

Youth Happenings @ Congregation Etz Chaim

May 5, 2017 Parsha Acharei Mot- Kedoshim 10 Iyar 5777



Acharei Mot- Kedoshim Times & Numbers

Candle Lighting- 7:40
Mincha- 7:00
Shacharit- 9:00 am
Teen Minyan- 9:45
Junior Cong.- 10:15
Tot Shabbat- 10:15
Mincha- 7:40 pm
Shabbat Ends- 8:44



ACHAREI MOT: NUMBER OF MITZVOT: 28
2 MITZVOT ASEH (POSITIVE COMMANDMENT)
26 MITZVOT LO TAASEH (NEGATIVE COMMANDMENT – PROHIBITION)
NUMBER OF PESUKIM: 80
NUMBER OF WORDS: 1170
NUMBER OF LETTERS: 4294

METZORAH- NUMBER OF MITZVOT: 51
13 MITZVOT ASEH (POSITIVE COMMANDMENT)
38 MITZVOT LO TAASEH NUMBER OF PESUKIM: 64
NUMBER OF WORDS: 868
NUMBER OF LETTERS: 3229

DID YOU KNOW?

Did you know that the term “Seventh Heaven” actually has Jewish origins?

The Talmud in tractate Chagigah actually discusses the seven different layers of “Heaven”, with the 7th level being the “best”. The term eventually evolved into a generic term for one who’s on cloud nine (but that term doesn’t have Jewish origins ☺)

**SAVE THE DATE:
THIS YEAR'S EPIC
SHAVUOT BBQ AT
THE YOUTH HOUSE:
MAY 31- 1:00PM**

Congregation Etz Chaim: www.etzchaimnj.org
Rabbi Sam Klibanoff
Rabbi Natan Kapustin, Assistant Rabbi
Presidents: Neil Kaplan & Allan Schall
Youth Director: Yoni Glatt

JUST LEAVE IT

This is a three-parter that can only be fulfilled in *Eretz Yisrael*. Firstly, every farmer has to put aside a corner of his field for poor people. This *Mitzvah* is called PAY-YA. How much of the field, you ask? Well, the average is one fiftieth of the field. If you're more generous, 1/40 and if you're feeling on the cheap side but you still want to fulfill the *Mitzvah*, 1/60th will do.

Now, let's say you've got a worker collecting stalks of grain and he/she drops one or two. You're not allowed to pick them up. *Hashem* wants you to leave them for poor people.

This *Mitzvah* is called LEKET.

The third part of the *Mitzvah* is that once the stalks have been bundled up, if one bundle is accidentally left in the field it goes to the poor. This is called SHIK-CHA. These three *Mitzvot* apply to grains, olives and grapes, but not greens or vegetables.



"Quote of the Week"

"Whenever and wherever Jews are in danger and need help, we must do whatever we can to help, using all the tools at our disposal."

- Rabbi Yoseph Dov Soloveitchik (see reverse)



ATTENTION ETZ CHAIM FAMILIES

The JRA needs you- and your cars- to help pack and deliver food packages for very needy families and handicapped individuals.

**Can you please help us Sunday, May 7^h from
9:30am- 12:00pm @ Etz Chaim**

(Families are also welcome to help- talk to Yoni for more details)

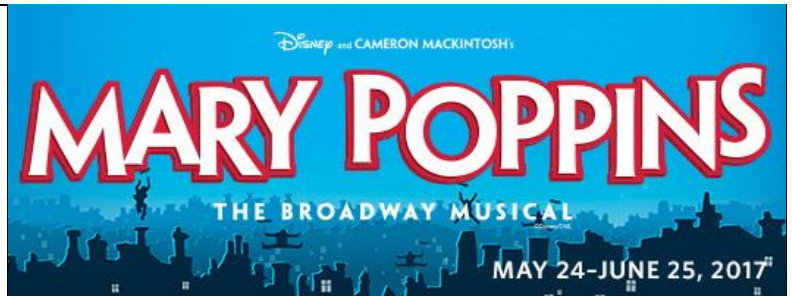
MIDDLE RIDDLE

THE FIRST KID TO TELL YONI THE ANSWER GETS \$3 MM, THE SECOND GETS \$2, AND THE THIRD GETS \$1- NO TELLING THE ANSWER TO EACH OTHER!

***X-MEN: FIRST CLASS YOU MIGHT HAVE SEEN
AND WATCHED ME ON THE SILVER SCREEN
I HAVE ODD SKIN & CAN REALLY GET AROUND
LOOK IN THIS PARSHA, MY NAME CAN BE FOUND***

Last Week:

**A fascinating theory does exist
Of this great Rav's lineage- what a twist!
Some say from Haman he was descended
A Bnei Brak man whose life the Romans ended**
A- Rabbi Akiva



**At the Paper Mill
Playhouse- 6/21
Talk to Yoni for more details.**



**BASKETBALL IS BACK !
FRIDAY MAY 12 400 PM
AT THE
YOUTH HOUSE
STARTING
BOYS IN GRADES 7
AND UP
ARE WELCOME
WEATHER PERMITTING.**

MIDOT MATTER MOST...

**...And actions speak
louder than
appearances.**

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: Rabbi Yoseph Dov Soloveitchik 1903-1993

Rabbi Yoseph Dov Soloveitchik, or The Rav, was born in Pruzhany, Belarus. He came from a strong rabbinical dynasty. The Rav's grandfather was Rabbi Chaim Soloveitchik, and his great-grandfather and namesake was Rabbi Yosef Dov Soloveitchik, the *Beis HaLevi*. His great-great-grandfather was Rav Naftali Zvi Yehuda Berlin (*The Netziv*). His father, Rabbi Moshe Soloveichik (note different spelling of last name), preceded him as head of the RIETS rabbinical school at Yeshiva University (YU). On his maternal line, R' Soloveitchik was a descendant of Tosafot Yom Tov, the Shelah, the Maharshal, and Rashi.

The Rav took up studies in philosophy, economics and Hebrew subjects, simultaneously maintaining a rigorous schedule of intensive Talmud study. The Rav was educated in the traditional manner at a Talmud Torah, an elementary yeshiva, and by private tutors, as his parents realized his great mental powers. In the early 20's he studied liberal arts in Dubno, Ukraine. In 1924 he entered the Free Polish University in Warsaw where he spent three terms, studying political science. In 1926 he came to Berlin, Germany and entered the Friedrich Wilhelm University in Berlin. During this time he started what would become a lifelong friendship with The Lubavitcher Rebbe, R' Menachem Mendel Schneerson. In 1931 he married Tonya Lewit (1904-1967), who earned a Ph.D. in Education from Jena University in Germany. The Rav passed the examination for supplementary subjects at the University of Berlin & received his doctorate on Dec. 19, 1932. Shortly after, The Rav moved to Boston and pioneered the Maimonides (Hebrew Day) School in 1937. He involved himself in all manner of religious issues in the Boston area, including being a rabbinical supervisor of kosher slaughtering – *shechita* – and lecturing on Jewish & religious philosophy at prestigious New England colleges & universities.

The Rav succeeded his father, Moshe, as the head of the RIETS at YU in 1941. He taught there until 1986, when illness kept him from continuing, and was considered the top Rosh Yeshiva from the time he began teaching there until his death in 1993. He ordained over 2,000 rabbis, many of whom are among the leaders of Orthodox Judaism and the Jewish people today. In addition, he gave public lectures that were attended by thousands. The Rav advocated more intensive textual Torah and Talmudic study for Jewish women at Stern College. Many of his Stern & YU students became heads of synagogues, schools and communities, where they continue to influence many Jews to remain committed to Judaism and observance. During his tenure at YU The Rav deepened the system of "synthesis" whereby the best of religious Torah scholarship would be combined with the best secular scholarship. This has become known as the *Torah Umadda* – "Torah and secular wisdom" - the motto of YU. The Rav's work strengthened the intellectual and ideological framework of Modern Orthodoxy.