



Stellar Education for Every Jewish Child

U'ahavta... ואהבת

Feb. 15, 2019 10 Adar I, 5779

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Better Together Program

Joy filled the air as we spent a happy fun filled afternoon together. Our theme this month was *Mishenichnas Adar Marbim BeSimcha* - When Adar comes our happiness is increased!!

We gathered together and worked on beautiful picture frames and photo boxes for our happiest memories!! Our students and seniors created quite a design team.

Rabbi Asher shared words of Torah about how during the month of Adar we need to make actual proactive decisions and choose behaviors that PROMOTE Simcha.

After the Dvar Torah, we happily took out our chrome books. Students and seniors took turns interviewing each other and our responses were recorded by Rabbi Plotnick. We shared with each other our happiest and most meaningful memories, our favorite places to travel, ways that we like to make other people happy, as well as how Better Together has brought more happiness into our lives.



Candle Lighting

Friday, Feb. 15
5:31 p.m.

Saturday, Feb. 16
Shabbat ends
6:35 p.m.

The Better Together Program is generously supported by a prominent national foundation.

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Saturday, Feb. 16
PCL Program
7:00 p.m.

Monday, Feb. 18
Parent-Teacher
Conferences
No Classes

Monday, Feb. 18
(continued)
Dads Game/Senior Night
6:00 p.m. @ WJCC
(Please see flyer on page 2)

Tuesday, Feb. 19
What's Cooking?!
3:45 - 5:00 p.m.

Thursday, Feb. 21
Computer Coding
3:40 - 5:00 p.m.

Soccer
3:40 - 5:00 p.m.

Friday, Feb. 22
Mishloach Manot Order
FINAL DEADLINE

2019 RTA vs. DADS BASKETBALL GAME

Please join us Monday, February 18, at 6:00 pm, for our 2019 RTA Father and Son Basketball Game. Show your school spirit and root for both of them!

We will honor our graduating players (seniors) just before the game starts. There will be the usual festivities, flags, HaTikvah, National Anthem, followed by our senior ceremony and acknowledgements to the crew.

The game will be hosted in the JCC Gym at 5403 Monument Ave., Richmond, VA 23226. The gym will open at 5:30 pm for the fans.

The stands were full the last few years, so be sure to come out early and grab a great seat!



RUDLIN TORAH ACADEMY **RICHMOND HEBREW DAY SCHOOL** 3809 PATTERSON AVENUE • RICHMOND, VA 23221

You can help ensure Jewish tomorrows at Rudlin Torah Academy. All of us, regardless of age, wealth or affiliation, have the ability to leave a meaningful Jewish legacy. Your legacy gift of any size can be customized to fit your dreams, lifestyle, family and financial needs.

THANK YOU TO OUR LIFE AND LEGACY MEMBERS

Ellen Renee and Louis Adams
 Michael Aronowitz
 Aliza and Rabbi Dovid Asher
 Rivka and Rabbi Yosef Bart
 Marlena Cantor
 Yonatan Cantor
 Heather Dinkin
 Elliot P. Fitzgerald
 Robyn and David Galpern
 Josh Goldberg
 Brian R. Greene
 Dina and Avi Gunzburg
 Willa Kalman
 Judy and Chuck Lessin
 Ilana and Akiva Lessin
 Josh and Suzanne Peck
 Gail and Jim Plotkin
 Elliot Plotnick
 Keith Rakofsky
 Yosef Saar
 Elizabeth and Eric Shoenfeld
 Jerry Simonoff
 Mrs. Sandra Sisisky
 Beverley and Jerry Soble
 Karen Napiantek Wharton, MD
 Tony Wharton
 Bob Weisberger
 Rebecca Kalman-Winston and David S. Winston
 Anonymous (16)

WHY LEAVE A JEWISH LEGACY?

- To pass on your values to your family and community.
- To express your desire for a vibrant Jewish future in Richmond Virginia.
- To continue the traditions and programs you love here.
- To be part of something larger than yourself.
- **To do something for the future that you might not be in a position to do today.**

It is with deep appreciation that RTA acknowledges and salutes the generosity of all our Life & Legacy donors. Commitments are simple to make and may help our school through immediate monetary benefit as well as reinforcing our vision to provide a stellar education for every Jewish child for generations to come.

INSCRIBE YOUR JEWISH LEGACY.



How can one contribute to the "continuity and vitality" of the Jewish people, especially the children? Answer: education.

Hillel explains "The more possessions, the more worry; however, the more Torah, the more life; the more study, the more wisdom; the more counsel, the more understanding; the more charity, the more peace."

It has also been said, "when you pray, you speak with Hashem. But when you study, Hashem speaks with you." The Life and Legacy program helps us to support the dialogue that the Jewish people have with Hashem, by sustaining RTA for this generation and future generations. For us, Life and Legacy was a special opportunity to consider and we are glad that so many others have done the same.

- David Winston & Rebecca Kalman-Winston
Life & Legacy Donors



Jewish Community Federation
OF RICHMOND



Richmond
Jewish
Foundation



LIFE & LEGACY
Assuring JEWISH TOMORROWS
A program of the National Jewish Foundation

Life and Legacy is part of a national program to dramatically increase philanthropy to local Jewish organizations for the future.

Did you know that most Jewish dollars are left to non-Jewish causes? Let's also provide for the vibrant future of the local Jewish organizations that enhance our lives today.

PLEASE CONTACT ANY MEMBER OF OUR LIFE & LEGACY TEAM TO LEARN MORE:

Robyn Galpern at (617) 905-7888

Rabbi Bart at (804) 901-1012

Rebecca Kalman-Winston at (804) 519-7990

They'll be happy to talk to you about Life and Legacy!

Better Together Program

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Then we all enjoyed fun food for lunch: vegetable soup, hot dogs, baked beans and French fries.

Our time together flew by but we all left with big smiles and Simcha (joy/happiness) in our hearts.

A huge thank you to Mrs. Press for pictures and Rabbi Plotnick for video. Thank you to the Mayer family for dessert! Thank you to our drivers: Mrs. Aronowitz, Mrs. Bender, Mrs. Griffin and Mr. Rakofsky.

Thank you to the entire team for all your help and support for Better Together, and our special thanks to the coordinator of the entire program, **Mrs. Plotnick**, whose dedication and efforts make this inspiring community program a great success!



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Better Together Program

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(more photos on next page...)

Better Together Program

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BetterTogether



Box Tops for Education Program

Congratulations to the Chandler family for bringing in the most box tops during the month of January and winning an Amazon gift card.

Thank you to all of those who sent in box tops! They all add up!

Please remember to send in your box tops in a Ziploc bag labeled with your family's name and put it in the Box Tops for Education box located in the hallway.



Parsha Points

Each week we feature an article on the weekly Torah portion.

Tetzaveh(Exodus 27:20-30:10) **The Kabbalah of Clothes**

This week's Parsha features a detailed account of clothes worn by the Kohanim (priests) in the Holy Temple. Each garment was metaphysically designed for peak performance – from the gold plate across the forehead, down to the bells and pomegranates at the hem of the robe. (Don't ask about shoes; the Kohanim served barefoot...)

An entire Parsha dedicated to clothing?! It seems a little more focus on the physical than we would expect in Torah.

Perhaps we should first ask the question – Why is it that human beings need to wear clothes to begin with?

We all remember the story of Adam and Eve in the Garden of Eden: They started out "naked and unashamed" (Genesis 2:25), but after eating from the Tree of Knowledge, "they became aware of their nakedness, and made themselves clothes" (Genesis 3:7).

Why the shift?

Rabbi Zalman Sorotzkin explains: Before eating from the Tree, Adam and Eve saw each other first and foremost as souls. They knew the soul is the essence of a human being, with the body serving merely as a protective covering. Since Adam and Eve were focused on the spiritual side, they weren't self-conscious about their bodies. However, after eating from the Tree, their spiritual level dropped and "their eyes opened" to a focus on the body. The body had now become a distraction from the soul and it needed to be covered. Hence the concept of clothes was born.

The Western world typically relates to others as physical beings. In characterizing someone, we typically describe their physical appearance – e.g. he's the tall guy, or she's the one with curly brown hair.

Yet the most important aspect of a person is the spiritual dimension: aspirations, sensitivities, dreams and fears. And we struggle to make that voice be heard. How do we feel when we're seen only for the outward appearance? Cheap, demeaned, and dehumanized.

In our society, it is often women who feel the burden of this most. They suffer the indignity of harassment and objectification. Madison Avenue has convinced the Western woman that she must be obsessed with weight, complexion, and fashion. The challenge to resist this peer pressure and media barrage is overwhelming. And it affects us all.

This is why the Torah is so strict about dignified dress. It is essential that we deflect attention from superficial appearance, to enable others to see us as the real person that we are. Judaism does not ask us to dress in a way that is ugly. Rather, we should not draw undue attention to the body by being flamboyant or provocative.

For in fact, that which is more "precious" is generally hidden – not open, available and free for all.

This week's Parsha describes the purpose of the Kohen's clothes for "kavod and tifferet,"

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Parsha Points

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meaning honor and glory (Exodus 28:2). The Torah is teaching that the type of clothes we wear speaks volumes about our honor and glory as human beings, created in the image of God.

This is not an issue of men or women. It is rather an issue of human dignity. The Talmud, for example, says that any Torah scholar who goes out in public with a stain on his clothes is subject to divine retribution. Judaism takes a strict stand because clothes don't just cover, they also reveal the inner self.

On a deeper level, the Kabbalists metaphorically apply the concept of clothing to God Himself. The Talmud, in discussing the issue of why God is not more obviously manifest in the world, explains "that God wears the world like a garment." Just as a garment covers a person, so too the physical world conceals God. The Hebrew word for "world" (olam) comes from the same root as "hidden" (ne'elam).

But as a garment covers, so too it reveals – by making others look more deeply inside. God dons the garment of the physical universe, to encourage us to use our free will to seek and reveal Him. Just like you can only see the Invisible Man when he's wearing a shirt, so too God becomes revealed by the garment He dons.

The gematria (numerical equivalent) of God's name "Elokim" is 86. "Hateva," which means nature, also equals 86. Maimonides writes that meditating on the wonders of nature is one primary way we get to know God.

(Of course, God's true essence remains hidden – we see only the garment, not God Himself – which is why Maimonides suggests a more intimate way of knowing God – by performing His mitzvot.)

The holiday of Purim, coming next month, is when we dress up in costumes. At first glance, wearing costumes seems contrary to the concept of clothes as self-revelation. Aren't costumes a false reflection of our inner identities?

The truth, however, is that many people are confused about who they really are – and in effect wear a mask all year round. Therefore on Purim, we "drop our daily masks." The costumes we wear do not hide our true selves, but rather reveal an even deeper degree of self-image!

The lesson of this week's Parsha is that clothes have the power to communicate – and we need to be sensitive to exactly what messages we're sending out. Our spiritual health depends on it. Because the more dignified our clothes are, the more we become free to see ourselves in the pure light of our souls.

Adapted with permission from the award winning website, www.aish.com.