



CANDLE LIGHTING 4:19 PM | 7 TEVET 5783 | DECEMBER 31, 2022 | HAVDALA 5:23 PM

שבת פרשת ויגש
SHABBAT PARSHAT VAYIGASH

Haftorah is Ezekiel 37:15-28. The final time for Kiddush Levanah of Tevet, is all Thursday night, January 5 (13 Tevet), but if necessary it may be sanctified Friday night until 5:34 AM Shabbat morning [14 Tevet].

MAZEL TOV

Mazel tov to Sara & Kenny Levine on their son Jacob's engagement to Eliana Spiess.

יעלה הזיווג יפה ויבנו בית נאמן בישראל

May the beautiful couple be elevated to build a faithful house of Israel.



MAZEL TOV

Mazel tov to Stacey & Yitz Finkelstein on the birth of a granddaughter, Meira Liba, to Leora & Josh.

יגדלוה לתורה ולחופה ולמעשים טובים

May they raise her to Torah, chuppah and good deeds.

FLAG FOOTBALL GAME

Are you tough enough to play flag football in the frozen tundra? If yes, join us Sunday morning, January 1, at 10:00 AM at Edison Park. RSVP to ANDREWEWIGOD@GMAIL.COM.

FAMILY GAME NIGHT

Family Game Night has been rescheduled for next Saturday night, January 7. Doors open at 7:00 PM. Table top gaming, laughter, and nosh! Ages 3 - 120! A night of competition, fun, and friends!

FRIDAY EVENING

MINCHA 4:25 PM

SHKIA 4:37 PM

TZAIT HAKOCHAVIM 5:17 PM

SHABBAT

HASHKAMA 8:05 AM

MAIN 9:00 AM

LAST KRIAT SHEMA 9:40 AM

EARLY SHIUR 10:00 AM

FUNDAMENTALS SHIUR 11:30 AM

MINCHA 4:10 PM

MAARIV 5:23 PM

עשרה בטבת - FAST OF TENTH OF TEVET

TUESDAY, JANUARY 3

FAST BEGINS: 6:09 AM - FAST ENDS 5:21 PM

"And it was in the ninth year of his reign, in the tenth month, in the tenth (day) of the month, that Nebuchadnezzar, King of Babylon came, he and all his hosts, upon Yerushalayim, and he encamped upon it and built forts around it. And the city came under siege till the eleventh year of King Tzidkiyahu. On the ninth of the month famine was intense in the city, the people had no bread, and the city was breached." (Second Melachim 25).

We see then, that the tenth of Tevet - on which the siege of Yerushalayim began, was the beginning of the whole chain of calamities which finally ended with the destruction of the Beit Hamikdash. [From ou.org/chagim/roshchodesh/tevet/fast.htm]



SUNDAY 1/1

MONDAY 1/2

TUESDAY 1/3

WEDNESDAY 1/4

THURSDAY 1/5

FRIDAY 1/6

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	8:00 AM	6:10 AM	6:25 AM	6:15 AM	6:25 AM
MINCHA/MAARIV	4:27 PM	4:28 PM	4:29 PM	4:30 PM	4:31 PM	4:30 PM

ZMANIM

Fast Begins			6:09 AM			
Earliest Talit	6:21 AM	6:22 AM				
Gedolah	12:23 PM	12:24 PM	12:24 PM	12:25 PM	12:25 PM	12:26 PM
Shkia	4:39 PM	4:40 PM	4:41 PM	4:42 PM	4:43 PM	
Fast Ends/Tzait	5:19 PM	5:20 PM	5:21 PM	5:22 PM	5:23 PM	

IN OUR FUTURE

January 3 - Board Meeting

January 7 - Kiddush is sponsored by Adam Brooks, Aaron Czinn, Jay Herman, Alan Jacob, Adam Nudelman, Aron Sandler and Natan Santacruz in honor of Rich Mayer and the art of the tie.

January 7 - Game Night

January 11 - Shul Bowling Night

January 20 - Mix & Munch Friday Dinner

January 21 - Rabbi Johnny Solomon, S.I.R.

February 3 - Shabbat Shira Friday night Chazzan-In-Residence Zemirov Extravaganza & Dinner

February 4 - Kiddush is sponsored by Elfie & Jamie Eisman to celebrate Josh's Auf Ruf and upcoming wedding to Emma Loebel.

February 4 - Pre-Super Bowl Week Game Night for adults only.

February 7 - Board Meeting

February 11 - Pre-Super Bowl Kiddush

February 18 - Seudah Shlishit is sponsored in honor of a siyum on Yerushalmi Berachot.

March 4 - Scholar-in-Residence Rivka Hertzfeld

May 13 - Belana & Danielle Dworkis Bat Mitzvah

May 13 - Daniel Jacob Bar Mitzvah

May 20 - Kiddush is sponsored by Stacey & Yitz Finkelstein to celebrate Mikey's Aufruf and upcoming wedding to Leora Fischman.

June 10 - Kiddush sponsored by Dina & Elliot Greene celebrating their 50th anniversary

KIDDUSH INFORMATION

- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com to coordinate details and budget.
- If you are around when the Rabbi says "על המזיחה", your assistance in clean up would be appreciated.

SEUDAH SHLISHIT INFO

To sponsor for \$136 Seudah Shlishit (or in the case of multiple sponsors, \$100 per sponsor) to commemorate Yahrzeits, for a Siyum, or for another occasion, email David at dmgarfunkel@gmail.com.

SHIURIM



- RAMBAN ON THE PARSHA, Tuesday afternoons at 1:00 PM, in person and on zoom: <https://zoom.us/j/7291311899> (PW: 112233).
- TORAH FOR YOUR COMMUTE, via a Whatsapp group, with 3-minute daily halacha insights and a weekly 5-minute parsha elucidation. To join email Rabbi Shestack at rabbishestack@gmail.com.
- WOMEN'S MONTHLY SHABBAT AFTERNOON SHIUR with Rebbetzin Chana Shestack.
- SHABBAT ONEG SERIES, schedule to be announced, common theme of "7th Dimension: Ways to Enhance our Experience of Shabbat"
- FUNDAMENTALS OF JEWISH THOUGHT, after Shabbat kiddush (starting Parshat Noach), discussing "It's not what it looks like: Maarit Ayin v. Judging Others Favorably", a 10-part series (15-25 minutes each week).
- WEEKLY GEMARA SHIUR, Shabbat afternoons 45 minutes before Mincha - ON HIATUS UNTIL SPRING.
- MESORAH-IN-REVERSE lecture series at Seudah Shlishit on Shabbat.



BULLETIN DEDICATIONS, ANNOUNCEMENTS, AND SHUL CALENDAR

Email seplotnick@gmail.com to request an announcement of a simcha, refuah or life cycle event in the bulletin or to dedicate a bulletin for \$36 (\$54 w/Photo).

COMMUNITY SECURITY

To volunteer and become part of our community security service, email Margo at security@ahavatachim.org.



GITA COOPERWASSER ה"ע YOUTH EVENTS

TBD - Coming Soon

GITA COOPERWASSER ה"ע YOUTH PROGRAM



- Rabbi Meet & Greet, every Friday night, kids come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Children earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions or attending parent-child learning programs! Tickets can be redeemed for prizes!
- Shabbat Youth groups for children from Kindergarten to 2nd Grade starts at 9:45 AM in the Youth Room on the right upon entering the social hall. This group is run by our wonderful youth leaders. Parents are encouraged to drop their children off.
- Shabbat Youth groups for Children in Pre-K and younger starts at 10:00 AM in the Youth Room on the left upon entering the social hall. Tefillah begins at 10:30 AM led by Perri Mayer.
- Shabbat Youth groups for Children 3rd Grade and up starts at 10:15 AM in the Beit Midrash.

COMMUNITY EVENTS

January 1 - Darchei Noam Hachnasat Sifrei Torah Lilui Nishmat Ezra Pollak ה"ע, this Sunday at 12:30 PM. It will begin at the Fair Lawn Jewish Center (10-10 Norma Ave.) with activities for kids including practicing writing letters on real klaf. At 1:30 PM there will be a Siyum with music, dancing, and remarks. The procession too Darchei Noam will begin at 2:45 PM.

18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502

<http://www.ahavatachim.org>



COMMUNITY WIDE FLAG FOOTBALL

**SUNDAY, JANUARY 1ST AT 10 AM
EDISON PARK**

**RSVP TO [ANDREW EWIGOD@GMAIL.COM](mailto:ANDREWEWIGOD@GMAIL.COM)
BY 12/28/22**



AHAVAT ACHIM
PRESENTS



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

RAV JOHNNY SOLOMON "THE VIRTUAL RABBI"

SCHOLAR IN
RESIDENCE
JAN 20-21



ABOUT

Rav Johnny Solomon is a Torah scholar, Torah teacher, Motivational Speaker, Halachic Guide & Spiritual Coach. Born in the UK and now living in Israel, he teaches Halacha and Jewish Thought at Matan and Midreshet Lindenbaum, he edits Jewish books for Mosaica Press, and he provides online spiritual coaching and halachic consultations to men, women and couples as #theVirtualRabbi. Beyond this, Rav Johnny writes a daily insight on daf yomi, he is a contributor to the RZWeekly podcast, he is a posek to his local shul, he performs marriages under the auspices of Tzohar, and he is an active board member of Chochmat Nashim.

WHEN HE'S SPEAKING

- ✓ Friday night Oneg: "The Halachic Ruling that Fractured the State of Israel"
- ✓ Shabbat Morning Drasha - "Emuna Errors in the Modern Age"
- ✓ Fundamentals: Reflections from the board of Chochmat Nashim
- ✓ Pre-Mincha Shiur: "How to Learn Shulchan Aruch"
- ✓ Seudah Shlishit: Reflections on Rabbi Sacks' Spiritual Journey
- ✓ Motzei Shabbat Spiritual Coaching Workshop, Spaces Limited, by RSVP

www.ahavatachim.org



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

VAYIGASH • וַיִּגַּשׁ

STUDIES IN SPIRITUALITY

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS 7"צט

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel. "I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah. An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

Reframing

Maimonides called his ideal type of human being – the sage – a *rofeh nefashot*, a “healer of souls.”^[1] Today we call such a person a *psychotherapist*, a word coined relatively recently from the Greek word *psyche*, meaning “soul,” and *therapeia*, “healing.” It is astonishing how many of the pioneering soul-healers in modern times have been Jewish.

Almost all the early psychoanalysts were; among them Sigmund Freud, Alfred Adler, Otto Rank, and Melanie Klein. So overwhelming was this, that psychoanalysis was known in Nazi Germany as the “Jewish science”. More recent Jewish contributions include Solomon Asch on conformity, Lawrence Kohlberg on developmental psychology, and Bruno Bettelheim on child psychology. From Leon Festinger came the concept of cognitive dissonance, from Howard Gardner the idea of multiple intelligences, and from Peter Salovey and Daniel Goleman, emotional intelligence. Abraham Maslow gave us new insight into motivation, as did Walter Mischel into self-control via the famous “marshmallow test”. Daniel Kahneman and Amos Tversky gave us prospect theory and behavioural economics. Most recently, Jonathan Haidt and Joshua Green have pioneered empirical study of the moral emotions. The list goes on and on.

To my mind, though, one of the most important Jewish contributions came via three outstanding figures: Viktor Frankl, Aaron T. Beck, and Martin Seligman. Frankl created the method known as Logotherapy, based on the search for meaning. Beck was the joint creator of the most successful form of treatment, Cognitive Behavioural Therapy. Seligman gave us Positive Psychology, that is, psychology not just as a cure for depression but as a means of achieving happiness or flourishing through acquired optimism.

These are very different approaches, but they have one thing in common. They are based on the belief – set out much earlier in Chabad Hasidism, in Rabbi Schneur Zalman of Liadi’s *Tanya* – that *if we change the way we think, we will change the way we feel*. This was, at the outset, a revolutionary proposition in sharp contrast to other theories of the human psyche. There were those who believed that our characters are determined by genetic factors. Others thought our emotional life was governed by early childhood experiences and unconscious drives. Others again, most famously Ivan Pavlov, believed that human behaviour is determined by conditioning. In all of these theories our inner freedom is severely circumscribed. Who we are, and how we feel, are

largely dictated by factors other than the conscious mind.

It was Viktor Frankl who showed there is another way – and he did so under some of the worst conditions ever endured by human beings: in Auschwitz. As a prisoner there Frankl discovered that the Nazis took away almost everything that made people human: their possessions, their clothes, their hair, their very names. Before being sent to Auschwitz, Frankl had been a therapist specialising in curing people who had suicidal tendencies. In the camp he devoted himself, as far as he could, to giving his fellow prisoners the will to live, knowing that if they lost it, they would soon die.

There he made the fundamental discovery for which he later became famous:

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: *the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way.*^[2]

What made the difference, what gave people the will to live, was the belief that there was a task for them to perform, a mission for them to accomplish, that they had not yet completed and that was waiting for them to do in the future. Frankl discovered that “*it did not really matter what we expected from life, but rather what life expected from us.*”^[3] There were people in the camp who had so lost hope that they had nothing more to expect from life. Frankl was able to get them to see that “life was still expecting something from them.” One, for example, had a child still alive in a foreign country, who was waiting for him. Another came to see that he had books to produce that no one else could write. Through this sense of a future calling to them, Frankl was able to help

them to discover their purpose in life, even in the valley of the shadow of death.

The mental shift this involved came to be known, especially in cognitive behavioural therapy, as *reframing*. Just as a painting can look different when placed in a different frame, so can a life. The facts don't change, but the way we perceive them does. Frankl writes that he was able to survive Auschwitz by daily seeing himself as if he were in a university, giving a lecture on the psychology of the concentration camp. Everything that was happening to him was transformed, by this one act of the mind, into a series of illustrations of the points he was making in the lecture. “By this method, I succeeded somehow in rising above the situation, above the sufferings of the moment, and I observed them as if they were already of the past.”^[4] Reframing tells us that though we cannot always change the circumstances in which we find ourselves, *we can change the way we see them, and this itself changes the way we feel.*

Yet this modern discovery is really a re-discovery, because the first great re-framer in history was Joseph, as described in this *parsha* and the next. Recall the facts. He had been sold into slavery by his brothers. He had lost his freedom for thirteen years, and been separated from his family for twenty-two years. It would be understandable if he felt toward his brothers resentment and a desire for revenge. Yet he rose above such feelings, and did so precisely by shifting his experiences into a different frame. Here is what he says to his brothers when he first discloses his identity to them:

I am your brother, Joseph, whom you sold into Egypt. And now, do not be distressed or angry with yourselves that you sold me here, for *God sent me* ahead of you to save lives... *God sent me* ahead of you to ensure your survival in the land, and to save your lives.... So then *it was not you who sent me here, but God.* (Gen. 45:4–8)

And this is what he says years later, after their father Jacob has died and the brothers fear that he may now take revenge:

Do not be afraid! Am I in the place of God? *You intended to harm me, but God intended it for good*, to bring about what is now being done: the saving of many lives. So do not be afraid. I myself will provide for you and your children. (Gen. 50:19–21)

Joseph had reframed his entire past. He no longer saw himself as a man wronged by his brothers. He had come to see himself as a man charged with a life-saving mission by God. Everything that had happened to him was necessary so that he could achieve his purpose in life: to save an entire region from starvation during a famine, and to provide a safe haven for his family.

This single act of reframing allowed Joseph to live without a burning sense of anger and injustice. It enabled him to forgive his brothers and be reconciled with them. It transformed the negative energies of feelings about the past into focused attention to the future. Joseph, without knowing it, had become the precursor of one of the great movements in psychotherapy in the modern world. He showed the power of reframing. We cannot change the past. But by changing the way we *think about* the past, we can change the future.

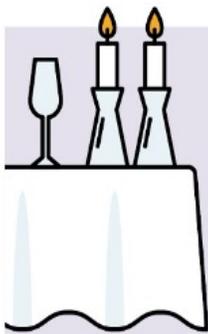
Whatever situation we are in, by reframing it we can change our entire response, giving us the strength to survive, the courage to persist, and the resilience to emerge, on the far side of darkness, into the light of a new and better day.

^[1] Rambam, Shemoneh Perakim, Ch. 3.

^[2] Viktor Frankl, *Man's Search for Meaning*, 75.

^[3] *Ibid.*, 85.

^[4] *Ibid.*, 82.



Around the Shabbat Table

1. Do you think it was difficult for Yosef to forgive his brothers? Why was it important for him to do this?
2. Do you believe your life has a task and purpose that gives it meaning?
3. Can you think of something bad that has happened to you that can be reframed in hindsight? How does reframing help?

● These questions come from this week's **Family Edition** to Rabbi Sacks' *Covenant & Conversation*. For an interactive, multi-generational study, check out the full edition at www.rabbisacks.org/covenant-conversation/vayigash/reframing/