



On The Lighter Side...

Sadly, slowly, Rebecca Silverstein entered the local burial chapel. She trudged into the office and sighed deeply. "I have to make arrangements to bury my husband," she said.

"Silverstein!" exclaimed the undertaker. "Don't you remember? We buried your dear husband two years ago!"

Mrs. Silverstein nodded. "I remember, I remember. That was my first husband. I'm here about my second."

"Second? Mazel tov! I didn't know you remarried."

CANDLE LIGHTING TIMES AVENTURA

Friday, April 20
Light Candles at 7:28 p.m.
Saturday, April 21
Shabbat ends at 8:22 p.m.

READINGS

On Shabbat we read
Parshat Tazria-Metzora
Pirkie Avot Chapter 2

LUBAVITCH AVENTURA SOUTH

PARSHAT TAZRIA-METZORA

THE TORAH PORTION IN A NUTSHELL

Tazria: The bulk of this week's portion discusses various forms of *tzaraat*, skin maladies which are contracted as a result of engaging in forbidden gossip. Also discussed are certain garment discolorations which constitute "clothing *tzaraat*." *Metzora:* This portion discusses "house *tzaraat*," indicated by certain brick discolorations, and the *tzaraat* purification process. Following is a discussion of various ritual impurities, including the laws of the menstruating woman.

Making Time Count

By Rabbi N. Silberberg

Time. It seems eerily similar to a roller coaster. The youthful years are a steady upwards progression. Afterwards, life takes some stomach-turning – but highly exhilarating – spins and loops before spiraling downwards at a dizzying speed, and coming to a screeching halt. Then your time is up and it's time for some others to hop on for the ride... Time keeps on moving whether we like it or not; there's no way to halt or slow its inevitable progression. The same can be said about Shabbat and Jewish holidays. Every seventh day is Shabbat regardless of our level of preparation and/or interest. Holidays, too, arrive at their designated time whether we're ready or not.

Or is that correct? Is it possible for a holiday to arrive for everyone except for a particular individual who has not yet made the required preparations? Or - vice versa - can a holiday arrive early for an organized individual who has completed all his preparation before the prescribed date?

Here's an interesting halachic factoid: The above scenarios are indeed possible with regard to the holiday of Shavuot. The Torah stipulates that 49 preparatory days must elapse before we can usher in this holiday: "You shall count seven weeks for yourselves from when the sickle is put to the [*Omer* barley on the 2nd day of Passover.] Then you shall observe the festival of Shavuot..." (Deuteronomy 16:9-10). In modern times, a practical application of this concept has arisen. One who crosses the International Dateline between Passover and Shavuot, thus losing or gaining a calendar date, observes Shavuot at the conclusion of his personal 49 days of counting. If he is traveling eastwards, he celebrates the holiday one day before the rest of the population; if he is traveling westwards, his holiday would begin a day later.*

True, time doesn't stop; and regardless of our level of preparedness the holiday of Shavuot will arrive in approximately five weeks. But will the day be meaningful to us? These seven weeks are intended for character building and spiritual refinement. For 49 days we count every day, to teach us that a day doesn't really count unless we make it count. A day missed is an irretrievable loss. But if we take advantage of these special days, then we will truly be in a position to experience the annual "regiving" of the Torah on Shavuot.

* This is the abridged and simplified version of the law. If possible, it is recommended to avoid crossing the International Dateline during the *Omer* period. When necessary, an expert rabbi should be consulted *before* planning such a journey.

Everything You Wanted To Know About...

Moshiach & The Redemption

As Jews, we believe there is purpose to life, purpose to this world, purpose to the act of creation.

There are other belief systems that view the body and all the other physical trappings of this world, and the temptations they present, only as strategic challenges set in the soul's path, in order to overcome these challenges en route to a heavenly paradise. As such, the body has no intrinsic worth of its own, and once its function has been fully served, it retains no value whatsoever.

Jewish belief also recognizes the importance of the soul's reward earned through its life-journey, but sees the refinement of the body and this physical world as the paramount objective. The soul was dispatched from its heavenly abode to infuse these otherwise mundane entities with holiness and purpose. While, the soul, too, is elevated to previously unimaginable heights through fulfilling its worldly mission, it is the sanctification of the physical -- both the body and the world at large -- which constitutes the very reason for Creation.

Two of the most fundamental tenets of the Jewish faith are the belief in the ultimate redemption of the Jewish people -- and of all of mankind -- through a righteous messiah, and the concept of the resurrection of the dead, an awaited time when all souls will return to their bodies.

These beliefs are so central to the Jewish worldview that Maimonides considers them to be two of the thirteen principles of the Jewish faith.

The Messianic Era will be ushered in by a righteous scion of King David, and will be characterized by world peace and harmony. "They shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift the sword against nation; neither shall they learn war anymore" (Micah 4:3). The Jewish people will be gathered from all corners of the earth and will be returned to the Promised Land, where the Holy Temple will be rebuilt in Jerusalem.

This era will be the culmination of G-d's master plan for Creation. We will then be able to enjoy the fruits of our labor; we will then see the end-product of our millennia-long labor of permeating Creation with holiness and purpose. The curtain will be ripped aside, and the flesh, our very own bodies, will perceive G-d: "And the glory of the L-rd shall be revealed, and all flesh together shall see that the mouth of the L-rd spoke" (Isaiah 40:5.)

These beliefs have sustained our nation throughout a 2,000-year exile fraught with pogroms, expulsions and persecution. Just one generation ago countless Jews entered the gas chambers whilst singing "*Ani Ma'amin*" ("I believe...") -- expressing their firm belief in a better time to come, and their trust that they would be resurrected to witness that awaited day.

In the following weeks we will discuss:

Belief and Anticipation

Who is Moshiach?

Elijah the Prophet; Gog and Magog

The Messianic Era

Resurrection of the Dead

The Mystical Spin

Let's Make it Happen!

MINYAN SCHEDULE

FRIDAY NIGHT

Mincha: 7:00p.m.
Ma'ariv: Kabbalat Shabbat 30 minutes after Mincha.

SHABBAT

Shacharit: 10:00 a.m.
Torah Reading: 10:45 a.m.
Kiddush: 12:00 p.m.
Mincha: 7:28p.m. followed by Ma'ariv (on time).

SUNDAY

Shacharit 9:00 a.m. followed by Talmud class & Breakfast .

MONDAY-FRIDAY

Shacharit: 8:15 a.m.
Mincha: 7:00 followed by Ma'ariv.

ONGOING CLASSES

SUNDAY-FRIDAY

Tanya class for men and women after prayers.

MONDAY

5:00-5:45 p.m. Hebrew reading.

TUESDAY

9:30 a.m. Breakfast n Learn for young women at Fresko restaurant. (Please call Raizel (786) 515-5729).

1:30-3:30 p.m. Jewish Retiree Club

4:45-6:00 p.m. Machon.

WEDNESDAY

8:00-9:00 p.m. Class followed by dinner for men and women.

THURSDAY

Loaves Of Love. Volunteer and make Challah for those in need.

SHABBAT

9:00 a.m. Chassidus.

A Project of

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