



קרח

BIRKAT HALEBANA
RABBI DAVID ELMALEH

5th of Tamuz
June 20th 2026
CANDLE LIGHTING 7:56pm
Shabbat Ends at 8:56pm



RECOGNIZING THE GOOD

WITHDRAWING & RISING

**THE POWER OF A HEARTFELT
TEFILLAH**

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE: HECHALSHALOM.ORG

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THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



SCHEDULE

בס"ד



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

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Daylight saving time

תמוז תשפ"ו		דף היומי Daf Yomi	עלות השחר 72 דקות Dawn 72 Minutes	זמן ציצית והתפילין Earliest Talis	הנץ החמה Sun rise	סוף זמן קריאת שמע Latest Shema	סוף זמן תפילה Latest Shacharis	חצות Mid day	מנחה גדולה Earliest Mincha	מנחה קטנה Mincha Ketana	פלג המנחה Plag Mincha	הדלקת נרות Candle Lighting	שקיעת החמה Sun set	לילה Nightfall	לילה לרבינו תם R' Tam's Nightfall	June / July 2026	
וחילון -		במעלות 16.1° דקות שוות	10.2 מעלות -	במישור -	מגן אברהם דק"ו שוות	מגן אברהם דק"ו שוות	רי"א ובעל התניא	חצות יום ולילה	רי"א ובעל התניא	רי"א ובעל התניא	רי"א ובעל התניא	18 דקות	במישור -	ג' כוכבים צאת	במעלות 16.1° דקות שוות		
א	שלישי	מז	5:09	5:16	5:41	6:29	9:15	9:19	9:55	11:03	1:21	1:56	5:21	6:47	ראש חודש	9:26	Tue
ב	רביעי	מז	5:09	5:16	5:42	6:29	9:15	9:19	9:55	11:04	1:21	1:56	5:22	6:48		9:27	Wed
ג	חמישי	מט	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:21	1:57	5:22	6:48		9:27	Thu
ד	ששי	נ	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:21	1:57	5:22	6:48	7:56 [קריח]	9:27	Fri
ה	שבת	נט	5:09	5:17	5:42	6:30	9:15	9:19	9:55	11:04	1:22	1:57	5:22	6:48		9:27	Sha
ו	ראשון	נב	5:09	5:17	5:42	6:30	9:16	9:20	9:56	11:04	1:22	1:57	5:23	6:49		9:28	Sun
ז	שני	נג	5:10	5:17	5:42	6:30	9:16	9:20	9:56	11:05	1:22	1:57	5:23	6:49		9:28	Mon
ח	שלישי	נד	5:10	5:18	5:43	6:31	9:16	9:20	9:56	11:05	1:22	1:58	5:23	6:49		9:28	Tue
ט	רביעי	נה	5:10	5:18	5:43	6:31	9:16	9:20	9:56	11:05	1:23	1:58	5:23	6:49		9:28	Wed
י	חמישי	נו	5:10	5:18	5:43	6:31	9:17	9:20	9:56	11:05	1:23	1:58	5:23	6:49		9:28	Thu
יא	ששי	נז	5:11	5:18	5:44	6:31	9:17	9:21	9:57	11:05	1:23	1:58	5:24	6:49	7:57 [חצית-בלק]	9:28	Fri
יב	שבת	נח	5:11	5:19	5:44	6:32	9:17	9:21	9:57	11:06	1:23	1:58	5:24	6:50		9:29	Sha
יג	ראשון	נט	5:11	5:19	5:44	6:32	9:17	9:21	9:57	11:06	1:23	1:59	5:24	6:50		9:29	Sun
יד	שני	ס	5:12	5:19	5:45	6:32	9:18	9:21	9:58	11:06	1:24	1:59	5:24	6:50		9:29	Mon
טו	שלישי	סא	5:12	5:20	5:45	6:33	9:18	9:22	9:58	11:06	1:24	1:59	5:24	6:50		9:29	Tue
טז	רביעי	סב	5:13	5:20	5:45	6:33	9:18	9:22	9:58	11:07	1:24	1:59	5:24	6:50		9:29	Wed
יז	חמישי	סג	5:13	5:20	5:46	6:33	9:19	9:22	9:58	11:07	1:24	1:59	5:24	6:50	תענית	9:29	Thu
יח	ששי	סד	5:14	5:21	5:46	6:34	9:19	9:23	9:59	11:07	1:24	2:00	5:24	6:50	7:58 [פינחס]	9:29	Fri
יט	שבת	סה	5:14	5:21	5:47	6:34	9:19	9:23	9:59	11:07	1:24	2:00	5:24	6:50		9:29	Sha
כ	ראשון	סו	5:14	5:22	5:47	6:35	9:20	9:23	9:59	11:08	1:25	2:00	5:24	6:50		9:29	Sun
כא	שני	סז	5:15	5:22	5:48	6:35	9:20	9:23	9:59	11:08	1:25	2:00	5:24	6:50		9:29	Mon
כב	שלישי	סח	5:15	5:22	5:48	6:35	9:20	9:24	9:59	11:08	1:25	2:00	5:24	6:50		9:28	Tue
כג	רביעי	סט	5:16	5:23	5:48	6:36	9:21	9:24	9:59	11:08	1:25	2:00	5:24	6:50		9:28	Wed
כד	חמישי	ע	5:17	5:23	5:49	6:36	9:21	9:24	9:59	11:09	1:25	2:00	5:24	6:50		9:28	Thu
כה	ששי	עא	5:17	5:24	5:49	6:36	9:21	9:25	9:59	11:09	1:25	2:01	5:24	6:50	7:57 [מסות-מסי]	9:28	Fri
כו	שבת	עב	5:18	5:24	5:50	6:37	9:22	9:25	9:59	11:09	1:26	2:01	5:24	6:50		9:28	Sha
כז	ראשון	עג	5:18	5:25	5:50	6:38	9:22	9:25	9:59	11:09	1:26	2:01	5:24	6:49		9:28	Sun
כח	שני	עד	5:19	5:25	5:51	6:38	9:22	9:25	9:59	11:10	1:26	2:01	5:24	6:49		9:27	Mon
כט	שלישי	עה	5:19	5:26	5:52	6:39	9:23	9:26	9:59	11:10	1:26	2:01	5:24	6:49		9:27	Tue

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

"What can MyZmanim do for me?" > Find out here <http://intro.myzmanim.com>

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Shabbat Schedule

Shir Hashirim	6:45pm
Minha	7:00pm
Followed by Kabbalat Shabbat & Arvit	
Candle Lighting: 7:56pm	
Shaharit Netz Minyan	5:30am
Shaharit:	8:45am
Kids Program (6-9yr) 10am	
NEW! Kids Kiddush. 11am	
Zeman Keriat Shema	9:15/9:55am
New Girls Program: 5:30pm	
Boys Program: 6:30pm	
Shiur:	6:30pm
Minha:	7:30pm
Followed by Seudat Shlishit & Arvit	
Shabbat Ends: 8:56pm	
Rabbenu Tam	9:27pm

Mazal Tov :

We would like to wish a Hearty Mazal tov to our dear Mr. Raphaël & Galit Cohen on the birth of their Dear Baby twin Boy and Girl Ella Simcha. They should see Them grow in Torah, Ulhupa, Ulmaasim Tovim Amen ! 🎉 Mazal Tov to the Grandparents Mr. & Mrs. Philippe & Julia Cohen and to the Entire family!

Announcement:

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	5:50am
Shaharit #2 Hodu	8:30am
Minha & Arvit	6:40pm

Monday To Thursday

Shaharit	5:50am
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



HECHAL SHALOM OR OZIEL

Mazal Tov to Our *Graduates*

Class of 5786 · 2026

HIGH SCHOOL GRADUATES

11 HONOREES

★ Tehila Oziel
BYM High School

★ Ayala Oziel
BYM High School

★ Alexandre Pery
Scheck Hillel

★ Perlita Aquinin
BYM High School

★ Jonatan Berkowitz
Ohr A Torah High School

★ Shai Cohen
Ohr A Torah High School

★ Michael Shoushan Taieb
Ohr A Torah High School

★ Simja Amran
Bais Yaakov — 12th Grade

★ Eli Sitbon
Yeshiva Toras Chayim
Continuing to Pe'er Yerushalayim

★ Anaelle Albergel
Hebrew Academy High School
Continuing to Reichman University

★ Shirelle Albergel
Hebrew Academy High School
Continuing to Reichman University

MIDDLE SCHOOL GRADUATES

6 HONOREES

★ Efrat Oziel
BYM Middle School

★ Clara Aquinin
BYM Middle School

★ Aliyah Chocron
BYM Middle School

★ Rachel Aquinin
Aderes Middle School

★ Daniel Amran
YMS — 8th Grade

★ David Yosef Sitbon
RMS Middle School

ELEMENTARY SCHOOL GRADUATES

3 HONOREES

★ David Picillo
Toras Emes

★ Dana Solita Cosiol
Laanar Elementary School

★ Eliyahu Chocron
Toras Emes

PRESCHOOL GRADUATES

2 HONOREES

★ Ruby Aquinin
YES Preschool

★ Jack Edderai
YES Preschool

חזק חזק ונתחזק

"May they grow in Torah, in wisdom, and in good deeds."

SYNAGOGUE HECHAL SHALOM OR OZIEL



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 Premium Kiddush** is available for sponsorship!
- **This Week's Netz Kiddush** is available for sponsorship!
- **This Week's Seudat Shelishit** is available for sponsorship!
- **This Week's Breakfast** 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)

Kinyan Hamasechta: Every Weekday morning. (Rabbi Elmaleh)

Semichat Chaver: Tuesday Evenings. (Rabbi Elmaleh)



The Board of Directors:

Mr. Eytan Ohayon (President)

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

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

Recognizing the Good

(Rabbi Eli Mansour)

Two of the important figures in Korah's brazen uprising against Moshe were two brothers named Datan and Abiram. Interestingly, we are not told what it is that they were fighting for. Korah himself, as Rashi brings, resented the fact that his cousin was chosen over him for a prestigious leadership role (head of one of the three families of Leviyim). The 250 men who joined Korah vied for the privilege of serving as Kohanim in the Mishkan. Datan and Abiram, however, simply ridiculed Moshe. In the message they delivered to him, they accused Moshe of taking them out of Egypt – which they described as "a long flowing with milk and honey" – to die in the wilderness. But they did not say what it is that they want from him.

These men had a long history with Moshe. The Sages teach us that they were the men who disobeyed Moshe's instructions regarding the manna – leaving manna over to the next morning, and going out to collect on Shabbat – and they were the ones who advocated for returning to Egypt after hearing the spies' frightening report about the nations in Eretz Yisrael.

In truth, their history with Moshe goes back even earlier – to the period of bondage in Egypt. The Midrash teaches that when Moshe saw an Egyptian taskmaster beating a member of Beneh Yisrael – that was Datan. And the next day, when Moshe saw two members of

Beneh Yisrael fighting – those were Datan and Abiram. Moshe saved Datan's life when he was being beaten by the Egyptian, and he then saved Abiram when he was being beaten by Datan. Yet, instead of expressing gratitude to Moshe, they betrayed him, reporting him to Pharaoh.

One of the commentaries explains why they harbored such ill-will toward Moshe. The Midrash relates that the Egyptian who was beating Datan had a relationship with Datan's wife. Moshe knew of this through Ru'ah Ha'kodesh (prophetic insight). Datan and Abiram did not want this information spread, and so they first tried having Moshe killed, by reporting him to Pharaoh. When Moshe returned to Egypt many years later as the nation's leader, Datan and Abiram repeatedly disobeyed Moshe and rejected his authority, so that if he ever mentioned anything about their secret, it would not be taken seriously. This is why they seized every opportunity to oppose and ridicule Moshe – and this is why they joined Korah's uprising.

Remarkably, however, even after Datan and Abiram joined Korah in his uprising against Moshe's authority, Moshe still did not give up. The Torah tells (16:12) that Moshe sent them a message, inviting them for a meeting. According to some commentators, Moshe delivered this message because he still believed that they could repent. Even after all Datan and Abiram had done wrong, despite their pattern of defiance and contempt for him – Moshe still held out hope, he still believed in their capacity for goodness.

The reason, as some have explained, is that Moshe never forgot the good that Datan and Abiram once did. Back in Egypt, Datan and Abiram served as

Shoterim – foremen appointed by the Egyptian taskmasters to oversee the work done by the Israelite slaves. If the slaves did not complete their quota of work, then the Shoterim would be beaten. Datan and Abiram, as sinful as they were, took the beatings rather than deal harshly with their fellow Jews. They allowed themselves to suffer the consequences of the slaves' failure to complete their quota of work.

Moshe did not allow Datan and Abiram's repeated misdeeds and even personal attacks to overshadow the good that they did. He recognized their capacity for goodness – even after they challenged and defied him several times. It was only here in Parashat Korah, when they rejected his "olive branch," when they refused to even speak with him, that he despaired.

This is a crucial message for parents and educators. Too often, parents and teachers see the child's misbehavior and failures, but not the child's achievements and successes. This is a mistake. While certainly standards must be enforced, it is imperative that children know that all the good they do is recognized, appreciated and respected. In today's day and age, especially, children face unprecedented spiritual challenges. The lures and distractions of today's world make it so difficult for youngsters to do the right thing, to remain religiously committed, and to succeed academically. Every success, every *mitzvah*, everything that youngsters do right must be enthusiastically celebrated. Whatever mistakes children make do not erase the good that they do. The more encouragement they receive, the more motivated they will be to continue working and struggling

to achieve despite the challenges that they face.

Withdrawing & Rising

(Rabbi Joey Haber)

The Gemara (Sanhedrin 93a) tells the story of two false Jewish prophets who lived during the time of the Babylonian King Nevuchadnetzar. The king accused them of prophesying falsely, and decreed that they should be thrown into a furnace. He said that if they were real prophets, then they would miraculously survive, just as three righteous Jews – Hananya, Mishael and Azarya – had previously emerged unscathed from the furnace. The two prophets argued that the merit of three righteous men exceeds that of just two, and so this trial was unfair. Nevuchadnetzar allowed them to choose a third person with whom to be cast into the furnace, and they selected the *tzadik* Yehoshua Kohen Gadol, hoping that his merit would protect them.

The three was thrown into the furnace – and Yehoshua miraculously survived, while the two prophets perished. However, Yehoshua's garment was burned by the fire.

Yehoshua was asked why his clothes were burned, whereas Avraham Avinu, when he was thrown into a furnace many centuries earlier, emerged completely unscathed, without even his garments being ruined.

Yehoshua answered that since he was in the furnace together with two wicked people, the fire was given permission to consume, and so his garments were burned. Avraham, by contrast, was thrown into the furnace alone, and so the fire was not

granted the power to consume anything.

This story is teaching us a sobering but important truth: when we are in bad company, we get "burned" to some extent. Even if we succeed in "surviving," in maintaining our beliefs and values, we are likely to be affected.

Let us take the example of a person who works with people who routinely use foul, vulgar language. He will, hopefully, "survive," and manage to refrain from speaking the way they do – but he will probably end up using words that he should not use; his standards are likely to be compromised in some way.

After Korah and his followers challenged Moshe Rabbeinu, launching an audacious uprising against Moshe's authority, Hashem told Moshe and Aharon, הבדלו מתוך העדה הזאת – that they must "separate," or withdraw, from this evil group of people, and Hashem would destroy them (16:21). Later, after Korah and his men were killed, the people continued protesting and arguing, and so Hashem commanded Moshe and Aharon, הרמו מתוך העדה הזאת – to "lift" themselves out of this nation, and He would destroy them. Aharon eventually saved the nation by bringing an incense offering.

What's important for our purposes is the distinction between these two terms הבדלו and הרמו.

When possible, we are advised to "separate," to withdraw. Sometimes, there is a small group of people that we don't need to be with, or a small event that we don't need to attend. We need to have the conviction to withdraw, to refuse to go where we shouldn't go, to refuse to be in the company of people who pull us down, who cause us to be "burned" in one way or another.

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But sometimes withdrawing isn't an option. We all have people and settings that we cannot avoid, that are always going to be part of our lives – such as family members or coworkers. Regarding these, the Torah commands us: הרמו. We need to lift ourselves, to have the courage and confidence to keep ourselves high even when others are trying to pull us down. We do not need to be the product of our surroundings, or even be influenced by our surroundings. We have the capacity to lift ourselves above what is going on around us.

The Midrash famously comments that the ארבע מינים – the four species we hold on Sukkot – represent the four different kinds of Jews. The *etrog*, with its delicious taste and pleasant fragrance, symbolizes the righteous person who both studies Torah and performs good deeds. The *aravah*, which features neither taste nor scent, symbolizes the Jew with neither Torah nor good deeds to his credit. The *hadas* branch has a fragrant scent but bears no fruit, while the *lulav* (palm branch) produces luscious dates but has no aroma – symbolizing those Jews who learn but do not perform *mitzvot*, or who perform *mitzvot* but do not learn. We bring the four species together to symbolize unity, the harmonious blending of the many different types of Jews. Significantly, however, while the *lulav*, *aravot* and *hadasim* are bound together, the *etrog* stands apart. It is held closely with the other three species – but is not tied with them.

This shows that to be an "*etrog*" – to achieve greatness – we sometimes need to stand alone, to withdraw, to rise above. The *etrog* is held together with the other three species because

the righteous person must, on the one hand, stand together with the rest of the people, without snobbery or elitism. However, on the other hand, the *etrog* remains separate – because one cannot be an "*etrog*" without occasionally pulling away from those who might keep him down.

May Hashem give us the strength we need to withdraw when we need to, and to elevate ourselves when we need to, so we can continue to grow and achieve without anyone or anything ever stopping us.

Food for Thought

The Power of a Heartfelt Tefillah

(Rabbi David Ashear)

One of the greatest gifts Hashem has given us is the ability to speak to Him. A person can turn to Hashem at any moment, from any place, and ask for His help.

Sometimes we pray for ourselves, and sometimes we pray for others. When we pray for others, we may never get to see what our tefillot have accomplished. We say a few words, shed a few tears, and then move on with our lives. But we must know how valuable every tefillah is. Sometimes Hashem allows us to see just how powerful one heartfelt tefillah can be. A rabbi related the following story, which he heard directly from the man to whom it happened.

One evening at around 7:30 in Bnei Brak, there was a knock at a man's door. Anyone with a large family can imagine what a home looks like at that hour.

Children everywhere, the house bustling, everyone busy.

He opened the door and saw a man standing there.

"Mazal Tov," the visitor said. "I just had a baby girl."

"Mazal Tov," the man replied, but he was confused. He barely knew the person standing at his door and couldn't understand why he had come.

The visitor then asked if he could come in for a few minutes.

After sitting down, he said, "I want to take you back about nine months, to Simchat Torah.

"I had been married for eighteen years without children. Most of the time I managed, but Simchat Torah was especially painful for me. Everywhere I looked, fathers were dancing with their children. I felt I couldn't take it anymore. I decided I was not going to pray in my regular shul that day. Instead, I went to a different shul where you happened to be praying.

"I was sitting by myself there, and you came over to me and asked why I was sitting. You then told me to gather up my children and go dance with everyone.

"I answered you sharply. I told you that I had specifically come to this shul because I couldn't bear watching everybody celebrate with their children when I didn't have any. I felt like you had poured salt on my open wound.

"You may not have realized it, but after our conversation, I watched you walk over to the Aron Kodesh. You started crying out to Hashem, saying, 'Ribbono Shel Olam, why did I just say that? Why did I speak that way? What did I do? Please help this man. Please send him a yeshuah.'"

The man had no idea that anything had come from that tefillah.

The visitor continued, "You didn't know my name. You didn't know my story. You knew nothing about me. You simply stood there and begged Hashem to help me, with tears streaming down your face.

"Before Sukkot, we had just received results from a major specialist telling us there was virtually no chance we would ever have children. But from Motzaei Simchat Torah until now, everything changed.

"Today, after eighteen years of marriage, my first child, a baby girl, was born. You are the very first person I came to tell. I wanted you to know that your tefillah helped bring this yeshuah."

Look at how valuable even a short tefillah can be. A person may think that a few words spoken to Hashem cannot possibly make a difference, but they can.

This man wasn't even asked to pray. He didn't know any details. He simply felt the pain of another Jew. And when he realized that he may have added to that pain, he ran to the Aron Kodesh and cried out from the depths of his heart. Nine months later, Hashem showed him what those words accomplished.

We never know what one sincere tefillah can accomplish. We never know how much can be achieved when we pray for another person with genuine care. Every tefillah matters. Every tear is counted. And sometimes Hashem allows us a glimpse into the incredible power of our words.

Five Habits of Great Dads

(Debbie Gutfreund @aish)

Great dads listen, believe, show up, and repair.

It's hard to find the right gift for someone who never seems to

need anything. How do you pick a present for the hero who taught you to ride a bike, never flinched at your worst mistakes, stayed calm when everything was falling apart, and made you feel loved without saying a word?

No card or gift can ever really express how fortunate you are to have a father who was genuinely present in your life. In honor of all the fathers in our lives, here are five habits of great dads.

1. They listen without judgment.

There is a certain kind of father who listens in a way that makes you feel like nothing you say can make him love you less. He knows that a child who feels judged will talk less or not at all, and will carry things alone. So he resists correcting, fixing, or launching into a lesson before his child's story is finished.

He sits with the discomfort of not fixing. He asks more questions instead of giving more answers. These fathers are their children's steady, safe place, the one their child can call in the middle of the night who will always pick up.

2. They support your dreams.

A father who believes in you is one of the greatest blessings you can receive. He doesn't need to tell you how great you are because he acts like your success was never in question. He quietly shows his confidence by offering help and showing up for even the small milestones. He asks about your ideas to understand them, not to evaluate them.

And because he doesn't doubt you, you learn not to doubt yourself. His voice pulls you through the hard moments: *You've done hard things before. You can do this too.*

3. They separate behavior from identity.

One of the strongest foundations a father can give a child is treating behavior as something a child *does*, not who they *are*. This kind of father knows how to address the action without letting it define the child. His guidance lands differently because of it -- as a redirection toward who the child can become.

This is a powerful form of love that says: *I see more in you than your worst moments.* Children raised this way learn to say "I did something wrong" instead of "I am wrong."

4. They are present.

A truly present father looks up from what he's doing when his child walks into the room. He remembers the names of your friends. He shows up for the small moments, not just the milestone ones. Children raised by a genuinely present father grow up with the sense that they are worth someone's attention -- that they matter enough to be seen.

Long after the details of every interaction fade, what remains is the emotional foundation built by his steady presence.

5. They repair after mistakes.

There is no such thing as a perfect father. What separates the great ones is not the absence of mistakes -- losing their temper, breaking a promise, being distracted -- but what they do afterward. A father who knows how to repair sits down, looks his child in the eyes, and says: *I was wrong, and I'm sorry.*

This is harder than it sounds. It requires setting aside pride and trusting that honesty builds more than pretending does. But the gift of repair is impossible to measure. It teaches a child that relationships can weather hard things, that love is not threatened by mistakes, and that accountability is not weakness.

Being a great father is a practice built habit by habit, choice by choice, day by ordinary day. The fathers who leave the deepest mark are the ones who keep showing up no matter what.

Kidz Corner

How To Solve a Fight?

A Terrific Gematria!

Everyone enjoys a good gematria, but sometimes it can be extremely inspiring too!

What is the gematria of the word Tzad (צד)? (give the audience time to answer...)

Tzadi is 90 and daled is 4, totaling 94.

What is the gematria of Pikeach (פיקח) meaning a wise-man? (give the audience time to answer...)

Pey is 80, Kuf is 100, Ches is 8, totalling 188 -- exactly double "tzad".

What is the meaning of all of this?

When someone is in a fight and not understanding why the other person is acting the way they are, they need to realise that they are only seeing the situation from one side, tzad means a side. However, a wise man is able to realise that there is another side to the coin, there is another perspective different from theirs. A Pikeach is a wise man, which is able to see twice tzad, he is able to see and understand that there are two sides to the story.

With this we can hear the words of Rashi at the beginning of the Sedra with a new light, Koirach

She-pikeach hoyo, ma ro'o lish-tus ze? Rashi asks, Koirach was a Pikeach, he was wise, why did he fight with Moishe Rabeinu, he knew very well that even though he see's things from one angle, there must be another side to the story too. (The answer is that he was blinded by knowing that Shmuel Hanovi will be coming from him).

Reaching Shalom

The remez goes further. To achieve sholom, to reach real peace, we need to have a situation where both of the two parties are wise, both of them are able to acknowledge that even though they think they are right, they both realise that there is another perspective and that there is another side to the story. Unbelievably, Sholom embodies this with its gematria. Shiyen is 300, Lamed is 30, vov is 6 and mem is 40 which adds up to 376 which is exactly four times tzad, four times 94 = 376!

Next time we are faced with a situation where we are convinced that we are right, let us stop and be wise, let us go away from our side, from our tzad, and instead become a pikeach, let us act like a wise man and realise that there is another tzad here too, there is another side to the coin.

Sometimes we can only see our perspective and don't appreciate what our Rebbe, Teacher or parent is saying, but we need to remember, be wise, realise there is another tzad!

If we can try and calmly inspire the other person to see things from both angles then Be'ezras Hashem we will be able to achieve true Sholom!

Daily Halacha

The Importance of Learning during the Summer

It is appropriate that a person should use the summer to rest, play ball, and enjoy one's self. However, it is very important to continue learning during the summer. The Rabbis teach us that each day that a person doesn't learn Torah, he regresses two days. In other words, those who don't learn Torah at all during the summer will find themselves at the level they were at four months earlier. Those who devote time each day to learning Torah keep current, while those who don't regress.

Why is it so important to continue learning during the summer?

First, a student of Torah, in many ways, it is similar to a doctor. There are different types of doctors. Some doctors haven't read medical literature since they graduated medical school, and others are up to date with the newest ideas and research. Similarly, a student of Torah should be up to date, familiar with new and fresh ideas, always deepening his understanding of the Torah and misvot.

Second, it is also unhealthy not to continue learning during the summer. The Torah (Bereshit 37:24) relates that Yosef was thrown into an empty pit. The Torah describes the pit - "vehabor reik ve'ein bo mayim"- the pit was empty and there was no water. The Talmud (Shabbat 22a) teaches that although there was no water in the pit, there were snakes and scorpions. What is the message of this midrash?

Whenever a cavity, a hole or a pit is empty, something else will occupy the space; in this case, snakes and scorpions. So too, the brain is like a cavity- a space. If the brain is empty, and there is no water, which symbolizes Torah, something else will occupy the space. If one does not fill one's head with Torah learning, the brain doesn't remain empty; rather, all of the negative influences of society will fill the brain. That is why there is a spike in the crime rate during the summer. The children aren't occupied; they are bored, and get into trouble. Torah fills up the brain, and keeps one from getting into trouble.

Therefore, by learning, not only do we keep up to date with the newest Torah ideas, we stay on the proper path, and out of trouble.

La Paracha En Français

L'étude du mous-sar : une condition indispensable au travail sur soi

« Kora'h, fils de Yiçhar, fils de Kehat, fils de Lévi, forma un parti » (Bamidbar 16, 1)

Si la section de Kora'h est placée entre le sujet des tsitsit et la section de 'Houkat, cela n'est pas fortuit. Au sujet des tsitsit, il est dit : « dont la vue vous rappellera tous les commandements de l'Eternel afin que vous les exécutiez » (Bamidbar 15, 39), et dans la paracha de 'Houkat, il est dit : « Ceci est un statut de la loi (...) lorsqu'il se trouve un mort dans une tente » (ibid. 19, 2-14). Et nos Maîtres de commenter

(Brakhot 63b) : la Torah ne s'acquiert que par celui qui se rabaisse devant elle. Voici donc les deux conditions de base nous permettant de mériter la couronne de la Torah. Premièrement, reconnaître la grandeur de D.ieu et se souvenir de Ses mitsvot, et ce, en contemplant le fil d'azur des tsitsit, puisque, comme le soulignent nos Sages, « l'azur évoque la mer, la mer rappelle l'espace, l'espace ressemble à la pierre de safir, et celle-ci rappelle le trône céleste » ('Houlin 89a).

Aussi, quand l'homme regarde ses tsitsit, il se souvient de la grandeur de l'Eternel, qui siège sur Son trône céleste, et simultanément de Ses mitsvot. Pourtant, ceci n'est pas une garantie, car du fait qu'il voit tous les jours ses tsitsit, ceux-ci n'ont pas forcément cet effet sur lui. Dès lors, comment peut-on être sûr de se souvenir des mitsvot ? En remplissant la deuxième condition, introduite par la section de 'Houkat : se tuer à la tâche dans la tente de la Torah, autrement dit, se rabaisser devant elle, lui sacrifier toutes ses volontés personnelles, en prenant humblement conscience de sa petitesse.

Si la mitsva des tsitsit enseigne certes à l'homme la grandeur divine, celui-ci doit également réaliser sa piètre valeur et annuler ses mauvais traits de caractère pour l'honneur de la Torah. Car s'il reconnaît la grandeur divine mais se considère comme une personnalité importante, il ne pourra se souvenir des mitsvot et les accomplir. C'est pourquoi il faut non seulement reconnaître la suprématie du Créateur, mais aussi se rabaisser devant la Torah et ceux qui l'étudient.

Or, telle était l'erreur de Kora'h : il remplissait la première condition, puisqu'il faisait partie des porteurs de l'arche sainte et était

donc conscient de la grandeur de l'Eternel, mais il n'a pas su reconnaître la bassesse de l'homme. Il était si fier qu'il fut incapable de sacrifier ses désirs personnels devant la Torah et de se rabaisser devant Moché, maître du peuple juif. Refusant l'autorité de ce dernier en même temps que celle de la Torah, il finit par se révolter contre D.ieu, la révolte contre les justes équivalant à celle contre le Créateur.

C'est pourquoi la section de Kora'h a été écrite entre ces deux sujets, afin de nous enseigner l'erreur de ce dernier et la manière d'acquérir la couronne de la Torah : reconnaître, outre la grandeur divine, sa propre petitesse. Kora'h qui, au départ, était conscient de la suprématie de D.ieu, fut incapable de reconnaître sa piètre valeur, ce qui conduisit à sa perte.

Aussi, l'homme veillera-t-il à corriger ses traits de caractère, afin que la Torah qu'il possède en son sein lui permette de s'épanouir, au lieu que ses défauts mènent à sa perte.

Reflexion Semanal

La envidia y la insensatez

(Por Rav Avraham Twerski
@aishlatino)

Al leer la historia de la rebelión de Kóraj (*Números* 16:1-35) nos quedamos anonadados. Moshé no sólo había guiado a los judíos para salir de Egipto, sino que todos los israelitas fueron testigos de los muchos milagros que tuvieron lugar a través de él. Lo vieron sacudir su vara sobre el Mar Rojo, causando que se dividieran las aguas. No podían tener dudas de que él había sido

destinado por D.os para ser el líder. ¿Cómo podía alguien cuestionar la autenticidad del liderazgo de Moshé? Es algo que desafía toda lógica.

Rashi cita el Midrash que presenta esta pregunta: "¿Cómo pudo Kóraj, una persona sabia y erudita, actuar de forma tan necia?". El Midrash responde que Moshé había nombrado a otro levita como líder de la tribu de Levi, y Kóraj sintió envidia.

Sin embargo, esto no responde por completo la pregunta. ¿Acaso la envidia puede privar a la persona del pensamiento lógico llevándola a negar la evidencia que tiene ante sus propios ojos?

Rav Jaim Shmulevitz (*Sijot Musar* 5731:21) nos ayuda a entender esto. Él cita la declaración talmúdica: "La envidia, el deseo y la búsqueda de honor sacan a la persona del mundo" (*Pirkei Avot* 4:28). La expresión "sacan a la persona del mundo" es bastante extraña. Rav Shmulevitz explica que la desviación usual del comportamiento adecuado va en pasos graduales. El Talmud dice que la táctica del *ietzer hará*, la 'inclinación al mal', es seducir a la persona para que cometa una infracción menor y luego, progresivamente, la lleva a transgresiones más graves (*Shabat* 108b). Esta es la naturaleza y el orden del mundo. El *ietzer hará* no tienta a la persona para que haga algo que claramente es absurdo.

Sin embargo, si una persona se deja llevar por la envidia, entonces escapa del orden natural del mundo. Ya no se rige por la lógica. La pasión de la envidia puede ser tan grande que sobrepasa todo pensamiento racional y nos deja vulnerables a la seducción del *ietzer hará* para que nos comportemos de la forma más irracional. De hecho,

la envidia saca a la persona del orden natural del mundo.

Eso fue lo que ocurrió con Kóraj. Moshé entendió esto y pospuso el juicio hasta el día siguiente (Ver Rashi sobre *Números* 16:5).

El episodio de Kóraj transmite una importante lección. Todos somos vulnerables a la envidia, y la envidia no es una emoción difícil de identificar. Si sientes que tienes envidia, no hagas nada durante un tiempo. La envidia puede suspender todo pensamiento lógico y llevarte a hacer cosas de las que luego te arrepentirás.

Si sientes envidia, ventila tus sentimientos con un amigo o escríbelos. Lee una obra de ética sobre la envidia. Eso te ayudará a comprender que la envidia es un sentimiento inútil y destructivo. Antes de hacer nada tonto que pueda ser una reacción a tu envidia, busca el consejo de un amigo o mentor. Puedes evitar cometer graves errores.

Nahalot

Nahala of The Rabbi Yosef Shlomo Dayan the 9th of Tamuz

Was born in 1924 (5684) in Halab Syria to a rabbinical family tracing back to King David, and he was named 'Shlomo'. In 1934 (5694) he and his family moved to Israel and lived in the Rechavia neighborhood in Jerusalem. He studied Torah with tremendous diligence and after several hours of learning in school, he learned the Talmud and Halachic literature with his father with tremendous insight

and depth. After 18 and he was forced to work as a delivery driver to earn a living. After being released from prison because of false accusations, he decided to retreat from all worldly matters and concentrate on Torah study. He changed his name to 'Yosef', began studying the four paths of Torah in depth [simple interpretation, hints, homiletics and secrets of the Torah] and was capable of learning for 8 hours consecutively. He knew the entire Bible by heart, tried to conceal his deeds and knowledge and only very few knew of his greatness. He never married, lived modestly and fiercely guarded the holiness of the covenant. He stayed away from luxuries and would not even agree to have a heater in his house during the winter. He wore a thin shirt the entire year, sometimes immersed in a mikveh dressed, so as to purify his clothing as well, fasted and conducted penances, ate only raw rice soaked in water or uncooked potatoes or stale bread, purified the materialism of the body and always saw G-d's names before him. Despite this lifestyle, his body was not harmed and he was used to a little sleep and food.

After learning diligently the book "Eitz-Chaim" [Tree of Life] and its commentary, as well as other kabbalistic books and became expert in all their content and details, he devoted himself to learning "tikkunim" while praying and doing penance to add more holiness to his own. For 15 years consecutively, he would go alone to the graves of Tzadikim in the Galilee, isolated himself terribly, held 'tikkunim' and fasts and prayers. He helped the needy from every segment of society, merited attaining great achievements and reveals souls of the Tzadikim, and said that one hour of prayer at graves of Tzadikim is worth 100 hours of study in the

Beit Midrash. He would not allow himself to be called various titles and would not agree to accept anything without payment or effort, dressed simply, was thrilled when someone embarrassed him in public, and sometimes acted so that people would ridicule him, while intending to be forgiven for his transgressions. However, he would not remain silent when the honor of Torah scholars and the Torah were violated, and would reprimand vociferously or secretly, but always pleasantly. Since he knew Arabic and other languages he disguised himself as an Arab cleaning person and enter schools and monasteries, and after discovering Jews who fell into missionary hands, would work for their rescue. Every night he studied before dawn, immersed in a mikveh, prayed at sunrise and after prayers would once again say "Shema" quietly and while pronouncing every word. He was strict about praying near a wall, and would precede every prayer and mitzvah with "leshem yichud...", gave charity even when his own financial situation was difficult, and say the new moon blessing seven days after the 'molad' and did not wait for Motzai Shabbat. For an entire year he would light a candle in a special room in the Nachlaot neighborhood in Jerusalem, for the ascension of the soul of every Tzadik who died that day, held a memorial service, cited dozens of names and lit numerous candles on a tray. He was very involved and financed with his own money the construction of the hall in the "Nezer Aharon" synagogue in Jerusalem while conducting prayers, tikkunim and fasts for the success of the best quality construction, and did not want his name perpetuated as the donor.

In Adar 5740 he had a severe heart attack and was

hospitalized for a long time in a hospital, sent his students to the graves of Tzadikim to pray for mercy for him from Heaven, and when he was released, would not take medication and ate honey to strengthen his heart. In 5743 he told his students that 'in another two years I will complete my 'tikkun'. Since he felt that his demise was close at hand, he revealed to his student the secret of

interpreting dreams, and ordered him to continue to hold tikkunim at the gravesite of Shmuel the Prophet and prayers at gravesites of Tzadikim. He returned all books he borrowed for writing a 'book of tikkunim' and the money he borrowed to build the synagogue hall. On a Thursday night in Tammuz, 5745 he had learned as usual the entire night in the cave of Shimon the

בס"ד

Tzadik. At around 3PM he returned his soul to its Maker. **The Kabbalists Rabbi Mordechai Sharabi and Rabbi Yitzchak Kadurie testified that he was one of the "36 hidden Righteous" of his generation!**

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 Q&As and context

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!

HECHAL SHALOM

Tuesday

LA FEMME JUIVE
par Jehaavot
Lumière de son foyer

LES MARDIS A 9H15

MARIAGE
EDUCATION
DEVELOPPEMENT PERSONNEL