



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Shemini
Shabbat Mevarchim, 11th Day Omer

Volume: 17, Issue: 36 | April 21-22, 2017

Nisan 26, 5777
Rabbi Yehuda Halpert

Shabbat Times



Friday, April 21	
Mincha/Maariv:	7:15 PM
Candle Lighting:	7:24 PM
Shabbat, April 22	
Shacharit:	8:45 AM
Kriyat Shema:	9:31 AM
Mincha / Shalosh	
Seudot:	7:15 PM
Shkiya:	7:43 PM
Maariv:	8:21 PM
Shabbat Ends:	8:26 PM
Next Friday, April 28	
Mincha/Maariv:	7:15 PM
Candle Lighting:	7:31 PM

- **Mazal Tov** to Yosef and Aviva (& Nachi) Weinberger on the birth of a baby girl!
- **Mazal Tov** to Amanda and Justin (& Mika) Lipschik on the birth of a baby boy!
- **Welcome back** to all our members who were away for Pesach (and are sick of their families)!
- **Friday Night Mincha/Maariv** will be at 7:15 PM ONLY for the remainder of the Summer!

Weather Report

Friday night: Mostly Cloudy, 52° Shabbos day: Cloudy, 65°/46°

Celebration Kiddush Another month, another gezunta celebration kiddush. Our next Celebration Kiddush will be on April 29th! If you want to sponsor (even a bissel), please reach out to the Board!

Newsletter Advertising Space - Congregation Ahavat Shalom will once again be auctioning off the advertising space in our weekly newsletter, the Achdus Newsletter for the 12 month period from May 1, 2017 - April 30, 2018. If you have any questions, please reach out to the Board.

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here for Shabbos on: 4/29, 5/6, 5/13, 5/20. 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.



First Time Home Buyers Seminar - Come and learn about the ins and outs of first time home purchase at the: First Time Home Buyers Seminar. Food and beverages will be served! You will have the opportunity to 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

Date: Sunday, May 7, 2017 @ 7:30 pm

Location: Chase Bank - 170 The Plaza, Teaneck, NJ 07666 (Queen Anne Road next to Glatt Express)

To reserve your spot, please RSVP: David Joyandeh at DJoyandeh@LawNJ.com

OU Communities Fair - Sunday, April 30th - 125 W 18th St New York, NY - Sign up online at <https://www.ou.org/fair/>.

RYNJ invites all parents to a three part parenting series entitled, "Positive Parenting Strategies for Children Ages 0-4." The workshops will be led by Morah Jodi Senter, LCSW, a member of our guidance department, whose experience, warmth, and enthusiasm make her an invaluable member of the Early Childhood Division at RYNJ. The series will be held on Tuesday nights May 2nd, 9th and 16th at 8:00 pm, at the Feman home, 1380 Teaneck Road, apartment E - Westgate Apartments. For more information and to register visit RYNJ.org.

AMIT's Geula Chapter presents Mother's Day Breakfast in Bed, Sunday, May 14. Spoil that special mom in your life with a delicious breakfast and support the children of AMIT at the same time! Orders can be placed at www.amitchildren.org/mothersday or email genenek@amitchildren.org.

The Hebrew Free Burial Association will hold its annual breakfast this Sunday, April 23 at 9:30 am at Beth Aaron, 950 Queen Anne Rd., Teaneck. Andrew Parver will receive the chesed shel emet award and Rabbi Mordechai Willig will be the guest speaker. To RSVP call [212-239-1662](tel:212-239-1662) or go to www.hebrewfreeburial.org/bergen.

Congregation Ahavat Shalom Board Members 2016-2017

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We welcome your input! Please send your newsletter announcements by Wednesday.

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Appropriate Religious Innovation

By Rabbi Yaakov Neuburger

The fact that there was meaningful conversation between Moshe and Aharon while they were undoubtedly gripped by unspeakable pain over the shocking loss of Aharon's two sons speaks to the Grand Canyon between our spiritual plane and the lofty souls of Moshe and his brother. It therefore should not surprise us that Aharon actually found comfort in hearing (10:3), "This is what Hashem had said, 'b'krovai ekadesh... - Through those that are close to me I will become sanctified and I will be revered by the entire nation". Yet the enigmatic substance of Moshe's remarks and the reference to an obscure pre-existing predictive teaching of Hashem has inspired many an interpretation.

According to Rashi, Moshe shares with Aharon that he had been taught that bringing Hashem's presence into a confined and defined physical space, an event so contrary to any natural event, demanded the sacrifice of our best. Perhaps these sacrifices were to forever teach the absolutely singular and imposing privilege of housing the Divine presence. With that in mind the enormous spirit of Aharon could indeed take solace and strength in the achievements and recognition of his two children and in the awareness that their sacrifice somehow was a necessary component of the realization of our national dream. Learning that this event, with all its mammoth pain and trauma, brought to life the words of Hashem, may have been uplifting as well, at least in retrospect.

Yet Ramban explains that there was no previous conversation to which Moshe seems to be alluding. With the support of numerous similar texts throughout Tanach, Ramban explains that Moshe says, "this is what Hashem wishes to communicate, that the manner in which He is approached is sanctified - i.e. determined solely by Hashem". Referencing the rulings that restrained Jews from ascending Har Sinai, all of whom were apparently drawn to revel in the greater sanctity of the closeness of Hashem, Ramban accords the highest motives to Nodav and Avihu. More importantly, we now understand that the emphasis on the boundaries of Har Sinai and its repeated teaching were all to curb and direct the powerful drive within an inspired person to gain closeness to Hashem. The practical realization of that lofty drive, when not part of Hashem's protocols and design, is censured, first in preparation for Sinai and now while initiating the service of the *Mishkan*.

Now let's paint the picture of our *parsha* according to Ramban. The moment of Hashem coming to dwell with His children had come. It had been anticipated by the collection of materials several months earlier and had been on hold mysteriously since *Kislev*. It was the climax of a seven day communal roller coaster of building the *Mishkan*, bringing scores of sacrifices, initiating the *kohanim* into service, waiting for the physical signs of Hashem's *shechina*, all to crash into the emptiness of the daily disappointing dismantling of the *Mishkan*. Most importantly, the forgiveness of the *eigel* sin, anticipated for over a half year - done!

The joy of that moment was unprecedented. Where else do we see the Jews dancing and prostrating all at once? Religious fervor and meaningfulness was at an apex. Nodav and Avihu "needed" to express their religious devotion in some fashion that speaks to their souls in a way that had not happened before, but was not so different at all - the same fire and the same pans and the same *ketores*. However, Hashem did not ask for this one.

At this moment we learned the lessons of the Sinai boundaries again and one that we would have to relearn over the centuries so many times: "b'krovai akodesh" - Hashem will be sanctified only in the manner that He ordains. Evidently, truly meaningful expressions of our innate spirituality all have to be found in our generous and existing corpus that relays to us Hashem's will.

The rabbinic explanations (see *Kli Yakar* who collects them) of the sin of Nodav and Avihu are many and varied including *paskeenig* in front of Moshe, drinking wine before the service, being unmarried and undesirous of children, and simply wanting to take over the reins of the generation. It is conceivable to me that these are all metaphors directing us to establish the tests of appropriate religious innovation.

Indeed, it is the converse of all these explanations of their sin - i.e. genuine concern and faith in seasoned and faithful leadership, responsibility to future generations, deeply anchored and cogently reasoned spiritual quests, and the direction of the Moshe *Rabbeinu* of the generation - that have enriched our legacy with *chasidus*, *Bais Yaakov*, *mussar*, religious Zionism and so many magnificent *minhagim*.



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