



ON THE LIGHTER SIDE

An elderly Jewish man is sitting on a park bench reading Rev. Farrakhan's newspaper. His best friend walks by, sees the paper, and stops -- in shock.

"What are you doing reading that paper?" he says.

"You should be reading the Jewish Journal!"

The elderly man replies, "The Jewish Journal has stories about intermarriage, anti-Semitism, problems in Israel--all kinds troubles of the Jewish people.

I like to read about good news. Farrakhan's paper says the Jews have all the money...the Jews control the banks... the Jews control the press... the Jews control Hollywood. Better to read nothing but good news!"

CANDLE LIGHTING TIMES AVENTURA

Friday, September 14

Light Candles at 7:08 p.m.

Saturday, September 15

Shabbat Ends at 7:59 p.m.

READINGS

Parshat Vayelech

LUBAVITCH AVENTURA SOUTH

PARSHAT VAYELECH

THE TORAH PORTION IN A NUTSHELL

This portion recounts the events of the final day of Moses' life. He transfers leadership to Joshua, and writes a Torah scroll which he hands over to the Levites. The Israelites are informed regarding the mitzvah of Hakhel (the required gathering of all the Jews immediately after the Sabbatical year), and of the suffering which will be their lot when they will abandon the Torah.

The Song that Testifies

By Naftali Silberberg

"And I will surely hide My face on that day . . . So now, write this song for yourself and teach it to the Children of Israel, place it in their mouth, so that this song shall be for Me as a witness regarding the Children of Israel" — Deuteronomy 31:18-19.

We inhabit a world where nothing is as it superficially seems, where the consciousness of every entity is at odds with its essence and its *raison d'être*.

The most basic concern of every species and every individual entity is its own preservation. Satisfying its needs and wants naturally trumps all other considerations.

In truth, however, "All that the Holy One, blessed be He, created in His world, He created solely for His glory" (Ethics 6:11). Every creation is a cog in G-d's master plan, whose objective is to bring glory to the Creator.

We are here to serve G-d. But our instincts tell us that we are here to serve ourselves.

The Torah and the Jew share a unique bond because they both are exceptions to this rule. The Torah is G-d's missive to this world; it has no personal selfish agenda. Its every word clearly expresses its purpose — serving the Creator. And the Jew? Thousands of years of anti-Semitism, humiliation, persecution and pogroms quickly dispel the notion that self-preservation is his primary motivation. Within the heart of every Jew blazes a divine soul which recognizes that serving G-d is its ultimate calling, and all personal needs, even life itself, is of secondary importance.

This relationship between the Jew and Torah expresses itself in the deep love and respect the Jew has for Torah. We are now in the High Holiday season, when many Jews who don't step foot in a house of worship throughout the year pay a visit to their synagogue. Pay attention to these precious Jews as the Torah is taken out of the Ark and passes their way. Watch as they lovingly and reverently kiss its velvet cover. The past year's Saturdays spent on the golf course... the non-kosher restaurants... the non-Jewish spouse... None of these matter at this moment. Right now, the Jewish soul has found its holy counterpart, and lovingly acknowledges this truth.

"And I will surely hide My face on that day."

G-d told Moses that the day would come when He would hide His face, when His presence and providence would be utterly concealed. This is true in a global sense, but as is the case with every word of the Torah, it is true in a personal sense as well. There will come a time when G-d's face which is within every one of His children will be hidden; when skeptics will doubt the very existence of a Jewish soul.

"So now, write this song for yourself . . . so that this song shall be for Me as a witness regarding the Children of Israel"

Write a Torah scroll. See how the Jew naturally reveres it. The testimony is incontrovertible. The Jewish soul still burns bright within the hearts of the progeny of Abraham.

"Teach it to the Children of Israel, place it in their mouth."

Now that the Jew's relationship with G-d and Torah has been established, it is time to live accordingly. The adoration for Torah should not be relegated to the High Holidays. Study Torah and place it in your mouth. Your lifestyle will then be in harmony with your truest self.

Everything You Wanted to Know About...

Shabbat Shuvah and Yom Kippur

Shabbat Shuvah

The Shabbat between Rosh Hashanah and Yom Kippur is called *Shabbat Shuvah*, *Shabbat of Return* because its special *haftarah* reading begins with the words *Shuvah Yisrael* "Return O Israel," from the prophecy of Hoshea. It is also referred to as *Shabbat Teshuvah* because it falls during the Ten Days of Repentance.

The prayer service on this Shabbat is the same as on an ordinary Shabbat with the exception of the additions that are made to the *Amidah* throughout the Ten Days of Repentance. *Avinu Malkenu* is not recited. In the blessing at the end of the *Magen Avot* prayer following evening services on Friday night, the words *ha-Melech ha-Kadosh* are substituted for *ha-El ha-Kadosh*.

It is customary in almost all Jewish communities for the rabbi of the city or congregation to expound on *teshuvah*, and to emphasize the severity of transgression so that the people turn their hearts toward repentance. Our Sages have said that when the wise address the people, G-d forgives the sins of Israel.

The Shabbat was given to Israel as a time for Torah study and prayer, and, although one should always take care not to pass the time idly or in inappropriate conversation, on *Shabbat Shuvah* one should be especially careful to concentrate entirely on Torah, prayer, and reflection on repentance, thereby attaining forgiveness for whatever unfitting behavior may have marred other Sabbaths.

Yom Kippur

Tuesday September 18, day before Yom Kippur:

It is customary to perform the rite of kapparot (symbolic "atonement") on the day preceding Yom Kippur. [If it is not possible to do so then, the rite may be performed earlier.] The rite consists of taking a chicken in one's hand and reciting a prayer. If a rooster or a hen is unavailable, one may substitute other fowl or animals; many people use a kosher, live fish.

The fowl [or fish] used for kapparot is taken in the right hand and the appropriate text from the prayer book is recited. The bird is then waved over one's head three times while the appropriate text is recited. The fowl is then slaughtered in accordance with halachic procedure.

It is customary to give the monetary worth of the kapparot to the poor. Some give the fowls themselves to the poor. Others perform the entire rite only with money, reciting the prescribed verses and giving the money to charity.

The word kapparot means "atonement," but one should not think that kapparot itself serves as a source of atonement. Rather, we ask G-d that if we were destined to be the recipients of harsh decrees in the new year, may they be transferred to this chicken in the merit of this charity.

[Even children, who are devoid of sin, do kapparot, since they, too, are sometimes the recipients of harsh heavenly decrees.]

It is a special mitzvah to eat a lot of food on the day before Yom Kippur.

It is customary to ask another for Lekach (honey-cake) on this day.

In addition to the blessing for a sweet year represented by the honey's sweetness, our Rabbis explain that in case it was decreed upon us to need the kindness of others during the upcoming year, we pray that we need ask for nothing more than the honey cake we receive from a relative, friend or acquaintance.

It is customary for all men to immerse in the Mikvah (ritualarium) on the day before Yom Kippur. The Mikvah at Bais Chabad of West Bloomfield will be open for men throughout the day.

Before the Mincha prayer (which also includes the Yom Kippur confession) it is customary for all men to receive "lashes." While in a kneeling position, one person lightly taps the back of another with a leather strap 39 times.

While the lashes are being administered, both the administrator and the recipient recite the following verse: "But He is merciful, He atones iniquity and does not destroy; many times He takes back His wrath and does not arouse all His anger."

It is customary to bless one's children after the meal, immediately before the fast. There is no required formula for this blessing, but it is customary to say:

"The Lord spoke to Moses saying: Speak to Aaron and his sons, saying: This is how you shall bless the children of Israel, saying to them: 'May the Lord bless you and watch over you. May the Lord cause His countenance to shine to you and favor you. May the Lord raise His countenance toward you and grant you peace.' They shall bestow My Name upon the children of Israel, and I will bless them."

[For a son:] *May G-d make you like Ephraim and Manasseh.*

[For a daughter:] *May G-d make you like Sarah, Rebecca, Rachel, and Leah.*

Yom Kippur Day:

On this day we abstain from eating, drinking and other physical pleasures for two reasons. Firstly, on this day we are completely connected to G-d, and we are compared to angels. Secondly, we afflict ourselves to demonstrate the extent of our regret for our past misdeeds.

On this day it is forbidden to:

- 1) Eat or drink. All adults must fast – even pregnant or nursing women fast on this day. Someone who is ill should consult a rabbi.
- 2) Wear leather footwear.
- 3) Bathe or wash oneself in hot or cold water. It is permitted to wash off an area of the body which has been soiled, and wash hands upon exiting the lavatory.
- 4) Apply ointment, lotions or creams. (Consult with a rabbi concerning medicinal creams.)
- 5) Engage in marital relations or any form of intimacy.

On Yom Kippur, the day when we are likened to angels, many have a custom to wear white clothing. Many men wear a simple, long white garment called a kittel.

Wednesday night, September 19, the "night after:"

The night after Yom Kippur is pervaded by a festive atmosphere. We are confident that G-d has once again forgiven all our sins, and we are eager to tackle the new year with a clean slate. After coming home from synagogue it is customary to partake of a festive meal, and we wish one another "Gut Yom Tov!"

We also immediately look forward to the next holiday, and without delay we start the plans for the next special mitzvah – erecting a sukkah.

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: 7:08 p.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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