



Congregation Ahavat Shalom

The ACHDUS NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Shelach
Shabbat Mevarchim

Volume: 19, Issue: 48 | June 28-29, 2019

Sivan 25-26

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

Shabbat day: 9⁴, AM Sun, PM T-Storms

Shabbat Times

Friday, June 28	
Mincha/Maariv:	7:15 PM
Candle Lighting:	8:14 PM
Shabbat, June 29	
Shacharit:	9:00 AM
Kriyat Shema:	9:13 AM
Mincha /Shalosh Seudot:	8:05 PM
Shkiya:	8:32 PM
Maariv:	9:17 PM
Havdalah:	9:22 PM
Next Friday, July 5	
Mincha/Maariv:	7:15 PM
Candle Lighting:	8:15 PM



Weather Report: Friday night 73°, Partly Cloudy

Mazal Tov to Shoshana and Josh Goldstein and big brother Yehuda on the birth of a baby girl!

Welcome to Shira and Akiva Maresky who just moved into the community!

2019-2020 CAS Board Elections - Thank you to everyone who took the time to nominate qualified individuals for next year's Board. Please keep an eye out for the voting ballots that will be going out this week! Please take the opportunity to vote for your peers to ensure that our amazing community continues to grow!

Gemara Chabura - Throughout the summer, Rabbi Schlusberg will be giving a summer mini-series entitled: "The Halachot of Traveling."

Chesed and Education Opportunity - Our very own Dina Shaw, a Registered Nurse, has graciously offered to teach Lamaze classes for anyone who cannot afford childbirth classes. For information or assistance, reach out to Dina at (845) 826-5295 or dina5295@gmail.com.

First Time Home Buying Mastermind - Make sure you stop by Ahavat Shalom's Home Buying Mastermind where you will learn how to prepare for purchasing a home and how to avoid the common pitfalls of the Home Buying process! Featuring Malkie Benson, David Joyandeh and our very own Yishai Kadry! The event will take place next Sunday, June 30 at 10:00 AM at 206 The Plaza. Breakfast will be served and babysitting available upon request.

THIS WEEK: Raising Awareness Seminar - Domestic Violence - The Chesed committee invites you to join the popular series of raising awareness on stigma based issues. This week we will be featuring Shoshana Levie, LMSW who will talk about the need to know's on this issue. It will be held **Shabbat Afternoon @ 5:40pm** in Ahavat Shalom. All are encouraged to come. Refreshments will be served.

Amud Yomi - Finding time to learn during the day can be difficult, especially for those who are working. Amudyomi.com is on a schedule to complete Shas in 15 years (half Daf Yomi). This program is doable, even for those without a lot of time in their day, and is a great opportunity to incorporate learning into your daily life! If you are interested in doing this alongside like-minded individuals within our community, please reach out to Ami Kirschner for more details at amikirschner@gmail.com or 347-233-1180.

Torah Opportunity - The topic for the Shviti seder limud this Sunday, June 30, at Congregation Beth Aaron, is "Good Deals that Are Price Mistakes: Is it a Discount Sale or Stealing?" (Part 2)." Rabbi Sason Gabay will lead the shiur and the chabura before the shiur. The program will be held in the Beit Midrash, beginning at 9:00 a.m. A light breakfast will be served at 8:45 a.m. Each Sunday morning program typically will be independent from the previous and subsequent programs. For information about the program, please contact Mordy Ungar, 201-741-3920, m_ungar2@yahoo.com.

Torah Opportunity - The Beit Midrash of Teaneck would like to welcome Bergen County's male retirees to join in a unique Talmud Torah experience providing interactive learning in a Beit Midrash setting. BMT is located at Heichal Hatorah, 70 Sterling Pl. and meets on Monday and Wednesday mornings between 9:15 a.m. and 12:45 p.m. This week, seder begins at 9:15 am; at 10:00 a.m., Rabbi Daniel Fridman (JCOT/TABC), will give a shiur on Gemara Brachot; at 11:00 a.m., Rabbi Shlomo Weissman (Director, Beth Din of America), will give, "Parking the Ox in the Swamp: Is it Even Unethical to Negotiate?" (Monday), and "Halacha and the Whistleblower - Halachos of Mesira" (Wednesday); at 12:00, Rabbi Hayyim Angel (Yeshiva University), will give a shiur on Sefer Yirmiyahu.

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will 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

Yeshivat Noam Youth Groups

There will be no Yeshivat Noam groups until after the summer. Have a wonderful Shabbat!

Chesed Committee

If you or anyone you know has moved in recently or knows somebody moving in, please let Shira Russell-Giller know! Check out ahavatshalomteaneck.com/movingin for more information.



President: Ben Wine **Vice Presidents:** Eliana Baum | Henry Bernstein | Eli Fenyes | Shira Russell-Giller **Secretary:** Yosef Chai Klein **Treasurer:** Yishai Kadry

Sisterhood: Deena Bernstein | Yael Wine **Gabbaim:** Eli Baum | Stephan Gilbert | Steven Lowinger | Avi Sonnenblick

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

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Organized Religion

At the beginning of *Parshas Shelach* the Torah lists the names of the *meraglim* who descended to tour and survey *Eretz Yisrael*. "These are their names: For the tribe of Reuven, Shamua the son of Zakur. For the tribe of Shimon, Shaphat the son of Chori. For the tribe of Yehudah, Calev the son of Yephuneh. For the tribe of Yissachar, Yigal the son of Yoseph. For the tribe of Ephraim, Hoshea the son of Nun etc." (*Bamidbar* 13:4-8). The first four tribes that are mentioned, Reuven, Shimon, Yehudah, and Yissachar follow the chronological order of their birth, however, the fifth, Ephraim, breaks the pattern which is not restored subsequently. This inconsistency prompts the Seforno to suggest that the Torah in fact listed the *mergalim* according to their own age and not according to the chronological birth of their respective *shevatim*. The Ramban disagrees and argues that the *meraglim* were not actually recorded according to their age at all but rather according to their degree of wisdom.

However, Rav Yaakov Kamenetsky (*Emes Le'Yaakov*) suggests that while the list was initially arranged chronologically, the order in which the latter eight *shevatim* and *meraglim* are mentioned is entirely haphazard without any compelling rhyme or reason. Rav Yaakov claims that historically, the *meraglim* approached Moshe chronologically in order to volunteer, however this systematic procession quickly became chaotic when the representative from Ephraim, Hoshea *bin* Nun, asserted himself ahead of his rightful spot in line. This is supported by the *pasuk* which states in connection with the *meraglim*, "And all of you approached me and said, 'Let us send men ahead of us'" (*Devarim* 1:22). *Rashi* explains that the *meraglim* pounced on Moshe all at once, in a disorganized frenzy, where those who were younger were pushing ahead of those who were older. For this reason, Moshe davened solely for the welfare of Hoshea by adding the letter *yud* to his name, since he alone had demonstrated a somewhat volatile disposition which had sparked the pandemonium.

Rav Meir Tzvi Bergman (*Shaarei Orah*) suggests that a critical component of the tragedy of the *meraglim* can be attributed to their eventual lack of order and organization. When things are cluttered, out of place, and in disarray, it prevents us from properly organizing our thoughts and priorities, and ultimately obstructs our ability to make thoughtful decisions and good choices. Sanctity and spirituality can only exist within the confines of a stable and systematically structured environment. The Alter from Kelm once traveled to visit his son while he was away at yeshiva. When the Alter arrived, he was unable to immediately locate his son in his dormitory, but when he saw that his bed was crisply set, his clothes creased and folded, and his closet neatly arranged, the Alter concluded that his son must be learning studiously and succeeding since orderliness is the hallmark of productivity and holiness.

The establishment of order and organization might even be one of the reasons Hashem created the world in the first place. The Gemara (*Megillah* 15b) states, "whoever attributes a statement to its originator has brought redemption to the world." While honesty in assigning credit is certainly praiseworthy, in what sense does this bring redemption to the world? The Maharal (*Derech Chaim*) explains that initially the world was in a state of muddled confusion, as the *pasuk* states, "*v'ha'aretz haysa tohu vavohu* - the land was in a state of chaos" (*Breishis* 1:2). It was precisely the process of creation that introduced order to the world by separating between light and darkness, the skies and the earth, the water and the dry land, and the day and the night. In the age of the internet, we can certainly appreciate the pernicious effects of obscurity and anonymity when issuing statements and offering opinions, and the vital need for accountability and responsibility. Therefore, citing sources and ascribing credit restores some semblance of order to the world, and in turn justifies and redeems the purpose for which the world was created.

At the beginning of *Sefer Bamidbar* the Torah spends an inordinate amount of time detailing the flags, formations, and the manner in which the Jewish people encamped and traveled around the *Mishkan* in the desert. Similarly, all of the procedures and protocols of the *Mishkan* itself, while stationary and in transit, were highly regimented and precisely delegated. The *Maor Vashemesh*, and later Rav Aharon Kotler (*Mishnas Rebbi Ahron*) suggest that the Torah is stressing that organization and order are indispensable prerequisites for achieving sanctity and cultivating a religiously inspired and productive atmosphere. In fact, the word "*seder* - order" is the root of the word "*siddur*" which we use to *daven*, because without *seder* it is impossible to connect with Hashem through *tefillah*.

Additionally, the night of Pesach, which is saturated with a multitude of *mitzvos*, revolves around "The *Seder* - The Order." Ostensibly, this is an unusual way of referring to a night which is punctuated by eating *matzah* and *marror*, drinking wine, and retelling the story of our exodus from Egypt. However, perhaps this is another indication and reminder that only through the organized medium of the *seder*, which is an orchestrated and coordinated effort of transmission from one generation to the next, can we deepen our relationship with Hashem. During the summer many of us will depart from our usual routine and schedule, but we should not allow this to create a disorderly and disorganized culture as it relates to our davening, learning, and performing *mitzvos*. We must do our best to maintain our flags and formation, and preserve as much as possible our regular sense of *seder*, which is so critical to our religious growth.

Rabbi Daniel Stein

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