

Youth Happenings @ Congregation Etz Chaim

June 15, Parshat Nasso, 12 Sivan 5779



Nasso Times & Numbers

Candle Lighting- 8:11pm
Mincha- 7:00
Shacharit- 9:00 am
Teen Minyan- 9:45am
Tot Shabbat- 10:15
Junior Cong.- 10:15
Minchas- 8:10
Shabbos Ends- 9:20pm



NUMBER OF *MITZVOT*: 18
NUMBER OF *PESUKIM*: 176-
THAT'S AS LONG AS A SINGLE
PARSHA GETS!!
NUMBER OF WORDS: 2264
NUMBER OF LETTERS: 86732

BE OUR GUEST

TUESDAY, JUNE 18- 7:00 PM
ETZ CHAIM YOUTH OUTING TO SEE
BEAUTY AND THE BEAST
@ THE PAPER MILL PLAYHOUSE.
ONLY \$30 PER SEAT.
TALK W/ YONI TO RESERVE TICKETS



Congregation Etz Chaim: www.etzchaimnj.org
Rabbi Sam Klibanoff
Rabbi Natan Kapustin, Assistant Rabbi
Presidents: Jeff Susskind & Dr. Michael Rieber
Youth Director: Yoni Glatt

THE TRUMP(ETS)

Hashem commands Moshe to have two silver trumpets made. They were so good, the best. These trumpets will signal when it's time to gather in front of the *Mishkan* and when it's time for *Bnai Yisrael* to start marching. Aharon's sons, Elazar and Itamar, are in charge of blowing the trumpets, they were both just tremendous. There are three basic signals:

The *Tekiyah*, a note held for a long time by one trumpet, indicates that the *Nesi'im* are to gather at the *Mishkan*. Usually this means a new law has been given to Moshe, really such an amazing guy, ready to be passed on to the *Nesi'im* who will pass it on to the *Bnai Yisrael*.

A *Tekiyah* with two trumpets at the same time, means the entire *Bnai Yisrael* should gather by the *Mishkan*. Terrific.

A *Tekiyah* followed by a *Teruah*, a series of short staccato sounds, followed by another *Tekiyah* means it's time to travel (but not to the US since they were in the Mid- East).

Only Moshe can order the *kohanim* to use the trumpets, which he does by using the best words. After Moshe's death (Sad!) these trumpets were hidden and new ones were made for such occasions. These trumpets were also blown to gather the nation for war to face lots of bad hombres. In the times of the *Bait Hamikdash*, trumpets would be blown to signify the Festivals and *Rosh Chodesh* (New Moon) celebrations. Covfefe.

MAZEL TOV TO MIA SCHWARTZ
AND THE ENTIRE SCHWARTZ
FAMILY ON THE OCCASION
OF MIA'S BAT MITZVAH
THIS SHABBAT!



YEAREND

RAFFLE!!!!!!

ONLY MITZVAH MONEY WILL BE ACCEPTED.
TICKETS WILL NOT BE AVAILABLE FOR
PURCHASE-SO START
LOOKING FOR YOUR MITZVAH MONEY!
AT THE SHUL DINNER
WEDNESDAY, JUNE 19

MIDDLE RIDDLE ??????

THE FIRST KID WHO TELLS YONI THE ANSWER GETS \$3 MM, THE SECOND GETS \$2, & THE THIRD GETS \$1- NO TELLING THE ANSWER!

If Bob the Builder was a Jew it would be best for him to steer clear of what city?

Last Week:

My grandson was wise and strong
He also knew how to sing a song
So go find me in a holy book
Next to my son & dad you should look
A- Oved son of Ruth

THIS SHABBAT - JUNE 15

**SPECIAL KIDS SERVICES WILL BE
HELD UPSTAIRS IN CLASSROOM 2 AT
10:15 AM. Grades 2-6.**



"Quote of the Week"

"Judaism is not meant to cut you off from the world around you. It is intended to keep you from getting cut off from the world within you."

-Rav David Zeller

DID YOU KNOW?

Did you know that Judaism does not seek, and never has sought, converts? Sadly, throughout Jewish history our ancestors were faced with the choice of converting to another religion or death (most famously in Spain in 1492). This is not the Jewish way, however. In fact, the Talmud states, "The righteous of every nation has a share in the world to come." King Solomon also said the Beit Hamikdash was open to Jews as well as non-Jews.

MIDOT MATTER MOST...

**DON'T JUST TALK ABOUT
YOURSELF, LISTEN TO WHAT
OTHERS HAVE TO SAY.**

Altruism- Al-tru-ism

(אַלְטְרוּיִזְם) n.

1. Unselfish concern for the welfare of others; selflessness.
2. Zoology-behavior by an animal that is not beneficial to or may be harmful to itself but that benefits others of its species.

TORAH GREATS: THE ARIZAL 1534-1572 C.E.

Rav Isaac Luria aka The Arizal or The Ari, was born in Jerusalem in 1534. While still a child he lost his father, and was brought up by his rich uncle Mordechai Frances in Egypt, who provided him with an excellent Jewish education. At the age of fifteen he was married and, being amply provided for financially, was able to continue his Torah studies. Though he initially may have pursued a career in business, he soon turned to Talmud and Torah mysticism.

When he was 22 he became engrossed in the study of the Zohar, a major work of the Kabbalah that had recently been printed for the first time, and he adopted the life of a recluse. The Arizal retreated to the banks of the Nile, and for seven years secluded himself in an isolated cottage, giving himself up entirely to meditation. He visited his family only on the Shabbat, speaking very seldom, and always in Hebrew. Chassidic tradition holds that he spoke to the prophet Eliyahu during his meditations.

In 1569 The Ari moved back to Eretz Israel, where he settled in Tsfat. In this community he joined a circle of kabbalists led by Rabbi Moses ben Yaakov Cordover, who passed away shortly thereafter. Bereft of their most prominent authority and teacher, the community looked for new guidance, and The Ari helped fill the vacuum left by R'Cordovero's passing. Soon The Ari had two classes of disciples: (1) novices, to whom he expounded the elementary Kabbalah, and (2) initiates, who received his secret teachings and his formulas of invocation and conjuration.

The Arizal died during a plague epidemic in the summer of 1572. Tragically he was only 38 years old. Although he did not write down his teachings, they were published by his followers and by 1650 his ideas were known by Jews throughout Europe. His songs and prayers have been widely adopted and partially incorporated into the siddur; His teaching established the style of dovening known as Nusach Ari. His grave and holy Mikvah in Tsfat are still visited today by Jews from around the world.