

YESHIVA
TORAS CHAIM
TORAS EMES
KLURMAN
ELEMENTARY SCHOOL

TEAM SPIRIT

Miami Candle
Lighting
5:15

Friday
December 18, 2020
ג' טבת תשפ"א

Through the
Classroom Door
Pgs 4-6

מזל טוב

To Rabbi and Mrs. Yaakov Goldman on the birth of a girl!

To Mr. and Mrs. Robert and Judy Scott on the birth of a granddaughter!

נחום אבלים

To Mrs. Meghann Schwartz and family on the loss of her father. She will be sitting outside her home Sunday morning until Tuesday morning. Please enter through gate on the left side of the driveway.

4201 N. Hills Drive
Hollywood, FL 33021

To Mr. Yehonatan Tarazi and family on the loss of his father.

COVID CORNER

- Please remember that if any family member is showing COVID symptoms or awaiting COVID test results, all of your children must stay home.

Please email safety@ytcte.org if you have any COVID-related questions or concerns.

The Week Ahead

Friday, December 25 -
Asara B'Teves -
Dismissal at 1:30 PM

רפואה שלימה

Binyomin Simcha ben Adina Minya
Bentzion ben Naomi Rochel Margalit
Nechama Malka bas Blima
Dov ben Leah
Yael Chana bas Sara
Yaakov ben Malka Rachel
Shmuel Yitzchok ben Zlata
Menachem Moshe ben Fraidel
Mina Yehudis bas Marsuda Marsel
Refoel Dovid ben Etta Reva
Yehudis bas Chasiba
Yochanan Baruch ben Fruma Etta
Aharon Moshe ben Tili
Zisle bas Sarah
Miriam bas Rivka
Eliezer Yitzchak ben Sara
Yehuda ben Rivka Leah
Tinok ben Elisheva Miriam
Chava Leah bas Aida



HOW TO STOP A FIGHT

Dear Parents,

Erev Shabbos Parashas Mikeitz 5781

Resolving conflicts between siblings, classmates and playmates seems to occupy a significant portion of adults' and children's day. Powerful emotional forces are frequently at play and parents and educators are constantly looking for ways to defuse strong feelings and de-escalate points of contention that seem to overwhelm the children and make finding a solution a near impossible task for them. If there was one approach that held the key to lowering temperatures and enabling the combatants to reframe their view of the situation, it would be a very sought after one.

...parents and educators are constantly looking for ways to defuse strong feelings and de-escalate points of contention...

In one of the interchanges between *Yosef* and his brothers in this week's *Parsha*, (*Bereishis 42:19-24*) we can gain an insight into such a powerful conflict-defusing tool. The viceroy *Yosef* speaks roughly to the brothers and informs them that he will take one of them as a hostage, while the others should go to *Canaan* and then return to *Mitzrayim* with the younger brother, *Binyamin*. If they fail to do so, they can expect to die.

This obviously caused the brothers great pain. Their whole world was being thrown into turmoil and they were now in great danger. They spoke among themselves and reflected upon what was happening to them, assuming *Yosef* could not understand what they were saying. They spoke of feelings of regret for at least some of what they had done to their brother *Yosef*. Then the Torah tells us (*pasuk 24*) that *Yosef* was moved to tears.

Rashi on the *pasuk* explains the reason for *Yosef's* tears: "Because he heard them expressing regret for their actions." The *Sifsei Chachomim* explains *Rashi* as follows - *Rashi* finds it difficult to understand *Yosef's* tears, because one would have thought that *Yosef* would become even angrier, not compassionate, upon hearing the brothers themselves admitting how they hurt *Yosef* many years earlier. Therefore, *Rashi* finds it necessary to explain that it was upon hearing the brothers' remorse and regret over their actions against him, that his emotions changed completely. He was cruel and harsh one minute, seemingly calm and composed despite the anguish and suffering that would now ensue for the brothers and their families, and then he was overcome with emotion and moved to tears the next moment (*Gur Aryeh*).

...an apology... its power derives solely from the sincerity with which it is given.

A sincerely expressed feeling of remorse for one's actions has this incredible impact. A person cannot maintain his anger, hurt and rage at another, when he is the recipient of a sincere, heartfelt apology. When he perceives that the perpetrator truly feels bad for what he did to him, the victim's attitude of resentment cannot stand. The greatest force that can end conflict, is an apology.

When trying to analyze what about an apology is so powerful, it should be clear that its power derives solely from the sincerity with which it is given. It is not an incantation or magic formula. There is no value in forcing a child to mumble some words that an adult insists upon. A sincere apology consists of five parts:

- 1) An expressed awareness of what you said or did to hurt the other person
- 2) Expressing an awareness of what emotion your words or actions caused in the other person (e.g. anger, hurt, embarrassment, sadness etc.)
- 3) Truly feeling bad that you did or said such a hurtful thing.
- 4) At this point, a verbal expression of being sorry for that word or action is meaningful
- 5) A promise to try with all sincerity, to never repeat the action or those words in the future.

True winners have the self-confidence to admit mistakes ...

When dealing with children in conflict, it is most worthwhile to engage in helping children gain proficiency in the art of a true apology. It is a process that will take time. What should motivate us, beyond salvaging our own sanity, whether at home or in the classroom, is the awareness that this ability to admit mistakes and correct any damage caused by it, is a formula for success and happiness in life. True winners have the self-confidence to admit mistakes, and the strong inner core to make amends when they cause pain to others. Understanding how powerful a force it is, should help us to help our children achieve this great *Middah* and set them on a path of peace, tranquility and satisfaction in life.

Best wishes for a peaceful *Shabbos*,

Rabbi Kalman Baumann

Through the Classroom Door

Chanukah Fun in KES!

Girls Dreidel Decorating!



3G-1 Chanukah Performance



Through the Classroom Door

Chanukah Fun in KES!

1B Chanukah Projects!



Art with Mrs. Klagge!



Through the Classroom Door

Chanukah Fun in KES!

Boys Sevivon Spectacular!



chosen words

A Gift For Chanukah

The Miracle of Miracles

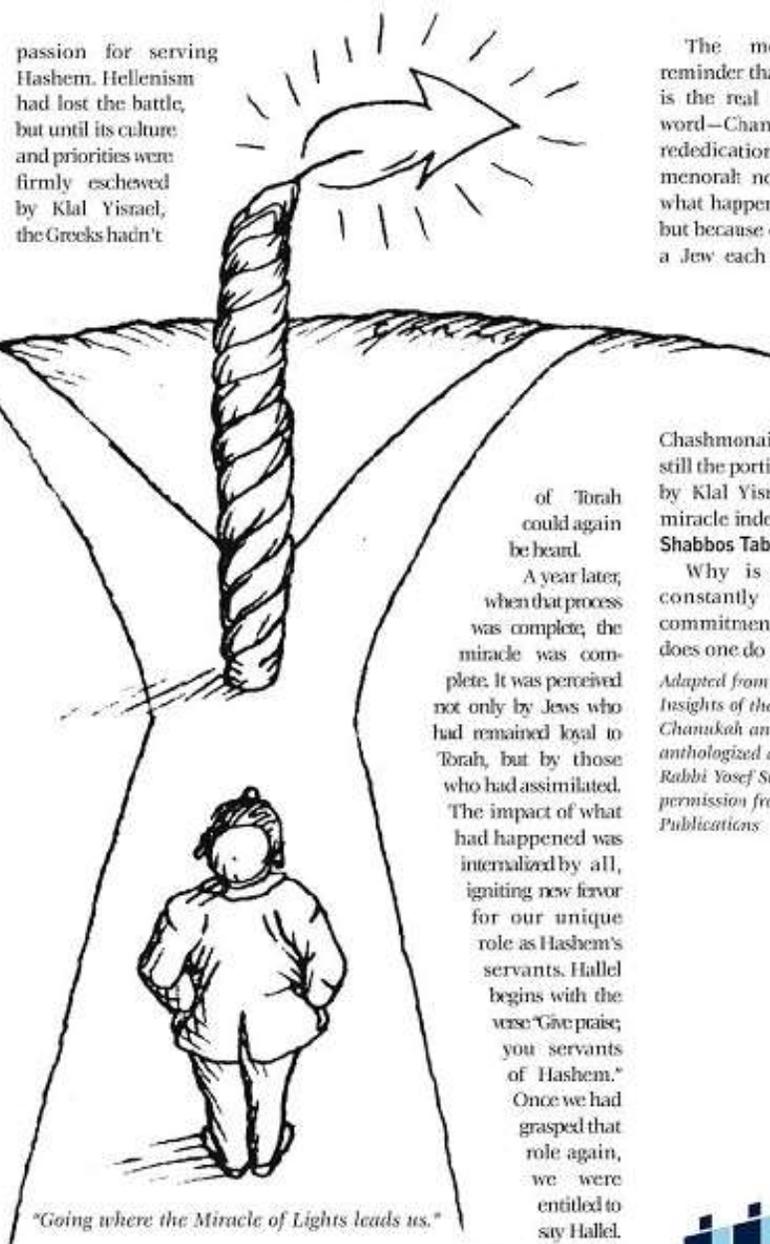
Imagine lighting a Chanukah candle—a slender little twist of colorful wax—the first night of Chanukah. Now imagine that a half-hour later, the candle stands as tall as it had when it was first lit. An hour later, it's nearly the same. The next morning, it stands there, still burning, but hardly diminished. By now, the neighbors are crowding the living room to see this amazing sight. A team of scientists arrives to examine the phenomenon. Meanwhile, the candle burns on and on, for eight whole days.

In such a situation, you'd have no doubt: it's a miracle. Yet a strikingly similar phenomenon, occurring in the Beis Hamikdash at the end of a startling military victory, was not celebrated as a miracle right away. It took a full year before the Sages declared Chanukah a Yom Tov, and designated it as a unique, eight-day period marked by lighting a menorah and reciting a full Hallel.

The purpose of a miracle is to awaken in the world recognition of Hashem. The Jewish people were chosen as the primary agents for that awakening; it's our life's mission to glorify Hashem's name. In light of that obligation, it seems strange that the Sages would hesitate even one minute to declare Chanukah a Yom Tov.

But the celebration couldn't be declared in what would seem a timely manner. That is because the full miracle hadn't yet happened. We had salvation. We had victory. We had oil. But we still hadn't regained our

passion for serving Hashem. Hellenism had lost the battle, but until its culture and priorities were firmly eschewed by Klal Yisrael, the Greeks hadn't



"Going where the Miracle of Lights leads us."

lost the war. Little by little, Jews grasped the meaning of the Chashmonaim's victory. Little by little, the call of Hellenist culture faded, and the call

of Torah could again be heard.

A year later, when that process was complete, the miracle was complete. It was perceived not only by Jews who had remained loyal to Torah, but by those who had assimilated. The impact of what had happened was internalized by all, igniting new fervor for our unique role as Hashem's servants. Hallel begins with the verse "Give praise, you servants of Hashem." Once we had grasped that role again, we were entitled to say Hallel.

We were entitled to the Yom Tov. Only when the message of Chanukah had become part of us were we ready and able to publicize the miracle.

The menorah is our reminder that spiritual renewal is the real miracle. The very word—Chanukah—relates to rededication. We light the menorah not only because of what happened way back then, but because of what happens to a Jew each day, as he strives to connect to Hashem, feel His presence and serve him wholeheartedly.

Centuries after the Chashmonaim's victory, this is still the portion grasped joyfully by Klal Yisrael, and that is a miracle indeed.

Shabbos Table Discussion:

Why is it necessary to constantly be renewing our commitment to Hashem? How does one do that?

Adapted from "Days of Joy: Insights of the Sfas Emes on Chanukah and Purim," anthologized and adapted by Rabbi Yosef Stern, used with permission from Mesorah Publications.



Sponsored anonymously as a zechus Refuah Sheleimah for Dov ben Leah

Inner Excellence

Solo

A Chanukah menorah shines in the window, a quiet, refined light. Yet the menorah's light speaks in a loud, unequivocal voice, to everyone who sees it. Its message: "Hashem alone runs this world." The story of Chanukah is indeed an exciting one—a riveting tale of courage, loyalty and victory against the odds. But the menorah doesn't tell that story. Instead, it simply states that Hashem is the source of all that happens, and that is the essential, the primary, the single most important message that a Jew must instill within himself and carry into the world.

"Hashem is the source of all that happens, and that is the single most important message that a Jew must instill within himself and carry into the world."

We learn of the primacy of this message from a ruling in the Shulchan Aruch: A poor person who needs charity to survive is still required to light Chanukah candles, even if he has to borrow money or sell his clothes in order to buy them. This stringency is unprecedented in rabbinically ordained mitzvos, and rare even in mitzvos found in the Torah. The Talmud declares that if a person can't afford both wine for Kiddush and Chanukah candles, he must forgo the wine. Why? Because the Chanukah lights proclaim a miracle. Proclaiming a miracle rein-

forces the core belief of a Jew; Hashem rules over all. Nature itself is an expression of Hashem's will, and every astounding detail of it is a miracle in itself. But it is only when the natural order of things is upended that we are startled into the realization that Hashem has been holding the strings all along. That astonishment is an essential reinforcement for our belief in Hashem, essential to each and every Jew, no matter what the condition of his finances.

Ultimately, the menorah is a

praise of Hashem, an acknowledgment of the incomprehensible wisdom and power with which He alone directs history. By kindling the menorah, we create a light that carries this message inward to the depths of our souls, and outward to illuminate the world.

Shabbos Table Discussion:

Are there other ways to awaken the recognition that Hashem runs the world? Are they as powerful as a miracle?

Adapted from "Reb Michel's Shmussen," by Rabbi Michel Barenbaum, with permission from Mesorah Publications

Effective Prayer

Thanks for Everything

On Chanukah we say a full Hallel, prayers of thanks and praise, for eight days straight. This practice not only acknowledges the eight-day miracle of the oil; it actually imprints the special influence of Chanukah upon every day throughout the year.

By repeating Hallel for eight consecutive days, we train ourselves, forming a habit of thankfulness. Hallel brings us to focus upon the many kindnesses that Hashem does for us. When we open ourselves to the words of Hallel, we are instilled with a sense of gratitude, and can offer with truer, deeper kavanah the many expressions of thanks that occur throughout tefillah. Through this, we become appreciative of the many kindnesses we receive from the hands of

family and friends. A person with a strong sense of thankfulness, who savors all the kindness bestowed upon him, has light in his life for the eight days of Chanukah and every day thereafter.

To do:

Think of one thing for which you are deeply grateful, and call it to mind during the appropriate part of tefillah.

—CCHF

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