



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
www.ahavatshalomteaneck.com

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Parshat Re'eh

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Av 30 - Elul 1

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

## Shabbat Times

### Friday, August 30

Mincha/Maariv: 7:15 PM

Candle Lighting: 7:14 PM

### Shabbat, August 31

Shacharit: 9:00 AM

Kriyat Shema: 9:39 AM

Mincha / Shalosh

Sendot: 7:05 PM

Shkiya: 7:31 PM

Maariv: 8:08 PM

Havdalah: 8:13 PM

### Next Friday, September 6

Mincha/Maariv: 7:05 PM

Candle Lighting: 7:03 PM

### Rabbi Halpert's Availability

Rabbi Yehuda Halpert will not be here. He can be reached via email at RabbiYehudaHalpert@gmail.com, or phone at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-6951.

### Rabbi Schlusberg's Contact Info

Rabbi Schlusberg can be reached at (201) 543-9308 or daveschluss@gmail.com

### Fertility Resources

The resources are now live on the shul website and can be accessed directly from the homepage. The resources include reproductive specialists, support groups, and helpful organizations.

### Chesed

Our very own Dina Shaw, a Registered Nurse, has graciously offered to teach Lamaze classes. For information or assistance, reach out to Dina at (845) 826-5295 or dina5295@gmail.com



**President:** Moshe Secemski **Vice Presidents:** Benji Berg | Henry Bernstein | Alex Daitch | Josh Katz **Secretary:** Yosef Chai Klein **Treasurer:** Tova Sonnenblick

**Sisterhood:** Rivi Landesman | Aliza Rosenberg **Gabbaim:** Steven Lowinger | Avidan Rothman | Dov Rossman | Meir Safrin

We welcome your input! Please send your newsletter announcements by Wednesday of each week to ensure they make it in!

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**Weather Report:** Friday night: 66°, Clear

**Shabbat day:** 82°, Partly Cloudy

**Welcome to Gabriella and Josh Stavsky** who recently moved into the community!  
**Stephanie and Andrew Botvinick** who recently moved into the community!  
**The Fishman Family** who recently moved into the community!  
**Yisroel Cohen** who recently moved into the community!

**New Members** - If you or anyone you know has moved in recently or if you know of someone about to move in, please let the board know! Check out ahavatshalomteaneck.com/movingin for more information.

**Membership** - Please be advised that enrollment is now open for the Shul membership year of 2019-2020. If you would like to continue to be included on all shul emails and correspondence please register ASAP. The 2019-2020 email list will begin Sunday September 1st. The membership link is available on the shul website.

**Yom Kippur** - Yom Kippur seats are also available for purchase on the shul website. Seats are \$36 per member and \$72 per non-member. If you have interest in enrolling your child in groups, please email presidentahavatshalom@gmail.com

**Gemara Chabura** - For those that are new to the community, there is a gemara shiur each week before davening starting at 8:30 AM. This week's chabura will be led by Ian Mark.

**Next Motzei Shabbat** - Save the Date - Basketball Tournament! Join us for the Annual 3-on-3 Keter Torah/Ahavat Shalom Basketball Tournament on Saturday night, September 7th, at 9:00pm at TABC, with all proceeds benefiting youth sports in Sderot. Players must be 16 or older to join a team, and at least one person from each team must be a member of Keter Torah or Ahavat Shalom. To sign up or for any questions, contact Aryeh Halpert at aryehhalpert@gmail.com or text 917-497-7934

**Groups are back** - Next shabbos, the groups sponsored by Yeshivat Noam for children ages 2-4 will begin. If you would like to have your children attend groups, please register them through the shul website by clicking on the "Youth" tab on the homepage.

### Sisterhood Events:

**Walking Group** - Let's get out and enjoy this beautiful weather! The Ahavat Shalom Sisterhood walking group meets Sunday mornings at 8:30 AM at Votee Park. The walk begins by picnic benches near the splash pad. We hope to see you this Sunday 9/1!

**Book Club** - Interested in reading and discussing popular books? Join the Ahavat Shalom Sisterhood Book Club! This month's book: "Educated" by Tara Westover

If you have any questions regarding any of the sisterhood events or activities please reach out to the sisterhood at sisterhood@teaneckapartments.com or speak to our sisterhood co-presidents, Rivi Landesman and Aliza Rosenberg.



## Deep Faith and Deep Love

"That we should now contemplate how to live with people whose ideas are distant from us, to engage them with love and brotherliness, even as we firmly distance our opinions and intuitions from their positions." [1]

That this quote comes from the correspondence of the one the leading figures of the *mussar* tradition describing one of the goals of the annual Ellul spiritual journey came as a surprise to me. It was penned by none other than Rav Simcha Zissel Ziv z"tl (1824 - 1898), known as "the Alter of Kelm". He accepted this title, "the elder member of the group", because he felt unworthy of being known as a *talmid* of his *rebbe*, Rav Yisroel Salanter.

Needless to say, he was one of the greatest students of Rav Yisroel and in turn shaped his own students, Rav Yerucham of the Mir, Rav Eliyahu Dessler, Rav Yechezkel Levenstein, and Rav Elia Lopian, all of whom had impacted their generation immeasurably. His piety was otherworldly and his *yiras Shomayim* was apparently entirely all-embracing, mesmerizing, and frightening all at once.

Indeed, it is this profound and practical awareness of Hashem which produces a person who can be totally true to all the nuances of the truths that shape his life and at the same time love the brother who disagrees. According to Rav Wolbe z"tl, the influential and thought provoking *mashgiach* of the Mir, it is only the profound awareness of how much we all mean to our Creator that can produce the balance the *Alter* strived to achieve. That is why this balance has its place among the spiritual heights to be sought during Ellul.

As I was studying this quote and Rav Wolbe's interpretation that it speaks to the depth of one's *emunah*, it occurred to me that it also sheds light on the juxtapositions and flow of ideas in this week's *parsha*. We first study about the aggressive evangelical idolater who does not receive the routinely mandated judicial patience and assumptions of innocence. Then we learn the *parsha* of the *ir hanidachas* the theoretical *parsha* of the city in Israel that is inundated by belligerent idolaters and is to be destroyed. Following all that we read, "You are Hashem's children - *lo sisgodadu*..." What a jarring non sequitur!

Now, the literal reading of "*lo sisgodadu*" (14:1) bans the early Semitic practice of cutting oneself and views that as an overreaction, or at least as a poorly directed reaction, to loss. According to Ibn Ezra this is the meaning of the introductory phrase of the *pasuk*, "You are children of Hashem", i.e. our belief in His concern for us should blunt the depth of our reaction to tragedy. However, the *mesora* teaches that "*lo sisgodidu*" also rules against establishing "*agudos agudos*", factions and walls within a community [2].

After reading about the obligation to confront and remove those who aggressively and programmatically seek to destroy the very core of our faith, we are forcefully reminded to see all who do not cross that line as Hashem's offspring. In turn, Hashem asks that we all subscribe to the unity of our people and subject ourselves to its requirements.

It is that attitude, "*banim atem laShem* - you are Hashem's children", that, according to Rav Wolbe, determines that one's deeply felt faith and religiosity will be empathetic and engaging, rather than fierce, threatening and self-righteous. He argues that the *mitzvah* of *ahavas Shomayim* - to love Hashem - assures that our beliefs must be accompanied with that love and that it spills over to all that Hashem loves, all of his children.

Studying the *parsha* of the cities and the well-planted spies that attempt to undermine our entire enterprise reminds us of how uncompromisingly protective we must be of the greatest gifts and challenges given to us. It is palpable faith naturally coupled with a robust *ahavas Shmayim* that in turn assures that we are as protective and as loving of Jews as we can possibly be.

[1] Quoted in rav wolbe's "be'emunosos yichye" page 93. Loosely translated

[2] That means that whereas we are all encouraged to maintain authentic and well-based customs and practices, we must refrain from doing so within a community that has a decidedly different observance. Refraining from putting on *teffilin* on *chol hamoed* in a *bais hamedrash* in Yerushalayim, despite one's personal practice, is the classic modern illustration of the *mesorah's* principle. Clearly, maintaining one's practice of putting on *teffilin* on *chol hamoed* when it does not set one apart from the community is mandated. Yet even a firmly based communal legacy must be set aside if it would create the image of two groups distinguishing themselves in their observance.

Rabbi Yaakov Neuburger

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