

JLC NEWS

AND UPCOMING EVENTS

בס"ד

Capt. Hyman P. Galbut Jewish Learning Center - Chabad 411 41st Street, Miami Beach, FL 33140 • 305-535-0094 • jlconline.org

JLC SHABBOS SCHEDULE

Friday, August 13th, 2010

Shacharis: 9:15am

Candle Lighting: 7:40pm

Mincha / Maariv: 7:30pm

Shabbos, August 7th, 2010

Men's Shiur: 9:30am

Shacharit: 10:00am

Kiddush / Lunch: 12:15pm

Mesibos Shabbos For Boys: 7:00pm

Mincha: 7:40pm

JLC Kids Torah Time: 7:50pm

Shabbos Ends: 8:34pm

DAILY DAVENING SCHEDULE

Shacharit: 9:15am

**The JLC is happy to welcome
Khal Ahavas Torah to the
Jewish Learning Center.**

Elul Observances

As the last month of the Jewish year, Elul is traditionally a time of introspection and stocktaking -- a time to review one's deeds and spiritual progress over the past year and prepare for the upcoming "Days of Awe" of Rosh HaShanah and Yom Kippur.

As the month of Divine Mercy and Forgiveness (see "Today in Jewish History" for Elul 1) it is a most opportune time for teshuvah ("return" to G-d), prayer, charity, and increased Ahavat Yisrael (love for a fellow Jew) in the quest for self-improvement and coming closer to G-d. Chassidic master Rabbi Schneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field" and, in contrast to when he is in the royal palace, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

Specific Elul customs include the daily sounding of the shofar (ram's horn) as a call to repentance. The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur (on Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms).

Elul is also the time to have one's tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.

SHABBOS INFORMATION

Parshas Shoftim

August 13th-14th, 2010

Elul, 3rd - 4th, 5770



PARSHA INSIGHTS

You shall not plant for yourself an idolatrous tree. (16:21)

Question: From the juxtaposition of this prohibition and the law of appointing judges, the Talmud¹ derives that appointing an unsuitable judge is comparable to planting "an idolatrous tree."

Why is an unsuitable judge compared to an idolatrous tree?

Answer: An honest judge is one who has a mind of his own. He does not permit people to influence him, nor does he waiver one iota from Torah teaching. An improper judge is one who permits himself to be easily influenced by those around him. He is compared to a tree since he bends and sways to all sides in the wind of public opinion, trying to satisfy the group with the most potential for advancing his interests.

You shall be whole-hearted with G-d, your G-d. (18:13)

Question: Why did the verse not state, "You shall be whole-hearted before G-d, your G-d," rather than "with?"

Answer A story is told of a coachman who once had a venerable Rabbi as his passenger. Seeing a vegetable garden, the hungry coachman stopped the wagon and climbed down to eat something. As he was reaching down to pull out a vegetable, the Rabbi shouted, "Be careful, someone is watching." The frightened coachman ran back to the wagon, and after looking around said to the Rabbi, "Why did you frighten me? I do not see anyone." To this the Rabbi replied, "G-d is watching."

To be "complete," in following the correct path seems like a difficult task. Therefore, the Torah advises us, "with G-d your G-d" -- remember that G-d is with you. If an individual bears in mind that G-d is always with him and watches everything he does, it will be easy for him to be a complete and righteous individual.

**JLC Shabbos Kiddush is Available for Sponsorship
The JLC Kids Program is Available For Sponsorship**

Parsha In A Nutshell

Moses instructs the people of Israel to appoint judges and law-enforcement officers in every city; "Justice, justice shall you pursue," he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined -- a minimum of two credible witnesses is required for conviction and punishment.

In every generation, says Moses, there will be those entrusted with the task of interpreting and applying the laws of the Torah. "According to the law that they will teach you, and the judgement they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left."

Shoftim also includes the prohibitions against idolatry and sorcery; laws governing the appointment and behavior of a king; and guidelines for the creation of "cities of refuge" for the inadvertent murderer. Also set forth are many of the rules of war: the exemption from battle for one who has just built a home, planted a vineyard, married, or is "afraid and soft-hearted"; the requirement to offer terms of peace before attacking a city; the prohibition against wanton destruction of something of value, exemplified by the law that forbids to cut down a fruit tree when laying siege (in this context the Torah makes the famous statement "For man is a tree of the field").

The Parshah concludes with the law of Eglah Arufah - the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field - which underscores the responsibility of the community and its leaders not only for what they do but also for what they might have prevented from being done

Haftarah In A Nutshell

This week's haftarah is the fourth of a series of seven "Haftarot of Consolation." These seven haftarat commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The haftarahs of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets -- instead they demand that G-d alone comfort them. In response, this week's haftarah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken,

awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem."

The haftarah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel."

FROM OUR
SAGES
ON THE
PARSHA

Our hands did not spill this blood, and our eyes did not see... (Deuteronomy 21:7)

The principle behind the law of Eglah Arufah is that a person is also responsible for what occurs outside of the area where he is fully in control. When a murdered traveler is found out in the field, the elders of the nearest city must go out there and bring the Eglah Arufah to atone for the crime, although it occurred "outside of their jurisdiction"; for it was nevertheless their responsibility to send the traveler off with adequate provision and protection.

The same applies on the personal level in all areas of life. A person never has the right to say, "This is outside of my element. I have no obligation to deal with this." If it is something that, by Divine Providence, one has been made aware of, that means that there is something one can do to positively influence the end result. (The Lubavitcher Rebbe)

The Blessing and Virtue of Cross-Eye

By Rabbi Mendel Kalmenson

Have you ever wondered why many of our body parts were created in pairs?

Seriously. Think about it for a moment.

Is there really a need for two eyes, ears, arms, legs, and nostrils?

Couldn't we just as easily have been produced with a surround sound system instead of the goofy, floppy things stuck to our heads we call ears? And why couldn't we just have an all-seeing, single rotating eyeball, instead of the stationary two?

If two hands are there for multitasking, three or four seem more effective.

And while two nostrils are absolutely critical for survival when one lane jams with traffic due to an overzealous cold (if you catch the drift), a simple solution would be to create one nostril and no colds!

I'm not just playing devil's advocate here. Our sages teach that there is no excess in the divine economy; G d is precise and calculated when it comes to creation.

Hence, there must be a reason for the many twosomes that make up our body.

Right and Left

The Kabbalah teaches that the words "right" and "left" not only describe opposite directions, they also represent two contrasting ideas, perspectives, emotions and attitudes.

The right side symbolizes the attributes of giving and kindness of the no-holds-barred type, while left represents judgment, restraint, and severity.

On the emotional level, right embodies love, and left represents discipline.

Unrestrained kindness can be overwhelming for the recipient, and love that isn't guided can be reckless, even dangerous.

Too much control, conversely, stifles creativity and

growth. Too much discipline dries the juice of life, and too many calculations leave opportunities untapped.

The definition of success, on so many levels, is the healthy balance and partnership between the two.

Parenthetically, the Kabbalists explain that most people are born with stronger right arms to reflect and highlight the fact that G d created our world with a stronger "right arm," that is, predominantly with kindness.

Therefore, teaches the Talmud,¹ "A person should always draw people closer by means of his right hand and push them aside with his left hand." And so, if we were created with one eye alone, if it were the "right" type of eye, we'd only see the good in everyone and everything we encountered. We'd see the world, every circumstance and all people from an idealistic place, from a utopian platform.

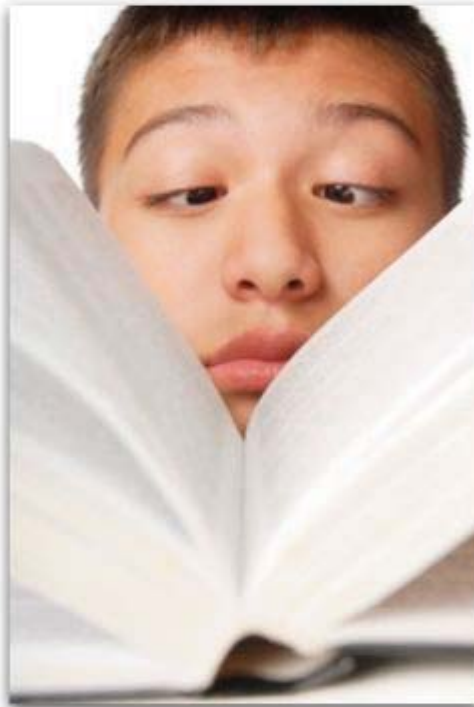
The problem is that devastating world events could then take on positive meaning; evil people and actions would be embraced and understood.

If there is no judgment, everyone is innocent. There are no enemies, only friends; iniquity doesn't exist, only righteousness.

Aside from the lie of such a reality – incidentally, the word utopia comes from the Greek οὐ (not) and τόπος (place), which indicates that the word's creator did not consider such an ideal place to be realistically possible – this type of mindset and worldview can be downright dangerous, facilitating a world where crime runs rampant and unchecked.

The prospect of left-eye vision alone, and the world it would engender, is equally if not more disturbing!

Therefore we were created with dualities, with more dimensions than one. Far from causing confusion, this gift of G d facilitates cohesion. Through the paradox of right and left, our vision is broadened, deepened.



If we were created one-dimensional, we'd see things as black or white, in absolutist terms, as one way or the other. We wouldn't have the capacity to perceive things from different angles.

We also wouldn't be able to understand people dissimilar to ourselves; we couldn't relate to them or appreciate their differences. The world would be split into two groups, as opposed to the billions of unique individuals it thankfully possesses, each with their personalized perspective.

Eye and You

Another major benefit of our twofold nature, symbolized by our many twin features, is that it allows us to focus our respective viewpoints on different places at different times.

For example, if I could only see right-eyed, while those with failings would benefit from my lack of judgment, my own shortcomings would never grow tall. I would cut myself the same slack I cut everyone else. And the same with those I am responsible for. If I only see goodness, I ensure that so much remains bad.

But if I was born a "lefty," while that would help me work my way towards perfection through self-analysis and self-discipline, it seems impossible that my harshness would not find its way into my dealings with others. The way I'd see and deal with myself would be reflected in how I saw and dealt with others.

Thus, having two eyes allows us to look at others primarily with our left eye closed, and at ourselves with both eyes open—the left one just a bit more open.

(Looking at ourselves with no generosity can be destructive as well. Just imagine scrutinizing yourself the entire day! As one Chassidic saying goes, "Just as one must be aware of their vices, they must be aware of their virtues.")

And the same is with our two ears; with our right ear we're meant to welcome the praise of others and allow exaggerated tales of good qualities in other people to get by; with our left ear we are obligated to challenge the negative things we hear about others.

The rule of thumb (whichever one) is that the "right" attitude should generally be directed at others, and the "left" approach saved for ourselves (to invite critique and the like).

The following story is an example of our inherent dichotomy put to good use.

At one point, it became increasingly trendy for businessmen to wear socks that matched their ties. At a farbrengen (Chassidic gathering), the Rebbe had a good

laugh about this fad, pointing out the obsession with materialism this style represented.

"And if one's socks don't match their tie on a given day, is he any less of a person?"

A short time after the farbrengen, Rabbi Hershel Pikar, a Chassidic businessman, brought a non-Orthodox business acquaintance that was having financial difficulties to visit the Rebbe for a blessing.

This individual happened to sell ties for a living, but competition had gotten the better of him.

After explaining his predicament to the Rebbe, the Rebbe gave him the following advice.

"Instead of selling just ties, why don't you sell matching sets of socks and ties, they say it's currently quite fashionable..."

Judges and Officers

The above provides an added layer of meaning to the verse, "You shall establish judges and law enforcement officials for yourself at all the gates of your cities that G d, your G d, is giving you, for your tribes, and they shall judge the people [with] righteous judgment."

"All your cities," according to one Biblical commentator, is a reference to the faculties and senses that "G d has given you." "The gates," then, refer to the entry points of those "cities," namely our eyes, ears, nose and mouth, without whose permission, admission is barred. By and large, what we ingest, hear and see is the product of our choice. "You shall establish judges" is a directive to choose carefully, to pass judgment and provide entry to all visitors only after objectively weighing all of the evidence.

More to the point of our discussion, "You shall establish judges," is also an instruction to approach others without bias or preconceived perceptions. We must take ourselves out of the picture, like a judge in a court of law, when dealing with others or reviewing ourselves. Which eye or ear to use and when must be decided by the impartial judge Reason, not the passionate and subjective advocate called emotion.

The "law enforcement officials" mentioned in the verse are the trained, professional officers we each possess that are sometimes necessary to enforce the law when a heated protest is triggered by the verdict.

P.S. An entitlement included in the legal codes and constitutions of many countries is the golden rule of "Innocent until proven guilty."

Order in the court!

The Survivor

How a Rebbe Helped a Survivor Embrace His Fragments By Rabbi Y.Y Jacobson

The Jewish Perspective

Ammunition had run out for a unit in the Russian army, but it was still under fierce attack. "Take out your bayonets," said the corporal, "we are going to engage the enemy in hand-to-hand combat."

"Please sir," said Pvt. Finkelstein. "Show me my man. Maybe he and I can reach some kind of agreement."

The Final Month

This Tuesday and Wednesday commence the last month of the Hebrew calendar, known as the month of Elul, when we bid farewell to a year gone by, and prepare to embrace a new one in its stead, beginning on Rosh Hashanah.

The great sage and mystic Rabbi Nathan Shapiro (d. 1640 in Krakow, Poland) writes (1) that the four Hebrew letters of the name Elul (spelled Aleph, Lamed, Vuv, Lamed) is the acronym of the four Hebrew words "Aron, Luchos, V'shevrei, Luchos" (which also begin with the Hebrew letters Aleph, Lamed, Vuv, Lamed). These words, quoted from the Talmud (2), mean this: "The Ark containing the whole tablets and the broken tablets."

What does this mean?

In the book of Exodus, the Bible captures the dramatic tale of how, following the Revelation at Sinai, G-d carved out two tablets, engraved the Ten Commandments on them and presented them to Moses on Mount Sinai. When Moses descended the mountain, however, he observed that the Israelites had created a golden calf as an idol. Seeing this, Moses threw the tablets from his hands and smashed them on the ground.

After a powerful confrontation with G-d, Moses persuades Him, as it were, to forgive the Jewish people for their betrayal. Moses then, acting on G-d's instructions, carves out a second pair of tablets, to replace the now smashed first ones.

When the Ark was built to be located inside the holiest

chamber in the Tabernacle the Jews erected in the desert, both sets of tablets were placed therein: the second whole pair of tablets, as well as the fragmented pieces of the first smashed tablets (2).

But what is the connection to the month of Elul? Why does the name of this month symbolize this idea of the Ark containing both sets of Tablets, the complete ones and the broken ones?

The Survivor

To understand this, let me share the following story (3):

After the war, a Holocaust survivor came to visit his one-time spiritual master, the famed Rebbe of the Chassidic dynasty of Ger, Rabbi Avraham Mordechai Alter (4). This broken Jew had been deported to the death camps together with his wife, children, relatives and entire community. The man's wife and children were gassed, his relatives exterminated and his entire community wiped out. He

emerged from the ashes a lonely man in a vast world that had silently swallowed the blood of six million Jews.

This Jew lost one more thing in the camps: his G-d. After what he experienced in the Nazi death camps, he could not continue believing in a G-d who allowed for an Auschwitz. Although after the war he made aliyah to Eretz Israel (then known as Palestine), he completely abandoned Jewish practice and observance. Yet he missed his old Rebbe and went to visit him in Tel Aviv.

The Gerer Rebbe himself lost large chunks of his family in the Holocaust. In addition, nearly all of his 250,000 followers were wiped out by the Germans. The Rebbe of Ger and some members of his immediate family managed to escape Warsaw in 1940 and arrived in Eretz Israel soon after.

Upon hearing the story of his disciple, the Rebbe of Ger broke into tears. The man and his Rebbe sat together mourning what they had lost. After a long period of weeping, the Gerer Rebbe wiped his tears and



communicated—in Yiddish—the following idea.

"Before your eyes"

In his farewell address to his people, Moses recounts the moment when he descended from Mount Sinai with the two Divine tablets to present to the Jewish people (5):

"I descended from the mountain," Moses recalls, "the mountain was still burning with fire and the two tablets of the covenant were in my two hands. I immediately saw that you had sinned to G-d, making a calf. You were so quick to turn from the path that G-d had prescribed.

"I grasped the two tablets, and threw them down from my two hands, and I smashed them before your eyes."

Moses proceeds to relate how after much toil he succeeded in "convincing" G-d to forgive the Jewish people for their sin. He then, as mentioned above, carved out a second pair of tablets to replace the first ones.

Though the two sets were identical in content, containing the Ten Commandments, the second pair did not possess the same Divine quality as the first tablets, which were "G-d's handiwork and G-d's script (6)." The second tablets were Moses' creation, endorsed by G-d, but not G-d's own creation.

Now, considering the well-known meticulousness of each word in the Bible, Moses' words "I smashed them before your eyes" seem superfluous. Suppose Moses had turned around and broken the tablets out of view; would that in any way have lessened the tragedy? Why did Moses find it important to emphasize that the breaking of the tablets occurred "before your eyes" (7)?

Two Worlds

What Moses was saying, explained the Rebbe of Ger, was that "I smashed the tablets only before your eyes." The shattering of the tablets occurred only before your eyes and from your perception. In reality, though, there exists a world in which the tablets have never been broken.

What Moses was attempting to communicate, the Rebbe of Ger explained, is that what may seem to us as utter destruction and chaos, does not always capture the complete story. "I smashed them before your eyes." Before your eyes there is nothing but destruction and devastation. Yet, what in our world bespeaks total disaster may, in a different world, be wholesome.

"As difficult as it is to digest, the Gerer Rebbe went on to say, "there is meaning in the absurdness of history; there is dignity in the volley of tears. G-d—the G-d who transcends all human logic and imagination and can appear to us as indifferent and cruel—was present in the crematoriums; He was being gassed, as it were, together with the almost two

million holy Jewish children.

"As difficult as it is for you and I to believe," the Rebbe concluded, "I want you to know that the extermination of our families, our communities and our people occurred only 'before our eyes.' There remains a world in which the Jewish people are wholesome. Beneath the surface of our perception there exists a reality in which every single Jew from Abraham till our present day is alive.

"The day will come," said the Rebbe of Ger, "when that world will be exposed. G-d will transform our perceptions and paradigms. He will mend our broken tablets and our broken nation. We will discover how the tablets were really never broken and the Jewish people were always complete."

These are words that could be effective only when communicated by a man who experienced the horrific suffering of the war on and with his own flesh. Those of us who, thank G-d, haven't seen life in its darker manifestations, ought never to become philosophical experts on theodicy, pontificating to others how "everything is for the good." Pain is not an intellectual subject; it is raw, personal and real. We must stand in humble awe before a survivor of tragedy. We must remember that the heresy of a Jew from Auschwitz may at times be holier than the faith of an American Jew whose greatest crisis of the day is that he lost the keys to his second car.

When the Rebbe of Ger spoke these words, he spoke them with tears, with grief. He was not an objective preacher of religion; together with the Holocaust survivor he walked through his tunnel of darkness. Thus, his words gave back to this broken Jew his soul, his faith, his courage.

Shattered Dreams

Notwithstanding the grand distinctions, the above messages can be applied to our lives as well.

Many of us once owned a set of sacred tablets that at some point in our life were destroyed. It may have been the death of a mother or father at a young age, bringing to an abrupt end the nurturing and security a child so desperately needs from parents. It may have been any other form of pain, abuse or loss that you experienced during your life which denied you the love, joy and optimism you once called your own. It may be profound fear, shame, insecurity, guilt, disappointment, mistrust or other forms of emotional trauma that began to afflict you at some point in your life, shattering your inner sacred and divine "tablets." Many of us create for ourselves a second pair of "tablets" in order to substitute for the first ones that were lost. But they are not quite the same. The second set of "tablets" lack the

magic and the innocence of the original "tablets" that no longer exist. In the depth of our hearts we crave to reclaim something of the wonder of the old tablets. But it is to no avail: The clock of life never turns back.

Here lay the empowering message of Moses to his beloved people before his own demise: There is a secret world in which your first tablets were never broken. Notwithstanding the abuse and pain you experienced, each of you possesses a tiny corner in your soul which forever remains invincible, pure and sacred.

What is more, when your perception expands, you might discover how your shattered dreams may be part of your individual path to wholesomeness. Wholesomeness does not come in one shape; for some it comes in the form of a broken heart. What is broken in one level of perception may be wholesome in another.

The Power of Elul

This is the unique power of this month in the Jewish calendar, the final one of the year, the name of which spells out the words "The Ark containing the whole Tablets and the broken Tablets."

This is the month that allows you to build in your personal life an "ark" which will contain not only your second complete tablets, but will also embrace the broken pieces of your first tablets. This is the time when you are empowered and can pick up the broken pieces of your life and discover that there is a part of yourself that was never really broken.

What is more, during this month you may lift up with tender love every broken component of your life, learning how each of them constituted another hue of wholesomeness.

1) Sefer Megaleh Amukos.

2) Bava Basra 14b.

2*) On a literal level the connection is this: On the 29th of Av, at the end of Moses' second 40-day period on Mount Sinai, G-d agreed to give the second set of tablets to Israel. The following day Moses ascended again, and remained on the mountain throughout the month of Elul. On Yom Kippur he descended with the new set of tablets (Rashi to Exodus).

3) I read the story in a sermon by Rabbi C. M. Weinberger shlita, spiritual leader of Aish Kodesh Institute in Woodmere, N.Y. Afterward I heard it from an elder Gerer chassid who visited the Imrei Emes as a young man in Poland before the war.

4) Rabbi Avraham Mordechai (born in 1866), known as the Imrei Emes, was the third Rebbe of Ger and passed away in 1948 in Jerusalem. The city was under siege at the time, so he was buried in the courtyard of his yeshiva. Currently, his grandson, Rabbi Yakkov Altar, serves as the spiritual leader of this great Chassidic group, centered in Jerusalem.

5) Deuteronomy 9:15-17.

6) Exodus 32:16.

7) Cf. Abarbanel to Deuteronomy 9:17. Likkutei Sichos vol. 9 p. 241; vol. 26 p. 252.

My gratitude to Shmuel Levin, a writer and editor in Pittsburgh, for his editorial assistance.

Don't Miss A Thing!

Join our Text Group and receive a text each week that informs you of our upcoming programs.



Call us at the JLC at
305-535-0094 or text 786-333-3043
(include name and type of program)

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Welcome to Miami Beach

If you are visiting Miami Beach and need information or help, please call us and we will be glad to help you.

Rabbi Aron Rabin - 305-535-0094
Yossi Bortunk - 305-970-3790

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline at 305-866-3788 to make sure that the Eruv is operational prior to carrying on Shabbos.

Please visit our website at www.jlconline.org for local information.

On The Lighter Side

Ben Cohen had been drinking at a pub all night. The bartender finally said that the bar was closing. So Ben stood up to leave and fell flat on his face. He tried to stand one more time; same result. Ben figured he'll crawl outside and get some fresh air and maybe that would sober him up.

Once outside, Ben stood up but fell flat on his face again. So he decided to crawl the 4 blocks to his home. When he arrived at the door, Ben stood up and again fell flat on his face. He crawled through the door and into his bedroom. When he reached his bed Ben tried one more time to stand up. This time he managed to pull himself upright, but he

quickly fell right into bed and fell sound asleep as soon as his head hit the pillow. He was awakened the next morning to his wife, Yente, standing over him, shouting, "So, you've been out drinking again!" "What makes you say that?" Ben asked, putting on an innocent look. Yente replied "The pub called - you left your wheelchair there again."

Summer Library Hours

Monday - 10:00am-2:00pm

Tuesday - 1:00pm-5:00pm

Wednesday - 10:00am-2:00pm

Thursday - 1:00pm-5:00pm

*Feel free to come and enjoy
reading the books,
playing table tennis,
xbox, wii, nok hockey,
computers and more.*



T'02

PRE-ROSH HASHANA FUN DAY at the JLC

September 5th, 2010
from 4 to 6PM

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T'01

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