



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Vayigash

Volume: 17, Issue: 21 | January 6-7, 2017

Teves 9, 5777

Rabbi Yehuda Halpert

Shabbat Times



Friday, January 6	
Candle Lighting:	4:25 PM
Mincha/Maariv:	4:30 PM
Shabbat, January 7	
Shacharit:	8:45 AM
Kriyat Shema:	9:42 AM
Mincha / Shalosh	
Seudot:	4:05 PM
Shkiya:	4:44 PM
Maariv:	5:24 PM
Shabbat Ends:	5:29 PM
Next Friday, January 13	
Candle Lighting:	4:33 PM
Mincha/Maariv:	4:35 PM

- ❖ **Welcome** to Rabbi Elie Mischel and the Synagogue of the Suburban Torah Center from Livingston, NJ! Also, welcome back to our former members, Chany and Michael Chapman! Rabbi Mischel will be joining us as a Scholar-in-Residence this Shabbos and will be speaking Shabbos morning.
- ❖ Did someone say Hot Kiddush??? BIG, HOT KIDDUSH sponsored by the Synagogue of the Suburban Torah Center!

Weather Report

Friday night: Partly Cloudy, 21° Shabbos day: Cloudy, 27°/18°

Asara B'Tevet - Fast of Tevet - This Sunday, January 8th

Fast Begins: 6:08 AM
Fast Ends: 5:21 PM

Men's Shiur - This week the shiur will be given by Rabbi Yosef Weinberger taking place this Wednesday, Jan. 11th, at the home of Naomi and Dani Weinberger (24 Westgate Road 24a).

Celebration Kiddush - This month's Celebration Kiddush will be on January 14th and everyone is invited to join! If you have an occasion you'd like to celebrate with the shul and would be like to be a co-sponsor, reach out to the board! (Anonymous co-sponsors are accepted, as well.)

Ski/Snowboarding Trip - Ahavat Shalom's first ever ski/snowboard trip on Sunday 1/29 or 2/5! Carpool coordination and group rates available based on number of responses. To register and let us know you plan to join us, see <http://www.ahavatshalomteaneck.com/skitrip2017> for more info.

Mystery Shabbos 2017 will be happening in February! More information to come!

Aliyah Cards - Thank you to everyone who filled out the google form with their aliyah information. If you are one of 12 people who has not done this yet, please excuse yourself from the shul. Just kidding. Please fill it out as soon as possible! Please reach out to the gabbaim for more information on how to fill this out.

Welcoming Committee - If you would like to be part of the Welcoming Committee, please reach out to the board.

2016-2017 Membership - Membership for the 2016-2017 year is **still** open. If you paid for Membership but do not receive emails (and would like to receive them), reach out to the Board for more information. www.ahavatshalomteaneck.com/membership.html

Join us and more than 1000 others Sunday, January 15th for **Torah in the City**, presented by the Orthodox Union. Over 30 of the Torah world's greatest minds discussing dozens of topics, one amazing day indoors at Citi Field. From Rabbi Shalom Rosner to Rabbi David Fohrman, from Rabbi Hayyim Angel to Professor Nechama Price. Come find what speaks to you. Children's programming available for 2-5 and 6-10 at additional cost. Free parking and lunch available for purchase. Register at ou.org/city

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here for Shabbos on: 1/7, 1/14, 1/21. He can be reached via email at rabbihalpert@verizon.net, or phone in the evenings at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-6951.

Yeshivat Noam Youth Groups

Groups for children ages 2-3 are located in the room across the Shul from 9:30am - 10:45am. Morah Shira and Morah Melissa, two Yeshivat Noam teachers, will supervise. Toys and books will be provided by Yeshivat Noam. We ask parents to please send your child with a snack. Signup is on the website.

Welcoming Committee

If you or anyone you know has moved in recently, let us know! Check out ahavatshalomteaneck.com/movingin for more information.

Welcome to Ahavat Shalom

Households: 87
(Adults: 171, Kids: 51)

Congregation Ahavat Shalom Board Members 2016-2017

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We welcome your input! Please send your newsletter announcements by Wednesday.

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If You Appreciate the Small You Will Get the Big

Rabbi Benjamin Yudin

Now that Chanukah is behind us, I'd like to begin with a thought that continues its theme into Parshas Vayigash. The B'nei Yissaschar notes that the four letters on the dreidel do not only spell "neis gadol haya sham - a great miracle occurred there", it also spells Goshna - meaning to Goshen, the city that Yaakov chose for his family to live when they went into exile in Egypt. Yaakov wanted a strong cohesive Jewish community with its own resources and educational system, enabling survival for the Jew in exile. Thus, we read (Bereishis 46:28) "He sent Judah before him, to instruct ahead of him in Goshen." Rashi cites from the Medrash Tanchuma that Yehuda was to establish a house of study. Thus on Chanukah, when our Jewish identity was threatened by the Greeks, one of the messages of the dreidel was that especially in galus we must realize the importance of a Jewish community.

This Sunday is the fast of the tenth of Teves. We are taught (Melachim 2 25:1) that "in the ninth year of the reign of King Tzidkiyahu on the tenth day of the tenth month, Nevuchadnetzer, King of Bavel, put a siege around Jerusalem." This marked the beginning of the end of the first Beis Hamikdash. The Prophet Yechezkel (24:1) was in Bavel at the time, and without CNN or any way to be informed he told the people in Bavel "record this date, this exact day, for this very day the King of Babylon has laid siege to Jerusalem." The Avudraham (a Rishon), in his commentary on the siddur teaches that were the fast of Asara B'Teves to fall on a Shabbos, we would fast on Shabbos. The reason being since the Prophet used the words "b'etzem hayom hazeh - on this very day" regarding Asara B'Teves, just as is found regarding Yom Kippur (Vayikra 23:29), and if Yom Kippur comes out on Shabbos we fast, so too would be the din if Asara B'Teves came out on Shabbos. Our calendar has been established in such a way that while this fast can occur on a Friday and indeed we fast then, it cannot fall on a Shabbos.

The Chasam Sofer z"tl, in his commentary on Selichos for Asara B'Teves, gives a fascinating reason we would fast on Shabbos. He quotes from the Sefer Karnayim (a Kabbalistic work) that on that tenth of Teves that the siege was laid, the Heavenly Court was convened and it was determined on that day that the Beis Hamikdash would be destroyed. Subsequently, every year on the tenth of Teves, the Heavenly High Court is called into session to determine if the Beis Hamikdash will be rebuilt this year. Thus we are not only fasting to relive a significant moment in our historical past, but a crisis that is facing us in the immediate present.

The Chasam Sofer continues that if one has a practice to fast on a yearzeit and it falls on a Shabbos, one would not fast since that is aveilus yeshana - a day of mourning marking an event of the past. However, if one has a most disturbing dream on a Friday night he is permitted to fast on Shabbos as that is considered an aveilus chadasha - a day of mourning for the present. It is for this reason that were Asara B'Teves to fall on a Shabbos we would fast, since its consequences reflect a current crisis.

The Talmud (Megillah 29a) teaches that Yechezkel (11:16) charged the Jewish nation that even after the Beis Hamikdash is destroyed, "though I have removed them far away among the nations, and though I have scattered them among the lands, yet I have been for them a small sanctuary in the lands where they arrived." Even in the darkest exile the Jew can find the Shechinah - Divine Presence in their mikdash me'at, their synagogues and study halls. Moreover, the Bach in his commentary on Hilchos Chanukah writes that because the Jewish people at that time did not properly honor and revere the Beis Hamikdash they lost it. The upshot and lesson is most charging, namely, for us to petition the return and rebuilding of the Beis Hamikdash we must demonstrate our appreciation and respect for the mikdash me'at.

I truly believe that if we show how much we appreciate and revere our mikdash me'at then we can petition an upgrade. To say that one is not to talk during davening is but half a statement. The law states (Orach Chaim 151:1) that one is not to speak "devarim beteilim - small talk" in shul, even when davening is over. If one is interested in buying his neighbor's car he should arrange, "I'll meet you in shul for mincha and ma'ariv", meaning in the lobby, a meeting room, but not in the sanctuary, even if it is not during davening. Some Rabbanim over the years were reluctant or refused to perform a marriage ceremony in the shul sanctuary. In addition, if one has to enter the shul to either call someone out or deliver a message, unless it is a medical emergency, they should first sit down, recite either a verse or halachic teaching and only then deliver the message. In his introduction to his sefer Chofetz Chaim, he cites the Yereyim and other Rishonim that the Biblical mitzvah of morah hamikdash (Vayikra 26:2) applies today to our mikdash me'at.

I strongly recommend that just as many have the practice of knocking on the door of their home before entering, allowing them not to startle the ones inside, but more importantly to pause and reflect upon the privilege of entering one's home, and not bringing any negativity of the day into the home. Similarly, before one enters the sanctuary they should pause and say ma tovu, how privileged I am to enter your sanctuary.



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