



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Titzaveh

Volume: 18, Issue: 30 | February 23-24, 2018

Adar 9, 5778

Rabbi Yehuda Halpert

Shabbat Times



Friday, February 23	
Candle Lighting:	5:22 PM
Mincha/Maariv:	5:25 PM
Shabbat, February 24	
Shacharit:	9:00 AM
Kriyat Shema:	9:24 AM
Mincha / Shalosh	
Seudot:	5:10 PM
Shkiya:	5:41 PM
Maariv:	6:17 PM
Shabbat Ends:	6:22 PM
Next Friday, March 2	
Candle Lighting:	5:30 PM
Mincha/Maariv:	5:35 PM

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here on:
2/23.

He can be reached via email at
RabbiYehudaHalpert@gmail.com, 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 2-4 will be located in
Room 3 from 9:45am - 11:00am. 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.

Chesed Committees

If you or anyone you know has moved in
recently or knows somebody moving in,
let Moty Raven or Yael Stromer know!
Check out
ahavatshalomteaneck.com/movingin for
more information.



Weather Report: Friday night: 41°, Showers early

Shabbat day: 57°, Cloudy

Welcome to Miriam & Ariel Baradaran and Lisa & Tyler Ben-Jacob who moved into Terrace Circle!

Welcome to Rabbi Elchanan Lewis of Machon Puah who will be joining us as a Scholar-in-Residence this Shabbat! Rabbi Lewis will be available for anyone to speak to him confidentially.

Parshat Zachor - This week we lein Parshat Zachor. There will be a second leining immediately after davening.

Ahavat Shalom Shabbat Gemara Chabura - Ahavat Shalom's men's Gemara Chabura will continue on Shabbat morning at 8:30 AM in the shul led by Ian Mark. There is no required level of Gemara knowledge. For more information, please contact Ariel Kirshenbaum at akirshenbaum3@gmail.com.

Ahavat Shalom's Cholent Competition! Round Four will be after davening this Shabbat, February 24th. All community members are invited to attend the event (even if you missed Rounds 1, 2 and/or 3), taste test the cholents, and vote for your favourite! Chefs Dina & Moshe Secemski, Rebecca & Ike Pariser, Erica & Tzvi Solomon and Yael & Ben Wine can't wait to show off their recipes! Who will join the Ferber's, Bernstein's, Baum's and Secemski's in the finals in March? May the best cholent win!

Mommy & Me - is finally here for kids 0-2 (too young for groups). The program will take place in Room 7 from 10:00 A.M. until the end of davening. Come sing songs, play with toys and schmooze with other moms. Please provide your own snacks and be sensitive to nut allergies. Hope to see you there!

The Four Purim Mitzvot - Ahavat Shalom is proud to present you with an opportunity to take part in all four!

1. Mishloach Manot - As we have done in the past, Ahavat Shalom will be coordinating our Mishloach Manot Program! Sign up now to send Mishloach Manot to your friends in the community! Each basket costs \$10. Once you order 10 baskets (\$100), you can send to as many additional families as you'd like at no additional cost! Sign up at the link included in this e-blast. **The deadline to sign up is Sunday, February 25 at 11:59 PM.**

2. Megillah - Megillah reading will take place at Yeshivat He' Atid on Wednesday night, February 28 at 6:25 PM. There will be a light break fast to follow.

3. Matanot L'evyonim - There are many worthy causes in our community. Please reach out to Rabbi Halpert or Ben Wine if you would like suggestions as to where to donate!

4. Seudah - There are a number of people staying around, and we would love to get people together for a meaningful and joyful seudah! Sign up at the link included in this e-blast!

Round Table with Yoetzet Shoshana Samuels - will take place on Tuesday, March 6 at the home of Yael and Ben Wine. Stay tuned for more details!

ReMembership Your Dues ... The new membership year began on September 1st. To join our growing community, the cost is \$165/person and \$330/household. Kiddushim for the year can be sponsored for an additional \$15/person or \$30/household. **NEW THIS YEAR.** Welcome Baskets for all new community members can be sponsored *for the whole year* for just \$10!

Shearit HaPlate of Bergen County, Inc. is coordinating a community-wide post-Purim collection of leftover mishloach manot food, to be distributed to people in need. Food may be deposited directly inside the PODS located at [1212 Kensington Road](https://www.teanecknj.com/1212-Kensington-Road) in Teaneck from March 1st until March 9th, 2018. Food must be in its original packaging, with kosher certification visible. Purim Sameach!

לה זה לזה - Unfortunately, there is a local family afflicted with a terrible disease causing brain degeneration in their children. Because the treatment is still in the experimental stage, no insurance will cover it and it has to be paid by private funds. The family has created a gofundme page and is trying to raise 1.5 million dollars. Please check out the link and this important cause: <https://www.gofundme.com/savebennyandjosh>.

Congregation Ahavat Shalom Board Members 2017-2018

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Sisterhood: Melissa Kirshenbaum | Sam Locke **Gabbaim:** Dani Weinberger | Steven Lowinger | Benjy Lebowitz | Adam Ehrenreich

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

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MORTGAGE ADVANTAGE PROGRAM



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*Minimum loan amount \$300,000



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Terumat haMishkan as an Expression of Am Yisrael's Brit

The obligation to collect donations in order to construct the *mishkan* (*terumat hamishkan*) is introduced in *Parshat Terumah*. The Baal haTurim, noting the Torah's formulation of this charge - "*dabeir el Benei Yisrael ve-yikhu li terumah*" - concludes that only Jews were qualified to participate in this particular collection. [His halakhic conclusion is supported by the *gematria remez* that he adduces from these words!]. This ruling requires some clarification in light of the fact that typically *mikdash* donations are welcomed and certainly accepted from all sources. The Talmud (*Arachin* 5b) establishes that the *bedek habayit* contributions of non-Jews are subject to the violation of *meilah*, as they attain *mikdash* status. Why, then, should *terumat hamishkan*, the original and paradigmatic *kodashim* contribution be restricted exclusively to Jewish donors? While Tur's exclusion of non-Jews from *terumat hamishkan* is hardly uniformly accepted (see *Rinat Yisrael*, *Shemot* 25:2), it still commands our attention and demands an explanation. His view likely reflects a singular perspective on *terumat hamishkan* that transcends this particular application.

Terumat hamishkan was not merely a fund-raiser for a worthy or sanctified cause. There are indications that while the building of the *mishkan* was indeed somewhat paradigmatic (see Rambam *Hilchot Beit haBechirah* 1:1), it was also (and particularly the *terumat hamishkan* process) *sui generis*. The Torah repeatedly details the specifics of this process, and portrays these contributions as an independent obligation, seemingly distinct from the obligation to build ("*ve-asu li mikdash*") or sustain (*bedek habayit*) the *mishkan-mikdash*. The commandment to collect the materials necessary for the *mishkan* and to invest them with *lishmah* and sanctity (see Rash and Ramban, beginning of *terumah*) reflects the novelty and spiritual ambition of the very notion of a physical abode for the Divine *Shechinah* that had just been formatively articulated and that was about to be initiated. Despite the impossibility-inconceivability of the goal- as Hashem cannot be physically limited ("*shamayim u- shemei shamayim lo yekalkelukah*", *Divrei haYamim*), *Klal Yisrael* were tasked precisely to undertake this project, and instructed with great precision how to implement it. At the same time, only a people who had already defied the norms of a spiritual-material dichotomy by elevating and harnessing physicality for spirituality ("*vayechezu et HaElolim va-yochlu va-yishtu*" *Shemot* 24:11), by defining their human rationality based on Divine fiat (*naaseh ve-nishma*), by experiencing *gilui Shechinah* (including "*ro-im et hakolot*") and even an extended ascension into the *Shechinah*, could participate in this groundbreaking endeavor. *Terumat hamishkan*, formulated as an independent *mitzvah le-shaah*, must be perceived in its context. The charge to contribute follows immediately after the pivotal section in the end of *parshat Mishpatim* in which the Torah records the celebrated phrase "*naaseh ve-nishma*" (*Shemot* 24:7), describes the sprinkling of the *dam haberit* (24:8) symbolizing the singular bond between *Am Yisrael* and Hashem, and chronicles Moshe *Rabbeinu's* unprecedented 40-day ascension and inimitable bond with the *Shechinah* (24:12-18). These *pesukim*-developments provide the background for the very notion of a permanent *mishkan*, the most ambitious undertaking of *hashra'at haShechinah*. They establish *Klal Yisrael's* unique credentials to accomplish this intriguing structure, but also may indicate that *hashra'at haShechinah* in this form is itself a vital expression of this singular brit! [The midrash, beginning of *terumah*, suggests that the *mishkan*, which houses the *aron brit* Hashem, exemplifies the uniqueness of *mattan Torah* as a transaction-gift in which the purchaser acquires the prior owner together and along with the precious merchandise!] These considerations certainly justify the exclusion of non-Jews from this highly particularistic manifestation.

Morever, it is conceivable that the unusual and complex formulation of the obligation of *terumat hamishkan* reflects an additional dimension that particularly exemplifies *kedushat Yisrael*, as crystallized in the aforementioned brit. *Chidushei haGriz* (*al haTorah, Terumah*) notes that the initial emphasis of the verse - "*dabeir el Benei Yisrael ve-yikhu li terumah*" - defines an obligation that devolves upon the collective *Klal Yisrael*. The conclusion of the *passuk*- "*me-eit kol ish asher yidvenu libo tik-chu et terumati*"- depicts the requirement of voluntary individual donations. He concludes that *terumat hamishkan* was, indeed, dialectical- comprised of a *chovat tzibur* that was implemented (*kiyum*) by voluntary individual donations. Certainly this obligatory national collection of individual donations particularly typifies the brit of *naaseh ve-nishma* (*Shemot* 24:3,4,7), the experience of *gilui Shechinah* at *maamad har Sinai* (*Shemot* 20:2,14), and generally characterize the singular halakhic approach to law, life, and *kedushah*. The interplay between obligation (*gadol metzuvah veoseh*) and voluntarism (*nedavah, lifnim meshurat hadin, zeh keili* etc.) is a major theme in halakhic life. The intricate duality of personal and collective-national motifs underpins all of Jewish law and thought. It was surely appropriate that *terumat hamishkan*, embodying the ambition, vision, expansive methodology, and diverse themes of the brit itself emerge as an independent *mitzvah* addressed exclusively to *Klal Yisrael*. It was the necessary and natural bridge to attaining the nearly impossible but absolutely vital timeless goal of "*ve-asu li mikdash veshachanti betocham*" (25:8.)

By: Rabbi Michael Rosensweig

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