

SEPHARDIC COMMUNITY ALLIANCE

QOL HA-QAHAL

קול הקהל



Issue 49: 17<sup>th</sup> of Tammuz / July 4<sup>th</sup>  
IN HONOR OF JOE AND TRINA CAYRE



*In Honor of Joe and Trina Cayre*

The SCA is dedicated to uniting our affiliate organizations based on our shared values in an effort to give our young people the tools needed to successfully perpetuate our way of life in the post-modern era.

## SCA VALUES

COMMITMENT TO HALAKHA ♦ RESPECT AND TOLERANCE ♦ INTERACTION WITH SOCIETY  
GROWTH THROUGH EDUCATION ♦ TORAH AND HIGHER EDUCATION  
LEARNING AND EARNING ♦ MEDINAT YISRAEL

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# QOL HA-QAHAL MISSION

To promote Torah throughout our community  
by providing a platform for our rabbis, lay members, students and institutions.

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# PRESIDENT'S MESSAGE

Dear Reader,

As we begin the summer season we would like to wish everyone a happy and healthy season full of Torah and spiritual growth. We hope you will take the opportunity to participate in one of our 150 weekly classes suited to all ages and tastes.

This summer will mark seven years of the SCA summer learning program in the Edmond J. Safra (Hathaway) Synagogue. The SCA would like to thank Mr. Joe Cayre and Rabbi Issac Farhi for hosting the program for yet another year. This year's classes are being generously sponsored by the Hidary family in loving memory of Abe and Grace Hidary A"H. It is in their Zechut that thousands of community members will join the programming and learn Torah.

Our community has always espoused Torah and family values. The SCA and its affiliates are dedicated to our traditional values including a commitment to *Halakha*. To that end we have many programs and classes dedicated to upholding these values this summer. Through education and respect for one another we can strengthen these values and continue to grow as a community.

This year more than 40 community educators will help us make our programs successful. We wish to thank them here for their time, effort and commitment to Torah. Rabbi Moses Haber & Rabbi Isaac Tawil who worked all spring to bring amazing learning programs to fruition. Rabbi Harold Sutton will lead us for another year at the JCC. It is under their leadership that we have been able to create a more dynamic and expanded program that will reach thousands of community members. This year's learning platform has been expanded to include more kids, women, men and young adult classes and will be hosted in both the Safra and Jemal buildings during the week

and on Shabbatot. The JCC will host numerous scholars in residence and Thursday nights will feature special panes and discussions for our college and young adults. The SCA invites the community to participate in these daily and nightly classes at no charge.

With all of the different subjects and incredible teachers available, there is something for everyone this year. From Gemara and Tanakh to Jewish History and Philosophy the SCA seeks to instill traditional Torah values in an engaging and dynamic environment. As our recent community member and salutatorian of Brooklyn College Mr. Michael

Franco remarked "It is up to us to realize our divine spark, that we must search out our potential for

greatness". We hope the SCA will be able to help empower the younger generation to grow through traditional Torah study, Halakhic observance and the preservation of our values.

Programming starts on June 25th and will continue through August on a daily basis. For the latest news and special events, be sure to visit our website ([www.SCAupdates.org](http://www.SCAupdates.org)) and follow us on social media @SCAupdates.

Wishing you all a wonderful summer,

Hymie Shamah



*Mr. Shamah is the current President of the SCA and former President of Congregation Beth Torah.*



# DECLARATION OF VALUES

**Our community has Barukh HaShem, a long and proud history of Torah observance and adherence to traditional Sephardic values and customs. In order to perpetuate these values and customs and to help ensure the continuity of the blessings that we have long enjoyed as a Community, we hereby declare the following:**

## COMMITMENT TO HALAKHA

We are committed to conformity to Halakha, based upon the Code of Law written by R. Yosef Karo, as shaped and developed through the generations by the long-standing customs and practices of the Sephardic community (minhag), and as expressed by the Rabbis of our synagogues. At the same time we recognize that those who may not totally conform to Halakha today are still deserving of our respect and guidance.

## GROWTH THROUGH EDUCATION

We feel strongly that constructive change within the community will come about through education, cooperation and positive interaction rather than through coercion and through unilateral edicts.

## RESPECT AND TOLERANCE

We assert that, regardless of ideological or other differences, community Rabbis are obligated to treat each other, and their respective congregants, with respect, and dignity. It follows that all Community institutions, even those which have philosophies with which we may differ, are to be accorded respect.

## TORAH AND HIGHER EDUCATION

We stand strongly in favor of higher secular education and recognize the value and necessity of a college and university education in creating a complete Torah-Jew who can function in the world at-large, fulfill his or her potential and appreciate all of God's work.

## INTERACTION WITH SOCIETY

In accordance with our Sephardic heritage, we believe that community members should be engaged not only to prosper and grow in the practice of traditional Judaism, but to engage the world in a productive and creative manner.

## LEARNING AND EARNING

We cherish the traditional way of life in which one combines the learning of Torah and observance of missvot together with earning a livelihood (Torah im Derekh Eress).

## MEDINAT YISRAEL

We recognize God's providence in the establishment of the State of Israel, fully support its security and prosperity and, in prayer and in deed, celebrate its existence.



# HAFTARAH

## A SHIFT OF FOCUS

Rabbi Nathan Dweck

**D**uring the Shabbatot of the Three Weeks between the 17th of Tammuz and the 9th of Ab, we read special Haftaret that do not relate to the parasha but rather to the theme of the Three Weeks. In these Haftaret, the selected portions inform us about the sins of the people that led to the destruction of the Temple. Through them, we can gain insight into what we should be attentive to regarding our commitment to Torah and Mivot.

In the Haftarah of the second Shabbat, “Shim’u Debar Hashem” (Yirmeyahu Ch. 2:4-28), G-d charges the people of Israel with rejecting Him and for having gone astray to worship idols that cannot even help them. In essence, the nation had “exchanged its glory for what can do no good,” giving up the source of their strength – Hashem – for powerless man-made gods. Even more disturbing to the reader, though, is that the leaders of the nation abandoned G-d: “The *kohanim* never asked themselves, ‘Where is Hashem?’, the guardians of the Torah ignored me, the rulers rebelled against me, and followed what can do no good!” (Jer. 2:8). Those at the religious core of the nation – the priests, the prophets, the teachers of the people – had themselves betrayed G-d. They were the ones who should have been teaching the people to seek out G-d when things were bad, but they themselves were not seeking out G-d!

As a result of their idol worship, the people would act immorally. They would practice abominations such as sacrificing their children to the gods, in a possible attempt to appease them. (Jer. 7:31). They wouldn't worry about stealing, spilling innocent blood, committing adultery, and swearing falsely. To them, this was not a “religious” issue. But it was precisely because of these types of abominations that the Canaanites lost their land, and G-d already told the nation of Israel that they will remain in

the land so long as they don't practice these abominations.

Yirmeyahu tells the people that the imminent destruction can only be avoided if they would “execute justice between one man and another; if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; and if you do not follow other gods to your own hurt” (Jer. 7:5-6). The destruction cannot be avoided by bribing G-d with their sacrifices of bulls and rams. G-d is sick of their meaningless rituals, their sacrifices, their holidays, and their prayers, as the nation has lost sight of these other misvot. The rituals meant nothing to G-d when kindness and justice were overlooked!

This is a message that should resonate with us all during these Three Weeks. We should be active in promoting justice, in helping out the poor, in lending a hand to the elderly. Opportunities to do *hesed* are available to us daily – and in our homes as well. Before pushing these “man-to-man” opportunities aside for the rituals, let us think of the message of the prophets in these special Haftaret – that it is precisely the *sedaqa* and *mishpat*, the kindness and justice, which will bring about our redemption. If we are able to accomplish this, we can become the glorious nation we are supposed to be.

“Zion will be redeemed with justice and her captives with righteousness” (Isaiah 1:27).



Rabbi Dweck is a Judaic Studies Teacher at Barkai Yeshivah and the Executive Director of Tebah Educational Services. In the summer, he is the rabbi of the Kids Minyan at Ohel Yishak of Allenhurst



## NORPAC MISSION TO WASHINGTON DC

*Mr. Joe M Sabbagh*

A couple of weeks ago a group of about 30 community members boarded a bus that would take us to Washington, DC to advocate for Israel on Capitol Hill. Our bus was led by Rabbi Joey Beyda of Bnei Yitzhak and Irving Safdieh, the publisher of The Sabra Report. Many of us, including myself and Ezra Hedaya, brought our children with us.

We were part of a larger delegation put together by NORPAC, a political action committee whose mission is to bring awareness to US politicians about issues involving Israel and the Jewish people throughout America and the world. NORPAC organized several communities throughout the tri-State area and abroad for this particular day to discuss US-Israel relationship-related matters with Members of Congress in the House and Senate. In total we were approximately one thousand people strong.

The issues we addressed with Members of Congress included a bill that would put additional sanctions on Iran for their continuation of international terror-sponsoring; another sanctions bill on Hezbollah, cutting off their funding from international banks; a federal permit for states to divest from companies and other entities that support the Boycott, Divestment, and Sanctions movement, also known as BDS; and the appropriation of \$3.1 billion in aid for Israel's military purchases that was approved as part of a 10 year program.

The teams were broken up into four or five people for each Senator or Congressman. I can tell you that the overarching sense that our group of 30 had was that bipartisan support of Israel and the bills that we were discussing was strong. We came away from these meetings with an overwhelming sense of pride for our country and its support for Israel, and for things that stand for freedom, justice and a clear stance against bigotry and anti-Semitism.



*United States Capitol Building*

I am happy to report that since the trip, several of the bills that I've mentioned are on a positive trajectory. The Iran Sanctions bill has passed in the Senate, the Combating BDS Act of 2017 was introduced in the House to strong bipartisan support, and aid to Israel for Fiscal Year 2017 is on track. The Hezbollah sanctions bill is also reported to be moving forward in the

House of Representatives. Given the fragile state of affairs in the Middle East, NORPAC's Mission, and organizations similar to NORPAC, are integral to furthering Israel's well-being and the strong US-Israel partnership.



*Mr. Sabbagh the chairman of a real estate firm in New York City. He lives with his wife and children in Brooklyn, NY .*



# IN HONOR OF JULY 4<sup>TH</sup>

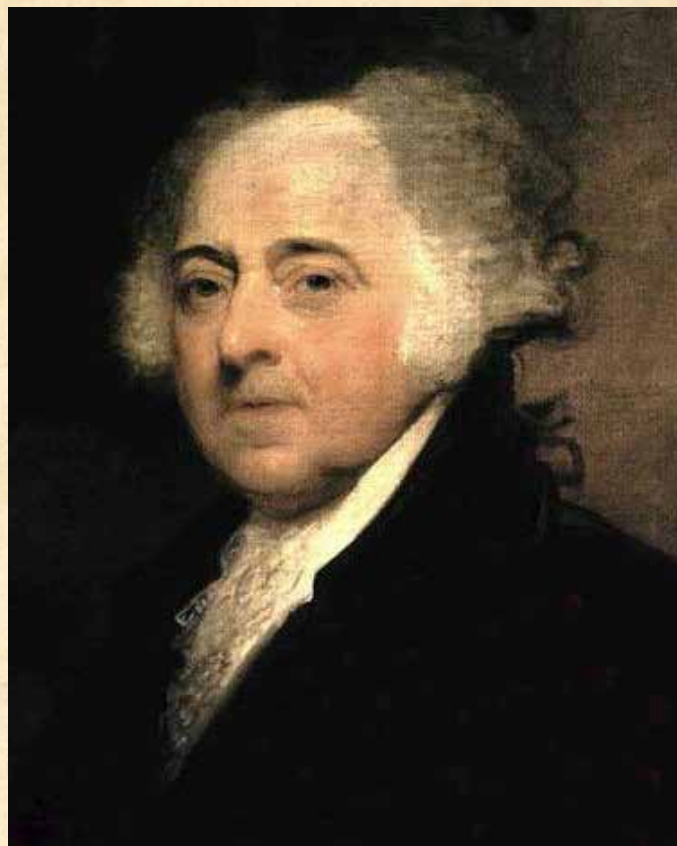
## ON THE JEWS

FROM A LETTER TO F.A. VAN DER KEMP 1808. PENNSYLVANIA HISTORICAL SOCIETY

*John Adams - Second President of the United States*

**I**n spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist and believed in blind eternal fate. I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations. If I were an atheist of the other sect, who believe or pretend to believe that chance had ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently of all civilization.

I have read this last fall half a dozen volumes of this last wonderful Genius's Ribaldry against the Bible. How is it possible this old fellow should represent the Hebrews in such contemptible light? They are the most glorious Nation that ever inhabited this Earth. The Romans and their Empire were but a bauble in comparison of the Jews. They have given religion to three-quarters of the Globe and have influenced the affairs of Mankind more, and more happily than any other Nation, ancient or modern.



*John Adams*

*“They are the most glorious Nation  
that ever inhabited this Earth.”*





**SUMMER CLASSES  
ARE DEDICATED  
IN MEMORY OF  
ABE AND GRACE  
HIDARY A”H**



# GROWTH THROUGH EDUCATION

## DIGGING FOR GOLD

Mr. Harold Shamah

Judaism is not at odds with science. Whether the world was created in "6 days" or slowly over billions of years, at the heart of the issue is not how, but what was in control. Was there a Divine force directing events or are we the product of randomness that naturally, through selection, yielded majestic results?

The honest mathematician will attest to the fact that statistically, the odds of a the universe existing are slim to none. A google search of the top ten scientists of all time, cross referenced with one of the word "G-d", will yield nine believers and one agnostic. Remarkably, Darwin himself references "The Creator" in his Origin of the Species. If you have any doubt that the world is going to work itself out, that messianic times are coming, it has been said to just look at the miraculous natural world around us.

If I fully grasp this concept I am bullet proof. We all would shed our worries and fears if an angel would assure us of a glorious ending. We have an even better source; G-d Himself. If we follow His playbook the conclusion is certain. Does that mean that sometimes when we see "bad endings" for good people, that we must look past the blip of existence that we call Olam Haze? Yes, but if we can do that with intellectual honesty, as opposed to wishful thinking, we are empowered with a perspective that can overcome all obstacles.

Hazal teach that the definition of the word sin in Hebrew, het, means missing the mark. The result of sin is not punishment, it is a disconnection from our Divine GPS system. If we act as though we live in a random world in which there is no guide, we will exist in a random world with no compass. We will surely lose our way and be overwhelmed with frustration and despair.

Rabbi Aryeh Azancot gave a thrilling lecture during a recent Shabbat that highlighted this point. He challenged

the skeptic who does not believe that Hashem is guiding our every move, with a striking analogy; Waze knows where millions of people have been, where they are going, and can direct all of them onto the proper course simultaneously. Can we have any doubt that the Creator of the creator of Waze can do the same?

There are times when life seems haphazard; there seems to be no possibility that the myriad of problems will resolve themselves. There are other peaceful and glorious times when I feel the "Hand of G-d." What should I do when I lose my connection and find myself in the former scenario? Clearly, as with any relationship, my first step is to work towards improvement through communication and action. Yet, there are times, when I am waiting for the "return call" when I become anxious, impatient, despondent and disconnected. When those times arrive, I imagine myself digging for gold.

If I am on a random search, then every shovel full of nothing but dirt is a cause for dejection. How can I possibly find treasure in such a vast open field? But if my GPS system is properly calibrated, and I am certain of its location, then each dig is a source of satisfaction. I am one step closer to my goal. There may be times when I will need a jackhammer to blast through the bedrock and others when I need an extra sack to carry the load, but regardless, there is one basic rule for success; never stop digging, and trusting that our merciful G-d will not allow us to labor in vain.



*Mr. Shamah is a community businessman and occasional lecturer. He recently authored "Journal To The Soul; A Compilation Of Knowledge In Support Of Jewish Faith" which chronicles his research on Judaism.*

## 17<sup>TH</sup> OF TAMMUZ

The 17<sup>th</sup> of Tammuz is a fast day commemorating the fall of Jerusalem, prior to the destruction of the Temple. The purpose of this and other fast days are to arouse a sense of loss over the destroyed Temple – and the subsequent Jewish journey into exile. The prophet Zechariah writes that in the future the 17<sup>th</sup> of Tammuz will become a day of "joy to the House of Judah, and gladness and cheerful feasts."

Five National disasters occurred in Jewish history on the 17<sup>th</sup> of Tammuz:

1. Moses broke the tablets at Mount Sinai – in response to the sin of the Golden Calf.
2. The daily offerings in the First Temple were suspended during the siege of Jerusalem, after the Kohanim could no longer obtain animals.
3. Prior to the Great Revolt, the Roman general Apostamos burned a Torah scroll – setting a precedent for the horrifying burning of Jewish books throughout the centuries.
4. An idolatrous image was placed in the Sanctuary of the Holy Temple – a brazen act of blasphemy and desecration.
5. Jerusalem's walls were breached, prior to the destruction of the Second Temple in 70 CE. Originally, the fast was observed on the Ninth of Tammuz since that was the day Jerusalem fell prior to the destruction of the First Temple in 586 BCE. However, after Jerusalem fell on the 17<sup>th</sup> of Tammuz – prior to the destruction of the Second Temple – the Sages decided upon a combined observance for both tragedies, the 17<sup>th</sup> of Tammuz.



# COMMUNITY SPOTLIGHT

## THE SILENT REFUGEES: PART FOUR: EGYPT

Mrs. Lenore Mizrachi-Cohen

*This series highlights the histories and present day stories of Jewish communities of Islamic countries. Taken from interviews conducted by Lenore Mizrachi-Cohen and Raquel Mizrachi as part of their photographic series of the same name. The presentation of these interviews is made possible by a generous grant provided by the SCA. For previous installments please visit [SCAupdate.com](http://SCAupdate.com). To view all the artwork in this series visit [LenoreCohen.com](http://LenoreCohen.com).*

For this installment we turn to the Jewish community of Egypt. The Egyptian community was in existence from the first temple period through antiquity and into modern times. After their expulsion from Spain, many Sepharadi and Karaite Jews immigrated to Egypt and the community increased significantly. Following the opening of the Suez Canal in 1869, another influx of Jews from all over the Ottoman Empire as well as Italy and Greece settled in the main cities of Egypt, where they thrived.

In the late 1950s, Egypt began to expel its Jewish population (estimated at between 75,000 and 80,000 in 1948)<sup>1</sup>, while sequestering their properties and businesses.

In 2016, the spiritual leader of the Jews in Egypt, Magda Tania Haroun, stated that there were 6 Jews remaining in the entire country, all women over the age of 65.<sup>2</sup>

A brief timeline of the modern Jewish experience in Egypt:

- 1882-1924: Jews attacked in anti-foreigner riots
- 1948: 2,000 Jews arrested, followed by a law confiscating their property. In June/July of that year,

250 Jews killed, some after torture, many Jewish homes destroyed. In September, 20 Jews killed and 61 injured after an explosion in the Jewish quarter of Cairo followed by looting and government seizure of property.

- 1956: Egyptian government expels close to 25,000 Jews, some permitted to take a suitcase with them. Expellees stripped of all property with no compensation.
- 1957: All Jews not in continuous residence since 1900 stripped of citizenship.
- 1960: Many synagogues shut down, community institutions like old age homes, schools, and orphanages shut down. Jewish hospital confiscated and medical staff arrested.
- 1967: All Jews in official government employment are fired, 500 arrested and many tortured. Some people are held for 3 years, others expelled and stripped of citizenship.

Irene Mamiye, a current Manhattan resident whose family left Egypt in 1957, shared her story with us as part of The Silent Refugees project.

**So, your story is unique in that you never actually lived in Egypt.**

Correct. Most of what I know about my family's life there comes secondhand, from my mother. We were expelled from the country while she was still pregnant with me; so I always have this sense of a missed life, a stolen life. My childhood was very, very different from what my family had experienced up until right before I was born.

<sup>1</sup> The 1947 census gives 65,639, possibly too low. See Joel Beinin. *The Dispersion of Egyptian Jewry: Culture, Politics, and the Formation of a Modern Diaspora*. Berkeley: University of California Press, 1998. Introduction.

<sup>2</sup> "Egypt's Jewish community diminished to 6 women after death of Lucy Saul". [egyptindependent.com](http://egyptindependent.com).

### **Tell us about before they left.**

My family lived in a very nice part of Cairo, across the street from what would be the equivalent of the MET here in Manhattan. Back then everyone had really large families. My mother describes a life of open doors. Knock on the door at night, and there was always something cooking, you were always welcomed. It was a communal lifestyle, very warm and hospitable and friendly. She always spoke about what great relations she had with the Muslim neighbors. The family was also quite traditional and observant.

### **Why did they have to leave?**

One day in 1957 they suddenly received a notice in the mail. She was given a warning by the government that she had one week to leave the country. A couple of days later some foot soldiers walked in, knocked on the door and then started taking chandeliers off the wall, stealing our things. They said, “you won’t need those anyway” and helped themselves to our belongings. The notice said that my parents weren’t allowed to take anything with them at all. Only things that were made out of cloth. Clothing, that’s it. We weren’t allowed to take any money.

### **What did you manage to bring with you?**

My dad was the type of person to be very strict, nervous about everything to do with the law. So he didn’t want to do anything that would endanger us. He really listened and took nothing but suitcases full of cloth, material. My parents took all their money and used it to buy blankets. They weren’t even that nice, I remember them growing up. They weren’t cashmere or anything like that because probably they didn’t have such a thing in those days. They were just these wool blankets. And they were in these big brown leather suitcases. They didn’t know what else to spend their money on - to take with them. I still can’t believe that’s what they did with it. Lots of people had their stuff confiscated at the border. I heard a lot of people swallowed things, or sewed things into their pockets. If they caught you, though-- it’s a big chance you’re taking. My father didn’t want to risk it.

### **Where did the family go?**

My father’s family had French papers. From what I understand, most of the Jews in Egypt had to have foreign

passports. The extended family all boarded a boat leaving Egypt and started to study the map. There was no plan. My aunt and uncle decided that they’d go to Brazil, because it was warm, and because it could provide them a similar lifestyle. My parents chose France, because they felt French. It was all intended to be temporary, for a few months. Ultimately they wanted to reunite in Israel. They couldn’t go directly to Israel from Egypt then.

### **How did you end up in Marseilles?**

My mother, 4 months pregnant with me at the time, started hemorrhaging. The ship’s doctor said it might be a miscarriage, and my aunt advised her to lie down for a few days. When we got to France, my parents of course left the boat at the first point of entry, which was Marseilles, a port town there. They ended up staying for 13 years. I picture them as deer in the headlights-- they didn’t know what hit them. My mother’s sister went to Israel. And she wrote and said, “It’s a horror”. There was nothing, nothing there. There was poverty. I remember going when I was 6, to visit my aunt, the one that told us not to go. She stayed, because there was nowhere else for her to go. They also had nothing to do. It was a desert. Where they lived, there was an outhouse for a bathroom. There wasn’t even a bathtub. One morning during our trip, I remember waking up to my uncle’s screaming-- We all ran out to see what happened. He’d been trying to grow vegetables for a long time. And finally a little pepper grew... he wasn’t at all a farmer in his former life. I’ll never forget that.

### **What was Marseilles like?**

Well, the first indication wasn’t too encouraging. My parents got off the boat and went to cafes to find something to eat. They overheard French people speaking, and they were laughing hysterically, “and they threw them in the oven!”-- as in, “wasn’t the Holocaust hilarious”? So then they realized they were in a foreign, hostile country. They were very, very far from home.

### **How did they get by?**

For survival, they needed to find a job. My father found one as a CPA. A few weeks after being hired the boss asked if we were Jewish. When my father answered yes, the response

*Continued on page 14*

*Continued from page 13*

was, “Oh, we don’t hire Jews. We don’t trust them”. And he was fired. The French were very anti semitic. They didn’t try to hide it. It was not easy to get jobs, but my father found another, and the same thing happened. The third time, he had to lie. So when I reached preschool age, I was sent to school and warned by my parents not to ever say I’m Jewish. I felt ashamed. I felt guilty about lying, like I wanted to hide. I was scared. So I always sat in the back of the room, tried to be quiet, and not bring attention to myself. I couldn’t make friends, because I couldn’t bring them over. This was my life until age 13, just trying to not be noticed.

### **How did this affect your upbringing and family life?**

My mother was always very sad, talking about her past, and how much she missed her family. She was almost in withdrawal from being so alone. This is difficult especially when you first have a baby, and there are questions, but she didn’t have anyone to speak with. Just letters, a lot of letters. I was the only family she had left. Sometimes it could feel like I was mothering her. I was never able to express feelings. I never expressed anger, because I just wanted her to be happy, to be okay. Even as a little child you sense that you have to be mature. I’m not allowed to be upset, everything in daily life is not important compared with this giant sense of loss always in the background. I became a very good student, because I had to please my mom. When we left France I had to leave all my schoolbooks. Those were all of my possessions, my life -- that’s all I did, was school. So leaving those school books back, for me, was a big deal.

Sundays are the only day that I remember being free and happy. We lived very close to a beautiful countryside and the ocean. Every Sunday we used to go to the countryside for a picnic and to meet families that were also from Egypt. That was the one day a week where I could be myself or have friends. They lived far from us, so we couldn’t continue always, just Sundays.

### **How did it affect the family’s Jewish life?**

The difference between the society we found ourselves in and my traditional Jewish home was stark. My parents were very observant. We went to a butcher that was an hour away once a month just to buy kosher meat. We celebrated all the

holidays. And then this warmth and hospitality they used to talk about was the polar opposite of where we were.

For example, at that time in France when a child got sick a lot-- and my parents were super nervous about that, because they had lost siblings -- they’d send the kids to the country, where the air is fresh - for a month. It doesn’t matter what age. I was sent when I was very small. I remember the train, and saying goodbye to my mother... I didn’t know how to tie my shoelaces yet, so I must have been very young. I remember an older girl teaching me. And so they send you to school, with all ages. Every Sunday there was church and I was forced to go. I felt very guilty about it, and very strange. I remember being confused and upset about it. They even made me take communion, putting that wafer in my mouth. I still remember the unpleasant taste.

Another time I remember somebody knocking on my door at home. Maybe there was a school project that had to be done, or something. I don’t know what, but a schoolgirl came to my door for some reason, and I remember running to hide the *hanukiah*. It was Hanukah. So I put the chanukiah away, and then let her in.

### **How did you come to live in New York?**

When I was thirteen we moved to the US. My mom had gone for a visit. She couldn’t stand the idea of me socializing with people in Marseilles as I got older. Then she came to Brooklyn en route to visit my uncle, who lived in Washington. She saw the huge community. So they made preparations to go.

It took a year to get the papers, and then to come. I came here when I was thirteen, this was my first time on a plane, in 1969. I’ll never forget my first glimpse of the community: We were driving down Ocean Parkway and it was Hanukah, and I saw the whole street lined with *hanukiyot* in every window.

### **What did that feel like?**

Oh my gosh. It was... surreal. It was an amazing welcome.

### **Was it easy to acclimate to life here?**

My parents tried to put me in a yeshiva, but they didn’t take me because I didn’t speak any Hebrew. So I went to CUTY, a public school, for high school. It was a shock for me. In

France, they teach students to be so respectful and polite; when you raise your hand, it's gently. You can't take your elbow off the table. There, you *fear* the teacher. When they walked into the room, everyone got up, and you lowered your head. At CUTY there was no respect for teachers at all. And I didn't have friends. At first they called me Frenchie. Even my clothes were different than everyone else's, it wasn't like today, when fashion is more global. I really stuck out.

## Did you speak English at that point?

I didn't. I took a little English, and I learned really by coming home at 3 o'clock from school and watching soap operas. I was good at adapting. I was always a misfit, so adapting came naturally to me. I guess that's a good thing that came out of the whole thing. I actually feel comfortable in unusual situations, always.

## When did you join the greater Jewish Community?

I met my first supportive Jewish friend one summer when I was 18, working on Wall Street. She worked across the street from me, we became friends, and she introduced me to the community. Because of the school I was in, I'd lived right in the heart of the community for five years without feeling connected to it or knowing anything about it. I met my husband at a party in Deal, and the rest is history. We got married in 1977 and then had two sons and two daughters. One thing that always brought me a lot of satisfaction is the work I've been fortunate to do with charities in the community. It's the most gratifying thing.

## You also went back to school and started an art career, tell us about that and how your experiences affected your work.

As a child I was always drawing. The notebooks I filled are another thing I left behind that I wish we had back. I graduated FIT right out of high school, and later went back to the School of Visual Arts for my MFA. I also went to the International Center of Photography for many years. Being behind a camera was very natural to me, I felt rather comfortable. You can kind of hide and see the world from a hiding place, always focused on somebody else. Once we had an important school assignment to do a self-portrait and I kept putting it off because I found it impossible to do anything that put a focus back on me. Finally by chance I

found a solution that would eventually lead to the style most of my work is based on now; my camera was on the table next to colored glasses with water in them. I put my head behind the glasses, and I shot this way, through the water, and the color and all that, and it was very disturbing, distorted-- that was more okay for me.

## Have you ever revisited your family history through your work?

For my graduating thesis from SVA I created a video installation using photographs from my family in Egypt. Veils swirl around the photos to obscure and then reveal them, and you never get a full picture of what it is you're trying to see-- very much like what happened to me, all of my family memories are fuzzy, hidden and obscure. This artwork is traveling with the group show *Homelands* to Jerusalem later this year as part of a larger conversation about the Jews of Islamic lands. This topic is something I've become very engaged with after my experiences on campus, seeing firsthand how this story isn't told. I'm involved in advocacy work and education now about this issue because, besides being important to me personally, I feel it's still very relevant to current events and Israel today, and how Jews are perceived worldwide.

*Irene Mamiye is a New York-based artist whose work incorporates photography, video, and digital imaging techniques. Influenced by her own personal history, Mamiye employs intricate and labor-intensive processes to challenge what is expected of the photographic medium. Her work has been widely exhibited and acclaimed across the United States. Mamiye's work was part of the Museum of Art and Design's Multiple Exposures: Jewelry and Photography (2014), and has been featured in Architectural Digest, Interior Design Magazine, Vanity Fair, People Magazine, Elle Décor and InStyle.*



*Mrs. Cohen is a Brooklyn based artist and producer of Homelands, a group show about this topic which will travel internationally this year. View her work at [www.LenoreCohen.com](http://www.LenoreCohen.com). To support this project and help bring it to venues around the world, please contact [lenore@lenorecohen.com](mailto:lenore@lenorecohen.com).*



THE MENORAH WE HID FROM VISITORS, NO FAMILY OR FRIENDS, RED PATENT LEATHER BOOTS. THE OUTFIT MY MOTHER SEWED ME FOR THE END OF SCHOOL PARTY, WHICH I HAD TO ATTEND DESPITE NOT HAVING ANY FRIENDS. VERONIQUE AND CATY, THE DOLLS I "PARENTED" AS IF THEY WERE REAL. GOING TO THE COUNTRY (BOUC BEL AIR) ON SUNDAYS TO MEET WITH OTHER JEWISH FAMILIES, THE ONLY TIME I FELT FREE TO SOCIALIZE. MY TREASURED STAMP AND PORCELAIN OBJECT COLLECTIONS. THE COUCH I SAT ON WITH MY DAD EACH NIGHT TO WATCH LE PETIT NOUVEAU TIGHE BEFORE BEDTIME ON OUR TWO CHANNEL TV. THE BAKERY MOM SENT ME TO DAILY FOR BAGUETTE WITH BUTTER AND TURKISH COFFEE, WINE WITH WATER FOR DINNER. POLYESTER SHOES ATTACHED TO MY SHOES WITH STRAPS. MY FAVORITE CANDIES, MALOMAR, BOULE, AND BLACK LICORICE POWDER. CATCHING BUTTERFLIES WITH OUR HANDS, PICKING GRAPES, FIGS AND ARUGULA IN THE COUNTRYSIDE. ALL THE SCHOOLBOOKS I LEFT BEHIND WHEN WE MOVED, SCHOOL WORK WAS ALL I DID SO THEY WERE ALL I HAD. THE DRAWINGS THAT I DID WHILE TRYING TO BLEND IN IN THE BACK OF THE CLASSROOM, WANTING TO BE A BLONDE LIKE EVERYONE AROUND ME. ALWAYS FEELING GUILT, SHAME AND FEAR ABOUT HIDING MY IDENTITY AND LYING ABOUT WHO I WAS. NEVER BEING ABLE TO SHOW FEELINGS. I COULDN'T FIND MYSELF BECAUSE I WAS ALWAYS HIDING MYSELF. MY IDENTITY.

**Irene, Marseilles** artwork by Lenore Mizrachi-Cohen and Raquel Mizrachi

*Irene's family lived in exile from Cairo for 13 years and lived as secret Jews to protect their identity and livelihood. Jewish ritual objects, in particular the hanukiah, hold a special significance for Irene. The list of objects gives an idea of what life was like for her during this time.*



COMING TO THE US AT AGE 13. GOT MARRIED IN 1977. TWO SONS, THREE DAUGHTERS. RECEIVING AN ASSOCIATES DEGREE FROM FIT AFTER HIGH SCHOOL. A BACHELORS FROM NYU, AN MFA FROM SVA IN 2015. NON-CREDIT CLASSES AT THE INTERNATIONAL CENTER FOR PHOTOGRAPHY. IT WAS NATURAL FOR ME TO BE BEHIND THE CAMERA. STARTING MY ART PRACTICE IN 2007 WITH A SERIES ON VEILS, DISTORTION IS A BIG THEME IN MY WORK. AN ARTICLE IN ARTNEWS ABOUT MY WORK. BECOMING AN ESTABLISHED WORKING ARTIST WITH ASSISTANTS AND GALLERIES. PARTICIPATING IN ART FAIRS. MY HOME IN TRIBECA. ON-CAMPUS ACTIVISM TO COMBAT ANTI-SEMITISM. BEING LUCKY ENOUGH TO DO CHARITY WORK. ORGANIZING SOCIAL EVENTS FOR THE COMMUNITY. SOMETHING I WISHED I'D HAD IN MY LIFE IN FRANCE. FOUNDED A CULINARY SCHOOL AT THE SCC. BEING COMFORTABLE IN NO MANS LAND. ALWAYS THE MISFIT. THE COMMUNITY OF FRIENDS THAT I HAVE BUILT AROUND ME. THEY ARE THE ANTIDOTE TO MY PRIOR LIFE.

**Irene, New York** artwork by Lenore Mizrachi-Cohen and Raquel Mizrachi

*A list of people and accomplishments that Irene values in her current life, after emigrating and beginning anew in the United States.*



# SHABBAT SUMMER 2017 SCHEDULE

Check the SCA Website and Social Media for Updates | [www.SCAupdates.org](http://www.SCAupdates.org) | [Instagram](#) [Twitter](#) [Facebook](#) @SCA\_Updates

June 23 - September 2		PARASHA	MINHA*	CANDLE LIGHTING	SCHOLAR IN RESIDENCE	1 <sup>ST</sup> MINYAN	2 <sup>ND</sup> MINYAN	MINHA	SHABBAT ENDS**
JUNE 23		קרח	7:00pm	8:12pm	Rabbi Avi Harari	6:40am	9:15am	7:55pm	9:05pm
JUNE 30		חֲקֹת	7:00pm	8:12pm	Rabbi Ralph Tawil	6:40am	9:15am	7:55pm	9:05pm
JULY 7		בְּלֶק	7:00pm	8:10pm	Rabbi Yitzhak Eishalom	6:40am	9:15am	7:50pm	9:03pm
JULY 14		פִּינְחָס	7:00pm	8:07pm	Rabbi Reuven and Shani Taragin	6:40am	9:15am	7:50pm	8:59pm
JULY 21		מִטּוֹת - מִסְעִי	7:00pm	8:02pm	Rabbi Harold Sutton***	6:40am	9:15am	7:40pm	8:54pm
JULY 28		דְּבָרִים	7:00pm	7:56pm	Rabbi Ricky Hiday	6:40am	9:15am	7:35pm	8:48pm
AUGUST 4		וַאֲתַחֲנֶן	7:00pm	7:49pm	Rabbi Albert Setton	6:40am	9:15am	7:30pm	8:41pm
AUGUST 11		עֲקֹב	7:00pm	7:40pm	Rabbi Richard Tobias	6:40am	9:15am	7:20pm	8:32pm****
AUGUST 18		רְאֵה	7:00pm	7:31pm	Rabbi Yosef Bitton	6:40am	9:15am	7:10pm	8:22pm
AUGUST 25		שְׁפָטִים	7:00pm	7:20pm	Rabbi Jack Savdie	6:40am	9:15am	7:00pm	8:12pm
SEPTEMBER 1		כִּי-תֵצֵא	7:00pm	7:09pm	Rabbi Aryeh Azancot	6:40am	9:15am	6:50pm	8:01pm

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Class 1 hour before Minha | Shahrit followed by 5 Star Breakfast and Class | Seuda Shelishit Class

\* Shir Hashirim 10 Minutes prior to Minha | \*\* 35 Minutes after Sunset | \*\*\* Rabbi Riskin will be giving a Special Message for Seuda Shelishit | \*\*\*\* 1<sup>st</sup> Hatarah

FAST DAYS AND HOLIDAYS	DATE	ROSH HODESH	DATE
17 <sup>th</sup> Tamuz	Tuesday July 11   Fast begins 3:50am Minha 8:00pm	Rosh Hodesh Tamuz	Saturday, June 24 Sunday, June 25
Tisha B'Ab	Monday, July 31   Fast Begins 8:10pm Tuesday, August 1   Minha 7:40pm	Rosh Hodesh Ab	Monday, July 24
Tu B'Ab	Monday, August 7   7:50 pm	Rosh Hodesh Elul	Tuesday, August 22 Wednesday, August 23

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# PERASHAT HUQAT

## SPIRITUAL MATURITY

Rabbi Avi Harari

וּמִשָּׁם, בְּאֶרֶה - הוּא הַבְּאֵר אֲשֶׁר אָמַר ה' לְמֹשֶׁה, אֲסֹף אֶת-הָעָם וְאֶתְּנָה לָהֶם מַיִם. אִזּוּ יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת: "עֲלֵי בְּאֵר, עֲנוּ-לָהּ! בְּאֵר חֲפְרוּהָ עֲרִימִים, כְּרוּהָ נְדִיבֵי הָעָם, בְּמַחֲזָק, בְּמִשְׁעֲנֵתָם..."

...And from there [Am Yisrael traveled] to the well – of which Hashem said to Moshe, ‘Assemble the people and I shall give them water.’ Then Israel sang this song: “Come up, O well, announce it! Well that the princes dug, that the nobles of the people excavated, with the scepter and with their staff...” (Bemidbar 21: 16-18)

**S**hirat ha-be'er, the “song of the well,” sung by Am Yisrael and mentioned at the end of Parasha Hukat, left many of the classic commentators with more questions than clarity. They searched for answers to basic questions such as: On what occasion did they sing this? Who were they singing too? What is the significance of this song? A seemingly immediate clue, however, is the striking similarity between this song and that of *shirat ha-yam*:

אִזּוּ יִשְׂרָאֵל-מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת לַה', וַיֹּאמְרוּ לְאֹמֶר: "אֲשִׁירָה לַיהוָה כִּי-גָאֹה גָאֹה, סוּס וְרֹכֵבוֹ רָמָה בְּיָם..."  
Then Moshe and the Children of Israel sang this song to Hashem, and they said: “I shall sing to Hashem, for He is exalted above the arrogant, having hurled horse with its rider into the sea...” (Shemot 15:1)

Both songs relate to water, both are sung by the entirety of Israel, and both begin with words “אִזּוּ יִשְׂרָאֵל.”

Indeed, Rashi (21:14) linked these two songs to each other, commenting, “Just as we tell of the miracles of the Red Sea, so we should recount the miracles of the Arnon River, for here too there were great miracles.”

Further analysis of these two songs, however, ironically depicts how different they actually are from one another in both purpose and theme. Whereas the Torah specifically mentions Moshe in its preface to *shirat ha-yam* – “Then Moshe and the Children of Israel sang,” he is conspicuously absent from *shirat ha-be'er* – “Then Israel sang.” Many commentators in fact suggest that the “princes” and “nobles” referred to in this song are none other than Moshe and Aharon. It would thus emerge that whereas *shirat ha-yam* was sung by Moshe and Israel in praise of the miracles of God, *shirat ha-be'er* was sung in praise of Moshe and Aharon – with nary a mention of God at all!

Am Yisrael sang *shirat ha-yam* upon their departure from Egypt, while *shirat ha-be'er* was sung months before entering Israel, some forty years later. The songs are, in a sense, “book ends” of the growth of a nation.

The healthy process of development for all human beings begins with passivity and trust. The early years of our lives are characterized by the passive reception of our parents’ love and care, as we trust that we are safe and provided for. Accordingly, *shirat ha-yam* was Am Yisrael’s expression of trust and belief in a God whom



they passively watched perform miracles for them – “having hurled horse with its rider into the sea.”

Though this faith often times does not (and usually should not) change along the path of growth, our passive dependency tends to evolve. We begin to care for ourselves, make our own decisions, and eventually provide for others. Forty years later, as *Am Yisrael* saw the Land of Israel in the near distance, they had grown in inner strength and maturity. Although aware of God’s word, “I shall give them water,” *shirat ha-be’er* reflected the proud state of a nation that had grown from passive receivers to active producers - “Well that the princes dug, that the nobles of the people excavated,” they proudly declared.

Though the great stress that contemporary leaders

of Judaism place upon *emunah* and *bitahon* in *Boreh Olam* is commendable, it must be approached with caution. Overemphasizing faith and belief runs the risk of stunting our growth, causing us to become stuck in the “*shirat ha-yam*” stage of growth. Instead, it is a healthy balance of stressing faith in God with that of our own production as responsible members of *Am Yisrael* that can successfully bring us to the “*shirat ha-be’er*” stage of growth.

Shabbat shalom!



*Rabbi Harari is the Rabbi of  
Congregation Shaare Shalom.*

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# SHABBAT-TABLE TALKS

## PERASHAT BALAQ

Rabbi Ralph Tawil

### Value: Aligning Our Will with God's Will

At the basis of this value is the idea of “free will,” a central idea in Judaism. Free will means that man has the choice to do whatever he wills. The free-will choice to do good is much more praiseworthy and reflective of one's self. Likewise, the free-will choice to do real evil is that much more reprehensible, because it was your choice, freely made. Although not all Jewish people believed this tenet at all times, normative Jewish contemporary thought accepts this belief. Free will carries with it the obligation and responsibility to choose wisely, and to be held accountable for your decisions. Our decisions define us. We bear the consequences, both good and bad, of our decisions.

have been sure by now!) does not want him to go, he would turn back. Nevertheless, the angel allows him to go if he would only say what God commanded him.

Bil'am arrives and proceeds, with King Balaq's willing assistance to perform his sorcery with the intent of cursing Israel. However, twice instead of cursing Israel he pronounced beautiful blessings that God put into his mouth.

Exasperated, Balaq exclaimed, “Don't curse them but just don't bless them.” Yet they try one more time. On this third time, Bil'am understood what God's will was and acted accordingly.

*“Our decisions define us. We bear the consequences, both good and bad, of our decisions.”*

### Background:

Balaq, the king of Moab, sent messengers to Bil'am, asking him to use sorcery to curse Bene Yisrael. Bil'am explained to the messengers that he can only do what God wants and that he would have to ask God. That evening Hashem told him very clearly that he was not to go and curse Israel because they were a blessed nation. The messengers report to King Balaq. He then sends messengers who were more important, bearing gifts that were more expensive. Bil'am said that he would ask God again. This time Hashem told him that he could go with the people, but that he was to speak only what God commanded him.

On the way, God sent an angel who threatened to kill Bil'am. (The story of the journey is very humorous. It includes the talking donkey that bested Bil'am in an argument. Read Bemidbar 22:21-35.) Bil'am said that if God *really* (he should

### Text: Bemidbar 24:1-9 (SB)

Now Bil'am saw that it was good in the eyes of the Lord to bless Israel, and so he did not go forth as time and time (before) to encounter divination meetings; but he sent his face toward the wilderness. And Bil'am lifted up his eyes and saw Israel, dwelling by their tribes, and there came upon him the spirit of God. He took up his parable and said:

Utters Bil'am the son of Be'or, utters the man of the open eye, utters the hearer of Godly sayings who envisages a vision of Shaddai, bowed, but with eyes uncovered:

How goodly are your tents, O Ya'aqob, your dwellings, O Israel, like groves stretched out, like gardens beside a river, like aloes planted by the Lord

like cedars beside the water; dripping water from their boughs, their seed in many waters! Their king will rise above Agag, their kingdom be exalted. The God who brought them out of Egypt like the horns of the wild-ox for him! They will consume enemy nations, their bones they will crush; their arrows they will smash! They crouch, they lie down like a lion, like the king-of-beasts—who will (dare) rouse him? Those who bless you—are blessed, those who curse you—are cursed.

### Discussion:

Our sages have commented on the fact that Hashem seemed to have reversed himself: *baderekh shea'dam rosseh lelekh, bah molikhim otto* (“the path that a person wants to go, is the one in which he will be led” [Makkot 10b]). Bil'am really wanted to go and curse Israel. Despite God's initial rejection of his desire, he persists in asking God. This second time God allows him to act on part of what his will (to go, but not to curse). Bil'am had free will, with limitations.

Ask: Do you feel like you can do whatever you want? (Younger children will probably answer no.) This might be a good time to discuss parental authority and responsibility. A parent who allows his infant to do whatever he wants is committing a crime. The parent must take responsibility for safeguarding the infant. Likewise, with our older children, parents have the responsibility to use their experience and judgment to help children make the right decisions. With older children, the factors going into the parental decision should be explained. This gives the children the experience of considering various outcomes of a decision. If this is done at a young age, our children will get used to tapping into parental judgment and experience before making decisions that are more important.

The Torah teaches that any person can decide to do what Hashem wants him to or not. How can we know what Hashem wants? (By studying Torah, by thinking of Torah values and applying it to the many diverse situations of our lives, by observing and emulating people who live by

what Hashem wants, and by seeking deep understanding of personal and national history.)

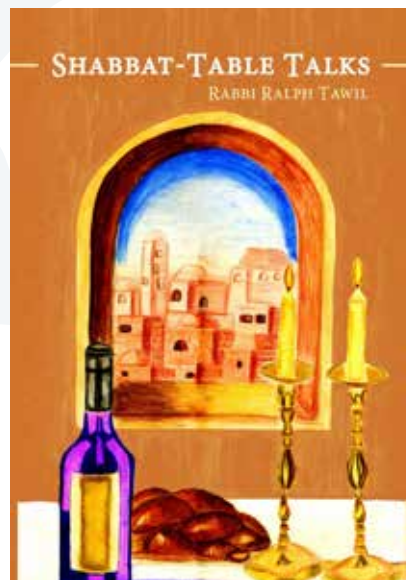
Statements like: “I have to,” “I cannot,” etc. are just ways of coping out of decisions. When we use statements like these we are covering up for decisions made at a deeper level of our awareness. Change these statements to “I want to...” and then think about why exactly you want to do it. For example, a child will say, “I have to study for an exam.” It is really that “I want to study for the exam because I want a good grade, I want to know the material, I want to please my parents, etc.” This allows us to understand our decisions and values.

[Do not enter into the discussion of free will and God's foreknowledge. Our rabbis have paradoxically affirmed both positions despite the contradictions that they imply.]

Make children aware that they are the ones that can decide what they will do, but that they will ultimately bear the consequences of their decisions. For example, if they decide that they will eat only ice cream for breakfast, lunch, and supper, what will the consequences of that decision be (poor health, weakness)? If they decide not to go to school any more, what will the consequences be? (These consequences should be thought of not in terms of punishment, parental or

otherwise, but as the natural outcomes of the decision. For example, not going to school could have as its consequence not learning, getting a degree, or being involved socially.)

Parents help their children make the decisions that their experience tells them will be the right ones. As our children grow, we give them increasing responsibility for their decisions



Rabbi Tawil is the author of *Shabbat-Table Talks* (Tebah Educational Services, 2014).



## LOVE AS A VERB!

Rabbi Moses Haber

“At one seminar where I was speaking on the concept of proactivity, a man came up and said,

“Stephen, I like what you're saying. But every situation is so different. Look at my marriage. I'm really worried. My wife and I just don't have the same feelings for each other we used to have. I guess I just don't love her anymore and she doesn't love me. What can I do?”

“The feeling isn't there anymore?” I asked.

“That's right,” he reaffirmed. “And we have three children we're really concerned about. What do you suggest?”

“Love her,” I replied.

“I told you, the feeling just isn't there anymore.”

“Love her.”

“You don't understand. The feeling of love just isn't there.”

“Then love her. If the feeling isn't there, that's a good reason to love her.”

“But how do you love when you don't love?”

“My friend, love is a verb. Love-the feeling-is a fruit if love, the verb. So love her. Serve her. Sacrifice. Listen

to her. Empathize. Appreciate. Affirm her. Are you willing to do that?”

*Excerpt taken from 7 Habits of Highly Effective People by Stephen R. Covey.*

Stephen Covey is not Jewish, but his message speaks to what is at the heart of Judaism. Yes, on face value, Covey is talking about marriage. But let's read the above again, not for the marriage we have with our spouse

but as a metaphor for the relationship we, a nation of individuals, have with God. Make no mistake, this message is not new, many of our Rabbis have written about this before, but not quite like this.

I have heard concerns (read: complaints) from many students, that Judaism no longer speaks to them. How they find

prayer tedious and impersonal. That the halakhot of daily life limit their personal autonomy. Early on, most questions, I believe, come from a respectful deep yearning to find meaning in Judaism. Yet the angst is front and center. How do I know if I knock on heavens door I will get an answer? Or I tried it for a couple of years but I never got anything out of it. Soon enough that angst turns into apathy or worse, cynicism.

The apathetic Jew gives up and walks away, occasionally returning to check if there was an update



while he was gone. The cynical Jew builds a wall up against writing a new script in his relationship with God. The cynical Jew seeks self affirmation by taking Judaism down not only for himself but also for those around him. If it's hard for you to understand the above, re-read it with a close relationship in mind as a metaphor for your relationship with God. You'll get it soon, it works the same way!

What to do?

In the first of his seven habits, Covey talks about the difference between the language 'reactive' people use versus the language 'proactive' people use. "The language of reactive people absolves them of responsibility. 'That's me. That's just the way I am.' I am determined. There's nothing I can do about it." He explains that the language a person uses "comes from a basic paradigm of determinism. And the whole spirit of it, is the transfer of responsibility."

What the two paradigms listed above, apathetic or cynical, have in common, is that they are 'reactive' in nature!

is themselves. Because it's a choice, their choice. It takes work and commitment to change the language of reactivity but it is possible.

*"VeAhabta et Hashem Elohekha"* - We are bidden to love God, and doing so requires a proactive approach. The Hinukh in the shoshonim to missva #95 makes a similar point when speaking about the two types of motivation people have to perform the mitzvot. Those who wait for the reward and benefits to come, are those who are reactive in their relationship to God, they will wait forever. A proactive person understands that the reward is there already, for those who wish to see it as such. Essentially, it's a matter of language and perspective. Depending on how you frame the relationship, any relationship, are the results you will reap.

Covey responds to a student asking about his marriage by explaining that love is a verb

*"Love the feeling - is a fruit of love the verb."*

Permit me to adapt the rest of his response to fit the purpose of this essay -

***"A proactive person sees that the reward is there already, for those who wish to see it as such."***

Again, Covey has important insight, when it comes to how we frame our relationships - "A serious problem with reactive language is that it becomes a self fulfilling prophecy. People become reinforced in the paradigm that they are determined, and they produce evidence to support the belief. They feel increasingly victimized and out of control, not in charge of their life or destiny. They blame outside forces, other people, circumstances, even the stars, for their own situation."

For Jews, who believe in the core concept of *bechira hofsheet* (free choice), this deterministic paradigm of thought should be unnatural to us, yet unfortunately that is what I read beneath the concerns I hear. It is unfortunate, but the only one who can help them,

*"So love God. Serve God. Sacrifice your time, energy and money for Him. Listen to Him. Empathize with Him. Appreciate Him. Affirm Him... Love is a value that is actualized through loving actions."*



Rabbi Haber is the Rav Yeshiva of Barkai Yeshiva and the Director of the SCA Womens and Young Adult Programs



# STUDENT SPOTLIGHT

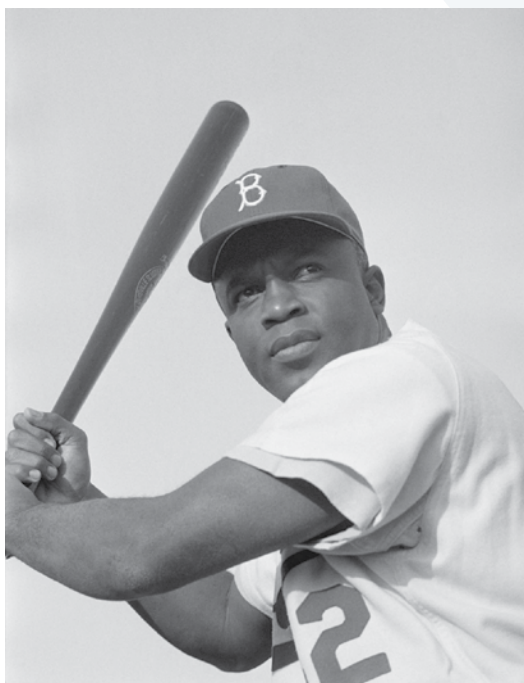
## WE ARE ALL JACKIE ROBINSONS

Mr. Michael Franco

*The following was delivered as the 2017 salutatorian address at Brooklyn College by Mr. Franco*

About a hundred years ago, a baby boy was born to a family of sharecroppers in the state of Georgia. By his first birthday, his father had abandoned the family. As a poor and fatherless young man, it is no wonder that he suffered through countless run-ins with the police and developed a criminal record. Life seemed hopeless, as though the cards were always stacked against him. Despite all of that, this young man radically changed the course of history. Because he refused to accept the labels that society slapped on him and chose instead to use his talents to chart the course of his own destiny,

**Jack Roosevelt Robinson** went on to become a 6-time All-Star, earning the **Major League Baseball** Rookie of the Year award, And the 1949 **MVP** award. Beyond changing the trajectory of his **own** life, Jackie managed to change the lives of **others**



*Jackie Robinson, Brooklyn Dodgers, 1954*

Sometimes... those gifts come strangely wrapped. We often have to peel off Layers of Struggles to discover a hidden treasure within ourselves.

Without tremendous pressure, even a diamond would only be a lump of carbon. Talk about wasted potential! Imagine being presented with a wand that with one wave, could magically make all our hardships, disappear. Would we wave it?

As tempting as it may be, our answer should be "No way!" Because our lowest, most difficult hour, that time when we are *most* in despair, is the perfect time for change.

The darker it gets, The harder it becomes to find help out there. We start to think we need a miracle or a Superhero to bail us out.

But here's the key: If we learn to direct our focus Inward, We will realize that distress is an opportunity for us to become our own heroes.

***"We can't control how people treat us, but we can control how we react."***

by forever breaking the color barrier in professional sports. Like Jackie, every single one of us has a **Unique. Divine. Spark.** That means that *every* person is endowed with God given **strengths-and-talents** specifically designed for them. The degree to which Greatness is **realized** depends on our ability to recognize and utilize our personal gifts.

DO NOT WAVE THAT WAND. Hardship is a an opportunity to look deep inside ourselves and see what's been there all along. Our sparkling potential, shining in the face of adversity, Like fireworks against the night sky. Those sparks are our calling, they are our Innate Gifts. Once we refine them, not only will we enlighten ourselves, but

eventually we will brighten the whole world.

There is a domino effect: Recognizing the blessings in our own lives allows us to also be a blessing in the lives of others.

If there's one thing you gain out of this speech - ONE THING - let it be that our destiny is our choice, that what happens to us in our lives is not a product of the system, not a result of the limits others place upon us. We can't control how people treat us, but we *can* control how we react.

Like extracting oil from the earth our quality of Life is a direct result of how deep we are willing to dig. Rather than think "I wasn't *given* what it *takes*"... Let's *Take* what we **were** *given*, and BE GREAT!! Success is the greatest gift we could give ourselves.

After 4 years at Brooklyn College, we all know what it means to work hard for our dreams. We've labored through countless courses, but we've also learned so many invaluable skills. We've deepened our understanding of the world, we've been inspired by brilliant professors and we've formed many lasting and meaningful relationships.

Now that we find ourselves at the crossroads of destiny, the precipice of the rest of our lives, I finally understand why the Brooklyn College slogan is "*Nil sine magno labore...*"

*Nothing without great effort* Because here, we are ALL. Jackie Robinsons.

In order to survive, We must answer the most important of questions:

What will *we* do to discover and unlock *our* hidden potential?

What impact can *we* leave on the world?

What unique contribution can *we* give that no one else on the planet can provide?

Fortunate are we. The hungry ones who were taught to make dough. We are far better off than having had bread handed to us. Brooklyn College has given us the tools for success. As authors of the next chapters of our lives, Lets write a Best-seller!



*Mr. Franco was the Salutatorian of Brooklyn College Graduating Class of 2017. He plans on becoming a doctor.*





# THE SCA BY THE NUMBERS

Over  
**30**  
Affiliates

Over  
**750**  
Classes

Over  
**60**  
Educators  
and Rabbis

Over  
**400**  
ILEAD Graduates

Over  
**2,000**

Program  
Participants

Over  
**6,000**

Views on YouTube

Over  
**100,000**

Copies of  
Qol Ha-Qahal  
Distributed

LEARN MORE BY VISITING OUR WEBSITE  
[WWW.SCAUPDATES.ORG](http://WWW.SCAUPDATES.ORG)



# WOMEN'S SUMMER 2017 LEARNING PROGRAM

DEDICATED IN MEMORY OF ABE AND GRACE HIDARY A"H

Check the SCA Website and Social Media for Updates | [www.SCAupdates.org](http://www.SCAupdates.org) | [@SCA\\_Updates](#) | For more information email [SCAwomenslearning@gmail.com](mailto:SCAwomenslearning@gmail.com)

July 5 - August 17	MONDAY	TUESDAY	WEDNESDAY
Joseph S. Jemal Synagogue 75 Hathaway Avenue, Deal Annex	11:00am - 12:00pm Mrs. Vivien Hidary 7/10, 7/17, 7/31, 8/7, 8/14 <i>Women in Tanakh</i> Mrs. Miriam Tawil 7/24	Rabbi Ikey Tawil 7/18, 7/25 <i>Halakhot Shabbat</i> Mrs. Vicky Harari 8/8, 8/15	Mrs. Freda Braha 7/15, 7/12, 7/19 <i>Positive Parenting</i>
	12:00 -12:15pm 12:15pm - 1:15pm Mrs. Esther Hidary <i>Topics in Jewish Thought</i>	LUNCH Rabbi Naftali Besser <i>Staying Inspired</i>	Mrs. Emily Labaton <i>Selected chapters in Navi</i>
	6:30pm - 7:30pm Rabbi Nathan Dweck (6th-8th grade girls) <i>Pirke Abot</i>	Mrs. Rayna Cohen (6th-8th grade girls) <i>Jewish Wisdom and Adolescence</i>	Mrs. Michelle Gindi (6th-8th grade girls) Mrs. Doris Cohen (6th-8th grade girls)
Edmond J. Safra Synagogue 75 Hathaway Avenue, Deal Main	7:00pm - 8:00pm Rabbi Ikey Tawil (high school / college girls) <i>Unlocking the secrets of the weekly parasha</i>		Rabbi Richard Tobias (high school / college girls) <i>Halacha and the 21st Century: You Make the Call</i>
	8:00pm - 9:00pm Rabbi Ricky Hidary (high school /college girls) <i>Jewish Ethics</i>	Rabbi Naftali Besser (high school / college girls) <i>Navigating Life</i> Mrs. Miriam Tawil (high school /college girls) <i>Jewish Philosophy</i>	Rabbi Avi Harari (high school / college girls)

COLLEGE AND YOUNG PROFESSIONALS: WEEKLY GUEST SPEAKERS, THURSDAYS (see website for each week's guest speaker; [www.SCAupdates.org](http://www.SCAupdates.org))



# MEN'S SUMMER 2017 LEARNING PROGRAM

DEDICATED IN MEMORY OF ABE AND GRACE HIDARY A"H

Check the SCA Website and Social Media for Updates | [www.SCAupdates.org](http://www.SCAupdates.org) | [Instagram](#) [Twitter](#) [Facebook](#) @SCA\_Updates | For more information contact Rabbi Ikey Tawil at [RabbiIkeyTawil@gmail.com](mailto:RabbiIkeyTawil@gmail.com)

Edmond J. Safra Synagogue (Main) basement  
75 Hathaway Avenue, Deal

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>7:30am - 8:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Mickey Abraham <i>Medical Halacha</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i>	<b>6:30am - 7:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Mr. Mickey Abraham <i>Pirkei Abot</i> Rabbi Avi Harari <i>Practical Topics in Jewish Philosophy</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Beit Yossef Laws of Sefer Torah</i>	<b>6:30am - 7:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Mr. Mickey Abraham <i>Pirkei Abot</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Beit Yossef Laws of Sefer Torah</i>	<b>6:30am - 7:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Mr. Mickey Abraham <i>Pirkei Abot</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Beit Yossef Laws of Sefer Torah</i>	<b>6:30am - 7:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Mr. Mickey Abraham <i>Pirkei Abot</i> Rabbi Avi Harari <i>Practical Topics in Jewish Philosophy</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Beit Yossef Laws of Sefer Torah</i>	<b>7:30am - 8:00am</b> Rabbi Harold Sutton <i>Halacha B'iyun</i> Mr. Mickey Abraham <i>Perashat HaShabua</i> Rabbi Joey Mizrachi <i>Daily Tanach</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Rashi on Parashat Hashabua</i>
<b>8:45am - 9:45am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Rabbi Joey Mizrachi <i>Analysis of Community Customs</i> Mr. Mickey Abraham <i>Medical Halacha</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i>	<b>7:45am - 8:15am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Mr. Mickey Abraham <i>Medical Halacha</i> Rabbi Joey Mizrachi <i>Daily Hok Le'Yisrael</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Yehave Da'at</i>	<b>7:45am - 8:15am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Mr. Mickey Abraham <i>Medical Halacha</i> Rabbi Joey Mizrachi <i>Daily Hok Le'Yisrael</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Yehave Da'at</i>	<b>7:45am - 8:15am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Mr. Mickey Abraham <i>Medical Halacha</i> Rabbi Joey Mizrachi <i>Daily Hok Le'Yisrael</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Yehave Da'at</i>	<b>7:45am - 8:15am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Mr. Mickey Abraham <i>Medical Halacha</i> Rabbi Joey Mizrachi <i>Daily Hok Le'Yisrael</i> Rabbi Avi Harari <i>Practical topics in Jewish Philosophy</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Yehave Da'at</i>	<b>8:45am - 9:15am</b> Rabbi Harold Sutton <i>Philosophy of Ha'Rambam</i> Mr. Mickey Abraham <i>Medical Halacha</i> Rabbi Joey Mizrachi <i>Analysis of Community Customs</i> Mr. Ovadia Sutton <i>Daily Mishnayoth</i> Rabbi Isaac Tawil <i>Daily "Yehave Da'at"</i>
<b>10:00am - 10:45am</b> Rabbi Isaac Tawil <i>Timely Topics in Halacha</i>	<b>8:00pm - 9:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Rambam Hilchot Aboda Zara</i> Rabbi Joey Mizrachi <i>The Jewish American Experience</i> Rabbi Nathan Dweck <i>Halacha Yomit</i> Rabbi Ike Hanon <i>Perashat HaShabua</i> Rabbi Charles Safdie <i>Timely Topics in Halacha</i> Rabbi Jack Savdie <i>Beit Yossef B'iyun</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Abie Betesh <i>Pizmonim &amp; Reading in a Maqam</i> Mr. Dubbin Hanon <i>Tefila Be'lyun</i> Mr. Ovadia Sutton <i>Gemara</i>	<b>8:00pm - 9:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Contemporary Topics in Kashrut</i> Rabbi Joey Mizrachi <i>Mishnayoth</i> Rabbi Avi Harari <i>Selected Topic in Halacha</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Dubbin Hanon <i>Tefila Be'lyun</i> Mr. Victor Mosseri <i>Hilchot De'ot</i> Mr. Ovadia Sutton <i>Gemara</i> Mr. Edward Benjamin <i>Hakdamot HaRambam</i>	<b>8:00pm - 9:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Perashat HaShabua</i> Rabbi Joey Mizrachi <i>Jews Under Islam</i> Rabbi Ike Hanon <i>Perashat HaShabua</i> Rabbi Charles Safdie <i>Timely Topics in Halacha</i> Rabbi Richard Tobias <i>Rambam</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Dubbin Hanon <i>Tefila Be'lyun</i> Mr. Victor Mosseri <i>Hilchot De'ot</i> Mr. Ovadia Sutton <i>Gemara</i>	<div> <b>Young Boys</b> </div> <div> <b>MONDAY</b>  <b>6:30pm - 7:30pm</b>            Rabbi Charles Safdie  <i>Bekiut for Middle School Boys</i> </div> <div> <b>TUESDAY</b>  <b>6:30pm - 7:30pm</b>            Rabbi Charles Safdie  <i>Bekiut for Middle School Boys</i>            Mr. Victor Mosseri  <i>Mishnayoth Berachot</i> </div> <div> <b>WEDNESDAY</b>  <b>6:30pm - 7:30pm</b>            Rabbi Charles Safdie  <i>Bekiut for Middle School Boys</i>            Mr. Victor Mosseri  <i>Mishnayoth Berachot</i>            Rabbi Nathan Dweck         </div> <div> <b>THURSDAY</b>  <b>6:30pm - 7:30pm</b>            Rabbi Charles Safdie  <i>Bekiut for Middle School Boys</i> </div>	
	<b>9:00pm - 10:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Gemara Masechet Rosh Hashana</i> Rabbi Jack Savdie <i>Beit Yossef B'iyun</i> Rabbi Charles Safdie <i>Timely Topics in Halacha</i> Rabbi Ike Hanon <i>Gemara</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Abie Betesh <i>High Holidays Hazanut</i> Mr. Dubbin Hanon <i>Daily Halacha</i> Mr. Ovadia Sutton <i>Halacha</i>	<b>9:00pm - 10:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Gemara Masechet Rosh Hashana</i> Rabbi Avi Harari <i>Selected Topic in Halacha</i> Rabbi Joey Mizrahi <i>Sefer Iyob</i> Mr. Ovadia Sutton <i>Halacha</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Victor Mosseri <i>Laws of Kedushat Beit HaKeneset</i> Mr. Edward Benjamin <i>Pirkei Abot</i> Mr. Dubbin Hanon <i>Daily Halacha</i>	<b>9:00pm - 10:00pm</b> Rabbi Harold Sutton <i>Advanced Gemara Study Group</i> Rabbi Isaac Tawil <i>Gemara Masechet Rosh Hashana</i> Rabbi Avi Harari <i>Selected Topic in Halacha</i> Rabbi Richard Tobias <i>College Men Tanach</i> Rabbi Ike Hanon <i>Gemara</i> Mr. Ovadia Sutton <i>Halacha</i> Mr. Mickey Abraham <i>Selected Topics in Gemara</i> Mr. Victor Mosseri <i>Laws of Kedushat Beit HaKeneset</i> Mr. Dubbin Hanon <i>Daily Halacha</i>		

June 26 - August 17