



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Vayakhel-Pekudei
Shabbat Mevarchim, Parshat HaChodesh

Volume: 17, Issue: 32 | March 24-25, 2017

Adar 27, 5777
Rabbi Yehuda Halpert

Shabbat Times



Friday, March 24	
Candle Lighting:	6:54 PM
Mincha/Maariv:	7:00 PM
Shabbat, March 25	
Shacharit:	8:45 AM
Kriyat Shema:	9:57 AM
Mincha / Shalosh Seudot:	6:45 PM
Shkiya:	7:13 PM
Maariv:	7:49 PM
Shabbat Ends:	7:54 PM
Next Friday, March 31	
Candle Lighting:	7:02 PM
Mincha/Maariv:	7:05 PM

- ❖ **Mazal Tov** to Yael & Zack (and Allie) Stone on the birth of a baby boy! The Shalom Zachor will take place this Friday night at 9:15 PM at Debra & Yitzzy Feman's apt (1380 Teaneck Road Apt E - Westgate). The bris, G-d willing, will take place on Wednesday (3/29) at 7:00 AM, at Cong. Keter Torah (600 Roemer Ave, Teaneck). Bris and Breakfast to follow.
- ❖ **Welcome** to Rabbi Avi Heller! Rabbi Avi Heller is the OU Regional Director for Synagogues in New Jersey and Rockland County and will be speaking Shabbos morning: "On Golden Calves, Communities and Coins"! He will also be discussing the OU Communities Fair that is taking place on April 30th!
- ❖ **Hot kiddush** sponsored by Rabbi Avi Heller and the Department of Synagogue & Community Services of the OU!
- ❖ **Shalosh Seudot** - Special guest speaker, Rabbi Yitzchok Weinberger, Sofer Stamm of Soferlinks.com will be speaking about "Pesach, Tefilin and Is Hashem a Righty or a Lefty".

Weather Report

Friday night: Mostly Cloudy, 47° Shabbos day: PM Rain, 59°/41°

Men's Shiur - The pre-Pesach Men's shiur will be given by our very own, Rabbi Halpert, this Wednesday, March 29th @ 9:00 PM, hosted by the Halperts (1090 Dartmouth Street, Teaneck)!

Women's Shiur - The pre-Pesach Women's shiur will be given by Russi Shor next Shabbas afternoon, April 1st, hosted by Leah Weiss! More information to come.

Membership Directory - We are putting together an Ahavat Shalom Membership Directory (no one is getting deported). Similar to other shul directories, our directory will include each member's name, address, email address and phone number - and will be distributed to shul members only (no external clients or NSA). If you would like to exclude certain information, please go to our website and submit an Membership Directory Opt-Out form **before April 8th**.

First Time Home Buyers Seminar - Save the Date (Sunday, May 7, 2017) Please mark your calendars for this very important and informative event!!! We will hear from the following presenters:

Donna Shahrabani, Esq., Real Estate Attorney, Buckalew Frizzell & Crevina LLP

David Joyandeh, Esq., Real Estate Attorney, Buckalew Frizzell & Crevina LLP

Stuart Greenbaum, Mortgage Banker, Chase Bank

Ruth Miron-Schleider, Broker/Owner, Miron Properties

More information to follow!!!

TABC is proud to announce that they will, once again, be hosting their biannual blood drive. The blood drive will take place from 10:00am to 4:00pm on Tuesday, April 4th in our school (1600 Queen Anne Rd Teaneck NJ). Walk-ins welcomed.

This Sunday, March 26, at 7:30 p.m., at **Congregation Beth Aaron**, there will be a free Israeli Film Night, featuring Israeli short films from the Maale School: "The Orthodox Way," "Getting Serious," "11 Minutes," and "Cheftzi on Air." Congregation Beth Aaron is located at 950 Queen Anne Road in Teaneck.

Rabbi Baruch Simon, *Rosh Yeshiva* at RIETS, will deliver a pre-Pesach shiur, "Chodesh Nissan: The Month of Redemption," on Tuesday, March 28, at 8:15 p.m., at Congregation Beth Aaron, 950 Queen Anne Road, Teaneck.

Tomchei Shabbos needs Pesach packers at **Heichal Hatorah (JCT)** Sunday 4/2 from 9-11:30, 11:30-2 AND Wednesday 4/5 from 5-8pm (involves carrying heavy boxes). High school age and older ONLY. please email joysklar@gmail.com

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: 3/25, 4/8.

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.





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Not All That Glitters Is Gold

Rabbi Benjamin Yudin

As we take leave of the completed *Mishkan* built by the Jewish people in the desert, "all the work of the Tabernacle, the Tent of Meeting, was completed" (*Shemos* 39:32), I'd like to look at a significant aspect of the *Mishkan* not necessarily visible at first glance. Among the obvious questions regarding His home is: why is it composed of earthly materials, gold, silver, and copper, when He could have made it from Divine materials? After all, the first set of *luchos*, those broken by Moshe, were "heavenly made", "stone tablets inscribed by the finger of G-d" (*Shemos* 31:18). The manna which nourished the Jewish nation for 40 years, was literally food from Heaven - "I shall rain down for you food from Heaven" (*Shemos* 16:4.) Why then, asks the Dubner *Maggid* (*Ohel Yaakov*, opening essay on *Terumah*), did Hashem not construct a more fitting holy abode for the Divine Presence in this world?

The *Maggid* answers that Hashem wants to build His Sanctuary with the love of the Jewish people. King Shlomo describes the special House of G-d as, "*tocho ratzuf ahava* - its foundation is paved in with love" (*Shir HaShirim* 3:10.) Because love is too abstract a commodity with which to build, Hashem chose precious metals that are dear to man and that man has an emotional attachment to, and by giving these metals one is really donating the emotional attachment contained therein. It is for this reason that the Torah that a constant refrain throughout the *parshiyos* dealing with the *Mishkan* is *nedivas halev* - "every man whose heart motivates him" (*Shemos* 25:2.) In actuality, the Sanctuary was built upon the *nedivas halev* that was contained within the gold, silver, and copper.

King David explains (*Chronicles* I 28:3) that because he has been a warrior, albeit to destroy the enemies of the Jewish people, and has shed much blood, he cannot build the *Beis Hamikdosh*. In (29:2) he declares, "with all my might I have prepared for the Temple of my G-d, gold for golden things, silver for silver things, and copper for copper things". The *Maggid* teaches that the apparent repetition is not to state the obvious, i.e. that gold was used for golden objects, but rather to communicate that *ha'zahav*, the gold, the golden emotion of love, or the love in the gold, was utilized in the construction.

In many areas of Jewish law one can use an object of equal value as payment (*shaveh kesef k'kesef*). For example, one has to redeem their firstborn son with 5 silver coins, but if one does not have coins a Kohen can accept a silver wine cup in their place. We read last week about *machtzis hashekel*, the annual monetary contribution to the *Beis Hamikdosh* to fund communal offerings. If one did not have a half *shekel* he could give an object of equal worth which the Temple treasurer would exchange for money. When it came to donations for building the *mishkan*, however, *Seforno* explains that the word "this" in the *passuk*, "This is the portion that you shall take from them, gold, silver, copper" (*Shemos* 25:3) excludes the possibility of donating any other materials, including money, to exchange for these precious metals. Offering a substitute would be miss the key component, the *nedivas halev*. Once again the Torah is highlighting that it's not the gold per se that Hashem wanted as a contribution as much as that which is represented by the gold, i.e. man's love of it and his attachment to it. In essence, we are being taught that the *Mishkan* was built with the emotions and spiritual energy invested into the physical components.

There is another understanding of "*tocho ratzuf ahava*", namely, its foundation is that of continuous love. The establishment of the *Beis Hamikdosh*, this special meeting place for G-d and man, reflects the mutual outpouring of love between them. In reality, all that we do can either reflect our *nedivas halev* - our excitement, enthusiasm, and love for Hashem and His *Mitzvos* - or a *laissez-faire*, lackadaisical attitude towards *mitzvos*. One can *daven* with *nedivas halev* or by rote; one can give *tzedakah* with *nedivas halev* or be guilted into giving or give to have their name in lights. Even one's *chessed* can be performed with *nedivas halev*, exercising great sensitivity to safeguard the dignity of the recipient, or for personal self-aggrandizement; the manner in which we speak to our spouse and children can be either with *nedivas halev*, respect and admiration, or unfortunately demeaning.

As we take leave of the physical building of the *Mishkan* - "all the work of the Tabernacle, the Tent of Meeting, was completed" (*Shemos* 39:32) - we must take the *Mishkan* with us. "*B'l'vavi mishkan evneh*" in our hearts - or more importantly, with our hearts - we too can build a *Mishkan*. "They shall make a Sanctuary for Me so that I may dwell among them" (*Shemos* 25:8). The *Shulchan Aruch* (*Orach Chaim* 232) devotes an entire chapter to expounding the *passuk*, "*B'chol derachecha da'eihu*" - in all your activities know Him" (Proverbs 3:6.) One's many hours engaged in earning a livelihood can be infused with *nedivas halev* by working to send one's children to yeshiva, to be able to give charity, to manifest in his business a *kiddush* Hashem, and to be able to create a home that is truly *shehasimcha b'mono* - that He has another place to live and love.



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