



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
www.ahavatshalomteaneck.com

Davening: TABC, 1600 Queen Anne Rd.  
Mailing: PO Box 595, Teaneck, NJ 07666-0595

Parshat Vayikra

Volume: 17, Issue: 33 | March 31 - April 1, 2017

Nisan 5, 5777

Rabbi Yehuda Halpert

## Shabbat Times



Friday, March 31	
Candle Lighting:	7:02 PM
Mincha/Maariv:	7:05 PM
Shabbat, April 1	
Shacharit:	8:45 AM
Kriyat Shema:	9:50 AM
Mincha / Shalosh	
Seudot:	6:55 PM
Shkiya:	7:21 PM
Maariv:	7:57 PM
Shabbat Ends:	8:02 PM
Next Friday, April 7	
Candle Lighting:	7:09 PM
Mincha/Maariv:	7:15 PM

Shabbos Afternoon (pre-Pesach) Shiur

Who: Given by Russi Shor

Where: Leah & Jonathan Weiss (17 Westgate Rd. Apt D)

When: 5:00 PM

## Weather Report

Friday night: Rain, 39°

Shabbos day: AM showers, 46°/35°

**NOTICE** Ahavat Shalom (TABC) will be CLOSED for all of Pesach so don't show up.

**Mechirat Chametz** - Rabbi Halpert will be available to sell chametz on Monday and Tuesday night at 9:30 PM (Location: TBD), and after the Men's pre-Pesach Shiur on Wednesday until 10:30 PM. Additionally, Rabbi Halpert will be collecting **Maot Chitim** to be distributed 60% in Bergen County and 40% in Israel.

**Men's Shiur** - The pre-pesach shiur will be given by Rabbi Halpert, **Wednesday April 5th**, 9pm @ Rabbi Halpert's house (1090 Dartmouth Street, Teaneck)! If you'll need a ride there, reach out to Shua Joseph.

## Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here for Shabbos on: 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.

**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

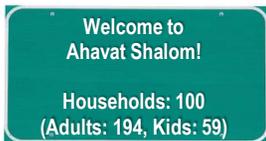
More information to come!!

**TABC** is proud to announce that we will, once again, be hosting our 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.

**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

## Welcoming Committee

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



## Congregation Ahavat Shalom Board Members 2016-2017

**President:** Jason Shor **Vice Presidents:** Jason Bloom | Alex Daitch | Moty Raven | Binny Steinig **Secretary:** Liron Gamzeh **Treasurer:** Jason Felder

**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



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## Volunteering Mitzvos

Rabbi Hershel Schachter

About two years ago I came across a "teshuva" written by a Conservative clergyman. The thrust of the essay was that since the *Tanoim* established the *halacha* that women are exempt from wearing *Teffilin* because they are exempt from learning Torah, and today we expect women to learn Torah just like men, therefore women are no longer exempt from wearing *Teffilin*. Needless to say, this is totally incorrect. The *halacha* that was formulated by the *Tanoim* that women are exempt from learning Torah has never changed. The laws of the Torah are not subject to change; the immutability of Torah is one of the thirteen principles of faith of the Rambam, and in our generation it has become the main point of distinction between Orthodox Judaism and other branches of Judaism. For centuries Orthodox women have been volunteering to shake a *lulav* on *Succos* and to listen to *shofar* on *Rosh Hashonah*. No one has changed the *halacha* that women are exempt from *lulav* and *shofar*, rather women have been volunteering to observe these *mitzvos* as an *ainah m'tzuvah v'osah*. In the days of the *Bais Hamikdash* only men were obligated to give *machatzis hashekel* towards the purchase of the *korbonos tzibbur* but the *mishnah* records that a woman may volunteer to observe the *mitzvah* as an *ainah m'tzuvah v'osah*. We don't recommend in all cases that one volunteer to perform a *mitzvah* that he is exempt from. The *Shulchan Aruch* quotes from the *Talmud Yerushalmi* that if it is raining on *Succos* and sitting in the *Succah* would be very uncomfortable, not only is one exempt from the *mitzvah*, but also it simply does not make any sense to volunteer to observe the *mitzvah* - when sitting in the *Succah* is very uncomfortable there is simply no *kiyum ha'mitzvah*. If the lights in one's *Succah* have gone out on the evening of *Shabbos* or *Yom Tov* and eating in the *Succah* would be very uncomfortable, but one's friend has a *Succah* a one hour walk away, one would not be obligated to walk for an hour in order to sit in the *Succah*. Nonetheless, if one did go out of one's way and walk for an hour, when one finally arrives at the friend's *Succah* and sits there comfortably, Rav Akiva Eiger says that one may recite the brocha of *leishev baSuccah*. In this instance, the one who walked the hour is volunteering to observe the *mitzvah* in a fashion of *aino m'tzuvah v'oseh*. Rabbi Soloveitchik, who gave a *shiur* on *Gemorah* in Stern College, did not intend to disagree with the *Talmudic* principle that women are exempt from *talmud* Torah. He merely felt that in that generation it made good sense that the opportunity should be available for women to volunteer to study *gemorah*, in the same way that women have been volunteering for centuries to observe *lulav* and *shofar*. At that time he recommended that the *gemorahs* studied by women should not be *Maseches Baba Kamma* or *Maseches Sanhedrin*, but rather *Maseches Brochos*, *Perek Kol Ha'bosor*, *Maseches Shabbos*, etc. which discuss *dinim* that are relevant to women *halacha l'm'aseh*. The *Tanoim* understood from a phrase in the beginning of *Parshas Vayikra* that the *mitzvah* of *semicha* (i.e. that the one who brings a *korbon* must lean on the head of the *korbon* before *sh'chitah*) only applies to men and not to women. The expression "*Bnai Yisroel*" which appears in *chumash* so many times sometimes comes to exclude *geirim* (converts), sometimes comes to exclude women, and sometimes excludes neither. The *Tanoim* had a feel and a sense for how to *darshon* the *pesukim* based on the context of the *passuk*. During the period of the second *Bais Hamikdash*, many women felt bad that they were not permitted even to volunteer to do this *mitzvah* of *semicha* since doing so would be a violation of *avodah b'kodshim* (getting work/benefit from a *korban* by the *korban* supporting their weight when they lean on it). Men who are obligated to do *semicha* are obviously not in violation of this prohibition of *avodah b'kodshim*, but since women are not obligated to do *semicha*, were a woman to do it voluntarily she would be in violation of this *issur*. As a result, many women wanted to perform an "imitation *semicha*" (i.e. without actually leaning on the head of the animal but merely by having their hands float on top of the head of the animal). The permissibility of this was a big dispute amongst the *Chachomim*. Many were of the opinion that the performance of such an "imitation *semicha*" might possibly lead mistakenly to a violation of *avodah b'kodshim* if women would actually lean on the animal, and therefore it should not be permitted. The accepted opinion is that we do permit it, but we have to be careful that one thing should not lead to another. The bottom line is that each of us has to observe all *mitzvos* that we are obligated in. However, when it comes to someone volunteering to do that which is not obligatory on him/her, there are rules and regulations pertaining to each individual *mitzvoh/halacha* specifically, and to observance of *halacha* in general, and it is not so simple to determine when one should or should not go beyond that which is obligatory.



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