



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
www.ahavatshalomteaneck.com

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Parshat Shemot

Volume: 19, Issue: 22 | December 28-29, 2018

Tevet 21

Rabbi Yehuda Halpert

Shabbat day: 50', Mostly Sunny

## Shabbat Times



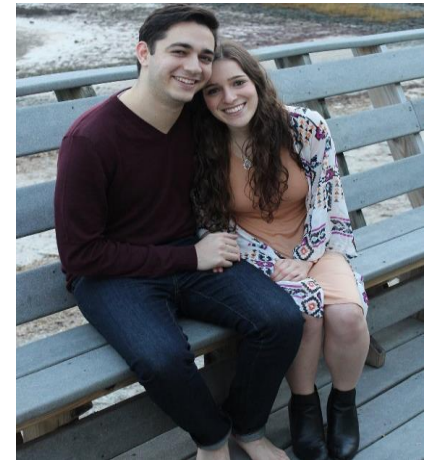
|                               |         |
|-------------------------------|---------|
| <b>Friday, December 28</b>    |         |
| Candle Lighting:              | 4:17 PM |
| Mincha/Maariv:                | 4:20 PM |
| <b>Shabbat, December 29</b>   |         |
| Shacharit:                    | 9:00 AM |
| Kriyat Shema:                 | 9:39 AM |
| Mincha / Shalosh              | 4:10 PM |
| Seudot:                       |         |
| Shkiya:                       | 4:36 PM |
| Maariv:                       | 5:17 PM |
| Havdalah:                     | 5:22 PM |
| <b>Next Friday, January 4</b> |         |
| Candle Lighting:              | 4:22 PM |
| Mincha/Maariv:                | 4:25 PM |

**Weather Report:** Friday night 47', Cloudy/Chance of rain

Welcome to Kayla and Yisroel Schatz who recently moved into the community!

### Membership Spotlight:

Meet **Shira & Jason Giller** who moved into the Ayers apartments in 2016. They are both currently full-time students; Jason is finishing his degree at Columbia in Real Estate Development, while Shira is a first year Phd student in clinical neuropsychology. When not busy with work on weekends, they can be found enjoying spending time with each other as well as friends. Shira enjoys drawing and hiking, in no particular order, while Jason enjoys sports and is a pro napper. Jason loves to talk about the history of New York City and it's buildings, while Shira is always down for a great conversation about brains. Or scientific research. Or female empowerment. Or just about anything! New to the community? Go introduce yourself to them!



**2019 Ahavat Shalom Calendar** - Move over family photos on the fridge! Ahavat Shalom will be rolling out a calendar to every member household for the second year in a row! Your Vice President will let you know when you to expect your copy!

### Rabbi Halpert's Availability

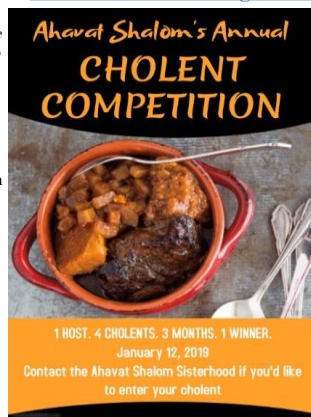
Rabbi Yehuda Halpert will be here: 12/29, 1/5, 1/12.  
He can be reached via email at RabbiYehudaHalpert@gmail.com, or phone in the evenings at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-6951.

**Ahavat Shalom's Annual Cholent Competition!** Round Two will be after davening on Shabbat, January 12th at the Moallem residence. We are looking for four fresh competitors to enter the ring and compete for Champion of the World (well, Ahavat Shalom)! All community members are invited to attend the event, taste test the cholents, and vote for your favorite. May the best cholent win!

### Yeshivat Noam Youth Groups

Groups for children ages 2-4 will be located in Room 3 from 9:45am - 11:00am. 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.

**AMIT** Hindy Weinstock Geula Chapter invites you to Monte Carlo Night on Saturday, December 29 at 8:30 pm at the home of Annie & Yale Baron in Teaneck. For more information and to make a reservation, go to [www.amitchildren.org/Teaneck](http://www.amitchildren.org/Teaneck) or contact Genene Kaye at [genenek@amitchildren.org](mailto:genenek@amitchildren.org).



**She'arit ha-Plate of Bergen County**, a volunteer, non-profit organization that collects excess kosher food from restaurants and smachot and distributes it discretely to people who can use it, is looking for a new site. If you have available space or know of others who might have space available for our operation, please contact Daniel Chazin, DChazin@aol.com, 201-835-5338.

### 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](http://ahavatshalomteaneck.com/movingin) for more information.

**Toiletry Collection Drive** - Ongoing collection of full size shampoo, conditioner, body wash and bar soap that is distributed on a regular basis to community members in need. This is a year-round collection and very much needed. Drop off at the Stone residence - 578 Grenville Avenue, Teaneck - purple collection box located at the right side door. Questions? Please contact Gila - gr3thkid@msn.com.



**Torah Opportunity:** The topic for this week's Shivti seder limud at Congregation Beth Aaron is "Is There an Obligation to Drink the Kiddush Wine?" This week's shiur will be given by Rabbi Sason Gabay, on Sunday after the 8:00 a.m. minyan. A light breakfast is served at 8:45 a.m.

**Torah Opportunity For Upcoming Legal Holiday** - Bnai Yeshurun invites you to join us for an early breakfast and shiur following the 8:00 am minyan. Tuesday, January 1st: **Rabbi Aryeh Lebowitz Segulos and Superstitions.**

### 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!

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\*Minimum loan amount \$300,000  
Loan must be originated with Jordan Kadry. Must be a member of Ahavat Shalom at time of application. Offer expires June 1, 2018.



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### The Profundity of "Names"

Not only is the *sefer* we are opening this week called "*Shemos* - names" but it also enjoys several appellations itself. Of the lesser known labels, Ramban elucidates the title, "*Sefer Geula* - the book of redemption." Ramban in his introductory comments to *Sefer Shemos* explains that the *sefer* does not merely tell a story that includes redemption rather the volume is entirely dedicated to redemption and its antecedents. In other words, redemption is not complete with the miraculous splitting of the sea even though our masters remain vanquished; nor is redemption satisfied with the receiving of the Torah, despite the fact that it entirely transformed our anonymous and meaningless existence into a deliberate, elevated and missionized life. Jewish redemption is about coming back, regaining the ground of the Patriarchs, the coexistence with the spiritual, with all of its profound meaning and awesome responsibilities. That return only became real with the construction of the *Mishkan*, welcoming Jews to feel the closeness of *Shechina*. Thus the entire book describes redemption, with the last chapter describing Hashem residing in the *Mishkan* as the climactic completion to *geula*.

A not altogether different angle is offered by the Beha"g<sup>[1]</sup> who simply calls this *sefer* "volume two." This is noteworthy because he does not refer to any of the other five volumes by their numerical position. To them he accedes their more descriptive labels with which we are familiar. That is why the Netziv<sup>[2]</sup> in his introductory comments to *Shemos* dwells on this otherwise unremarkable title. He suggests that the Beha"g wants us to realize that at its core, *Sefer Shemos* is the inseparable sequel to *Breishis* in more ways than one. *Shemos* is not only the actualization of many of the patterns of *Breishis* but it gives purpose to all that has been recorded. Of course, the sequence of events from famine to displacement to a plagued Pharaoh to wealthy redemption comes to fruition. Of far more lasting significance is the choosing of our people, the revelation of Hashem's plans and practices, and the centrality of His place in this world, all of which are intimated in the *medrashic* comments on the word "*Breishis*"<sup>[3]</sup>, and all of which give purpose to creation. Consequently, it is the Book Two that in fact makes *Breishis* into Book Number One.

Yet isn't the most intriguing designation of this second book the name that we are most accustomed to, i.e. "*Shemos*"? Why should we refer to the entire narrative of the formation of our people as the "record of names"? Moreover, a correct translation of our pronunciation has us calling the *sefer*, "names of", a rather dangling title. Furthermore, the title becomes a reference to the list of Yaakov's children, a list whose seeming redundancy needs to be justified by our commentaries.

Rav Mordechai Druk, who for decades *darshaned* in five *Yerushalmi* shuls every Shabbos, intimates that Rashi is not only justifying the repetition of the names of Yaakov's family when he explains that this communicates Hashem's affection for us. Rather, Rashi also wants us to be continuously cognizant of that affection throughout our study of the trials and triumphs of exile and redemption. Hence, the name "*Shemos*" comes as a reminder or a guide to the study of volume two.

I believe that we can gain insight through another comment of the Netziv. With his typical sensitivity to the text, the Netziv points out that the list of names is not referring to Yaakov's sons, but rather to the tribes of which they are also symbols. More precisely, each name refers to an aspect of the Jewish people, each of which Yaakov had begun to describe in *Parshas Vayechi*, that the members of each *shevet* would inject into our people repeatedly. The *pasuk* reads, "These are the names of *Bnei Yisroel* that came to Egypt with Yaakov..." The Netziv reasons that were this a list of Yaakov's children, the Torah would call them the children of Yaakov and simply refer to him in the balance of the *pasuk*. By explicitly mentioning Yaakov in the end of the *pasuk*, the "*Bnei Yisroel*" in the opening phrase must refer to us as a people.

It follows that we have come to refer to this *sefer* as, "names of [our 12 distinct parts]". It therefore, seems to me that the name of the *sefer*, "*Shemos*", is one of the mandates of the *galus* therein described. Perhaps we are being instructed to be ever mindful throughout our diaspora wanderings that we are sorely missing so much of the vibrant colors of our people and the tapestry that can only come through the togetherness of all twelve stripes. That dangling unfinished title, "names of", refers to our *avoda* of *galus*, of maintaining the breadth of opportunities to do Hashem's will even as the strategies of survival will wisely focus us on one path at a time. Perhaps this title of the *galus* and redemption experience also refers to the *avoda* of doing our utmost to hold our brethren close to the missions and *mesora* of our roots, of keeping the family intact to the best of our efforts.

Finally, the opening "vov" of the *sefer*<sup>[4]</sup> indicates its inseparability from the forgoing narrative, and starts the *galus* journey at the bedside of Yaakov where each son learns of his strengths and that of his brothers. Each son understands the contribution that they are being asked to make and how incomplete it will be if it is not supported by the blessings of all those in attendance. That journey finally came full circle when each *shevet* took up its position around the *mishkan*. It will circle around again when we each return to our tribal section of the Land of Israel, in which we will all find a well-suited home.

[1] Rabbi Shimon Kayyara, the author of the Halachos Gedolos, is referred to as the Beha"g, which is an acronym for "Ba'al Halachos Gedolos - author of the Halachos Gedolos"

[2] Rav Naftoli Zvi Yehuda Berlin, nineteenth century Rosh Yeshiva of the Volozhin yeshiva and author of (among other works) a commentary on the *chumash* entitled *Ha'amek Davar*

[3] See Rashi's commentary to *Breishis* 1:1

[4] "V'oyale Shemos...", *Shemos* 1:1

Rabbi Yaakov Neuburger

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