



BOCA BEACH
CHABAD
JEWISH CENTER

FRIDAY, APRIL 25 | 27 NISSAN 5785 | SHEMINI | MEVARCHIM IYAR

BOCA BEACH CHABAD EXPRESS

General Overview: This week's reading, Shemini, is a continuation of the previous week's reading, Tzav, where we learned about the Tabernacle's seven-day inaugural ceremony. This week's reading opens on the eighth day, when G-d's presence descends upon the Tabernacle. On that day, Aaron's sons Nadab and Avihu die when offering an uncalled-for incense sacrifice. The portion concludes with a discussion about the laws of Kosher and ritual purity.

First Aliyah: Moses gathers all the Jews to the Tabernacle to witness the Divine presence descending upon the Sanctuary on that day. Aaron offers various sacrifices in preparation for this revelation.

Second Aliyah: After concluding the offering of all the sacrifices, Aaron blesses the people with the priestly blessing. Moses and Aaron bless the Jewish people that G-d's presence dwell in their handiwork, and, indeed, the Divine presence visibly descends upon the Tabernacle.

Third Aliyah: At this point a heavenly fire descends and consumes the offerings on the altar. Aaron's eldest two sons, Nadab and Avihu, bring an unauthorized incense offering and a heavenly fire consumes them. Moses orders the removal of their bodies from the Tabernacle, and instructs Aaron and his remaining two sons not to observe the traditional laws of mourning, considering that they had to continue serving in the Sanctuary on behalf of the Jewish nation. The priests are instructed not to imbibe wine before performing Temple service.

Fourth Aliyah: Moses addresses Aaron and his sons, instructing them regarding the consumption of that day's offerings — despite the deaths of their next of kin.

Fifth Aliyah: Moses becomes aware that one of the sin offerings had been burnt, rather than eaten. When he expresses his displeasure, Aaron explains his reasoning for ordering the burning of that particular offering, and Moses humbly accepts Aaron's explanation.

Sixth Aliyah: G-d gives the commandments of Kosher, explaining how to distinguish between kosher and non-kosher animals, fish, and birds. Kosher animals must chew their cud and have cloven feet. The Torah lists four animals that have only one of these attributes, but not both, and are therefore non-kosher. Kosher fish must have fins and scales. The Torah then gives a list of species of non-kosher birds, and species of kosher locust. The Torah then discusses the ritual impurity caused by coming in contact with the carcass of a non-kosher animal, as well as certain species of rodents and amphibian creatures.

Seventh Aliyah: We learn of the possibility of foods and utensils contracting ritual impurity if they come in contact with any of the aforementioned impurities. The Torah then mentions the impurity contracted through coming in contact with the carcass of a kosher animal which was not ritually slaughtered. We are commanded not to consume any insects or reptiles. The reading closes with an exhortation that we remain holy by abstaining from eating all forbidden foods.

SERVICES SCHEDULE

FRIDAY, APRIL 25

Candle Lighting 7:31 PM
Mincha 6:30 PM

During Daylight Savings,
Mincha is at 6:30 PM

SHABBAT, APRIL 26 SHABBAT MEVARCHIM ROSH CHODESH IYAR

Morning Services 9:30 AM
Mincha 7:35 PM
Shabbat Ends 8:26 PM

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WEEKDAY SERVICES

Shacharit

Sunday 9:00 AM
Monday - Friday 7:30 AM

Mincha/Maariv

Sunday - Thursday 7:35 PM

PARSHAT SHEMINI

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Dear Friends,

Pesach, the holiday of our Exodus from Egypt, isn't just a celebration of freedom. It's the moment G-d "elevated" us—Hama'alcha—from slavery to something much more profound: a life of holiness and mission. Our first act as a free people wasn't building a monument or raising a flag. It was... eating Matzah.

Matzah, that simple, humble bread, wasn't just food. It was spiritual medicine. It purified our mouths. It prepared us. And it wasn't just for the week of Pesach. That matzah gave us the ability to elevate everything we eat throughout the year. We learn from Pesach that eating can be holy—if the energy we get from our food powers mitzvot, kindness, learning, and prayer, then even a sandwich becomes a spiritual act.

This theme of elevating the physical world continues in Parshas Shemini, where Moshe teaches the Jewish people the detailed laws of kashrut—what animals, birds, and fish we can and cannot eat. But here's where the story takes a mysterious turn.

Rashi, the famous Torah commentator, tells us that Moshe didn't just say which animals were kosher. He showed them. He physically pointed out each kosher and non-kosher animal, bird, and fish.

Wait—fish? In the desert?

That's the question the Lubavitcher Rebbe asked in a public talk in 1971. The Sinai Desert isn't exactly Sea World. It's filled with scorpions and snakes—not dolphins and tuna. And it's not just about fish. Some of the birds listed in the Torah come from faraway places like Africa or even Australia.

How did Moshe manage to gather all these creatures for a live demonstration?

And perhaps the bigger question: why don't the classic commentaries even ask this question? How did this "miracle" fly under the radar?

The Rebbe's answer goes deep. Moshe wasn't giving a biology class. He was teaching Torah. And Torah isn't a human invention. It's the blueprint of the world. It precedes creation. So when Moshe wasteaching Torah, he was speaking from a place that transcends the limits of time and space.

In that reality, miracles are not "big deals." They're not disruptions. They're simply part of the flow. If Torah calls for a fish to appear in the desert so that Moshe can teach its status, then it appears. Simple.

Miracles only seem miraculous when you're stuck in a natural mindset—when the world defines your limits. But when your reality is Torah, miracles are like background music. The real headline is that you're aligned with something infinite and eternal.

As someone once quipped: "If a Jew doesn't believe in miracles, they're out of touch with reality."

And so, this moment in the desert—where Moshe, through the power of Torah, "summoned" animals, birds, and fish from all over the world—becomes the greatest miracle never told. It's a reminder that Torah isn't constrained by nature. It's the other way around: nature bends to Torah.

This lesson has powerful implications today. Imagine how much more clarity Israel—and Jews everywhere—would have if we made decisions not based on polls or pundits, but on Torah. The world changes when we shift from asking "what's realistic?" to "what's right according to Torah?"

Pesach showed us we were lifted above nature. Parshas Shemini shows us how to live that elevated life—down to what's on our plate.

Good Shabbos and Shabbat Shalom,

Rabbi Ruvi New

COMMUNITY NEWS



MAZEL TOV!

Yisroel and Estee New
on the birth of their daughter
and to the proud grandparents
Rabbi Ruvi and Ahuva New



THANK YOU!

Tonya Chavis for graciously sponsoring end-of-course gifts
for the Rosh Chodesh Society class attendees.



YAHRTZEIT

30 Nissan - **Saul Katz**, grandfather of **Douglas Feurring**
5 Iyar - **Yehuda ben Melach Milo**, father of **Sheldon Milo**



HAPPY BIRTHDAY!

27 Nissan - **Andreia Schwartz**
28 Nissan - **David Schwadron**
29 Nissan - **Starlin Taub**
29 Nissan - **Charles Griff**
29 Nissan - **Jane Shopen**
29 Nissan - **Shoshana Paley**
29 Nissan - **Justin Perecman**

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ONGOING ADULT EDUCATION SERIES



Kabbalah & Coffee
SUNDAYS 10:00 AM



Ten Minutes of Torah
MONDAY - THURSDAY 8:30 AM



Talmud Tractate Megillah
DAILY 30 MIN BEFORE MAARIV



Torah & Tea
TUESDAYS 10:00 AM



Lunch & Learn
THURSDAYS 12:00 PM

All classes are in person at **Boca Beach Chabad 490 East Palmetto Park Rd**
In-person participation is recommended. If unable to attend in person, weekday classes can be joined via zoom at BocaBeachChabad.com/zoom

ISSUE 641 ערב שבת פרשת שמני, כ"ז ניסן, תשפ"ה
Erev Shabbat Parshat Shmini, April 25, 2025

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of Living Torah,
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HERE'S my STORY

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ONE VISION, TWO ARCHITECTS, AND FOUR MIRACULOUS STORIES

MORDECHAI GORELIK

In the summer of 1985, the Rebbe summoned the board of Agudas Chassidei Chabad, the Chabad movement's umbrella organization, to his office. Among other matters, he had a request: The establishment of a new building in Kfar Chabad, Israel, to be named for the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn. It was to serve as a center for prayer, Torah study, and the spreading of *chasidic* teachings.

A couple of weeks later, during a public *farbrengen* for the 12th of Tammuz — the anniversary of the Previous Rebbe's liberation from Soviet prison — the Rebbe spoke, for the first time in public, about a theft that had taken place at the Agudas Chassidei Chabad library, the central archive of the Lubavitch movement. Over a period of time, hundreds of priceless books and other items had begun disappearing — taken, it later emerged, by the Previous Rebbe's grandson.

The attempt by a private individual to lay claim to the Previous Rebbe's library was a source of great pain to the Rebbe, who saw it as a spiritual attack on himself and the Chabad movement. And so over the next few years, alongside the legal response, he launched a spiritual campaign to avert this Heavenly decree. Practically, this meant expanding Chabad's work of promoting Torah and *mitzvot*. Two days after that address, during an audience with a group of visitors, the Rebbe once again spoke about making a new building in Kfar Chabad. He even asked that a "property for the Previous Rebbe" be found that very day — as a rental, until construction could begin — in order to house the local Kollel, or advanced Torah institute, as well as a Torah library. It seemed that this building was part of the same spiritual campaign.

The Kfar Chabad village committee quickly convened to allocate a building, while they searched for a permanent site. Eventually, a suitable parcel of land was found on a hill near the village's entrance that was still officially classified as agricultural land. Although rezoning normally takes years, the Rebbe insisted that no part of the construction could begin before the building permits were in place, so with the help of the relevant government offices, the entire process was completed within six months. The search for an architect, however, was already well underway — which is where I came into the picture.



The 770 replica in Kfar Chabad, Israel.

For a *chasidic* architect, this was the opportunity of a lifetime. Both excited and anxious about the responsibility, I submitted my candidacy, along with many other architects. Eventually, only two candidates remained: Myself and another Chabad *chasid*, Aryeh Yakont.

I knew Aryeh and gave him a call: "I'm afraid to take on this project alone," I told him. "Let's do it together." Aryeh admitted that he felt the same. Relieved, the committee awarded us the job jointly.

At one point, the Rebbe requested that the building be modeled after the "Agudat Chasidei Chabad" building in New York — better known as 770 Eastern Parkway, the world headquarters of Chabad. Spanning about 1,200 square meters across four levels — not including the adjoining office building and main synagogue — the unique architectural features of 770 make it stand out among its neighbors on Eastern Parkway. However, no architectural blueprints existed for the original 1934 building, and a search through the New York City archives yielded nothing.

continued on reverse

MY ENCOUNTER
with the REBBE

An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in over 1,900 videotaped interviews conducted to date. While we have done our utmost to authenticate these stories, they reflect the person's recollection and interpretation of the Rebbe's words.



continued from reverse

Initially, the committee wanted to fly one of the architects to New York in order to recreate the blueprints, but the Rebbe insisted that we keep costs down, and so we had a committee member who was planning to travel to 770 for the High Holidays take measurements of the building. Although he had no formal training, it was enough to draft preliminary blueprints and then, with the help of a structural engineer, submit the plans for approval. We then managed to get a contractor to commit to complete the framework for only \$83,000, in honor of the Rebbe's 83 years and in time for his next birthday, on the 11th of Nissan, 1986. All of this was the easy part. We still didn't have detailed architectural plans!

I decided to take a personal trip to 770; not at the project's expense, but as a *chasid* visiting his Rebbe. While there, I meticulously measured the entire building and took over 500 photos of its unique features — the ornaments, moldings, chimneys, and the numerous stained-glass windows. Finally, we were finally able to move forward with the planning.

The framework was ready on time, but then construction slowed. Eventually, the Rebbe addressed the delay in construction at the Lag B'Omer *farbrengen*: "Like idle people—they started building, and got stuck halfway..." To speed things up, he promised to send additional funds, urging that the building be completed in time for the 12th of Tammuz.

This *farbrengen* was broadcast live to Israel and right after it ended, at 4:00 AM Israel time, I got a call summoning me to an emergency committee meeting in Kfar Chabad. The committee had calculated that they only had 33 working days left. In my professional assessment, completing the remaining work in such a short time was nearly impossible, but the Rebbe wanted it, and so we started running at an abnormal pace.

Each week, I left home after Shabbat and returned before candle lighting the next Friday. We located the one factory in Israel that could produce 770's signature red bricks, and they agreed to halt all other production to focus on our project. We had four bricklaying crews working simultaneously, local Arab artisans making chimney caps and window frames, and a variety of craftsmen producing casting molds. There were approximately 150 workers on site, some of them working as late as two or three in the morning. We had no choice but to abandon conventional building order — plastering one area while laying tiles in another, before the walls had even been finished.

Finding a company that could create roughly 100 meters of stained-glass windows was another struggle. Eventually, one leading company agreed to focus solely on our project for four months.

"Four months?" we laughed. "We need them in one!" They were going to walk out, but we insisted. "If the Rebbe said it, it will happen!"

In loving memory of my grandfather

Shmuel (Sam) Jacobs ע"ה

And in honor of Rabbi **Chaim** and **Martin Jacobs**

May they have ימים ושנים טובות

By **Sholom** and **Pessy Jacobs** and family

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Our enthusiasm must have been contagious, because they agreed. "We don't know how, but we'll do it!" They asked for the exact window measurements, but the walls weren't even up yet. Normally, making the calculations for stained glass backwards would guarantee errors — but miraculously, they completed all the work on time, without a millimeter's mistake. I don't know how they did it.

That year, the 12th of Tammuz fell on Shabbat, and the Rebbe requested that the building's dedication ceremony be held on the 15th — exactly one year after he had first spoken about the project.

Since then, the magnificent building has stood proudly on that hill, clearly visible to everyone traveling past on Israel's Highway 1. Its four stories house a large study hall and library, as well as the Kehot publishing house and the editorial offices of the "Kfar Chabad" magazine.

On the day of the dedication, the Rebbe spoke about the new building, and about the "soul of this house — the Torah and the guidance that will emanate from Kfar Chabad's 770, as it emanates from the 770 here."

Meanwhile, I was too exhausted to sit through the dedication. An IDF general who spoke at an adjacent event held that same day — Chabad's annual Bar Mitzvah celebration for the orphans of fallen soldiers — quipped: "We've had many successful operations — but I don't know if we could do what they did!" I felt the greatest sense of privilege; all those challenges, and all my architectural studies, were worth it just to reach that moment.

Mordechai Gorelik is an engineer and architect who resides in Nachalat Har Chabad, Israel. He was interviewed in his home in December of 2013.

This week in....

לע"נ ר' ישראל יעקב חזקוני מרת קריינא ע"ה לאקשין
ע"י בניהם ר' נחמן ור' אברהם ומשפחתם שיחיו

> **5729-1969**, the Rebbe spoke to the first group of student emissaries to Australia during a special audience following their return from a two-year mission. "It is not customary to offer thanks for performing a *mitzvah*," the Rebbe said, "but I want to acknowledge that I was greatly pleased with all that you accomplished there." He advised them to remain in contact with the students in Australia, as well as with the next group of emissaries who had been sent to replace them. The Rebbe also emphasized that since they had previously devoted themselves to teaching Torah to others, now that they had returned, they should study Torah themselves with tremendous diligence.¹
27 Nissan

¹ *Torat Menachem* vol. 56 p. 174

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NEW & UPCOMING



BH

At Boca Beach Chabad, Kiddush isn't just a meal—it's a moment. Every Shabbat, over 150 people come together to enjoy a delicious spread that nourishes both body and soul. It's where friendships form, milestones are shared, and that signature farbrengen energy fills the air.

While many weeks are generously sponsored in honor of a yartzeit, birthday, or anniversary, some weeks are only partially funded—or not at all. With a cost of \$20 per person each week, we're launching the **Kiddush Covered: Sustaining the Spread** fund to ensure these unforgettable Shabbat gatherings continue every week, without pause.

Love the vibe? Let's keep it going. Kindly fill out the form online and let us know how many weeks you'd like to help fund—at just \$20 per week per person. Together, we'll make sure the table stays full and the community stays connected.


BocaBeachChabad.com/STS





FINAL CLASS
WEDNESDAY, APRIL 30


ROSHCHODESH




A WORK
OF
HEART

BETWEEN ME AND G-D

HOW JEWISH PRAYER
UNITES HEAVEN AND EARTH





Colorful Profiles

Short Stories of Extraordinary and Unexpected Characters from Jewish History

New Course Begins May 6

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LEADERSHIP CIRCLE

ABOUT LEADERSHIP CIRCLE:

As your Jewish hub in East Boca, the Boca Beach Chabad Jewish Center is a place where every Jew, of every age and stage, is welcomed, celebrated, and appreciated. A place where spiritual, communal, cultural, and intellectual Jewish life comes together.

Named in memory of our beloved membership co-chair, The Brian Schwartz Leadership Circle is a group of foundational leaders who help support, sustain, and strengthen our hub so that we can continue to deliver joyful and meaningful Jewish experiences, and foster connection within the East Boca Jewish community.

Leadership Circle commitments allow the Boca Beach Chabad Jewish Center to have the budget visibility to execute the vast array of programming necessary to meet our community's growing needs.

BENEFITS:

Leadership Circle members enjoy a variety of benefits, including:

- Communal recognition
- Complimentary entry to marquee events
- Additional seats for High Holidays
- Designated parking
- Private events
- And others

We welcome you to join us! Invest in this critical mission and help us shine our collective light on East Boca this year and beyond.

For more information, please contact Leadership Circle Chairman Steve Abramow at 201-759-7800, or Director of Development, Amara Kaiyalethe, at amara@bocabeachchabad.org or 561-394-9770.

Shabbat Shalom!

The Boca Beach Chabad Jewish Center Leadership Circle Task Force:
Steve Abramow
Patrick Baldasare
Robyn Barsky

Leadership Circle in formation. Please reach out if there was an omission or mistake in your listing.

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