



How Our Ancestors Felt At Har Sinai

By Aaron Nassir, 11th Grade

In this week's parasha, Ki Tisa, we read that when the people saw that Moshe was late in coming down from the mountain, they gathered against Aharon and said: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him." Rashi comments on the words "That Moshe was late" saying: The Satan came and brought confusion into the world and showed an appearance of darkness, pitch darkness, and confusion, indicating [that] Moshe had surely died and therefore, confusion had come upon the world. He [the Satan] said to them, "Moshe has died, for six hours have already passed, and he has not come, etc." Rashi also describes how the Satan showed the Jews something resembling Moses, being carried in the air, high above in the sky.

When the people saw that Moshe was delayed in returning, the most terrifying images started to dance in their minds. Can we blame them? Moshe had been missing for more than forty days! Sure he had led them out of Egypt, but they were now an entire nation stranded in the wilderness. They were lost without Moshe. So what's the crime? At the end of the day, it was a grand misunderstanding and their intentions seemed to be good. The Jews just wanted something like Moshe's leadership to take them the rest of the way. Did you ever wait patiently at an appointed time on a street corner for someone and that someone is

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Zooming Out

By Hillel Golubtchik, 11th Grade

After Hashem had forgiven Moshe and B'nei Yisroel for the sin of the chet haegel, Moshe asked Hashem "hodienu na es d'rachecha" ("please make your ways known to me"). Rashi explains that since this was a time where Hashem's rachamim was strong for B'nei Yisroel, Moshe felt this was a good time to ask for Hashem to reveal His secrets. The Gemara in Brachos explains that Moshe wanted to know the classic question: why do bad things happen to the good people while it seems like the reshamim are prospering? Hashem however did not answer this request and said that Moshe would not be able to see His face, rather Moshe can see the back.

There are many questions on this discussion between Hashem and Moshe. Firstly, why did Hashem deny Moshe of this question when he has already answered so much? Secondly, why was it so important for Moshe to "see the face of Hashem"? Another question, the torah said that Hashem and Moshe spoke 'panim el panim', so did Moshe really see the face of Hashem or not? And lastly, how did Hashem comfort Moshe by showing Moshe His back and the knot of the Tefillin in the back?

In order to understand these situations, it's important to know what Moshe was really asking for. To see

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Ki Tisa**Questions**

1. What descriptive term for the Jewish people (Bnei Yisrael) is used four times in this parsha?
2. In what connection does a *tzur* (rock) appear in this parsha?
3. In this parsha, what item is destroyed in four different ways, and how?
4. Aside from this parsha, where else in the Torah is a partial list of the 13 attributes of Hashem mentioned?
5. Which two people appear in the Torah for the first time in this parsha?
6. In this parsha, what item does Moshe fashion on his own? What other two items in the Torah is Moshe commanded to fashion on his own?
7. In this parsha, what is explicitly referred to as made of gold? Where in the Torah is the first time these items mentioned?

Answers

1. Bnei Yisrael are called "a stiff-necked nation" in Exodus 32:9, 33:3, 33:5, and 34:9.
2. Hashem agrees to show Moshe His glory, and directs him to stand on *ha'tzur* - "the rock" (Exodus 33:21-22).
3. The Golden Calf is burned, finely ground up, scattered on water, and then drunk by the nation (Exodus 32:20).
4. In parshas Shelach, Moshe entreats Hashem through the 13 attributes to forgive the nation for believing the evil report of the spies (Numbers 14:18).
5. Betzalel ben Uri, the artisan in charge of building the Tabernacle, and his assistant, Aholiav ben Achisamech, appear in this parsha for the first time (Exodus 31:2, 6).
6. Moshe carves out the second set of tablets on his own, as Hashem commands (Exodus 34:1). In parshas Beha'aolscha, Moshe is commanded to make two silver trumpets (Numbers 10:2), and in parshas Chukas, Moshe is commanded to fashion a fiery serpent to place on a pole (Numbers 21:8).
7. The earrings donated to fashion the Golden Calf are referred to as "golden earrings" (Exodus 32:2-3). The Golden Calf itself is called a "molten calf" (Exodus 32:4). In parshas Chayei Sarah when Eliezer meets Rivka, he gives her earrings (Genesis 24:22).



1st Aliyah - In this Aliyah we hear about the Machazitz Hashekel that was used for the census. It was used to buy the sockets for the beams of the Mishkan. It is also going to be used for the Korbanos Tzibur. In this Aliyah we also hear about the Kiyor - the wash basin that the Kohanim (used for their hands and feet to become Tahor) used before they served in the Mishkan and in the Mikdash. IN this Alyiah we also hear about how to make the Shemen Hamishcha - the anointing oil. We also hear in this Aliyah how to make the Kitores - the incense. We hear how Betzalel was given wisdom and he is appointed to be the chief architect of the Mishkan and Aholiyav will be his assistant. Lastly, the Aliyah ends with the Mitzvah to observe the Shabbos as a sign between Hashem and Bnei Yisroel.

2nd Aliyah - In this Aliyah Moshe goes up to Har Sinai for forty days and returns only to find the egel hazahav. This is the Aliyah of the geat tragety of the egel hazahav. Hashem tells Moshe on Har Sinai about the egel and Moshe begs Hashem not to destroy Bnei Yisroel. Hashem agrees. Moshe descends the mountain and as we all know he breaks the Luchos. Shevet Levi punishes the central figures in the story. 3,000 people are executed. Moshe goes back up to Har Sinai to again beg for Kaparah for Bnei Yisroel. Hashem agress but there is another consequence that Hashem will not lead them into Eretz Yisroel. But an angel will lead them. Moshe removes his tent from inside the camp of Bnei Yisroel and he takes it outside of the camp.

3rd Aliyah - In this Aliyah Moshe asks Hashem to reconsider and Hashem does indeed reconsider - Hashem will lead Bnei Yisroel into Eretz Yisroel.

4th Aliyah - In this Aliyah Moshe asks to see Hashem's glory. Hashem agrees but tells Moshe that Moshe will only be shown Hashem's back, so to speak, and not Hashem's face, so to speak.

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Rabbi Moshe Atik's Torah Teasers
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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Meat and Milk at the Same Table

Q: What is the source of the issue of having meat and milk at the same table, and what are the reasons why it is not permissible?

A: The Mishnah in Chulin 103b says: It is prohibited to place any meat together with *geniva*- lit. cheese on one table.

R1: Rashi explains perhaps the meat and dairy food might touch and absorb the flavor from each other which would be prohibited to eat.

R2: Ran explains perhaps one might reach over, grab the food off the other plate, and then eat it which would be prohibited.

Practical Difference: Someone is eating meat and there is a dairy product that is not likely to come into contact, (and if would come into contact, it would be noticeable), on the table, such as a container of milk.

Rashi- seem to be permissible. (Rashash explains that the Mishnah used *gevina*- lit. cheese to show that an item like cheese is likely to get mixed into a meat product due to the small crumbs and the like.)

Ran- would still probably be a problem.

Q: Can someone have chicken and milk at the same table?

A: Even though the prohibition to eat chicken and milk is probably a *derabanan* (Chulin 104a) and the prohibition of putting meat and milk on the same table is also *derabanan*, the Taz (SA YD 68) poskins it is still prohibited.

R1: Tosafot (Berachot 53a) explains that 2 *derabanan* decrees on one action is prohibited if one decree would not be made then the other would not last.

R2: If it was permissible to have chicken on the same table as a dairy product, people might confuse the *din* with the prohibition to have meat and milk at the same table.

Q: Can one have non-kosher food on a table of kosher food?

A: The Shach *poskins* it is permissible.

R1: A religious Jew is going to stay away and not come eat something that is not kosher. However, in a case of kosher meat and milk on one table, one might make a mistake and eat something that is prohibited.

One cannot ask on the Shach: Why can't someone have on Pesach *chametz* on the table; a religious Jew would never have *chametz* on Pesach? Either because as the Shach explains there is a bigger stringency when it comes to *chametz* since if even a little crumb gets in to a non-*chametz* item, it is prohibited to eat. Or, as Rabbi Lebowitz explained people normally have *chametz* the rest of the year, so someone might make a mistake.

Q: If someone had a meat product can he sit at a table of people who are eating dairy products?

A1: The Badei HaShulchan quotes the Teshuvot Beit Yaakov who says it is prohibited.

A2: The Mishbetzot Zahav quotes the Pri Megadim who says it is permissible since the rabanan are not going to make three rabanan decree happening at the same time prohibited.

Q: If someone is preparing food, can he have meat and milk on the table used to prepare food?

A: The SA *poskins* it is fine.

Q: What are some exceptions?

1) The Gemara (Chulin 107b) says if 2 people that don't know each other are at the same table one with a meat product and the other with a dairy one, it is permissible to sit next to each other.

R: It is not normal for someone to take food from someone he does not know.

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However, the SA (YD 88:2) explains that if two people do recognize each other, even if they are enemies, it is prohibited to have meat and milk on the same table.

2) The Gemara says if there is something in between the meat and milk which serves as a marker to help remind people not to from take from the other plate, it is permissible.

R: The Rishonim explain that the Gemara is speaking about a placemat under the plates of food. This is brought down in the SA (YD 88:2).

However, if one normally has placemats under his food, it might not be considered enough of a marker. If there are different colored placemats for meat products and dairy one, it might be permissible.

Rema includes a piece of bread as a marker providing that one does not eat the bread because then it is not a good marker and because it is prohibited. He also includes a pitcher that is not normally drunk from as a marker.

Q: Where does this marker have to be?

A: The Yalkut Yosef says it has to be in between the plates of food and not on the side in order to remind people not to eat from the other plate. The marker also has to be a reasonable height not like a stamp or ring. Rabbi Lebowitz said that a fitbit is a good enough marker since it is not normally on a table. However, phone might not be good because they seem to be commonly found on tables.

Q: When does one not need a marker?

A: The Piskay Teshuva says that if 2 people were sitting very far away from each other, so much so that they cannot directly pass something to the other, then no marker is needed since there is no concern that someone will take from the other person's plate because at the moment he gets up, he will

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failing to show up!? What does it feel like? What thoughts run through your mind? Is this the right time? Is this the right place? Is he or she OK? After a while panic may set in! What's so terrible that we are still picking up the pieces from the fallout of the Golden Calf to this very day?

The answer might just be revealed in the very words they spoke to justify the making of the Golden Calf. Rashi, based on the Gemara in Sanhedrin, finds the real intent embedded in their own words: "that (they) will go before us"- אֲשֶׁר יֵלְכוּ לְפָנֵינוּ [The word יֵלְכוּ is in the plural form.] This means that the Jews desired many gods for themselves! They did not simply want a replacement for Moshe, and in search of a creative means to communicate with Hashem end up making a Golden Calf. The harsh reality is that deep down there was a desire in search for liberation from the pressures and higher expectations of their lifestyle. Like a class of students who perceive that their Rebbe is late. There's a feeling in that situation which appeals to each boy who takes a special delight in the thought, and even begins to hope that perhaps there will be no class that day. So they already grant themselves premature permission to be dismissed. When the Rebbe finally arrives, they groan with a renewed disappointment, because their heart was already sold on the misunderstanding! The loss of Moshe then becomes a cause for celebration and not national mourning. That corrupt process of thinking is in fact the birthplace of idolatry which, by Har Sinai, was expressed towards a golden calf.

Adopted from the Rabbi Label Lam Parasha Shiur.



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A NATION IN DESPAIR BY SCHEINMAN 10TH GRADE

R' Yaakov Kaminetzky asks, how is it possible that a nation who proclaimed *ונשמע* could so quickly stoop so low and say: Come make for us a God (32:1)? It's very difficult to understand why such a great nation would act like such heretics. What factors led to Bnei Yisroel acting in such an irrational way?

R' Yaakov suggests that the Jews thought they were on the brink of destruction. Imagine, he says, 600,000 men between the ages of 20 and 60, and more than 2 million other people, consisting of women, children, and the elderly, facing the terrifying wilderness without any food or water. Now that their leader Moshe was gone, they wondered how they would be fed. How could they be sure that the *מן* would continue to fall and that they'd continue to find water? In their minds, it only made sense to go ahead and find a leader to replace Moshe as fast as possible in order to ensure their survival.

R' Yaakov explains that this accounts for the speed in which the Jews performed their misdeeds. First, they didn't want to wait another day in order to see if their calculations, that Moshe would return after forty days, were true. Then, when Aharon told them to bring their wives' jewelry (as a way to delay them until Moshe arrives), they ran and brought their jewelry immediately, as though it was a matter of life or death.

What emerges from this understanding, says R' Yaakov, is that the underlying cause of this entire episode, that Moshe's replacement had to be found immediately, was caused by a lack of bitachon (trust) in Hashem that he would provide for them. This fear was so powerful that it led to erratic behavior such as murder and idolatry.

In addition, as a result of their lack of bitachon, the Jewish people committed one of the greatest sins in history, the sin of the Golden Calf. The Jews had given up all hope that there would be someone to lead them and therefore created their own God in order to give themselves some sort of security. If the Jews would have just had bitachon, the sin of the Golden Calf would never have happened.

We see from here that everyone must have bitachon, and even when times are rough people must have faith that Hashem will save them and provide them with everything that they need.

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realize he cannot eat from the other's plate.

Q: What are some cases where a marker does not work?

A1: The Yalkut Yosef says if one is eating alone, a marker does not work because there needs to be a double marker: the marker and another person that can warn him.

Based on this, if one was eating a meat product with a child who was eating a dairy product, it would not be permissible since the child is not going to warn him.

A2: However, the Chachmas Adam quoted by the Badei HaShulchan argues with the Yalkut Yosef and says one does not need to be strict to require a double marker.

Q: If there are a lot of people on one table is it a good enough marker?

A1: The Piskay Teshuva says there is a *halacha* that in order for someone to eat with his wife who is a

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Daven For Others

AVI SHAMOELIAN, 12

In this week's parsha, we all know that the Jewish people build a golden calf. Hashem was obviously very upset with this. Hashem says in perek 32:10, "and now let me be and my anger will flame against them and I will destroy and I will make you into a great nation"

Rashi says on this pasuk that since Hashem said let me be, this was a hint to Moshe Reibenu that it was in his hands to save the Jewish people. If Moshe Reibenu would not let Hashem be and would have davened. This teaches us the importance of davening and how big of an impact it has. Even though there might be a valid reason for Hashem to punish us, davening always has the ability to uproot that. This pasuk can also teach us the important lesson that not only we should daven for ourselves rather we can and should daven for the well being of our brothers, Jews.

Adapted from Eli Wiseman

(Aliyah Summary- Continued from page 2)

5th Aliyah - In this Aliyah Moshe is told by Hashem that Moshe needs to carve new Luchos. Unlike the first Luchos where Hashem carved the stones for the second Luchos it is Moshe who needs to carve the stones. Moshe takes them to Har Sinai and Hashem teaches Moshe the Yud Gimul Midos.

6th Aliyah - In this Aliyah Hashem resigns the Bris with Moshe that Hashem had given before the Chait haegel. Hashem promises Moshe that Hashem's Shchina will only reside with Bnei Yisroel and Hashem tells Bnei Yisroel that the Knaanim will be driven out of Eretz Yisroel and Bnei Yisroel are reminded to destroy Avoda Zara in Eretz Yisroel and not to make any treaties with the nations living there. This Aliyah also includes the Issur against Avoda Zara. We hear again about the Mitzvos of the Shalosh Rigalim and the mitzvah to be Mikadesh male first born humans and first born cattle and the Aliyah ends with the Issur not to cook meat together with milk.

7th Aliyah - In this Aliyah Moshe descends from the top of Har Sinai with the second Luchos and without his even realizing he has rays of light on his face. Aharon and the rest of Bnei Yisroel are afraid of Moshe now and Moshe wears a vail but when teaching Torah to Bnei Yisroel or speaking to Hashem he takes it off.

Transcribed from YU Torah

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niddah at that time on the same table there needs to be a marker. However, if there are many people around them, they don't need a marker. So too, by a case of meat and milk on the same table, if there are a lot of people around, then one does not need a marker.

A2: One cannot compare the *halachos* because by the *niddah* case, the reason why they need a marker is so that they are not romantic. Having a lot of people at one table is not romantic. However, by the meat and milk case, the reason why one needs a marker is so that he does not eat from the other plate. Having more people there is not going to decrease the chances of one eating off the other person's plate.

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And Rashi answers, that 'He declared to his people the strength of His works.' Strength implies the soul—a power—hidden in the Creation of the World. My grandfather, the Maggid of Mezeritch, knew how to see the soul giving life to every aspect of creation. He learned this particular secret from the Baal Shem Tov."

Rabbi Yisrael fixed his penetrating gaze on his guest. "Do you understand what I'm saying? I'm following the same order G-d set within His holy Torah. First come the stories of G-d's greatness, then come the mitzvot." Softening his tone, Rabbi Yisrael continued, "Both authors are model chassidim. Both works contain fine value. As obvious as it seems, the book of Torah thoughts demonstrates the author's genius and impressive ability to grasp subtle Torah concepts—truly wondrous. The stories, however, convey the message that G-d is continuously involved in the world's development. Through them, G-d's glory shines through the dense thicket of corporeality."

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someone's face is to know every detail of their being. Moshe wanted to understand of how things occur in this world and how punishments are situated. Hashem denied this to Moshe because it is impossible for one to even minimally comprehend the details of how Hashem works. A good mashal for this is using Waze. While navigating yourself through unfamiliar streets, you can zoom in further to examine the streets. However, if you do that you will not be able to see the broader scheme of where you are driving.

Hashem explained to Moshe that humans are not able to see His face because we cannot see the bigger picture, we are too zoomed in. Think about being on a plane, you can see things in a way you'd never be able to from the ground. So too, Hashem sees things in a way that we are simply unable to see.

The one thing that Hashem did grant to Moshe was the ability to understand things in retrospect; in other words, the "back of Hashem". When we are tested with problems in life, we tend to wonder why this has happened to us; we are zoomed in on the present. Only years later, can we begin to understand that the challenges we faced in the past were only given to us to make us stronger in the future. Without obstacles on the road, we cannot rise to our fullest potential. This is why Hashem showed Moshe the knot of the Tefillin. When two individual straps come together to make a knot, it emerges as a stronger unit. This is the Keshet that Hashem stressed to Moshe.

We need to be able to zoom out from what is going on and ultimately notice that what happens to us is for the best and will all come together in the future. Nobody, not even Moshe, can understand how Hashem does it, but we do know that in the end we will be better off.

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STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Trouble was brewing in St. Petersburg. Rabbi Menachem Mendel of Lubavitch, known as the Tzemach Tzedek, immediately began to work to have the anti-Semitic decree abolished. As part of his efforts, he felt Rabbi Yisrael of Ruzhin should be kept abreast of the latest developments, so he sent one of his most accomplished followers, Reb Yitzchak Eizik of Homil, to personally convey the information. Reb Eizik received the warmest of welcomes from Rabbi Yisrael and was even invited to dine with the venerable rabbi. It was clear that the respect he received stemmed largely from Rabbi Yisrael's esteem for the rebbe who had sent him. After Reb Eizik had given over his rebbe's message and begun preparing for his journey home, an unexpected delay held him in Ruzhin for several days. He made use of his newfound time by observing Rabbi Yisrael's conduct, which he found most fascinating. An audience in Ruzhin was a ceremonious affair: Rabbi Yisrael, flanked on both sides by trusted chassidim, would listen carefully to each visitor. Reb Eizik was granted the honor of being present as well. He watched as two visitors were admitted together. One was a respected Torah scholar from Bukovina who sought Rabbi Yisrael's approbation for a collection of his original Torah teachings. The other visitor also held a book. It wasn't a monumental work of Torah, but a collection of short stories—mostly of miracles brought about through prayer—painstakingly collected over many years. He, too, hoped Rabbi Yisrael would endorse his book prior to publication, and as he listened, Rabbi Yisrael visibly basked in the stories' warmth. Rabbi Yisrael instructed one of the men at his side to read a few pages from the book of stories. He then asked to hear a short sample of the Torah teach-

ings, which were enough to display the author's rare genius. After sinking into thought for several quiet moments, Rabbi Yisrael looked up and began praising the concept of Jewish stories. He spoke with great excitement of the positive impressions they leave on their listeners and the effect they have in the spiritual worlds. He then addressed the Torah teachings and the merit of the scholar who had produced such fine work. When Rabbi Yisrael finished speaking, he asked for a quill and an inkwell. He wrote a glowing recommendation for the collection of stories and handed it to the writer. Dipping his quill into ink again, he wrote a second endorsement, this one for the book of Torah, assuring any future learner of its worthiness. The episode left Reb Eizik confused. It seemed that Rabbi Yisrael valued storytelling more than Torah study! Two days later, on Rosh Chodesh, Reb Eizik was invited to dine with Rabbi Yisrael once more. During the course of the meal, Rabbi Yisrael expounded on some Torah insights. Reb Eizik was asked to do the same. Just before the meal's close, as though thinking aloud, Rabbi Yisrael suddenly said, "The rabbi from Homil, the emissary of the Lubavitcher Rebbe, is questioning me and my ways. In reality, however, his question is nothing new, and neither is its answer. The Torah begins by telling us stories—how God created the world and performed miracles for His people. Only later does it turn to the matter of Jewish law, when we are introduced to the first mitzvah—that of establishing a fixed calendar. Rashi addressed this question in the opening lines of his magnum opus: The Torah should have begun with the verse, 'This month shall be unto you...' What is the reason it begins with, 'In the beginning...?'

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