

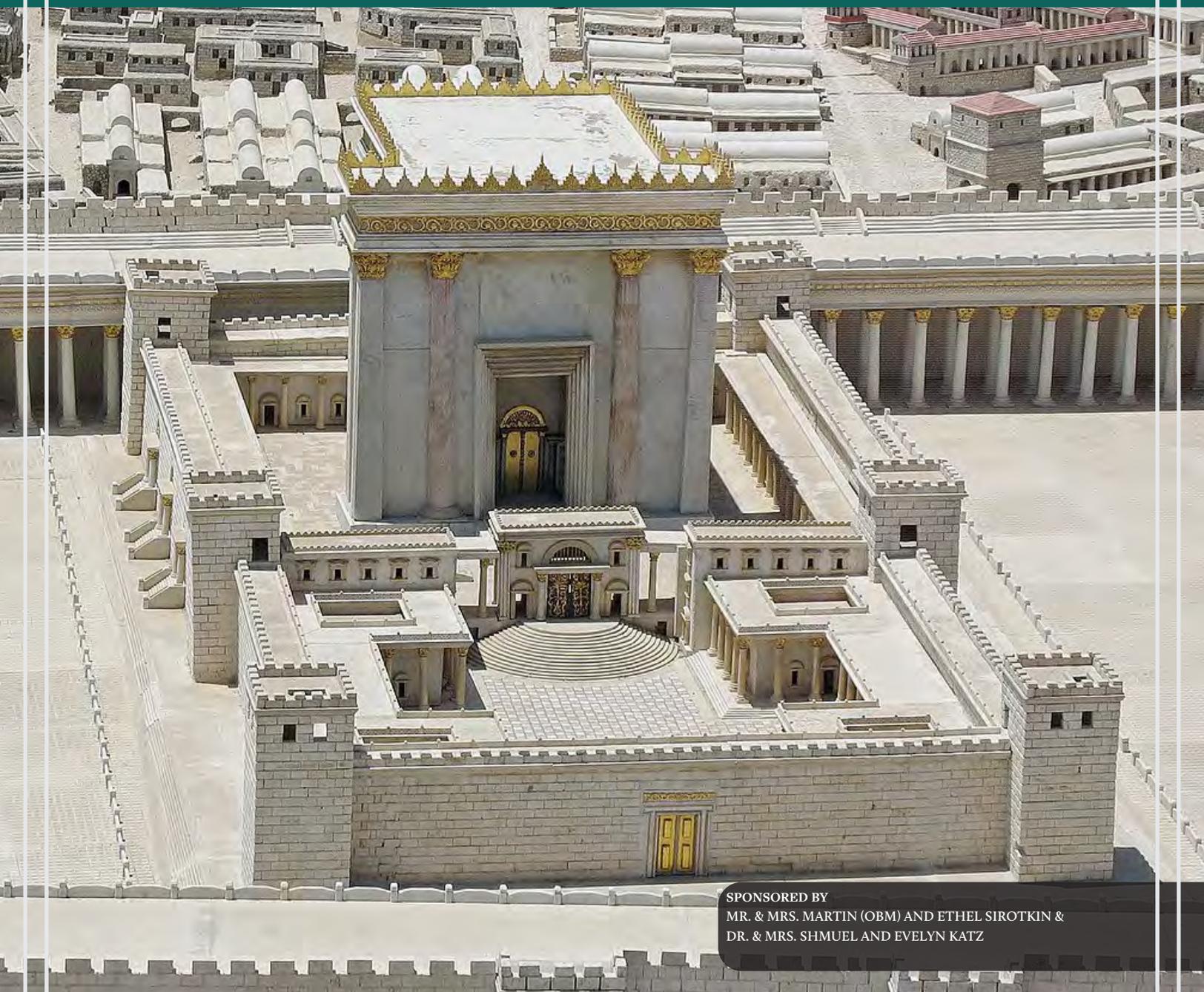
# THE SHUL

Weekly Magazine



SHABBOS PARSHAS DEVARIM  
MENACHEM AV 8 - 9  
AUGUST 5 - 6

CANDLE LIGHTING: 7:46 PM  
SHABBOS ENDS: 8:40 PM



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# PARSHA MESSAGE

## FROM THE TALKS OF THE LUBAVITCHER REBBE RABBI MENACHEM M. SCHNEERSON

### 1. The Shabbat of the Vision

There is a saying of Rabbi Levi Yitzchak of Berditchev that this Shabbat, Shabbat Chazon (when we read as the Haftorah, the famous Vision (Chazon) of Isaiah), is a day when we are presented with a vision of the future Third Temple, even though we see it from a great distance.

And this leads us to understand the connection between the “vision” of the Haftorah, and the Sidra of Devarim, which are always read together on the Shabbat before the 9th of Av.

For, with Devarim begins the “Second Torah”—Moses’ recapitulation of the Torah. And the whole book of Devarim differs from the other four books of the Chumash in being addressed to the generation who were about to enter the Holy Land. They needed counsel and caveat in a way that the previous generations did not. For the people who had traveled in the wilderness possessed an immediate knowledge of the Divine—they had seen G-d on Sinai. But the succeeding generation, already touched by their responsibilities in the physical world, lost that immediacy, they heard G-d but did not see Him. They were addressed in the words “And now, Israel, listen....”

And the difference between seeing and hearing is this: someone who witnesses an event is unshakable in his testimony about it—he has seen it with his own eyes. But one who hears about an event may eventually entertain doubts. Hearing does not confer certainty.

That is why the generation who were to enter Israel, who heard but did not see G-d, had to be commanded about self-sacrifice and the like, a warning which would have been superfluous to the people of the wilderness.

In one way, then, the later generation lacked the spiritual immediacy of their forebears. But they were, nonetheless, to reach something unattained by their fathers, who were told: “You have not, as



yet, come to the rest and the inheritance which the L-rd your G-d has given to you.” Shiloh and Jerusalem were reached only by that later generation. For only by the descent into material concerns, the translation of G-d’s will into practical action, could the fulfillment be reached of “the rest and the inheritance.”

Devarim, in short, tells us of the paradox that through descent comes true uplifting: The highest achievements of the spirit are won in earthly and not heavenly realms.

And this is also the message of the “vision”—even though this Haftorah is read in the “Nine Days” of mourning for the loss of the Temples, nonetheless through the resultant exile will come the true redemption, the vision of which we glimpse (in the words of the Berditchever) in the very moment of our loss.

### 2. Sadness and Rejoicing

The sense of mourning, of being “in the straits” which dominates our consciousness in the Nine Days when we recall the destruction of the Temples, is broken by Shabbat, the day on which joy must prevail. Indeed, on the Shabbat before the 9th of Av we are bidden to rejoice even more than usual, to remove any possibility that the melancholy of the surrounding days should intrude into the Shabbat spirit.

But the injunction has a deeper meaning. Shabbat is a reflection of the World to Come; and that future redemption will be so complete as to efface all traces of the exiled past. So on this day there is no place for the evocations of exile.

But we go further on this Shabbat than to eliminate sadness—we increase our joy.

For the future redemption will be more

spiritually intense than any previous one. If it merely restored the status quo, exile would have been unnecessary. Each exile of the Jews has culminated in new levels of spirituality, for by being scattered, they have been able to redeem and bring into G-d’s service environments that would otherwise have been untouched by the hand of Torah. And the end-point of this journey—the Time to Come—will be a redemption without further exile, a completeness of spirituality that needs no new excursions.

So the Shabbat most connected with exile, the day of the “vision,” sees in its foretaste of the future, the consummation of all exile and its transformation into undisturbed rejoicing. The Shulchan Aruch tells us that on this day it is permitted to prepare a feast like that which Solomon made when he was made king: That the anticipation of the future kingdom might give us the strength to turn the sorrows of exile into the joys of redemption.

(Source: *Likkutei Sichot*, Vol. II pp. 357-359)



# THOUGHTS ON THE PARSHA

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## DEVARIM

The entire book of Deuteronomy which we begin reading this week is a 37-day continuing soliloquy of our greatest prophet and first Rebbe/leader of the Jewish people, Moses.

On the first day of the 11th month, Shevat, Moses begins his address to the Jewish people in preparation for their entry into the Holy Land and concludes with his final words on the seventh of the 12th month, Adar, the day of his passing. Moses begins with a condensed overview of their 40 year experience together, alluding with inferences to the many challenging events that marked their journey from Egypt to the borders of Jericho.

By re-naming the various locations of negative experiences by words that indicated the particular rebellious act that took place there, Moshe concealed his criticism and rebuke of his beloved people, not to make it glaring and obvious. An illustration of that is the location called “Di Zahav” which does not exist anywhere but the name means “a lot of gold” alluding to the sin with the golden calf, and so on with the other locations. It is clear that Moshe is not being overly transparent for good reasons.

Yet in verse 5, Moses teaches and divulges the Torah in the most clear terms in 70 languages, to be easily accessible to anyone, anywhere, without any impediments of language understanding.

In this last will and testament of Moses, as he leaves his leadership position and prepares the Jewish people to cross the Jordan into the Holy Land, he gives them the most succinct and best advice for the most successful outcomes in their eternal sojourn. He synthesizes every one of their serious setbacks and failures, to recognize in clear hindsight the consequence of that behavior, but it is critiqued in a manner that is not discouraging, weakening, self-deprecating or minimizing their great potential. It is alluded to in a concealed language so that the errors of the past do not become the downfall of the future.



When however he gives them the positive purpose and objective that is the Torah way of life which guarantees the most positivity and blessings, he says it in the most clear, revealed and transparent way.

When directing someone for the proper path of life, we have to also follow the instruction of Moses to minimize the critique and to say it in a way that does not cause consternation or negativity, and then make sure that we teach the proper G-dly directives for maximal life in languages that everyone, anywhere, under any circumstances, can understand and implement in their lives. Today, we live in a time when the Torah is so available to us in every language and in every means of communication. Being in the nine days when the key behavior that is critical for our redemption from exile and the rebuilding of the temple is unity, togetherness, camaraderie, loving each other and supporting each other, we can accomplish this by us minimizing the criticism and maximizing the positive encouragement.

Have a wonderful Shabbos, a meaningful fast, and may we merit the coming of Moshiach now.

Rabbi Sholom D. Lipskar

# CELEBRATING SHABBOS

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

## SHABBOS SCHEDULE

Early Mincha	6:30 p.m.
Candle Lighting	7:46 p.m.
Mincha / Kabbalas Shabbos	7:50 p.m.

## SHABBOS DAY

Shabbos Day Hashkama Minyan	7:15 a.m.
Shacharis (Morning Services)	9:00 a.m.
Sephardic Minyan	9:00 a.m.
Children's Programs	10:00 a.m.
Shacharis Upstairs Minyan	10:30 a.m.

## Kiddush Following the service

Early Mincha	2:00 p.m.
Daf Yomi	2:30 p.m.
Mincha	6:15 p.m.
Fast of Av Begins	8:03 p.m.
Shabbos Ends / Hadvalah	8:40 p.m.
Maariv	9:00 p.m.

Sunday Morning Shacharis	9:00 a.m.
First Mincha - Sunday	2:00 p.m.
Second Mincha - Sunday	7:30 p.m.
Fast Ends	8:27 p.m.

## KIDDUSH THIS WEEK:

KIDDUSH FOR THIS WEEK IS AVAILABLE FOR SPONSORSHIP.  
PLEASE CONSIDER SPONSORING OF CO-SPONSORING THIS  
WEEK'S KIDDUSH

## AV LIGHT & POWER

Light & Power for the month of Av has been  
generously donated by

**Mr. & Mrs. Jeremy and Jessica Millul**

In memory of his Father, Ephraim ben Emma Z'L. and in  
Honor of the birthday of Rabbi Sholom Lipskar and  
Rabbi Aaron Lipskar

## TISHA B' AV SCHEDULE

### SHABBOS AFTERNOON

First Mincha:	2:00 pm
Fast Begins:	8:03 pm
Maariv & Eicha:	9:00 pm
Tisha B'Av Class:	10:00 pm
Main Sanctuary (men & women)	
RABBI DOV SCHOCHET	

### SUNDAY

Shachris:	9:00 am
Followed by Kinos for Tisha B'Av	
Ladies Unity Event:	11:45 am
at Young Israel	
Video Presentation:	12:45 pm
Main Sanctuary	
"A Tale of Two Jerusalem's"	

### FIRST MINCHA

Tefillin:	1:45 pm
Ashrei:	2:00 pm

### SECOND MINCHA

Tefillin:	7:30 pm
Ashrei:	7:45 pm
Maariv (Fast Ends):	8:27 pm

## Eruv Information

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational. The number to call is 305-866-ERUV (3788).

The Eruv message is recorded approximately two hours prior to candle lighting. Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour included the inner (western) walking path only. The pier at Haulover Cut is not included.

To pay your annual dues visit: [www.miamibeacheruv.com](http://www.miamibeacheruv.com)

**WE NEED YOUR HELP**

Please Help  
**The Shul**  
Offset The Costs  
of Un-sponsored  
Kiddushim,  
Shalosh Seudos  
and Farbrengens

Please Contact Joelle  
[joelle@theshul.org](mailto:joelle@theshul.org)

# A TIME TO PRAY

## DAVENING SCHEDULES AND LOCATIONS THROUGHOUT THE WEEK

### SHACHARIS MINYANIM (MONDAY - FRIDAY)

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

### SUNDAY SHACHARIS MINYANIM

Main Minyan	8:00 am	9:00 am
Sephardic Minyan	-	8:30 am

## DAILY CHUMASH & TANYA AFTER EVERY MINYAN

### MINCHA / MAARIV MINYANIM (MONDAY - SUNDAY)

Main Minyan	2:00 pm	Early Mincha	7:50 pm	10:00 pm
Sephardic Minyan	6:50 pm	7:30 pm	7:50	9:00pm

### SUNDAY MINCHA / MAARIV MINYANIM

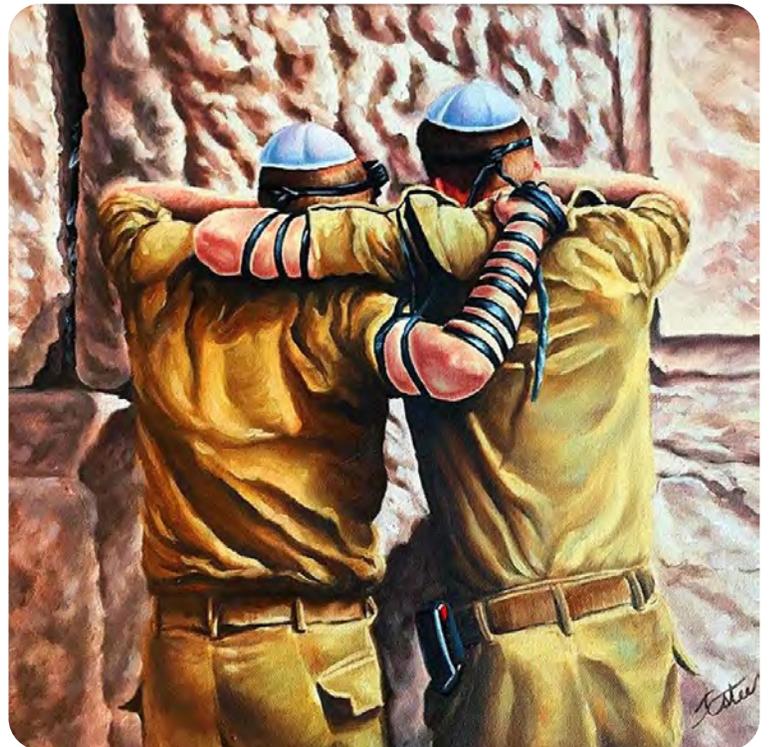
Main Minyan	7:50 pm
Sephardic Minyan	9:00 pm

### HALACHIC Times BASED on times for August 10

Alot Hashachar / Dawn	5:33 am
Earliest Talit & Tefillin	6:07 am
Netz Hachamah / Sunrise (Earliest Amidah)	6:51 am
Latest Shema	10:06 am
Zman Tfillah	11:12 am
Chatzot / Midday	1:25 pm
Earliest Mincha	1:59 pm
Plag HaMincha	6:41 pm
Shekiah / Sunset	8:00 pm
Tzeit Hakochavim / Nightfall	8:25 pm

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

Please note that during the week times may vary by a minute or two.



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

Please let us know if your child is in the IDF so we can include their name

# DAILY STUDY

**IN-PERSON CLASSES ARE BACK! WE LOOK FORWARD TO WELCOMING YOU ALL BACK IN PERSON IN CLASSROOM 3 ON THE SECOND FLOOR AT THE SHUL**

**[https://zoom.us/ 6457054016](https://zoom.us/j/6457054016) password: 699576**

Monday	Tuesday	Wednesday	Thursday	Friday
<b>7:30 - 8:00 am</b> <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe <i>Rabbi Zalman Lipskar</i> PHL-101 / PHL-301 / PHL-501	<b>7:30 - 8:00 am</b> <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe <i>Rabbi Zalman Lipskar</i> PHL-101 / PHL-301 / PHL-501	<b>7:30 - 8:00 am</b> <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe <i>Rabbi Zalman Lipskar</i> PHL-101 / PHL-301 / PHL-501	<b>7:30 - 8:00 am</b> <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe <i>Rabbi Zalman Lipskar</i> PHL-101 / PHL-301 / PHL-501	<b>7:30 - 8:00 am</b> <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe <i>Rabbi Zalman Lipskar</i> PHL-101 / PHL-301 / PHL-501
<b>8:00 - 8:10 am</b> <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos <i>Rabbi Zalman Lipskar</i> PHL-320	<b>8:00 - 8:10 am</b> <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos <i>Rabbi Zalman Lipskar</i> PHL-320	<b>8:00 - 8:10 am</b> <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos <i>Rabbi Zalman Lipskar</i> PHL-320	<b>8:00 - 8:10 am</b> <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos <i>Rabbi Zalman Lipskar</i> PHL-320	<b>8:00 - 8:10 am</b> <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos <i>Rabbi Zalman Lipskar</i> PHL-320
<b>7:40 - 8:40 am</b> <b>DAF YOMI</b> <i>Rabbi Dov Schochet</i> (Men) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	<b>7:40 - 8:40 am</b> <b>DAF YOMI</b> <i>Rabbi Dov Schochet</i> (Men) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	<b>7:40 - 8:40 am</b> <b>DAF YOMI</b> <i>Rabbi Dov Schochet</i> (Men) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	<b>7:40 - 8:40 am</b> <b>DAF YOMI</b> <i>Rabbi Dov Schochet</i> (Men) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	<b>7:40 - 8:40 am</b> <b>DAF YOMI</b> <i>Rabbi Dov Schochet</i> (Men) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu
<b>9:05 - 9:35 am</b> <b>RAMBAM</b> One chapter a day <i>Rabbi Aryeh Schottenstein</i> PHL-120 / PHL-510	<b>9:05 - 9:35 am</b> <b>RAMBAM</b> One chapter a day <i>Rabbi Aryeh Schottenstein</i> PHL-120 / PHL-510	<b>9:35 - 10:00 am</b> <b>MEGILLOT</b> Mishlei - Book of Proverbs <i>Rabbi Dov Schochet</i> (Men & Women) TXT-121	<b>9:05 - 9:35 am</b> <b>RAMBAM</b> One chapter a day <i>Rabbi Aryeh Schottenstein</i> PHL-120 / PHL-510	<b>9:05 - 9:35 am</b> <b>RAMBAM</b> One chapter a day <i>Rabbi Aryeh Schottenstein</i> PHL-120 / PHL-510
<b>1:15 - 1:45 pm</b> <b>EARLY ROMAN HISTORY &amp; THE JEWS</b> <i>Reb Mendel Korf</i> HIST 102/502	<b>9:35 - 10:05 am</b> <b>PARSHA OF THE WEEK</b> <i>Rabbi Aryeh Schottenstein</i> (Men & Women) TXT-112 / TXT-113 / TXT-501	<b>10:00 - 11:30 am</b> <b>PARSHA OF THE WEEK</b> <i>Rebbetzin Chani Lipskar</i> (Women Only) TXT-112 / TXT-113 / TXT-501	<b>11:15 am - 12:00 pm</b> <b>PARSHA OF THE WEEK</b> <i>Rabbi Shea Rubinstien</i> (Men & Women) TXT-112 / TXT-113 / TXT-501	
<b>1:45 - 2:45 pm</b> <b>THE BOOK OF DANIEL</b> <i>Rabbi Dov Schochet</i> (Men & Women) TXT-120	<b>11:00 am - 12:00 pm</b> <b>SHABBOS</b> <b>EXPLORING CUSTOMS W/ CHASSIDUS AND KABBALAH</b> <i>Rabbi Shea Rubinstien</i> (Men & Women) TXT-201 / TXT-211 / TXT-601	<b>11:30 - 12:15 pm</b> <b>TANYA</b> <i>Rabbi Sholom Lipskar</i> (Men & Women) PHL-320 / PHL-501	<b>12:00 - 1:00 pm</b> <b>SENIOR TORAH ACADEMY</b> <i>Rabbi Dov Schochet</i> <b>BOOK OF JUDGES</b> (Men & Women) TXT-120	<b>6:15 - 6:30 pm</b> <b>SHABBOS INSPIRATION</b> <i>Rabbi Sholom Lipskar</i>
<b>8:45 - 9:45 pm</b> <b>PARSHA IN SPANISH</b> <i>Rabbi Shea Rubinstein</i> (Men & Women) TXT-112 / TXT-113 / TXT-501	<b>12:00 - 1:00 pm</b> <b>PIRKEI AVOT</b> <i>Rabbi Dov Schochet</i> (Men & Women) ETH-101	<b>2:00 pm</b> <b>TANYA IN ENGLISH</b> <i>Mrs. Vivian Perez</i> (Women Only) PHL-320/PHL-501 <a href="https://zoom.us/j/85486162783">https://zoom.us/j/85486162783</a> password 540360 - ZOOM ONLY	<b>2:00 pm</b> <b>TANYA IN SPANISH</b> <i>Mrs. Vivian Perez</i> (Women Only) PHL-320/PHL-501 <a href="https://zoom.us/j/85486162783">zoom.us/j/85486162783</a> password 540360 - ZOOM ONLY	
	<b>2:00 pm</b> <b>PARSHA OF THE WEEK</b> <i>Mrs. Vivian Perez</i> (Women Only) <a href="https://zoom.us/j/85486162783">https://zoom.us/j/85486162783</a> password 540360 TXT-110 -- ZOOM ONLY		<div style="background-color: #006666; color: white; padding: 20px; text-align: center;"> <p><b>Earn your Bachelor's Degree in Hebrew Letters!</b></p> <p><b>VISIT <a href="http://WWW.CYSCOLLEGE.ORG">WWW.CYSCOLLEGE.ORG</a> FOR MORE INFORMATION.</b></p> <p><i>Foreign Students Welcome!</i></p> </div>	
	<b>8:00 pm</b> <b>PARSHA OF THE WEEK</b> <i>Rabbi Sholom Lipskar</i> (Men & Women) TXT-112 / TXT-113 / TXT-501			

# COMMUNITY HAPPENINGS

## SHARING YOUR NACHAS WITH OUR SHUL FAMILY

IF YOUR FAMILY HAS BEEN BLESSED WITH JOYOUS NEWS, PLEASE EMAIL YOUR ANNOUNCEMENT TO [JOELLE@THESHUL.ORG](mailto:JOELLE@THESHUL.ORG) SO THAT WE CAN SHARE WITH OUR SHUL COMMUNITY

### BIRTHDAYS

9 Menachem Av	Mr. Roma Cohen	11 Menachem Av	Mrs. Chavi Rochel Greenbaum	13 Menachem Av	Mr. Jordan Sam Karp
9 Menachem Av	Mr. Ron Gottesman			13 Menachem Av	Ms. Chaya Mushkah Lipskar
9 Menachem Av	Mr. Ethan Levine	11 Menachem Av	Mrs. Aviva Greenberg		
9 Menachem Av	Mrs. Arielle Rosenberg	11 Menachem Av	Mrs. Hannah Shear	13 Menachem Av	Ms. Alexa Menche
9 Menachem Av	Mr. Jonathan Wietschner	12 Menachem Av	Mrs. Sara Chalon Levy	13 Menachem Av	Ms. Michaelle Vlosky
		12 Menachem Av	Mr. Eliyahu Kahlon	13 Menachem Av	Mrs. Caroline Weisman
10 Menachem Av	Mrs. Renee Valerie Borochoff	12 Menachem Av	Mr. Ryan Shapiro	14 Menachem Av	Ms. Ariella Borochoff
		12 Menachem Av	Dr. Laura Viner	14 Menachem Av	Mr. Shaya Gheblikian
10 Menachem Av	Mrs. Sarah Libke Caplin	13 Menachem Av	Ms. Rochel Esther Arber	14 Menachem Av	Mr. Ranan Gontownik
10 Menachem Av	Mrs. Evy Eichler	13 Menachem Av	Mrs. Jane Mary Freund	15 Menachem Av	Mr. Joseph Ammar
10 Menachem Av	Mrs. Carene Ohayon	13 Menachem Av	Mr. Pesach Gewirtz	15 Menachem Av	Mr. Matias Garfunkel
11 Menachem Av	Ms. Vanessa Gluck	13 Menachem Av	Mr. Jacob Goldshtein	15 Menachem Av	Dr. Shmuel Katz

### KID'S BIRTHDAYS

9 Menachem Av	Chloe Gut
9 Menachem Av	MaryashaEstieRubinstein
10 Menachem Av	Ruth Benoliel
10 Menachem Av	Yared Samuel Reitich Baron
12 Menachem Av	Menucha Gewirtz
12 Menachem Av	Frida Laber
14 Menachem Av	Rivkah Dina Gilinski
14 Menachem Av	Tamar Esther Sued
15 Menachem Av	James Abraham Gohari
15 Menachem Av	Bella Mangami

### ANNIVERSARIES

Mr. & Mrs. Mendel and Bassie Raksin  
Mr. & Mrs. Dovid and Rivka Weingot  
Mr. & Mrs. Michael and Rakel Elchadif  
Mr. & Mrs. Oded and Diana Ben-Arie  
Mr. & Mrs. Moshe and Nechama Malka Simon  
Mr. & Mrs. Durrel and Adina Esther Handwerker  
Lieutenant Commander & Mrs. Yitzy and Ronit Rosenberg  
Mr. & Mrs. Joel and Deborah Sussman  
Mr. & Mrs. Leon and Gila Falic  
Mr. & Mrs. Mendel and Reut Pinson

### CONDOLENCES

Our heartfelt condolences to Mr. Jeffrey Koppel on the passing of his dear Mother, Lillian Koppel (Leah bas Gavriel) obm.

May her neshama be bound with the Eternal Bond of Life and may the esteemed family be comforted among the mourners of Zion and Jerusalem.

Our heartfelt condolences go out to Mr. & Mrs. Duddy and Racheli Shagalov,

Rabbi & Mrs. Sholom Menachem Mendel and Devorah Shagalov, Rabbi & Mrs. Gershon and Mazal Fried,

and Mr. & Mrs. Elchonan and Devorah Shagalov on the tragic passing of their beloved infant daughter, granddaughter and niece, Bella Shagalov, obm.

### WELCOME NEW MEMBERS

Mr. & Mrs. Louis Ezrick

Mr. & Mrs. Jacob Aini

### MAZAL TOV

Mazal Tov to Mendy & Sarah Duchman on the birth of their daughter Ella. Mazal Tov to grandparents Baruch & Yonit Duchman, Rabbi & Mrs. Rotenberg. Mazal Tov to Bubby Bubby (BH great-grandmother!) May they raise her to Torah, Chupah and Ma'asim Tovim and have much nachas from her.

Mazal Tov to Emilio & Ora Cohen on the birth of their son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to Eliyahu & Doris Kahlon on the birth of their daughter. May they raise her to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to Ariel & Abigail Peretz on the birth of their son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to Daniel & Shelly Amram on the birth of their son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to Leor & Yuvi Maman on the birth of their son. May they raise him to Torah, Chupah and Ma'asim Tovim and have much nachas from him.

# COMMUNITY HAPPENINGS

## THE SHUL FAMILY SENDS YOU STRENGTH & HEALING

### REFUAH SHLEIMAH

In order to keep the Refuah list current, please contact The Shul with any health updates

#### MEN

Liam Mimoun ben Esther Ilanit  
Avraham Dov ben Leah  
Naftali Gad ben Yehudis  
Chaim Shmuel ben Leah Yocheved  
Aharon ben Sofia  
Avrohom ben Feigy  
Sholom Dovber ben Rochel Bayla  
Shmuel ben Rivka  
Mordechai Yitzhak ben Devorah  
Yehonatan HaLevi ben Malka  
Eliezer ben Sarah  
Aharon ben Beylah  
Meyer Eliezer ben Sarah  
Menachem Mendel ben Sara  
Yehoshua ben Tamara  
Isaac Gilbert ben Nelly Esther  
Chaim Zelig ben Eidel  
Ari ben Na'ama  
Shama David ben Akiva Leah  
Aryeh Dovid ben Yehudit Shira  
Gideon ben Esther

#### WOMEN

Yehudis Sarah bas Esther  
Rachel Leah bas Miriam  
Aviva bas Rivka  
Nurit Rivkah bas Tzipora Feigeh Branah  
Yehudis bas Esther Sarah  
Fayga Etta bas Gita Henia  
Sarah Libke bas Baila  
Leah bas Alta Miriam Chaya  
Shima Leah bas Gittel  
Chana Bayla bas Masha  
Genya Bailah bas Gietel Sura  
Sonia Simcha bas Sultana  
Tzipora Pnina bas Slava  
Feige bas Krandel  
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Rivka bas Shoshana  
Miriam bas Risha Raizel

### YAHRTZEITS: MAY THE NESHAMA OF YOUR LOVED ONES HAVE AN IMMEDIATE ALIYAH

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*Grandmother of Joelle Lallouz*  
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9 Menachem Av Zvi ben Mordechai obm  
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10 Menachem Av Avrom Chaim Zelmanovitch obm  
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12 Menachem Av Mimon ben Moshe obm  
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13 Menachem Av Sara Benarroch obm  
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14 Menachem Av Eliezer Schwartzman obm  
*Father of Mrs. Evy Eichler*

14 Menachem Av Moshe ben Simcha obm  
*Uncle of Dr. Jean Jacques Edderaï*

15 Menachem Av Shmuel Tzvi ben Pincus obm  
*Father of Dr. Stephen Brenner*

15 Menachem Av Margorie bas Rosa obm  
*Mother of Mrs. Viviane Bregman*

## Shabbat – Parashat Devarim 5782



### Friday Night, Aug 5<sup>th</sup>:

Mincha/Arvit: 7:00 PM  
Candle lighting: 7:45 PM

### Shabbat, Aug 6<sup>th</sup>:

Daf HaYomi: 8:00 AM  
Shacharit (Korbanot): 8:45 AM  
Zman Keriat Shema: 9:30 AM  
Shabbat Learning: 5:30 PM  
Mincha: 6:00 PM  
Arvit: 9:00 PM  
Shabbat Ends: 8:40 PM  
Rabenu Tam: 9:16 PM

### Tisha B'Av

The Baraita in Masechet Ta'anit states that our Sages prohibited five things on Tisha Be'av: Eating and drinking, washing one's self, rubbing one's self with oils or lotions, wearing leather shoes, and marital relations. Our Sages said: "One who mourns for Jerusalem shall merit seeing its joy, but one who does not mourn over Jerusalem shall not merit seeing its joy."

### Times:

Fast Begin: Saturday Night at 8:03PM (Sunset).  
Arvit Motzei Shabbat: 9:00PM  
Shacharit followed by Kinot: 8:30AM  
Fast Ends: Sunday Night at 8:30PM

### Message from the Rabbi:

#### **How can I alone carry your trouble and your burden and your quarrels?** (Devarim 1: 12).

Parshat Devarim is read every year on the Shabbos before Tisha B'av. In this parsha Moshe laments; "Eicha esa levadi," how can I myself bear the burden of Bnei Yisrael's quarrels and arguments. It is customary to read this passuk in the special melody of Megillat Eicha. Chazal, in the prologue of Midrash Eicha, give an interpretation to the meaning of the word eicha and the connection to Tisha B'av:

R. Abbahu taught "But they like men [Adam] have transgressed the covenant". This refers to Adam Harishon, of whom Hashem said, "I brought him into the Garden of Eden and I imposed a command upon him, but he transgressed it so I punished him by driving him out and sending him away. "V'kinati alav eicha" - and lamented over him, as it is said, Therefore Hashem God sent him forth, and lamented over him 'Where art thou? (ayeka). Similarly with his descendants. I brought them into the land of Israel, I gave them commandments, they transgressed my laws so I punished them by driving them out, and by sending them away, and I lamented over them. How (eicha) she (referring to Yerushalayim) sits solitary.'".

This, of course, refers to Adam's sin of eating from the Tree of Knowledge and violating the only commandment given to him at the time, which led to his banishment from Gan Eden. The parallel to Adam's sin is the sins of Bnei Yisrael that caused them to be driven out of Eretz Yisrael. These two words, eicha and ayeka, appear identical in the non-vowelized text as they are the exact same letters. Just as Hashem used the word ayeka when He banished Adam He uses the word eicha when He banished Bnei Yisrael from Eretz Yisrael.

Maimonides states that one of the core tenets of understanding Hashem's providence is the knowledge that all evil that befalls us, whether individually or as a community, comes from consciously using our free will to transgress sins. These punishments often come to us in the most horrific ways, but they are all meted out in accordance to Hashem's divine knowledge of the proper way to exact punishment to fit the sin. But all of these punishments are only if the person doesn't do teshuvah. However, if a person repents in a conscious manner and of his own free will it acts as a shield to protect him from punishment. In light of this, we must examine how we, as a people, react to the devastating loss of the Beit Hamikdash, the destruction of Jerusalem, and the death and banishment of the Jewish people that is poignantly memorialized by the three weeks and Tisha B'av.

Our sages instituted the custom to begin a period of mourning on the 17th of Tammuz. This gets progressively more intensive, culminating with Tisha B'av. Towards the end of Tisha B'av we begin to console

ourselves, and over the next seven week we experience what is known as the "seven weeks of consolation." This is highlighted as such by the weekly haftarot. Only after this process do we begin to embark on the teshuvah process. This seems a little backwards. According to Maimonides it seems we should be immediately embarking on teshuvah. What is this process of mourning? What are we trying to internalize?

Most people think that the period of mourning is the process of the internalization of the terrible tragedies that happened to the Jewish people and to feel a sense of loss. This is really only part of the purpose, and perhaps, only a small part of it. Of course Maimonides is right, we need to constantly focus on doing teshuvah. But the real issue in doing teshuvah is that we are often distracted from the root cause of our problem. We often look at teshuvah as our apology for a transgression, as in "please don't punish me (i.e. my family, my business) for my sins, I am sorry that I behaved in such a terrible manner." This is, at best, an incomplete perspective.

What we really should focus on is the severing of the relationship with Hashem due to our misbehavior. We need to begin to fathom the true effect of our transgressions – this disconnection from our source. When we are disconnected from Hashem that is when all the terrible things happen to us. Being disconnected from Hashem is literally death, because we are now merely finite beings. That is why when Adam sinned he brought death to the world and that is what Hashem said to him "ayeka" – where are you? If we are disconnected from Hashem we are nowhere. Gone. Banished. The loss of the Beit Hamikdash and Eretz Yisrael is the manifestation of the severing of the relationship with Hashem that had been restored, in part, after the sin of the Golden Calf.

This is also why it is prohibited to study Torah on Tisha B'av; the Torah and its infinite connection to Hashem masks this sense of disconnection. It is this death, the severing of our relationship with Hashem, which we must mourn during this time period. We have been banished from the relationship. It is for this reason that all the stories of the destruction, those that we are permitted to study on Tisha B'av, appear in the tractate of Gittin – laws of divorce.

Only after suitably internalizing this loss, and its ramifications, do we begin to console ourselves. Even after all that we have done to Hashem, He still wants a relationship with us. When we begin to understand his yearning for us to return, then we can properly return to him with a complete teshuvah – a return to the relationship.

## Shabbat Shalom Umevorach!

### רעיון של מוסר מהפרשה

"לא תכירו פנים במשפט" (דברים א, יז)

פעם אחת התייצבו בבית דינו של ה"אור החיים" הקדוש זיע"א במרוקו שניים מגדולי המדינה. אחרי שהציגו שני הצדדים את טענותיהם בפני בית הדין, ישבו הדיינים לעיין בדינם, ובתוך כך יצא אחד מבעלי הדין הנכבדים, וכעבור זמן קצר חזר ועמו מלך מרוקו בכבודו ובעצמו. הורה ה"אור החיים" הק' לדיינים שיתעלמו כליל מנוכחותו של המלך, וינהגו כאילו אין מכירים אותו כלל. לאחר זמן קצר, הודיעו הדיינים את פסק דינם, ומיד נעמדו וחלקו כראוי כבוד למלך. פנה המלך לאור החיים ואמר: מגיע לכם להיענש בכל חומר הדין, שהרי אם ידעתם שאני המלך למה לא חלקתם לי את הכבוד הראוי מיד בבואי, ואם לא ידעתם שאני המלך, כיצד הכרתם אותי עכשיו? נענה ה"אור החיים" ואמר: אמנם הכרנו מיד בהכנסתך שאתה המלך, אולם כך אנו מצווים בגזירת מלך מלכי המלכים הקב"ה שהורה לנו "לא תכירו פנים במשפט", ועתה שסיימנו לדון, "הכרנו" את המלך וחלקנו כבוד כראוי.

"והדבר אשר יקשה מכם תקריבון אלי ושמעתיו" (דברים א, יז)

הגה"צ רבי מרדכי לייב ווינקלר בעל הלבושי מרדכי אב"ד מאדע, היה מפורסם בשל ענוותנותו, צניעותו וטוב לבו. הוא היה אומר, על כל מנהיג רוחני מוטלת החובה להקשיב בתשומת לב לכל בעיותיו של בן עדתו שפונה אליו ומבקש את עזרתו, כלומר יש להקשיב אפילו לבעיות שאין ביכולתו של הרב לעזור בהן. בעצם העובדה, שנתן לאדם לשפוך את מרירות לבו לפני הרב, הקלה היא בשבילו. וזאת בהתאם לדברי משה רבינו שאמר "והדבר אשר יקשה מכם תקריבון אלי ושמעתיו", ולא כתוב שמשה רבנו יענה להם ויפתור את הדבר הקשה. מכאן ראייה שישנם דברים שדי שמספרים אותם למשה, ואפילו אם לא מקבלים תשובה עליהם, זה מרגיע את הדעת.

### THE WEEKLY HALACHA MOMENT BY NETANEL AMINOV

**Question:** Why are we fasting on Tishah B'Av?

**Answer:** The Mishnah in Taanit 26a lists five tragedies which befell Bnei Yisrael on Tishah B'Av:

1. It was decreed that our forefathers would not enter Eretz Yisrael, and would pass away in the desert over a forty-year period.
2. The first Bet HaMikdash was destroyed.
3. The second Bet HaMikdash was destroyed.
4. The city of Beitar was captured by the Romans, and tens of thousands of Jews were slain.
5. Turnus Rufus plowed the site of the Bet HaMikdash and its surroundings.

Because of these tragedies, Tishah B'Av was declared a day of fasting and mourning. The basic prohibitions on Tishah B'Av consist of: not eating or

drinking, not anointing oneself, not wearing leather shoes, not engaging in marital relations, not studying Torah, not extending greetings, not working, and not sitting on a regular chair.

May we be zoche that this Tishah B'Av will be the last one of us mourning and Bzch next year we will be celebrating this Chag

**Question:** When should one remove his leather shoes after Shabbat this year?

**Answer:** On Erev Tisha Be'av, the five categories of abstinence take effect immediately at sunset. For this reason, one must remove one's leather shoes immediately at sunset (it is nevertheless permissible to wear non-leather shoes). However, on years like this, 5782, when Tisha Be'av falls out on Motza'ei Shabbat, one should not remove one's leather shoes immediately at sunset in honor of Shabbat; rather, one should leave one's leather shoes on until after nightfall which is approximately twenty minutes after sunset. One should then recite, "Baruch Ha'Mavdil Ben Kodesh Le'Chol," remove one's leather shoes, change into weekday clothing, and head to the synagogue in order to pray Arvit and recite Eicha and other lamentations.

Just as on all other years, it is forbidden to wear laundered clothing during the years preceding Tisha Be'av, it goes without saying that on Tisha Be'av itself, one may not wear freshly-laundered clothing. Thus, if one finds it difficult to wear the same shirt one wore on Shabbat on Tisha Be'av, one must make sure to prepare clothing for Tisha Be'av by wearing them for about a half-hour and then putting them aside for Tisha Be'av. One should wear these clothes immediately after Shabbat has concluded, before Arvit prayers of Tisha Be'av.

**Question:** When does one recite Havdalah after Shabbat this year?

**Answer:** Havdalah is recited at the conclusion of the fast (without a candle or besamim) and not on motzaei Shabbat. The custom is to light a candle before reciting Megillat Echah. When seeing a candle, one should recite Boreh Me'orei HaEsh. It is proper for the chazzan of the congregation to recite the berachah on the fire, with everyone fulfilling his obligation through the chazzan's berachah. One who forgot to recite the berachah on the fire during kinot may recite the berachah when he sees a fire at any point that night, but not the next day. Similarly, women who are at home should also recite a berachah on a fire.

# IN A WOMAN'S WORLD

Topics of Relevance To Inspire, Empower & Ignite The Jewish Women of Our Community



Shared by Joelle Lallouz ~ Personal Account by my friend Deb Zaluda

“SO, allow me to tell you the story of the 5 Books. My Father’s 5 Books. Our people’s 5 Books. You may recall that my father escaped Europe in 1940. His father (my grandfather) came home 4 days after the Nazis invaded Belgium. He told my grandmother to gather their important possessions as they were leaving. They headed south through France, Spain and ended up in Morocco where they lived for 3 years. They finally arrived in the U.S. in November 1943. In June of 1944, my dad was enlisted in the U.S. army and sent back to Europe. While in Europe, he was ultimately involved in the liberation of some of the concentration camps. At any rate, you have to think about what you might gather if you have to leave your life behind....

One of the items my father and his family took with them was a set of the 5 Books of The Torah that my dad had received for his Bar Mitzvah. They are beautiful books that were printed in Poland in the 1920s, and each book is embossed with my father’s name in Hebrew **אברהם לוס** (Avraham Lust). The books are also so unusual in that the Rashi commentary is what I believe to be Yiddish.

Fast forward many years, when I learned of these books I had them restored and preserved by a book bindery. I gave them back to my dad as a gift, and when he died, I took them to safekeep for my children and grandchildren. I’ve been holding safely onto them, having stored them in our vacation home in Indiana. That home had been under construction, but the work was nearly complete. 2 weeks before the completion of construction, we had all our belongings returned from storage including a box containing the books.

The following weekend, my daughter and son in law went out of town, so my husband & I were caring our precious 2-year-old granddaughter in our Chicago home. We had planned to go with her to the Indiana home for Shabbat the following day. Just before 10:00 pm on that Thursday night, my husband received a call from our neighbor that our home was engulfed in flames. The house was unsalvageable. 2 Days later, my husband and I went back to the house and learned that the basement had not burned, but rather it had flooded. We went down into the dark, wet & previously flooded basement to find several boxes and bins. To our surprise, some of the boxes & bins were dry! I took one look at the bins and there was the box with the books! I couldn’t believe it! They had not burned; they had not soaked. My father’s precious books were unharmed. I may not always be the most spiritual person, but something was at work here..... It is a true miracle. All I know is that I was speechless thinking these books that had survived the Shoah, difficult travels and circumstances in the hands of immigrants miraculously were saved. It was unthinkable that after all my father and his parents went through to survive, that they could be burned and lost in a house fire in Long Beach, Indiana....but alas, they were saved.

(See pictures below)



# IN A WOMAN'S WORLD

Topics of Relevance To Inspire, Empower & Ignite The Jewish Women of Our Community



WEEKLY CLASSES TAUGHT BY WOMEN - FOR WOMEN



Rebbetzin Chani Lipskar



Mrs. Vivian Perez

### CLASS SCHEDULE

Parsha of the Week ~ Mrs. Vivian Perez  
Tuesdays ~ 2:00 pm (women only)

Parsha of the Week  
Rebbetzin Chani Lipskar  
Wednesdays ~ 10:00 am - 11:30 am (women only)

Tanya in English ~ Mrs. Vivian Perez  
Wednesdays ~ 2:00 pm (women only)

Tanya in Spanish ~ Mrs. Vivian Perez  
Thursdays ~ 2:00 pm (women only)

To Join Chani Lipskar's Class Log Onto

[HTTPS://ZOOM.US/J/6457054016](https://zoom.us/j/6457054016)  
PASSWORD: 699576

To Join Vivian Perez's Classes Log Onto

[HTTPS://ZOOM/J/J/85486162783](https://zoom.us/j/85486162783)  
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WEDNESDAY - 8/3/22 - 8:00 PM

AT THE HOME OF TANIA BENGIO  
9425 BAY DR. - SURFSIDE

RSVP:  
Dobie Rubinstein - 305-984-8805

## THE WOMEN'S MIKVAH

To schedule an appointment, please contact  
Mrs. Devorah Failer  
305\*323\*2410



# HALACHA OF THE WEEK

## LAWS OF TISHA B'AV - RABBI DOV SCHOCHET

As Tisha B'Av falls on Shabbat and is pushed to Sunday this year, some of the laws and customs are different than a regular year.

The different customs of mourning only begin on Motzei Shabbat, Saturday night at 8:40 PM. However, we stop eating and begin the fast at sunset, 8:03 PM. Usually, the meal directly before Tisha B'Av is a piece of bread and egg with ashes. However, as we cannot have overt signs of mourning on Shabbat, we have a regular meal as our final meal on Shabbat.

One can eat whatever they'd like at the meal preceding the fast, even meat and wine. However, it is appropriate to not have a festive meal. One can join others and make a "Mezuman" after the meal, although usually it is not done at the meal preceding the fast.

While on Shabbat itself we do not mourn, despite the fact that it is Tisha B'Av there is a debate if discreet elements of mourning must be kept. While Sephardim are generally of the opinion that there is no mourning at all, Ashkenazic custom is that matters of intimacy are to be avoided.

There is some debate whether the custom to not learn from midday (1:26 pm) on Erev Tisha B'Av applies to Shabbat. It is best to learn only those topics that are otherwise permitted on Tisha B'Av. However, if there is an ongoing public Torah class every Shabbat there is no need to cancel it, as doing so would be overt mourning on Shabbat. Similarly, there are various customs regarding Pirkei Avot this Shabbat, and some only continue with chapter three next week.

On Tisha B'Av, besides the prohibition against eating and drinking one is also not allowed to wear leather shoes, engage in intimacy, bathe, smear oils on their skin, sit on a regular chair or study Torah.

We do not change out of our regular shoes before we end Shabbat. If a person is in Shul when Shabbat ends, that means that they wait for the Chazzan to say Barchu, and then remove their shoes. (The Chazzan says "Baruch Hamavdil" before starting the prayer and removes his shoes.) If one is coming to Shul after Shabbat, they can say "Baruch Hamavdil" at home and then change into their Tisha B'Av shoes.



While some have a custom to be strict and not wear even non-leather shoes if they are comfortable to the point that one doesn't feel the ground when walking, Chabad custom is not to be strict in this regard.

Following the evening prayer and the book of Eicha, we make a blessing over fire but otherwise DO NOT make Havdala. We mention Havdala in Arvit, or for one not praying Arvit we say "Baruch Hamavdil" but the Havdala over a cup of wine waits until Sunday night.

(If one needs to break their fast, there is some debate whether Havdala is required. For children it is not, for a man breaking their fast, they should first make Havdala on a beverage like tea or beer. For a woman it is more complicated, preferably the husband should make Havdala and the wife drinks the beverage (and then there is no need to make Havdala again Sunday night) if that is not possible she can make Havdala herself.) In the morning, we do not wash our full hands, just to the knuckle and we do not make the Bracha "Sheasa Li Kol Tzorki" until Monday morning.

By Shachrit we do not wear Talit or Tefillin and we stop the prayers at the song of the day (we will make this up at the afternoon prayer.) One should not work on Tisha B'Av. While it is generally dependent on the local custom, our sages teach that one who works on Tisha B'Av will see no blessing from that work.

After midday, 1:26, one is allowed to sit on a regular chair.

If one is dirty they can wash that part of the body.

If one has a cream or oil they apply for medical reasons, it is allowed on Tisha B'Av.

One is allowed to learn any of the

disturbing areas of Torah e.g. the Midrash on the book of Lamentations, the Talmud's account of the destruction of the second Temple, the harrowing prophecies of the book of Jeremiah etc.

Before Mincha, we put on Talit and Tefillin and make up whatever we missed by Shachrit and learn the daily study schedule (Chitas etc.) After the fast, we wash a regular Netillat Yadayim (without a blessing) and make Havdala over a cup of wine but not spices or a candle. (It is best to give the wine to a child to drink. If that's not possible, one can drink it themselves.) We refrain from eating meat or drinking wine until Monday morning. All of the other customs of the nine days end as soon as the fast does (haircuts, laundry, etc.) While we usually extend this custom to midday of the following day, that is because we want to have some mourning on the 10th of Av as well. This year, when we are fasting on the 10th of Av, there is no need to extend these customs, only meat and wine should not be had Sunday night for it would be disrespectful to have a meal after the fast with meat and wine.

If possible, we bless the new moon, and rinse our mouth and face and put on our regular shoes before the blessing.

The sages teach that all who mourn over Jerusalem and the Temple will merit to watch it being rebuilt, may we have the rebuilding of the Temple and coming of Moshiach immediately.



# NACHAS AT A GLANCE

## COMMUNITY FARBRENGEN CELEBRATING RABBI LIPSKAR'S BIRTHDAY & CAMP



**WE SINCERELY THANK THE FOLLOWING MEMBERS AND SUPPORTERS OF THE SHUL FOR DONATIONS RECEIVED BETWEEN 07/23/22 AND 07/29/22**

**WE APOLOGIZE FOR ANY ERRORS OR OMISSIONS THAT WE MAY HAVE MADE.**

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# PARSHA MESSAGES

## RECALLING THE STORY, LONG AFTER IT'S TOLD - BY KAREN WOLFERS-RAPAPORT

One of the goals of storytelling is to convey a narrative that endures beyond the initial telling—to create something that lingers in the minds of listeners long after it has been told. In Parshat Devarim, Moses is a storyteller, transmitting the stories that transpired during the 40 years in that “great and fearful desert.”

Moses is speaking to the Israelites as they make their final preparations for entering Israel. But on a deeper level, Moses, the storyteller, speaks to all of us.

Stories have always been a fundamental form of communication. They are the timeless chronicles that link us to our ancient traditions, archetypes, heroes and heroines. Through stories, we share passions, sadness, hardships and joys.

Stories connect us to value systems—to a larger self and universal truth. Through stories, we share collective meaning and purpose, and learn about mistakes and how not to repeat them.

The emotional content of stories allows the human memory to retain knowledge longer than information or facts alone. According to Daniel Goleman, author of the bestselling book Emotional Intelligence, this is because emotional attachment to information creates learning.

Perhaps Moses knew this.

So what is Moses conveying to us in Parshat Devarim?

In his storytelling, Moses rebukes the children of Israel, and he doesn't beat around the bush. His words are a bit harsh. Moses uses history to remind the people that a lack of trust in G-d and a failure to obey G-d's commandments will result in disaster, such as the tragic results of believing in the spies.

Moses is obligated to tell this story to our ancestors who are about to start a new chapter, but he also needs to tell us. Faith is our cornerstone. We need to hear how we encroached on faith. We need to learn and to remember so that when we are once again enticed by doubt, we can recall Moses' admonishment.

But Moses does not linger over his people's imperfections. At the same time that he censures the children of Israel, he uses select words to embolden and uplift them. Later, by recalling the victories over neighboring lands and kings, Moses proclaims that G-d is a warrior who does battle on behalf of Israel: “The Lord, your G-d, who goes before you, He will fight for you, just as He did for you in Egypt before your very eyes.”

Once again, Moses is obligated to tell this part of the story—highlighting our triumphs, focusing on our partnership with G-d and reminding us of the power of returning to faith.

Events happen in all of our lives that cannot be changed. People experience poor decision-making and losses that cannot be undone. The children who were about to enter the land could not change the decisions of their fathers, and nor could we. But the ways in which

these events are expressed can make a considerable difference on their effects.

Moses, the storyteller, is communicating to us that despite epic blunders, G-d did not leave us, and we did not leave him. We regained His trust; we regained our passageway into the Land of Israel.

Indeed, Moses' words seem to have a special ability to penetrate the heart and give us hope.

Something that penetrates the heart penetrates our emotional being. Remember what Goleman asserts? This is how stories help us learn. This is how storytellers help embed memories in us. This is how we share in collective purpose and meaning. This is how we can clarify our own values regarding faith and trust.

“ . . . Watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children.”



# DAILY WISDOM

## INSPIRING INSIGHTS ON THE TORAH

[dailypledge.com](http://dailypledge.com)

Shabbos, 9 Menachem Av

[Moses told the tribes of Reuben and Gad,] "You must cross over armed before your brothers." Deuteronomy 3:18

The conquest of the Land of Israel corresponds to our inner conquest of the animalistic side of our personalities in order to ensure that we lead our lives in a G-dly way. The power within us that leads us into this battle – i.e., our inner tribes of Reuben and Gad – is our ability to risk our lives for our principles.

Normally, it is enough for us to recall that we would be willing to lay down our lives for our principles, and that, in essence, any threat to our Divine mission is a direct assault on our principles. Resisting our animal drives then becomes a much simpler matter.

However, when we are confronted with a general challenge to our Jewish lifestyle, we need to summon not only the recollection of our willingness to sacrifice everything for our principles, but the willingness itself. This is our ability to assert our Jewishness no matter how strong the powers of persuasion, ridicule, or compulsion that opposing forces throw at us. Our inner tribes of Reuben and Gad need to leap forth as a separate "battalion" and wipe out the enemy's threat in one fell swoop.

By utilizing this inner strength, we can hasten the true and final Redemption, both of the Jewish people and of all humanity

Daily  
WISDOM

Inspiring insights on the Torah portion from the  
LUBAVITCHER REBBE



Sunday, 10 Menachem Av

[Moses told the Jewish people that in contrast to the rebels among them, who had died out,] "all of you who are alive today are [lovingly] attached to G-d." Deuteronomy 4:4

One might think that the more we are devoted to G-d, the more our personal individuality disappears. The Torah teaches us here that the opposite is true: Our true individuality depends directly upon the depth of our attachment to G-d. What we normally mistake for our personality is really our secondary, animalistic side. Since we share the same animal drives with the rest of

humanity, the personality born of these drives is, at best, a variation on the common theme by which everyone lives. Thus, the apparent individuality of this aspect of our personality is in fact an illusion.

In contrast, since G-d is infinite, the avenues through which His Divinity can manifest itself through us are also infinite; thus, it is only our Divine personality that makes us truly unique. It follows that the more we allow the animalistic side of our personalities to dissolve as we draw closer to G-d, the more we allow our unique, Divine personalities to shine forth.

# MY ENCOUNTER WITH THE REBBE

## WHY WERE YOU CRYING?: RABBI CHAIM MENACHEM TEICHEL

I was born in the town of Piestany, Czechoslovakia, where the local rabbi was my father, Rabbi Yissachar Shlomo. In 1938, after Slovakia broke away as an autonomous state – with the support of the Nazis – and began enacting anti-Semitic measures, my father decided to send me off. Sixteen years old at the time, I spent a year at the Eitz Chaim yeshivah outside Antwerp, and then had to escape again when the Germans invaded Belgium. Eventually, I found refuge in Vichy, France, with Rabbi Shneur Zalman Schneerson, a cousin of the Rebbe. I was part of a group of twenty boys, whom he cared for, materially as well as spiritually, throughout those terrible war years.

During that time, I also got to know Rabbi Shmuel Yaakov Rubinstein, a prominent Paris rabbi who had gotten to know the Rebbe while he lived there. It was from him that I heard the following story:

Before Sukkot of 1940, the Rebbe had turned to Rabbi Rubinstein with a question: How much is a Jew allowed to place his life in danger in order to fulfill a commandment b'hiddur, in a special and enhanced manner? The two discussed the various Halachic considerations for a while, and shortly after the Rebbe disappeared for several days.

When Rabbi Rubinstein saw the Rebbe next, his face was beaming. He was holding two beautiful Calabrian etrogim, one of which he gave to Rabbi Rubinstein. Despite the war, the Rebbe had managed to travel into fascist Italy, and secured two citrons from the Calabria region, which are preferred by Chabad custom. The roads, and especially the border crossings, were quite dangerous, especially for someone who wasn't hiding his Jewish appearance, but the Rebbe risked his life for those etrogim.

That Sukkot, there was a long line of local Jews wishing to make their blessing using that etrog, and the Rebbe was happy to oblige.

Hearing about the Rebbe's self-sacrifice from Rabbi Rubinstein made an impression on our group, and when Pesach came around, we were determined not to go without proper shmurah matzah. At the time, wheat was subject to strict rationing, but one young man set off in search of the precious commodity. After wandering all the way to a remote village in the French Alps, he was able to acquire the wheat we needed to secretly bake the matzah.

Over the next few years, Rabbi Zalman Schneerson led us from one hiding place to another, and we survived the Holocaust by the grace of G-d. Afterwards, we helped him rescue Jewish children who had been cloistered in monasteries and with Christian

families during the war. I was later charged with running one of the institutions he founded, a home for girls ages three to nineteen, on the outskirts of Paris; it was named Bais Rivkah. A year after the war ended, I married my wife, and we continued running the institution together.

In 1947, when the Rebbe arrived in Paris to meet his mother and escort her back to America – she had just fled Soviet Russia along with a large contingent of chasidim – we had the great honor of receiving him for a visit. The girls in our school had just endured all the horrors of the war; some were devastated after losing a parent or other family members. The Rebbe spoke to them for a long time, in French, to each girl on her level. With tremendous sensitivity, he encouraged them, bolstered their spirits, and succeeded in breathing joy and light into the place.

The Rebbe's visit to Paris was the first time I had ever seen him, and the feeling of excitement that gripped me was simply indescribable, even though he was not yet Rebbe. He dressed in the European style, with a short jacket and a light-colored hat, but it was immediately apparent that here was a man who stood head and shoulders above the rest of us.

One of the things that made an impression on me was seeing how precious time was to the Rebbe. I remember the day that he went to greet his mother: Having been separated for over twenty years, during which they had both endured so much, his excitement was self-evident. Nevertheless, he was utterly immersed in a Torah text up until the moment he was informed that it was time to go to the airport. It was a vivid illustration of the chasidic adage, "The mind rules the heart."

During his time in Paris, the local chasidim requested that the Rebbe lead a farbrengen, which he agreed to do. At one point in a gathering that lasted the entire night, he asked the names of each of the participants, and offered a long explanation of the inner, mystical meaning of each one. It was the first time any of us had witnessed the Rebbe's greatness as a Torah scholar, and we were all beside ourselves in amazement. It still pains me that I didn't have the foresight to take notes at the time.

Two years later, we moved to Israel and in 1967, I traveled to the Rebbe for my first private audience. My appointment was close to dawn. I had been feeling down at the time, so I recited Psalms with a broken heart while waiting in the lobby outside the Rebbe's office. But, as soon as I was ushered in, he welcomed me with a look on his face that was so radiant; it was as if I were an

only son he had been waiting to see. This immediately lifted my spirits, and I felt like a new man.

Among other things, I shared with the Rebbe that the events of Israel's recent war had been having an impact on my mood, and had even been affecting my work. The Rebbe advised me to "try and not get caught up in a quarrel" with my evil inclination. Instead, I should try to distract myself from those negative thoughts by reviewing a chapter of Tanya I had committed to memory.

That audience was in the beginning of the month of Tishrei, and just a few weeks later, I was in 770 for the hakafot service on the night of Shemini Atzeret, watching the Rebbe hold a Torah scroll and dance with ecstasy. Standing on one of the bleachers that had been stacked up around the cavernous synagogue, I became so emotional from the scene that a tear ran down my cheek. As I wiped it away, out of the corner of my eye, I thought I saw the Rebbe give me an encouraging wave of his hand. Of course, I couldn't be sure it was really directed towards me since there were hundreds of other chasidim all around me.

Before traveling home, I returned to the Rebbe for a second audience. "On Shemini Atzeret," he commented, "I noticed that the look on your face was not as it should be." I explained that the tears he had seen were tears of joy. This seemed to put him at ease. He gave me a Tanya, and told me to learn by heart the chapters of the book that speak about happiness. And then he showered me with blessings that helped me continue to be active for many years thereafter.

*Rabbi Chaim Menachem Teichtel was an educator who also authored several books for children on Torah topics. He was interviewed in his home in Jerusalem in February of 2007.*



# STORIES WITH SOUL

Source: L'Chaim Weekly

Reb Mendel had just visited the Baal Shem Tov, and had stopped in the town of Zolochov. His visit was no accident, though, for he had been asked by the Baal Shem Tov to pass through the town and convey his warm regards to Reb Michel, the water carrier of the town. Reb Mendel was honored to perform this favor for the Baal Shem Tov, and was himself very anxious to meet this man who was most certainly one of the hidden saints and mystics--members of the Baal Shem Tov's circle of followers.

He entered the town and immediately stopped one of the residents and asked for directions to the home of Reb Michel. Following along the main road, he turned and turned again through the winding alleys until he had left the more prosperous looking streets, and found himself in the poorest section of the town. Here the houses were no more than toppling huts which barely could withstand the elements. Reb Mendel again inquired after the water carrier, and was directed to one shack which stood amongst this sad lot.

He approached the door and knocked, and a woman appeared at the door. Reb Mendel lost no time in relaying the message: "I have come to give regards to your husband from the Baal Shem Tov from whom I have just come."

A bright smile flashed across the woman's features, and she replied, "My husband is not at home right now, but I expect him to return shortly. If you wish, please come in and sit down." Reb Mendel carefully entered the dark recesses of the hut and located a shaky chair on which he lightly perched.

As his eyes grew accustomed to the darkness, he was able to make out his surroundings. The shabbiness and poverty of the dwelling were all too apparent. The wooden walls were peeling and split and many of the window panes were cracked. The furniture was sparse and what there was, was literally on its last leg. Small children, unaware of their ragged appearance, scurried happily about playing their games, occasionally casting a furtive smile at their guest.

He had no more time to study the room because in walked his host, Reb Michel, exclaiming with joy, "Sholom Aleichem! How happy I am to receive greetings from the Baal Shem Tov! My wife, you must prepare a festive meal in honor of our esteemed guest. Why, it's quite an occasion when we receive regards from the Rebbe!"

His wife hurried to a corner of the room and prepared a modest repast while the two men chatted about the situation in the court of the Baal Shem Tov. Finally she reappeared with two small plates, each one bearing a small portion of fish and a slice of bread. Reb Mendel made the blessing on the bread and ate together with his host, and soon, the woman returned with steaming cups of tea. She offered Reb Mendel a sugar cube to sweeten the beverage, and he was about to slip it between his teeth, as was the custom, when he heard the children whispering: "Surely he will save some of the sugar for us. After all, it's bad manners to eat up everything. And won't that sugar be a great treat!"

Reb Mendel put down the sugar and sat without drinking, seemingly absorbed in his own thoughts. "What is wrong, my dear friend? Why don't you drink?" asked Reb Michel with great concern.

"Forgive me, but I cannot help feeling great pity for you and your family. How difficult it must be to have to endure such terrible poverty," Reb Mendel replied.

"Before you reach that conclusion, please let me explain our situation to you using a parable. Once, there was a rich man who planned a wedding for his only daughter. It was to be the most sumptuous and elegant occasion which the town had seen in years. All of the townspeople were invited, and the town's paupers, especially, were counting the days until the great feast would be served. Finally the great day of celebration arrived, and the town's poor gathered in huge numbers to enjoy themselves at the celebration.

"Suddenly, just as the bride was being led to the chupa she collapsed

in a faint. The panic-stricken family surrounded the girl and tried to bring her to. The town's doctors were summoned to help, but alas, no one could revive her. The shaken wedding guests were at a loss for what to do and they began to leave in small groups. Only the paupers, who had anticipated the wedding with such longing sat down to partake of the feast. The tragedy of their host did not dampen their spirit, 'After all,' they said, 'the food is all prepared; why shouldn't we enjoy ourselves and eat it?' One of the paupers, though was a more sensitive soul, and he couldn't bring himself to even look at the food, so deeply did he identify with his host's pain."

"My wife and I, you see, are like the sensitive pauper in the story. And the wedding is meant to represent the Holy Temple where the guests, that is, the Jewish people used to gather to rejoice with their host, the Holy One, Blessed Be He. We, the sensitive guest, are so anguished by G-d's tragedy, the destruction of the Holy Temple, that we cannot bring ourselves to enjoy the offerings of this world. So, my friend, we refrain from feasting at our host's table, knowing how much He is suffering because of the pain of His children in the long and bitter exile. In this world we make do with the minimum, but we are waiting to rejoice together with Him in the Eternal Holy Temple."



# FRENCH CONNECTION

## PARACHA DE LA SEMAINE

### Mémoire

par Yossy Goldman

Le Chabbat précédant Ticha BeAv, le jour de deuil national juif, nous entendrons la célèbre Haftarah (lecture des Prophètes) de 'Hazon, la « Vision d'Isaïe ». Et le jour même de Ticha BeAv, nous nous souviendrons de la destruction de notre Temple, il y a près de 2000 ans, en jeûnant, en portant le deuil et en observant les autres règles de cette journée.

Mais pourquoi se souvenir ? Le monde n'arrive pas à comprendre pourquoi nous continuons à parler de la Shoah, et c'était il y a seulement 75 ans ! Cela fait plus de 19 siècles que nous commémorons et marquons cet événement qui est devenu le jour le plus triste de notre calendrier. Pourquoi ? Pourquoi ne pas laisser le passé au passé ? C'est de l'histoire ancienne. Ce qui a été a été. Pourquoi continuer à revisiter des visions anciennes et douloureuses ?

On raconte qu'un jour, Napoléon est passé par le quartier juif de Paris et qu'il entendit des pleurs et des gémissements émanant d'une synagogue. Il s'arrêta pour demander ce que signifiaient ces lamentations. On lui répondit que les Juifs se souvenaient de la destruction de leur Temple. « Quand cela s'est-il passé ? », demanda l'empereur. « Il y a environ 1700 ans », fut la réponse qu'il reçut. Napoléon déclara alors avec conviction qu'un peuple qui n'a jamais oublié son passé aura toujours un avenir.

Les Juifs n'ont jamais eu d'histoire. Nous avons de la mémoire. L'histoire peut devenir un livre, un musée, et des antiquités oubliées. La mémoire est vivante. Et la mémoire garantit notre avenir.

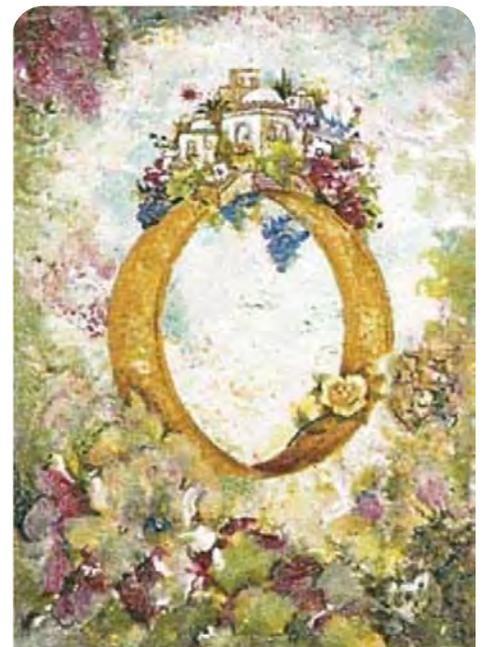
Même au milieu des ruines, nous avons refusé d'oublier. Le premier Temple fut détruit par les Babyloniens. Alors qu'ils conduisaient les Juifs en captivité, ces derniers se sont assis et ont pleuré. « Près des fleuves de Babylone, nous nous sommes assis et avons pleuré en nous souvenant de Sion. » Qu'avons-nous pleuré ? Nos richesses perdues, nos maisons et nos gagne-pains ? Non. Nous avons pleuré pour Sion et Jérusalem. « Si je t'oublie, Jérusalem, que ma main droite oublie de fonctionner. Que ma langue s'attache à mon palais si je ne place pas Jérusalem au sommet de toutes mes joies. » Nous ne pleurons pas sur nous-mêmes ou sur nos libertés perdues, mais sur la cité sainte et sur le saint Temple. Au milieu de l'esclavage, nous aspirions à reconstruire ; au milieu des ruines, nous rêvions de revenir.

Et parce que nous avons refusé d'oublier Jérusalem, nous sommes revenus. Parce que nous avons refusé d'accepter la défaite ou de considérer notre exil comme un fait historique accompli, nous avons reconstruit de fières communautés juives dans le monde entier, tandis que nos vainqueurs ont été vaincus par le temps. Aujourd'hui, il n'y a plus de Babyloniens et les personnes qui vivent aujourd'hui à Rome ne sont pas les Romains qui ont détruit le second temple. Ces nations sont devenues de l'histoire ancienne tandis que nous, inspirés par la mémoire, avons émergé revitalisés et régénérés et il sera toujours vrai que Am Israël 'Haï, le peuple d'Israël vit !

Je me souviens avoir entendu l'histoire d'un érudit de la Torah et de son neveu qui ont vécu la Shoah. Dans le camp de concentration, ils étudiaient le Talmud ensemble. Ils apprenaient le traité Moed Katane, une partie du Talmud qui – quelle ironie – traite des lois du deuil. Et quand le moment arriva où l'oncle se vit regarder la mort en face, il dit

à son neveu : « Promets-moi que si tu survivs, tu finiras d'étudier ce livre de Moed Katane. » Au milieu de la misère, de la désolation et de la tragédie, quelle pensée préoccupait son esprit ? Que le Talmud soit encore étudié. C'était son dernier souhait sur terre. Était-ce de la folie, ou est-ce le secret même de notre survie ?

C'est seulement si nous refusons d'oublier, si nous observons Ticha BeAv, que nous pouvons espérer reconstruire un jour. En effet, le Talmud nous assure que « quiconque pleure Jérusalem aura le mérite d'être témoin de sa réjouissance ». Si nous voulons revenir à Sion, si notre peuple doit nourrir l'espoir d'être restauré et revivifié, alors il nous est interdit d'oublier. Nous devons observer notre journée de deuil national. Renoncez aux films et aux restaurants. Asseyez-vous sur un siège bas pour pleurer avec votre peuple ; et peut-être même plus important encore, pour vous souvenir. Et, s'il plaît à D.ieu, Il restaurera ces jours glorieux et reconstruira Sa propre maison éternelle. Puisse-t-Il le faire rapidement de nos jours.



"Jerusalem Ring" by Michael Muchnik

# LATIN LINK

## REFLEXION SEMANAL PARASHA DE LA SEMANA

### Algo para llorar

Devarim (Deuteronomio 1:1-3:22)

por Rav Shaul Rosenblatt

La parashá de esta semana recuerda cómo los judíos lloraron cuando los espías regresaron con un mal informe después de explorar la tierra de Israel (Deuteronomio 1:45). Ellos lloraron y se revolcaron en su propia autocompasión: "Israel no será una tierra fácil de conquistar. Construir y asentarse será aún más difícil". En lugar de aceptar el desafío, lloraron.

Como siempre, la Torá habla de algo que es parte de la naturaleza humana. Cuando las cosas son difíciles, es mucho más fácil revolcarnos en nuestra propia autocompasión que aceptar el desafío y superarlo.

Los Sabios nos dicen que los espías regresaron el día 9 de Av. Dios decretó que por cuanto que los judíos habían llorado en esa fecha sin razón alguna, en tiempos futuros – en esa misma fecha – Él les daría una buena razón para llorar. Y así, en esta fecha, ambos Templos Sagrados de Jerusalem fueron destruidos, los judíos fueron expulsados de España y muchas otras tragedias abatieron al pueblo judío.

A primera vista, puede parecer un poco duro e incluso vengativo por parte de Dios: "Tú lloraste gratuitamente, así que te voy a dar algo para llorar".

Creo que el punto es el siguiente: si vas a llorar de todos modos, entonces es mejor que tengas una buena razón para hacerlo. En otras palabras, es mejor llorar de dolor, que de autocompasión.

En el pensamiento judío, el llanto es generalmente considerado una importante expresión de emoción. Si lloras para expresar tu dolor, ya sea físico o emocional, eso es



saludable. Si lloras por la frustración de no poder lograr lo que deseas, eso también es saludable. Pero si lloras por autocompasión, por tu situación desesperada en la vida, eso sólo puede ser destructivo, ya que socavas tu determinación para enfrentar los desafíos de este mundo. Y así, si tienes que llorar, mejor que tengas una buena razón para hacerlo.

Esto es lo que Dios le dijo a la generación de los espías: Si van a llorar de todos modos, entonces voy a darles una razón para hacerlo – para que al menos su llanto sea productivo.

Lo mismo es potencialmente válido para nosotros. Si lloramos sin razón, Dios puede darnos una razón para llorar. Cuando regresé de un viaje a Polonia, un lugar donde los judíos ciertamente tenían motivos para llorar, esta idea se hizo aún más clara para mí. Después de caminar sobre las tumbas de más de 600.000 judíos en Belzec, más en Treblinka y tal vez aún más en Auschwitz-Birkenau, eso fue un recordatorio para mí de todas las facilidades y comodidades que tenemos hoy en día. Sin duda, no tenemos ninguna razón para llorar. Ciertamente deberíamos celebrar lo buenas que son nuestras vidas.

Y asimismo, sin duda alguna, los judíos en el desierto también deberían haber celebrado. Pero eligieron llorar en cambio – tal

como nosotros solemos hacer. Y eso sí que es realmente algo para llorar.

---

La vida no siempre es fácil pero no debemos vencernos. Muchas veces mi hijo se frustra cuando no le sale algo y se bloquea, hasta le caen lágrimas, y siempre le recalco que esa actitud no lo lleva a nada.

Tiene que levantar su cabeza y dar lo mejor de sí para superar el desafío que tiene en frente. Agradecer todo las bendiciones que tiene en su vida y fortalecerse para afrontar las situaciones más difíciles; pero jamás vencerse y jamás autocompadecerse.

Llorar en muchas ocasiones nos desahoga, libera del dolor interno y eso es sano. Pero hay que darle la verdadera importancia a las cosas, llorar por dolor, situaciones que lamentablemente son irreversibles y levantarnos para afrontar los desafíos que nos presenta la vida. Hashem tiene un plan para cada uno de nosotros y todo lo que nos pasa tiene una razón. Depende de nosotros como transitamos la vida. Celebremos la vida siempre.

Shabbat Shalom

Milena Liascovitz

THE Shul

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April 20-27, 2023

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8 p.m.

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For more information and to RSVP for the  
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**ISRAEL** 75  
Miami Mega Mission  
April 20-27, 2023



Questions? Please visit [JewishMiami.org/israel75mission](http://JewishMiami.org/israel75mission) or  
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**SIGRID PECHENIK, PSYD**

Clinical Advisor, The Wellness Institute Principal Psychologist, Buffalo Psychiatric Center, New York State Office of Mental Health Buffalo, NY



**SHIMONA TZUKERNIK**

Business and Personal Coach Founder, The Method Brooklyn, NY



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Rebbetzin Chani Lipskar	Rebbetzin, Co-Founder of The Shul, Sisterhood	305.992.8363	clipskar@gmail.com
Rabbi Zalman Lipskar	Associate Rabbi, Young Professionals, Singles	305.528.8118	
		Ext. 345	zalman@theshul.org
Rebbetzin Chana Lipskar	Director of The Child Enrichment Center	Ext. 350	director@theshulpreschool.org
Rabbi Shaya Farkash	Youth Director, Camp's Director	718-964-8130	
		Ext. 329	sfarkash@theshul.org
Rebbetzin Deby Farkash	Hebrew School Director	917.624.5153	hebrewschool@theshul.org
Rabbi Shlomi Katan	Facilities Manager	Ext. 319	skatan@theshul.org
Rebbetzin Aurit Katan			auritk@gmail.com
Rabbi Shea Rubinstein	JLAC (Jewish Latin - American Connection) Adult Education	Ext. 342	rsr@theshul.org
Rebbetzin Dobie Rubinstein	Bat Mitzvah Club's Director	305.984.8805	dubaray@icloud.com
Rabbi Dov Schochet	CYS College Principal, Halachic Authority	305-790-8294	
		Ext. 343	dschochet@theshul.org
Rebbetzin Kayla Schochet		305.790.8295	kaylaschochet@gmail.com
Rabbi Yair Massri	Sephardic Minyan Rabbi	917.982.6165	ymassri@theshul.org

## THE SHUL'S ADMINISTRATION

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