothers. While Moses is certainly the more dominant figure in the narrative, Aaron is always a full and integral partner in the events and undertakings that forge a clan of liberated slaves into G-d’s people. It is as if Moses cannot accomplish anything without Aaron, and Aaron in turn is likewise dependent upon Moses in the fulfillment of his role.

[Indeed, there is a midrash that reveals that originally Moses was destined to be the Kohen and Aaron the Levite, and that G-d reversed their roles when Moses refused his commission at the burning bush. According to this, the brothers’ roles are not only interdependent, but also interchangeable!]

The construction of the Tabernacle and the service in it is a case in point. In the Parshah of Tetzaveh we read how G-d assigns to Aaron and his sons the responsibility of conducting the service in the Tabernacle: they are to represent the people in the endeavor to approach and interact with G-d by offering sacrifices to Him and performing the other services in the Sanctuary. This would seem to designate the Tabernacle as Aaron’s “domain.” Yet, as mentioned above, it is Moses who must construct the Tabernacle. And it is Moses who must initiate Aaron into the priesthood. For seven days, Moses is to serve as a Kohen (in effect assuming Aaron’s role), offering the sacrifices brought by Aaron and his sons. The Tabernacle is indeed Aaron’s domain—after the seven-day initiation period, only he and his sons can perform the service there—but it is a domain he can attain only in conjunction with Moses.

The Kiss

The opening verses of Tetzaveh offer a striking example of the interwovenness of Moses’ and Aaron’s roles:

You, [says G-d to Moses,] shall command the children of Israel that they bring you to pure olive oil crushed for the light, to raise the ever-burning lamp.

In the Tent of Meeting, outside the parochet (curtain) which is before the Testimony, Aaron and his sons shall arrange it from evening to morning before G-d.

Aaron and his sons are entrusted with the task of lighting the menorah; yet the oil for this lighting must be brought to Moses.

Indeed, in these two verses lies the key to understanding the partnership of Moses and Aaron in the leadership of Israel.

In Exodus 4:27, the Torah describes a dramatic reunion between the two brothers at the foot of Mount Sinai. Sixty years earlier, as a young man of twenty, Moses had fled Egypt; now the 80-year old shepherd is on the way back to Egypt, having been commissioned by G-d to redeem His people from slavery:

G-d said to Aaron: “Go to the wilderness to meet Moses.” He went and met him at the mountain of G-d, and kissed him.

The Midrash describes the brothers’ kiss in cosmic terms:

This is what the verse (Psalms 85:11) refers to when it says, “Benevolence and truth are met together; righteousness and peace have kissed.” “Benevolence”—this is Aaron; “truth”—
this is Moses. “Righteousness” is Moses; “peace” is Aaron.

Moses and Aaron were commissioned to create a people who would serve as G-d’s “light unto the nations”—as the disseminators of G-d’s wisdom and will to His creation. This is a task that is, by definition, impossible: G-d is infinite, perfect and absolute; the world He created is finite, ever wanting, and notoriously unstable. Yet the Jew must, can and does straddle this paradox, his daily life a paradigm of Divine absolutes acted upon a temporal world.

The two sides of this paradox are expressed in the above-quoted verses from the beginning of Tetzaveh: the people of Israel are called upon to “raise an ever-burning lamp”—a lamp that is eternal and unvarying; yet this lamp must burn and shed its light “from evening to morning”—within the ever-changing conditions of a temporal world, in which darkness and light alternate, intermix and supplant each other.

Here are delineated the respective functions of Moses and Aaron: Moses is the source of the “pure oil” that fuels the “everlasting lamp”; Aaron is the one who introduces this light into the “from evening to morning” reality.

To forge the nation that will straddle this paradox required representatives of the different Divine forces at play: on the one hand, the Divine attributes of “truth” and “righteousness,” from which stem the absolutism and immutability of G-d’s Torah; on the other, the equally Divine attributes of “peace” and “benevolence,” from which stem the diversity and subjectivity of G-d’s creation.

Moses—teacher of the Torah and conveyor of the Divine wisdom and will—is the very embodiment of perfection and truth. Aaron, who spearheads the human effort to serve G-d by uplifting to Him the materials of His creation, is the vehicle of benevolence and peace. Together they make and lead Israel—the bridge between Creator and creation.

PARSHAS ZACHOR:
REMEMBERING AND OBLITERATING AMALEK
Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson

The “Men of the Great Assembly” ruled that the portion “Remember what Amalek did to you on the way as you came out of Egypt... you shall blot out the memory of Amalek” is to be publicly read on the Shabbos that precedes Purim.

Although the Torah commands us to remember any number of seemingly more important things, including the Exodus, the giving of the Torah, the day of Shabbos, etc., only the remembrance of Amalek is singled out for a public Torah reading. Why is “Remembering what Amalek did to you” of such vital importance?

Amalek, who had just witnessed the numerous miracles G-d performed on behalf of the Jewish people and who nevertheless went to war against them, exemplifies the individual who “knows his Creator and is intent on rebelling against Him.”

In terms of man’s spiritual service, this means that a Jew must ensure that within himself there is no room for “Amalek,” even on a subtle level: It is possible that, within our hearts, there resides an “Amalek” who endeavors to get us to rebel — heaven forbid! — against G-d. When one assiduously remembers the harm that can come from such an “Amalek,” one can rest assured that all such “Amalekian” tendencies will be successfully eradicated.

This is why remembering Amalek is the only remembrance requiring a special Torah reading: Torah is master of the world; associating the remembrance of Amalek with a special Torah reading makes possible a level of remembrance that will eradicate “Amalek” from the person’s soul.

Although it is difficult to imagine that the crass form of Amalek — “He knows his Creator and is intent on rebelling against Him” — could exist within a Jew, a more subtle form may be found.

What is this more subtle form of Amalek that we are commanded to guard against?

The more subtle Amalek is not all that bothered by a Jew’s knowledge of G-dliness and Torah; on the contrary, Amalek himself is regarded as possessing knowledge of G-d: “He knows his Creator.” What Amalek rebels against is the translation of this knowledge into love and fear of G-d in thought, speech and deed, i.e., leading a life based on Torah and mitzvos.

This subtle Amalek is an even greater rebel than an Amalek who is an ignoramus. Knowing G-d — understanding how one is to feel about Him and behave with respect to Him — and nevertheless rebelling against the translation of this knowledge into feelings and action involves a truly vehement rebellion against G-d.

On an even subtler level, knowing the Creator and being intent on rebelling against Him does not only mean that one’s knowledge does not lead to any positive feelings or actions; it also means that one’s knowledge of Torah and G-dliness is not translated into feelings and deeds that are commensurate with one’s knowledge.

This “refined Amalek” must be eliminated from within each of us, for it is quite possible that whatever one’s spiritual station in life, one’s feelings and actions relating to G-d will not live up to what one’s knowledge is of Him.

This also explains why the battle with Amalek took place so soon after the Exodus, before the Jewish people received the Torah. For in a spiritual sense, Amalek seeks to deny G-d’s granting us the Torah.

By granting us the Torah in this world, G-d demonstrated that the ultimate purpose of Torah is not found in a rarefied heavenly atmosphere, far removed from the world of action; rather, it is the Torah’s impact on our daily conduct that is of primary import.

Amalek sought to keep the Torah from affecting one’s deeds. Thus, remembering and obliterating Amalek consists of always translating our knowledge of Torah and G-dliness into practical feelings and actions.
The Torah reading begins with the command to bring oil for the Menorah, the candelabra lit in the Sanctuary. The Jews were directed to bring pure oil to Moses so the lamps could be kindled. Our Rabbis ask: Aaron, the priest, kindled the Menorah. Why then was the oil brought to Moses?

It is explained, that oil represents the quintessential spiritual potential that every Jew possesses within his soul. But oil must be lit. It is not enough to possess a spiritual potential, we must do whatever is necessary to make sure this spiritual potential is activated and shines.

This is why the connection to Moses is so important. Moses was not merely a leader who taught the Jewish people and imparted knowledge to them. Moses “spoke to G-d face to face.” For him, G-dliness was as actual a factor as ordinary material existence is to us.

And when people established a connection with Moses, G-dliness became a cogently real factor in their lives as well. Because Moses’ inner spiritual potential was overtly revealed, being in contact with Moses empowered and enabled every person to reveal his own spiritual potential.

In every generation there are Jewish leaders, whose lives serve as beacons to inspire others to awaken their inner spiritual potential. When people come into contact with such an individual, they cannot remain unmoved; the oil within their souls is kindled and begins to glow.
The Purest Oil

This week’s reading begins with the commandment to prepare olive oil for the Menorah, the candelabrum used in the Beis HaMikdash. The Torah relates that the oil must be “crushed for the light.” Our Sages explain that the olive is an analogy for the Jewish people. When they are “crushed,” pressed to their very core, they produce oil “for the light,” “the light of the redemption.”

There is, however, a difference between the manner in which this motif applies in the present generation and the manner in which it was expressed in previous generations. In previous generations, the “crushing” was external. Through persecution after persecution, pogrom after pogrom, exile after exile, the external shell of the Jewish people was crushed and their inner G-dly core revealed.

In the present era, thank G-d, such crushing generally does not exist. By and large, the Jewish people live in peace and prosperity without persecution by the nations of the world. And yet, we feel “crushed;” the very fact that we are in exile, that Mashiach has not come, and the world has not reached its desired purpose is a crushing realization, one that shocks each one of us to his very core and motivates him or her to “produce his oil” for “the light of the redemption.”

The Essence

During most years, the seventh of Adar — the day of Moshe Rabbeinu’s demise — occurs in close proximity to the reading of Tetzaveh. Our Sages note that there is an allusion to Moshe’s demise in Tetzaveh, in that this is the only Torah portion (from the time of Moshe’s birth until the Book of Devarim), in which he is not mentioned by name.

This must be understood. Only Moshe’s name is not mentioned in this portion; there are, however, a multitude of passages that relate to him, beginning with the first verse of the portion: “And you [i.e., Moshe] shall command…”

Moreover, not mentioning the name of a dying tzaddik seems to nullify the very meaning of his demise; the passing of a tzaddik in no way affects his good name and deeds — they live on forever — only the body passes from this world.

How, then, can we say that Moshe’s demise is alluded to in a portion that does not mention his name?

The Zohar states that “A tzaddik that has passed on is found in all worlds to an [infinitely] greater degree than when he was alive.”

The Alter Rebbe explains that while the tzaddik was alive his life-force was clothed in a physical body, so only a glimmer could be perceived. However, after his demise this limitation ends and it is possible to receive from his essence.

A person’s name has little to do with his essence; a name is needed only so that other people can call on him; a person as he exists for himself needs no name. The pronoun “you,” however, relates to the essence of a person — when one turns to another and says “you,” one is referring to the entire individual.

So too with regard to Moshe. At the time of Moshe’s passing he ascended to a level far loftier than can be encompassed by a name. Thus at the time of his demise, he is not referred to by name.
Purim is nuts. A rational person cannot celebrate Purim, nor can those who believe they know who they are. Because the joy of Purim means leaving all reason and sense of self behind.

Purim is the ultimate joy, and the only way to experience that joy is to break out of yourself. Not by making yourself happy, not by doing those things you enjoy, not by sticking to your life, your friends, your family and remaining the person you are so comfortable being.

No. By playing the clown, by taking the risk of making yourself look like a total idiot, acting insane, or better put: allowing the insanity within you to burst out—in a way that brings smiles to strangers on the street, uplifting all around, even those who had lost all hope for joy.

The light of Purim knows no bounds.

What, Me Jewish?
Why Purim? What happened in Shushan on this day that is cause for such madness?

What happened is that the Jewish people took ownership of their Jewishness. And they did that at a time when it was utter madness to do so.

That’s the subtext to the Megillah, often ignored. We’re told that Haman’s decree of total annihilation was upon the “Yehudim”—the Jews. The implication is that any Jew could easily slip out of this predicament.


And that would be the sensible thing to do. You’ve lost your land. Your temple lies in ruins. The prophet Jeremiah promised the exile would last seventy years. The elders have counted, and the seventy years, by their accounting, is up.

Work on a second Temple had begun, there had been a glimmer of light at the end of the tunnel—and then, it was shut down, the light cruelly snuffed out.

So what gives you a right to exist? What sense does it make to have “laws that are different from all other people” while you are “scattered among the nations?” G-d has abandoned you, for heaven sakes. Why identify with your people, with your practices and beliefs, when that identity means only persecution and hatred?

If so, what the Jews did was absurd. They said, “We are Jews.

We were born Jews. We will die Jews.” And they fasted and prayed, and then fought for their lives.

Purim as Marriage
Purim is the day we became married to G-d, and to each other.

Until the days of King Achashverosh, the Talmud tells us, the Jewish people had never really accepted the Torah. They were coerced. “G-d held Mount Sinai over their heads,” the Talmud tells us. Rabbi Yehudah Loew of Prague explains that as a figurative reference to the abundance of love He showed them, until they had no other choice.

The person of your dreams takes you out in a flashy Lamborghini, treats you to a lavish feast at the finest restaurant, showers you with jewelry and poetry of love, and then suggests marriage. Do you have a choice?

So too, G-d swept us out of slavery on eagle’s wings, drowned our oppressors in the sea, fed us manna from heaven, and then whispered in our ears sweet words, “I want you to be mine.”
We were coerced. A deal made under coercion is not a deal. At any point, the Talmud tells us, we had the right to step out of the whole thing. Until the days of Achashverosh. Because then, there were no eagle’s wings, no bread from heaven, no signs or wonders—and nevertheless, we stood with our Beloved. Why? There is no explanation. But we are still here. Absurdly.

Purim and Insanity

Let me get this straight: If religion and G-d is an answer to all questions, and an answer to all questions is all that’s needed so I can have meaning in life—then I’m out. Then our entire history doesn’t work. Our attitude towards life, our arguments with G-d, with His Torah, with each other, the sanctity we attribute to tomes of holy disputes, most of them unresolved—these have no place. There can be no Jewish people.

Yes, we are an educated and intelligent people. But true intellect is that which is forever escaping its bounds, seeking something beyond, something entirely transcendent, and discovering that transcendence in every artifact of existence. True intellect knows that which it cannot know.

And true intellect is forced to admit that no being can ever discover its meaning on its own. It simply does not have the context to do so. And true intellect is forced to acknowledge that the true reality is not simply beyond the grasp of the three pounds of meat that constitute the human brain: True reality is beyond any grasp whatsoever.

If so, how have we held tight for almost four millennia to that which cannot be grasped? How have we found meaning in a marriage to a G-d we call the Unknowable, Infinite Light?

The same as any marriage is sustained. Any proper marriage, after all, is a case of sustained insanity. No one walks under the chuppah and commits to a lifetime with another person with a cold, calculated deportment of mind. We call it “falling in love,” but truly it is a form of temporary insanity. And then the entire labor of marriage is to sustain that madness, reinvigorating it whenever it loses steam, allowing two selves to lose their minds over one another again and again.

Purim and the Post-Holocaust Revival

I identify with that. In a certain way, it happened again with my generation. I am a child of the post-Holocaust. My generation are those who were bred on the image of the Jew as a skeleton behind the barbed wire of Auschwitz. If there was a Holocaust documentary on TV, I had to watch it. When I went to the local JCC lounge to hang out with friends, the entire back wall was a mural of those deathly figures. If I was schlepped to the synagogue for whatever occasions, I doubt the rabbi ever managed to give a sermon without mentioning the six million. The message was drilled, pounded, hard-wired and welded relentlessly into our little minds, until it became an essential part of our neural circuits: We are the people they hate. We are the people that are persecuted. If someone is looking for a people to persecute, to blame, to despise, to obliterate from the face of the earth, here we are.

As for G-d and our religion, there was only one conclusion a sensible person could come to: G-d had abandoned us and the deal was off.

Why, please tell me why, would any kid, normal or otherwise, want to stay in this club?

And then something so crazy happened. Barely a quarter century had passed since the implementation of the Final Solution, and a Jewish renewal began to flourish. We returned, perhaps not in droves, but with pride, with chutzpah, with love, madly embracing that which our parents and grandparents had quite reasonably dropped by the wayside. Why? I don’t know. We are a crazy people. We can’t let go of our G-d.

The marriage ceremony never ends. I live now in Los Angeles. Fifty years ago, nobody would have believed that in Los Angeles, in 2018, a Jewish community would be flourishing as it is today. No one would have imagined what takes place on that mile-and-a-half strip of Pico Blvd. and its surrounds in Beverly Hills and Beverly Woods every Shabbat.

We are a miracle. An absurd miracle. A miracle of insane love.

In the Babylonian Talmud, Rava says, “On Purim, you must get drunk until you don’t know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” We are drunk with wine, a deep, rich wine, aged over millennia. The wine of a love that can never be lost, a marriage that can never be broken.
HALACHA OF THE WEEK
BY RABBI DOV SCHOCHET

Shabbos, March 7–11 Adar
In remembrance of the evil deeds of Amalek, of whom Haman was a descendant, we take out two Sifrei Torah. In one we read Parshas HaShavua (Tetzaveh) and in the second “Zachor Es Asher Osoh L’cho Amalek” (Dvorm 25:17).

The Baal Koreh and the entire congregation should bear in mind that they are fulfilling the commandment of the Torah. If one was unable to hear this Parsha, according to some opinions he may fulfill his obligation by hearing the Kriyas HaTorah on Purim morning.

Purim Night
Monday night, March 9–14 Adar
It is proper to wear Shabbos clothing on Purim.

Maariv
In the Shmoneh Esrei we insert Al HaNissim. If one should forget to say Al HaNissim, but remembers before saying Hashem’s name at the conclusion of the Brocho, he says Al HaNissim and continues the Shmoneh Esrei. If, however, he already said the “Shem,” the Shmoneh Esrei is completed and not repeated.

According to some opinions one may say it right before Yihiyu L’rotzon. After Shmoneh Esrei the Chazan says Kaddish Tiskabel.

Laws of the Megilla
1) Both men and women are obligated to hear the Megilla once at night and once during the day. It is customary to bring small children to shul (provided they will not cause a disturbance). The Megilla should preferably be heard in Shul, where the large number of people lends honor to the Mitzva.

2) Before the Brochos are said, the reader and those listeners having “kosher” Megillas fold their Megillas into three parts.

3) Everyone should stand while the three Brochos are recited. After the completion of the Brochos, however, only the Baal Koreh must remain standing when reading the Megilla in public.

4) The Baal Koreh should keep in mind that he is reciting the blessings on behalf of the entire congregation. Likewise, the congregation should also keep in mind that the reader is saying the Brochos for them.

5) Talking is not permitted from the start of the Brochos until after the Brocho at the-end- of the Megilla.

6) One must hear every word of the Megilla in order to fulfill one’s obligation. Therefore, extra precautions should be taken (especially during the “banging” of Haman) to make certain that everyone hears every word. If one should miss a word or phrase he may read those words from the printed text, but they must be said in proper sequence of the Megilla.

7) Anyone following the reading of the Megilla from a printed text should not read along with the Baal Koreh, but should listen quietly.

8) The following four psukim of “Geula” (redemption) are read aloud by the entire congregation and then repeated by the Baal Koreh:
   a) Ish Yehudi... (2:5)
   b) Urnordechai Yotzo... (8:15)
   c) Layihudim Hoyso... (8:16)
   d) Ki Mordechai Hay’hudi... (10:3)

9) The same also applies to the ten sons of Haman (beginning with “Chameish Meios Ish” [9:6] through the word “Aseres” [9:10]). It is preferable that they be read in one breath, but one is yotzei even if he didn’t do so.

10) We “bang” Haman only when his name is mentioned along with a descriptive title; e.g., “Haman ben Hamdasa” or “Haman...
Ha’Aggagee,” etc.

11) We shake the Megilla when reading the words “Igeres HaZos” (9:26) and “Igeres HaPurim HaZos HaSheinis” (9:29).

12) The reading of the Megilla is followed by the Brocho “Horov Es Riveinu” and Shoshanas Yaacov. The Megilla is then folded followed by V’atoh Kodosh, Kaddish (omitting Tiskabel) and Oleinu. The Brocho “Horov Es Riveinu” is only said when the Megilla is read with a minyan.

13) The Megilla may be read the entire night (from the appearance of three stars until dawn), and the entire day (from sunrise to sunset). This year the day extends from 7:34 a.m. until 7:27 p.m.

14) Someone who has already heard or read the Megilla should recite the Brocho “Lishmoa Megilla” rather than “Al Mikra Megilla” when reading it for women. It is preferable that the women themselves recite the Brochos.

15) Since it is customary to be joyful on the night of Purim, we partake in at least a small Seuda. It is proper for the table to be covered and candles lit without a Brocho.

16) Al HaNissim is added in the second Brocho of bentching. If one forgot to say it, when he reaches “Horachaman Hu Yizakeinu” he should add: “Horachaman Hu Ya’aseh Lonu Nissim K’mo Sheosoh Laavoseinu Bayomim Hoheim Bizman Hazeh” and continue “Biyemei Mordechai.” If one forgot to say it entirely, the bentching is not repeated.

Purim Day
Tuesday, March 10 - 14 Adar
Shacharis Al HaNissim is added in the Shmoneh Esrei. After the Shmoneh Esrei the Chazan says half Kaddish (Tachnun is not said). We read in the Torah “Vayovo Amalek,” followed by the reading of the Megilla. One who did not hear Parshas Zachor on Shabbos should have in mind to fulfill the obligation when listening to “Vayovo Amalek.” The Megilla is read and listened to while one is still wearing Rashi’s Tefillin. When listening to the Brocho of Shehechiyonu, keep in mind that it also refers to the Mitzvos of Shloach Monos. Matonos Loevyonim and Seudas Purim.

Mitzvos of Purim Day
Mishloach Monos
A gift of at least two kinds of edibles (prepared food or drink) to at least one person over Bar or Bas Mitzva. A man should send to men only; a woman should send only to women.

It is preferable to send Mishloach Monos by means of a Shliach, a messenger.

Those who are in mourning (within twelve months for parents; thirty days for other relatives) are obligated to send Mishloach Monos, but others may not send to them. However, Mishloach Monos may be sent to other members of the mourners’ family.

Matonos Loevyonim
At least one penny is given to each of two poor people. However, the more one gives the better.

If a poor person cannot be found, set aside the money on Purim and distribute it when the occasion arises. A needy man and his wife may be considered as two poor people. A man may give Matonos Loevyonim to a woman and vice versa.

One also fulfills the obligation by giving to a needy child under Bar or Bas Mitzva (as long as they understand).

Matonos Loevyonim may be given to an “Avel” (mourner).

It is better to increase in Matonos Loevyonim rather than in Mishloach Monos and Seudas Purim.

Neither Machatzis Hashekel, the minimum requirement of Mishloach Monos, nor Matonos Loevyonim may be deducted from one’s “maaser” obligation.

“Kol Haposhet Yad Nosnim Lo”. Anyone who stretches out his hand should be given Tzedaka.

Note: The Mitzvos of Mishloach Monos and Matonos Loevyonim must be fulfilled during the day of Purim before 7:27 p.m.

Seudas Purim
The Seuda takes place after Mincha, which is davened earlier in the day. One should drink more wine than usual during the meal. The majority of the Seuda should be eaten during the day. If one wants to eat the Seuda in the morning, he may. Even if the meal extends into the night, we say Al HaNissim in the bentching as long as the meal began during the day. Although it is permitted to work on Purim, the accepted custom is to avoid any unnecessary work (such as any unnecessary sewing, writing, haircuts, etc.). Business operations and other activities which would involve a loss if they are not done on Purim are also permitted.

Tachnun is omitted on Purim and Shushan Purim.
The Purim festivities in the court of Rabbi Yisrael of Ruzhin were truly something to behold.

Every year, hundreds of I would travel from near and far to attend the festive meal and to bask in the presence of their beloved Rebbe.

In the center of it all sat the Rebbe, delivering words of Torah, gladdening the hearts of all present.

From time to time the chasidim would burst into impassioned song, piercing the heavens with their voices.

One could feel the excitement in the air for a full month before Purim.

The talk in the marketplace, the street and even in the synagogue was only of the festivities to come and the preparations being made.

Young and old were involved in getting ready for Purim; the bolder among the chasidim would attend the festive meal in disguise.

This year, however, the mood in Ruzhin was more somber than usual.

The joy of the approaching holiday was intermingled with fear and dread, for dark clouds had begun to gather on the horizon of Russian Jewry.

The enemies of the Jews had been successful in persuading the czar to issue several anti-Semitic decrees, threatening their very lives.

The atmosphere in the Rebbe’s court, however, was entirely different.

No anxious whispering was heard; the Rebbe had instructed his chasidim to prepare for Purim with even more enthusiasm than usual.

Their joy would annul the evil decree, he said.

Amidst this bustle of preparation it was rumored that Reb Chaikel, a husky butcher known for his strength, planned to attend the festive meal disguised as Czar Nicholas himself, the object of their dread.

Purim day arrived.

The enormous study hall was filled to the brim.

The Rebbe’s face shone with a holy light, as he and his chasidim left the mundane world with all its worries behind, thoroughly immersed as they were in the joy of Purim.

All of a sudden, however, a hush fell over the massive assemblage.

The door to the great hall opened, and in walked “Czar Nicholas.”

Attired in regal finery and bedecked with scores of military medals, the “Czar” was obviously in his cups, having reached that stage in which “he could not distinguish between ‘blessed is Mordechai’ and ‘accursed is Haman.’” Everyone began to laugh, with the exception of the Rebbe.

The Rebbe’s face was serious as he fixed his eyes upon the “Czar.”

The “Czar” proceeded to make his way through the rows of tables directly to the Rebbe, haughtily pushing aside anyone who blocked his path.

Everyone was amazed when the Rebbe stood up and invited him to sit at the head of his table.

The “Czar” accepted the invitation and sat down, arrogantly glaring at the crowd as befits a Russian Czar.

The Rebbe motioned for the singing to cease.

All conversation stopped as the Rebbe and the “Czar” became the focus of attention.

“O merciful leader,” began the Rebbe as he addressed the strange guest.

“Do you not know that the Jewish people already suffered greatly? Now we hear that even greater evil is being plotted against us, and that even harsher decrees are being planned. I implore you,” the Rebbe continued, “please search the depths of your heart and annul these terrible decrees!”

A murmur swept through the crowd.

This was the first time that the Rebbe was participating in the Purim levity! Yet the Rebbe’s face remained oddly serious. Not even the hint of a smile broke his lips. He watched the “Czar” closely, waiting for his reaction with bated breath.

The “Czar” was silent for a moment, as if considering his words.

“Two of the decrees I will invalidate, but the third I refuse to annul.”

A look of pure sorrow passed over the Rebbe’s face.

“I beg you,” he insisted, “please reconsider. The decree will cause untold difficulties for your Jewish citizens. I implore you!” the Rebbe cried.

It appeared, however, that Reb Chaikel was playing his role for all its worth, obviously pleased that the Rebbe was going along with the game.

“Absolutely not!” he declared. “The decree will not be revoked!”

The Rebbe continued to implore the “Czar,” but all his words and tears were for naught. The “Czar” would not be budged.

Suddenly, the Rebbe arose from his seat, his face pale and his eyes aflame.

“Get out of here, you wicked villain!” he cried, pointing his finger at the “Czar.” “Be gone, and let me never see your face again!”

It took only a few seconds to realize that the Rebbe was not jesting.

The “Czar,” confused and disoriented, stood up and left the hall as possible.

Rabbi Yisrael of Ruzhin remained quiet, absorbed in his thoughts.

Everyone waited for him to speak. At long last, the Rebbe uttered a sigh. “If only the fool would have agreed to annul the third decree, it would have really been annulled. But the forces of evil were victorious...” he lamented.

Reb Chaikel was led to his house, where he immediately fell into a drunken stupor. The next morning he had no recollection of the entire exchange. When told of what had transpired, he could not believe that he refused the Rebbe’s request.

A few days after Purim it was learned that the first two decrees planned against the Jews had been retracted, but the third had indeed been signed into law. The chasidim then understood that far more than Purim entertainment had been at stake that year.
‘Soul Care’ and Friendship for Thousands at Annual CTeen

2,700 teens and chaperones leave spiritually enriched after an inspiring weekend in New York
By Karen Schwartz

CTeen gave Rachel Wilkes-Goffstein a new perspective on life, says the 20-year-old from Hollywood, Fla., who attended her seventh CTeen International Shabbaton this past weekend, coming as a chaperone for a second time, in addition to the five times she attended as a teen participant.

Wilkes-Goffstein told her story at the program’s closing event—of finding community, meeting her now-husband, and CTeen giving her strength and self-appreciation that helped her through tough times, including when she lost her parents—to some 2,700 teens and Chabad-Lubavitch emissaries gathered in New York City for the 12th CTeen International Shabbaton that took place from Feb. 27 to March 1.

“CTeen brought meaning into my life,” related the alum of the program, which has 620 chapters worldwide. “My Jewish experience was great; I knew a lot about the holidays and such beforehand, but CTeen really shaped that Jewish experience for me.

She met her husband, Joey Goffstein, in 2014 when she attended the Shabbaton as a student with the Hallandale CTeen chapter, and he came in as a student from Teaneck, N.J. Today, they serve as co-directors of CTeen of Hallandale, Fla., and brought a group of 11 teens to experience the weekend.

“I’m most excited to have them walk the steps that helped me become religious because I didn’t grow up that way, and show them that I was in their shoes three, four years ago,” she said. “I want them to see the family that’s grown through CTeen for me and how I’ve been able to stay involved this long. I want them to have that, too. I want them to see how it really is a family—it’s not just a high school thing.

The theme of this year’s conference was ‘Soul Care,’ which focused on the idea that each person is a soul with a body, and that there’s no better time than the present ‘to tone up and hit the spiritual gym.’

Participants from nearly 500 cities worldwide spent their time in New York reconnecting with friends and making new ones, attending workshops and taking in some of the famous city’s sights.

The groups stayed in the Crown Heights neighborhood of Brooklyn, N.Y., where they spent a traditional Shabbat with local hosts and at group programming. On Saturday night, they “took over” Times Square, where they enjoyed a Havdalah ceremony and a concert, with their pictures flashing on the giant screens overhead. Many also made a trip to the Ohel in Queens, N.Y.—the resting place of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, and his father-in-law, the sixth Rebbe, Rabbi Yosef Yitzchak Schneersohn, of righteous memory.

The weekend culminated at the New York State Armory in the nearby neighborhood of Williamsburg with a banquet lunch and “Soul Care” event, as well as the CTeen Choice Awards, where participants find out who was voted “leader of the year.”

CTeen and being at the banquet is a priority in part because of the impact that the group has had on her, she said, explaining that her Jewish experience is different from her peers’ at school, where saying she plans to fast on Yom Kippur or go to services all day is unusual.

“I came to my first CTeen Shabbaton and was surrounded by 2,600 people who all did the same things as me, and they had so much pride in doing those things,” she recalled. “It didn’t make them feel weird or different; that was where they belonged, that was what they were proud of doing.”

The group has also helped Shai Fichtelberg learn to wear her Judaism with pride. A third-time attendee from Sonoma County, Calif., the 16-year-old says the Shabbat weekend is an opportunity to make connections that will last a lifetime and a place where she learned to stand up to adversity. “CTeen has helped me be proud in order to help others be proud,” she said.

Daniella Futoran, 17, came from Long Island, N.Y., to attend her fourth CTeen banquet. Far from her parents’ childhood experiences of living in Communist-era Soviet Russia and her mother being forbidden from attending synagogue during the day for fear of getting kicked out of school, Futoran attended Chabad’s Hebrew school from the time she was 4 years old until her bat mitzvah.

CTeen and being at the banquet is a priority in part because of the impact that the group has had on her, she said, explaining that her Jewish experience is different from her peers’ at school, where saying she plans to fast on Yom Kippur or go to services all day is unusual.

“I came to my first CTeen Shabbaton and was surrounded by 2,600 people who all did the same things as me, and they had so much pride in doing those things, “ she recalled. “It didn’t make them feel weird or different; that was where they belonged, that was what they were proud of doing. “

‘Be Proud to Help Others Be Proud’
Daniella Futoran, 17, came from Long Island, N.Y., to attend her fourth CTeen banquet. Far from her parents’ childhood experiences of living in Communist-era Soviet Russia and her mother being forbidden from attending synagogue during the day for fear of getting kicked out of school, Futoran attended Chabad’s Hebrew school from the time she was 4 years old until her bat mitzvah.
Coming from a school where there are just 20 Jewish teens out of 2,000, she says being Jewish hasn’t always been easy. Other students sometimes tell jokes about the Holocaust, draw swastikas on her paper and throw pennies at her, she said, but through Chabad she has learned how to deal with the situation in ways that make a difference.

Fichtelberg, who came with a few returning participants and a first-time attendee from Wyoming, says her advice is to make the most of the experience. “Don’t be afraid to join in and have a good time. Talk to the person next to you, dance with the crowd, because soon it’s your last year with CTeen.”

As for immediate opportunities to get involved, the teens heard about CTeen U, a college course on the tenets of Judaism that Chabad Teen Network is running in partnership with Yeshiva University in New York, which can earn them two private college credits.

The teens also took a pledge to become “personal soul trainers” and get others involved in mitzvot, good deeds. To begin, they headed home to encourage their peers to exchange mishloach manot, gifts of food to friends and neighbors for the holiday of Purim, which starts on the evening of March 9 and lasts through sundown on March 10.

### MICHIGAN STATE STUDENT’S PROACTIVE RESPONSE TO AN ANTI-SEMITIC VANDAL

A torn-down mezuzah becomes an opportunity to educate
By Rochel Schwartz

When Maddy Gun, a 20-year-old sophomore at Michigan State University in East Lansing returned home from school one day last September, she was horrified to discover that the mezuzah she had lovingly affixed to the doorpost had been ripped down. Not wanting to believe that she was the victim of a hate crime, she asked the management of the building if perhaps they had taken it down. After learning they had not, she asked if they could check the video security cameras to see what had happened. What they discovered was shocking: a fellow student was seen tearing down the mezuzah from her doorpost.

While anti-Semitic acts have become all-too common on college campuses across North America in recent years, Gun’s response to this act of anti-Semitism was most uncommon: She had the option to press charges against the student, but chose a different course of action. She decided to transform her encounter with hate into an opportunity for awareness. “I wanted him to get educated,” she tells Chabad.org.

Along with Rabbi Bentzion Shemtov, co-director of the Chabad Student Center at MSU with his wife, Simi, and Nate Strauss, director of Jewish Student Life at the campus Hillel, Gun sat down with the student, and described how his actions had impacted her and others on campus—many of whom had expressed fear of keeping their own mezuzahs up, and one student who had actually removed hers after the vandalism became public.

She asked that the student take a guided tour of the Holocaust Memorial Center in Farmington Hills, to which he agreed. She also asked that he pay for the damage he’d done. As for Gun, she immediately affixed a new mezuzah on her doorpost.

“I knew I had to do something; I couldn’t just be a bystander,” she says. “Instead of responding in hate, I did everything in my power to make an impression on this student, and I hope that this experience will make him or anyone else contemplating an anti-Semitic act think twice before doing something of that nature.”

### A Jewish Home on Campus

Gun, whose grandfather is a Holocaust survivor, notes that he is a big inspiration in her life. “It is remarkable to me that even though he has gone through everything he has in his life, he feels a sense of pride in his religion.” She says she, too, is proud of her Judaism and strives to emulate his resilience and inner strength.

Gun says she first encountered Judaism on campus as part of what she calls a quest to find a “Jewish home,” a place where she belonged and would be able to celebrate her heritage and traditions with like-minded young adults.

She first met the Shemtovs at a communal meal before the Yom Kippur fast, and the warmth and genuine care that she felt from the couple made her know that she had found a “home away from home,” she says.

“T’m so fortunate to be living in a time in which I don’t have to feel a sense of fear for practicing religion,” says Gun. “I feel I have an obligation to carry on my grandfather’s legacy and to proclaim to the world ‘never again’ by being a strong voice on campus for other Jews, encouraging them to choose to live without fear.”

When asked what she would share with fellow Jewish college students around the world, she replies: “I would tell them not to be scared and be proud to showcase your beliefs. It’s important not to keep your beliefs hidden because of fear. The Jewish home is sacred; I originally put up my mezuzah because I wanted to be blessed, and I am proud to continue this Jewish tradition in a joyous manner.”
TAKE A TOUR OF OUR NEW BUILDING

We gladly invite our Shul’s Members to schedule a tour of our new building. Starting Friday, February 28th at 9:30 am and every other Friday, Mitch Feldman will tour groups of 10 people. Please reserve your space now!

visit: https://www.theshul.org/newbuilding to make your reservation!
Purim Schedule
Megillah Readings & Celebrations

Monday Night, March 9 ~ 14 Adar

6:30 PM  FAMILY PURIM PARTY
7:00 PM  MINCHA FAST DAY
7:00 PM  SEPARDIC MINCHA FAST DAY
7:50 PM  FAST OF ESTHER ENDS FOLLOWED BY MA’ARIV
8:00 PM  MEGILLAH READING: MAIN SANCTUARY
8:00 PM  SEPARDIC MINYAN MEGILLAH READING
9:00 PM  SMALL SANCTUARY
8:00 PM  CHILDREN’S PROGRAM: MEGILLAH READING
8:00 PM  MOTHER AND BABIES: MEGILLAH READING
8:45 PM  BREAK FAST PARTY
11:00 PM  LATE MEGILLAH READING

Tuesday, March 10 ~ 15 Adar

6:50 AM  SHACHARIT - SMALL SANCTUARY
7:00 AM  MEGILLAH READING
7:30 AM  SHACHARIT – MAIN SANCTUARY
8:00 AM  MEGILLAH READING
8:00 AM  SEPARDIC MINYAN - SMALL SANCTUARY
8:30 AM  SEPARDIC MEGILLAH READING
9:00 AM  SHACHARIT – MAIN SANCTUARY
9:30 AM  MEGILLAH READING
11:30 AM  SENIOR PURIM CELEBRATION
1:00 PM  MEGILLAH READING
2:00 PM  EARLY MINCHA
4:45 PM  MEGILLAH READING
5:50 PM  MINCHA
6:00 PM  PURIM SEUDAH (BY RESERVATIONS ONLY)

FOLLOW BY MA’ARIV
THE SHUL CTEEN
XTREME PURIM
@ EXTREME ACTION PARK
Monday March 9 at 7:30pm
MEGILLAH READING - 7:45 PM
LIMITED TRANSPORTATION FROM THE SHUL LEAVING @6:30
$15 PER PERSON INCLUDING FULL DINNER
REGISTER NOW !!!
https://www.TheShul.org/TeenPurim
GET READY FOR THE BEST SUMMER AT

MEYER YOUTH

THE SOL TAPLIN

CAMP GAN ISRAEL

AT THE SHUL

CGI TRIP DAYS

- Planet Air
- Funderdome
- The Wow Factory
- Water Parks
- Science Museum
- and Much More!!!

STRONG AND INCREDIBLE Jewish Experience
Splash into amazing POOLS!
Zoom off to exciting TRIPS!
ACTION PACKED activities!
Unstoppable FUN!

DATES:
JUNE 29 - AUGUST 13

AGES:
GIRLS: AGE 2 - ENTERING 6TH GRADE
BOYS: AGE 2 - ENTERING 3RD GRADE

REGISTER ONLINE! SPACE LIMITED!

WWW.THESHUL.ORG/CAMPGANISRAEL
CAMP@THESHUL.ORG | 305.868.1411 x329

REGISTER BY MARCH 10
FOR EARLY BIRD SPECIAL DISCOUNT!
PURIM SEUDAH

Tuesday, March 10, 2020  16 PM

Members  $65 Adults  $35 Kids
Non Members  $85 Adults  $45 Kids
Megillah Reading 4:45 PM

*RSVP required *

www.theshul.org/purimseudah
9540 Collins Avenue, Surfside FL 33154
305-868-1411
PRESENTING...

The Grand Purim Comedy Show and Brunch

With Comedian
MARC WEINER

A show you don’t want to miss!

Marc is a world renowned actor and comedian. Marc is famous for his half-man/half-puppet variety show called Weinerville which drew the attention of Good Morning America. He has been performing stand-up comedy for over three decades and has the participants rolling in the aisles!

WHEN: Tuesday, March 10, 2020
WHERE: The Shul
9540 Collins Ave, Bal Harbour
TIME: Brunch 11:30 am • Comedy Show 12:10 pm
ADMISSION: $30 • Senior Citizens $18
includes Brunch and Comedy Show

Hilarious • Jewish Humor • Nostalgic • Festive Brunch • Lchaims

A JOINT PROJECT OF
United Jewish Generations
The Senior Torah Academy At The Shul

RESERVATIONS REQUIRED BUT PAY AT THE DOOR
For reservations, please call (305) 770-4540
or email reserve@unitedJewishgenerations.com
Please join **American Friends of Magen David Adom** at The Shul of Bal Harbour for a conversation with

Jason Greenblatt
Former Assistant to the President and the White House Special Envoy to the Middle East

**MODERATED BY**

Gabriel Groisman
Mayor of Bal Harbour

**SUNDAY, MARCH 8, 2020**

**6:00 PM**
Private pre-reception with cocktails and heavy appetizers

**7:00 PM**
General admission

**Private Pre-Reception**
Suggested minimum gift of $250 to Magen David Adom’s annual 2020 campaign to save lives in Israel

**General Admission**
$36 admission
$18 Young Adult under 40

For security purposes registration is required
Register at [www.afmda.org/balharbour](http://www.afmda.org/balharbour)

The Shul of Bal Harbour | 9540 Collins Ave, Surfside, FL

For more information, email [miami@afmda.org](mailto:miami@afmda.org) or call 561.835.0510
Leap of Faith was an official selection of the New York Jewish Film Festival at Lincoln Center and Jewish Film Festivals in Berlin, Jerusalem, Rio De Janeiro, Hong Kong, Bucharest, Sao Paulo, Boston, Detroit, Atlanta, Sarasota, Austin and other cities around the U.S.

Yehuda Benjamin is an award-winning Creative Director and Documentary/Video Producer. As President of Oxygen Advertising, a boutique marketing and advertising firm, he has spent over 30 years creating breakthrough TV/Radio campaigns and documentary videos for a wide range of clients.

Filmed over a 3-year period, the feature-length documentary, Leap of Faith, tells the stories of four families as they attempt the complex process of transition from Gentile to Orthodox Jew. It's a powerful spiritual journey that moves the voyager to forsake the religion of parents, abandon the traditions of childhood and enter into a wholly new, radically different system of belief and practice of worship.

Leap of Faith chronicles the convert's struggle and the effect on children and extended family members who are left behind.

Tuesday, March 17th: 8pm
Introduction by the Director, followed by Q & A after the film.
The Shul Sanctuary: 9540 Collins, Surfside
Spring 2020
HIST 102/502
“Studies in Jewish History”

Tuesday, March 31, 2020 at 7:30pm

Between Theoretical and Practical: Differences in Jewish and Islamic Law

This lecture examines the rabbinic tradition of Jewish legal thought and practice to illustrate how even a rigorously religious and legalistic tradition like rabbinic Judaism has sought to maintain a separation between religious and civic law while eschewing the enforcement of ritual norms by political means.

Rabbi Dr. Shlomo Pill is a senior lecturer at Emory Law School, and a Senior Fellow and Associate Director of Law and Judaism at Emory’s Center for the Study of Law and Religion, where his work focuses on Jewish and Islamic law, religious liberty, and U.S. law for clergy and religious organizations. He is also Managing Editor of Canopy Forum (canopyforum.org), and online commentary and analysis platform on law and religion issues. Rabbi Pill is the author of numerous academic and popular articles, has lectured around the United States and abroad, and Setting the Table: An Introduction to the Methodology of the Arukh Hashulchan (Academic Studies Press 2020). Rabbi Pill is also a founding director of Congregation Kol Yisrael, an Atlanta community that joins Ashkenazic and Sephardic prayer and Torah-study traditions under one roof (kyatl.org), and Rosh Beit Midrash of College Beit Midrash of Atlanta (cbmatl.org).

The Shul, 9540 Collins Ave, Surfside
Suggested Donation: $10 per lecture

For more information call 305-868-1411 ext. 311 or lydia@theshul.org

www.CYSCollege.org
Les deux constantes
Le début est intégré à la fin, et la fin au début.
Je place Dieu toujours devant moi. Celui qui a le cœur content est en fête toujours. Toujours toujours. Toujours joyeux.
Le fondement de tout est la crainte du ciel. Si l'homme ne se perçoit pas comme étant constamment en présence de Dieu, s'il ne tremble pas devant l'immensité de l'importance que Dieu attache à chacun de ses actes, il ne peut pas y avoir de Choul'hane Aroukh, aucune loi divine pour la vie.
L'apogée de tout est la joie. Lorsque le Juif conclut la section Ora'h Haim du Choul'hane Aruch, lorsque « Le Mode de Vie » devient son mode de vie, de là au soir et de Pessa'h à Pourim, chaque instant de sa vie devient un maillon d'une chaîne de joie perpétuelle. Il réalise son but dans la vie, met en œuvre ses potentiels les plus profonds, et il n'y a pas de plus grande joie que cela.
Mais la crainte n'est pas seulement au début, et la joie n'est pas seulement à la fin. En tant que fondement de tout, la crainte du ciel transparaît dans chaque instant et dans chaque action du Juif, des moments les plus solennels de Yom Kippour jusqu'à la joie enivrante de Pourim. En tant qu'apogée de tout, la joie transparaît dans tous les recoins de la vie juive : même dans les « jours solennels » de Roch Hachana et Yom Kippour, où il est enjoint au Juif de « se réjouir en tremblant. »
La crainte et la joie sont deux émotions opposées dans le cœur humain. Mais le Choul'hane Aroukh les fusionne en un état perpétuel de tremblement joyeux et de joie tremblante. Car le début est intégré à la fin, et la fin au début.

Le jour qui aurait pu être Pourim
Dans les premières lignes du Ora'h Haim, le Choul'hane Aroukh cite Psalms 16,8 : « Je place Dieu toujours devant moi. » « Ceci est un grand principe dans la Torah, poursuit-il. Quand une personne inscrit dans son cœur que le Grand_roi, le Saint, béni soit-Il, dont la présence remplit le monde entier, se tient au-dessus de lui et voit ses actes... il atteindra immédiatement la crainte de Dieu et la soumission à Lui... »
Le Ora'h Haim s'achève avec un autre verset, Proverbes 15,15 : « Celui qui a le cœur content est en fête toujours. » Le sujet traité est Pourim Katane, le « Petit Pourim ». Pourim a lieu le 14ème jour du mois de Adar, le jour établi par Mardochee et Esther comme un jour de « festin et de réjouissance » en commémoration du salut des Juifs du mauvais décret de Haman en l’an 3405 depuis la création (356 avant l’ère commune). Mais environ une fois tous les trois ans, le calendrier juif contient non pas un, mais deux mois de Adar : Adar I et Adar II.
Lequel est le « véritable » Adar et lequel est le rajout ? Quand doit-on célébrer Pourim : en Adar I ou en Adar II ? Le Talmud statue que Pourim doit être célébré en Adar II. Néanmoins, le quatorzième jour du mois d’Adar I est aussi un jour spécial : c’est le « Petit Pourim », le jour qui aurait été Pourim si l’année n’avait pas été une année embolismique.
Que faisons-nous à Pourim Katane ? Nous ne lisons pas la Mégila, il n’y a pas de mitsva particulière d’envoyer des portions alimentaires à des amis ou de faire des cadeaux aux pauvres comme c’est le cas le jour du véritable Pourim. Le Choul’hane Aroukh cite une opinion selon laquelle il faut augmenter dans la fête et dans la joie, mais il statue qu’il n’y a pas d’obligation halakhique de le faire. « Néanmoins, poursuit le Choul’hane Aroukh, il convient d’augmenter quelque peu dans la fête, afin de remplir son devoir selon l’avis que c’est obligatoire. » En guise d’explication, il conclut par la citation des Proverbes mentionnée plus haut : « Celui qui a le cœur content est en fête toujours. » La joie et l’esprit de fête sont toujours souhaitables ; donc, si une opportunité se présente sous la forme d’une journée qui aurait pu être Pourim – le jour le plus joyeux de l’année –, l’on devrait certainement se réjouir et célébrer.

Toujours joyeux
Sur l’essence du “Petit Pourim”
Basé sur les enseignements du Rabbi de Loubavitch
Le début est intégré à la fin, disent les kabbalistes, et la fin au début.
Tout a un début et une fin. Le début précède toutes les autres étapes et tous les détails, et la fin les suit tous. Mais le début, si c’est un vrai début, contient les germes de tout ce qui va suivre ; et la fin, si c’est une véritable fin, est l’aboutissement et l’accomplissement de tout ce qui a précédé.
Le Ora’h ‘Haim (« Le Mode de Vie ») est la première des quatre sections du Choul’hane Aroukh, la codification de la loi de la Torah qui a été universellement acceptée comme le guide le plus fondamental de la vie juive. Comme son nom l’indique, Ora’h Haim est la section qui traite de la vie quotidienne du Juif : les prières ‘Haim est la section qui traite de la vie quotidienne du Juif : les prières quotidiennes, les lois des tsitsit et des tefilines, l’observance du Chabbat et des fêtes, etc. Comme chaque livre, Ora’h ‘Haim a un début et une fin. Et, ici aussi, « le début est intégré à la fin et la fin au début. »

Le jour qui aurait pu être Pourim
Dans les premières lignes du Ora’h ‘Haim, le Choul’hane Aroukh cite Psalms 16,8 : « Je place Dieu toujours devant moi. » « Ceci est un grand principe dans la Torah, poursuit-il. Quand une personne inscrit dans son cœur que le Grand Roi, le Saint, béni soit-Il, dont la présence remplit le monde entier, se tient au-dessus de lui et voit ses actes... il atteindra immédiatement la crainte de Dieu et la soumission à Lui... »
Le Ora’h ‘Haim s’achève avec un autre verset, Proverbes 15,15 : « Celui qui a le cœur content est en fête toujours. » Le sujet traité est Pourim Katane, le « Petit Pourim ». Pourim a lieu le 14ème jour du mois de Adar, le jour établi par Mardochee et Esther comme un jour de « festin et de réjouissance » en commémoration du salut des Juifs du mauvais décret de Haman en l’an 3405 depuis la création (356 avant l’ère commune). Mais environ une fois tous les trois ans, le calendrier juif contient non pas un, mais deux mois de Adar : Adar I et Adar II.
Lequel est le « véritable » Adar et lequel est le rajout ? Quand doit-on célébrer Pourim : en Adar I ou en Adar II ? Le Talmud statue que Pourim doit être célébré en Adar II. Néanmoins, le quatorzième jour du mois d’Adar I est aussi un jour spécial : c’est le « Petit Pourim », le jour qui aurait été Pourim si l’année n’avait pas été une année embolismique.
Que faisons-nous à Pourim Katane ? Nous ne lisons pas la Mégila, il n’y a pas de mitsva particulière d’envoyer des portions alimentaires à des amis ou de faire des cadeaux aux pauvres comme c’est le cas le jour du véritable Pourim. Le Choul’hane Aroukh cite une opinion selon laquelle il faut augmenter dans la fête et dans la joie, mais il statue qu’il n’y a pas d’obligation halakhique de le faire. « Néanmoins, poursuit le Choul’hane Aroukh, il convient d’augmenter quelque peu dans la fête, afin de remplir son devoir selon l’avis que c’est obligatoire. » En guise d’explication, il conclut par la citation des Proverbes mentionnée plus haut : « Celui qui a le cœur content est en fête toujours. » La joie et l’esprit de fête sont toujours souhaitables ; donc, si une opportunité se présente sous la forme d’une journée qui aurait pu être Pourim – le jour le plus joyeux de l’année –, l’on devrait certainement se réjouir et célébrer.

FRENCH CONNECTION
REFLEXIONS SUR LA PARACHA
Vivre avec la paracha
Mordejai: ¿Estudioso, Estadista O Ambos?

El Talmud nos revela un hecho poco conocido sobre Mordejai por Mendi Herson.

En Purim se celebra el rescate del Pueblo Judío de la aniquilación en el siglo IV a.C., en Persia. La historia judía retrata a Mordejai, uno de los protagonistas principales de Purim, como un hombre extraordinario. Estudioso por excelencia y líder judío, Mordejai surgió de la intrincada historia de Purim, de eventos de intrigas en el palacio, como un motor político; y así se convirtió en Virrey.

Mordejai daba idea de un verdadero hombre del renacimiento, respetado y adorado por su pueblo. Pero el Talmud revela un hecho poco conocido: La aclamación pública de Mordejai no era precisamente unánime.

Nuestra atención se dibuja primero en la Meguilá (el Pergamino de Ester) que concluye: “Mordejai...era un gran hombre entre los judíos, y amado por la mayoría de sus hermanos...” Esto suena como que algunos de sus hermanos (una minoría) tenía un problema con él.

El Talmud también nota una segunda curiosidad: Mordejai se menciona entre los líderes judíos que volvieron a Israel (de Babilonia-Persia) para construir la Segunda Comunidad de Naciones Judías. Cuando el Libro de Ezra enumera esa lista de líderes, Mordejai aparece como el quinto nombre; luego, en el Libro de Nejemia, Mordejai aparece como el número seis. Allí parece haber habido un descenso de categoría.

¿Qué estaba pasando?

El Talmud enseña que algunos en el rabinato desaprobaron a Mordejai como la nueva persona pública. Mordejai era un miembro del Sanhedrín, la Corte Suprema judía de setenta y un Sabios. Él era un hombre totalmente inmerso en la Torá.

Ahora, se había vuelto una figura política, una posición que no permite un único enfoque solo en la Torá que él tanto disfrutaba.

Es un hecho que la participación en los temas de la comunidad nos distrae de los propósitos espirituales internos.

Un líder de la comunidad tiene que preocuparse por el bienestar de las personas, a cada nivel. Es una carga que no permite la dedicación total y absoluta a la Torá.

Así que, algunos de los colegas del Sanhedrín de Mordejai, discreparon con su nuevo estilo de vida. Aunque él era tan observante como siempre, ellos sentían que él había sacrificado su inmersión total en el estudio de la Torá por causa de la dirección política. Para algunos judíos observantes de la Torá, éste era un error. En ese sentido, Mordejai bajó un paso en el mundo religioso cuando se volvió un líder político. Pero Mordejai, y la mayoría de los miembros del Sanhedrín, tomaron una posición diferente. ¿Por qué?

El Midrash (Tana D“bei Eliahu de Raba. 11) enseña que “pondría a los Sabios...del Sanhedrín, a que alzaran sus togas...y circularan por las ciudades enseñando a los judíos...”

Ésta no es una declaración simple. El Sanhedrín era un grupo muy destacado de personas. Ellos eran gigantes espirituales e intelectuales, y se suponía que se convocaban en el Monte del Templo en Jerusalén - el lugar Santo que prestaba influencia y fuerza espiritual especial al Sanhedrín. Por ejemplo, sólo cuando se reunían allí, el grupo podía decidir los casos de pena capital.

¿Y el Midrash dice que instaría a esos titanes religiosos a abandonar el Monte del Templo, y rebajarse, para poder enseñar a la nación?!

En otros términos, los Rabinos del Sanhedrín estaban obsesionados con sus propios logros espirituales. Ellos tenían la obligación de estudiar, orar y subir a las Alturas; pero también tenían la responsabilidad de estar a la cabeza, aun cuando eso impactaba en sus propósitos espirituales personales.

Mordejai eligió. Él podía escoger encerrarse en una leshivá y así consagrar cada respiración al estudio de la Torá. Él quiso hacer eso, indudablemente. Pero Mordejai no pensó en lo que él quería; pensó lo que Di-s quería de él. De esta manera vio la necesidad de que haya un líder, y entonces tomó el liderazgo.

Este es un verdadero líder. Los líderes genuinos no son personas que anhelan ‘estar a cargo’, para ser ‘los jefes’; eso es un manotazo de megalomanía.

Los líderes reales son personas que preferirían enfocar su atención a su propio dominio más que al dominio de otros. Ellos preferirían el lujo de la paz de su mente y la privacidad, que un rol ajeno al liderazgo les permitiría. Pero ven una necesidad general, y sienten una responsabilidad para caminar en esa brecha.

**Clases y Eventos**

<table>
<thead>
<tr>
<th>Clases en Español</th>
<th>Porción Semanal</th>
<th>Lunes 8:45 pm - 9:45 pm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabí Shea Rubinstein</td>
<td>Tanyá(Women)</td>
<td>Mrs. Vivian Perez</td>
</tr>
<tr>
<td>Martes 10:45 am - 12:00 pm</td>
<td>198 Park Drive, Bal Harbour Village</td>
<td>Jueves 11:00 - 12:00</td>
</tr>
<tr>
<td>11:00 - 12:00</td>
<td>Jueves 11:00 - 12:00</td>
<td>Cal Vinian for details - 305.213.3202</td>
</tr>
<tr>
<td>Miercoles 8:30 - 10:00 pm</td>
<td>Domingo 8:30 - 10:00 pm</td>
<td></td>
</tr>
<tr>
<td>Lunes 8:45 pm - 9:45 pm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Analísis de distintos temas basados en la Parashá</td>
<td>Rabbi Shlomi Halsband</td>
<td></td>
</tr>
</tbody>
</table>
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: NO CLASS THIS WEEK - PURIM

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 am -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 - 3:00 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

LEMON MERINGUE PIE
HAMANTASCHEN
By Jaime

INGREDIENTS
2 frozen pie dough, thawed completely
Lemon pie filling (Duncan Hines or other)
Garnish: powdered sugar, melted white chocolate, lemon or lime zest

PREPARATION
Preheat oven to 375°F. Line 2 cookie sheets with parchment paper.
Dust countertop and rolling pin with a little flour. Roll out pie dough to ¼ inch thickness.
Cut out 3-inch circles with a round cookie cutter or even a drinking glass. Fill with 1 teaspoon lemon pie filling. Fold the left side over the filling into the center, then fold the right side over and then fold the bottom up, creating a triangle.

Place cookies on prepared sheets and bake for about 15 minutes, until golden brown.

Let cookies cool then decorate as desired. In the photo we melted white chocolate to drizzle and put a little extra on one side that we dipped in lime zest.
Introducing: David Palterer

JUDAICA COLLECTION

Thursday, March 12 from 3 p.m. to 9 p.m.
Pampaloni Miami Boutique

9513 Harding Avenue
Miami Beach FL 33154
+1 917-693-1312
miami@pampaloni.com

PAMPALONI
NETWORKING
EFFECTIVE ADVERTISING

PLEASE READ ONLY AFTER SHABBOS

PAID ADVERTISEMENTS DO NOT CONSTITUTE ENDORSEMENTS BY ANY RABBIS OR THE SHUL. THE SHUL RESERVES THE RIGHT TO ACCEPT OR REJECT ANY AD SUBMITTED.

LIPSKAR + GOLDSHTEIN GROUP
AT HARDING REALTY

LOOKING FOR A REAL ESTATE AGENT?

Buy • Sell • Invest • Dream

EXCLUSIVE LISTINGS IN BAL HARBOUR, BAY HARBOR ISLANDS, AND SURFSIDE.

CHANI LIPSKAR • REALTOR®
MOSHE GOLDSHTEIN • REALTOR®
305.209.8753 9473 Harding Avenue
Moshe@LipskarGoldsteinGroup.com Surfside, Florida

THE SPIAGGIA OFFER

Call Maria Chouela at 954.609.2990

- 2,878 SFT TOTALLY REMODELED
- DESIGNER PIECES AND LUXURIOUS FINISHES
- 4 SPACIOUS BEDROOMS PLUS A GREAT OFFICE SPACE
- 4 1/2 BATHROOMS AT SPIAGGIA
- OFFERED AT $1,795,000

To Advertise in The Shul Bulletin
Please visit

HTTPS://WWW.THESHUL.ORG/FORM/ADV

YOUR AD HERE or your competitor’s ad
It’s totally up to you
(Seriously, they’re on the other line right now)

French & Spanish Tutor
HIGHLY EXPERINENCED TEACHER
ALL LEVELS

SIMONE BENCHIMOL
305-651-8041 | CELL 305-467-2911

B’H
Rapid Response Restoration
Building Trust With Quality Work

Our Certified Technicians Specialize in:
- Water Damage Restoration
- Flood Water Extraction
- Mold Assessments
- Mold Removal Services

using state of the art equipment.

If you suspect a leak or mold growth in your home, call us today for a free, no obligation inspection.

Toxic mold can affect the indoor air quality of your home, posing health risks to you and your family. Call for a free estimate today.

We are a fully licensed and insured local business of Bay Harbor Islands.

Call or Text (786) 408-6188

danny@rapidresponserestoration.com

www.rapidresponserestoration.com
NUMBERS TO KNOW

CONTACTS AT THE SHUL 305.868.1411

Rabbi
Associate Rabbi
Rabbi's Executive Assistant / CYS
Rebbetzin
JLAC / Adult Ed/ Singles
CYS College / Kolel
Accounting
Controller
Events / Office Manager
Director of Events and Marketing
Youth Director
Operations / Maintenance
Reception
Mikvah
Pre-School Director
Sephardic Minyan
Hebrew School / Editor
Hashkama Minyan
Mashgiach
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. Milena Liascovitz  Ext 328
Mrs. Devorah Leah Andrusier  Ext 313
Rabbi Shaykee Farkash  Ext 329
Rabbi Shlomi Katan  Ext 319
Mrs. Mindy Natoli  Ext 0
Mrs. Devorah Failer  305.323.2410
Mrs. Chana Lipskar  Ext 325
305.868.1411
Mrs. Aurit Katan  786.382.9006
Mr. Lazer Milstein  305.349.3040
Mr. Mordechai Olesky  786.262.9115

SHUL GABOIM

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

BOARD OF TRUSTEES

Sidney Feltenstein - Chairman
Simon Falic
Matias Garfunkel
Ambassador Isaac Gilinski
Jaime Gilinski
Max Gilinski
Saul Gilinski
Sam Greenberg
Abel Holtz
Mike Izak
Albert Kamhaz
Shmuel Katz M.D.
Leo Kryss
Rabbi Sholom D. Lipskar
Lazer Milstein
Michael Perez
Ryan Shapiro
Claudio Stivelman
Morris Tabacinic

FOUNDATION TRUSTEES

Albert Pollans - President
Jaime Gilinski
David Lichter
Rabbi Sholom D. Lipskar
Monroe Milstein - Treasurer

BOARD OF DIRECTORS

Steven M. Dunn - President
Jacob Givner - Vice President
David Wolf - Vice President
Mitchell Feldman - VP Oversight
Rabbi Zalman Lipskar - VP Development
Eric P. Stein - Treasurer
Joel Baum - Financial Treasurer
Dovid Duchman - Secretary
Velvel Freedman - Associate Secretary
Carolyn Baumel
Max Benoliel
Betzalel Camissar
Barry Cohen
Boruch Duchman
Henry Eichler
Anita Givner
Sam Greenwald
Sharon Hakmon
Albert Lichy
Rabbi Sholom D. Lipskar
Alexander Matz
Ezzy Rappaport
Elliott Rimon
Yaakov Saidof
Seth Salver
Alex Tauber

EXECUTIVE COMMITTEE

Steven M. Dunn - Chair
Devorah Leah Andrusier
Janice Barney
Joel Baum
Maurice Egozi
Henry Eichler
Mitchell Feldman
Daniel Gielchinsky
Jacob J. Givner
Evelyn Katz
Rebbetzin Chani Lipskar
Rabbi Sholom D. Lipskar
Rabbi Zalman Lipskar
Lazer Milstein
Orit Osman
Brian Roller
Ryan Shapiro
Marc Sheridan
Daniel Sragowicz
Cynthia Stein
Eric P. Stein
Michael Tabacinic
PURIM FAMILY PARTY

MONDAY MARCH 9 • 6:30 PM

FUN Rides in the Social Hall

8PM Megillah Readings In Designated Classrooms

$5 Per Child. Pizza Will Be Served.
THE SHUL SISTERHOOD INVITES YOU

WEDNESDAY SHUSHAN PURIM

MARCH 11

7:30 PM

12 INDIAN CREEK ISLAND RD
INDIAN CREEK VILLAGE

- Dairy Buffet Dinner
- Wine
- Masquerade

$36 in advance
$54 at the door
Rsvp
theshul.org/Esthersball

QUEEN ESTHER’S VENETIAN MASQUERADE PARTY