

MARCH 15, 2013

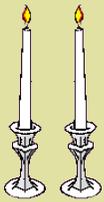
# TEAM Spirit

## STAR STUDENTS

### פרשת ויקרא

#### CANDLE LIGHTING

7:11 pm



Yoseph Baroukh – S.S.  
 Mordechai Bernstein – T.S.  
 Ariel Chattah – S.S.  
 Tzvi Danziger – S.S.  
 Shlomo Goldenberg – T.S.  
 Avos Greenberg  
 Benny Rottman – T.S.

Pnina Bergida – T.S.  
 Sarah Buzaglo – S.S.  
 Evelyn Gill – S.S.  
 Tehila Klecky – T.S.  
 Hadassah Privalsky – T.S.  
 Sarah Rosenberg – S.S.  
 Gitty Rubin – T.S.  
 Arielle Serwatien – S.S.  
 Esther Shaffren – S.S.  
 Shira Suissa – S.S.  
 Tamara Yeshurun – T.S.

### REMINDER:

LAST SCHOOL DAY  
BEFORE PESACH IS  
**THIS WEDNESDAY,**  
**MARCH 20**  
 SCHOOL RESUMES  
AFTER PESACH  
**THURSDAY,**  
**APRIL 4**  
**AT 8:30 AM**

## TEAM PLAYERS

Yosef Alber  
 Aviel Bayles  
 Ephraim Berkowitz  
 Simcha Bistriz  
 Moshe Danziger  
 Asher Greenberg  
 Benjamin Lasry  
 Noam Richmond  
 Tzvi Rubin  
 Shelomo Sutton

Shira Adar  
 Shifra Braunshweiger  
 Gabriella Chattah  
 Elisheva El-Gad  
 Evelyn Gill  
 Ella Liberman  
 Esty Newman  
 Avigail Paritzky  
 Rina Esther Pollock  
 Shira Richmond  
 Yocheved Sobol  
 Tehila Sosnow  
 Orly Stauber  
 Aliza Zeines

### REMINDER:

Beginning today! Friday dismissal is 2:30 PM  
 Please note: ECE dismissal is at 2:00 PM on Fridays

## ASSEMBLIES

Our Chodesh Nisan assemblies took place yesterday and everyone thoroughly enjoyed the performances by Mrs. Levine and Mrs. Wolkenfeld's first grade boys, Rabbi Schwartz's fourth grade boys, and Mrs. Cohen's third grade girls.

Yasher Koach to Rabbi Peretz Goldenberg & Rabbi Avrohom Danziger for their inspiring Divrei Torah at the assemblies.

Our Science Fair winners presented their projects to their schoolmates and were recognized with beautiful certificates at our assemblies. Yasher Koach to:

### School Winners:

Reuven Shaffren

Naomi Bursztyn

### Class Winners:

Shua Jeger - 4B

Yitzy Eisenberger - 5B

Tamar Brody - 4G

Yael Lesnik - 5G



OUR SCHOOL  
WINNERS  
REUVEN  
SHAFFREN &  
NAOMI BURSZTYN  
PRESENT THEIR  
SCIENCE FAIR  
PROJECTS

LOST &  
FOUND-  
GOING,  
GOING,  
GONE!



We invite you to go through our lost and found boxes to see if you can claim any item before everything is donated to the local *Gemach* (The Community Closet) before Pesach!

## KIDS FOR KOSHER FOOD BANK

If you are able to help out in the month of March, the specific requests are for applesauce, matzah meal, jelly, macaroons, cake mix, mayonnaise, potato starch, oil, ketchup, tomato sauce, and candy/chocolates. Keep in mind that all the food must be either OU, Chaf-K, O-K, or Star-K certified. Please note: for this month everything must also be certified Kosher for Passover, making it suitable for any family for Pesach. Thank you for your continued help. *Yasher Koach!*

## REFUAH SHELAIMA

Yosef ben Rus  
Ayala bat Yehudit  
Yehuda Pinchas ben Asna  
Leah Devorah bas Rachel  
Yoel Efraim ben Baila  
Avraham Shlomo ben Ita  
Yechezkel ben Tova  
Rafael Yoel Ozer ben Chaya Malka  
Aryeh Yitzchak ben Ilana Tirtza  
Yitzchak Reuven ben Malka  
Shmaryahu ben Malka Bracha  
Chasiba bat Perla Zahava  
Mazal bas Batya



## MAZEL TOV

To Rabbi and Mrs. Ariel  
Yeshurun and family on  
the birth of a boy.



### RAISING G.R.E.A.T. CHILDREN

Class will resume after Pesach on  
Tuesday, April 9th. Please join us  
8:45-9:30 AM in the Library!

## REGISTRATION

### **Final deadline for "Early-bird" registration ends**

Monday, March 18<sup>th</sup>. We encourage all our parents to take advantage of the early-bird registration fee of \$400 for first child \$350 each additional child as well as the 10% discount on Book, Building and Insurance/Security fees if registration and all fees paid by that time.

If you have any questions please call Mrs. Rashi Levy X221 or Mrs. Julie Kirschenbaum X220 at the financial office at 305-944-5344.

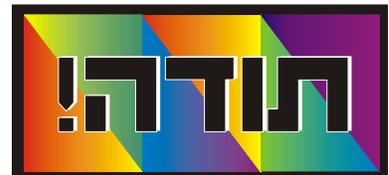


## 3B - IN THE SPOTLIGHT!

**M**rs. Waldman's  
third grade boys  
had a very busy week!

On Monday they visited the Imax theater where they enjoyed the film "Flight of the Butterflies". This special field trip was followed by another special event on Tuesday. It was "Authors' Day" in the third grade classroom - an opportunity for the boys to share their creative writing with their parents and classmates. We are so proud of their literary accomplishments. Please see attached photos.

## THANK YOU SPONSORS



**W**e would like to express our appreciation to our good friends, Mr. and Mrs. Joe Andisman, for sponsoring an entire year of Chosen Words, which appears every other week in our newsletter.

Thank you also to Mr. and Mrs. Alexandre Mann for their generous sponsorship of the upcoming Hasmoda Project.

# 3B AUTHORS' DAY



3B  
VISITS  
IMAX





**TORAS EMES  
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Rabbi Kalman Baumann  
*Principal*

Dr. Deborah Lerer  
*Secular Studies Principal*

Rabbi Noam Grossman  
*Assistant Principal*

Mrs. Naomi Bloom  
*Early Childhood Director*

*Erev Shabbos Parashas Vayikra 5773*

Dear Parents,

As we begin to read *Sefer Vayikra* this *Shabbos*, we are reminded of how we express our yearning, at every opportunity for the rebuilding of the *Beis HaMikdash* and the renewed opportunity to bring *Korbanos*, sacrifices. What are *Korbanos*? They are a physical manifestation of our attempt to connect with *Hashem* – as the name implies – *Korban* – to bring *korov* – close. We give up something of ours, dedicate it to *Hashem*, and thereby strengthen our relationship.

What means do we use nowadays, when we do not have the opportunity to approach *Hashem* in this manner? We have *Tefilla* – *Avoda Shebalev* – the service of the heart. It is a much greater challenge to maintain focus on approaching *Hashem* without the assistance of a physical prop, so to speak. With a *korban*, standing in the awesomeness of the *Beis Hamikdash* – it was relatively easy to feel a closeness to *Hashem* as one gave up something of value, that could be seen and felt. In our times, we are called upon to approach *Hashem*, purely through concentrating our hearts and words, something that requires much greater focus.

If *Tefilla* is a challenge for adults, how much more so for the children. With at best a bare-bones understanding of the meaning of *Tefilla*, we ask the children to say words that they do not understand, for an extended period of time, and it is a formidable task. How can we help? What can parents do to make *Tefilla* more meaningful to their children?

One could set about teaching the meaning and intent of the words in *davening* – but that is not a recommended approach for the vast majority of parents – for a variety of reasons. Leave that up to us in school. However, there is one thing that all of us can do – demonstrate in word and deed, that *Tefilla* is IMPORTANT! This does not occur through sermons and reprimands. It does not occur through cajoling and sticker charts. True teaching comes through role modeling. If *Tefilla* is important to you, **don't rush through it**. If *Tefilla* is important, texting, e-mailing and talking on your phone have absolutely no place while davening. If you truly feel the importance of *Tefilla* – make it to *Minyan* **even when it's difficult**. And, if *Tefilla* is truly important to you -**don't talk in shul**.

-continued-

Smart principles of *Chinuch* must be applied to our young developing *daveners*. Bringing them to *shul* **before they're ready will teach them to not** have reverence for a holy place. Forcing them to say words of *davening* that are meaningless to them, will cause irreparable harm to any future interest in *Tefilla*. **Let the children's interest and enthusiasm for *davening* guide you – even if your child spends much less time on daily *Tefilla* than you feel is appropriate – **don't pressure them. If they seem to speed through *davening* – appreciate that they went through the motions, and demonstrate without fanfare, how it should be done.****

Part of our daily *Tefilos* include beseeching *Hashem* to bring us back to the glorious days of bringing *Korbanos*. Let us show our children what an opportunity and *zechus* it is to be able to approach *Hashem* through *Tefilla* **even though we currently don't have the privilege of *Korbanos***. If we do a good job *davening*, *Hashem* will undoubtedly bring us and our children up to the next level, as in the days of old, ***IYH***.

Best wishes for an uplifting and spiritually satisfying *Shabbos*,

A handwritten signature in cursive script that reads "Rabbi Kalman Baumann".

Rabbi Kalman Baumann

Principal



# Research Club



Congratulations to the students below who have reached new milestones in their research!

<b>4B</b>	<b>4B</b>		<b>5B</b>	<b>5B</b>	<b>5B</b>	<b>5B</b>
<i>Library Maven</i> 500 points	<i>Explorer</i> 1,000 points		<i>Library Maven</i> 500 points	<i>Navigator I</i> 1,500 points	<i>Navigator II</i> 2,000 points	<i>Navigator III</i> 2,500 points
Danny Breir	Aileyahu Shanes		Michel Korff	Yehuda Ohana	Ezra Kirschenbaum	Shalom Deutsch
Shmueli Nadel	Mordechai Shapiro					Ezra Kirschenbaum
Yishai Mendoza	Shua Jeger					Yosef Chaim Alber
Uriel Toronczyk	Shmuel Feigenbaum					Yosef Dovid Nemani
<b>5B</b>	<b>5B</b>	<b>5B</b>	<b>5B</b>	<b>5B</b>	<b>5B</b>	<b>5B</b>
<i>Commander I</i> 3,000 points	<i>Commander II</i> 3,500 points	<i>Commander III</i> 4,000 points	<i>Specialist I</i> 4,500 points	<i>Specialist II</i> 5,000 points	<i>Research Leader I</i> 7,500 points	<i>Research Leader II</i> 8,000 points
Shalom Deutsch	Shalom Deutsch	Shalom Deutsch	Yosef Dovid Nemani	Yosef Dovid Nemani	Ariel Hahn	Ariel Hahn
Ezra Kirschenbaum	Ezra Kirschenbaum	Ezra Kirschenbaum				
Yosef Chaim Alber	Yosef Chaim Alber	Yosef Chaim Alber				
Yosef Dovid Nemani	Yosef Dovid Nemani	Yosef Dovid Nemani				

Keep up the good work, everyone!

Warm Southern regards,

Ms. Grossman, Librarian/Computer Teacher



# Research Club



- What is the average natural lifespan for a snake?
- Who won the 1929 Pulitzer Prize for poetry for the epic poem "John Brown's Body?"
- Who, at age 36, was the youngest person ever to serve as Vice President?

These are some of the questions our student researchers have to answer.  
How did you do answering them?

Congratulations to the students below who have reached new milestones!  
Keep looking it up!

4G	4G	4G	5G	5G
<i>Library Maven</i> 500 points	<i>Explorer</i> 1,000 points	<i>Navigator I</i> 1,500 points	<i>Navigator II</i> 2,000 points	<i>Navigator III</i> 2,500 points
Batsheva Druin	Shira Suissa	Shira Suissa	Lea Riesel	Tehila Alfassy
Daniella Katz	Elisheva Sharfman	Elisheva Sharfman	Yocheved Sobol	Naomi Bursztyn
Chana Dreyfuss	Elisheva El-Gad	Elisheva El-Gad		Naomi Klecky
Avia Bennett	Shaindel Goldenberg	Ma'Ayan Tzur		Simcha Leonoff
Aliza Zeines		Atara Laks		
Esti Weinberger				

Keep up the good work, everyone!  
Warm Southern regards,  
Ms. Grossman, Librarian/Computer Teacher

# PESACH IS ALMOST HERE

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# chosen words

A Taste of Pesach

## The Leap of Pesach

Today, as we wait for Moshiach, many people look around in despair at the flaws of Klal Yisrael, wondering if we will ever deserve redemption. But imagine the scene of the first redemption. Rather than yeshivos filled with ardent young men, homes and families run by idealistic young women, businesses and professions peopled by Torah Jews of integrity and honesty, there were degraded, overworked slaves. They worshiped the idols of their Egyptian masters and languished at the 49th level of spiritual impurity—one small step above oblivion.

How did such a people merit that Hashem should stretch out His arm, subject His pure essence to this trough of corruption, and pluck them out? The answer resides in the name of the Yom Tov. The name "Pesach" comes from the verse "and I shall pass over you and there will be no destructive plague among you to destroy you when I smite the land of Egypt" (Shemos 12:13). Pesach is to pass over. Rashi comments that the expression "pesach" denotes skipping over and jumping.

For a Jew to rise from a low level of spirituality usually requires an arduous uphill climb. For the Jews of Egypt, however, Hashem provided an express elevator that whisked them upward, far above any level their own crippled souls could have aspired to. He "jumped them over" and gave them a view from the top. At that moment of redemption, the Jewish people felt not just

close to Hashem, but borne by Him like a child across a dangerous passage. Then, they were deposited in the wilderness, returned once again to their own station. It would be

To the deeds of their holy Forefathers' (Shemos Rabbah, 15:5). Hashem's reckoning was not simply that He would help out the children because of His love for their fathers. It was a

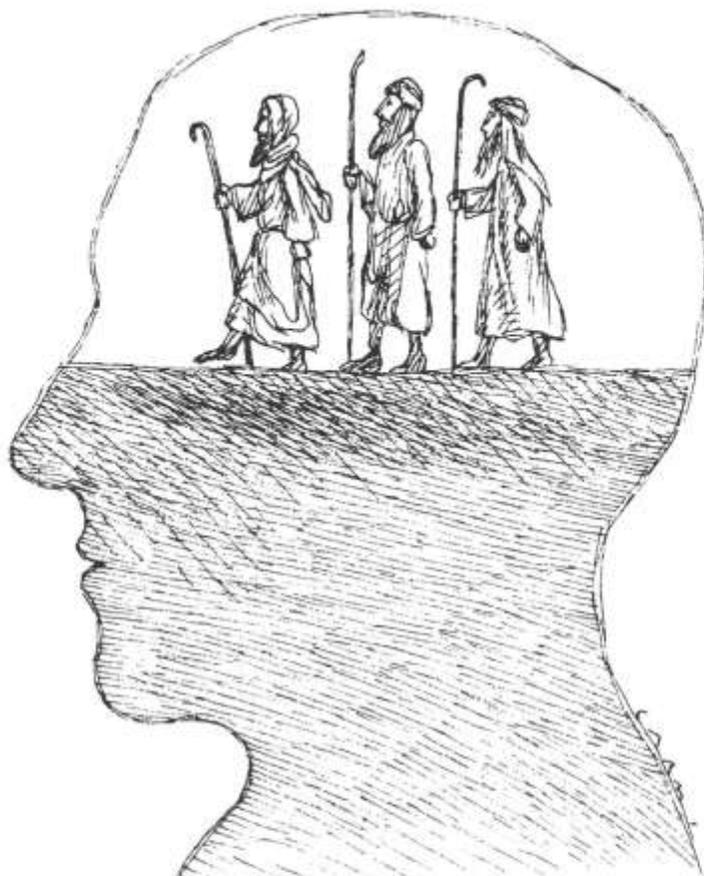
lost. The purpose of creation would have literally died on Egyptian soil.

Only because the Jewish peoples' souls were imprinted with their Forefathers' spiritual greatness were they able to find spiritual redemption, rather than simple liberation, in Hashem's rescue. Because they were able to recognize this greatness within themselves, they were able to draw inspiration from this vision. When the miracle of redemption was completed and they were returned to "real life," they were no longer lowly slaves with no goal but to get through the day. They had seen what they could become, and were willing to work to get there.

Pesach—the Yom Tov and the word itself—stands as a message to every Jew that no one is bound by circumstances. Every person has the potential to "pass over" his present status and form a vision of who he could be—who he will be—if he allows himself to aspire toward the spiritual greatness that resides within every child of Avraham.

Shabbos Table Discussion:

In practical terms, what does it mean to recognize the influence of the Forefathers on our own lives?



*"The spiritual imprint of the Forefathers made the Jews worthy of redemption."*

49 days of sojourn, immersed in the hard work of purification, before they could reach the pinnacle again and merit the gift of the Torah.

By what merit did they deserve this "free ride?" The Midrash records Hashem's answer: "If I look at the deeds of Israel, they will never be redeemed. To whom do I look?

recognition that the spiritual legacy of the Forefathers resided in these children, even if it was obscured by thick layers of corruption. If Hashem had left the Jews in Egypt, they would soon have descended down that last step into the abyss, and the legacy of Avraham, Yitzchak and Yaakov—the force meant to bring Hashem's light into the world—would have been



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DEDICATED BY MR. AND MRS. JOE ANDISMAN IN HONOR OF RABBI BAUMANN, THE ROSHEI YESHIVA, AND THE STAFF OF TORAS EMES

# Pesach, Matzah, Maror

One of the cynical claims implied in the wicked son's question is that people who live in exile have no business celebrating redemption. One can only imagine the impact of his question in times like the Holocaust, when the wicked son's taunt, "What is this service to you?" would have hit with its full impact. What indeed does the celebration of freedom have to do with people living with persecution and fear?

Rabbi Gamliel answered this question from the perspective of another traumatized generation, those who experienced the destruction of the Second Beis HaMikdash. His answer was that one who has not explained "The korban pesach, matzah and maror has not fulfilled his obligation. The matzah and maror need little explanation for most generations of Jews. The taste of the bread of affliction has rarely left our mouths. War and exile have kept us on the run for centuries, with only a relatively brief respite in one haven or another. The bitter-

ness of persecution—whether in the virulent anti-Semitism of pre-war Europe or the diplomatic condemnations of today's United Nations—has never lost its bite.

But one has a greatly distorted picture if one does not also take into account the korban pesach. That sacrifice was symbolic of the Jewish people's heroism. With their lives at risk, they took the sheep—which were considered gods by the Egyptians—bound them and slaughtered them at Hashem's behest. They showed their masters who they considered their real Master, relying on Hashem's protection as they carried out His will. This is the essential, redeeming force of the Jewish people. Rabbi Gamliel tells us that if we only acknowledge the matzah and maror without acknowledging the redemptive power of the korban pesach, we miss the entire point.

**Shabbos Table Discussion:**

What strength do people draw from adversity that they

cannot gain when life is easy?  
Adapted from "Table Talk," by

Rabbi Raphael Pelcovitz, with permission from Mesorah Publications

**Better Relationships**

## Hearing You Right

As every parent knows, the Pesach seder is the child's night. The four questions and the array of symbolic items and rituals are all designed to snag the children's interest, provoke their questions and facilitate the real purpose of the evening's agenda—to deeply instill into the next generation the lessons of this epic drama that forms the foundation of our faith. Imagine a seder at which the father runs through the Haggadah, reciting all the required passages, performing all the required rituals—even singing the prescribed songs—while the children entertain themselves with their own conversations or snooze peacefully at their places. Obviously, the target is somehow being missed.

If the students don't learn has the teacher taught? The Torah answers: "No." It makes this point in the wording that imparts the obligation to discuss the Exodus, "so that you may relate in the ears of your son and your son's son" (Shemos 12). Given the principle that the Torah contains no extraneous words, the term "in the ears" seems inexplicable. What other organ would be capable of receiving the sound of the parent's voice? The ears are specified to emphasize that the words must be tailored to the ears of the child receiving them. One cannot just throw

the information into the air for anyone who wishes to catch it. One must target each child's ears, speaking directly to him in words he can understand.

The verse seems to have a second redundancy as well—"your son's son." Since the parent's entire purpose is to serve as a link in the generational chain, it would go without saying that a parent tells his son, who in turn will some day tell his own son. Yet that seeming redundancy offers still another lesson in effective teaching. It is true that a father can only transmit the tradition from himself to the next generation. But if he teaches his son with enthusiasm and a passion for each wondrous detail, he does all he can to guarantee that his son will in turn pass this excitement along to his own children. If he makes sure that the flame burns brightly in his son, he knows that there will be plenty of fire left when the time comes to pass the torch. To do:

Consider the children at your seder table and think of one way to engage each of them more fully.

Adapted from "Freedom of the Soul Haggadah," by Rabbi Dovid Goldwasser, with permission from The Judaica Press, Inc.

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## Dedications

In the zechus  
of all the *nashim tzidkaniyos*  
who worked so hard  
preparing for Pesach,  
may we merit the *geulah*  
soon!

We gratefully acknowledge our generous sponsors for making this publication possible.



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HaRav Shmuel Kamenetsky, shlita,  
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Rabbinical Editorial Supervisor

361 Spook Rock Road  
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**Chosen Words**  
Editor: Shaindy Appelbaum  
Writer: Chana Nestlebaum  
Graphic Artist: Heidi Ort  
Illustrator: Giora Carmi