

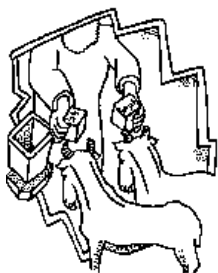
Youth Happenings @ Congregation Etz Chaim



April 28, Parsha Acharei Mot-Kedoshim, 13 Iyar 5778

Acharei Mot-Kedoshim Times & Numbers:

Candle Lighting- 7:31pm
Mincha- 7:00pm
Shacharit- 9:00 am
Teen Minyan- 9:45
Jr. Congregation- 10:15
Tot Shabbat- 10:15
Mincha -7:25
Shabbat Ends- 8:40 pm



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

KEDOSHIM: 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



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**LUNCH AT THE YOUTH HOUSE FOR
ALL TEENS IN GRADES 8-12.
SHABBAT OF MAY 5th- 12:00pm.**

PLEASE RSVP WITH YONI.

Congregation Etz Chaim: www.etzchaimnj.org
Rabbi E. Samuel Klibanoff
Rabbi Natan Kapustin, Assistant Rabbi
Presidents: Neil Kaplan & Alan Schall
Youth Director: Yoni Glatt
Rabbinic Intern: Yoni Gold

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"

"The student of Torah is like the amnesia victim who tries to reconstruct from fragments the beautiful world he once experienced. By learning Torah, man returns to his own self."

- Rabbi Yoseph Dov Soloveitchik

DID YOU KNOW.....

AND

mazel tov!!

Mazel Tov to Eli Brickman and the entire Brickman family on Eli's Bar Mitzvah last week in Israel!

Did you know that since Israel is still ahead of us in Torah reading (because the last day of Pesach in America was just a regular Shabbat in Israel), Eli gets to be one of the only Jews EVER to learn his Bar Mitzvah Parsha(s) TWICE in the same year in two different countries.

YIDDLE RIDDLE

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

On one very sad day
My whole Family the evil Doeg did slay
In a book of Samuel you'll find my name
I survived and continued the Kohen flame

Last Week-

The other week three Halperns received all three aliyot at Monday shacharit. How was this possible?
A- David Halpern had rishon. Jerry Halpern had sheini. Jeremy Halpern had shlishi. Jerry is not related to David or Jeremy.

FRIDAY AFTERNOON BASKETBALL IS BACK!

**FRIDAY, APRIL 27- 4:30
AT THE YOUTH HOUSE!
GRADES 7 AND UP.
WEATHER PERMITTING.**



ISRAEL THROUGH THE AGES

Our free ongoing class for
grades 8-12 will return
Tuesday, May 1 @ 5:45PM.
Dinner & snacks served.
Next class:

FROM THE DUST ARISE!

ISRAEL IN THE PARSHA

JENNIFER ROMANOFF'S
CLASS WILL CONTINUE
MONDAY THE 7TH BEFORE
YONI'S CLASS.

**MIDOT MATTER MOST:
THE WAY YOU ACT WHEN
YOU LOSE HELPS
DETERMINE WHO YOU ARE
WHEN YOU WIN.**

Altruism- Al-tru-ism

(אַלְטְרוּיִזְמוֹ 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.