



חזקת = בלעק

FAST OF 17 OF TAMUZ
RABBI DAVID ELMALEH

12th of Tamuz
June 27th 2026
CANDLE LIGHTING 7:57pm
Shabbat Ends at 8:57pm



DON'T BE TOO SMART!

THE WATER IS
ALREADY THERE

EXACTLY WHERE
WE NEED TO BE

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SCHEDULE

בס"ד



Daily zmanim - June to July 2026 / תשפ"ו תמוז חודש - זמני היום

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Daylight saving time

June / July 2026	לילה לרבני תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הנץ החמה Sun rise	זמן ציצית ותפילין Earliest Tails	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	תמוז תשפ"ו	
	במעלות 16.1° דקות שוות	צאת ג' כוכבים	במישור -	18 דקות	ר"י"א ובעל התניא	ר"י"א ובעל התניא	-	חצות יום ולילה	ר"י"א ובעל התניא	מגן אברהם דק"ו שוות	מגן אברהם במעלות	10.2 מעלות	במעלות 16.1° דקות שוות	-		
16 Tue	9:26	9:34	8:53	8:13	ראש חודש	6:47	5:21	1:56	1:21	11:03	9:55	9:19	9:15	6:29	5:41	מז
17 Wed	9:27	9:34	8:54	8:14		6:48	5:22	1:56	1:21	11:04	9:55	9:19	9:15	6:29	5:42	מז
18 Thu	9:27	9:35	8:54	8:14		6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	מז
19 Fri	9:27	9:35	8:54	8:14	7:56	6:48	5:22	1:57	1:21	11:04	9:55	9:19	9:15	6:30	5:42	מז
20 Sha	9:27	9:35	8:54	8:14	[קרת]	6:48	5:22	1:57	1:22	11:04	9:55	9:19	9:15	6:30	5:42	מז
21 Sun	9:28	9:35	8:55	8:15		6:49	5:23	1:57	1:22	11:04	9:56	9:20	9:16	6:30	5:42	מז
22 Mon	9:28	9:36	8:55	8:15		6:49	5:23	1:57	1:22	11:05	9:56	9:20	9:16	6:30	5:42	מז
23 Tue	9:28	9:36	8:55	8:15		6:49	5:23	1:58	1:22	11:05	9:56	9:20	9:16	6:31	5:43	מז
24 Wed	9:28	9:36	8:55	8:15		6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:16	6:31	5:43	מז
25 Thu	9:28	9:36	8:55	8:15		6:49	5:23	1:58	1:23	11:05	9:56	9:20	9:17	6:31	5:43	מז
26 Fri	9:28	9:36	8:55	8:15	7:57	6:49	5:24	1:58	1:23	11:05	9:57	9:21	9:17	6:31	5:44	מז
27 Sha	9:29	9:36	8:55	8:16	[חקת-בלק]	6:50	5:24	1:58	1:23	11:06	9:57	9:21	9:17	6:32	5:44	מז
28 Sun	9:29	9:36	8:56	8:16		6:50	5:24	1:59	1:23	11:06	9:57	9:21	9:17	6:32	5:44	מז
29 Mon	9:29	9:36	8:56	8:16		6:50	5:24	1:59	1:24	11:06	9:57	9:21	9:18	6:32	5:45	מז
30 Tue	9:29	9:36	8:56	8:16		6:50	5:24	1:59	1:24	11:06	9:58	9:22	9:18	6:33	5:45	מז
1 Wed	9:29	9:36	8:56	8:16		6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:18	6:33	5:45	מז
2 Thu	9:29	9:36	8:56	8:16	תענית	6:50	5:24	1:59	1:24	11:07	9:58	9:22	9:19	6:33	5:46	מז
3 Fri	9:29	9:36	8:56	8:16	7:58	6:50	5:24	2:00	1:24	11:07	9:59	9:23	9:19	6:34	5:46	מז
4 Sha	9:29	9:36	8:55	8:16	[פינחס]	6:50	5:24	2:00	1:24	11:07	9:59	9:23	9:19	6:34	5:47	מז
5 Sun	9:29	9:36	8:55	8:16		6:50	5:24	2:00	1:25	11:08	9:59	9:23	9:20	6:35	5:47	מז
6 Mon	9:29	9:35	8:55	8:16		6:50	5:24	2:00	1:25	11:08	9:59	9:23	9:20	6:35	5:48	מז
7 Tue	9:28	9:35	8:55	8:15		6:50	5:24	2:00	1:25	11:08	10:00	9:24	9:20	6:35	5:48	מז
8 Wed	9:28	9:35	8:55	8:15		6:50	5:24	2:00	1:25	11:08	10:00	9:24	9:21	6:36	5:48	מז
9 Thu	9:28	9:35	8:55	8:15		6:50	5:24	2:00	1:25	11:09	10:00	9:24	9:21	6:36	5:49	מז
10 Fri	9:28	9:35	8:54	8:15	7:57	6:50	5:24	2:01	1:25	11:09	10:01	9:25	9:21	6:37	5:49	מז
11 Sha	9:28	9:34	8:54	8:15	[מסות-מסי]	6:50	5:24	2:01	1:26	11:09	10:01	9:25	9:22	6:37	5:50	מז
12 Sun	9:28	9:34	8:54	8:15		6:49	5:24	2:01	1:26	11:09	10:01	9:25	9:22	6:38	5:50	מז
13 Mon	9:27	9:33	8:54	8:14		6:49	5:24	2:01	1:26	11:10	10:01	9:25	9:22	6:38	5:51	מז
14 Tue	9:27	9:33	8:53	8:14		6:49	5:24	2:01	1:26	11:10	10:02	9:26	9:23	6:39	5:52	מז

Tuesday (Jul 14) 7:30 PM + 17 חלקים אב: חולד חודש

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Shabbat Schedule

Shir Hashirim 6:45pm
Minha 7:00pm
 Followed by Kabbalat Shabbat & Arvit
Candle Lighting: 7:57pm
 Shaharit Netz Minyan 5:30am
Shaharit: 8:45am
Kids Program (6-9yr) 10am
NEW! Kids Kiddush. 11am
 Zeman Keriat Shema 9:18/9:57am
New Girls Program: 5:30pm
Boys Program: 6:30pm
Shiur: 6:30pm
Minha: 7:30pm
 Followed by Seudat Shlishit & Arvit
Shabbat Ends: 8:57pm
 Rabbenu Tam 9:29pm

Announcement:

Sunday June 28th Night Askara of Rabbi Oziel.

The Fast of 17 Tamuz July 2nd.

Fast Start: 5:13am

Minha 8:00pm (Talit & Tefilin)

Fast Ends: 8:56pm

We would like to welcome Mr. & Mrs. Stephane Ohayon to our community. Mazal Tov!

Sponsorship Pricing Update

Please Check our **new** donation menu below.
 For Aliyot Request please approach
Mr. Eytan Ohayon

We would like to remind the Kahal Kadosh that one's seats are reserved for them until **half an hour** after the Tefila starts which then becomes open to the public.

WEEKLY SCHEDULE

SUNDAY

Shaharit 5:55am
 Shaharit #2 Hodu 8:30am
 Minha & Arvit 6:40pm

Monday To Thursday

Shaharit 5:55am
 Beki'im Bahalacha 7:10am
 Business Halacha 7:35am
 Kinyan Masechta 7:45am
 Daf Yomi 8:00am
 Shaharit #2 Hodu 8:00am
 Hok LeYisrael 8:50am
 Minha & Arvit 6:40pm
 Shiurim 7:10pm
KOLLEL 8:30pm

PLEASE JOIN US FOR THE

14TH AZKARA

OF

RABBI YOSEF OZIEL ZT"L

SUNDAY, JUNE 28TH, 2026

OR OZIEL-HECHAL SHALOM
310 95TH ST, SURFSIDE, FL 33154

MINCHA: 6:40 PM

WORDS OF CHIZUK BY

**RAV EPHRAIM ELIYAHU
SHAPIRO** 6:55 PM

FOLLOWED BY LIGHT DINNER





LEARNING OF THE MONTH

Donors

RENT DEDICATION

We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Saadia Aquinin, for generously donating the Rent of

Tamuz 5786

in memory of his dear

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA TZERURA BITZROR HAHAYIM ·
AMEN

We truly appreciate it. In this merit may Hashem bless you & your
wonderful family with all the Berachot of the Torah, Amen.

TORAH LEARNING

We would like to wholeheartedly thank our dear friends, **Mark,
Ronny & Max Aquinin and Families**, for generously donating

the Torah Learning of
Tamuz 5786

in memory of their dear mother

Esmeralda Haya Bat Rahel z"l

the 16th of Tamuz

TIHYE NISHMATA TZERURA BITZROR HAHAYIM ·
AMEN

We truly appreciate it. In this merit may Hashem bless you & your
wonderful family with all the Berachot of the Torah, Amen.



RENT • TORAH LEARNING • DAF
YOMI

Daf Yomi Sponsors

This year's learning of the Daf Yomi has been generously sponsored by:

The Kamhazi Family

In memory of their dear parents **Shelomo
Ben Yaakov z"l & Miriam Bat Bella z"l**, and
for the hatzlacha of the whole family.

Hashem should bless them with health,
happiness, & long life.

The Akkad Family LEILUY NISHMAT

אברהם בן גרסי-ה ז"ל,
שלמה בן תמם ז"ל, אליהו בן רחל ז"ל,
ותמם בת אורו ז"ל

תנצב"ה

Hashem should bless them with health,
happiness, & long life, Amen.

AVAILABLE TO SPONSOR



Yearly Study of Daf Yomi

Sponsor a full year of daily Daf
Yomi learning.

YEARLY SPONSOR

\$5,000



Masechet

The Limoud is available to sponsor
in honor or memory.

SPONSORSHIP

\$2,500



Kinyan Hamasechta

Become a yearly sponsor and help
your community grow.

YEARLY SPONSOR

\$5,000

To dedicate a learning, please contact the office. **Tizku L'mitzvot**

Community Announcements

(It is YOUR Community, make the most of it!)

Miscellaneous Announcements:

- **This Week's Kiddush** by **Mr. & Mrs. Stephane (Haim) Ohayon**, Mazal Tov and Welcome to Florida.
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** has been kindly sponsored by **Mr. & Mrs. Saadia Aquinin** in memory of his dear **Esmeralda Haya Aquinin Bat Rahel z"l**, Tiye Nishmata Tzerura Bitzror Hayaim. Amen.
- **This Week's Breakfast** is available for sponsorship!
- **This Week Daf Yomi** is available for sponsorship!

WEEKLY SHIURIM:

Daf Hayomi: 8:00am Sun. - Fri. (Rabbi Elmaleh)

Beki'im Bahalacha: Sun. - Thurs. Mornings (Rabbi Elmaleh)

Hok LeIsrael: 8:50am Sun. - Fri. (Rabbi Zafrani)

Kinvan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

Mr. Michel Pery (VP)	Mr. Ariel Picillo (Treasurer)	Mr. Eytan Guigui (Secretary)	Mr. Steve Halimi (Board Officer)
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Refuah Shelema List

● Reuven Moshe Ben Eshter Sarah,	● Yizhak Ben Simja	● Simja Bat Esther,	● Dalia Bat Roza	● Sara Leticia Bat Mesoda,
● Mordechai Ben Brucha Malka Shmalo,	● Michael Ben Aliza,	● Rachel Bat Sarah,	● Nadia Bat Saida Gila	● Alegria Simha Bat Esther,
● Yizhak Abraham Ben Sheli,	● Menahem Ben Shira	● Nina Bat Rachel,	● Esther Bat Estrella	● Naomie Bat Rarel Adda,
● Yosef Yizhak Ben Sara Hana,	● Moshe Ben Rahel	● Gitel Rina Bat Yael,	● Mazal Tov Bat Corina	● Sivan Simha Bat Yehudit,
● David Eliyahu Ben Miriam	● David Ben Freha Rina	● Miriam Bat Sofy,	● Peril Bat Sarah	● Natalie Rachel Bat Nancy,
● Mordechai Ben Mercedes	● Mordechai Ben Miriam,	● Rahma Bat Simha	● Hava Bat Dora	● Abigail Haya Bat Esther
● Binyamin Simcha Ben Hilla	● Aviv Ben Luba Miriam	● Esther Bat Fortuna	● Emma Bat Haia	● Madeleine Bat Esther
● Yosef Shalom Ben Devora Neima	● Meir Ben Leah	● Malka Bat Dina	● Heleni Orna bat Hen Hana	● Nurit Jacqueline Bat Rahel
● David Mordechai Ben Camouna	● Yitzhak Ben Rahel	● Raizel Bat Miriam	● Ruth Bat Sarah	● Marcelle Mesoda Bat Alegria
● Yosef Ben Esther Rabinovitz	● Israel Ben Lea	● Leah Bat Rivka	● MazalTov Bat Corina	● Shira Yaffa Bat Sara
● Yehuda Ben Lea	● Isaac Ben Mesoda	● Sol Bat Perla	● Leah Bat Chana	● Eva Bat Yael Khayat
● Baroukh Yoel Shimon Israel Ben Pnina Jeanine	● Haim Ben Marcell	● Chana Bat Bilha	● Esther Bat Sultana	● Camouna Bat Fortuna
● Avraham Ben Regina	● David Aaron Ben Rivkah	● Yael Bat Rut		● Ruth Nehama Bat Sara
● Nisim Ben Celine Hasiba	● Refael Haim Meir Ben Sima Chassa	● Adel Miriam Bat Mikhal Alia		● Karine Messoda Bat Simha
● Haim Ben Sultana	● Liam Mimoun Ben Esther			● Denise Dina Bat Fortuna
● Yitzhak Ben Esther Sarah	● Yosef Zvi Ben Sara Yosef			● Lea Hana Devora Bat Mazaltov
	● Mordechai Dov Ben Hana			● Tamar Bat Perle
	● Shlomo Ben Haya Rachel			
	● Refael Asher Ben Ita			



Happy Birthday in June

- **5th:** Naftali Netanel Gad
- **6th:** Saadia Aquinin
- **7th:** Mrs. Magali Shoshan
- **8th:** Netanel Lahmi
- **10th:** Nechama Benmergui
Mrs. Fortuna Mamane
Mrs. Doralyu Maya
- **11th:** Judy Aquinin
Mrs. Irina Gad
- **14th:** Mrs. Olivia Shoshan
- **15th:** Mr. Stephane Bsiri
- **19th:** Avigayil Elmaleh
Eli Halimi
- **24th:** Dr. Sarah Courchia
- **25th:** Moshe Maya
- **26th:** Esmeralda Aquinin
Mr. Ronen Cohen
Mrs. Sapir Michael
- **27th:** Mr. Aviv Michael
-



Happy Anniversary To:

- **15th:** Moises & Camila Benmergui
- **16th:** Sammy & Estrella Bendahan
- **18th:** Philipe & Julia Cohen



Nahalot of Tamuz:

- **1st:** Mamah Sabbah Bat Yakut z"l
(Grandmother of Mr. Laurent Becker)
- **2nd:** Ramo Deluya Bat Hasiba z"l
(Grandmother of Mr. Jacky Werta)
- **4th:** Shimon Ben Sauda Shoshan z"l
(Father of Mr. Amichai Shoshan)
Moshe Ben Simcha z"l
(Father of Mr. Frank Taieb)
- **5th:** Zahava Bat Miriam z"l
(Mother of Mrs. Anat Michael)
- **6th:** Yossef Ben Simha z"l
(Grandfather Of Dr. Jonathan Journo)
- **8th:** Ruby Werta Bat Ramo z"l
(Mother of Mr. Jacky Werta)

- **9th:** Habib Bar Rina Saban z"l
(Grandfather of Mr. Mordechai Saban)
- **10th:** Regina Sultana Allouche Bat Simcha z"l
(Mother of Mr. Yaacov Allouche)
- **13th:** Rabbi Yosef Oziel zt"l
Isaac Cohen Bar Asibuena y Saadia z"l
(Father of Mr. Alberto Cohen)
- **15th:** Mordechai Lasry Bar Moshe z"l
(Grandfather of Mr. Mordechai Saban)
Jacky Ben Vida z"l
(Cousin of Mr. Jacky Benoudiz)
- **16th:** Esmeralda Haya Aquinin Bat Rahel z"l
(Mother of Mark, Ronny, Max, & Daisy)
- **22nd:** Flora Berdugo Bat Camila z"l
(Mother of Mrs. Camila Benmergui & Mrs. Fortuna Mamane)
- **24th:** Shemuel Taieb Ben Moshe z"l
(Grandfather of Mr. Frank Taieb)
- **26th:** Saada Bat Hasiba z"l
(Great Aunt of Mr. Jacky Werta)
- **28th:** Yaakov Benoudiz Bar Yosef z"l
(Grandfather of Mr. Jacky Benoudiz)
- **29th:** Esther Ayache Bat Nedjma z"l
(Grandmother of Mrs. Esther Sitbon)

Weekly Inspiration

Don't Be Too Smart!

(Rabbi Eli Mansour)

We are all familiar with the story of Moshe hitting the rock, an act for which he was punished. Less familiar, however, are the circumstances that led to Moshe's decision to strike the rock, after he was commanded to produce water by speaking to it.

The background to the story is the death of Moshe's sister, the righteous prophetess Miriam, in whose merit a miraculous well provided water for Beneh Yisrael throughout the previous forty years of travel in the wilderness. This well accompanied the people, and water supernaturally flowed from it, ensuring an adequate supply of fresh water. When Miriam passed away in the final year of Beneh Yisrael's sojourn in the desert, the well dried, leaving Beneh Yisrael without water.

In response to their complaints, G-d instructed Moshe to assemble the people around the rock – the rock of Miriam, which had stopped providing water – and tell it to once again produce water. Rashi (20:10) explains that after Moshe assembled the people, they argued with him, asking why he needed to produce water specifically from this rock. Surely, Hashem was capable of providing water from a different rock. They pointed to another rock, whereupon Moshe and Aharon exclaimed, "Can we extract water from this rock?!" Moshe then struck it several times, and, sure enough, water began to flow.

Why did the people challenge Moshe to produce water from a

different rock? Why were they not content with having Miriam's well resume its production of water?

The answer is that the people thought that extracting water from a different rock would create a greater Kiddush Hashem (glorification of G-d's Name). After forty years, water flowing from Miriam's rock was no longer considered special or miraculous. Certainly, they figured, G-d's glory would be manifested much more dramatically if water was produced from a different rock.

The people's motivations, then, were sincere, but they were still wrong – for the simple reason that G-d had commanded Moshe to produce water from this particular stone. Why He chose specifically this rock was not for them – or for us – to understand. They were to faithfully and humbly abide by His commands even when they did not grasp their logic, and even when different options seemed more rational.

This perhaps explains the connection between this story and the preceding section in the Torah – the law of the Para Aduma ("red heifer"). This command is commonly regarded as the quintessential "Hok" – Misva whose rationale eludes our comprehension. There is no logical explanation for why slaughtering a perfectly red cow, and then burning its ashes, mixing it with water, and sprinkling the mixture on people who had become impure, should have any meaning or significance. But the Torah commands that we prepare this mixture, and that people who had come in contact with a corpse have this water sprinkled on them before they enter the Bet Ha'mikdash or eat the meat of sacrifices. This Misva, more than any other, exemplifies the notion of faithful subordination to the divine will, of obedience to

Hashem's commands against our logical understanding.

For good reason, then, the Torah juxtaposed the Misva of Para Aduma and the story of Moshe and the rock – because both underscore the message of surrendering our logic and reason to the will of Hashem.

The lesson of this Parasha is that we must not try to be "too smart." The Torah promises that observing Shabbat brings material prosperity – even though logic dictates that working an extra day every week increases profits. We must not try to "outsmart" the Torah by thinking that keeping the business open on Shabbat will lead to greater earnings. Some mothers encourage their marriage-age daughters to stop following the requirements of modest dress to increase their chances of finding a husband. They figure that since marriage is a Misva, the right thing to do is to dress this way so they can fulfill this Misva. But this is incorrect. When G-d tells us to do something or not to do something, we need to obey even if we can come up with logical reasons not to.

The intellect is a precious gift that Hashem granted us for the purpose of learning, building and achieving. At the same time, however, He demands that we suspend our logic when necessary to show our humble subservience to Him and to His will.

The Water is Already There

(Rabbi Joey Haber)

A community businessman once told me his fascinating story.

His business was very successful, at one point supplying more goods to Target than any other

company. At that time, 70 percent of his business came from Target.

Then, one day, out of the blue, another company that supplied to Target decided that they would continue selling to Target only if Target purchased other goods from them, too. Target had no choice but to purchase for them. And thus one morning, this fellow received a phone call that 70 percent of his business was gone.

That day, his father, who would come to his office from time to time, was there. His father noticed that he was upset. The son explained to him that the business could not possibly survive this.

"Let me ask you just one question," the father said. "Is this problem bigger than Hashem?"

The man told me that this simple question changed his entire attitude. He realized that his father was right. This problem, like every other problem, was not too difficult for Hashem to solve.

Within a few short years, this fellow said, the business was doing far better than it did when Target was buying from them. Indeed, no problem is bigger than Hashem.

With this story in mind, let us turn our attention to the story of Moshe hitting the rock.

After Moshe's sister, Miriam, passed away, the miraculous well which accompanied *Beneh Yisrael* and provided water in her merit, stopped flowing. The people complained to Moshe, and Hashem commanded him to assemble the people and bring water from the well by speaking to it. As everyone knows, Moshe struck the stone instead of speaking to it, for which he was punished.

Among the many difficulties with this story is the fact that when Hashem commanded Moshe to assemble the people, He told Moshe to take his staff. Even though Moshe was to speak to the rock, and not hit the rock, he was told to bring his stick. Why?

The *Hatam Sofer* explained that Hashem was presenting to Moshe two options. The first option was to recognize that the water was already in the rock – just as it had been for forty years until Miriam's passing, to realize that Hashem was ready and prepared to provide everything the people needed, and Moshe had to just say the word. The other option was to feel the need to scrape and claw, to work hard to extract water. The contemporary parallel between these two options are the different perspectives people have towards *parnasah* (livelihood). Some people, like the businessman described earlier, recognize that the water is already there, that Hashem has the *berachah* ready for us, He is taking care of us, He has an infinite number of ways to provide us with our needs. Others, however, live in a constant state of anxiety about the "water," wondering where it's going to come from. They feel the need to "strike the rock," to fret and to work extra hard to obtain more and more money.

Moshe's mistake, according to the *Hatam Sofer*, was assuming that the people were not ready for the first option. He decided – incorrectly – that the people needed to see the rock being struck, because they did not have sufficient faith in Hashem.

So many young men in our community – and throughout the Orthodox Jewish world – are very nervous about how they are going to support a family. I speak to so many boys preparing to get married, and they express their concerns about affording

Orthodox Jewish life. I tell them that in order to get married they need to ensure to have enough income for the present, and the potential to grow. They don't need to have enough money for tuition and a house right away. They need enough for the immediate future, and the potential for growth – and then they can trust in Hashem for the rest.

We can spare ourselves a lot of unnecessary anxiety by remembering that the water is always there, Hashem is ready to provide us with what we need. Yes, we are going to encounter difficult times, like *Beneh Yisrael* did, when the "well dries," when we lose the big account or big customer, when the future is uncertain. And when this happens, we need to remember that no problem is bigger than Hashem, that He can and will take care of us in the future just as He did until now. With this mindset, we can live joyfully and contentedly, without the worry and aggravation that weighs so many people down.

Hashem provided us with the "water" needed until now – and He will continue doing so in the future, as well.

Food for Thought

Exactly Where We Need to Be

(Rabbi David Ashear)

We naturally become frustrated when we encounter delays or when our schedules suddenly change. But someone with *emunah* knows that what may appear to be an inconvenience is actually the loving hand of Hashem

guiding him exactly where he needs to be.

The Midrash tells us that a person's legs are his guarantors. They carry him to the places he is meant to be. We may think we are going somewhere for one reason, while Hashem has an entirely different purpose in mind. Sometimes He is protecting us from harm. Sometimes He is arranging an encounter that will help us. Sometimes He is creating opportunities that could never have happened otherwise. Most of the time, we never discover the reason, but we can be certain that every delay and every detour has purpose.

A man related that his son recently quit his job with the understanding that he was going to start a new business with a partner. However, after he had already left his job, the partner backed out. The son felt he could still operate the business on his own, but he needed money to get it started.

The father told his son he would try to find someone who could help. The very next day, the train he normally took after work to his summer residence was canceled. Instead, he decided to take the subway to his winter residence and spend the night there. It was an inconvenience, but he accepted it happily, knowing it was *min haShamayim*.

After getting off the subway, even though it was only 5:30 in the afternoon, he suddenly decided to pick up dinner on the way home. He passed a restaurant he had never entered before and felt an unusual craving for that type of food. While placing his order, he noticed an old friend sitting alone. He went over to say hello, and the friend invited him to join him.

During their conversation, the father mentioned what his son had recently gone through. The friend

smiled and said it would be his pleasure to lend the son the money he needed, to be repaid whenever he was able.

The father told me it was incredible to see how Hashem had orchestrated everything. From the canceled train, to the decision to stay elsewhere for the night, to the sudden craving that brought him into that restaurant, every step led him to the exact person who could help his son.

Another man, whom we'll call Rabbi Shemu'eli, told me that he works in a day camp together with several other rabbis. During the first few days of camp, the director asked them to remain an extra forty minutes after camp ended to make sure dismissal ran smoothly. Rabbi Shimoni, who was also a Hatzalah member, commented to Rabbi Shemu'eli that he didn't understand why they needed to stay. Everything seemed to be operating perfectly well without them.

Still, he accepted the request and remained there patiently. About five minutes after making that comment, Rabbi Shimoni noticed one of the boys was not wearing his kippah. He walked over to remind him to put it back on. As he approached, he suddenly noticed another boy turning blue from choking.

Shockingly, no one else had realized what was happening. The boy could not call for help because a seaweed snack was lodged in his throat. Rabbi Shimoni immediately sprang into action, dislodged the food, and saved the boy's life.

Later, he said how clearly Hashem had shown him that we are always exactly where we are meant to be. He could not understand why he needed to remain in camp for those extra forty minutes, but within minutes Hashem revealed one reason. Most of the time we are not privileged

to see the reason at all. Here, Hashem allowed him a glimpse behind the curtain.

We are always exactly where Hashem wants us to be. When we internalize that truth, we can remain calm and even happy when plans change or delays occur, knowing that every step we take and every place we find ourselves has been carefully arranged by Hashem for a purpose. Sometimes Hashem allows us to see that purpose, but even when He doesn't, we can trust that there is a reason. What appears to us as an inconvenience may actually be one of the most important moments in our journey.

8 Reasons Why You Need to Get Away with Your Spouse

(Debbie Gutfreund @aish)

Even a one-night excursion does wonders for your marriage.

Every year, my husband and I take a holiday – just the two of us. These trips, no matter how short, have left a lasting, positive imprint on our relationship.

Here are eight ways small getaways can reset your marriage.

1. You see a new side of your spouse.

At home, you each play your roles. Away from the daily grind, different parts of you emerge. I discovered my husband is unexpectedly friendly even out of his element; he discovered I'm more adventurous than he realized. After years of marriage, it's refreshing to be surprised by each other.

2. You try things you've never done together.

Novelty fuels connection. Before these trips, we'd never swum together in the Mediterranean Sea or climbed all the way to the top of the Eiffel Tower. Shared firsts create energy that you carry back into everyday life.

3. You create happy memories that become emotional anchors.

Couples who build and revisit positive memories enjoy stronger, more resilient marriages. We love scrolling through photos and reliving the moments that made us laugh, breathe, and reconnect on our holidays together.

4. You break the cycle of monotony.

As the years pass, days can blur into each other. A holiday interrupts that cycle, offering you a new point of reference. We look forward to our early summer trip all year -- warmth, kids still in school, and a pocket of time that belongs only to us.

5. You remember why you fell in love.

Romance can get buried under work, carpools, and laundry. On holiday, it resurfaces on a long walk by the sea, over a slow dinner, or simply in the quiet of being unhurried together.

6. You rest, eat, and breathe at the same pace.

It sounds simple, but shared rest is deeply bonding. When you're both sleeping well, eating well, and relaxing side by side, your nervous systems begin to co-regulate. Your whole relationship eases when your bodies finally have a chance to exhale together.

7. You experience awe together.

Whether it's a breathtaking view, a historic site, or the vastness of the ocean, awe expands us. And

when you experience it together, it deepens your sense of being a team navigating a beautiful world.

8. You can be intimate without worrying about the kids suddenly appearing.

With a house full of kids, it can be difficult to truly relax and let your guard down. Going away allows you to let go and become close in a way that you may not be able to do at home.

Whether it's one night or a full week, carving out time alone is essential maintenance for the most important relationship in your life.

Kidz Corner

Three Ways To Remember What You Learn

How many times will you get a chance to hear a *Dvar Torah* that was said in Aushwitz during the Second World War on a Friday night?

The following *remez* was heard from the *Kloizenberger Rebbe*, Reb Yekusiel Yehida Halbersham *zechuto yagen Alenu* who was one of the leaders who survived the war and rebuilt *Klal Yisroel*. Amongst his many fascinating accomplishments he founded *Mifal Hashas*, an organisation which sets monthly *fahers* (tests), on many *dafim* of *Gemora Rashi* and *Tosafot*, running successfully until this very day.

On one Friday night *Parshas Chukat* whilst sitting in the concentration camp, his mind was occupied with *Torah*, not only to learn but also to share how to be able to remember and retain

what one learns. He shared three points which can help a person remember his learning.

Number one – *Chazara*. Number two – thinking in one's mind the name of *Hashem*; *Yud* then a *Hey* then a *Yud* and then a *Hey* – meaning to think how the *Shechina* is opposite one who learns. Number Three – to articulate clearly the words whilst learning and not just mumble them and not just scan them with one's eyes. This is a clear *psak* of the *Shulchan*.) סימן רמ"ו, סעיף כ"ג (*Oruch* (*Hilchos Talmud Torah*

The *remez* is in the first *possuk* in this week's *sedra zois chukas hatorah asher tziva Hashem lemor*) זאת חוקת התורה אשר צוה (השם לאמר which he explained "This is the way how you can be *chokek* the torah into you", *chukat* from the word *chokek* to engrave deep into oneself:

Number one – *Asher Tziva* – the word *Tziva* (צוה) is spelt *Tzadi*, *vav*, *hey* which adds up to the gematria of 101 which is the number *Chazal* use in reference to how many times one should be reviewing his learning.

Number Two – *Hashem*, which is to think in one's mind the name of *Hashem*.

Number Three – *Lemor* which refers to articulating clearly the words when learning.

The contents of the *Dvar Torah* are fascinating but the setting where it was said is likewise extremely inspiring. We can be inspired how the leaders of *Klal Yisroel* elevate us to not be bogged down by the troubles around us, but rather connect to the true reality of the world, The *Heiliger Torah*, and *Hashem* who gave us this beautiful *Torah*.

May we all be *zoiche* to internalise these lessons, invest much time into *Chazoro*, to stop and think why we are learning, to fulfil Hashems will and to connect to

Him the *Natan Hatorah* and thirdly to ensure we always articulate the words we learn clearly not to just scan them with our yes but rather to express each and every word clearly and correctly, *Amen Ken Yehi Rotzon!*

Daily Halacha

Listening to Music During the Three Weeks

The Shulhan Aruch, based on a ruling of the Rambam (Rabbi Moshe Maimonides, Spain-Egypt, 1135-1204), maintained that after the destruction of the Bet Ha'mikdash it is forbidden to listen to instrumental music at any point during the year. In his view, this is forbidden even for the purpose of a Misva, such as the celebration of a wedding or in giving praise to the Almighty. The prevalent practice, however, is to be lenient in this regard, based on the ruling of the Rema (Rabbi Moshe Isserles, Poland, 1525-1572), who held that this prohibition applies only to music played for luxury and enjoyment, such as the music played in royal palaces. People today are thus lenient and allow instrumental music in the context of celebrations and the like.

However, during the three-week period between Shiva Asar Be'Tamuz and Tisha B'Ab, it is forbidden to listen to music even in the context of a Misva. Hacham Ovadia Yosef held that this prohibition applies not only to live music, but also to music played on a radio or audio player. Listening to or singing music without instrumentation is permissible.

The question arises as to whether children's summer programs must discontinue their musical activities during the three weeks. Many programs include music – both live and recorded – as part of their daily routine in order to keep the children focused and enthusiastic. Must these musical activities be suspended during the three weeks?

Hacham Ovadia Yosef (listen to audio recording for precise citation) applied in this context the Gemara's ruling allowing people to listen to music as part of their work routine. For example, sailors and those working in agriculture would often have music playing to keep them energized and focused. Since this music is played to ensure efficient work, rather than for enjoyment, it is permissible. Similarly, Hacham Ovadia ruled, summer camps may play music for little children— even live music – if this will assist them in properly managing the program by keeping the children cheerful and disciplined.

Summary: It is forbidden to listen to music for enjoyment during the three weeks between Shiva Asar Be'Tamuz and Tisha B'Ab. This applies to both live and recorded music. However, summer camps may play music for little children— even live music – if this will assist in managing the program properly by keeping the children focused and cheerful. Listening to or singing music without instrumentation is permissible.

La Paracha En Français

La réalisation

inéluçtable du plan divin

(Extrait du livre: Dans La salle du Tresor)]

« Il envoya des messagers à Bilam, fils de Beor, à Pethor qui est sur le Fleuve, dans le pays de ses concitoyens, pour le mander en ces termes : "Un peuple est sorti d'Egypte ; déjà il couvre la face du pays et il est campé vis-à-vis de moi." » (Bamidbar 22, 5)

A la lecture de ce verset, on se heurte d'emblée à une question : pourquoi donc Bilam trouva-t-il nécessaire de préciser que le peuple juif « est sorti d'Egypte », alors qu'il s'agissait là d'un fait connu de tous ? En effet, cette libération miraculeuse avait été précédée des dix plaies, par le biais desquelles le Nom divin avait été glorifié dans le monde entier (cf. Chémot 9, 16). Puis, lorsque l'Eternel avait fendu la mer des Joncs en deux pour le bénéfice de Ses enfants, ce fut une fois de plus, pour tous les peuples, la manifestation claire de Sa toute-puissance, de Sa Providence et de Son intervention sur terre, manifestation qui leur inspira Sa crainte (cf. ibid. 15, 14). Aussi pourquoi Bilam mentionna-t-il dans ses propos un événement déjà connu ?

D'après nos Sages (Tan'houma, Balak, 11), Balak était un plus grand sorcier que Bilam ; il maîtrisait davantage que ce dernier les forces de l'impureté. S'il en est ainsi, pour quelle raison a-t-il jugé nécessaire de louer ses services pour maudire les enfants d'Israël ? Ceci est d'autant plus surprenant qu'afin de le convaincre d'accepter cette mission, il dut lui promettre de très grandes sommes d'argent. A priori, il aurait pu économiser tout ceci, outre le déshonneur que représentait cette démarche.

Cette question prend toute son acuité si l'on considère que Balak pouvait aisément s'imaginer que le Saint béni soit-Il empêcherait sans doute Bilam, prophète des nations, de maudire Son peuple de prédilection. Comment expliquer qu'il s'obstina malgré tout à le charger de cette tâche ?

L'ouvrage Chéma Israël rapporte les propos de Rabbi Moché de Duner, qui explique le sens latent des paroles de Balak. Il dit : « Un peuple est sorti d'Egypte » (Bamidbar 22, 5), autrement dit, de la source de l'impureté, du pays le plus immoral de l'époque – surnommé la « nudité de la terre », tant il était corrompu. Or, en dépit de son long séjour en ce lieu, « déjà il couvre la face du pays », c'est-à-dire qu'il s'est couvert les yeux pour les préserver des visions interdites et échapper à l'emprise des forces impures.

Or, Balak savait que la Présence divine se retire d'un endroit immoral, ce qui, subséquemment, laisse le champ libre au Destructeur pour réaliser ses mauvais desseins. Aussi tenta-t-il, dans un premier temps, de faire fauter les enfants d'Israël par des visions interdites. Cependant, il n'y parvint pas, tant ces derniers avaient pris l'habitude, tout au long de leur esclavage en Egypte, de préserver leurs yeux de tels spectacles. D'ailleurs, c'est le mérite de cette maîtrise de soi qui leur valut la délivrance, laquelle, sur le plan spirituel, se traduit par le détachement des quarante-neuf degrés d'impureté et une acquisition des degrés équivalents de pureté.

Rabbi Chlomo de Radomsk écrit (Tiférèt Chlomo, Balak) à cet égard que la sainteté d'un homme dépend essentiellement de son souci de préserver ses yeux des visions indécentes ; plus il veille à ceci, plus il est à

même de se sanctifier et de s'élever dans les degrés de la Torah et de la crainte de D.ieu. Tel est le sens de l'avertissement de la Torah « Vous ne vous égarerez pas à la suite de votre cœur et de vos yeux, qui vous entraînent à l'infidélité » (Bamidbar 15, 39). Autrement dit, les yeux et le cœur sont les médiateurs du péché (Bamidbar Rabba 10, 2), en cela qu'ils introduisent en l'homme des mauvaises pensées aussi graves que l'adultère.

Les commentateurs affirment que la préservation de la pureté des yeux permit à nos ancêtres de rester fidèles à la tradition dans trois domaines essentiels : les noms, les habitudes vestimentaires et la langue. Leur attachement à ces trois points d'ancrage témoigne leur volonté de préserver leur pureté : ils donnaient à leurs enfants des noms provenant d'une source sainte, s'habillaient de manière pudique et ne souillaient pas leur bouche par des vulgarités.

Or, Balak était conscient que cette lutte contre l'impureté environnante leur avait donné droit à la libération d'Egypte et, de manière générale, leur tenait lieu de mérite et les prémunissait contre tout danger ou malheur. C'est pourquoi, face à la difficulté de s'attaquer à un peuple si fermement attaché à ses racines, source de sa force redoutable, il se tourna vers Bilam plutôt que de tenter de le faire par ses propres moyens. Néanmoins, il commença par le prévenir de ce pouvoir spirituel de son adversaire, afin de lui signifier qu'il faudrait avoir recours à de judicieux stratagèmes pour qu'il faute et que la Présence divine le quitte.

Le concours de circonstances qui aboutit à une conjoncture favorable pour les enfants d'Israël n'est autre que la réalisation du plan de l'Eternel, reflet de Son

immense Miséricorde. Il introduisit en Balak un sentiment d'appréhension, de sorte qu'il ressentit le besoin d'avoir recours à Bilam et que ses mauvais desseins soient révélés au grand jour, la brakha leur faisant ainsi défaut. Le cas échéant, le peuple juif n'est frappé que d'un moindre coup, ce qui lui permet de se relever et de retourner vers son Créateur, alors que dans le cas contraire, les dommages peuvent s'avérer fatals.

Reflexion Semanal

Gobernar sobre uno mismo

(Por Rav Avraham Twerski @aishlatino)

Al relatar las guerras entre Moav y los amoritas, la Torá dice: "Acerca de eso decían los poetas: '¡Vengan a Jeshbón! Que sea edificada y establecida la ciudad de Sijón'" (Bamidbar 21:27)

La palabra que usa la Torá para "poeta", *moshel*, también significa "gobernante". La palabra "jeshbón" en hebreo también significa "contabilidad". Por lo tanto, el Talmud ofrece la siguiente interpretación del versículo: "Aquellos que gobiernan sobre sí mismos pueden hacer cuentas, calcular las ganancias y las pérdidas de la vida: la ganancia de una mitzvá frente a su costo, y el costo de un pecado frente a su ganancia" (Bava Batra 78b).

Gran parte de la civilización occidental vive bajo la influencia de "aprovechar el placer del momento". La economía estadounidense se construye sobre el crédito y alienta a la gente a "comprar ahora y pagar después". Si las personas

calcularan el costo final de las compras a crédito, que puede llegar a ser escandaloso, podrían posponer esa compra hasta poder permitirse pagarla. Pero la publicidad persistente e impresionante seduce al público a conseguir lo que desea, y a conseguirlo ahora. Cegados por los deseos, nadie hace cálculos.

¿Cuántas personas que conocen el peligro que fumar implica para su salud a largo plazo lo ignora porque el deseo de los efectos inmediatos del tabaco supera su pensamiento racional? La declaración del Talmud es correcta. Sólo "aquellos que gobiernan sobre sí mismos", que no están esclavizados por sus deseos físicos, pueden ser objetivos y hacer un recuento exacto de los aspectos positivos y negativos de las elecciones que hacen en sus vidas.

Los animales no "eligen" sino que siguen sus instintos y hacen lo que más les agrada. No gobiernan sobre sus vidas sino que son esclavos de sus impulsos físicos, a los cuales no pueden resistirse. Los seres humanos deberían sentirse orgullosos de ser gobernantes. Dejarse gobernar por los impulsos físicos en esencia es abdicar a la propia humanidad.

Una persona puede ser un "gobernante", puede calcular "la ganancia de una mitzvá frente a su costo, y el costo del pecado frente a su ganancia". Quiero compartir un ejemplo de esto.

Debido a mi extenso trabajo tratando alcohólicos y drogadictos, estuve en contacto con personas cuyas vidas estaban totalmente enfocadas en obtener una emoción momentánea por la que debían pagar muy caro a largo plazo. Su adicción a las sustancias químicas les había quitado todo vestigio de autodomínio.

Avi es una de estas personas. Es un israelí cuya búsqueda de "volarse" lo llevó a una carrera delictiva. Sus sentencias por robo con allanamiento llegaron a ocho condenas de encarcelamiento por un total de dieciséis de sus treinta y cuatro años. Sin duda fue una pérdida a largo plazo por un placer momentáneo, pero Avi no tenía dominio sobre sí mismo. Él vivía bajo la tiranía de la adicción a las drogas.

Después de pasar un exitoso proceso de rehabilitación, Avi encontró un sobre con 5.000 shekels. Se trataba de un dinero que claramente era *hefker* (no tenía dueño), y quien lo encontraba tenía derecho a conservarlo. Pero de casualidad Avi sabía a quién pertenecía y lo devolvió. ¡Qué cambio! ¡De robar casas a devolver el dinero perdido! Avi había logrado dominarse a sí mismo.

Yo me enteré de este incidente y felicité a Avi por su gran progreso. Él me dijo: "En la época que usaba drogas, tal vez ese dinero me hubiera permitido volar durante 20 minutos. Cuando pasaba el efecto, me sentía peor que nunca. El incidente en el que devolví el dinero ocurrió hace seis meses. Cada vez que pienso en eso, sigo sintiéndome bien".

Cuando estaba esclavizado por su adicción, Avi no podía calcular el costo que debería pagar a largo plazo por un placer momentáneo. Como "gobernante", Avi fue capaz de hacer cuentas, pudo calcular la pérdida de quedarse con 5.000 shekels comparado con la buena sensación de hacer una mitzvá, que persistió durante seis meses y lo acompañaría para siempre.

Debemos lograr gobernar sobre nosotros mismos. Sólo entonces podremos hacer un cálculo honesto, obteniendo la máxima

ganancia de la vida y evitando graves pérdidas.

Nahalot

Nahala of The Rabbi Chaim ben Atar the 15th of Tamuz

Kabbalist, known as "Ohr Ha-Chaim", head of the Jewish court in Tveria (Tiberias).

The year 1740 brought good news to the Jewish settlement in Tveria. At that time, the Ottoman authorities invited the renowned kabbalist Rabbi Chaim Abulafia, the rabbi of Izmir, to come to Eretz Yisrael and rebuild Tveria, which had lain desolate for some time. The Ottoman authorities wanted the city rebuilt for economic reasons, but the Jews considered Abulafia's mission a sign of the approaching fulfillment of their messianic hopes. Rabbi Haim Abulafia, re-established the yeshiva in Tveria, bringing new life to that city, which had been a vibrant center of Jewish life and creativity in the Second Temple and Talmudic periods.

In the year 1742 Rabbi Chaim Abulafia met with Rabbi Chaim ben Atar (the Ohr HaChaim) who just came to Israel. The Ohr Ha-Chaim was a guest of R' Abulafia for 9 days. R' Abulafia Pleaded with him to remain in Tveria, R' Chaim ben Atar refused.

One of his disciples there was Rabbi Chaim Joseph David Azulai, who wrote of his master's greatness: "Attar's heart pulsed with Talmud; he uprooted

mountains like a resistless torrent; his holiness was that of an angel of the Lord, ... having severed all connection with the affairs of this world."

Rabbi Chaim studied under his grandfather, whose name he bore. (Sfardic Jews often name their children after living parents or grandparents.) While still a young man, he became famous as a great Talmudic scholar and Kabbalist. He led a very saintly life and was called "Hakodosh" ("holy man"). He wrote several important works, the best known being his commentary on the Chumash, which is often printed

alongside of Rashi, the Ramban, and other famed commentaries.

Towards the last years of his short life (he only lived 47 years), he decided to go to the Holy Land. On the way he spent several years in Livorno and Venice (in Italy) and Damascus. He arrived in Jerusalem in 1742, with a group of 30 followers. However, in the following year he passed away (on the 15th of Tammuz). Wherever he lived he founded a Yeshiva and a synagogue which carried his name, and were famous long after the founder's death. The "Or Hachaim Synagogue" and

בס"ד

Yeshiva in the Old City of Jerusalem were destroyed by the Jordanian Arabs during their occupation of the Old City. However, there are plans to rebuild the ruins, along with other sacred institutions which the Arabs had desecrated or destroyed.

He lived only 47 years is buried in the Jewish Cemetery on the Mount of Olives, Jerusalem.

May the merit of the tzaddik Rabbi Chaim ben Atar protect us all, Amen.

PROGRAMS

WEEKLY PROGRAMS & ACTIVITIES

New
Schedule

KIDS HALACHA PROGRAM 3 Weeks Program

MONDAY **WEDNESDAY**

7:00PM-8:30PM
9-11 YR OLD

7:00PM-8:30PM
12-14 YR OLD

LEARN NOW WITH DAN COHEN!

FUN - ACTIVITIES - ICE CREAM - REWARDS

Monday

BET HAMIDRASH
FRENCH בית המדרש

Monday to Thursday 8:30pm
1hr d'etude 8:30pm - 9:30pm

RABBI YGAL OUAKNIN

Lundi: HALACHA
Mardi & Mercredi: GUEMARA
Jeudi: PARASHAT HASHAVUA

Mesilat Yesharim
Mondays
HECHAL SHALOM WOMEN'S CIRCLE

Mondays: 9:00-10:30 AM
Rustiko 9476 Harding Ave, Surfside, FL
Breakfast Available
Speaker: Esther Anton
Sponsorships Available!

Tuesday

Revolutionize YOUR TORAH LEARNING!

Learn and remember for years to come the most common halachot that arise daily

Transform your Shabbat time with weekly take home CDs and comics

Understand the ethical & philosophical background of the halachot

HECHAL SHALOM
Tuesday Night After Arvit
310 95th St, Surfside

Semichas Chaver Program (SCP) founded by Rav Pinchas Goldkorn



Shabbat

HECHAL SHALOM
Starting This Week

WOMEN'S SEUDA SHELISHIT CLASS

Join us for an inspiring weekly learning gathering.

IT'S ALL IN YOUR MIND 2

At the Home of Rabbi David Elmaleh
400 93rd Street Surfside

Shabbat, June 20th
7:00 PM

Shabbat

You're Invited!

BANOT of Hechal Shalom

Shabbat Afternoon Girls Program

Drop off your girls for a fun and meaningful Shabbat experience!

Drop Off: 5:15 PM Pick Up: 6:15 PM

Hechal Shalom
310 95th Street
Surfside Pickup & Drop-Off Available

IMPORTANT

Girls must be picked up at 6:15 PM. For safety reasons, no girl can remain in the shul unattended after the program ends.

All activities provided by the Synagogue.
All girls welcome!

Tuesday

LA FEMME JUIVE
par Jehaavot
Lumière de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL