



JLC NEWS & Upcoming Events

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Shabbos Times Parshat Ki Teitzei

Sep. 13th - Sep. 14th 2019

14th of Elul, 5779

Candle Lighting: 7:09pm

Shabbos Schedule Baia Peretz Synagogue

Friday, Sep 13th, 2019

Mincha / Maariv: 7:20m

Shabbos, Sep. 14th, 2019

Shacharit: 10:00am

Kiddush / Lunch: 12:00pm

JLC MESIBOS SHABBOS: 6:00pm

Mincha / Torah Time: 7:00pm

Daily Davening Schedule:

Shacharit: 9:15am
(Sunday - Friday)

**JLC Shabbos
Kiddush / Lunch
is sponsored by
Shloime & Riva
Denburg in memory of
Shmuli Denburg A"H**

**The JLC Kids
Shabbos Program
is sponsored by
Shloime & Riva
Denburg in honor of
Shmuli, Ari, Anya,
Mika, and Nava**

This Week @ The JLC

Monday

FOOD FOR THOUGHT
Teen Boys Program
for grades 5-8
7:15-8:15pm at the JLC

Wednesday

MINI MISHMAR
Boys, ages 5-8
5:00-6:00pm at Polo Park
MISHMAR
Boys, ages 9-13
6:00-7:15pm at Polo Park



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upcoming programs & Shabbos times
Text 305-414-9577 to join



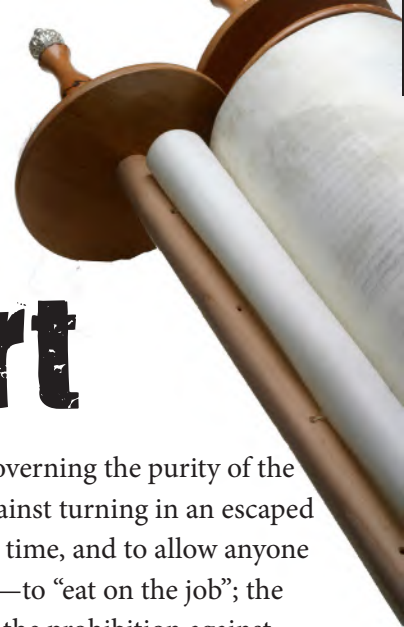
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Next Shabbos

Parshas Ki Tavo
Friday, Sep. 20 2019
Candle Lighting: 7:01pm

Parsha

Reading in short



Seventy-four of the Torah's 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one's home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.”

Haftarah in a Nutshell

Isaiah 54:1-10.

This week's haftarah is the fifth of a series of seven “Haftarot of Consolation.” These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although

He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftarah compares the final Redemption to the pact G-d made with Noah. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

“For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse.”

Parsha Q&A

“Then it shall be that on the day that he causes his sons to inherit whatever will be his...To give him the double portion in all that is found with him.” (21:16, 17)

QUESTION: In the first pasuk it says, “yiheyeh lo” — “will be his” — and in the second pasuk it says “yimatzei lo” — “that is found with him.” Why is there an inconsistency?

ANSWER: According to halachah, a firstborn receives one portion more than his brothers. However, this applies only to what belonged to the father at the time of death

and not to property acquired posthumously, such as lottery winnings. The first pasuk, which uses the term “yiheyeh lo” — “will be his” (in the future tense) — is referring to assets acquired posthumously, in which all brothers share equally. The second pasuk is discussing the law of giving a firstborn a double portion, and this applies only to that which is “yimatzei lo” — “found with him” — at the time of his death.

Social Capital and Fallen Donkeys

By Rabbi Jonathan Sachs

Many years ago, Elaine and I were being driven to the Catskills, a long-time favourite summer getaway for Jews in New York, and our driver told us the following story. One Friday afternoon, he was making his way to join his family in the Catskills for Shabbat when he saw a man wearing a yarmulke, bending over his car at the side of the road. One of the tires was flat, and he was about to change the wheel.

Our driver told us that he pulled over to the roadside, went over to the man, helped him change the wheel, and wished him “Good Shabbos.” The man thanked him, took his yarmulke off and put it in his pocket. Our driver must have given him a quizzical look, because the man turned and explained: “Oh, I’m not Jewish. It’s just that I know that if I’m wearing one of these” – he gestured to the yarmulke – “someone Jewish will stop and come to help me.” I mention this story because of its obvious relevance to the command in today’s parsha: “Do not see your kinsman’s donkey or his ox fallen on the road and ignore it. Help him lift it up.” On the face of it, this is one tiny detail in a parsha full of commands. But its real significance lies in telling us what a covenant society should look like. It is a place where people are good neighbors, and are willing to help even a stranger in distress. Its citizens care about the welfare of others. When they see someone in need of help, they don’t walk on by.

The sages debated the precise

logic of the command. Some held that it is motivated by concern for the welfare of the animal involved, the ox or the donkey, and that accordingly *tsa’ar ba’alei hayyim*, prevention of suffering to animals, is a biblical command. Others, notably the Rambam, held that it had to do with the welfare of the animal’s owner, who might be so distressed that he came to stay with the animal at a risk to his own safety – the keyword here being “on the road.” The roadside in ancient times was a place of danger.

Equally the sages discussed the precise relationship between this command and the similar but different one in Exodus: “If you see your enemy’s donkey fallen under its load, do not pass by. Help him load it.” They said that, all other things being equal, if there is a choice between helping an enemy and helping a friend, helping an enemy takes precedence since it may “overcome the inclination”, that is, it may help end the animosity and turn an enemy into a friend. This, the ethic of “help your enemy” is a principle that works, unlike the ethic of “love your enemy” which has never worked and has led to some truly tragic histories of hate.

In general, as the Rambam states, one should do for someone you find in distress what you would do for yourself in a similar situation. Better still, one should put aside all considerations of honor and go “beyond the limit of the law.” Even a prince, he says, should help the lowliest common-

er, even if the circumstances do not accord with the dignity of his office or his personal standing. All of this is part of what sociologists nowadays call social capital: the wealth that has nothing to do with money and everything to do with the level of trust within a society – the knowledge that you are surrounded by people who have your welfare at heart, who will return your lost property (see the lines immediately prior to the fallen donkey), who will raise the alarm if someone is breaking into your house or car, who will keep an eye on the safety of your children, and who generally contribute to a “good neighborhood,” itself an essential component of a good society.

The man who has done more than anyone else to chart the fate of social capital in modern times is Harvard sociologist Robert Putnam. In a famous article, ‘Bowling Alone’ and subsequent book of the same title, he drew attention to the sharp loss of social capital in modern times. It was symbolised by the fact that more people than ever were going ten-pin bowling, but fewer than ever were joining bowling teams: hence ‘bowling alone,’ which seemed to epitomize the individualism of contemporary society and its corollary: loneliness.

Ten years later, in an equally fascinating study, *American Grace*, he argued that in fact social capital was alive and well in the United States, but in specific locations, namely religious communities: places of worship that still bring

people together in shared belonging and mutual responsibility. His extensive research, carried out throughout the United States between 2004 and 2006, showed that frequent church- or synagogue-goers are more likely to give money to charity, regardless of whether the charity is religious or secular. They are also more likely to do voluntary work for a charity, give money to a homeless person, give excess change back to a shop assistant, donate blood, help a neighbour with housework, spend time with someone who is feeling depressed, allow another driver to cut in front of them, offer a seat to a stranger, or help someone find a job. Religious Americans are measurably more likely than their secular counterparts to give of their time and money to others, not only within but also beyond their own communities.

Regular attendance at a house of worship turns out to be the best predictor of altruism and empathy: better than education, age, income, gender or race. Religion creates community, community creates altruism, and altruism turns us away from self and toward the common good. Putnam goes so far as to speculate that an atheist who went regularly to church (perhaps because of a spouse) would be more likely to volunteer in a soup kitchen than a believer who prays alone. There is something about the tenor of relationships within a religious community that makes it an ongoing tutorial in citizenship and good neighborliness.

At the same time one has to make sure that 'religiosity' does not get in the way. One of the cruelest of

all social science experiments was the "Good Samaritan" test organized, in the early 1970s, by two Princeton social psychologists, John Darley and Daniel Batson. The well known parable tells the story of how a priest and a Levite failed to stop and help a traveler by the roadside who had been attacked and robbed, while a Samaritan did so. Wanting to get to the reality behind the story, the psychologists recruited students from Princeton Theological Seminary and told them they were to prepare a talk about being a minister. Half were given no more instructions than that. The other half were told to construct the talk around the Good Samaritan parable.

They were then told to go and deliver the talk in a nearby building where an audience was waiting. Some were told that they were late, others that if they left now they would be on time, and a third group that there was no need to hurry. Unbeknown to the students, the researchers had positioned, directly on the students' route, an actor playing the part of a victim slumped in a doorway, moaning and coughing – replicating the situation in the Good Samaritan parable.

You can probably guess the rest: preparing a talk on the Good Samaritan had no influence whatever on whether the student actually stopped to help the victim. What made the difference was whether the student had been told he was late, or that there was no hurry. On several occasions, a student about to deliver a talk on the Good Samaritan, "literally stepped over the victim as he hurried on his way."

The point is not that some fail to practice what they preach. The researchers themselves simply concluded that the parable should not be taken to suggest that Samaritans are better human beings than priests or Levites, but rather, it all depends on time and conflicting duties. The rushed seminary students may well have wanted to stop and help, but were reluctant to keep a whole crowd waiting. They may have felt that their duty to the many overrode their duty to the one.

The Princeton experiment does, though, help us understand the precise phrasing of the command in our parsha: "Do not see ... and ignore." Essentially it is telling us to slow down when you see someone in need. Whatever the time pressure, don't walk on by.

Think of a moment when you needed help and a friend or stranger came to your assistance. Can you remember such occasions? Of course. They linger in the mind forever, and whenever you think of them, you feel a warm glow, as if to say, the world is not such a bad place after all. That is the life-changing idea: Never be in too much of a rush to stop and come to the aid of someone in need of help. Rarely if ever will you better invest your time. It may take a moment but its effect may last a lifetime. Or as William Wordsworth put it: "The best portion of a good man's life: his little, nameless, unremembered acts of kindness and of love."



Hatzalah
305-919-4900

The people of Israel journeyed . . . and they camped in Rephidim . . .

[Moses] named the place “Challenge and Strife,” because of the strife of the people of Israel and their challenging of G d, saying, “Is G d amongst us or not?”

Then came Amalek and attacked Israel in Rephidim . . . (Exodus 17:1–8)

Remember what Amalek did to you on the road, on your way out of Egypt. That he encountered you on the way, and cut off those lagging to your rear, when you were tired and exhausted; he did not fear G d. Therefore . . . you must obliterate the memory of Amalek from under the heavens. Do not forget. (Deuteronomy 25:17–19)

The Jewish people had just experienced one of the greatest manifestations of divine power in history. Ten supernatural plagues had compelled the mightiest nation on earth to free them from their servitude. The sea had split before them, and manna had rained from the heavens to nourish them. How could they possibly question, “Is G d amongst us or not?”

Yet such is the nature of doubt. There is doubt that is based on a rational query. There is doubt that rises from the doubter’s subjective motives and desires. But then there is doubt pure and simple: irrational doubt, doubt more powerful than reason. Doubt that neutralizes the most convincing arguments and the most inspiring experiences with nothing more than a cynical shrug. Such was the doubt that left the Jewish people susceptible to attack from Amalek. Amalek, in the spiritual sphere, is the essence of baseless, irrational indifference. In the words of the Midrash:

To what is the incident (of Amalek) comparable? To a boiling tub of water which no creature was able to enter. Along came one evildoer and jumped into it. Although he was burned, he cooled it for the others.

So, too, when Israel came out of Egypt, and G d split the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of the nations of the world for them.

This is why Amalek, and what he represents, constitutes the archenemy of the Jewish people and their mission in life. As Moses proclaimed following the war with Amalek, “G d has sworn by His throne; G d is at war with Amalek for all generations.” Truth can refute the logical arguments offered against

it. Truth can prevail even over man’s selfish drives and desires, for intrinsic to the nature of man is the axiom that “the mind rules over the heart”—that it is within a person’s capacity to so thoroughly appreciate a truth that it is ingrained in his character and implemented in his behavior. But man’s rational faculties are powerless against the challenge of an Amalek who leaps into the boiling tub, who brazenly mocks the truth and cools man’s most inspired moments with nothing more than a dismissive “So what?”

The Bottleneck

Amalek attacked Israel “on the road, on [the] way out of Egypt,” as they were headed toward Mount Sinai to receive G d’s Torah and their mandate as His people. Here, too, history mirrors the inner workings of the soul: the timing of the historical Amalek’s attack describes the internal circumstances under which the pestilence of baseless doubt rears its head.

In the Passover Haggadah we say: “In every generation one must see himself as if he personally came out of Mitzrayim.” Mitzrayim, the Hebrew word for Egypt, means “narrow straits”; on the personal level, this refers to what chassidic teaching calls the “narrowness of the neck” which interposes between the mind and the heart.

Just as physically the head and the heart are joined by a narrow passageway, the neck, so it is in the spiritual-psychological sense. For while the mind possesses an innate superiority over the heart, it is a most difficult and challenging task for a person to exercise this superiority—to direct and mold his feelings and desires to conform with what he knows to be right. This is the “Exodus from Mitzrayim” that is incumbent on each and every generation: the individual challenge to negotiate the narrow straits of one’s internal “neck,” to overcome the material enticements, the emotional subjectivity, the ego and self-interest which undermine the mind’s authority over the heart and impede its influence on the person’s character and behavior. As long as a person is still imprisoned in his personal mitzrayim, he faces many challenges to his integrity. As long as he has not succeeded in establishing his mind as the axis on which all else revolves, his base instincts and traits—such as greed, anger, the quest for power and instant gratification—may get the better of him. But once he achieves his personal “Exodus” from the narrow straits of his psyche, once he establishes his knowledge and understanding of the truth as the determining

force in his life, the battle is all but won. He may be confronted with negative ideas and rationalizations, but free of the distortions of self-interest, the truth will triumph. He may be tempted by negative drives and desires, but if in his life the mind rules the heart, it will curb and ultimately transform them. But there remains one enemy which threatens also the post-Exodus individual: Amalek. Amalek “knows his Master and consciously rebels against Him.” Amalek does not challenge the truth with arguments, or even with selfish motivations; he just disregards it. To the axiom, “Do truth because it is true,” Amalek says, “So what?” Armed with nothing but his chutzpah, Amalek jumps into the boiling tub, contests the incontestable. And in doing so, he cools its impact.

Beyond Reason

How is one to respond to Amalek? How is one to deal with the apathy, the cynicism, the senseless doubt within? The formula that the Torah proposes is encapsulated in a single word: Zachor—“Remember.”

In his Tanya, Rabbi Schneur Zalman of Liadi discusses the faith in G d that is integral to the Jewish soul. Faith is not something that must be attained; it need only be revealed, for it is woven into the very fabric of the soul’s essence. Faith, continues Rabbi Schneur Zalman, transcends reason. Through faith one relates to the infinite truth of G d in its totality, unlike the perception achieved by reason, which is defined and limited by the finite nature of the human mind.

Thus Rabbi Schneur Zalman explains the amazing fact that, throughout Jewish history, many thousands of Jews have sacrificed their lives rather than renounce their faith and their bond with the Almighty—including many who had little conscious knowledge and appreciation of their Jewishness, and did not practice it in their daily lives. At their moment of truth, when they perceived that their very identity as Jews was at stake, their intrinsic faith—a faith that knows no bounds or equivocations—came to light, and overpowered all else.

Amalek is irrational and totally unresponsive to reason; the answer to Amalek is likewise supra-rational. The Jew’s response to Amalek is to remember: to call forth his soul’s reserves of supra-rational faith, a faith which may lie buried and forgotten under a mass of mundane involvements and entanglements. A faith which, when remembered, can meet his every moral challenge, rational or not.

PRE
YOM

ALL OF YOUR
HOLIDAY
NEEDS UNDER
ONE ROOF

HOLY SMOKES BBQ AND
GRILL FOOD TRUCK: FREE
HOT DOGS FOR KIDS FROM
5:30-6:00 (ONE PER
CHILD) AND DELICIOUS
FOOD FOR SALE

SEPTEMBER 18

TOV

ARTS &
CRAFTS
FOR KIDS
IN THE
LOBBY

JEWISH
LEARNING
CENTER

POP

411 W 41ST STREET

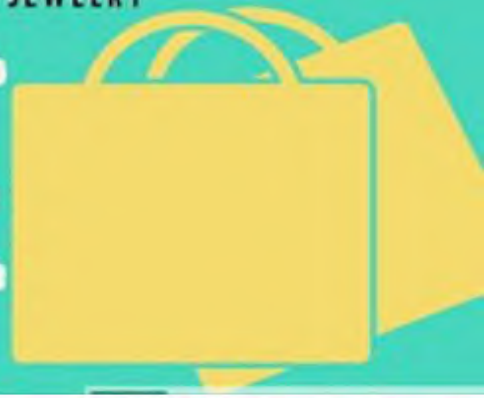
UP

5:30-9 PM

*IKIPPAH *COLOR STREET *MIAMOD MIAMI *PROJECT6NYKIDS *ACCESSORIES
BY DESIGN *CA'AKECOUTURE *LITTLE BOWS TO TOES *GLAMORLI MAKEUP *TICHEL
ME SILLY *NATALIE SKIRTZ *ARIELLA.DIAMONDS *TUBE SKIRTS BY DITSA *ARIELLE
SHIMKO *FOURTH_EDITION SHOPPE *CCGIFTS *NOA JEWELRY

BOUTIQUE

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Here's what's happening at the JLC

Some of this year's exciting programs.....

**COME TO FOOD FOR
THOUGHT AT THE JLC AND
EAT SOME AMAZING FOOD
PREPARED BY THE GREAT
CHEF YITZCHAK BARON
WHILE YOU LEARN WITH
RABBI SRULY**

Food for thought boys learning program

**Wondays from
7:15-8:15PM.
upstairs at the
JLC! For boys
from 5th to 8th
grade**





**MISHMAR
IS BACK!!**
FOR BOYS

At Polo Park, Miami Beach
Enjoy Games, Pizza, Torah, Raffle & More!!!
Each Week on Wednesday

Mini-Mishmar: Boys Ages 5-8 5:00-6:00pm
Mishmar: Ages 9-13 from 6:00-7:15pm

**YOU DON'T WANT TO MISS
MISHMAR! PLAY SPORTS;
LEARN ABOUT THE PARSHA;
MAKE NEW FRIENDS; AND OF
COURSE,**

PIZZAAAAAAA!

On The Lighter Side

Hyman emigrates to England and sets up Kosher Tailors Ltd. He starts with making alterations and then moves into bespoke suits. Over time, his 3 sons join him and the company grows and prospers. Soon, the company is exceedingly profitable and his sons want to float KTL on the Stock Exchange.

“Dad,” they say, “we need to establish a financial basis for KTL. How should we determine costs and assets? How do we establish value?”

Hyman thinks for a while, then replies, “Go down to the basement and bring me the box behind the old boiler. You should find some flat irons inside the box. Then go upstairs and bring down the old tailor’s dummy behind the door. You will also find an old treadle sewing machine upstairs together with an ironing board. Bring these also to me.”

The sons do as they were told.

Hyman looks at the old instruments and says, “These are what I started with. Everything else is profit.”

One evening, just outside Miami, a fire starts inside Shmatta Ltd, the leading clothing factory in north London and within minutes becomes a fierce fire.

As soon as the first fire engine arrives on the scene, Jacob goes over to the firemen and says, “Please. I’m the chief executive of this factory. All our next season’s designs are in my office in the centre of the building. They must be saved. I’ll give you \$100,000 if you can save them.”

Even though the thought of the money encourages the men to take risks, the strong, hot flames keep them from going inside. When two more fire engines arrive, Jacob shouts out that the offer is now \$500,000 to the team who saves the design files.

Then, from the end of the road, a single siren is heard and a fourth fire engine comes rushing up the hill towards the fire. From the initials on the front, BJVFC, everyone knows it’s from the Boca Jewish Volunteer Fire Company, whose members

are all over 65. But how can they possibly help? To everyone’s amazement, the old-fashioned BJVFC fire engine doesn’t stop outside the building but drives straight into the middle of the fire.

As everyone watches, the elderly Jewish firemen jump down from their engine and begin fighting the fire with unbelievable energy and commitment. Five minutes later, the men from BJVFC have extinguished the fire and save the secret designs. Jacob keeps to his bargain and writes out a cheque to HJVFC for \$500,000. He then personally thanks each one of the elderly fire fighters and in particular, Moshe, the 75year old head of the team.

Jacob asks him, “What are you going to do with all that money?”

“Vell,” says Moshe, “the first thing ve are going to do is fix the brakes on our run down fire engine.”

Bernie and Estelle had a big argument, which ended with neither one speaking to the other. This ‘silence’ went on for three days. But then Bernie realised he needed Estelle’s help because he had an early morning flight to catch. However, he still couldn’t bring himself to talk to her so he wrote a note and left it on her pillow.

It said, “Please wake me at 5 am. I have to catch an early plane.”

Next morning, Bernie woke and found to his horror that it was 9 am. He heard Estelle busy in the kitchen and there was a note on his pillow.

It said, “It’s 5 am. Wake up.”

Jacob is in court facing the judge. The judge says to him, “It has been brought to my attention that you are now 4 months behind with your alimony. Do you realise that this is a serious omission?”

“Yes, your honour, but let me explain,” replies Jacob, “It’s all because my second wife Judith isn’t very well at the moment and she can’t work too hard.”