



Congregation Ahavat Shalom

The ACHDUS NEWSLETTER
www.ahavatshalomteaneck.com

Davening: TABC, 1600 Queen Anne Rd.
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Parshat Vayishlach

Volume: 19, Issue: 17 | November 23-24, 2018

Kislev 16

Rabbi Yehuda Halpert

Shabbat Times



Friday, November 23	
Candle Lighting:	4:14 PM
Mincha/Maariv:	4:15 PM
Shabbat, November 24	
Shacharit:	9:00 AM
Kriyat Shema:	9:18 AM
Mincha / Shalosh	
Seudot:	4:05 PM
Shkiya:	4:32 PM
Maariv:	5:11 PM
Havdalah:	5:16 PM
Next Friday, November 30	
Candle Lighting:	4:11 PM
Mincha/Maariv:	4:15 PM

Weather Report: Friday night 27°, Brrr...

Shabbat day: 44°, PM Showers

Mazal Tov to Lisa and Tyler Ben-Jacob on the birth of baby girl Yocheved Rachel, Jean Rory!

Mazal Tov to Samantha and Ben Locke on the birth of twins - boy and girl! Shalom Zachar will take place on Friday night at 954 Warren Parkway in Teaneck and all are invited!

Welcome to Stephanie and Justin Moldovan who just moved into the community!

2019 Ahavat Shalom Calendar - Move over family photos on the fridge! Ahavat Shalom will be rolling out a calendar to every household for the second year in a row! Reach out to the Fundraising Committee at board@teaneckapartments.com about exciting sponsorship and advertising opportunities. Sponsorship deadline is Sunday, December 9, 2018!

Talking in Shul - The second season of "Talking in Shul" will begin on Friday night, November 23, at 7:30 p.m., at Congregation Beth Aaron. The topic of this year's first discussion will be "Do We Have a Drinking Problem? An Honest Discussion about Alcohol Consumption in the Orthodox Community." The discussion will be led by Rabbi Larry Rothwachs. Additional dates in this series are December 7 and 28, January 11, and February 1.

Chanukah Toy Drive - Bergen County Chanukah Toy Drive deadline extended to Monday, Nov. 26th! Last Chance! Please shop for toys this week/weekend and help put a smile on a child's face this Chanukah! The central drop off location is the same as last year, **95 Norfolk St., Bergenfield, NJ 07621** (side/garage entrance) and the phone contact when dropping off is the same as well; Joy Sklar, 551-404-0227.

RYNJ Parlor Meeting invites prospective parents to join us at a parlor meeting on November 27th at 7:45PM at RYNJ, **666 Kinderkamack Road, River Edge**. The evening will feature a talk with Rabbi Daniel Price, Head of School, on how to inspire today's children, as well as an opportunity to hear from the other members of our administrative team about RYNJ's educational philosophy and approach to educating the next generation of B'nai and B'nos Torah. Please email Tamar Kahn, Director of Admissions, at tkahn@rynj.org for more information or to RSVP.

Project Ezrah Annual Dinner - Saturday, December 15th, Congregation Ahavath Torah, 240 Broad Avenue, Englewood, NJ, 8pm. Support Your Neighbors And Friends By Attending The Project Ezrah Dinner at www.ezrah.org or 201-569-9047

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here. He can be reached via email at RabbiYehudaHalpert@gmail.com, 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

There will be no Yeshivat Noam groups this week. Have a wonderful Shabbat!

Chesed Committee

If you or anyone you know has moved in recently or knows somebody moving in, please let Shira Russell-Giller know! Check out ahavatshalomteaneck.com/movingin for more information.



Congregation Ahavat Shalom Board Members 2018-2019

President: Ben Wine **Vice Presidents:** Eliana Baum | Henry Bernstein | Eli Fenyes | Shira Russell-Giller **Secretary:** Yosef Chai Klein **Treasurer:** Yishai Kadry

Sisterhood: Deena Bernstein | Yael Wine **Gabbaim:** Eli Baum | Stephan Gilbert | Steven Lowinger | Avi Sonnenblick

We welcome your input! Please send your newsletter announcements by Wednesday of each week to ensure they make it in!

board@teaneckapartments.com | president@teaneckapartments.com | rabbieyehudahalpert@gmail.com

HAPPY THANKSGIVING,

FROM THE AHAVAT SHALOM BOARD!



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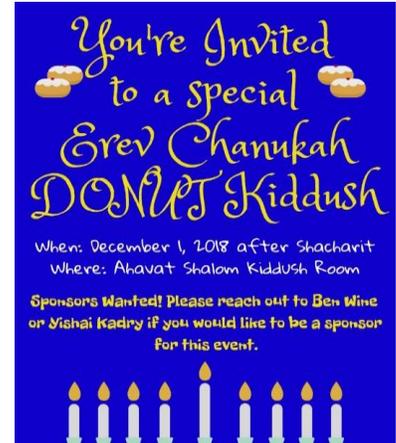
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From a Tent to a House - Yaakov's Journey

The name "Bais Yaakov - the house of Yaakov" has become synonymous with the Jewish People. Yaakov's efforts to build the foundation of the Jewish People are related in the *parshios* of *Vayeitzei* and *Vayishlach*. There is another house that Yaakov built in these *parshios*.

Parshas Vayeitzei begins with his promise to build a house for Hashem upon his return to *Eretz Yisrael* and *Parshas Vayishlach* concludes with the fulfillment of this commitment. *Chazal* comment that unlike Avraham and Yitzchak who liken the future location of the *Beis Hamikdash* to a mountain and a field, Yaakov calls it a home. It is this term that becomes the permanent name, as we refer to the *Beis Hamikdash* which is built on the *Har Habayis*. What is the significance of a house that plays such a vital role in Yaakov's existence and particularly in his relationship with Hashem?

The emphasis on a house was not always part of Yaakov's life. Yaakov is described as a dweller of tents, which *Chazal* interpret to refer to the tents of the yeshiva of Shem and Ever. In his youth, Yaakov relates to Hashem through the vehicle of a tent, yet in later years he serves Hashem in a house. This model of transformation from tent to the house is not only found in the personal life of Yaakov. The Jewish People in their youth worship Hashem in a tent-like structure, i.e. the *Mishkan*, which is referred to as a tent. It is only centuries later when the tent of the *Mishkan* is replaced with the house known as the *Beis Hamikdash*. How does a house differ from a tent and why is it crucial that both Yaakov and his descendants incorporate aspects of the world of tents and of houses into their *Avodas Hashem*?

A tent conjures up the image of being temporary. It is a dwelling place for those who are traveling and have not yet set down their roots. In contrast, a house is a symbol of prominence. The *Mishkan* was a tent as it was dismantled and reassembled as the Jewish People traveled through the desert. Although the *Mishkan* was endowed with sanctity, as soon as it was moved from its location it lost its holiness. Even the sanctity of the location of the *Mishkan* in the city of Shiloh, which housed the *Mishkan* for 369 years, was only temporary. After the *Mishkan* was destroyed, Shiloh lost its unique status. Only Yerushalayim, which housed the *Beis Hamikdash*, would take on the status of a permanent sanctuary. The *Beis Hamikdash* was not a tent but a house in the fullest sense.

In *Tehillim*, *Dovid HaMelech* describes his yearning to dwell in the house of Hashem all the days of his life and to visit the sanctuary of Hashem. These two requests seem contradictory. How can one simultaneously live somewhere permanently and yet merely be a visitor? Obviously the optimal reality in *avodas Hashem* is to be in Hashem's presence all the time. Yet, there is a danger in such an existence since we tend to take for granted things that we constantly have; we lose enthusiasm if we no longer view something as being fresh and new. *Dovid* is beseeching Hashem to enable him to serve Him on a constant basis with the excitement of a first time experience. He wants to be a dweller all of his days yet never lose the passion of a visitor.

Yaakov begins his *avodas Hashem* in the world of the tent. The freshness and excitement that accompanies one on his travels are found in the tents and Shem and Ever. As Yaakov gets older, he must build a permanent home for his family to serve Hashem. Nevertheless, he must draw inspiration from the days of his youth. As *Dovid Hamelech* taught us, he must live in a house with the enthusiasm of a tent. The tent and the house of Yaakov becomes the model from his descendants. They first construct a tent and then endow the house of Hashem with the enthusiasm of the *Mishkan* in the now permanent structure.

This message speaks to many of us at different stages of life. Those who are still in the tents of Torah in their youth should continue to thrive and grow with the enthusiasm of youth. Many of us have reached the stage in which we are building structures of permanence for ourselves and our families. At this critical period, we can sometimes lose sight of our original goals in life which we may have formulated during our years in the tents. The challenges of daily life can make it difficult to approach *avodas Hashem* with the excitement of youth. Yet, we must rise to the challenge. If we do not create a permanent structure of *avodas Hashem* with the enthusiasm of our youth, our structure will be hollow and devoid of meaning. Let us turn to our great models from the past who taught us how to thrive in both the tents and houses of Torah. Let us turn to Hashem with a sincere plea to be able to dwell in His house all of the days of our lives and still remain like visitors in His home.

By: Rabbi Zvi Sobolofsky

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