

A **NEW** QUARTERLY JOURNAL
PROVIDING A **WINDOW**
INTO WHAT IS HAPPENING AT
CONGREGATION
AHAVATH TORAH



קיץ תש"פ / Summer 2020

THE SUMMER EDITION

RABBI POUPKO, SENIOR RABBI



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ENJOY DIVREI TORAH FROM
RABBI POUPKO, RABBI
GOLDBERG AND RABBI
ROSENSWEIG

**WISHING A HAPPY
AND HEALTHY
SUMMER TO
EVERYONE!**

CAT BULLETIN ON-LINE:

www.ahavathtorah.org/bulletin

Dear Friends,

This third issue of *Chalonot*, our quarterly bulletin, comes out at a unique moment in our shul's 125-year history. Our shul building was closed for nearly three months because the protection of life and health supersedes most other values. During that time our "shul community" remained as open and thriving as ever. We continued to daven together regularly, learn together, honor the Shabbat and Yom Tov, celebrate Smachot from a distance, and comfort our bereaved friends despite the separations.

Recently, we began holding Minyanim indoors under strict social-distancing guidelines. This decision was made based on careful consideration of a variety of factors. But what made this milestone possible was the broad adherence to social-distancing in our Jewish practice and daily lives.

Reflecting on the past several months, it is clear to me that this crisis has uncovered strengths in our community that we knew existed but hadn't been tested like this until now. I am so proud of and grateful to so many who have answered the call to go above and beyond to lend support and assistance.

Our decision to close the shul

building towards the beginning of this crisis was coordinated with the Rabbinical Council of Bergen County. Even prior to that final decision, however, our Executive Committee led by our President, Michael Ratzker, demonstrated a quick understanding of the unfolding crisis and the potential impact on our community. Some of the decisions we made seem obvious in hindsight, but they weren't at the time and required serious deliberation and I credit our outgoing Executive Committee for their good judgment, collaboration, and thoughtfulness. I am deeply grateful to Michael, together with the other members of the Executive Committee – Joe Dyckman, Danny Federbush, Norris Nissim, Jeremy Schwalbe, Lindsay Setton, and Evan Zisholtz. Collectively they have demonstrated true leadership and are vital partners to me in leading our community.

Thankfully, our decisions are informed and guided by an excellent team of professionals we assembled as the 'Medical Advisory Committee'. This group was tasked with processing the information released by the CDC, our local Health officials, and other agencies, in order to guide us through this pandemic. We are indebted to the

continued on page 2

Rabbi Poupko, continued from page 1



members of this committee for being so generous with their time and expertise. The committee is comprised of Dr. Yossi Schenker, Dr. Vicky Shulman, Dr. Aliza Solomon, and Dr. Lisa Wisotsky, who

were joined by lay leaders Michael Ratzker, Jeremy Schwalbe, and Adam Cohen.

Rabbi Goldberg and Rabbi Kuessous transitioned seamlessly into our new, remote learning and Tefilah. They have been invaluable colleagues in making decisions, developing and implementing new ideas, and caring for the members of our community. And all this, while coping with the challenge of having young children at home, a difficult reality that many of our young families are facing.

The members of our office staff have not missed a beat in the critical roles they serve for our community. Led by Melody Sandor, they have quickly adapted to managing the many responsibilities to keep us running while working remotely or coming to the office intermittently. I am blessed to work with Melody, Sarah Fiedler, Jill Karach, Jenny Kritchevski, and Robyn Safier. Each of them feels an innate sense of commitment to the sacred work we do serving our community. And even before our building closed, our maintenance staff comprised of Carlos Correa, Jorge Ayala, and Gerardo Delcid continue to maintain and sanitize the facility diligently.

We assembled a team to check in on those who are more prone to feel isolated and to help them feel connected to the community, despite the social distancing. I am deeply grateful to my better half, Rebbetzin Dr. Shoshana Poupko, for leading a group of “check-in” volunteers including Eden Aronoff, Razy Baurch, Debbie Prince, Annette Schabes, and Ruth Schapiro. Special thanks to the many volunteers who drive around the neighborhood delivering Erev Shabbat packages to this population. I also want to give a shout-out to the drivers who shlepped all over town to make the deliveries: Daniella Allen, Debbie Billing, Hannah Blum, Abby Flamholz, Irene Gottesman, Dena Greenstein, Debbie Haramati,

Andrew Harary, Abby Herschmann, Sarette Hornblass, Yola Jacobson and Miriam Jacobson, Reuben Kassai, Penina Lewis, Cara and Leiah Moskowitz, Debbie Prince, Drorit, Emily, and Gabrielle Ratzker, Annette and Ariel Schabes, Noah Schechter, and Sara and Lisa Schechter.

Of course, Tzedakah has been critically important during this time as the economic fallout has only begun to be felt. Tens of thousands of dollars have been distributed to families in our community who are experiencing the financial impact of this crisis and many more have been raised and pledged. The Englewood shuls joined together with Mayor Michael Wildes to provide meals to first responders, doctors, and nurses on the front lines of this epidemic.

As different parts of society begin to re-open, we are emerging into a “new normal”. Its hard to tell what the coming months will look like and its more difficult to predict how we will celebrate the *Yamim Nora'im*. The feelings of “uncertainty” that has become a feature of our daily lives has had significant impact on our overall well-being. Nevertheless, I am certain that the many lessons we have learned so far during this crisis will guide us in the closing months of 5780 and prepare us to begin 5781 in good health and in spiritually meaningful ways.

Have a fun and safe summer,

Rabbi Poupko

17 of Tammuz

Thursday, July 9th

Fast begins: 3:47 am

Fast ends: 9:19 pm

Erev Tisha B'Av

Wednesday, July 29th

Fast begins : 8:14 pm

9 of Av

Thursday, July 30th

Fast ends: 9:00pm



In 1991 Southside Johnny and the Asbury Jukes released the **Better Days** album with 11 tracks that they

along with Bruce Springsteen and Steve Van Zandt had written and composed.

As the title suggests, it is an album of hope, faith and a belief that sunnier times are on the horizon. ***It's Been a Long Time*** is a song about young, talented, struggling musicians who are trying to find success with only each other to rely on.

We lived in a time and a world of our own

Making up the rules as we went along

Just one coat between us and we never felt cold...

It's been a long time since we laughed together

It's been a long time since we cried

My friend it's been a long, long time

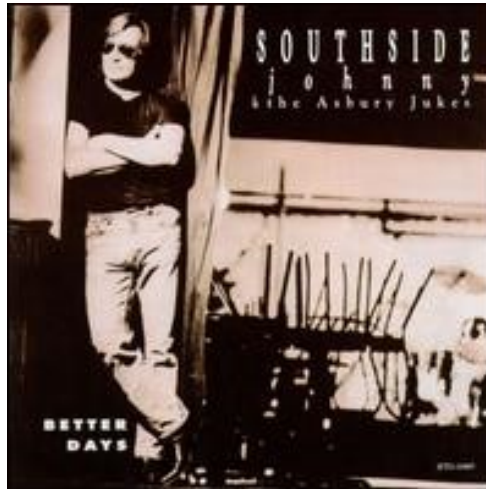
Steve Van Zandt - *It's Been a Long Time*

These past three months I often think about these words as it relates to our present situation. In early March as the damaging effects of the Corona virus became apparent, we asked vulnerable individuals to refrain from joining services, then requested that the entire community practice proper social distancing, followed by closing the building entirely. These were difficult but necessary decisions.

At the start of quarantine, many of us had a new appreciation for Netflix and Hulu, while some of us even watched

Tiger King! We made fools of ourselves on Tik Tok and Zoom became a household word. We waited for the next funny meme to appear and for our long awaited Amazon deliveries to arrive. Weeks passed and we observed Shabbatot and holidays in our own homes, without services, kiddush or any social interaction. With time, this deviation from our normal lives became more challenging and so we turned to each other, albeit virtually, and structured new ways to connect in prayer, learning, celebration and sorrow.

This past week, we have started to hear optimistic plans for a *Return to Pray*, which brings to mind the encouraging words of the title track:



Better Days are comin'

We're gonna wake up and break this curse

Better days are on the way

With God's help, I look forward to welcoming each of you back to 240 Broad Avenue, with a warm smile.....behind a protective mask of course. Stay safe!

Please feel free to reach out.

Michael Ratzker

Michaelratzker99@gmail.com

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Particular playlists include...

[Rabbi Kuessous: Shir Hashirim Shiur for Women](#)

[Nach B'iyun with Rabbi Goldberg](#)

[In-Depth Halacha with Rabbi Kuessous](#)

[Eve Flechner Parsha Shiur with Rabbi Poupko](#)

[Dr. Shoshana Poupko: Reflecting with the Rebbetzin](#)

New editions to the playlist:

[Shabbat Illuminated Series](#)

[Dr. Shoshana Poupko: Living Leadership, Surviving Leadership](#)



17TH OF TAMMUZ, 3 WEEKS AND TISHA B'AV

Guidelines for the Fast of the 17th of Tammuz on July 9th, 2020

Fast Begins at 3:47am and concludes at 9:09pm.
Tefilah times to be announced.

If someone wishes to wake up early and eat or drink prior to the start of the fast, ideally, they should have in mind that they will be doing so when they go to sleep the night before.

In addition to the prohibition to eat and drink, one should also refrain from bathing in hot water. All other forms of washing in warm water for the sake of cleanliness are permitted. One should also not take a haircut on the fast day, listen to joyous music, or shop for non-essential luxury purchases.

Ideally, one should refrain from rinsing their mouth (with mouthwash or water) or brushing their teeth to avoid swallowing anything. If someone is going to be very uncomfortable or is concerned about having bad breath in social situations, one may rinse their mouth or brush their teeth while bending over the sink so that no liquid or toothpaste will be swallowed. Listerine Strips may be used by someone who is going to be very uncomfortable or is concerned about having bad breath in social situations. Using Listerine Strips solely because one enjoys the flavor is prohibited.

If someone forgot it was a fast day and ate or drank, they are still obligated to fast the rest of the day (though such a person should not say Aneinu at Mincha, as described below).

Women who are pregnant or nursing are exempt from the fast.

If someone is sick, infirm, or has a medical condition that would make them sick if they fasted, they are exempt from fasting. Anyone unsure if they fall into one of these categories should consult the Rabbis and their doctor.

If someone experiences unusual pain or weakness such that they must stay in bed are considered sick and are exempt from fasting.

Someone who develops a headache or feels weak as a result of fasting but is able to function more or less as usual must continue to fast. Fasting entails a certain degree of suffering, as long as the person doesn't experience any symptoms that would qualify them as 'sick'.

Someone who must take medicine on a fast day should take it without water, if possible. Someone who requires water to take their medicine should add a bitter flavor to the water. If medicine must be taken with food, please consult the Rabbis.

Aneinu is recited in the silent Amidah at Mincha by those who are fasting. Anyone who has consumed at least an olive-sized portion of food or cheek full of liquid should not say Aneinu.

Guidelines for the Three Weeks – July 9th through July 30th

In addition to the prohibition of holding weddings during the 'three weeks', joyous or celebratory activities that are characterized by music and dancing are precluded as well. This prohibition includes live concerts and parties with live music and the like.

Some halachik authorities have included recorded music in the prohibition while permitting a capella music and classical music. Other contemporary authorities permit listening to recorded music when the context is not joyous or celebratory. Such situations include listening to music while exercising, while commuting, or as a background to some other task. I support either approach with the following recommendation for the second one. Choosing music to listen to during the 'three weeks' is an opportunity to proactively set a tone for one's observance of this period in the calendar. Being sensitive to the choice of music one listens to can enable a person to be more aware of the mournful character of the 'three weeks'.

While joyous or celebratory events are prohibited, recreational activities are permitted. Therefore, vacations, swimming, and other leisure activities are permitted. While some mystically inclined authorities warn against activities that may possibly cause injury due to the inauspicious nature of the 'three weeks', the halachik consensus is not to avoid these activities. Whether one can see a movie in a theater or attend a professional sporting event depends, to my mind, on how frequently a person goes. If someone seldomly sees a movie in the theater or attends a professional sporting event, then going to one of them represents a more joyous type of occasion and should be avoided during the 'three weeks'. If someone regularly sees a movie in the theater or attends numerous professional sporting events

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17TH OF TAMMUZ, 3 WEEKS AND TISHA B'AV

throughout the year, then going to one of them would not be such a joyous occasion and would be permitted.

Haircuts are prohibited. Shaving is prohibited, though our custom is to permit shaving for those whose livelihood will be negatively impacted by an unkempt appearance.

One should refrain from unnecessary situations that require the blessing of 'sheHechiyanu' since the blessing thanks Hashem for bringing us to this moment. Such an expression is inconsistent with an inauspicious time of the year such as the 'three weeks'. Therefore, one should not eat a new fruit, wear new clothing (outer garments), purchase such garments, or purchase non-essential luxury items.

Guidelines for the Nine Days – July 22nd through July 30th, 2020

Objects of simcha (joy), which will be available after the Nine Days, should not be purchased.

We refrain from eating meat and drinking wine, except on Shabbat, at a Seudat Mitzvah, and where necessary for health reasons. Young children may eat meat if they don't have other protein alternatives. It is customary to use beer or tea when reciting Havdalah and to recite Shehakol Nehiyeh B'dvoro instead of Boreh Pri Hagafen.

Freshly laundered outer garments may not be worn nor should one launder outer garments during this time. It is recommended that one wear any freshly laundered clothes for a few moments prior to the Nine Days in order to wear them during the Nine Days.

Bathing for pleasure is avoided.

Non-essential building construction and home decorating for pleasure should be delayed until after the nine days. Emergency repairs or anything required for basic living needs is permitted.

Guidelines for the Fast of Tisha b'Av – July 29th & 30th, 2020

Fast Begins Wednesday evening July 29th at 8:14pm and concludes Thursday evening July 30th at 9:00pm. Tefilah times to be announced.

The prohibitions of Tisha b'Av include eating, drinking, washing, applying ointment, lotions or cosmetics, wearing shoes made completely or partially of leather, and marital relations.

Eating and Drinking: Adults are required to fast unless they have a status of a 'choleh' (sick person). Pregnant and nursing mothers are obligated to fast as well. Please consult the Rabbis for guidance on these matters.

Washing: All bathing and washing for pleasure is prohibited both in hot and cold water. If some part of the body became dirty or something adheres to the skin, that particular part may be washed clean. If a part of the body became excessively sweaty, that particular part may be washed clean. Included in this prohibition is rinsing out one's mouth and brushing one's teeth. When washing netilat yadayim, one should only wash the fingers up to the top knuckle. If one wants to wash their fingers after using the restroom, one should "dirty" their fingers by touching a place on their body that is typically covered in public.

Applying ointment and the like to the body: It is prohibited to apply any ointments, lotions, or cosmetics. Any ointment or lotion used for medical purposes may be used. This includes sunscreen and bug spray. One may use deodorant as well.

The study of Torah is forbidden during Tisha b'Av as it "gladdens the heart". Specific portions, however, that are appropriate to the mood of Tisha B'Av may be studied (e.g. the Book of Iyov, Megilat Eichah, Talmud Bavli Masechet Gittin 55b to 58a which contain a number of Midrashim concerning the destruction of the Beit ha-Mikdash, the laws of Aveilut and of Tisha b'Av).

We cannot greet each other on Tisha b'Av because of the state of mourning that we find ourselves in. This includes even such greetings as 'hello', 'good morning', 'good afternoon', 'good evening', and 'good night'.

The custom on Tisha b'Av is to sit on the floor until halachik midday (1:02pm). Some have the custom to either sleep on the floor at night or on their bed without a pillow.

On Tisha B'Av, our attention should be focused solely on the character of the day. Therefore, one should refrain from any kind of work or business dealings during the entire day of Tisha b'Av. If that is impossible, one should at least avoid such work until halachik midday (1:02pm). One should also do their best not to enjoy any entertainment such as watching movies or television, aside from, of course, any media that concerns a Tisha b'Av theme or the like.

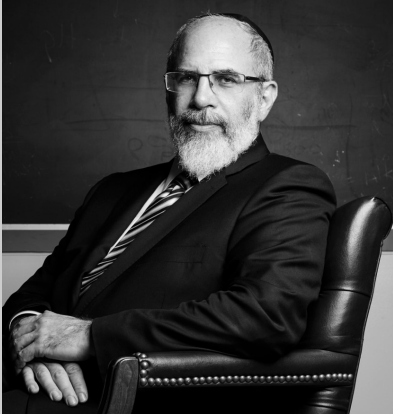
17 OF TAMMUZ

with Congregation Ahavath Torah



CONGREGATION
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FEATURING:



Dr. Henry Abramson serves as a Dean at Touro College. He is the author of several books and scholarly articles, and his online lectures are viewed by 3,000 people daily. His research and teaching in Jewish History and Thought have been recognized with fellowships and awards from the National Endowment for the Humanities, the Social Sciences and Humanities Research Council of Canada, the United States Holocaust Memorial Museum, and he is the recipient of the Excellence in the Academy award from the National Education Association.

Topic:

THE HUMILITY OF RABBI ZECHARYAH

Jewish Sectarianism in the First Century, the Beginning of our Exile, and a Reflection of our Troubled Times

17 of Tammuz, Thursday, July 9th at 7:00 PM

Zoom: [AhavathTorah.org/zoom](https://www.AhavathTorah.org/zoom)

CONGREGATION AHAVATH TORAH

SUMMER

WEEKLY CLASSES



THE RABBI POUPKO PARSHA PROJECT

Zoom: ahavathtorah.org/zoom

Dial in 646-558-8656, meeting ID: 201 568-1315

Or Facebook Live fb.com/chaim.poupko

TUESDAY
MORNING

NACH B'IYUN: EXPLORING THE HAFTAROT WITH RABBI GOLDBERG

Zoom: zoom.us/j/496800069

Dial in 929 205 6099, meeting ID: 496800069

TUESDAY
EVENING

MEN'S IN-DEPTH HALACHA SHIUR WITH RABBI KUESSOUS

Zoom: us04web.zoom.us/j/9086756752

WEDNESDAY
EVENING

ADVANCED TALMUD SHIUR WITH RABBI ROSENSWEIG (through end of June)

Zoom: yeshiva-university.zoom.us/j/667918185

Dial in 9292056099, Meeting ID: 667 918 185

THURSDAY
EVENING

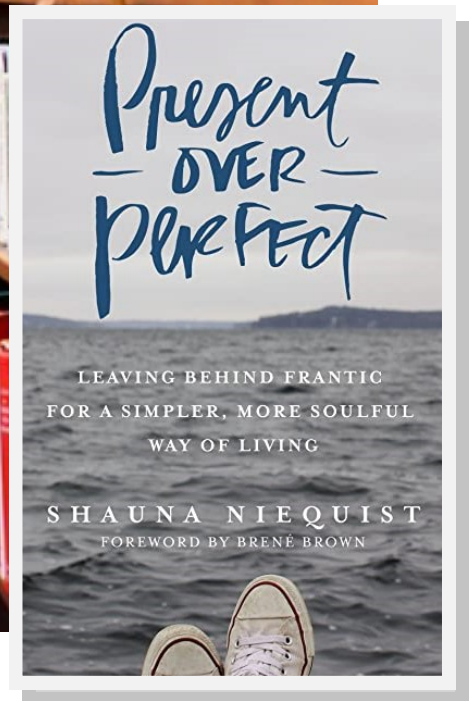
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SUMMER READING

with the Rebbetzin




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Join Dr. Shoshana Poupko for a thought provoking, emotionally stirring, and spiritually conducive reading followed by discussion of *Present over Perfect* by Shauna Niequist

If you are interested please RSVP to: Shoshanakp@gmail.com
Time and venue will be decided based on responses



RABBI CHAIM POUPKO

Senior Rabbi

Moshe's Finest Hour

The episode of the hitting of the rock and its tragic aftermath, found in Parshas Chukas, represent Moshe's finest hour.

Really.

Granted it was a terrible sin for Moshe, the nature of which is left unclear in the Torah. Granted his actions were punished in devastating fashion, that Moshe, together with Aharon, would not be allowed to complete their mission of bringing Bnei Yisrael into the land promised to them by Hashem.

But when we take a step back and look at the end result, we can see Moshe's true greatness in his ultimate act of humility - his acceptance of Divine judgment.

The Torah, in general, does not describe explicitly the character traits of its heroes. The Torah often lets their actions speak for them. And yet, the Torah goes out of its way to describe exactly what made Moshe a great person:

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה

What stands out most about the character of Moshe is his humility. And in the aftermath of his sin, we see how truly humble he is. Moshe accepts the reality that his entire life's mission, his goal of bringing the Bnei Yisrael to their destined homeland will remain unfulfilled.

To be sure, Moshe says in Parshas Va'eschanan that he pleaded with Hashem, he submitted a request. But all he did was ask. And Hashem said no. And that was it. He didn't continue to protest, he didn't make any demands, and most importantly, he didn't complain how Hashem could let everyone else in and not him? No, he accepted his fate humbly.

The man whom the Torah describes as the most humble person on earth, displays at the most difficult moment in his life by far, the great humility the Torah ascribes to him. This is the highlight of Moshe's life. This is his shining moment. His failure to reach Israel and the humble way he accepts this judgment. That is Moshe's great success.

Someone like [Lou Gehrig](#) is a beloved sports hero not just because he was a great baseball player, but because of the stirring farewell speech he gave in

which he refers to himself as "the luckiest man on the face of this earth" even though he knew he was dying of a disease that would be named for him. He remains a hero because he was humble, modest, and grateful for what he had.



We are taught from a young age the Midrash that describes how Hashem chose Har Sinai because it was a small mountain, the most humble of the mountains. The Kotzker Rebbe asks, if Hashem wanted to give the Torah in the most humble way, why not give it in a valley, a much lower place? The answer is that humility only counts when you are a mountain. Humility only counts when you have accomplished something but are still able to remain grounded and appreciative. Moshe's heroic demonstration of humility in the face of Hashem's punishment is punctuated by the fact that Moshe accomplished so much. That the same Moshe who fiercely argued with Hashem on behalf of Bnei Yisrael to gain atonement for them would remain silent in the face of his own harsh decree is what makes Moshe's humility so profound.

There is one other character trait, though, that emerges from Moshe's deep humility. That is the quality of self-sacrifice. On several occasions during his lifetime Moshe stands before Hashem and advocates on behalf of the Jewish people. But not only does he advocate, he puts his life on the line. Moshe challenges Hashem to remove himself from the Torah if Bnei Yisrael were to be destroyed. So not only does Moshe demonstrate humble acceptance, he is willing to give up his portion in the Torah for the sake of his people.

Throughout the last several months, we have in effect accepted Hashem's decree that we remain out of shul, that we not gather in prayer or study together. For some, I know, this meant forgoing a critical source of spiritual sustenance in their lives. I am confident that Hashem sees the humble acceptance of the Halachos of protecting human life and took delight in how we follow the heritage of Moshe.

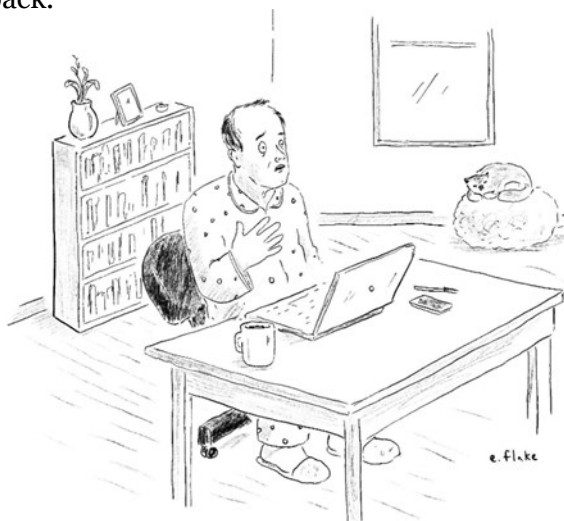


RABBI DANIEL GOLDBERG,
Associate Rabbi

Written in May, 2020

This cartoon was published in the March 16th issue of The New Yorker and has been on my mind ever since.

The obvious subtext is that, forced to work from home, this corporate fellow has come to the startling realization that the way he had conducted business before COVID-19 was inefficient. Now there was no going back.



*"My God . . . those meetings really
could all have been e-mails."*

Narrowly, the message of the cartoon is about office protocol. But its broader message has stuck with me—even haunted me. The cartoon gestures at the fact that we are all in a process of reevaluating practices and behaviors that we took for granted just a few months ago. I was struck with this troubling thought: what other epiphanies are we going to have? What else are we going to deem unnecessary or inefficient in the wake of this experience? Specifically-- and this will surprise no one-- I was worried about shul. We have had Zoom "minyanim," Zoom Yizkor, Zoom Shiurim, Zoom

Scholars-in-Residence, Zoom baby-namings, Zoom Bar Mitzvahs, and Zoom Youth Groups. Maybe people will simply say: *"My God...that whole shul thing really could have been on Zoom."*

But I don't think that will happen. And that is because of eight words that I am asked multiple times a day, every single day. "So, when do you think we will open?" Every conversation that I have with a member of the community is punctuated by this question. And though I don't have the answer (at least as of when I am writing this article), it is the *question* that really matters. It demonstrates a recognition that all of the Zoom Bat Mitzvahs and Zoom Kiddushim in the world are no replacement for the brick and mortar of 240 Broad Avenue.

In Vayikra Rabbah (35:1), King David says:

רבונו שֶׁל עוֹלָם בְּכָל יוֹם יוֹם הָיִיתִי מְחַשֵּׁב וְאוֹמֵר
לְמָקוֹם פְּלוֹנִי וּלְבֵית דִּירָה פְּלוֹנִית אֲנִי הוֹלֵךְ, וְהִיוּ
רַגְלֵי מְבִיאֹת אוֹתִי לְבֵתִי כְּנִסְיוֹת וּלְבֵתִי מְדַרְשׁוֹת

Master of the universe! On each and every day I would make a plan and say, 'I am going to go to such and such a place and to so and so's home,' but my feet would bring me to the synagogues and to the houses of Study.

King David expresses his innate sense of belonging in shul. He describes a magnetic force pulling him there. And he gives expression to something that we *all* feel acutely- perhaps now more than ever. We want to be in shul. It's just that simple.

So, when do I think we will open? I'm not sure. But we will. And I look forward to seeing you there.



RABBI ITAMAR ROSENSWEIG

Scholar in Residence

Sheltering in Place

Sheltering in place and travel restrictions are halakhically associated with Techumin, one of the lesser known rules of Shabbat. Techumin prohibits travel beyond a specified boundary on Shabbat and Yom Tov. Here the traveling does not involve any of the 39 melakhot, getting into a vehicle, or even problematic carrying. It restricts the physical movement of your own body beyond the specified boundary.

Techumim Basics

How do we define this boundary? The Torah formulates a simple principle: remain in place and do not travel on Shabbat--“*shevu ish tachtav al yetzei ish mi-mekomo*” (Shemot 16:29). Chazal deconstruct this principle into two separate rules (Eruvin 51a). First, each person has a defined place (*makom*) for Shabbat. Second, each person has a traveling allowance to trek up to 2,000 *amot* from their “place”.

Defining One’s Place

How we define one’s “place” depends on a host of factors. At a minimum, a person’s place is roughly a 4 *amot* radius extending from his geographical coordinates at the onset of shabbat. If you find yourself within a building structure, then the entire structure is your place regardless of its size. If you’re within a city, then the entire city is your “place” even if it’s a metropolis like Manhattan. (see Shulchan Arukh O”C 396.) Generally, you’re not confined to your place: each person has a 2,000 *amot* radius travelling allowance that starts from the outer boundary of his defined “place”. But there are some exceptional cases where you forfeit your traveling allowance and are thus confined to your immediate place (4 *amot*, building structure, city), which I’ll discuss later on.

The Travel Allowance

Each person can travel within a radius of roughly 2,000 *amot* from their “place”. If your place is the entire city, then you can travel 2,000 *amot* from the city limit. The 2,000 *amot* number comes from the Torah’s requirement in Bamidbar 35:5 to demarcate city borders at 2000 *amot*. (See Eruvin 51a and Sotah 27b.)

Not only is it prohibited to travel beyond this 2000 *amot* allowance. If you do venture beyond it, you must shelter in place and remain within the immediate 4 *amot* of your current location for the remainder of Shabbat (Shulchan Arukh O”C 405).

Eruv Techumin

The Talmud provides a device for getting extra miles on your travel allowance. By default, the 2,000 *amot* radius starts from a person’s coordinates at the onset of Shabbat (Shulchan Arukh O”C 397:1). But the Talmud allows for you to artificially redefine your Shabbat place (*makom shevitah*) by designation. This can be done by placing food at the designated location before Shabbat (Shulchan Arukh O”C 408:1). Or, if you’re traveling, you can designate a place down the road as your *makom shevitah* by declaring it as such, so long as you can reasonably reach that spot before Shabbat sets in (Shulchan Arukh O”C 409:11). You now have a 2,000 *amot* travel radius from your artificial place, though you’ve forfeited your default travel radius of your physical location (Shulchan Arukh O”C 408:1). Notice that you’re not getting extra miles. Rather you’re shifting the coordinates of your travel radius in the direction of your desired travel.

Be Careful not to Mess Yourself Over

Artificially redefining your *makom shevitah* for the day can come with hazards, and it can accidentally result in losing your travel allowance altogether. Recall that a condition for redefining your residence by declaration is that you must be reasonably able to reach that spot before Shabbat sets in. Poskim therefore rule that if you accidentally specified your artificial residence in a location that was unreachable before shabbat (e.g. it was too far away) you’ve failed to acquire a *makom shevitah* altogether. You don’t acquire your default actual location as a *makom shevitah* because you explicitly specified your residence elsewhere, and you don’t acquire the specified artificial location because it’s too far away. In that case, when you fail to have a *makom shevitah* altogether, you must shelter in place (within your 4 *amot*, structure, town) for the rest of Shabbat, with no travel allowance beyond that (Shulchan Arukh O”C 409:11).

Makom Shevitah

One important theme that emerges from the above analysis is the idea of acquiring a *makom shevitah* (lit. a

continued on page 12

Shabbat place). Each person is supposed to have a designated place where he or she intends to rest and spend his or her shabbat. Generally, you “acquire” a *makom shevitah* by default: it’s defined as the place (4 *amot*, structure, city) where you are when Shabbat sets in. If you properly acquire your *makom shevitah*, then you also acquire a travel allowance for the surrounding 2000 *amot* radius. But if you fail to acquire a *makom shevitah*--you don’t intend to settle down for Shabbat or you designate your Shabbat place too far away from your actual location--then you’re penalized and restricted to your immediate place for all of Shabbat (your 4 *amot*, structure, city), with no travel allowance beyond it. The same is true if you venture beyond your *makom shevitah*: if you traverse outside of your techum, you have no right to travel at all and must remain in place (Shulchan Arukh O”C 405).

What’s Techumim all About

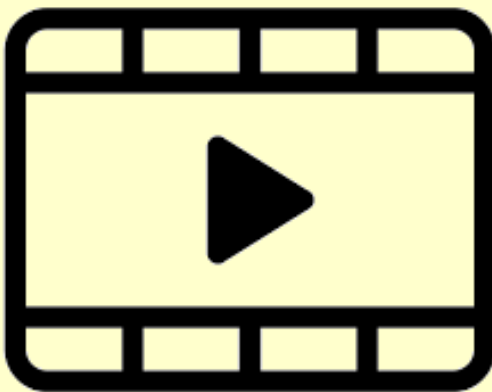
The Rishonim offer two different ideas in explaining the underlying idea of Techumin. Some see in it a quasi melakhah prohibition of trekking (see the discussion in Shu”t Amudei Or 14:6 and Semak mitzvah 182). Just as the Torah prohibits carrying on Shabbat as a melakahah, it prohibits strenuous trekking on similar grounds. Ramban (Eruvin 43a), working within this view, suggests that one violates

the prohibition of Techumim only by trudging 2,000 *amot* on foot, not by traveling the same distance in a boat (or car).

Other Rishonim (Sefer Ha-Batim Lo Ta’aseh 321) see Techumin as more closely associated with the idea of staying away from one’s normal work routine and workplace on Shabbat. Unrelated to the act of walking, trekking, or trudging, Techumin is about defining clear geographic and spatial boundaries between one’s home and workplace on Shabbat. Sefer Ha-Batim writes that one’s office (or field) is usually outside the Techum of their residence. On his view, the idea of Techumin is to prevent you from going into the office, even if you can manage your business affairs there without violating any of the 39 melakhot. Techumin requires you to stay put and focused on Shabbat appropriate activities: spending meaningful time with family, and engaging in Torah study and the pursuit of wisdom.

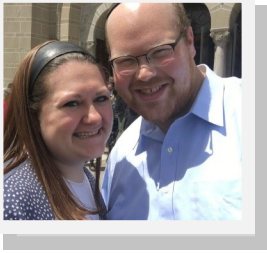
If there’s a time to appreciate how powerful the shelter-in-place idea of Techumin can be, it’s today. Most of us have experienced travel restrictions that have nudged or even forced us to reorient ourselves from the office and towards our own homes and family. That’s one step towards understanding Techumin. Take away your work email and Zoom and we’re a step closer.

VIDEO RECORDINGS OF RECENT CLASSES



The Rabbi Poupko Parsha Project Click [here](#) to watch

"Search for God" - Recording of the shiur given by Dr. Shoshana Poupko in memory of Chana Poupko z”l and marking the shloshim of Mrs. Judith Kagan Prince, Yehudit bat Masha and ha’Rav Ben-Zion Kagan z”l
Click [here](#) to watch



RABBI WILLE & ESTEE BALK

YOUTH DIRECTORS

The last few months have been strange for many of us. Yet, though we're more apart than ever before, our community seems to feel more "together"

than ever!

There is so much that we've done together even while social distancing. This is highlighted by our Pre-Shavuot Ice Cream Drive Thru which was both so wonderful, and at the same time, very bittersweet. It was amazing being able to wish many of you a chag sameach, even if for only a moment. It was so thrilling to see so many members of our beloved Ahavath Torah family come out on a busy erev chag. Even with less places to go, there's always a lot to do before a Yom Tov. In addition to the delicious ice cream handed out to each family as they drove through the parking lot, we gave out our incredible Shavuot-To-Go bags.

These were a labor of love and we are so grateful that people enjoyed them!

Our Teen Director, Rabbi Andrew Israeli, galvanized our teens to write thoughtful and inspiring divrei Torah which were compiled in our first ever Teen Torah Journal.

Our Parent Child Learning Pirkei Avot Guides helped so many learn together and still feel the excitement of learning as a family over the holiday. It was a treat to play Kahoot to review Perek Aleph together the day after Shavuot! Congratulations to our Kahoot winner and Pirkei Avot masters, the Lieberman family, as well as our raffle winners who

received Amazon gift cards and family pizza parties! We had even more 'Engle-Nachas' hearing how so many of you played and enjoyed our 'Shavuot The Game,' and enjoyed decorating our Shavuot paint-a-cookies!

One of the other exciting programs that we've had over the last few weeks has been our Middle School Zoom Minyan. Led by Moriah's Rabbi Zev Kahane, this program enables 6th-8th graders in our community to have a special prayer experience with tefillah and explanatory divrei Torah on davening. Through this program, our middle schoolers have had an uplifting experience praying together, yet apart. For kids with stellar attendance, their participation was rewarded with a free Dougie's lunch (delivered to their door) and grand raffle! In turn, their participation in this minyan also gives us tremendous pride!

Finally, as summer makes its entrance, we would like to recognize our graduating Shabbat morning group leaders: Hannah Blum (Kton Ton), Sarah Epstein (5th Grade Girls Lounge), Sammy Haber (Boys Jr. Congregation), Isaac Horowitz (Boys Grade 1-2), and Emma Kanner (Pre Kton Ton). Some of these special teens have been part and parcel of our youth department for years, while others have had shorter tenures. Nevertheless, these wonderful, talented seniors are the backbone of our Shabbat programming. It's hard enough that they are graduating, but even more difficult that their final year of service to our youth was cut short. We are so grateful for their hard work, week after week, to make our Shul a fun and safe place for the children of our community.

Mazel tov! We can't wait to see what you'll accomplish!



Ahavath Torah Youth Honors our Senior Group Leaders!



Emma Kanner

5 years in Pre Kton Ton

"My favorite part about being a group leader is working with the adorable kids. It's amazing being able to give them a fun Shabbos experience that they can build on as they get older."



Hannah Blum

5 years in Kton Ton

"Seeing the same kids every Shabbos is the best part. I love providing them with a positive fun Shabbos experience at our shul."



Sarah Epstein

Launched 5th Grade Girls Lounge this year

"I enjoy helping the girls learn more about Shabbos davening and I love how they are so excited to continue coming back each week."



Isaac Horowitz

5 years in 1st & 2nd Grade Boys

"I love coming in every Shabbos to have a blast with my boys. Their faces light up whether it's playing games or winning cool raffle prizes from davening. Overall, it's just about giving the kids a great experience to make lifetime memories."



Sammy Haber

2 years, 1st & 2nd Grade Boys
Jr Congregation 3rd-5th Grade Boys

"The best thing about being a group leader is being able to be a positive influence in the kids' lives and having the opportunity to form meaningful connections with them."

NAMES, NOT NUMBERS

Pre-Tisha B'Av program with Rabbi Goldberg

Tuesday, July 21 at 12:00pm

www.AhavathTorah.org/Zoom

Dor L'Dor Committee:

Eileen Gorlyn: eilee63400@aol.com

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Beryl Niewood: beryl.niewood@gmail.com

Esther Berezin: emmaeb181@gmail.com

DOR L'DOR

Dor L'Dor offers a variety of cultural experiences for adult members of our community.

To contact Dor L'Dor please e-mail:
dorldor@ahavathtorah.org
or call 201-569-4560

Nefesh B'Nefesh and the State of Israel is experiencing an unprecedented interest in Aliyah. In case you weren't able to attend the Nefesh B'Nefesh webinar on finances, investments and taxes, we recorded the presentation for you.

Topics:

- Select US & Israel Tax Issues Confronting Olim
- Israeli taxation of US trusts
- Investment challenges facing Olim from the US

Click [here](#) for the webinar video

Click [here](#) for Power Point presentation

Click [here](#) for Contact List of Presenters



The Israel Engagement Committee's mission is to engage our community with Israel through information about local culture and events, advocacy, programming and education. Through emails and bulletin board postings, our committee draws attention to important action alerts or events or interest regarding Israel. We welcome input and suggestions from all Ahavath Torah members.

Please contact Irene Gottesman at igottesman@gmail.com if you have any suggestions or are interested in joining the committee.

WELCOME TO OUR NEW MEMBERS

- Mr. Joshua Schiffman (non-resident)
- Rabbi Benjamin Vago and Mrs. Miriam Lieberman
- Ms. Rochel Callen
- Mr. Zachary and Mrs. Ariella Grossman

LIFECYCLE EVENTS

MAZEL TOV TO:

March/April

- Heather & Eli Boussi on the birth of a daughter, Ariana Belle
- Sarah & Jonathan Gabbay on the birth of a son
- Esther & Paul Lerer on the birth of a grandson, a son born to parents Bianca & David Pineles
- Dubby Eisman on the engagement of her grandson Andrew Sohn to Allison Rabinowitz, daughter of Jeff & Charnie Rabinowitz
- Dubby Eisman on the engagement of her grandson Jonathan Silverman, son of Adrienne & Lenny Silverman, to Miss. Ariana Brody
- Lori & Harry Reidler on the birth of a grandson, a son born to Jay and Estie Reidler. Mazal Tov to big sisters and brother Layla, Sarelle, and Lev. Mazal Tov as well to great grandfather Moses Baruch, great aunt & uncle Razy & Howard Baruch and aunt & uncle Lisa & Noah Elbogen
- Michelle & Jordan Rosenberg on the birth of a daughter, Danielle Noa
- Kenneth Eckstein on the birth of a grandson, a son born to Natasha & Max Eckstein
- Rabbi Meier Brueckheimer on the engagement of his grandson, Naftali, son of Elana & Yoni Lieber to Tamar, daughter of Miriam and Michael Gartenberg
- Melody and Jonathan Benrimon on the birth of a baby girl. Mazal Tov to sister Julia, grandparents Sheila & Robert Benrimon, Joelle Lallouz, and David Cutler. Mazal Tov as well to aunt and uncle, Stephanie & Michael Rich and family, and the entire Benrimon and Cutler families.
- Sharon & Sol Merkin and Deborah & Michael Blumenthal on the birth of a granddaughter, Kira Jane, a daughter born to parents Jordana & Jon Merkin

May

- Caroline and Dan Ohayon on the birth of a baby girl
- Audrey and Julien Lévy on birth of son David Jais
- Renee and Guy Bouaziz on the birth of a granddaughter, born to Rachel & Joshua Bouaziz
- Roz & Leon Kozak and Radine & Bill Spier on the birth of a grandson born to Ami and Rozy Kozak in California
- Abbie & Dr. Aaron Rabin on the birth of a new granddaughter, born to Rabbi Ariel and Chanie Rabin
- Rabbi Asher and Alana Becker on the birth of a son
- Leora & Yoni Illouz on the birth of a daughter
- Medinah & Charles Popper for being named Guests of Honor at the Project S.A.R.A.H. virtual annual breakfast.

June

- Michelle and Reuven Mizrahi on the birth of a baby boy
- Ilana and Andy Dushey on the occasion of Albert's Bar Mitzvah
- Mor and Alphonse Soued on the occasion of Ben's Bar Mitzvah
- Jerry Menkin and Nina Sherman on their recent marriage
- Sylvia & Meyer Krinitz and Rabbi Meier Brueckheimer on the engagement of their granddaughter, Margalit Silver, daughter of Leah & Yitzy Silver to Matan Goldman
- Shaina & Charlie Attias on the birth of baby boy
- Rachael & Alex Kohl on the Bat Mitzvah of their daughter, Samantha

continued on page 17

MAZEL TOV TO:

- Jenny and Edward Kritchevski on the Bar Mitzvah of their son, David
- Amy & Michael Wildes on the birth of a granddaughter, Abigail Bailey, born to parents Vicky & Joshua Wildes
- Mazel tov to Gila Alpert on the engagement of her granddaughter, Hadassa Alpert, to Shalom Zalman Skolnick and to the parents, Ori & Elisa Alpert
- Molly & Adam Bachner on the birth of a son. Mazal Tov as well to grandparents Debra & Jerry Lewkowitz.
- Dr. Susan & Mr. Philip Druck on the birth of a grandson, born to Rachel Druck & Shay Shimony
- Evon & Charlie Epstein on the birth of a grandson, born to parents Robin and Ron Kauderer
- Chana & Jordan Katz on the marriage of their daughter, Aleeza, to Mr. Zachary Braverman
- Lisa & Jamie Clare and Matt Okin on the engagement of their daughter Arielle Okin to Eitan Dechter.
- Sam Eichenholz on the occasion of his Bar Mitzvah. Sam is a grandson of Sheryl & Joe Eichenholz and son of Jennifer & Jason Eichenholz
- Lee Lasher for becoming the Jewish Federation of Northern NJ President
- Pam & Robert Lunzer and family on their son Eli's wedding to Yosefa Heber

CONDOLENCES TO:

March/April

- The family of our member Kate Seiden Friedman, ob”m
- Michelle Salig on the passing of her father, Rabbi Hyman Arbesfeld, ob”m
- Leo Klein on the passing of his mother, Mrs. Sylvia Klein, ob”m
- Ilana Dweck on the passing of her father, Mr. Murray Grafstein, ob”m
- Zev Furst on the passing of his wife, Mrs. Sandy Furst, ob”m
- Diane Wolf on the passing of her sister, Mrs. Sandy Furst, ob”m
- Ms. Nina Sherman on the passing of her father, Mr. Lawrence Rosenzweig, ob”m
- Mrs. Lorri Ashe on the passing of her father, Mr. Lawrence Rosenzweig, ob”m
- Mrs. Carole Nussbaum on the passing of her brother, Mr. Lawrence Rosenzweig, ob”m
- Dr. Roz Kozak on the passing of her brother, Mr. Herbert Stahl, ob”m
- Mrs. Sheryl Eichenholz on the passing of her mother, Mrs. Claire Roodman, ob”m
- Dr. Chaye Lamm Warburg on the passing of her mother, Mrs. Mindella Lamm, ob”m

May

- Yossi Grunberg on the passing of his father, Irving Grunberg, ob”m
- Cookie Fishel on the passing of her mother, Helen Elbaum, ob”m
- Bruce Prince on the passing of his mother, Judith Kagan Prince, ob”m
- Dr. Adriana Foni on the loss of her mother, Mrs. Sofia Katz, ob”m

June

- Dr. Chaye Lamm Warburg on the passing of her father, Rabbi Dr. Norman Lamm, z”l

LIFECYCLE EVENTS

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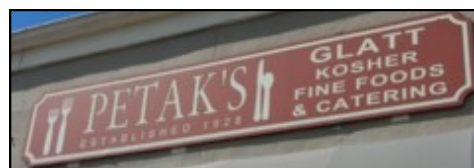
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