



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Matos-Masei

Volume: 17, Issue: 1 | August 2-3, 2019

Av 1-2

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

Shabbat day: 84°, Scattered T-Storms

Shabbat Times



Friday, August 2

Mincha/Maariv: 7:15 PM
Candle Lighting: 7:53 PM

Shabbat, August 3

Shacharit: 9:00 AM
Kriyat Shema: 9:28 AM
Mincha / Shalosh
Seudot: 7:40 PM
Shkiya: 8:10 PM
Maariv: 8:51 PM
Havdalah: 8:56 PM

Next Friday, August 9

Mincha/Maariv: 7:15 PM
Candle Lighting: 7:45 PM

Weather Report: Friday night 71°, Cloudy

Welcome to Rivka and Rafi Anapolle who moved into the Walraven Apartments!

Three Weeks Initiative:

This past Shabbat we began a new initiative for the "Three weeks" called "Talk to Me Teaneck Apartments" whereby members of the community are encouraged to reach out and introduce themselves and strike up conversations with member who they do not really know yet (for successful precedents google "Talk to me London").

The goal is for every individual to learn the name of one new individual each week of the "Three Weeks". So please take the opportunity to introduce yourself to a stranger and make new friends and form new relationships. Easy ice breaker questions which will go a long way to getting to know somebody include. What is your favorite vacation spot? What is a good book you have read recently? A good movie you have seen recently? Your favorite podcast? Your go to magid shiur/divrei torah on line?

We should be zoche that Hakadosh Baruch Hu will see our efforts in "Ahavat Chinam" as a tikkun for the "Sinat chinam" which has plagued klal yisrael in the past.

Shabbat Shalom
- Rabbi Halpert

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 7:20, 8:3, 8:10.

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!

Fertility Resources - A member of our shul has compiled a list of resources for those going through the fertility process. As of this coming week, the list of resources will be available on the shul website!

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.

Mind the Gap: Shifting Our Mindset to Meet Life's Realities featuring Yoetzet Halacha Tova Warburg Sinensky, Dr. Elana Gotfried, and Dr. Leah Knapp. Monday August 5th at 8:00 pm at Rinat. Registration and sponsorship opportunities please visit <https://www.rinat.org/form/yoetzet-halacha-event-2019>.

Chesed Committee

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



2018-2019 Member Ticker:

111 Member
Households!

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

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

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Eretz Yisrael, Beis Hamikdash and the Center of Torah

A primary theme of the *parshiyos* of *Matos* and *Masei* is the significance of *Eretz Yisrael*. *Parshas Matos* concludes with the commitment of *bnei Gad* and *bnei Reuven* to accompany the rest of the Jewish People into *Eretz Yisrael*. *Parshas Masei* deals with the obligation to eradicate idolatry from *Eretz Yisrael* and the obligation to establish cities for *Levi'im* as well as *arei miklat* - cities of refuge to protect someone who killed unintentionally. The *parsha* ends with the conclusion of the story of the daughter of *Tzafchad* and how it would impact on the division of *Eretz Yisrael*. The boundaries of *Eretz Yisrael* are delineated in *Parshas Masei* and there are many halachic ramifications of these borders. In the *sugya* concerning the halachic boundaries of *Eretz Yisrael*, the *Rishonim* explain that there are different aspects of *Eretz Yisrael* and the borders of *Eretz Yisrael* are not necessarily the same for these different aspects. One particular dimension of *Eretz Yisrael* is especially significant as *Tisha B'Av* approaches.

The Mishna in *Maseches Kelim* describes the various levels of *kedusha* that are dependent on location, the highest of which is the *Kodesh Hakodashim*. Each location has its own unique *halachos* that differentiate it from the other areas. The *mishna* highlights the *halachos* of the *Heichal*, the *Azara* and other parts of the *Beis Hamikdash*, and *Yerushalayim*. The final *kedusha* mentioned is *kedushas Eretz Yisrael*. In describing the *halachos* that distinguish *Eretz Yisrael* from *chutz la'aretz*, the *mishna* does not make any mention of the obvious *mitzvos* such as *terumos*, *ma'asros* and *shmeita*. Rather, the *mishna* mentions the *mitzvos* of the *omer* and the *shtei halechem* - the two loaves offered on *Shavuos* that must come from grain that grew in *Eretz Yisrael*. The commentators explain that the *mishna* is not addressing the unique status of *Eretz Yisrael* concerning agriculture *mitzvos*. Rather, the theme of the *mishna* is the sanctity of the *Beis Hamikdash*, and *Eretz Yisrael* is the broadest area which is imbued with *kedushas Hamikdash*. It is for this reason that certain *korbanos*, such as the *omer* and the *shtei halechem*, must originate in *Eretz Yisrael*.

There are several *halachos* relating to Torah study and authority that are linked to *Eretz Yisrael*. The authentic *semicha* that began when Moshe conferred *semicha* upon *Yehoshua* enables one to serve as a judge in all cases of Torah law. This *semicha*, which can only be granted in *Eretz Yisrael*, was conferred upon qualified individuals until the period of the *Amoraim*, at which time it ended because *Eretz Yisrael* was no longer the center of Torah. Similarly, the laws that govern declaring *Rosh Chodesh* via witnesses testifying in *beis din* that they saw the new moon are only practiced in *Eretz Yisrael*. At the same time that *semicha* ended, the declaration of *Rosh Chodesh* in *beis din* ceased and a different process, involving a set calendar, took its place. These two *halachos* of *semicha* and *kiddush hachodesh* that are dependent on *Eretz Yisrael* are not related to agriculture. Rather, these laws that are dependent on Torah study and the authority of Torah scholars that emanates from the *Beis Hamikdash*. The *Ramban* explains that the *Beis Hamikdash* is the continuation of *Har Sinai* and as such it is the ultimate source for all Torah study and authority. The *kedushas Hamikdash* which *Eretz Yisrael* has allows it to serve as the source for Torah, and thus as the location where *semicha* can be conferred, and also as the exclusive locale wherein *Rosh Chodesh* can be declared via witnesses.

As we commemorate the destruction of the *Beis Hamikdash* we also mourn the loss of *Eretz Yisrael* as the source of Torah. As we have been blessed to witness the tremendous growth of Torah in *Eretz Yisrael* in recent years, we continue to dream of the day when the *Beis Hamikdash* will be rebuilt. On that day *Eretz Yisrael* will regain its glory as the broadest area imbued with the *kedusha* of the *Beis Hamikdash*. *Eretz Yisrael* will once again be the center for *talmud* Torah and we will merit to see the word of Hashem go forth from *Yerushalayim*.

Rabbi Zvi Sobolofsky

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