

# LAMPLIGHTER

23 Tammuz  
Parshas  
Pinchas  
**1254**  
29 July  
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## LIVING WITH THE TIMES

In the beginning of this week's Torah portion, Pinchas, G-d rewards Pinchas for having "zealously taken up My cause among the Israelites and turned My anger away from them." The reward was the priesthood: Pinchas and his descendants would be Kohanim (priests). "I have given him My covenant of peace...a covenant of eternal priesthood to him and his posterity after him."

Our Sages tell us that "Pinchas is Elijah." Like Pinchas, Elijah the Prophet was a zealot, chastising the Jewish people when necessary. Similarly, as reward for "zealously taking up My cause for G-d, the L-rd of Hosts," G-d granted Elijah a "covenant of peace" - that he would personally attend every brit mila ceremony.

On a deeper level, the term "covenant of peace" alludes to the relationship ("treaty") between body and soul. This connection was particularly apparent in Elijah, as his soul never departed from his physical body. As the Torah relates, instead of passing away, Elijah ascended heavenward "in a tempest" - both the soul and physical body.

How was Elijah able to do that? The answer lies in the concept of refinement. Elijah's physical body had been completely purified to the point that it no longer obscured the underlying spirituality of the soul, thus constituting a vessel for holiness. Accordingly, there was no need for Elijah to die and be buried. The body itself could ascend and absorb all the higher spiritual revelations.

In this respect, Elijah was even superior to Moses. Moses' physical body was certainly holy; in fact, "the house filled with light" the moment he was born, illustrating how his physical being was not an impediment to the light of the soul.

Nonetheless, Moses passed away and was interred, as this light never completely permeated his body to the extent that it was fundamentally transformed. While he was alive, Moses' body allowed the light of the soul to shine through, but it remained essentially physical.

This helps to explain why Elijah the Prophet will be the one to herald the Final Redemption, as the whole meaning of Redemption is the definitive refinement of the physical world and its transformation into a vessel for holiness. Indeed, in the Messianic era, "The glory of G-d will be revealed and all flesh shall see [G-dliness]." "Flesh" - the material plane - will be able to perceive "that the mouth of G-d has spoken."

The power to effect this transformation was granted to Pinchas; had we been worthy, the Final Redemption would have occurred immediately upon the Jews' entrance into the Land of Israel. Due to various negative factors this was not the case, and we are still waiting. But thank G-d, Elijah's announcement of Moshiach's arrival is imminent, along with the era of complete Redemption it signifies.

*(Adapted from Likutei Sichot Vol. II)*

## Small Choices

*By Naftali Silberberg*

A husband was once asked to for the secret behind his happy marriage. "It's simple," he replied. "We divide responsibilities. We decided long ago that my wife makes all the small, routine decisions, and I make the major decisions.

"She decides what house we buy, where we go on vacation, whether the kids go to private schools, if I should change my job, and so on."

"And what are the big decisions?"

"Oh, I make the big, fundamental decisions. I decide if the United States should declare war on China, if Congress should appropriate money for a manned expedition to Mars, and so on."

Life is a series of choices and decisions. The decisions, however, are relatively simple in comparison to their implementation. The majority of us "choose" to live healthy lifestyles; improve our parenting, spousal and interpersonal skills; increase our knowledge; advance our careers, etc. Carrying through with these choices is the challenge. The trick is to concentrate on one, two, or three of these choices. But that just leads to another choice. Which of these choices should we focus on?

Let us look to the Torah, and specifically the description of the methods by which the Land of Israel was to be divided amongst the tribes, for insight on this matter.

"To the large [tribe] you shall give a larger inheritance and to a smaller tribe you shall give a smaller inheritance" (Numbers 26:54). The division of the land was logical, each tribe was allotted land according to its size. Furthermore, the land wasn't divided merely based on acreage. Rather, the land was evaluated for quality and potential crop yield, ensuring that each tribe received a fair portion.

Nevertheless, the final say belonged to the lottery. After the land was divided into twelve portions, each portion earmarked for a particular tribe with the population which corresponded to its size, a lottery was made to determine which tribe would receive which portion. Miraculously, the lottery confirmed the division which was previously agreed upon.

Why the need for this two-track process? If the division was meant to be logical, then why the need for a lottery? And if it was to be left in G-d's hands -- the lottery -- why the need for the investment of time and energy in gathering numbers, logistics, and evaluations?

Perhaps the lesson G-d was teaching the Israelites before they entered the land, before they became involved in the art of making a living and the many decisions which this entails, was that even those decisions which seem to be in our hands, are also ultimately determined by lottery, orchestrated by G-d's hand.

The Talmud tells us that forty days before a child is conceived, an angel approaches G-d and inquires whether the child will be wise or dim, muscular or frail, wealthy or poor, and whom he/she will marry. He does not, however, inquire whether the child will be righteous or wicked -- because "all is in the hands of Heaven besides for [an individual's] fear of Heaven."

We may think that we determine our spouse, our field of work, our city of residence, etc. In fact, though, these questions have all been answered before we were even conceived. Yes, G-d expects us to make wise decisions, but ultimately these wise decisions are manipulated and guided by G-d, who orchestrates the circumstances to ensure that we follow the path which He planned for us.

Yet we rightfully pride ourselves in being creatures that possess freedom of choice. But this choice is relegated to the arena of right and wrong, ethics and morals. We do have the ability to choose whether to pray with concentration, give charity, be kind to our fellows, or keep kosher. And ultimately, our choices in these areas will be our lasting legacy -- because in reality they are our only real and un-influenced choices.

So, on which choices will we focus? The "big" ones, over which we have no control, or the "small" ones, which are entirely in our hands?

As it turns out, it is the small choices which impact the world.

# Slice of LIFE

Eight year old Elchanan Betzalel Chadash was very sick and he didn't have much chance to live. In the early nineteenth hundreds in backward Czarist Russia it was common to bury children. Indeed, his parents had already buried several. But this time they decided to 'bother' the Rebbe for a blessing before it was too late.

They went to the Rebbe Resha'b (Rebbe Shalom Dov Ber, the Fifth Chabad-Lubavitcher Rebbe) and poured out their hearts.

Elchanan Betzalel was their only son, several other children had passed away on them and now the doctors had given up on him as well. Were the doctors right G-d forbid?! Was there a chance?! They begged the Rebbe to do a miracle.

The Rebbe looked at them calmly and told them not to worry. "Add the name 'Alter' to his existing name and, with G-d's help, he will recover and live a long, healthy and happy life."

It didn't really make sense, a normal person probably would have paid no attention; why couldn't the Rebbe just make the child healthy? How can a name change get rid of disease? But Mr. Chadash and his wife believed in the Rebbe and in miracles. After all, if it weren't for leaders and miracles how could the Jews still exist after 2,000 years of persecution?

They changed the child's name and almost immediately little Alter Elchanan began to improve until a few weeks later he was completely healthy.

But trouble is always around the corner for the 'Chosen' people. When World War Two broke out Alter Elchanan who, unfortunately, was perhaps too healthy for his own good, was drafted into the Red Army.

The first month or two he managed to send an occasional letter home but after that the letters stopped coming.

Then the Germans attacked Russia and war began taking horrible proportions, over 20 million Russians some ten million of which were soldiers were killed! But despite this ocean of death Alter Elchanan's parents had faith. The Rebbe had promised long life and the Rebbe was never wrong.

So despite the monstrously rising casualty figures, Mr. and Mrs. Chadash were certain that either their son would return or at least they would receive a message as to his whereabouts. But it didn't happen. Even after the war ended they heard nothing.

Everyone they talked to about it told them to just forget it and accept reality. There were millions of soldiers unaccounted for; blown up, burned or buried with no trace, and he was probably one! If they hadn't heard from him now it was certain that they never would. They

began to have serious doubts.

If there only was a way to ask the son of the Rebbe Resha'b, the Rayat'z (Rebbe Yosef Yitzchak who became Rebbe after his father's passing in 1920). But he had been expelled from Russia in 1928 and now lived in New York (founding Chabad outreach Judaism) where it was impossible to contact him from behind the iron curtain.

In fact, the Iron Curtain was so impervious that when one of Elchanan's four sisters did manage to escape from Russia in the confusion just after the war in 1946, contact the Rebbe's office in Brooklyn at the first possible opportunity and receive the Rebbe's reply that her brother would certainly return home, she couldn't relay the news to her worried parents in Russia! Communication was closed hermetically!

Meanwhile things did not improve. The years passed and still no sign was heard from Alter Elchanan. If it hadn't been for the Rebbe's promises, his parents would probably have died from broken hearts long ago.

Then, one night in 1953, after almost thirteen years of doubt, there was an ominous, official sounding knock on their door that froze their blood.

They had heard about how the government informed the families of the dead and this was probably it. Mr. Chadash braced himself, his wife covered her mouth to keep from crying, he opened the door and there stood a middle aged man with shining eyes - it was Elchanan!!

They embraced him and wept for joy! Where had he been for so long?! Why hadn't he contacted them?

After they all calmed down he sat them down and told them what had happened all these thirteen years.

In the first months after the Germans surprise-attacked Russia, the Red Army was in such total disorder that tens of thousands of their soldiers fell into Nazi captivity and he was one of them. He was put to labor in a German prisoner of war camp.

The work was heavy and almost non-stop, the food was sparse, disease was rampant and the Germans were cruel taskmasters. But the thing that worried him most was that he had heard and even seen evidence that the Nazis were killing Jews. He was sure that if they discovered he was Jewish they would kill him on the spot.

Luckily the other Russian soldiers didn't give him away but it was only a matter of time. Especially when the Nazis made them all strip and shower! He lived in constant fear!

But miraculously the three or four times that one of them did become suspicious, unexplainably, just in the nick of time, he got transferred to another camp where no one knew him. And so it continued until one day they woke up to find that Germans ran away! They lost the war! The Americans freed tens of thousands of Russian soldiers from the concentration camps and Betzalel, as he began to call himself, suddenly had a change for the good!

The Americans, having heard of the suffering of the Jews, had special orders to treat them even better than the others. So Betzalel found himself in a special camp for Jews in occupied Berlin, with more privacy and better food... kosher as well, than everyone else.

He got to know the others Jews there and they tried to convince him that there was nothing for them in him, rather he should join them and make Aliyah to Israel. It was a great idea, and a great opportunity, but he refused. He wanted to return to Russia and find his parents. He told the others of the blessing of the Rebbe and that if his parents were still alive they surely were waiting for him.

But he was in for a terrible surprise. He voluntarily asked to be moved to the camp of released Russian P.O.W.s soldiers that were waiting to be taken back to the "Motherland".

But when the Russians came to take their soldiers home he was called into special interrogation and told to relate everything that happened to him in captivity. He spoke slowly, every word was written down by a stenographer, he supposed, for evidence against the Germans. But it wasn't so.

When he finished, the Russian officer questioning him lit a cigarette, blew smoke in his face, suddenly extinguished it, leaned forward and yelled. "How can it be that you, a Jew, could possibly survive the Germans for four years? Eh?? Jew is written all over your face! Well I'll tell you how! Because you gave them information, that's how! Other than that there is no explanation!! You are a traitor!"

Poor Betzalel, he tried to protest, to reason with them. He had fought and suffered for Russia! What secrets?? He was a simple soldier! He didn't know any secrets! He wanted to go home, his parents were waiting!

But it all fell on deaf ears. He was arrested, put in one of a seemingly unending line of cattle cars with thousands of other prisoners and the train began moving. Ten days later the doors opened and he found himself in sub-zero Siberia. Hundreds died on the way and hundreds more in the first few freezing months, but somehow he survived. The blessing of the Rebbe was always echoing somewhere in his mind.

He was 'tried' and sentenced to fifteen years at hard labor. Thousands succumbed to the elements and perished (Stalin killed some 20 million Russians in this way) but miraculously he lasted eight years of back-breaking labor and all the time he was there he managed to keep most of the Commandments; put on Tefillin, keep kosher and even Shabbat and the holidays when possible.

Then, in 1953 Stalin suddenly died and his successor Khrushchev ordered the release of tens of thousands of political prisoners; and he, Alter Elchanan Betzalel Chadash, was among them.

The Rebbe's blessings and prophecies were fulfilled in the fullest sense of the word. Elchanan Betzalel lived to the ripe age of eighty three and saw generations learning Torah and living Chassidic lives!

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ISSUE 1254

## MOSHIACH MATTERS

Pinchas is identified with the prophet Elijah who will announce the coming of Moshiach. The Torah portion of Pinchas begins with G-d's declaration, "Behold, I grant him my covenant of peace." This is Elijah's mission, to establish peace among the Jewish people as the prophet Malachi relates, "Behold, I will send you Elijah, the prophet, who will turn the hearts of fathers to their children and the hearts of children to their fathers." This emphasis on peace will nullify the cause of the exile, unwarranted hatred. When the exile's cause is nullified, the exile itself will cease. (The Rebbe, 21 Tammuz, 1990)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d  
17th of Shevat, 5723  
[February 11, 1963]  
Brooklyn, N.Y.

To All Participants in the Reunion of Camp Gan Israel,  
G-d bless you all—

Greeting and Blessing:

I trust you know that a few days ago (on the 10th of Shevat) we observed the Yahrzeit of the late Lubavitcher Rebbe, my father-in-law of saintly memory.

Camp Gan Israel, which you enjoyed so much during the summer, and which you are now gathered to honour, is one of the important activities of the Merkos L'Inyonei Chinuch, which the late Lubavitcher Rebbe has created for your benefit.

In this connection, I wish to tell you a story which my father-in-law related. Some of you may have already heard it, but it is worth repeating, for its lesson can never become "out of date."

The story is as follows: The first Lubavitcher Rebbe, known as the "Old Rebbe" (and about three weeks ago, on the 24th of Tevet, we observed the 150th year since he passed away) had a son Rabbi Dov Ber, who later succeeded his father as the second, or "Mitteler," Rebbe. Rabbi Dov Ber was known for his unusual power of concentration. When he was engaged in study or prayer, he did not hear or see a thing around him. Once, when Rabbi Dov Ber was engaged in study, his baby sleeping in a nearby cot fell out of its cradle and began to cry. Rabbi Dov Ber did not hear the baby's cries and continued learning. But the infant's grandfather, the Old Rebbe, who was in his room on an upper floor and was also learning at that time, did hear the baby's cries. He interrupted his studies, went downstairs, picked up the infant, soothed it and put it back in its cradle. Still, the infant's father did not hear or see what went on around him. Later on, the Old Rebbe told his son: "No matter how important the thing is in which a Jew is engaged, one must always hear the cry of a child."

This story was told not only to parents, teachers and grownups who have to take care of children, but also to the children themselves, because this story has an important lesson for children also.

You see, everyone has a Yetzer Tov—which puts good ideas into the head, and a Yetzer Hora—which tries to put bad ideas into the head. The Yetzer Hora is the "older" one, for it comes early in the life of every boy and girl to tempt them to do things they shouldn't. The Yetzer Tov is the "baby."

It sometimes happens that just when a boy or girl has to do something really important, such as to study, do homework, and the like, they suddenly get an idea to do something else instead, which may also be good in its proper time, but not now. For example, when it is time to do homework, the boy or girl wants to put their room in order, or run an errand. Worse still, when the Yetzer Hora tempts them to do something they shouldn't at any time. When this happens, the Yetzer Tov "baby" feels pushed out of its cradle, unhappy, and begins to cry.

The story I told you is to remind you to hear the cry of the "baby" the Yetzer Tov, and keep it happy by doing the right thing at the right time, and not doing the wrong thing at any time.

I will conclude by reminding all of you that this coming Shabbos we will read in the Torah about G-d giving us the Torah at Mount Sinai, when all Jews, young and old, boys and girls, declared with one voice: "All that G-d has spoken, we will do!" If you will remember this always—the Yetzer Tov will have no tears, and you, too, will be happy in every respect.

I send you and your teachers and parents good greetings and all wishes.

With blessing,

## CUSTOMS CORNER

### NAMING AFTER A WICKED PERSON

It is forbidden to give one's child the same name as a rasha, an evil person. This is because the verse states, "The name of the wicked should rot [and not be remembered]." In addition, bearing the same name as a wicked person may adversely affect the child's character.

## A WORD

*from the Director*

*Last Shabbat was the Seventeenth of Tamuz, when the ancient city of Jerusalem was assaulted by invading gentiles. Twenty-one days later, on the Ninth of Av (Tisha B'Av), the Holy Temple was set afire and razed. The fact that this interval on the Jewish calendar is known as the "Three Weeks" and not the "Twenty-One Days" is not incidental. The number three alludes to the inner significance and function of the Three Weeks as a period of preparation for the Third Holy Temple.*

*On a superficial level the Three Weeks are a sad time, a period of mourning for the destruction of the Temple and the beginning of the Jewish people's current exile. But on a deeper level they contain a hidden good. Why? Everything that happens in the world is directed by G-d. G-d is the essence of good, and everything He does is good, even if it doesn't appear that way at first. Having come directly from G-d, there is no other possibility.*

*Accordingly, the Three Weeks, although superficially associated with sadness, contain a positive meaning: At the exact moment when the Second Holy Temple was destroyed, the Third and eternal Holy Temple was constructed up in heaven! In this light the entire destruction can be seen as nothing but a preparatory stage in the Redemptive process, a necessary step toward the Final Redemption with Moshiach, at which time the concept of exile will no longer exist. At present, the good contained within the Three Weeks remains hidden. But reflecting upon its true, inner meaning hastens the day when its inner goodness will be revealed, when the Temple will be re-established.*

*Let us therefore accustom ourselves to seeing the hidden good that exists in all things, thereby meriting the ultimate revelation of inner goodness with the arrival of our Righteous Moshiach.*

*J. I. Gutnick*

IT HAPPENED



Some one hundred years ago in Poland lived a very holy Jew called the Rebbe of Sanz. His erudition was renowned but his advice and prophetic vision were simply super-human. He was also known for his charity. People would often line up at his door and often miraculously he would find the funds to cover their needs. One of his followers, a virtual pauper who we will call Yosef, had to marry off one of his daughters and needed five hundred guilder; a virtual fortune. Besides the wedding expenses; clothes, music, and food he also had to provide a home and some funds to get their home started and he had nothing. But when this Yosef approached the Rebbe, certain that his financial problems were over, the Rebbe gave him five guilder and a piece of paper on which was written an address. "Go here and he will give you what you need.... five hundred guilder and not a penny less."

Poor Yosef was disappointed but with no choice he went home, told his wife the news, packed a suitcase and two days later was knocking at the door of the large house indicated on the paper. The door opened. A well-dressed, religious Jew opened and, realizing that it was a beggar, invited him in.

"A donation?" The Jew asked, "For your daughter's wedding? Why of course! Here." He opened his wallet and held out two ten guilder notes with a smile of contentment as though to say 'I bet you never dreamed of getting so much, eh?' But Yosef didn't take the money. He shook his head 'no', solemnly handed him the Rebbe's paper and informed his would-be benefactor that he was sent by the Rebbe of Sanz and was told he would be given five hundred guilder. The rich Jew's mouth fell open in shock! Was this man serious? Why, five hundred guilder is twenty years wages!! Insane!!

'Just one moment' he said and, trying to keep calm, went to call his good-hearted, down-to-earth, no-nonsense, tight-fisted wife. For sure she would talk this fellow into taking the twenty. But to his amazement when she entered the room with him, had a look at Yosef and heard the name of the Rebbe of Sanz she smiled and with a tear of nostalgia turned to her husband and told him to give it. Her husband's eyes widened like saucers but with no choice he dutifully went to the next room and returned with a large stack of bills... the entire sum. "Now," she said after Yosef had the cash, "I'd like you both to sit down and I will tell you why I am so happy to give this money."

"When I was a young girl, almost twenty years ago my mother and I went to a wedding of a distant relative. When we arrived it was late but to our surprise the wedding had not yet begun and the room, although filled with people, was unusually sombre and quiet. "In one corner, surrounded by her family, the bride was sitting and weeping on her mother's shoulder and the others were trying to comfort her. We asked what happened and the answer was that the parents of the groom for some reason didn't arrive and the Rabbi that was supposed to perform the marriage ceremony refused to do so. He suspected something was wrong. Perhaps the groom's mother wasn't Jewish or they were hiding something else. In any case they were stuck.

"Suddenly someone yelled out that the Rebbe of Sanz was in the city and perhaps he could brought and save the day! The Rabbi there even agreed that if the Sanz'er Rebbe would take responsibility he would do the ceremony. So they ran to bring him. "A very short time later the Rebbe arrived. He was so holy and beautiful... like a king! He stood there for a while in silence. He glanced at the groom and then took the parents of the bride into a side room. The mother of bride told me what happened.

"He asked them 'How many children do you have?'"

"Seven" they answered.

"Did you have any children that died?"

'Well' the mother replied. 'One died in childbirth, one passed away from smallpox at one year old and .... "She became choked up and stopped, So her husband continued. "We had an eight year old son called Saul that drowned. It was ten years ago. He was a wild boy. I don't know how he made it to eight years old; he even had a big scar on his leg from when he tried to jump a high fence, almost lost his leg. Anyway, his friends said he dived into the river to show off and .... There was a terrible current and ..... Well he just never came up."

"The Rebbe of Sanz left the room, went over to the groom who was sitting alone in the corner reading psalms, took him off to a side, asked him to pull up his pant leg and .... Well you can imagine the pandemonium when the Rebbe turned around and announced that Saul was alive!

The father broke out in tears of joy and fell to his knees, the mother almost fainted and everyone was screaming and hugging each other not knowing what to do.

"It seems that when he disappeared in the river ten years earlier he lost consciousness got washed up on a shore far from home and someone found him and took him home. Then when he didn't remember anything, they told him he forgot that he was their son. But now they didn't attend the wedding for fear that the truth might be revealed.

"Then the Rebbe held up his hand, everyone fell silent and he announced that anyone who would donate money to pay for the meal and give to the brother and sister so they could find mates and marry would be blessed a hundred fold.

"Everyone stood in line to give but when it came my mother's and my turn the Rebbe refused to take our donation! "The time will come" He said with a smile, "That I will send someone to collect it."

And that is why I gave the money now so willingly."

# Thoughts THAT COUNT

**Pinchas, the son of Eleazar, the son of Aaron the priest, has turned My anger away from the people of Israel, while he was zealous for My sake among them (Deut. 25:11)**

In enumerating Pinchas' praise, the first thing the Torah mentions is that he acted "among them." In Judaism, true zealotness for G-d does not mean withdrawing from society and becoming a recluse, but expressing it on the communal level. (Rabbi Pinchas of Koretz)

**From Yetzer, the family of the Yitzrites; from Shilem, the family of the Shilemites (Deut. 26:49)**

Our Sages said: "A person is led in the direction he wishes to go." If a person wants to indulge his "yetzer," his evil inclination, he will not be prevented from doing so. But if he truly strives for wholeness (from the same Hebrew root as "Shilem") and purity, G-d will help him achieve his goal. (Rabbi Yechiel Michel of Zlatchov)

**Attack the Midianites...for they attack you (Num. 25:17,18)**

The Children of Israel were not commanded to battle the Midianites because of past events; they were not seeking revenge for past aggression. Rather, the Midianites are still our enemies who seek our destruction - "for they attack you." And as the Torah teaches: "If someone comes to kill you, rise up and kill him first." (Chida)

**And Moses did as the L-rd commanded him, and he took Joshua...and he laid his hands upon him, and gave him a charge (Deut. 27: 22-23)**

The Talmud relates that Moses passed the mantle of leadership to Joshua "even more generously, and to a greater degree than he was commanded." Commented Rabbi Yossi Bar Chanina: From this we learn that a person is not jealous of his disciple. (Tractate Sanhedrin)

## CANDLE LIGHTING



BEGINS:	July 29, 2016	ENDS:
5:13	MELBOURNE	6:13
5:14	ADELAIDE	6:12
5:00	BRISBANE	5:55
6:22	DARWIN	7:13
4:58	GOLD COAST	5:53
5:21	PERTH	6:18
4:56	SYDNEY	5:53
4:01	CANBERRA	6:00
4:56	LAUNCESTON	5:58
5:15	AUCKLAND	6:15
5:05	WELLINGTON	6:08
4:51	HOBART	5:55
4:56	BYRON BAY	5:51

## CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS PINCHAS • 23 TAMMUZ • 29 JULY

<b>FRIDAY NIGHT</b>	CANDLE LIGHTING:	5:13 PM
	MINCHA:	5:20 PM
	KABBOLAS SHABBOS:	5:54 PM
	TEHILLIM:	8:00 AM
	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:52 AM

THE MOLAD FOR THE MONTH OF AV WILL BE ON **Wednesday 1:12 (2 chalakim) PM**  
FARBRENGEN FOLLOWING DAVENING

	MINCHA:	5:10 PM
	SHABBOS ENDS:	6:13 PM

<b>WEEKDAYS</b>	SHACHARIS	
	SUN - FRI:	8:00 AM / 9:15 AM
	MINCHA:	5:20 PM
	MAARIV:	6:10 PM