

# TORAS EMES ACADEMY OF MIAMI



תשע"ג

שתחדש עלינו

שנה טובה ומתוקה

5773



כתיבה וחתימה טובה

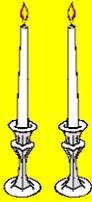
We would like to wish all of our students and their families  
a year of growth and accomplishment  
in Midos Tovos and learning.

May the coming year be filled with shalom, good health and  
eagerness to learn and to succeed in all your endeavors.

# TEAM Spirit

**פרשת נצבים**

CANDLE LIGHTING  
7:07 pm



EREV ROSH  
HASHANA CANDLE LIGHTING 7:04 pm

THE WEEK AHEAD

SUNDAY—**ערב ראש השנה** NO SESSIONS

MONDAY & TUESDAY — **ראש השנה** NO SESSIONS

WEDNESDAY, SEPTEMBER 19 — **צום גדליה**

Classes begin at 9 am. Regular dismissal at 4 pm.



STAR STUDENTS

Yehuda Bloom – T.S.  
Daniel Chattah – S.S.  
Gavi Feigenbaum – T.S.  
Shlomo Goldenberg – T.S.  
Shua Jeger – S.S.  
Abraham Kanter – S.S.  
Aharon Liberman – S.S.  
Dovid Mann – T.S.  
Shmueli Nadel – T.S.  
Yehuda Pomper – S.S.  
Shelomo Sutton – T.S.  
Coby Tzur – S.S.  
Yisrael Winter – S.S.

Orly Adar – T.S.  
Leehee Akrish – S.S.  
Racheli Bernstein – S.S.  
Elly Feldman – S.S.  
Rochi Gassner – S.S.  
Bracha Getzel – T.S.  
Shira Goldenberg – S.S.  
Rivka Jablon – T.S.  
Tziporah Pam – S.S.  
Lea Riesel – T.S.  
Faigy Schloss – T.S.  
Esti Schwartz – S.S.  
Esti Weinberger – T.S.

TEAM PLAYERS

Dovid Alber  
Aviel Bayles  
Simcha Bistriz  
Ariel Chattah  
Simcha Gassner  
Akiva Jeger  
Benny Kanoff  
Shalom Marcus  
Dovi Schwartz  
Simcha Shaffren

Shoshana Cohen  
Batsheva Druin  
Elly Feldman  
Rochi Gassner  
Dina Malka Holzer  
Daniella Katz  
Tehila Klecky  
Penina Pomper  
Batsheva Roth  
Fraidy Thav

## CALENDAR CHANGE

Please note:

Assemblies will not be held this Thursday,  
September 20.

Official uniforms are not required.

## IMPORTANT LUNCH INFORMATION

We would like to remind you that meat lunches are served on Mondays and Wednesdays and dairy lunches are served on Tuesdays and Thursdays.



In order to adhere to proper *Kashrus* standards, it is necessary to understand that on Mondays and Wednesdays, when meat lunches are served, even if parts of the lunch appear to be *pareve*, (i.e. French fries), in actuality, the lunch may be *fleishig*. Therefore, dairy snacks or side dishes may not be eaten either with the lunch or afterwards.

Please remember this when sending snacks to school and ask your children to be mindful of not sharing or trading food.

## REFUAH SHELAIMA

Rochel bas Rivka Leah  
Ariella Sara bas Elisheva Malka  
Yehuda Pinchas ben Asna



## HASMODA

We will once again be conducting our semi-annual *Yom Tov* learning program over *Sukkos*. We welcome your support of the **children's voluntary** learning by becoming a sponsor as a *zechus* for a *Refuah Shelaima*, or in memory of a loved one. Sponsorships begin at \$50. Please speak with Rabbi Baumann to let him know that you are interested.



## CALLING ALL MOTHERS

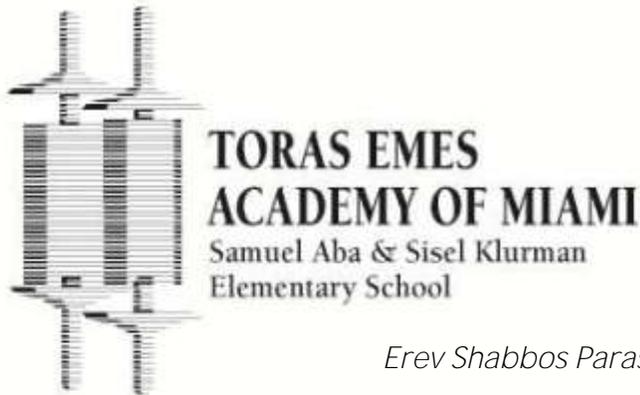
The Parents' Association is now hiring volunteers to act as class mothers for this school year. No experience necessary. If you can help please call Mrs. Esta Rosenberg at 305.651.0115. (Qualified fathers can apply as well!)



## 10 WAYS TO HELP YOUR CHILDREN HAVE A MORE MEANINGFUL YOMIM NORAIM

1. Explain to your children how Hashem actively seeks ways to forgive, and will forgive them—even if the best they can do is want to do Teshuva.
2. Remind them that Yiddishkeit is not all-or-nothing—that their Aveiros do not invalidate their Mitzvos or diminish Hashem's love.
3. Model the virtue of personal growth by sharing your own goals to improve a particular Mitzvah or Middah, or by working to improve something together with your children.
4. Urge them to privately recall something they wish they could undo, and reassure them that now is their opportunity to erase whatever they regret.
5. Share your personal stories of Hashgacha Pratis with your children to demonstrate Hashem's direct involvement in your family's day-to-day lives.
6. Encourage your children to focus on two or three things they truly appreciate as constant reminders of Hashem's benevolence in their own lives.
7. Sincerely ask your children for Mechilah during the Yomim Noraim to teach that everyone can make mistakes, and is equally worthy of being forgiven.
8. Suggest they undertake a small goal to improve their Yiddishkeit with reassurance that the most proper and effective way to grow is through small, obtainable steps of self-improvement.
9. Make a special effort during the Yomim Noraim to model Hashem's Middah of patience, compassion and forgiveness in your interactions with your spouse and children.
10. Show your children that they are the center of your world. Postpone a meeting or ignore a phone call to make time for them so they'll feel cherished and can comprehend that Hashem, too, considers them the center of His world.





בס"ד

Rabbi Kalman Baumann  
*Principal*

Dr. Deborah Lerer  
*Secular Studies Principal*

Rabbi Noam Grossman  
*Assistant Principal*

Mrs. Naomi Bloom  
*Early Childhood Director*

*Erev Shabbos Parashas Nitzavim 5772*

Dear Parents,

Every one of us approaches the advent of *Rosh Hashana* with sincere efforts towards *Teshuva, Tefilla and Tzedaka*. Most of us realize, that part of our appeal to *Hashem*, is accepting upon ourselves an extra act, more time spent in Torah, or an improvement in our attitude towards one of our obligations towards *Hashem* and our fellow man.

As parents of young children, a good place to focus your efforts is to strengthen your understanding of your obligations to your children. The foundation of a proper understanding is to realize that children are **not the parents' `possession', but they are a sacred trust from Hashem**, the third partner in creation.

What might the wrong attitude look like? Anyone who views his or her child as an extension of him/herself, may tend to be overindulgent, helping to foster the emergence of a spoiled, self-centered child. **Then, when this spoiled child does not meet the parents' expectations, frustration is magnified, and hard feelings and estrangement replace what was once a seemingly unshakeable bond.** The parent is left with **neither a `possession' nor a well-brought up child.**

On the other hand, a parent who focuses on proper *Chinuch*, examining his or her actions and decisions vis-à-vis **the child through the prism of what is best for this child's growth and development as a *mentsch*** and a *Ben Torah* or *Bas Yisrael*, will take an entirely different approach, that will guide towards the development of a genuinely good person.

For example, when determining how much independence to give a child, there are several paths to **follow. This critically important issue should not be decided based upon what satisfies the parents' need – I need to be in control; or I need my child to need me – therefore I'll make sure she stays dependent on me for as long as I can.** On the flip side – I have no time or strength for my child – he or she can manage their own time and activities – **I trust them. Was this decision reached with the child's best interest in mind?**

-continued-

## Page 2

An effective parent will analyze each situation as it comes up, consult with experts and make a **decision based upon a thought out understanding of the best interests of this child's future development. This is where the parents' loyalty lies** – to the best possible future for the child – all other considerations are secondary.

**A bright and promising future for our children was in the forefront of everyone's mind as we saw an** unprecedented effort this past year in our community to put the issue of the Internet in the forefront of our consciousness. At this serious, introspective time of year, we need to take a good hard look at our obligations towards our children and Internet exposure, and make decisions based upon their long-term interests. It is precisely households with young children who need to think about this and establish practices and policies that will protect our children from abuse by the Internet. By the time the children enter High School, it will be too late to change what goes on in your home and in **your child's world. Now is the time to habituate your children's technology behavior to one of safety** and sanity. It must be now, while the allure of pornographic material is not strong within a young child, that good habits must take root, because without good, safe technology habits, the children will stumble when they get to middle school and beyond. Ask High School educators in our community what level of exposure to Internet filth exists among their students – it will shock you. **Once a child is hooked, it's almost impossible to retrieve him or her and reclaim their innocence and purity.** Some may even develop addictive tendencies, which will require significant therapy to **uproot, at best. Ask older friends to be honest with you about their children's experiences** – it will be quite sobering.

No Torah family can contemplate Internet access in their home without an effective filter, and monitoring program. No one who understands this can afford to wait even one day longer. No child can be allowed any Internet access in the privacy of their own room – it must be in a public space in the house. No parent can go to sleep at night before being absolutely certain all devices with **Internet access are secure and out of reach of the children. By showing your loyalty to your child's** future, and taking action now, you can make a huge difference. Furthermore, you will be demonstrating to *Hashem* that you appreciate the confidence He placed in you and that you are serious about taking care of this special trust.

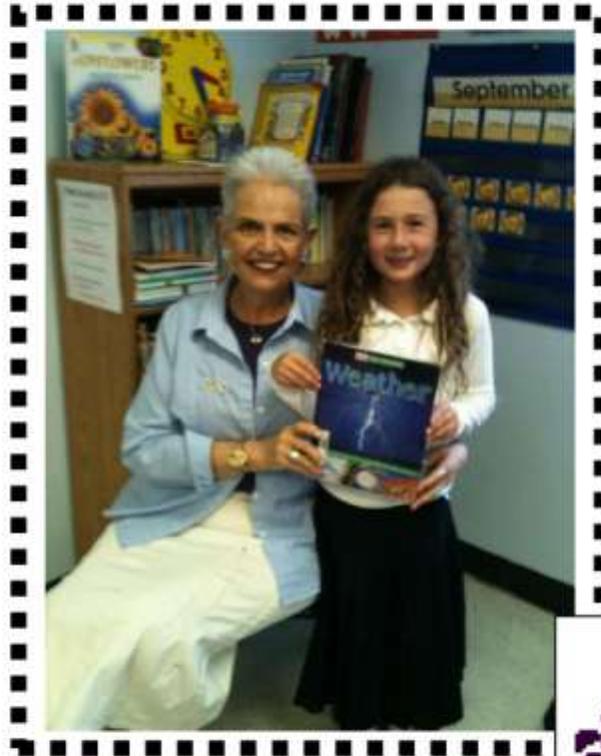
As we stand in prayer during the *Yamim Noraim*, praying for our families and our people, surely *Hashem* will listen carefully and answer our prayers for good when we have made the commitment to take good care of His children.

Best wishes for a ***Kesiva V'Chasima Tova***,

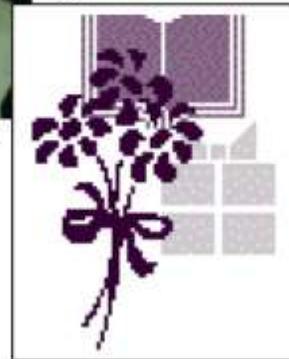


Rabbi Kalman Baumann

# Happy Birthday!



Adi Prynс  
7 years old



This book is  
dedicated in  
honor of  
**Your Child**  
on the occasion of  
a birthday  
*by you, the  
parents*



Pictured here with Ms. Grossman, school Librarian, are children who were honored with donations to the TEAM library on the occasion of their birthdays.

For \$18 you may honor your child's birthday with a book. A bookplate with the student's name is placed on the inside of the cover; the student takes the book home for a week before it becomes a part of the library; the student's picture appears in the TEAM Spirit.

Thank you to all who are participating in this effort to increase the volumes of our library.

Sincerely,  
Mrs. Dennis, PTA Volunteer

## WELCOME TO MRS. COHEN'S 1G-C!

“Round and round the spinner goes...” The girls in **‘א כיתה** had a great time this week! We played with a spinner game, created beautiful stained glass windows and made our very own Devorah D’vash holders! We also began using our centers this week. The girls got to listen to a story at a listening center, stamp words, pin letters, and play with a money game. What fun! The girls reviewed everything they learned with special “hot dot” games. **‘א כיתה** can’t wait to see what’s in store for them after Yom Tov!



## GETTING TO KNOW MRS. ROSENBAUM'S 1G-R

The first graders are having so much fun in 'כתה א'. We made beautiful stained glass projects for Rosh Hashana which can also be hung in our Sukkah. We made a Rosh Hashana Hebrew language booklet using all the words we learned about Rosh Hashana. We are reviewing our Alef Bais letters using magnetic spinners that point to different letters. We took a tour of the Elementary school and we were welcomed by the office staff and each class we visited. As you can see, 'כתה א' is having a blast this year!



# chosen words

## Rosh Hashanah Reflections

# Your Place in Creation

Rosh Hashanah is the day of judgment. When we think of this year-end spiritual accounting, we usually focus on the "al cheits" we will be saying ten days later in the Yom Kippur prayer. Have we sinned through our words or deeds? Have we shown proper respect to our parents and teachers? Have we caused anyone financial loss?

For most Torah observant Jews, this accounting doesn't usually provoke great anxiety. We keep Shabbos, keep kosher, give tzedakah, do chesed, learn Torah, send our children to yeshivah. We're not perfect, but does Hashem expect us to be? The teshuvah aroused by this reasoning is, by-and-large, superficial. We believe that, essentially, we have no big sin on our record. "OK," we think, "I'll try to improve my middos."

But the judgment of Rosh Hashanah isn't based solely on a check-list of observances and middos. The root of this day is in its designation as



*"Teshuvah is more than 'al cheit.' It's the process of matching who we are to who Hashem created us to be."*

the birthday of the world. This is the day in which Hashem reviews the entirety of creation and judges it according to how well it has fulfilled the function for which it was created. For every being on earth, there is a "prototype" in Heaven—a version of us in our most G-dly state. We are judged according to how well we sculpt our earthly image to match that Heavenly version.

The Netziv, Rabbi Naftoli Zvi Yehudah Berlin, the Volozhiner Rosh Yeshivah, was a prolific author. On the completion of each of his major

works, he made a siyum.

Why did the occasion warrant this? The Netziv explained: As a child, he paid little attention to his learning. One day, he heard his parents discuss taking him out of yeshivah and teaching him a trade. He begged his parents to give him another chance, and, thus motivated, became a brilliant scholar.

Had he become a shoemaker instead, he may well have been a very fine Torah observant shoemaker. But in Heaven, when his time came to account for his life, he'd have been asked, "Where are the seforim you were supposed to bring into the world?" Even with all the mitzvos of a pious tradesman, he would have discovered that he had failed his

life's mission. Seeing the Heavenly Netziv, he would be shattered by his wasted tenure on earth.



But even if one isn't harboring hidden genius, the task of utilizing one's potential for Avodas Hashem is still the central task of life. Reb Dovid Dryan was a simple Jew, a shochet, who was dispatched to serve a community in England in the early part of the century. Discovering that there was no yeshivah there for his children, he wrote letters, campaigned and organized until he was able to found one. That yeshivah, which now includes a seminary and a kollel as well, is today Europe's premier Torah center—Gateshead.

Certainly he could have lived a pious life as shochet, finding very little in the list of "al cheits" to worry about. But he would have failed to fulfill the mission for which he was created.

Does this mean we must spend our days dreaming up yeshivahs we can start or books we can write in order to make it into the "Who's Who" of the Torah world? And what if our destiny really is in our kitchen

or our office? The beginning of teshuvah is to think; we must assess not only our mistakes, but our strengths, and what we've done with them. At its foundation, teshuvah is about keeping faith with Hashem—taking the strengths and gifts with which He has entrusted us, and investing them in Torah and mitzvos.

### Shabbos Table Discussion:

Think of people you know who have brought something unique into the world? How and why did they do it?

*Adapted from a taped lecture on Teshuvah by Rabbi Yissocher Frand, R"m, Yeshivas Ner Yisroel, Baltimore*



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# Like the First Day

The Torah calls the first day of creation "yom echod," "day one," rather than the more common designation, "the first day." The Midrash explains that this phrase can also be translated as "the day of One," for on that day, Hashem alone existed. By the second day, Hashem had already created the angels, along with the Satan, who was given the power to act as an independent force. But on the first day, it was G-d alone, with no countervailing forces to oppose His unlimited goodness.

The spirit of that first day, when evil was absent, and an overwhelming sense of Hashem's presence rested upon the world, is recaptured each year on Yom Kippur. By design, the day was created for atonement, for coming close

to G-d. With the Satan's power suspended so that Israel can travel a clear path back to Hashem, we are able to taste the majesty that filled the universe on that very first day.

Because of the preordained nature of the day, it is said that Yom Kippur—the day itself—provides a measure of atonement. It was the day Moshe descended from Mount Sinai with the second tablets, signifying that Hashem had forgiven the Jews for the sin of the Golden Calf. It was the day that the Kohen Gadol would enter the Holy of Holies to bring atonement for the people. Because of the nature of the day, when teshuvah occurs in conjunction with Yom Kippur, its effect is vastly augmented. But even

without teshuvah, the day has the power to bring atonement for certain sins.

This seems to run counter to our understanding of sin, teshuvah and forgiveness. Why should someone merit atonement if he hasn't done his part to bring it? The answer to that question comes from understanding the nature of sin within Hashem's people. Each of us carries a spark of holiness; each is linked to the other as children of Avraham, Yitzchak and Yaakov. Each, in his essence, is good. Our blemishes are superficial ones, brought out by the strains of exile. Our essence emerges on Yom Kippur, when every Jew can raise himself to the level of the angels.

Because we are linked, the teshuvah of each of us is linked as well. We are not just individuals standing before Hashem searching our own souls. Because we are parts of one entity, the teshuvah of one of us elevates all of us to a degree. The historic events of Yom Kippur show us the precedent. Moshe returned to Mount Sinai for a second time as an agent of the people, to beg Hashem's forgiveness on their behalf. The Kohen Gadol entered the Holy of Holies—the only human being permitted to do so—as an agent of the people to effect atonement for them. And to a degree, through our own teshuvah on Yom Kippur, each of us can accomplish what the Kohen Gadol accomplished.

When one person engages in heartfelt teshuvah, he views all his experiences and inter-

actions as steps that have brought him closer to understanding Hashem's greatness. He sees the ultimate goodness behind even those events that seemed negative at the time they occurred. His teshuvah therefore becomes a vehicle for the atonement of all those whose lives crossed his and led to his elevation.

The Torah describes Israel as "Yaakov chevel nachalaso," "Jacob, the portion of his heritage." But the word "chevel" can also be translated as "rope," suggesting that every Jew, from the greatest scholar to the simplest person, is attached to each other as if by a single rope. If one pulls the rope at one end, everything is moved. On Yom Kippur, each of us basks in the special light with which this day has been imbued since Creation. As we delight in Hashem's nearness and cleanse ourselves of all that separates us from Him, we pull powerfully on that rope, and bring every Jew closer to G-d.

**Shabbos Table Discussion:**  
Think of a way in which you have improved your Avodas Hashem during the past year. Can you trace the path of people and/or events that led to this improvement? Did any of these events seem negative at the time it happened?

*Adapted from "Yom Kippur: Overview," by Rabbi Nasson Scherman with permission from Mesorah Publications*

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## Dedications

לעיני  
עטי בת ר ישראל עיה  
לכביע ג תשרי  
תשי"ג  
תנצב"ה

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the corner...*

*It's time to  
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- *Recently moved or changed address?*
- *Want to change political parties?*
- *Turning 18 by Nov. 6th?*
- *The deadline to register is Oct. 9th*

*Away on  
Election Day or  
studying abroad?*

**VOTE ABSENTEE!**

*Call the number  
below for more  
details*

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or call our office **305-532-2500**



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