

PARSHAS TZAV

CHABAD LUBAVITCH  
**THE Shul**

OVER THE TOP B"H



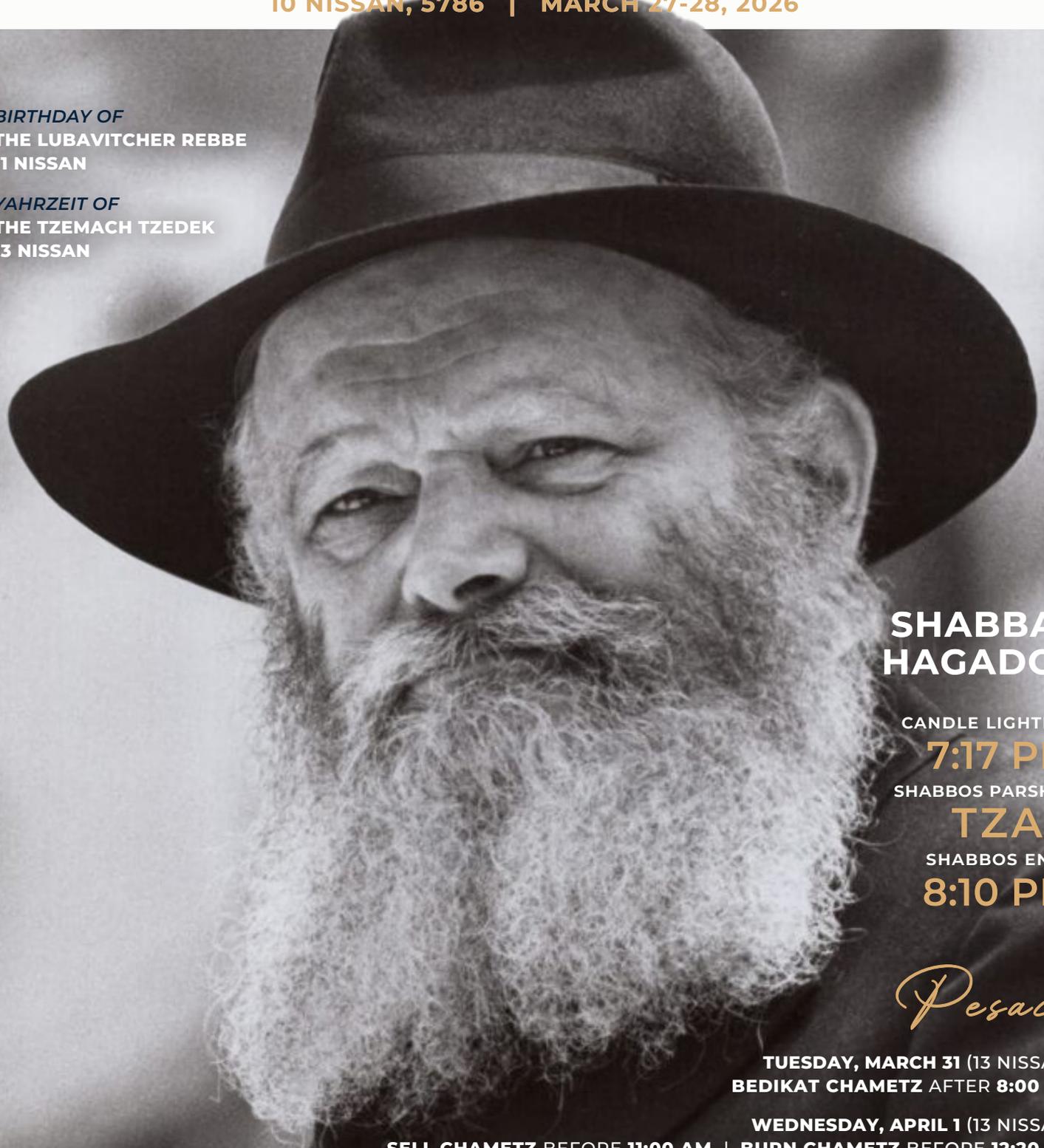
W E E K L Y M A G A Z I N E

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10 NISSAN, 5786 | MARCH 27-28, 2026

**BIRTHDAY OF  
THE LUBAVITCHER REBBE  
11 NISSAN**

**Yahrzeit of  
THE TZEMACH TZEDEK  
13 NISSAN**



**SHABBAT  
HAGADOL**

CANDLE LIGHTING

**7:17 PM**

SHABBOS PARSHAS

**TZAV**

SHABBOS ENDS

**8:10 PM**

*Pesach*

**TUESDAY, MARCH 31 (13 NISSAN)  
BEDIKAT CHAMETZ AFTER 8:00 PM**

**WEDNESDAY, APRIL 1 (13 NISSAN)  
SELL CHAMETZ BEFORE 11:00 AM | BURN CHAMETZ BEFORE 12:20 PM**

**WEDNESDAY EVENING, APRIL 1 (15 NISSAN) - THURSDAY, APRIL 9 (22 NISSAN)  
FIRST SEDER APRIL 1 | SECOND SEDER APRIL 2**



THE SHUL'S ANNUAL DINNER INAUGURATING

*The Rabbi Sholom D. Lipskar*  
**LEGACY FOUNDATION**

SAVE THE DATE

TUESDAY EVENING  
**APRIL 21, 2026**

THE SHUL | 9540 COLLINS AVE

**WE DO NOT PRESERVE GREATNESS.  
WE PERPETUATE IT.**

An evening of vision, responsibility, and permanence. Marking the first yahrzeit of our Dear Beloved, Rabbi Sholom D. Lipskar, obm.



# Weekly Prayer Times

**Shabbos Begins 7:17 PM**  
**Shabbos Ends 8:10 PM**

## Friday Night

Candle-Lighting	<b>7:17 PM</b>
Main Mincha / Kabbalos Shabbos	<b>7:20 PM</b>
Sephardic Shir HaShirim & Mincha	<b>7:00 PM</b>

## Weekday Davening Schedule

### Shacharis Sunday

Main Minyan	<b>7:15   8:00   9:00   10:00 AM</b>
Sephardic Minyan	<b>9:00 AM</b>

\*Daily Chumash & Tanya after every Minyan

### Shacharis Monday - Friday

Main Minyan	<b>6:50   7:30   9:00   10:00 AM</b>
Sephardic Minyan	<b>8:00 AM</b>

### Mincha | Maariv Sunday - Thursday

Early Mincha	<b>2:00 PM</b>
Main Minyan Mincha	<b>7:25 PM</b>
<i>*Followed by Maariv After Nightfall</i>	
Sephardic Mincha / Maariv	<b>7:20 PM</b>
Late Maariv	<b>10:00 PM</b>

**Have you forgotten to return a book to The Shul?**

Please check your library at home and **kindly return any borrowed books.** Thank You!

## Shabbos Day

Teachings of The Alter Rebbe on The Parsha with Rabbi Zalman Lipskar	<b>8:30 - 8:55 AM</b>
Hashkama Minyan	<b>7:15 AM</b>
Shacharis Main Minyan	<b>9:00 AM</b>
Sephardic Shacharit Minyan	<b>9:00 AM</b>
Children's Program	<b>10:00 AM</b>
Father & Children Minyan	<b>10:00 AM</b>
Shacharis Upstairs Minyan	<b>10:30 AM</b>
Daf Yomi	<b>6:15 PM</b>
Main Mincha	<b>7:10 PM</b>
Sephardic Mincha	<b>7:05 PM</b>
Shabbos Ends / Maariv / Havdalah	<b>8:10 PM</b>

\*Video of the Rebbe following the Service

## Zmanim Halachic Times

Sunday, March 29<sup>th</sup> | 11 Nissan

Alot Hashachar / Dawn	<b>6:02 AM</b>
Earliest Talit & Tefillin	<b>6:34 AM</b>
Netz Hachama / Sunrise	<b>7:15 AM</b>
Latest Shema	<b>10:18 AM</b>
Latest Shacharit	<b>11:20 AM</b>
Chatzot / Midday	<b>1:25 PM</b>
Earliest Mincha	<b>1:57 PM</b>
Plag HaMincha	<b>6:22 PM</b>
Shekiah / Sunset	<b>7:36 PM</b>
Tzeit Hakochovim / Nightfall	<b>8:00 PM</b>

## Next Week Shabbos: Chol Hamoed Pesach

Shabbos Begins	<b>7:20 PM</b>
Shabbos Ends	<b>8:13 PM</b>

9540 Collins Ave, Surfside, FL 33154  
Tel: (305) 868 - 1411  
Fax: (305) 861 - 2426

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## Eruv Information

**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 includes the inner (western) walking path only. The pier at Haulover Cut is not included.

**Bay Harbor Islands:** The Eruv in Bay Harbor Islands includes the entire perimeter of both islands in Bay Harbor including the small bridge connecting to Surfside.

**Indian Creek Island:** The entire island of Indian Creek is EXCLUDED from the Eruv, including the bridge.

We would like to emphasize that every Eruv Shabbos, individuals should confirm the Eruv status by checking this website:

[eruvstat.us/33154](http://eruvstat.us/33154)

The Eruv status is recorded approximately two hours prior to Candle Lighting.

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THE NUMBER TO KNOW IN AN EMERGENCY  
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[www.HSFEMS.org](http://www.HSFEMS.org) Hatzalah South Florida is not associated with the Florida 911 system



# CYS Class Schedule



**zoom** THIS LINK IS ONLY USED IF THERE IS NO ADDITIONAL LINK  
<https://zoom.us/j/6457054016>  
 Password: 699576



**Chaim Yakov Shlomo  
 College of Jewish Studies**  
 9540 Collins Avenue, Surfside, FL 33154  
[www.CYSCollege.org](http://www.CYSCollege.org) (305) 868-1411

All Classes on the CYS Schedule are held at The Shul, Classroom 3 on the 2nd floor. The Community is Welcome to Attend any classes in person and can also attend via Zoom. No pre-registration is necessary for the general community, excepting JLI classes.

## PASSOVER BREAK: MARCH 27 - APRIL 12

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:55 am - 8:35 am <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe Followed by <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:55 am - 8:35 am <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe Followed by <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:55 am - 8:35 am <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe Followed by <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:55 am - 8:35 am <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe Followed by <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:55 am - 8:35 am <b>CHASSIDUS</b> Treatise of the Lubavitcher Rebbe Followed by <b>CHITAS SYNOPSIS</b> Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320
7:40 am - 8:40 am <b>DAF YOMI</b> <b>Rabbi Dov Schochet</b> (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am <b>DAF YOMI</b> <b>Rabbi Dov Schochet</b> (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am <b>DAF YOMI</b> <b>Rabbi Dov Schochet</b> (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am <b>DAF YOMI</b> <b>Rabbi Dov Schochet</b> (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am <b>DAF YOMI</b> <b>Rabbi Dov Schochet</b> (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu
9:15 am - 10:00 am <b>INTERMEDIATE HEBREW</b> Ms. Tami Frank (Men & Women) HBR 201	9:15 am - 10:00 am <b>INTERMEDIATE HEBREW</b> Ms. Tami Frank (Men & Women) HBR 201	9:35 am - 10:00 am <b>MEGILLOT</b> Mishlei - Book of Proverbs Rabbi Dov Schochet (Men & Women) TXT-121		
10:00 am - 11:00 am <b>LAWS OF JEWISH LIVING</b> Ms. Tami Frank (Men & Women) LAW 150 / LAW 201	10:00 am - 11:00 am <b>TANYA IN SPANISH</b> Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 11111	10:10 am - 11:30 am <b>PRACTICAL LIVING WITH THE TORAH &amp; TANYA</b> Rebbetzin Chani Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501	10:00 am - 11:00 am <b>TANYA &amp; TEHILLIM IN ENGLISH</b> Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 11111	
11:00 am - 12:00 pm <b>MYSTICAL INTERPRETATIONS OF THE TORAH</b> Rabbi Zalman Lipskar (Men & Women) PHL-321	11:00 am - 12:00 pm <b>READING RAMBAM</b> <i>Laws of Personality Development</i> Rabbi Shea Rubinstein (Men & Women) PHL-210 / PHL-691	11:30 am - 12:15 pm <b>TANYA CLASS</b> Ms. Kaylee Andrusier (Men & Women) PHL-320 / PHL-502	11:15 am - 12:00 pm <b>PARSHA OF THE WEEK</b> Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-501	
12:15 pm - 1:00 pm <b>SHAAR HABITACHON</b> Ms. Tami Frank (Men & Women) PHL 120 / PHL 501	12:00 pm - 1:00 pm <b>PIRKEI AVOT</b> Rabbi Dov Schochet (Men & Women) ETH-101	12:30 pm - 1:30 pm <b>THE POWER OF TEHILLIM IN SPANISH</b> Mrs. Vivian Perez (Women Only) TXT-401 Zoom: Meeting 830-3518-3431 Passcode: 11111	12:00 pm - 1:00 pm <b>BOOK OF SAMUEL</b> Rabbi Dov Schochet (Men & Women) TXT-120	
1:00 pm - 2:00 pm <b>LAWS OF SHABBOS</b> Rabbi Dov Schochet (Men & Women) LAW 150-154/LAW 502	1:00 pm - 2:00 pm <b>EARLY ROMAN HISTORY &amp; THE JEWS</b> Reb Mendel Korf (Men & Women) HIST 102/502		1:00 pm - 2:00 pm <b>The Rabbis &amp; Modernity</b> Mr. Michael Gandelman (Men & Women) HIST-122 / HIST-502	
2:00 pm - 3:00 pm <b>JUDAISM &amp; WORLD RELIGIONS</b> Dr. Nathan Katz (Men & Women) HIST 130 STARTING APRIL 13			8:30 PM <b>SCP - CHABAD HALACHOT</b> Rabbi Dov Schochet (Men Only) LAW 166	
8:45 pm - 9:45 pm <b>PARSHA IN SPANISH</b> Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-502				

All classes are L'ilui Nishmat  
**Rabbi Sholom Dovber ben  
 Eliyahu Akiva, obm**

Check for updates  
 to the schedule at  
[www.theshul.org/education](http://www.theshul.org/education)



**SCAN TO JOIN  
 THE CYS COLLEGE  
 ZOOM CLASS**

# Our Rebbe's Message

FROM THE TEACHINGS OF THE LUBAVITCHER REBBE

INFORMATION RETRIEVED FROM CHABAD.ORG



**T**he story is told that the Baal Shem Tov once told his students that everything that they see and hear should serve as a lesson in their service of G-d. As they left the Baal Shem Tov's study, they passed a frozen river and saw a gentile hewing a cross out of the ice. They could not understand: Right after receiving this lesson from the Baal Shem Tov, they were presented with an event which confounded them. What lesson could they possibly learn from that sight?

Seeking direction, they returned to the Baal Shem Tov, told him what they had seen, and asked him what they could learn from it. The Baal Shem Tov explained to them that the Torah was like water. When the Torah is studied with warmth and vitality, it serves as a source of life and growth. But when it is cold and frigid, that dimension is lacking and indeed, the very opposite can result.

This week's Torah reading contains the verse: "A continuous fire shall burn on the altar. It shall not be extinguished." Every element of the Sanctuary and the Temple is not merely part of our people's spiritual history, but is instead an ongoing dimension of our spiritual lives.

The altar refers to our hearts, the element of our being involved in the spiritual service of sacrifices (korbanos) which is interpreted as referring to our efforts to draw close (likareiv) to

G-d. Within our hearts, a flame must continually burn. There is no way that our service of G-d should remain merely cold and cerebral. Instead, it should be ablaze with fire and energy. Our religious life should continuously vibrate with vitality and vigor.

The above concepts relate to one of the lessons of the recently celebrated Purim holiday. Haman came from the nation of Amalek, the arch-enemy of the Jewish people. And Amalek is described as the nation asher korchacha baderech, literally meaning "who encountered you on the way," but figuratively interpreted as "who cooled you off on the way." The Jews were proceeding from the Exodus from Egypt to the Giving of the Torah with heightened spiritual consciousness and then Amalek stood in the way to cool them down.

Similarly, while the decree of Amalek's descendant, Haman, was directed at annihilating the Jewish people in a physical way, there was also a spiritual element to it. Had a Jew been willing to reject his Judaism, Haman would have left him alone. If one could coldly forgo all connection to his Jewish heritage, Haman didn't consider him an enemy.

How did Mordechai respond to threat of annihilation? He aroused the Jews and awakened their spiritual vitality. Our Sages relate that at that time, our people renewed the commitment they made at the Giving of the Torah. At Sinai, our people acted rashly, promising "We will do" before "We will listen." And at the time of Purim, they reaffirmed that commitment, showing a dedication to their heritage unfettered by the limits of logic.

## LOOKING TO THE HORIZON

That same type of rash commitment is required in the present day. At the time

of the Purim miracles, the Jews were threatened by annihilation and they rose to the occasion, demonstrating a commitment that stemmed from the essence of their souls.

Today, most of us can't picture such a situation. We live in comforts greater than those afforded to the wealthiest of previous generations. We have religious freedom and personal liberty the likes of which were never experienced in history.

And yet, we are in exile; G-dliness is not revealed. On the contrary, the material dimension of our existence pervades our consciousness to the point that we can hardly conceive of anything else.

That alone should shake us to the very core of our beings. It should motivate us to want to do something, to change ourselves and our environment, to make ourselves and the world better. The realization that we possess a G-dly spark within our souls that does not have complete expression and that the world possesses a spiritual dimension that lies hidden, naturally shakes us out of inertia. We are not "up against the wall" as the Jews were in Haman's time, but we are "up against a wall" of spiritual frigidity. We are cold and insensitive to the deeper spiritual reality that pervades our existence. This insensitivity prevents us from realizing our potential and becoming who we really are. Nevertheless, when we confront this lack of responsiveness, our inner potential is aroused and inspired to do whatever is necessary to bring about the revelation of G-dliness in ourselves and in the world at large.

# Thoughts on The Parsha

BY RABBI ZALMAN LIPSKAR

ADAPTED FROM THE WRITINGS OF MY FATHER AND TEACHER, RABBI SHOLOM D. LIPSKAR, OBM



**M**ost people think freedom begins when the situation changes. Shabbos HaGadol teaches us that real freedom begins long before anything around us does.

Shabbos HaGadol arrives each year not just as a prelude to Pesach, but as a moment that asks something of us. It invites us to step into the experience of becoming free before freedom has fully arrived.

It takes us back to the 10th of Nissan, just days before the Exodus, when something extraordinary happened. The Jewish people were still enslaved. Egypt was still in control. Nothing had yet changed externally. And yet, this day is called Shabbos HaGadol, the Great Shabbos.

What made it so great? The Jewish people were commanded to take the lamb, the Egyptian god, and tie it to their bedposts in full view. It was an act of quiet defiance and inner strength. But the deeper miracle was what followed. The Egyptian firstborn, the very power structure of Egypt, began to turn. Those who once represented oppression became, in some sense, defenders of Jewish freedom.

This reveals something profound about the nature of freedom. There is a level of freedom where you escape what holds you down. There is a higher level where you overpower it. But in both cases,

the negative force still exists. It remains beneath the surface, and with time, it can return.

Then there is a deeper level. A level where the negative itself is transformed. Where what once opposed you no longer needs to be fought, because it has been elevated. The antagonist becomes the protagonist. That is true freedom.

This is the hidden greatness of Shabbos HaGadol. It is not only about leaving Egypt. It is about the beginning of transformation within Egypt itself. It is the first glimpse of a world where negativity itself can be elevated and redirected toward something higher.

This is exactly where Parshas Tzav speaks to us. The Torah commands that a constant fire must burn on the Mizbeach and must never be extinguished. Not only during the day, but through the night, through darkness, through uncertainty. Because the real test of a person is not what they do when everything is clear. It is whether they can keep their inner fire alive when it is not.

Shabbos HaGadol is that moment. It is the space between where we are and where we are going. The moment when we are still in Egypt, still surrounded by limitations, and yet are called to act with courage and faith. To begin living differently before anything around us has changed.

Because redemption does not begin when the sea splits. It begins when something inside us shifts. When a person stops defining themselves by their circumstances and begins to live, even in a small way, with the mindset of someone already free.

The Haggadah we will soon read is not just a story of the past. It is the story of our existence. It reminds us of the pressures that shaped us, the challenges we faced, and the presence of Hashem that carried

us beyond nature. It reminds us that in every generation there are those who rise against us, physically and spiritually. We feel that even now. In a time when antisemitism once again rises, when old hatreds reappear in new forms, when the Jewish people are challenged both physically and spiritually. The struggle is not new, but neither is our strength.

Shabbos HaGadol comes to remind us that this is not the end of the story. Our journey is not only about surviving or even overcoming. It is about transforming. It is about reaching a world where negativity itself is elevated, where the world is filled with the knowledge of Hashem as the waters cover the sea.

This is not only a global vision. It is deeply personal. Each of us has our own Egypt, our own limitations, fears, and inner struggles. We are asked not only to escape them, but to transform them. To take the very energies that once held us back and redirect them toward growth, toward purpose, toward connection with Hashem.

No more conflict. No more fragmentation. No more living with forces pulling us in opposite directions. But a life where everything within us becomes aligned, elevated, and directed toward something higher. That is true freedom.

May this Shabbos HaGadol ignite within us that constant fire spoken of in Tzav, a fire that does not wait for perfect conditions, that does not fade in the face of darkness, and that has the power not only to resist negativity, but to transform it.

And may we very soon experience the ultimate redemption, where all darkness is illuminated, all negativity is elevated, and we stand together in a world of complete and lasting freedom.

Have a great Shabbos and a happy and kosher Pesach.

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WE KINDLY REMIND EVERYONE THAT SCOOTERS PARKED OUTSIDE THE SHUL ARE **PRIVATELY OWNED**.

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THANK YOU AND GOOD SHABBOS!



# Parsha Recap

THE NAME OF THE PARSHAH, “TZAV” MEANS “COMMAND” AND IT IS FOUND IN **LEVITICUS 6:2**.

INFORMATION RETRIEVED FROM CHABAD.ORG



**T**zav means to command, and as the Parshah begins, G-d tells Moses to command Aaron and his sons about how to do their job with the korbanot (which we began to discuss in last week's Parshah, Vayikra).

A fire must be constantly burning on the altar; it is the Kohen's responsibility to make sure it never goes out.

The Kohen must clean the ashes from the altar every morning.

The first day that a Kohen does his service, he brings a mincha offering (of flour and oil) and the Kohen Gadol (High Priest) brings one every single day.

Parts of certain korbanot are eaten by the Kohanim, but they have to be eaten in the right time and nothing is allowed to be left over.

The laws of the korbanot that were explained in Vayikra are repeated here, this time to tell the Kohen what to do.

The Parshah now tells us of how Moses

initiated Aaron and his sons to become Kohanim, as G-d told him to do in Parshat Tetzaveh. First Moses put on Aaron his special clothing, and then he poured special anointing oil on the altar and on Aaron. Then he put on the sons of Aaron their clothing. Then Aaron and his sons brought a bull as a sacrifice upon the altar.

Then Aaron and his sons ate the meat from the korban and they remained for seven days in the Mishkan.

## The Dynamic of Sacrifices

BY SHLOMO YAFFE

**E**very year, around this time of year, I hear this refrain: “Hey, Rabbi, the second week in a row reading about sacrifices? Why?”

There is no getting around it: the Torah talks a lot about animal sacrifices, libations and all that.

Now, it is true that there are profound spiritual ideas inherent in the sacrificial services. As we discussed last week, these ideas are profoundly relevant to our personal spiritual growth.

However, ultimately the Torah is telling us to find a sheep, bring it to the Holy Temple in Jerusalem (or its earlier iterations), and offer it upon the altar, where it is consumed by fire. The amazing thing is that not only is this a ritual of the past, but we pray every day numerous times for the redemption, the rebuilding of the Temple and the restoration of the sacrifices!

We already have mitzvot, prayer and the spiritual implication of the sacrifices—the sanctification of the everyday. With all these spiritual opportunities, why

are we missing the sacrificing of an actual animal?

The ultimate sacrifice is the olah (“that which ascends”) sacrifice. Parts of every sacrifice were consumed by the altar's fire—the essence of the sacrificial service. The olah is the quintessential sacrifice, as it is entirely consumed by the altar's fire.

The fire on the altar was no ordinary fire. At the inauguration of the Mishkan (Tabernacle), “fire went forth from before G-d and consumed the burnt

INFORMATION RETRIEVED FROM CHABAD.ORG



offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.” Indeed, our sages tell us that this heavenly fire remained on the altar for all the years that the Temple stood.

This fire on the altar came from G-d, and caused the people to “see.” The fire consuming the sacrifice caused us to see things as they really are.

Creation did not happen once; it is an ongoing process. The terminology the Torah uses to describe the creation of each system is “And G-d said.” Speech happens only as long as it is being communicated. Existence is not an “is.” Existence is conversation, a dialogue G-d is having with creation. As long as that dialogue—i.e., the flow of divine life-force from the very essence of G-d’s being—happens, an object exists. If that flow of energy were to cease, the created would no longer exist. As Maimonides writes, “All that exist in heaven and earth come into being only from the Truth of His Being.” The

spiritual energy that flows from G-d becomes condensed and “frozen” until it becomes physical matter.

Nuclear fission or fusion takes matter and reveals that it is all simply congealed energy—there is a huge amount of energy packed into every particle of matter. This is all the more true of the relationship between creation and the energy from which it is formed.

G-d is the only reality; we just don’t see it. We do not see or feel the energy from which we are being woven at every moment.

And while we can understand this idea, we can be inspired by it, we can maybe even feel it in our souls—we do not experience it as the reality of the physical world.

This is because we are in galut, exile, which essentially means one thing: there is a veil obscuring the G-dly truth from our view. All other aspects of galut follow from this fact.

The heavenly fire on the altar performed creation in reverse. The fire took the physical and “melted” it—reverting the offering to the spiritual energy of which it was composed.

When the people who brought the offering experienced and saw and felt the physical being returning to its spiritual source, when they saw that our world is pure G-dliness, they were uplifted to a place where the oneness

of all was felt. They were transported to a mode in which the fragmentation and alienation we normally feel was dissipated.

In the First and Second Temples, this was felt in a transient and temporary way; in the Third Temple that will be built after the Redemption, this theme will be felt in a way that permeates the whole universe. This is why the Third Temple will be a place where, as Isaiah puts it (56:7): “I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer; their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.”

Once all humanity recognizes that every one of us and every iota in the multiverse is an extension of the Endless One—there is no longer any logical choice other than unity. A unity not merely of purpose, which tends towards entropy, but an essential unity that only grows stronger with time.

This is why we yearn for the Redemption and the restoration of the Temple and its sacrifices. We yearn for the ability to see, live and breathe the unity we know to be true, but which is hidden from us.

Until then, let us seek to find this unity with the G-dly reality as much as we can in our Torah, mitzvot, and interaction with the world and all in it. Indeed, by living in the spirit of this unity, we will ultimately merit to truly experience it.

## Getting Down and Dirty

BY MENDEL KALMENSON

Imagine the ruckus that would ensue if the President of the United States, or even his Chief of Staff, were spotted taking out the White House garbage!

And yet, something similar occurred daily in the Holy Temple.

“G-d spoke to Moses, saying: This is the law of the burnt-offering: it stays on the flame of the Altar all night until the morning... The priest shall don his fitted linen tunic and pants; he shall lift the ashes which the fire will consume of the burnt-offering on the Altar, and

place it next to the Altar. He shall then remove his garments and he shall wear other garments and he shall remove the ashes to the outside of the camp...”

The priest, a symbol of purity in Jewish tradition, who enjoyed an elevated

spiritual status and whose life was devoted exclusively to the service of G-d, would retire to the locker room as it were, and change into his "overalls" in order to take out the garbage.

Presumably, involvement in such a menial task would be unheard of for a priest in any other temple or sanctuary in the world. And yet, in the Jerusalemite Temple, such a task was not considered "beneath" the holy priests. In fact, to the dedicated priest, taking out the ashes was an honor, a sacred act. Far from seeing it as an unpleasant and undignified act of necessity, the priest, his heart afire, rejoiced as he bent down to sweep, and be swept away, in fervor.

For to a true man of G-d, the objective is communion with G-d; the path which leads him there is irrelevant. A mitzvah is less about the spirituality or glory of the act than it is about serving and connecting with an infinite G-d.

This idea is beautifully expressed in the chassidic statement, "If G-d had commanded us to chop wood all day, we would gladly comply."

So although taking out the ashes was, in relation to the more prestigious acts of service in the Holy Temple, a "menial" task – as evidenced by the fact that the priest was instructed to change into inferior clothing before commencing with this service – it was an honor relegated to the holiest and most spiritual members of the community.

One of my favorite childhood memories is coming home on Friday afternoon to the sight (and delicious smell) of my father – a Talmudic scholar, commentator and author of note – cooking chicken for Shabbat, sleeves rolled up and a joyous tune on his lips.

A Jew clearly in love with G-d (and his wife).

How reminiscent of the lovely Talmudic passage which describes the various

household chores many of the great Talmudic sages would perform in honor of the holy Shabbat.

#### CHILD-FRIENDLY

This leads me to another area, that of childhood education.

Obviously, this is no "menial task"—by any standard. There's no more noble and spiritual endeavor than educating our children. Yet many "important" people consider it beneath their dignity to directly engage in this field, leaving the task, instead, for their employees and representatives.

Following is an excerpt from a letter that the Rebbe wrote to the eleventh annual convention of The Committee for Furtherance of Jewish Education:

***"...Your convention taking place so close to Purim is full of significance and should set the tone for it.***

***Our Sages say that the Miracle of Purim, which rescinded the Heavenly decree for the Jews from death to life, physically and spiritually, was brought about by the fact that Mordechai had gathered 22,000 Jewish children, whom he taught the Torah and with whom he prayed for G-d's mercy...***

***Let us remember that Mordechai was one of the heads of the Sanhedrin [rabbinical supreme court], the greatest Jew of his time in scholarship, piety and all possible attributes of greatness. Nevertheless, he set everything aside in order to strengthen the foundations of education, actually going in person to teach the holy Torah with piety and Mesiras Nefesh [self-sacrifice], to small children."***

I recall someone who lived in my lifetime and behaved similarly.

He too was arguably "the greatest Jew of his time in scholarship, piety and

all possible attributes of greatness." And he too, "set everything aside in order to strengthen the foundations of education, actually going in person to teach the holy Torah with piety and Mesiras Nefesh, to small children."

The author of the above letter, the Lubavitcher Rebbe, spent hundreds of hours personally addressing young children—though he could easily have delegated this task to an aide.

Talking to a group of high-energy and often fidgety school children is just not one of the things great leaders commonly do. They may send a special letter to children to be read by their teachers, they may even send a representative if need be, but how many utilize every available opportunity to personally address young children?

In fact, each time the Rebbe addressed a "children's rally," the emcee would translate the Rebbe's words from Yiddish to English for the benefit of the many children who didn't understand Yiddish. Wouldn't that be just another reason to delegate this charge to someone else?

But there was no task too "little" or insignificant for the Rebbe. (Or perhaps, more accurately, the Rebbe simply didn't see this task as little or insignificant at all...)

The adults appreciated the scholarship and wisdom the Rebbe shared at farbrengens, chassidic gatherings. And the little children enjoyed the special "Lag b'Omer Parades," public displays of Jewish pride attended by tens of thousands of children, which the Rebbe would preside over for hours, inspiring, encouraging, and simply radiating love to the youngsters gathered.

And where might the Rebbe be on a busy Friday afternoon not long before Shabbat, if not handing out coins to children to be given to charity.

Indeed, on more than one occasion when a child couldn't reach the charity box attached to the wall, the Rebbe himself would bend down and gently lift the child until he was able to deposit

their coin into the box.

I don't know of any Jewish leader since the times of Mordechai, the originator of the "children's rally," who devoted

so much time, effort, and personal attention to little children.

How it is that I know all of this? Because I am one of those children.

## The Outdoor Altar

FROM THE TEACHINGS OF THE LUBAVITCHER REBBE

INFORMATION RETRIEVED FROM CHABAD.ORG



The services performed in the Temple fall under two general categories: the "inner services" in the Temple proper (the heichal), and the "outer services" in the Temple courtyard (the azarah). On the individual level, this translates into the two basic domains of human endeavor: (a) a person's inner spiritual development, and (b), the more external areas of his life - his efforts to refine his material self and his involvements with his fellows and the world about him.

### THE PATH OF THE FLAME

A person's instinctive feeling may be that he ought to work his way from the inside out. First, he will deal with the internal needs of his soul; then, he will turn his attention to "outside" matters. Having achieved an inner peace and perfection, he will be in the position to truly influence his surroundings. Tend to the home fires, he tells himself, before concerning yourself with the illumination of the outside.

But in the Temple, things are done the other way around. The day begins by lighting the fire on the mizbeiach hachitzon, the "external altar" which stands in the Temple courtyard. In fact, Torah law specifically stipulates that the "internal altar" and the menorah (candelabra) which stand in the Temple's inner chamber, are to be lighted from the fires of the external mizbeiach.

The menorah's seven oil lamps represent the Divine wisdom of Torah; the "internal altar" corresponds to man's refinement and perfection of his higher, spiritual faculties. But spiritual

gluttony is no less selfish than the physical sort, and one who focuses solely on self-realization and self-fulfillment — be it in the most positive and lofty sense — is turning his Holy Temple inside out.

True, the more one himself possesses, the more he has to give to others. It is also true that as long as a person is himself lacking in a certain area, it is extremely difficult for him to rectify such a failing in his fellow. Yet certainly the needs of others cannot be ignored until such time as one has attained perfection.

Furthermore, we often find that in reaching out to others, the primary beneficiary is oneself: an idea explained to others is now more fully and deeply understood, helping another in a crisis opens up reserves of faith and fortitude one hardly knew existed. This is the lesson implicit in the fact that the menorah and the "internal altar" were lit from the fire out in the courtyard: reach out to others - the "other" within you (i.e. your material self) and the literal others to whose lives he can contribute some light and warmth. These selfless acts of illumination will, in turn, ignite the "home fires" of your Temple's inner chambers in the true and ultimate sense. Your study and prayer will imbue your mind and heart with a true appreciation of and attachment to the Almighty.

**R**abbi Elazar would give a coin to a pauper and only then he would pray (Talmud, Bava Batra 10a)

The Holy Temple in Jerusalem was a human-like structure: its chambers and furnishings corresponded to the various organs and faculties which make up the human being. As our sages point out, when G-d tells Moses, "they shall make for Me a Sanctuary, and I shall dwell within them" (Exodus 25:8) He does not say, "I shall dwell within it" but, "within them." In other words, while the Holy Temple was the focal point of man's service of his Creator and the place which most expressed G-d's presence in our world, the objective of the Temple service was that man apply the awareness and experience of the Divine which pervaded the Holy Temple to all aspects of his daily life. So each of the Temple's vessels and the services which were performed with them has its equivalent in the manner in which man lives his life and serves his Creator.

# 1972: The Rebbe's Thoughts on Retirement

BY MENDEL KALMENSON

**O**n the occasion of his 70th birthday, the Rebbe received thousands of letters from well-wishers across the globe. Among these were several that suggested that perhaps it is time he considered "slowing down" and "taking it easy" after his many fruitful decades as a leader and activist.

The Rebbe's response was twofold. First, he announced that he is launching a campaign to open 71 new Chabad institutions in the course of the coming year. Then launched a blistering attack on the very concept of "retirement."

On that and on other occasions over the next ten years, the Rebbe spoke about the injustice, impracticability and downright folly in shutting out the elderly from the orbit of productive life. After decades of achievement, their knowledge and talent are suddenly deemed worthless; after decades of contributing to society, they are suddenly undeserving recipients, grateful for every time the younger generation takes off from work and play to drop by for a half-hour chat and the requisite Father's Day necktie.

On the surface, the modern-day attitude seems at least partly justified. Is it not a fact that a person physically weakens as he or she advances in years? But this, said the Rebbe, is precisely the point: How is a person's worth to be measured? If his physical strength has waned while his life experience, sagacity and insight have grown, is this an improvement or a decline?

"Indeed," said the Rebbe with a smile, "a twenty-year-old can dance the night away while his grandmother tires after a few minutes. But man was not created to dance for hours on end. Man was created to make life on earth purer, brighter and holier than it was before

he came on the scene" — something that an older person can achieve no less, and in certain ways much more, than a younger person.

But the Rebbe never criticized anything unless it was to propose a corrective course of action. In 1980 he established a global network of learning centers for retired persons. The study of Torah will give them a new lease on life, said the Rebbe. It will enlighten them to their true worth and potential, and transform them from futile has-beens into beacons of light for their families and communities. Retirement, if utilized properly, can be directed as the most potent force toward its ultimate eradication from the mind and life of man.

And how did the Rebbe celebrate his 80th birthday in 1982? He again called for a massive expansion of Chabad's activities in a farbrengen held in honor of the occasion. Upon the conclusion of the final segment of the six-hour address—which began at 9:30 pm following a full day's work — the Rebbe personally distributed a

gift to each of the 10,000 men, women and children present: a special edition of the Chassidic classic, the Tanya. The last participant received his Tanya at 6:15 am.

## THE REBBE ON RETIREMENT

"I have been asked: "Now that you have attained the age of 70, what are your plans? It would seem that this is an appropriate time to rest a bit...." My response to that is that we must begin to accomplish even more."

"On the occasion of entering the seventies, this year we should establish at least seventy new institutions! I am a partner with everyone who will undertake these projects. We will cover at least 10% of the expenses of founding these 71 institutions. And don't be disturbed if during this year we'll start not 70 but 80, and maybe even 100, on the contrary! - may blessings be bestowed upon all those involved - there will surely be no impediments as far as the ten percent is concerned..."

*From an address by the Rebbe.*



The New York Times: The Lubavitcher Rabbi Marks His 70th Year with Call for 'Kindness'

# What Is Judaism?

A DISCUSSION WITH HILLEL DIRECTORS AND COLLEGE STUDENTS CIRCA 1960

BY THE REBBE, RABBI MENACHEM M. SCHNEERSON



**T**he Torah must apply just as well to our present-day problems as it did to the issues faced by our ancestors in the desert (and must not change in order to have application to the present).

The verse in the Torah referring to man being created in the Divine image, *betzalmeinu kidmuseinu* [in our image, in our likeness] has numerous aspects of interpretation. One of them is that the human was made to resemble his Creator by consisting of opposite extremes and yet being a complete entity. The human consists of flesh and skin, blood, etc., which come under the jurisdiction of the five senses. Yet when one speaks of his love and friendship for another, he does not refer to his physical person but to his character, personality and spiritual attributes, which are the extreme opposite, in that these things cannot be touched, seen or heard. This integration of extremes in the human is referred to by the word *betzalmeinu*, indicating a likeness to the Almighty who is the ultimate unity... The Almighty does not desire opposing forces and nations to fight one another, but rather to make peace and live in unity... Similarly, it is through the temptations of the physical body that the soul reaches perfection.

## SCIENCE AND RELIGION

**Question:** You spoke of integration. I find a desire in my students to seek the

interrelationship between Torah and the secular sciences, yet there are few books that deal with this. What is your feeling in this matter?

**Answer:** Monotheism contradicts the theory of interrelationship. G-d's oneness is so complete that He already exists in all phases of knowledge, and you cannot separate His unity into two, three or four realms of knowledge and then attempt to interrelate them.

If one says that G-d is up in the seventh heaven and here in Brooklyn there is another firer (director)—this is not monotheism but polytheism. True monotheism is when the person understands that everything in creation is included in G-d's oneness.

Those of you who are acquainted with science know that the object of scientific discoveries is to find unity in all phases of life—there is a co-relationship between electronics, acoustics, physics and mathematics. Einstein's achievement was to unite energy with matter. Whoever will discover how to unify electricity with gravity will enjoy even greater glory.

If, while you are praying, you feel the dominion of the Almighty, and when you go downtown to work you are in a different domain—this is a form of *avodah zarah* (belief in other gods).

There can be no separation between the spheres of knowledge; science, acoustics, mathematics, religion and philosophy are all one entity. The formulas of their unification already exist; they are awaiting someone to merit their discovery. However, the lack of these discoveries does not preclude our use of these formulas even now. As the Talmud says: *He'eder yediah eino me'akev* (absence of knowledge does not hinder performance of the precepts). Should one today discover

a new theory in geometry, it does not mean that this theory was invalid until now, but that it was valid from the beginning of time—only it was not known until now. The unique interrelationship of all matter in this world will certainly at some time be discovered, so why not utilize the consequences of these formulas right now?

**Question:** In regard to a previous answer where you suggested simplifying the instruction, does that mean only to simplify the terms and words, or may the content also be altered? I ask from a pedagogic standpoint.

**Answer:** It depends upon the subject. If it is a fundamental matter, it dare not be altered. I have not yet come across a fundamental point that cannot be conveyed in simple terms.

The Torah was given to 600,000 Jewish men. They were not all learned people; many were quite uneducated. Also, many children were present at Mt. Sinai. Yet the Torah was given in such a way that all might understand.

The question arises: why all the noise and thunder etc. at the giving of the Ten Commandments, when actually only simple, ordinary truths—"Honor thy father and mother," "don't steal"—were said?

One answer is that even plain things are deeply felt and impressed upon the hearer through great noise and supernatural occurrences . . . like a revolution. A man's true character cannot be discerned under normal conditions; only in abnormal circumstances does his real character show. The best example is the German people. Before the war no other people could compare to them in high standards of morality, ethics, philosophy, etc. But then they sank to

the lowest level of degradation. Yet all their depravity and murder was based on a philosophy of life. Only when we see how one acts in times of difficulty and temptation can we judge his true character. You must instruct the student in simple language, but in such a manner that will make an impression in his heart (and bring him to proper action).

## HOW TO TEACH JEWISH TOPICS

**Question:** I observe from your library that you are well-read in other fields as well as in Torah. Do you not agree that there must be a unification of knowledge in the mind of the instructor before he can lecture to his students?

**Answer:** I agree in principle, but one must not bring superfluous topics into the lecture, which may becloud rather than clarify the issue. I'll give you an example from a professor I once had. He was a professor of medicine, and when he studied anatomy, he became completely engrossed in each phase of it. Once he was preoccupied with the anatomy of the leg.

He delved into his research until he knew each muscle and how it worked; he understood how the various leg muscles must coordinate to do such a simple thing as taking a step. Nevertheless, when he arose from his study and had to walk—the thought of the numerous leg muscles involved hindered his walking, and he had to learn how to take each step, just like a baby.

Do not try to convey all the intricate problems of Judaism so that the students become confused. Talk of the essentials of Judaism as though to a five-year-old, without chakirah investigations—because many of these doubts that you would discuss may never really have bothered them. Tell them plain Torah and Tradition without comparing it to Greek, Hindu, or Buddhist philosophy. First of all this will save time, and secondly it will be clearer in the mind of the student. If there are any doubts in his mind, he

will ask it on his own volition and then you can answer him.

**Question:** If we do not delve into these doubts, the students may think that we are ignorant of them.

**Answer:** Still, do not lecture about them until they ask. Then you will answer precisely, and they will see that you are not unlearned in these fields. It is similar to how you inject malorin into a syphilitic to cure him, but you do not inject malorin into a healthy person.

**Question:** We know they learn things in other subjects that conflict with Torah. Shouldn't we discuss these contradictions?

**Answer:** I was a college student in Russia, France and Germany, and saw that 95 percent of the students did not let their philosophy of life be affected by anything that they learned while trying to pass their courses. In Russia the students were also nonbelievers (more so than in American colleges), and yet they studied philosophy with the same detachment as when they studied dentistry, for example. You find some who become really concerned, but only about 5 percent; to the 95 percent the material is only in order to pass the course. So do not throw doubts into their minds and then attempt to dispel them—rather, speak to the point, attempt to influence them to proper action.

The human consists of flesh and skin, blood, etc., which come under the jurisdiction of the five senses. Yet when one speaks of his love and friendship for another, he does not refer to his physical person but to his character, personality and spiritual attributes, which are the extreme opposite, in that these things cannot be touched, seen or heard.

**Question:** What about the contradictions between science and religion?

**Answer:** Actually, there is no



contradiction between science and religion, no matter which religion. I base this statement on the latest scientific discoveries.

A hundred and fifty years ago they thought that science and physics spoke the absolute truth. Kant and Einstein proved that science never did and never will be able to give absolute truths. The scientist can only say: If you will accept these axioms and these methods of deduction, you will come to the following conclusions.

But if you do not accept these axioms, science can do nothing for you. In the time of the Rambam [Maimonides], the scientists thought that they knew the absolute truth. But today in the University of Sorbonne, the University of Berlin, and in Columbia University they tell their students that they do not know the absolute truth. In the time of Copernicus they said that the earth stands and the sun revolves around it—they even burned people who said the opposite was true. Einstein says that we will never be able to prove which revolves around the other, unless you destroy the very basic foundations of science.

**Question:** You mentioned “absolute truth” a few times. Where do we find this term in the Torah?

**Answer:** It says Hashem Elokim emes. G-d is true without any conditions. This is the essential meaning of absolute truth.

## WHAT IS JUDAISM?

**Question:** How would you define Judaism in a nutshell?

**Answer:** Your question is reminiscent of the ger in the Gemara [convert in the Talmud] who asked Hillel a similar question.

The essence of Judaism is that Judaism is not abstract and detached from life, nor is it limited to a certain portion of human activity or irrelevant to his environment. If he is a true Jew, it must permeate his whole being 24 hours a day, and concern all of his activities. He must believe in G-d Almighty as an absolute unity, which excludes all possibility of something outside of Him. He must accept G-d as the Creator of the universe not only at the moment of creation, but in every moment afterwards as well. If he were to think that G-d was the Creator only then at the time of creation, but now the world exists on its own merits and that things happen by coincidence—this would be the opposite of unity. If you accept the first postulate of Unity, that the world is constantly maintained by Him, then every one of us fits in the general pattern of the universe. You must do everything in a certain manner, for otherwise it would confuse the system of the universe. There is a divine pattern for each of us, and each act brings us a step further in the right direction—towards our mission in life.

**Question:** What about bechirah [freedom of choice]?

**Answer:** We still have the possibility of doing a good thing or an evil deed, but the good or bad deed can be done only in a definite environment which fits into the divine pattern.

**Question:** What about the atheist, or one who cannot accept this belief in

the Divine unity?

**Answer:** Every Jew has the potentiality to believe this. If G-d has given this precept, it behooves Him to give the Jew the possibility of fulfilling it. He created you and me and everyone, and commanded us to believe in His unity, and if we did not have the potential ability to accept this belief it would be a contradiction to His perfection.

**Question:** If so, why is it that no one is perfect?

**Answer:** When a person is perfect and has achieved everything, he has nothing else to live for. There must remain imperfection so that he will have something to strive for tomorrow.

**Question:** Doesn't G-d's omniscience preclude free will?

**Answer:** This seeming contradiction has confused many people, but there is no real contradiction between the two. The best illustration is a fortuneteller who foresees future events (whether or not the power to do so actually exists is not the present issue—let us say that by some miraculous power he can accurately predict far into the future). Still, he is only seeing what will be done by the person on his own volition. The fortuneteller's foreknowledge does not influence the person's freedom of choice.

Incidentally, this is another interpretation of betzalmeinu kidmuseinu—every human has free will. Without freedom of choice there would be no basis for reward and punishment.

The Jew has a choice whether to do right or wrong, but not to do the right thing in one of two equivalent ways. He must make his choice in accordance with the Almighty's prescribed plan so that there will be no confusion.

**Question:** Does G-d reveal His will to us now as He did at Sinai?

**Answer:** Yes, now also—but in a different manner. The Sinai revelation was the “connection” made by G-d between the Creator and creation. It was necessary for the Revelation at Sinai to be in its particular manner so as to leave no room for doubt. This is the fundamental difference between the Jewish religion and all other religions. Buddhism, Islam, Christianity and all other religions must rely on a story or testimony told by one or a small number of people.

Christianity relies on the stories of one individual that were transmitted to twelve disciples. Islam began with an event which one man witnessed and then told his tribe about. And so it was with Buddhism and all other religions. They all leave room for doubt. To avoid these doubts, the Torah was revealed to 600,000 men. And this event was transmitted not by disciples, but by parents to millions of children. This strong foundation was in order that the Torah should have validity even for “trouble-makers” (agnostics).

After Sinai, no revelation is necessary, as the parents revealed these facts to their children. Since it is not necessary to repeat the Sinai Revelation, G-d does not reveal Himself again in this manner, as His world-pattern does not include unnecessary actions—but it could certainly be repeated if He so desired. From time to time, whether it be on a Saturday, Sunday or Wednesday—each one of us feels that he has accomplished more than his own natural capabilities; this extra “power” is a form of G-d's revelation within us.

**Question:** Can present-day rabbis give their own interpretations of the Torah, just as Maimonides expounded certain passages according to Aristotle?

**Answer:** Only if these interpretations do not contradict what has happened before. A personal revelation must be in accordance with the one at Sinai. A prophet who contradicts the Mosaic law is a navi sheker [false prophet]. Just as there are certain laws of deduction

that must be followed in physics, so has the Torah established set rules of deduction and interpretation. If you find a new interpretation that does not follow these principles, it must be rejected.

Maimonides expounded according to Aristotle only when dealing with passages of aggadah, but not when dealing with halachah [precepts].

**Question:** How is G-d's uniqueness seen in this world?

**Answer:** Everything in creation has in its innermost part a spark of G-d that unites it with everything else in the universe. It doesn't matter what—human, animal, vegetable or mineral—in their innermost molecules, all are alike.

To deny that G-d is One is to deny something existing at the present time. To deny the everlastingness of something is not a complete denial, as this depends on the future. G-d is ein sof [everlasting], and He has transferred this feature into his creations. Physics states that nothing can be destroyed—the atom will always exist; it can be transformed, but not destroyed.

The inkwell on my desk, for instance, has limitations in size—it is round, etc.—but in its “innermost” there is something that cannot be destroyed.

This is a manifestation of G-d's Oneness.

**Question:** When science speaks about the origin of life, doesn't it repudiate our Torah?

**Answer:** Creation has no relevance in the realm of science. Physics does not concern itself with philosophy, only with the existence of things or their destruction. The task of science is to transform one form into another, or one element into another.

Creation ex nihilo is outside the scientist's jurisdiction. He concerns himself only with the transformation

of matter, e.g. lead into gold, or gold into lead, or even a fish into a human—if you want to accept that (far-fetched) theory; but creation ex nihilo doesn't interest him. The scientist cannot deal with something he never saw, and he has never seen this type of creation.

**Question:** Is this creation to be accepted on pure faith, or does it have a basis in logic?

**Answer:** Belief in G-d is more than just emunah (faith). In mathematics, for example, if there are only four possible answers to a problem and you have excluded three of them, it is logical that the correct answer must be the fourth one. By similar deduction—exclusion of all other possibilities—you could conclude that G-d is the Creator. Furthermore, it is a matter of common sense. I would insult your common sense if I told you that this chair I am sitting on was not made by someone. Also, wherever you observe order and system you must assume that there is some force or power maintaining this system. Science has shown that all the molecules in the universe fit into one great system, but that no molecule, or collection of them, itself devised or controls this system.

Before concluding, I noticed that we have some (college) students present. I would like to hear from them as well.

**One student:** You said that we should make religion part of our daily lives. However, some of us feel that we cannot accept religion completely. Is there any value in compromise? For example, eating kosher but not to wear a hat.

**Answer:** Nobody is perfect. “There is no tzaddik [righteous person] on earth that has never sinned.” Even the most righteous is lacking in some aspect, yet this doesn't impair the good that he does perform. Every mitzvah gives him additional power to continue.

**Same student:** I meant a permanent compromise. That he is not interested

in fulfilling some precepts at all?

**Answer:** Let him do as much as he can today—tomorrow he will try to fulfill even more. Or maybe the day after tomorrow. G-d has infinite patience. But why postpone till tomorrow what you can do now?

**Another student:** I come from a small community and never had a good Jewish education. I find the Reform too simplified and liberal, but I cannot follow the Orthodox services. What shall I do?

**Answer:** You are young, and you have before you all the time in the world to learn even more than those who already have a Jewish education. It is stated in Avos: Lo alecha hamelachah ligmor—you are not expected to learn everything at once. A little bit each day, as long as you are on the right track. Start with Chumash [Pentateuch], Kitzur Shulchan Aruch [abridged Code of Jewish Law] in English, Ein Yaakov [a compilation of homiletics and stories from the Talmud] in English. Avoid the complacency of thinking that you have achieved the summit; rather know that you have more to strive for tomorrow, and G-d will give you strength.

My major objection to Reform and Conservative Judaism is that they compromise their ideals. They make it easy for you to achieve the summit, and then they say you need strive for no higher. Orthodoxy says you must strive to become a little bit better each day. The stories in the Bible and Talmud apply to every era. Rabbi Akiva was 40 years old and had to support a family, and yet started with [teaching] alef bais [the Hebrew alphabet] and became one of the greatest rabbis of all times. This teaches us that if you set your will to it, you will achieve it.

May you have nachas from your disciples and learn from them, umitalmidai yoser mikulam [you learn the most from your students]. May you yourselves ascend from one level to another.

# Shabbat Hagadol: When Darkness Shines

BY YITZI HURWITZ

The Shaloh tells us that the parshah of the week is connected to the time of year that it is read. In a regular year (not a leap year), it is very common that the portion of Tzav to be read on Shabbat Hagadol, the Shabbat that precedes Pesach. What is the connection between Tzav and Shabbat Hagadol?

## THE MIRACLE

Rabbi Schneur Zalman of Liadi, author of the famed Shulchan Aruch Harav, says, "We call the Shabbat before Pesach 'Shabbat Hagadol,' because a great [gadol] miracle happened on it. The Pesach [lamb] was taken on the 10th of the month [of Nissan] ... which was Shabbat ... and the firstborns of Egypt gathered near [the Children of] Israel, and asked them, why are they doing so? They responded that this is a Pesach offering to G-d, because He will slay the firstborns of Egypt. The firstborns went to their fathers and to Pharaoh, to beseech that they send Israel [from their midst], and they refused. The firstborns made war with them and killed many of them. This is the inner meaning of the verse, 'To smite Egypt with their firstborns! They established to remember this miracle in all generations on Shabbat and called it Shabbat Hagadol. Why didn't they establish [the remembrance of this miracle] on the 10th of the month, whether it fell on Shabbat or during the week, like they established all holidays? Because, on the 10th of Nissan, Miriam passed away and they established it as a fast day when it occurs during the week..." So we call it Shabbat Hagadol, the Great Shabbat, because a great miracle occurred.

What Makes It Great? What was so great about the miracle that we should remember it in every generation? This miracle didn't really help the Jewish people, because even after they had

their war the Jewish people were still stuck in Egypt. It wasn't until the death of the firstborn that they were they able to go free.

Miriam passed away 39 years after the miracle of Shabbat Hagadol. Why was the fast that was established on the day of her passing able to push off the remembrance of the miracle?

There were many miracles that happened for the Jewish people over the generations, as we say in the Haggadah, "In every generation, they stand up to destroy us, and G-d saves us from their hands." Generally, either the enemy was destroyed or they were subdued.

What made this miracle great was that it came from the Egyptians themselves. It came from their own firstborns, the "strength and vigor" of Egypt. They themselves went to their fathers and to Pharaoh and demanded that Israel be released, and even went to war for this. The darkness itself became the light. Our enemies became our advocates.

To take it a step further: A miracle is a change in nature. But in this case, even the nature of Torah was changed. In the Torah system, there are things that are holy, and there are things that are neutral, but with some work we can elevate them to holiness. For example, food is generally neutral, but if you recite a blessing over it and use the energy that it gives you to serve G-d, that food is elevated to holiness.

Then there are things that are intrinsically unholy, which cannot be elevated. Their entire purpose is for us to avoid them.<sup>6</sup> For example, with nonkosher food, there is no way to elevate it.

The Egyptians fell into the category of unholiness that is unable to be transformed. Here, however, they were

transformed to do G-d's will.

This is truly a great miracle, beyond any other. It is therefore called "great;" hence the name Shabbat Hagadol.

## THE MIRIAM CONNECTION

This will help us understand the connection between Shabbat Hagadol and Miriam's passing.

Rashi asks, "Why is the passing of Miriam near the teaching of the Red Heifer? To tell you that, just as the Parah Adumah atones, so does the passing of the righteous atone." Rabbi Schneur Zalman of Liadi explains that this means that "they accomplish salvations in the midst of the land by atoning for the sin of the generation, even for those done intentionally, low and depraved."

Just as the miracle of Shabbat Hagadol changed the unholy and what can't be elevated, so did the passing of Miriam atone for low and depraved sins that couldn't be elevated. The actual sin becomes a merit, and the darkness itself becomes light.

## PUSHED OFF

Now we understand why the remembrance of the miracle could be pushed off to another day—in this case, Shabbat.

It is similar to when Rosh Hashanah falls on Shabbat, the law is that we don't blow the shofar, because an ignorant person may want to hear the shofar and mistakenly carry it in a public domain, a violation of Shabbat. To protect him from breaking the Shabbat, we are communally barred from listening to the shofar.

You may ask: Why should we all miss out on the great mitzvah of shofar because of a few common folk who haven't learned the necessary Shabbat

laws? The answer is that we, in fact, don't miss out on accomplishing this important mitzvah. The spiritual effects of the shofar are actually accomplished by the day of Shabbat itself.

The same is true about Miriam's passing. Since the essence of the great miracle was that the darkness itself became light, which was personified in the passing of Miriam, it was not truly pushed off. The essential idea is accomplished by commemorating Miriam's passing.

### THE PARSHAH CONNECTION

At the end of parshat Tzav, we read about the seven days of milu'im, a time of induction for Aaron and his sons in the Mishkan service. Why was it called milu'im? Rabbi Schneur Zalman of Liadi explains that it comes from the word miluy, which means "full" or "complete." Regarding the time of Moshiach it says, "That the light of the moon will be like the light of the sun." That which was lacking in the moon

will be filled. A similar thing happened spiritually, when the Mishkan was set up during that week—the spiritual attribute of malchut (kingship) was raised up.

The moon doesn't give its own light, but merely reflects the light it receives from the sun. When Moshiach comes, however, its status will be raised and it will give its own light. The same thing applies to the spiritual attribute of malchut. Right now it has nothing of its own to give. It only reflects what it receives from the other attributes. However, when Moshiach comes, it will be raised and have what to give on its own. In a small way, this happened when the Mishkan was set up.

In other words, that which is normally dark and doesn't give its own light, the moon and malchut, will begin to give their own light. The darkness itself becomes light.

This idea is seen in the name of the parshah, Tzav. In the Talmud it says,

that whenever it says Tzav, it is referring to idol worship. At the same time, the Torat Kohanim tells us about the word Tzav, that it means, "alacrity [to fulfill G-d's will], now and for generations, even if it means taking a loss." And Tzav (96) has the numerical value of the two names of G-d—E-I (31) and Adnai (65)—combined. What is dark is itself giving light.

We can accomplish turning the darkness itself into light through repentance, teshuvah, when our worst sins become merits.

The common denominator between Shabbat Hagadol, Miriam's passing, and parshat Tzav is that the darkness itself becomes light.

May we merit the coming of Moshiach soon, when we will see how the darkness and the suffering of the exile will become light. The time has come.

## You Matter

BY TAMI FRANK

**זאת תורת העֶלָה; הוא העֶלָה על מוקֶדָה  
על-הַמִּזְבֵּחַ כָּל-הַלַּיְלָה עַד-הַבֶּקֶר**

***"This is the law of the burnt offering: it shall remain on the fire upon the altar all night until morning... — Vayikra 6:2***

Parshas Tzav goes through in meticulous detail all of the procedures for bringing the korbanos.

Why is the Torah so detailed when it comes to the service of Hashem? Why are there so many laws in halacha? What difference does it make how a korban is eaten, or exactly when and how it's brought?

The answer? **You matter.** Every action matters.

Halacha is not a system meant to burden us. It's a system that reflects

how meaningful our actions truly are. If our choices didn't matter, the Torah wouldn't care about the details.

But it does.

Every Jew who eats matzah on Pesach, matters. Every Jew who refrains from eating even a crumb of chametz on Pesach, matters.

Sometimes people think the laws are too demanding, but it's the opposite that's true. Hashem and our sages gave us a guide for how to live because our actions affect the world.

We each carry tremendous power - even if nobody else sees or notices. When we do what's right in the eyes of Hashem - we are making a difference.

Does it really matter if I wash on this piece of bread? Does it really matter if I make the correct bracha? Or if I eat a specific measurement of matzah at a specific time?

Yes. We're not only capable of keeping these mitzvos — **we are needed.**

Every good choice we make, every mitzvah we perform according to Hashem's will, brings holiness into the world.

So when you pick up your matzah at the Seder in a few days, remember: **Hashem needs me too. My actions matter.**

FOR ANY COMMENTS OR FEEDBACK EMAIL  
TAMI@TAMIFRANK.COM

## HALACHA OF THE WEEK

**Voting on Chol Hamoed**

BY RABBI DOV SCHOCHET



**A**s we are all aware, the Surfside Mayoral election is headed to a runoff, with the election date being April 7. As April 7 is the last day of Chol HaMoed Pesach, is it acceptable for a Jew to vote during Chol Hamoed? This analysis is not meant to determine if it is a proper time for an election for a town that has a large orthodox population. Many people are away, busy with their families and the 7th is not only Chol Hamoed, but also the eve of Yom Tov, as Tuesday night begins the Yom Tov of the 7th of Pesach. Rather, this is a purely Halachic analysis as to whether it is allowed or not.

What is Chol Hamoed? Pesach and Sukkot are respectively (in the Diaspora) 8 and 9 day holidays. While the first two and last two days of each of them are what we know as Yom Tov, the middle days are called the “mundane days of the holiday.” (Commonly called the intermediate festival days.) While they’re not treated as Yom Tov, regular labor is forbidden. Who determined which labors are permitted? The Rema writes according to what the sages saw necessary to permit. Some argue that the prohibition to work during this time is Rabbinic, as it was during the festival season, and in Temple times sacrifices were brought, the sages wanted it to be treated with respect and holiness. However, many authorities argue that it is biblical in nature. In fact, the Talmud learns from a Biblical verse the general prohibition.

If it’s Biblical, how can the sages decide which labors to permit or forbid? According to this position the Torah gave that authority to the sages to determine which labors should be permitted, but all to adhere to the Torah mandated cessation of work on Chol Hamoed. Regardless, one should be scrupulous in following its laws carefully as the sages say “One who desecrates the sanctity of Chol Hamoed, it’s as if they’re serving idols.”

In general, the sages permitted five types of labor on Chol Hamoed. 1) If not performing the labor will cause the opportunity to be lost; 2) labors needed for the holiday itself; 3) an indigent person who needs to earn money for their basic subsistence; 4) communal needs; 5) or labors done without any expertise.

Which brings us to writing. In general, writing is forbidden on Chol Hamoed, even fixing a letter for a Torah is not allowed. (If there is no Kosher Torah in the community, it would be allowed.) While there are certain instances where one may write (as we will discuss) the Shulchan Aruch writes that where it is forbidden even writing irregularly would be forbidden and where it is allowed it is allowed even in the regular way. However, irregular here is generally defined as writing with one’s left hand, holding the pen irregularly, or writing the lines in a circular or crooked fashion.

However, to write in Hebrew script letters, or in any other language using basic script letters is allowed. (Some allow any non Hebrew letters, but it is proper not to write in an artistic way.) While some are strict even with script, it is a personal stringency. What is common is for the first line in a slightly crooked way out of respect for the holiday.

Some of the permitted reasons to write are: 1) When it is for a communal need, even when not needed for the holiday.

While some forbid it in this case, the Rema rules that it is allowed, especially with our letters that our not considered to be the work of an expert; 2) One is allowed to write their expenses down. The logic for this is if the person doesn’t write it immediately they may forget, making this an irretrievable loss; 3) There’s a third group which incorporates many types of documents. Gift documents, wills, betrothal and divorce documents, court rulings, and choice of judges. The logic here is threefold: 1) as these are common, they are considered to be a communal need; 2) it might be considered to be a holiday need; and finally 3) as these documents rely on witnesses, that might leave or die it is considered to be a loss if not written immediately.

Regular letters of welfare and salutations are allowed by R’ Yosef Karo (the general authority for Sephardic Jews) but forbidden by the Rema (the authority for Ashkenazic Jewry.)

Which brings us to our question, may one vote on Chol Hamoed. 1) it is for a communal need, even though the mayor position will only be filled after the holiday, as mentioned before it is still allowed. 2) It’s something that will be lost if not done, there will be no option to vote after the holiday. 3) It is a labor done without expertise. While one can debate writing in other languages, filling out bubbles on a voting card is certainly considered to be a non expert form of writing. (Don’t forget, you can always avail yourself to a mail in ballot and take care of this before Pesach, making the entire issue moot.)

Here our communal elections allows us to review an area of Halacha that is unfortunately frequently overlooked. It’s a good time to ensure that we are respecting the entirety of the holiday as it is meant to be observed. May we all experience true freedom this Passover, with the ultimate redemption, the coming of Moshiach.



## CERTIFICATE AUTHORIZING THE SALE OF CHOMETZ

Please return this form early, as responsibility cannot be accepted for forms received after

**Wednesday, April 1, 2026 at 11:00 am**

**\*\*I / WE,** \_\_\_\_\_

(PLEASE PRINT)

Hereby authorize Rabbi Zalman Lipskar to dispose of/sell all Chometz that may be in my (our) possession wherever it may be – at home, at my (our) place of business, or elsewhere – in accordance with the requirements of Jewish law as incorporated in the special contract for the sale of Chometz.

**Residence address:** \_\_\_\_\_ Apt. # \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone # \_\_\_\_\_

\*\*\*Area where Chometz and utensils are stored: \_\_\_\_\_

**Business address:** \_\_\_\_\_ Suite# \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

\*\*\* Area where Chometz and utensils are stored: \_\_\_\_\_

\*Signature (s) \_\_\_\_\_ Date \_\_\_\_\_

\_\_\_\_\_ Date \_\_\_\_\_

*\*Must be signed by head of household and preferably by all parties.*

*\*\*Husband and wife, specify names.*

*\*\*\* Use separate sheet or back of this sheet if you need more space.*

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# Celebrations

THE SHUL FAMILY SENDS YOU WARM WISHES ON THIS CELEBRATIVE DAY

## Birthdays | WEEK OF 10 NISSAN - 17 NISSAN

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10 Nissan	Mrs. Adela Gottesmann	13 Nissan	Ms. Jennifer Cytrynbaum	16 Nissan	Ms. Kayla Kahen
10 Nissan	Mr. Yosef Simnegar	13 Nissan	Mr. Noah Kranz	16 Nissan	Ms. Sabina Minkowitz
10 Nissan	Mr. Joel Sussman	14 Nissan	Ms. Batya Drizin	16 Nissan	Mr. Ryan Shear
11 Nissan	Mrs. Batya Belecen Cosiol	14 Nissan	Mrs. Kelly Ifergan	17 Nissan	Mr. Joseph Baumel
11 Nissan	Mr. Edward Dolgonos	14 Nissan	Mr. Scott Steinman	17 Nissan	Mrs. Mazal Berdugo
11 Nissan	Mrs. Musya Brod Eckhaus	15 Nissan	Mrs. Rosie Drimmer	17 Nissan	Mr. Eliav Shimon Eichler
11 Nissan	Mrs. Claire Loew Hausman	15 Nissan	Mr. Maurice Kaufman	17 Nissan	Mr. Bret Koppel
11 Nissan	Mr. Benjamin Efraim Sragowicz	15 Nissan	Mrs. Elena Shamosh	17 Nissan	Mr. Hanoj Perez
11 Nissan	Mrs. Rivka Weingot	15 Nissan	Mr. David Mathew Warner	17 Nissan	Mr. Shmuel Avraham Portnoy
12 Nissan	Mr. Menahem Ivcher	16 Nissan	Mr. Shloime Coleman	17 Nissan	Ms. Sarah Esther Schottenstein
13 Nissan	Mr. Alexander Bendayan	16 Nissan	Mr. Clifford Dorfman	17 Nissan	Ms. Laura Sheridan
13 Nissan	Mrs. Alana Berns	16 Nissan	Mr. Bentzi Itzkowitz		

## Kids' Birthdays | WEEK OF 10 NISSAN - 17 NISSAN

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11 Nissan	Leah Amalia Kavana	14 Nissan	Liana Elbogen	17 Nissan	Adele Myriam Ohayon
11 Nissan	Abraham Shamosh	14 Nissan	Noah Sokol	17 Nissan	Daniel Messod Israel Ohayon
13 Nissan	Carmel Plotkin	17 Nissan	Emunah Sophia Greenwald		

## Anniversaries | WEEK OF MARCH 28 - APRIL 3

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# MAZAL TOV

## Rabbi Shlomie & Aurit Katan

On the engagement of their son, **Yossi Katan to Menucha Forer**.  
Mazal tov to Menucha's parents, **Judah & Elana Forer**. May the wedding be  
at an auspicious time with many blessings.

## Rabbi Yehoshua & Gili Segall

On the engagement of their son, **Motty Segall to Bryna Kosofsky**.  
Mazal tov to Bryna's parents, **Rabbi Chaim & Rochel Leah Kosfsky**.  
May the wedding be at an auspicious time with many blessings.

## Rabbi Yehoshua & Gili Segall

On the marriage of their children, **Devorah Leah & Joseph Hertz**.  
Mazal tov to Joseph's parents, **Yitzi & Jael Hertz**.  
May they build an everlasting edifice in Israel with many blessings.

## Rabbi Moshe & Bluma Schneider

On the engagement of their grandson,  
**Yisroel Efraim Cole (Toronto) to Leah Burston (Los Angeles)**.  
May the wedding be at an auspicious time with many blessings.

## Yigal & Marsha Barmucha

On the birth of their **grandson**, born to their children,  
**Joseph & Hannah Barmucha**. May they all see him rased to Torah,  
Chupah and Ma'asim Tovim and have much nachas from him.

Mazal Tov to our dear members on this joyous occasion. May it be a time of great celebration,  
love, and blessings. May your journey ahead be filled with happiness, success, and continued  
growth in both your personal and spiritual lives. Our Shul family shares in your joy  
and extends our warmest wishes for this special happening.

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## Maos Chittim

Dear Friends,

Pesach is the Festival of our Freedom, but for many, that freedom feels out of reach.

Right now, as we prepare for Pesach, there are families in our community wondering how they will afford even the most basic necessities for Yom Tov. They are our brothers and sisters. And they are counting on us.

There are families thinking about how to put food on the table, how to afford kosher for Pesach essentials, and how to sit at the Seder without worry or embarrassment.

This is why the sacred mitzvah of Maos Chittim exists. It is our responsibility to ensure that every Jew can celebrate Pesach with dignity and joy.

Last year, together, we distributed \$230,556.76 to 151 families and supported many hundreds more. This year, the need is even greater.

Now is the moment to act. Please give generously today and help ensure that no family is left behind this Pesach.

The Rebbe, Rabbi Menachem Mendel Schneerson, teaches that Maos Chittim is one of the highest forms of tzedakah and a source of blessing for all who take part.

When we give, we restore dignity and bring redemption closer.

My dear father and teacher, Rabbi Sholom D. Lipskar of blessed memory, lived this message, that true Yiddishkeit is measured by how we care for one another.

Let us rise to this moment with generosity and urgency.

With gratitude and blessings for a joyful and Kosher Pesach,

Rabbi Zalman Lipskar

*Adapted from the teachings and legacy of my father and teacher, Rabbi Sholom D. Lipskar, of blessed memory*

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Please know that 100% of the dollars will go to needy families. The easiest and quickest method for your critical participation is via the Maos Chittim quick link on The Shul website homepage at [www.TheShul.org](http://www.TheShul.org).

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# Nachas At a Glance

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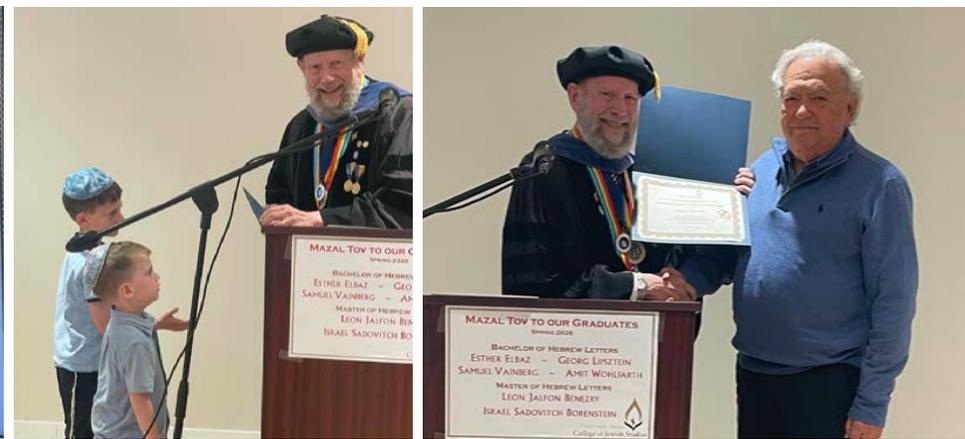


**MAZAL TOV TO OUR GRADUATES**  
SPRING 2026

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ESTHER ELBAZ ~ GEORG LIPSZTEIN  
SAMUEL VAINBERG ~ AMIT WOHLFARTH

**MASTER OF HEBREW LETTERS**  
LEON JALFON BENEZRY  
ISRAEL SADOVITCH BORENSTEIN

Chaim Yakov Shlomo  
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**Please Note:** Only contributions made during this time period are included in this list. We apologize in advance for any errors or omissions.

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Leah Devorah bat Aliza Chana

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Raphael Yaish ben Channah

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Masha Ahuva bas Yosper

Naomi bas Ruth

Esther Malka bas Rachel

Devorah Rochel bas Perel

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

## ברוך אתה ה' רופא חולי עמו ישראל

# Yahrzeits

MAY THE NESHAMA OF YOUR LOVED ONES HAVE AN ALIYAH

10 Nissan

**Sorah Henia bas Aryeh Leib, obm**  
Mother of Mr. Arnold Lewis Cohen

10 Nissan

**Menucha Rochel bas Shaul, obm**  
Mother of Rabbi Shlomie Katan

12 Nissan

**Avrula bas Pesach, obm**  
Mother of Mr. Herbert Dorfman

12 Nissan

**Tzvia Weingast, obm**  
Mother of Mrs. Anita Weltz

12 Nissan

**Bechor Yitzchak ben Iza, obm**  
Father of Mr. Ellie Kahlon

12 Nissan

**Shraga Feivel ben  
Yitzchak Isaac HaKohen, obm**  
Brother of Mrs. Chaya Schottenstein

12 Nissan

**Moshe ben Rafael, obm**  
Brother of Mr. Gideon Azari

13 Nissan

**Meir Chayim ben  
Mordechai HaKohen, obm**  
Father of Rabbi Henry Eichler

13 Nissan

**Avrom Yaakov ben  
Chava ha Lavi, obm**  
Father of Mrs. Deborah Sussman

14 Nissan

**Rachel bat Avner, obm**  
Aunt of Ms. Lydia Hasson

14 Nissan

**Meir ben Baruch, obm**  
Father of Mrs. Debbie Btsh

15 Nissan

**Yaakov ben Nissim, obm**  
Father of Mrs. Fortuna Kopel

16 Nissan

**Sydney Vann (Vanevsky), obm**  
Father of Mr. Moishe Vann

16 Nissan

**Rachel bas Yosef, obm**  
Mother of Mrs. Carolina Goldfarb

16 Nissan

**Mirel Henya bas Rav Moshe  
Aharon HaLevi, obm**  
Mother of Mr. Berel Golomb

16 Nissan

**Meir ben Haim, obm**  
Father of Mr. Jacob Ouaknine

16 Nissan

**Yaakov ben Channah, obm**  
Father of Mr. Roman Ilyasov

17 Nissan

**Dov ben Leiba and  
Yaakov Yechezkel, obm**  
Father of Mr. Daniel Shapiro  
Father of Mr. Ryan Shapiro

17 Nissan

**Rochel Gann, obm**  
Mother of Mrs. Beverly Bavly

17 Nissan

**Debora Yosifove, obm**  
Mother of Mrs. Tamara Rosen

17 Nissan

**Chaya Sara bas Leah  
Gittel Borowicz, obm**  
Grandmother of Mrs. Raquel Sragowicz

*To remember is to **relive** and **re-experience** the many wonderful times that your departed gifted to you. To do Mitzvahs in your Family's merit is truly a gift to them.*

## Baruch Dayan Ha'emet

Our deepest sympathies and Heartfelt Condolences on the passing of

**Rabbi Mair Nachum ben Wolf Moshe Wolofsky, obm**

Beloved Father of  
**Chavi (Chuny) Herzka**

May his Neshama have the highest Aliyah and forever be bound with the eternal bond of life,  
and may his memory be a source of comfort and inspiration to all who knew him.  
May the family find solace and strength among the mourners of Zion and Jerusalem.

## OUR HIGHLIGHTED PROGRAMS & SERVICES

by the numbers

# 800

Over 800 Member Families

# 400

Over 400 Kids in our Summer Camp

# 500

More than 500 Holiday Educational Packages Distributed (3 X Year)

# 230

Over 230 Students in The Child Enrichment Center (Pre-School)

# 1M

More than \$1,000,000 Distributed Annually from Our Communal Fund (Israel, School and Camp Scholarships, Local Families Financial Assistance)

# 12

12 Full Time Shluchim and Kollel Families

# 60

60 Students Enrolled in Our CYS College Program

# 150

More than 150 Mezuzot and Tefillin Distributed Yearly

# 160

More than 160 Students Enrolled in Our Hebrew School

# 400

Over 400 Women Participate in Weekly Learning

# 300

More than 300 Kids Participate in Our Weekly Youth Programs

### ADULT EDUCATION

- CYS
- JLI
- JLAC
- Private Classes
- SJE
- JETT
- Staying Connected
- Just Learn it
- Rosh Chodesh Society
- Torah & Science Series
- Community Kollel
- Senior Kollel
- Lecture Series
- One on One Learning
- Lunch and Learn
- Office Torah Sessions
- And More...

### GIVING

- Community Needs (Chesed)
- Jewish Education Scholarship Fund
- Tzedaka Funds
- Chevrah Kadisha
- Holocaust Survivors Visitation
- Holocaust Survivors Living Memories
- Meals & Care Packages
- Tree of Life
- Bikur Bayit
- And More...

### WOMEN'S CIRCLE

- Weekly Tanya Classes
- Weekly Parsha Classes
- Mikvah
- Shabbos Mevorchim Farbrengen
- Bikur Cholim
- Holiday Events
- Unity Events
- Wine & Wisdom for Young Women
- The Rosh Chodesh Society
- Educational Events
- And More...

### OUTREACH

- Project 33154
- Send A Letter To The Rebbe
- Pushka Campaign
- Billion Mitzvahs Campaign
- Tefillin Bank
- Mezuzah Campaign
- Military Members & Family Program
- Aleph Institute
- Holiday Packages
- Weekly Magazine
- And More...

### YOUTH & TEENS

- Hebrew School
- Bat Mitzvah Program
- Bar Mitzvah Program
- Shabbos Program
- C-Teens
- Sol Taplin Camp Gan Israel
- Klepach Hebrew School
- After School Programs
- Mini Gan Izzy
- CCI Older Division
- Boys Sport Adventure Camp
- Meyer Youth Center
- Teen Shabbos Programs
- Teen Weeknight Programs
- Mommy and Me
- Solomon Leadership Program
- Holiday Programs & Events
- Mishmar Program
- C-Teen Getaways & Shabbatons
- Youth Band
- And More...

### EXPERIENCES

- Rabbinic Counseling
- Singles Events
- Wall of Souls
- Book of Remembrance
- Shul Young Professionals Events
- Holiday Events
- Holiday Programs
- Shabbos Events
- Shabbos Programs
- And More...

### SHABBAT & WEEKDAY PRAYERS

- Over 9 Daily Minyanim
- Kiddushim
- Farbrengens
- Tehillim Club
- Holiday Prayers
- And More...

# The Shul's

# Partner Level Benefits

UPGRADE YOUR MEMBERSHIP

BENEFITS ARE VALID FOR ONE SHUL FISCAL YEAR

	OVER THE TOP	HASHEM'S MINYAN	MALCHUT	HASHEM'S NAME	YESOD	LAMED VAVNICK	KETER TORAH	CHESED	DIVINE STRENGTH
	\$180K	\$100K	\$54K	\$36K	\$18K	\$10K	\$5.4K	\$3.6K	\$2.6K
Private Trip to The Ohel with Rabbi Lipskar	✓								
Complimentary Rental of The Combined Social Halls (Valid for One Time Use in The Shul's Fiscal Year)	✓								
Complimentary Use of The Large Social Hall (Valid for One Time Use in The Shul's Fiscal Year)	✓	✓							
Assigned Locker in The Main Sanctuary Tallis Room	✓	✓	✓						
Complimentary Entrance for 2 to All Shul Community Events	✓	✓	✓						
Complimentary Rental of The Small Social Hall (Valid for One Time Use in The Shul's Fiscal Year)	✓	✓	✓						
Complimentary Rental of The Rooftop Lounge (Valid for One Time Use in The Shul's Fiscal Year)	✓	✓	✓	✓					
Entrance for 2 to The Shul's Annual Dinner	✓	✓	✓	✓	✓				
Complimentary Rental of The Men's Lounge (Valid for One Time Use in The Shul's Fiscal Year)	✓	✓	✓	✓	✓				
Access to The Garage with assigned FOB	✓	✓	✓	✓	✓	✓			
Partner Appreciation Shabbat Dinner for 2	✓	✓	✓	✓	✓	✓			
Private Table at Kiddush - Valid for One Shabbat (Valid for One Time Use in The Shul's Fiscal Year)	✓	✓	✓	✓	✓	✓			
Complimentary Priority High Holiday Seating for 2 (Subject to Availability)	✓	✓	✓	✓	✓	✓			
Passover Utensil Kashering (Includes Pick Up & Delivery Service)	✓	✓	✓	✓	✓	✓	✓		
Holiday Gift Packages (Ex: Lulav & Esrog, Shmurah Matzah)	✓	✓	✓	✓	✓	✓	✓		
Recognition on The Shul's Partnership Wall	✓	✓	✓	✓	✓	✓	✓		
Exclusive Annual Membership Personalized Gift	✓	✓	✓	✓	✓	✓	✓	✓	
Preferred Partner Seating at Shul Events (Ex: Ben Shapiro)	✓	✓	✓	✓	✓	✓	✓	✓	✓
Sushi & L'Chaim Birthday Farbrengen at Partner's Home with a Shul Rabbi	✓	✓	✓	✓	✓	✓	✓	✓	✓
25% Discount on Paid Advertisements in The Shul's Weekly Magazine	✓	✓	✓	✓	✓	✓	✓	✓	✓
1 hr. Awareness & Security Training with Director of Security Ariel Shlezinger	✓	✓	✓	✓	✓	✓	✓	✓	✓
"Over the Top" TV Wall Scrolling of Names	✓	✓	✓	✓	✓	✓	✓	✓	✓



**Your Mitzvah. *His Legacy.***

The loss of our dear **Rabbi Sholom D. Lipskar** of blessed memory, has left a profound void in all of our hearts. Though he is no longer with us physically, we are committed to carrying on his legacy of goodness and kindness.

Please join us in taking on a Mitzvah—  
to honor his memory and carry forward the meaningful life he lived.

Mitzvos were his passion. Let's make them our mission!

**SHOLOM DOVBER BEN ELIYAHU AKIVA**

**rabbilipskar.org**




# ERUV NOTICE

**THE ERUV ALLOWS FAMILIES, PARENTS WITH STROLLERS, AND COMMUNITY MEMBERS TO CARRY ON SHABBOS THROUGHOUT OUR COMMUNITY**

## DONATE DONATE DONATE



**PLEASE DONATE GENEROUSLY TO OUR COMMUNITY ERUV, AND MAKE SURE TO PAY YOUR ANNUAL DUES.**

**THECHESSEDFUND.COM/SURFSIDEM/33154-EIRUV/TEAMS/THESHULOFBALHARBOUR**

Call 305-868-1411 for more information

## MORE THAN A SPACE. A FULL CATERING EXPERIENCE.

For any occasion, we can bring together exceptional food, an elegant presentation, and attentive service to create that truly memorable experience.

**PRIVATE EVENTS | WEDDINGS**  
**BAR & BAT MITZVAHS | BRISIM**  
**UPSHERINS | CONFERENCES**  
**SHEVA BRACHOT | FUNDRAISERS**  
**GALAS | PERSONALIZED MENUS**

### THE TEAM

**Steven Polinsky**  
Director of Catering  
steven@theshul.org | Ext. 1336

**Joelle Lallouz**  
Director of Events  
joelle@theshul.org | Ext. 1339

**Chef Sol Roth**  
Executive Chef  
chef@theshul.org | Ext. 1337



Sponsor a  
**Signature Kiddush Experience**  
Catered by  
**SIGNATURE CATERING AT THE SHUL**

**\$3,600**  
Includes Kiddush Wine, Drinks, Rolls, Crackers, Assorted Salads, Assorted Dips, Gefilte Fish, Herring, Cholent, Kugels, Pastries, Fresh Fruit.  
*\*Includes 1 reserved table, family style service, a bottle of wine & a bottle of mashkeh on each table.*

**\$5,400**  
Includes Kiddush Wine, Drinks, Rolls, Crackers, Assorted Salads, Assorted Dips, Gefilte Fish, Herring, Deli Platters, Cholent, Kugels, Franks N' Blankets, Chicken Fingers, Pastries, Fresh Fruit.  
*\*Includes 2 reserved tables, family style service, a bottle of wine & a bottle of mashkeh on each table.*

**\$10,000**  
Includes Kiddush Wine, Drinks, Rolls, Crackers, Assorted Salads, Assorted Dips, Poached Salmon, Gefilte Fish, Herring, Charcuterie Boards, Cholent, Kugels, Franks N' Blankets, Chicken Fingers, Stuffed Cabbage, Pastries, Fresh Fruit.  
*\*Includes 2 reserved tables, family style service on real China, flatware, glasses, a bottle of wine and a bottle of mashkeh on each table.*

**Additional Private Tables:  
\$360 - each**

<b>\$700</b> Hashkama Minyan Kiddush	<b>\$360</b> Women's Shabbos Class
<b>\$770</b> Upstairs Minyan Kiddush	<b>\$1,200</b> Men's Shabbos Mevarchim Farbrengen
<b>\$400</b> Shalosh Seudos	<b>\$770</b> Women's Shabbos Mevarchim Farbrengen

**TO SPONSOR A KIDDUSH**  
PLEASE EMAIL:  
**joelle@theshul.org**



\*We are deeply grateful to all who support our Shabbat Kiddush, and we sincerely thank you for your generosity. Contributions of **\$1,000** or more will be highlighted in THE SHUL'S weekly magazine. \*

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

B"H

## THE SHUL'S *Mikvah*

### A NOTE ON YOUR ARRIVAL

To ensure your experience is as private and peaceful as possible, please use the first garage entrance on the left (the school building garage) when entering the alley.

If you're coming to use the mikvah on Friday night, kindly use the last entrance (north door). A security guard will be there to provide access to the building.

*We are honored to welcome you in fulfilling this beautiful mitzvah.*





B"H

## Women's Mikvah

For appointments, please visit  
**THESHULMIKVAH.ORG**

B"H

### LADIES TORAH CLASS WITH DOBIE RUBINSTEIN

## WINE AND WISDOM



JOIN THE SHUL YOUNG WOMEN'S CIRCLE  
FOR LEARNING DISCUSSIONS AND ACTIVITIES.  
GREAT OPPORTUNITY FOR THE YOUNG WOMEN IN  
THE NEIGHBORHOOD.

B"H

## THE SHUL'S SHEITEL SHUFFLE PROJECT

Women Helping Women Discreetly

DO YOU HAVE A NEW  
OR GENTLY USED SHEITEL  
THAT YOU NO LONGER WANT?

**The Shul's Sheitel Gemach**  
Is currently accepting sheitels for women in our  
community who are in need of a sheitel




Please Contact Mrs. Devorah Failer 305.323.2410

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

**THE BOOK OF TANYA**  
Explore Your Spiritual Path & Realize Your True Purpose

Please Join Our Women's Tanya Class Taught By

**Rebbetzin Chani Lipskar**  
Develop A Deeper Relationship With Yourself & Hashem

**CLASS WILL RESUME AFTER PESACH**

PLEASE JOIN THE SHUL'S

**WEEKLY SHABBOS CLASS FOR WOMEN**

TAUGHT BY

**REBBETZIN CHANI LIPSKAR**

Shabbos Afternoon  
**7:10 PM**

The Shul  
Upstairs Classroom #1  
9540 Collins Ave. Surfside, FL 33154

In the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

**THE Shul**  
Our Jewish Home

INTRODUCING

**Shifra & Puah**

**NOURISH. PAMPER. SUPPORT.**

A new baby brings boundless joy and meaningful responsibility. Shifra & Puah lovingly supports mothers during postpartum with five days of homemade brunch deliveries in the 33154 community.

Scan to sign up

✉ Zelle: shifraandpuah33154@gmail.com  
☎ Contact Chanie 917-795-5914

In partnership with

**THE Shul**  
Women's Circle

**שמע תניא**

חברה יקרה,  
אני מזמינה אותך להנות מחוויה ייחודית ומרגשת:

**להבין** את תורת הנפש  
**לדעת** את גדלות הנשמה  
**להרגיש** שמחה פנימית

יחד, לצד קפה ומאפה ובאווירה חמה ומלבבת נפגש ללימוד בגובה העיניים בספר התניא

**ימי שני**  
**9556 Abbot ave**  
אצל ליבי איזנמאן

מחכה לך,  
נאלי

לעילוי נשמת סלימה בת מרים  
לעילוי נשמת הרב שלום דובער בן אליהו עקיבא

**THE Shul**

**THE SHUL**  
Our Jewish Home

**NOSH - PESUKIM  
JEWISH PRIDE!**

# BAY HARBOR Shabbos Party

**98TH STREET PARK  
5:00 PM**  
*\*Weather permitting*

*Sponsors welcome! Contact Shterny 508-308-2253*

# GIRLS KOLLEL

**CLASSES- PIZZA- & MORE**

**WEDNESDAY NIGHT 8:30-9:30**

**@ 9540 COLLINS AVE, SURFSIDE, FL 33154**

**SPECIAL WEEKLY SPEAKER**  
FOR TEENS IN THE 33154 AND FROM CO-ED SCHOOLS

**Starting Sep 10**

**MUST BE REGISTERED AND ARRIVE BY 8:35 TO BE COMPENSATED**

REGISTER USING THIS QR CODE -

THE SHUL PRESENTS

# PNIMI

Our Weekly program for  
Chabad High School Girls

**COME HANG OUT.  
LEARN AND GROW**

GRADES 9&10: WEDNESDAYS @7 GRADES 11&12 MONDAYS @7:30

FOR MORE INFO CONTACT  
TANYA ANDRUSIER  
305-746-4042

# Strategic Minds

## Chess Club

**STARTING FEB. 1!**

**EMPOWERING YOUNG MINDS**

**ONE MOVE AT A TIME**

**Weekly Sessions At  
The Shul of Bal Harbor**

**Sundays, 2:00-3:00 PM**  
Ages: 6-12

**Bonus:**  
Bonus: All members will be invited to our year-end community-wide chess tournament—open to all ages and skill levels, with prizes and friendly competition!

**FREE TO JOIN!**

**TO REGISTER, PLEASE CONTACT STRATEGIC MINDS HEAD AARON LITOVSKY 786-661-5125**

Girl's age 19 months - entering 7th grade  
Boy's 19 months - entering 5th grade



**BEST**  
SUMMER EVER



THE SOL  
TAPLIN

# CAMP GAN ISRAEL

JUN 22 - AUG 6  
AT THE SHUL

STRONG AND INCREDIBLE  
JEWISH EXPERIENCE



LIMITED

**Registration  
Members only  
by March 15th**

## CGI TRIP DAYS

- Planet Air
- Funderdome
- The Wow Factory
- Paradise Cove
- Science Museum
- and Much More...



Register online **February 5th!**  
[WWW.THESHUL.ORG/CAMPGANISRAEL](http://WWW.THESHUL.ORG/CAMPGANISRAEL)  
[camp@theshul.org](mailto:camp@theshul.org) | 305.868.1411x329

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

**Shul**  
Our Jewish Home

**SUNDAY MINYAN**

*Teen Minyan*

*At the Shul Classroom 5*  
*Time: 8:30 - 9:30*

**For Further Information**  
**424-427-9622.**

**Shul**  
Our Jewish Home

We are excited to introduce our new

**SHABBOS DROP-OFF PROGRAM**

Welcoming children ages 2-4

Where: First Floor of School Building  
When: Every Shabbos Morning

**10:00 am - 11:30 am**

Registration required before 12 pm every Friday

Program available to shul members only

**BH**

**TEEN WEEKLY SCHEDULE**

**C teen Shul**

**M** **CTEEN JEWISH BUSINESS COURSE**  
8:00-9:00pm @TheShul

**Tu** **SOLOMON/CTEEN EVENT**  
7:30-9:00pm @TheShul

**W** **GIRLS KOLLEL**  
8:30-9:30pm @TheShul

**Th** **BOYS KOLLEL**  
8:20-9:30pm @TheShul

**שבת** **TEEN MINYAN**  
10:15-12:00 AM @TheShul

**STAYED TUNED FOR DETAILS**

For More Information  
CALL : +718 964 8130

<https://www.theshul.org/sundayprograms>

**SOLOMON LEADERSHIP PROGRAM** | **Shul**

Concerned about the current state of the world? Want to make a profound change?

Learn moral leadership with the Solomon Leadership Program.

**Students earn 3 college credits**

Registration is open to 11th and 12th grade students

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

# SUNDAY HEBREW SCHOOL

**BUILD KNOWLEDGE AND CONNECTION** — EXPLORING MITZVOT, JEWISH TRADITIONS, TORAH STORIES, AND VALUES THROUGH HANDS-ON ACTIVITIES AND MEANINGFUL DISCUSSIONS.

**INSPIRE A DEEP PRIDE AND LOVE FOR BEING JEWISH** — NURTURING POSITIVE FEELINGS TOWARD JUDAISM, A STRONG SENSE OF BELONGING TO THE JEWISH PEOPLE, THE COMMUNITY, AND ISRAEL.

**DEVELOP SKILLS AND PERSONAL ENGAGEMENT** — GAINING PROFICIENCY IN HEBREW READING, WHILE ENCOURAGING STUDENTS TO ASK QUESTIONS, SHARE OPINIONS, AND DISCOVER THE RELEVANCE OF TORAH IN THEIR OWN LIVES TODAY.

**FOSTER COMMUNITY AND FRIENDSHIP** — CREATING A WARM, SUPPORTIVE ENVIRONMENT WHERE STUDENTS FEEL CONNECTED TO ONE ANOTHER, BUILDING LASTING FRIENDSHIPS ROOTED IN SHARED JEWISH EXPERIENCES.

**THE SHUL**  
Our Jewish Home

## CHABAD@THE FARMERS MARKET

**EVERY SUNDAY**  
from 9:30am to 3:00pm

TEFFILIN | SHABBAT CANDLES | TORAH | COFFEE | SHMOOZE

WE WANT MOSHIACH NOW

Give your daughter a gift of a lifetime!  
**In on the Excitement?**

# Bat Mitzvah Club

Show your daughter that her Bat Mitzvah is more than a party - its a celebration of *her*

The Bat Mitzvah Club experience will involve your daughter in a mix of inspiration, entertainment, learning and partying... a delightful and deep journey in Jewish Pride and self growth!  
*Lots of Friendship & Fun!*  
Out-of-the-Box Programs, discovery and discussions

**Bat Mitzvah Club**  
Join Today!  
Contact Dobie  
305.984.8805

**SHUL**

## MISHMOR TACKLING TORAH & MAKING TOUCHDOWNS

**IN-DEPTH LEARNING**

Thursday  
Grade 4th - 6th 6:15 - 7:15  
Grade 7th - 8th 7:20 - 8:20

<b>1ST - 3RD GRADE</b> <b>Tuesday</b> 5:25- 6:25	<b>4TH - 6TH GRADE</b> <b>Tuesday</b> 6:30- 7:30
--	--

Please make sure to drop off and pick up your kids on time. We are kindly asking for each parent to sponsor the pizza for their child's group every few months. It costs \$50 to sponsor a group's pizza. This program is part of the Youth Club Membership... \$180 per child or \$360 per family of 2 or more kids.

For more information please contact Rabbi Shaya Farkash sfarkash@theshul.org

# PRACTICAL LIVING WITH THE TORAH & THE TANYA

MEN & WOMEN    TXT 114 / PHL 320 / PHL 520



A novel approach to applying the Torah portion of the week and the concepts of Tanya to our practical lives.

Required weekly reading: The Torah portion of the week and 1 chapter of Tanya.

**WEDNESDAYS**  
10:10AM - 11:30 AM

THE SHUL  
9540 COLLINS AVE, SURFSIDE FL  
CLASSROOM 3 - 2ND FLOOR

CLASS ID: 6457054016  
zoom PASSWORD: 699576



**REBBETZIN CHANI LIPSKAR**  
An Emissary of the Lubavitcher Rebbe

## Chassidic Perspective on Divine Presence, Jewish Mysticism, and Spiritual Purpose

PHL 401

DAILY FROM  
MONDAY TO FRIDAY  
7:55AM - 8:35AM

**Rabbi Zalman Lipskar**

Exploring the deep meaning behind the verse "**Basi Legani - I have come into My garden,**" revealing fundamental teachings about making our physical world a dwelling place for the Divine Presence. The Teachings of the Lubavitcher Rebbe



**THE SHUL**  
9540 COLLINS AVENUE  
SURFSIDE, FL 33154  
**RABBI'S BOARDROOM**  
(305) 868-1411    www.CYSCollege.org

CLASS ID: 6457054016  
PASSWORD: 699576

# THE TANYA

"Unlock the wisdom of Tanya and Chassidus to better understand your inner world, connect with your soul, and live with purpose. This class dives into the Torah's take on emotional struggle, identity, and spiritual alignment—real tools for living a grounded, G-d-connected life."

PHL 320 / PHL 502  
FOR MEN & WOMEN

- Wednesdays
- 11:30 am - 12:15 pm
- Classroom 3
- www.CYSCollege.org
- (305) 868-1411



**KAYLEE ANDRUSIER**

**THE SHUL**  
9540 COLLINS AVENUE  
SURFSIDE, FL 33154

CLASS ID: 6457054016  
zoom PASSWORD: 699576



## LAWS OF JEWISH LIVING

MEN & WOMEN    LAW 150 - 201

- Holidays
- Laws of Man to G-d
- Laws to Fellow Man

Explore how Jewish law shapes everyday life with purpose and intention. Learn how Halacha transforms daily actions into meaningful Jewish living.

**Spring**  
DECEMBER 22 - MARCH 27

**MONDAYS**  
10:00 - 11:00 Am

**TAMI FRANK**

THE SHUL  
9540 COLLINS AVE, SURFSIDE FL  
CLASSROOM 3 - 2ND FLOOR

CLASS ID: 6457054016  
PASSWORD: 699576

**Contact Us**  
305.868.1411

9540 Collins Ave  
Surfside, FL 33154  
CLASSROOM 3  
www.CYSCollege.org

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eiyahu Akiva, obm

All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eiyahu Akiva, obm

B"ח

## Shaar HaBitachon The Gate of Trust

(PHL 120 / PHL 620  
Men & Women)

Learn the timeless teachings of  
**The Gate of Trust.**  
This course guides you by exploring practical steps  
to strengthen your faith and  
transform challenges into spiritual growth.



### Mondays 12:15pm - 1:00pm



Tami Frank specializes in Torah education for adults. She is a native of Queens, NY and teaches students of all backgrounds about Judaism and its practical applications. Tami is dedicated to empowering others through knowledge, helping them grow to become their best selves, and deepening their connection with Hashem.



**THE SHUL**  
9540 COLLINS AVENUE  
SURFSIDE, FL 33154  
CLASSROOM 3  
(305) 868-1411 | [www.CYSCollege.org](http://www.CYSCollege.org)




CLASS ID: 6457054016  
PASSWORD: 699576

B"ח



## Book of Samuel 2

TXT-120

**THE FORMING OF THE  
DAVIDIC DYNASTY,  
THE EARLY YEARS**

### THURSDAYS 12:00PM - 1:00PM (MEN & WOMEN)



**Rabbi Dov Schochet**



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## Reading Rambam

PHL-210 / PHL 691




### Laws of Personality Development Maimonides: Hilchot De'Ot

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### SPRING 2026 December 22 - March 27



**Tami Frank**

Tami Frank specializes in Torah education for adults. She is a native of Queens, NY and teaches students of all backgrounds about Judaism and its practical applications. Tami is dedicated to empowering others through knowledge, helping them grow to become their best selves, and deepening their connection with Hashem.

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# Judaism & World Religions

HIST 130

With Dr. Nathan Katz

**Mondays | 2:00 PM**



**APRIL  
13**

**How to Learn About Other Religions**

The Dialogue Decalogue

**APRIL  
20**

**Hinduism**

Two Meetings of Swamis and Rabbis,  
2007 & 2008

**APRIL  
27**

**Buddhism**

The Dalai Lama's "Jewish Secret"

**MAY  
4**

**Jainism**

Meeting a Dying Jain Nun

**MAY  
11**

**Catholicism**

Vatican II and the Jews

**MAY  
18**

**Islam**

A Miami Dialogue



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All classes and programs are in the merit of an Aliyas Haneshama for Rabbi Sholom Dovber ben Eliyahu Akiva, obm

# THE ALEPH BASE

A LOOK AT THE PEOPLE, PROGRAMS, AND IMPACT OF  
THE ALEPH INSTITUTE

## Bringing Pesach to Isolated Jews Worldwide

*"My eyes are filled with tears. The package arrived just on time. I was about to go on a mission and I'd be gone for a long time... I was worried I wasn't going to have anything for a seder. But Hashem knows—now I'm fully prepared, mentally, spiritually, and physically. I feel relieved that it all worked out."*

— A Jewish American soldier, location classified.

That soldier's name cannot be shared and his base can't be disclosed, but this Pesach he will sit down to a seder because Aleph made sure of it, just as it does for thousands of Jews every year who would otherwise mark the holiday entirely alone.

**This Pesach, Aleph is delivering matzah, seder plates, haggadahs, and holiday food packages to Jewish men and women in prisons across the country, on military bases around the world, and in communities where there is simply no one else stepping in.** Over 35 Aleph military chaplains will be facilitating seders in some of the most remote locations on the globe—including bases in Germany, Japan, Greenland, and beyond. Through the work of Aleph's International Advocacy team, matzah was approved to be delivered to prisons for over 40 incarcerated Jews across India, Belarus, the United Arab Emirates, Malaysia, Taiwan, and Spain.

For many of the people Aleph reaches, a mere seder plate or just a few pieces of matzah are concrete proof that somewhere beyond those prison walls, there are people who refuse to believe their story is over. After last Pesach, one mother of an incarcerated individual wrote: **"We received this lovely gift of shmurah matzah, and it really lifted our spirits. Thank you for thinking about us. The families. It's tough celebrating Passover without our son for the second time. Please G-d, next year will be better."**



Chaplain Chaim Roome prepares for a seder with Jewish service-members at Kadena Air Base, Japan

To help bring the joy and spirit of Pesach to thousands of isolated Jewish souls in prisons, on military bases, and in vulnerable communities around the world, scan here or visit [aleph-institute.org/pesach](http://aleph-institute.org/pesach).

Scan Here!



NO ONE ALONE.  
NO ONE FORGOTTEN.

[ALEPH-INSTITUTE.ORG](http://ALEPH-INSTITUTE.ORG)

Aleph is seeking volunteers to help support those who are isolated.

Please reach out if you'd like to help with any of the following:

- Visiting men and women in prison
- Starting a pen pal relationship with someone who is incarcerated
- Learning Torah on the phone with someone in prison
- Joining a multi-day Yeshiva-in-Prison program

Please contact [volunteer@aleph-institute.org](mailto:volunteer@aleph-institute.org) for more information.



# URGENT CARE FOR KIDS

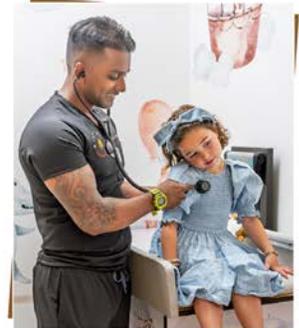
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# קדיש

## Kaddish

B"H

"A parent brings a child into this world;  
a child can bring a parent into the world to come."

As a soul leaves this world and begins its journey upward, its children can help it along its way. When a child brings more light and holiness into this world, the parent's soul climbs higher. Reciting Kaddish is one such powerful tool of light, bequeathed to the sons of the deceased.

To arrange Kaddish for your loved ones  
[www.theshul.org/form/Kaddish](http://www.theshul.org/form/Kaddish)



Eternally Linking  
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# NUMBERS TO KNOW

CONTACT US AT THE SHUL **(305) 868 - 1411**

## THE SHUL'S SHLUCHIM

Rabbi Sholom Lipskar, obm	Founder of The Shul		
Rebbetzin Chani Lipskar	Rebbetzin, Co-Founder of The Shul, Sisterhood	305.992.8363	clipskar@gmail.com
Rabbi Zalman Lipskar	Senior Rabbi	305.528.8118 (Ext. 1345)	rabbizalman@theshul.org
Rebbetzin Chana Lipskar	Director of The Child Enrichment Center	786-662-3191	director@theshulpreschool.org
Rabbi Shaya Farkash	Youth Director, Camp Director	718.964.8130 (Ext. 1329)	sfarkash@theshul.org
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Rebbetzin Kayla Schochet		305.790.8295	kaylaschochet@gmail.com
Rabbi Shmuel Tevardovitz			shmulyt@gmail.com
Rebbetzin Malkie Tevardovitz			malkietev@gmail.com
Rabbi Nochie Wolf	Director of Singles and Young Leadership	347-559-6173	nochiewolf@gmail.com
Rebbetzin Chayale Wolf	Director of Singles and Young Leadership	786-236-5856	lipskarchaya@gmail.com

## THE SHUL'S CHAZANIM

Chazan Tzali Camissar	The Shul Chazan	718.594.5733	
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## THE SHUL'S SEPHARDIC MINYAN

Chazan Yedidia Jaiat	The Shul Sephardic Chazan	786.483.5016	
Rabbi Rafael Jaiat	The Shul Sephardic Ba'al Koreh	786.561.6973	

## THE SHUL'S CATERING & EVENTS

Mr. Steven Polinsky	Director of Catering	Ext. 1336	steven@theshul.org
Ms. Joelle Lallouz	Director of Events, Special Projects	Ext. 1339	joelle@theshul.org
Chef Sol Roth	Executive Chef	Ext. 1337	chef@theshul.org

## THE SHUL'S ADMINISTRATION

Mr. Jeff Fried	Chief Financial & Operating Officer	Ext. 1318	jeff@theshul.org
Ms. Lydia Hasson	Rabbi Lipskar's Executive Assistant CYS College Administrator	Ext. 1311	lydia@theshul.org
Mrs. Geri Kelly	Senior Accountant	Ext. 1341	geri@theshul.org
Mrs. Mazal Berdugo	Office Administrator & Director of Member Services	Ext. 0	mazal@theshul.org
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Mr. Aaron Hall	Chief of Security	786.400.2323 (Ext. 1303)	security@theshul.org
Mr. Andrew Roth	Gabbai	305.868.4042	
Mr. Lazer Milstein	Hashkama Minyan	305.349.3040	
Mrs. Devorah Failer	Women's Mikvah	305.323.2410	dorothyfailer@icloud.com

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11 NISSAN 5786

**WRITING OF THE FINAL LETTERS 6:00 PM**

**MINCHA 7:15 PM**

**HAKAFOS AND SEUDAH 7:45 PM**

**FOLLOWED BY THE YUD ALEPH NISSAN FARBRENGEN**

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**SECOND NIGHT** THURSDAY, APRIL 2 | 15 NISSAN

SEDER BEGINS AT **8:45 PM**

COST PER SEDER

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**PLEASE RSVP**

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