



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Mikeitz
Chanukah

Volume: 17, Issue: 20 | December 30-31, 2016

Teves 2, 5777
Rabbi Yehuda Halpert

Shabbat Times



Friday, December 30	
Candle Lighting:	4:20 PM
Mincha/Maariv:	4:15 PM
Shabbat, December 31	
Shacharit:	8:45 AM
Kriyat Shema:	9:40 AM
Mincha / Shalosh	
Seudot:	4:00 PM
Shkiya:	4:39 PM
Maariv:	5:19 PM
Shabbat Ends:	5:24 PM
Next Friday, January 6	
Candle Lighting:	4:25 PM
Mincha/Maariv:	4:30 PM

- ❖ **Mazal tov** to Rachel and Doug Blumenfeld on a baby **girl**, Abigail Leora!
- ❖ **Tzeitchem L'shalom** to Penina and Ari (and Emmy and Lielle) Simchi who moved this past week!
- ❖ **Tzeitchem L'shalom** to Jamie and Shmully (and Joseph) Ash who moved this past week!
- ❖ There will be a special Chanukah shiur after musaf this Shabbos, led by Rabbi Halpert. The topic of the shiur is "What was Matityahu's Proper Title?" There will be light dairy snacks at the shiur.

Weather Report

Friday night: Partly Cloudy, 27° Shabbos day: Partly Cloudy, 39/36°

Men's Shiur - This week the shiur will be given by Jared Anstandig and taking place this Wednesday, Jan. 4th, at the Blains (102 Walraven Dr Apt 3A).

Celebration Kiddush - This month's Celebration Kiddush will be on January 14th and everyone is invited to join! If you have an occasion you'd like to celebrate with the shul and would be like to be a co-sponsor, reach out to the board! (Anonymous co-sponsors are accepted, as well.)

Mystery Shabbos 2017 will be happening in February! More information to come.

Aliyah Cards - Thank you to everyone who filled out the google form with their aliyah information. If you are one of 12 people who has not done this yet, please excuse yourself from the shul. Just kidding. Please fill it out as soon as possible! Please reach out to the gabbaim for more information on how to fill this out.

Welcoming Committee - If you would like to be part of the Welcoming Committee, please reach out to the board.

2016-2017 Membership - Membership for the 2016-2017 year is **still** open. If you paid for Membership but do not receive emails (and would like to receive them), reach out to the Board for more information.

www.ahavatshalomteaneck.com/membership.html

Please join the **Jewish Educational Center** for a Yom Iyun in memory of HaRav Pinchas Mordechai Teitz z'tl, founder of the JEC, world-renowned Rabbinic figure and educator, and trailblazer in Jewish broadcasting, community-building and assisting Soviet Jewry. Monday, January 2, 2017 in the JEC's Monroe Levy Auditorium-330 Elmora Ave, Elizabeth - at 11:15 am. Keynote Rabbi Binyamin Blau, Rosh HaYeshiva Fuchs Mizrahi School and Rav, The Green Road Synagogue, Cleveland, Ohio. Free and open to all!

Join **RYNJ** for magical "Mommy and Me" classes with Morah Mali and Morah Deena. You and your children, ages 0-3, are invited for exciting music and movement classes, free of charge. Bring friends, meet new ones and share a wonderful hour with your child on January 8th and 15th and February 5th and 12th from 9:30 to 10:30 at the RYNJ ECD. Please visit RYNJ.org to register or contact Tamar Kahn, Director of Admissions, at welcome@RYNJ.org for further information. We welcome your family to join our family.

Tuesday, January 3rd at 8 PM at **Ben Porat Yosef** (E. 243 Frisch Court, Paramus) - Book launch and signing - Rabbi Ilan Aocca, Rabbi of the Sephardic Congregation of Fort Lee, and Rabbi in Residence of Ben Porat Yosef will speak about and sign copies of his book, *The Sephardic Book of Why*, a book that explores and explains the many different customs of the Jews of the Sephardic Diaspora.

Congregation Ahavat Shalom Board Members 2016-2017

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Sisterhood: Sarit Anstandig | Tali Wigod **Gabbaim:** Sam Lightstone | Ezra Blain | Shua Joseph | Dani Weinberger

We welcome your input! Please send your newsletter announcements by Wednesday.

board@teaneckapartments.com | president@teaneckapartments.com | rabbihalpert@verizon.net

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here for Shabbos on: 12/31, 1/7, 1/14, 1/21. He can be reached via email at rabbihalpert@verizon.net, or phone in the evenings at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-6951.

Yeshivat Noam Youth Groups

Groups for children ages 2-3 are located in the room across the Shul from 9:30am - 10:45am. Morah Shira and Morah Melissa, two Yeshivat Noam teachers, will supervise. Toys and books will be provided by Yeshivat Noam. We ask parents to please send your child with a snack. Signup is on the website.

Welcoming Committee

If you or anyone you know has moved in recently, let us know! Check out ahavatshalomteaneck.com/movingin for more information.

Welcome to Ahavat Shalom

Households: 87
(Adults: 171, Kids: 51)



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Eilu V'Eilu

Rabbi Hershel Schachter

The gemara (Shabbos 21b) quotes the story of Chanukah from Megillas Taanis (Rashi, Shabbos 13b, explains that this work is referred to as a megillah because it was already written down at the time that the mishnayos were still being learned orally.) The Yevonim were metamei all the oil in the Beis Hamikdash and the Chashmona'im only found one small container of pure oil that should have only lasted for one night. Rav Yaakov Emden (Mor U'Ketzia #670)[1] raises the following major issue: the mishna tells us that liquids in the Beis Hamikdash are not mekabel tumah[2] so the whole story does not make any sense! The olive oil was a liquid and could not become tameh, so why was there a need for a miracle if there is no such thing as shemen tameh in the Beis Hamikdash?

Some suggest the following answer. The psak of a talmid chochom is binding because he probably had divine assistance in developing his position[3]. And even when there is a machlokes in halacha each yeshiva is obligated to follow its own rebbe, and we assume that this is so because each rebbe was given the divine assistance to formulate his position. The story of Chanukah occurred in the middle of the period of the second Beis Hamikdash over two hundred years before its destruction. In that generation, the accepted psak was that even liquids in the Beis Hamikdash are also mekabel tumah. It was only several generations later, during the period of the zugos, that R' Yosi ben Yoezer's position that liquids in the Beis Hamikdash are tahor was adopted l'halacha. How can it possibly be that Beis Shammai and Beis Hillel each had a divine assistance to come to differing conclusions? The answer is: the gemara says that sometimes when there is a machlokes in halacha we assume eilu v'eilu divrei Elokim chaim[4]. The Ritvah[5] explains that when Moshe Rabbeinu was on Har Sinai and Hashem was teaching him the entire Torah, and Moshe Rabbeinu posed questions to Hashem regarding what the din is in various cases and under various circumstances. In some cases Hashem told him that the din is mutar; in other cases Hashem told him the din is assur; and in other cases Hashem told him that this is a grey area of halacha, with both elements of heter and of issur, and He leaves it up to the judgment of the chachmei ha'dor in each generation to decide based on their perspective of kol haTorah kulla whether the elements of heter outweigh the elements of issur or the reverse.

Every so often in the gemara we find that in different generations the consensus amongst the rabbonim shifted and the psak was changed. The two positions are often referred to mishna rishonah and mishna acharona. The gemara tells us[6] that for the four hundred and ten years of the first Beis Hamikdash the Kohanim fulfilled the mitzvah of nisuch hayayin in one fashion. When the second Beis Hamikdash was built (after the seventy years of galus Bavel), the chachomim of that generation decided to do the nisuch hayayin in a different fashion. The Sfas Emes in his commentary on that gemara raises a question, does that mean that during for all of the four hundred and ten years of the first Beis Hamikdash they were never properly yotzei the mitzvah of nisuch hayayin?! The simple answer is that eilu v'eilu divrei Elokim chaim. Since both groups of chachomim were knowledgeable in kol haTorah Kulah and both were working within the framework of the middos sheHaTorah nidreshes bohem, both positions were considered correct. During the Bayis Rishon period the correct halachic position was in accordance with the consensus of that time and during the Bayis Sheini period the correct halachic position was in accordance with the consensus of that era.

Similarly, if the story of chanukah would have occurred a few generations later, Hashem would not have caused any miracle to occur because the accepted psak was like R. Yosi ben Yoezer that the olive oil cannot become tameh. But in the generation of the Chasmona'im the Ribbono Shel Olam went along with the psak of the consensus of that generation and caused the nes to occur.



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