

The bulletin is sponsored by Randi & Arnie Spier to commemorate the anniversary of Kristallnacht, 11/9/38, the start of the Shoah, and in memory of the 6 million Jews who were subsequently murdered.



CANDLE LIGHTING 4:27 PM | 17 MARCHESHVAN | NOVEMBER 8, 2025 | HAVDALA 5:29 PM

שבת פרשת וירא SHABBAT PARSHAT VAYEIRA	
Haftorah is Kings II: 4:1-37.	
FRIDAY EVENING	
MINCHA	4:30 PM
SHKIA	4:45 PM
TZAIT HAKOCHAVIM	5:25 PM
SHABBAT	
HASHKAMA	7:45 AM
SHACHARIT - MAIN	9:00 AM
POST-HASHKAMA SHIUR	9:05 AM
LAST KRIAT SHEMA	9:08 AM
FUNDAMENTALS SHIUR	11:30 AM
GEDOLAH	12:05 PM
PRE-MINCHA SHIUR	3:35 PM
MINCHA	4:15 PM
SHKIA	4:44 PM
MAARIV	5:29 PM

WELCOME TO OUR FRIDAY NIGHT SHABBAT DINNER

Thank you Lana Mihailevsky, Shelley Winchester, David Garfunkel, Joan Goldberg, Dina Greene & Liz Jacob

VETERAN'S DAY KIDDUSH

Thank you to our **veterans** (and their sponsors): **Norman Baron; Sidney Pruzansky** (L. Cohen); **Irving Cooper** (Cooper); **Philip Goldberg & Nathan Weinflash** (Goldberg); **Matthew Root** (Gordon); **Jacob Lobel, Harold Greene & Jacob Rubinowitz** (Greene); **Sam Nalbene** (Herman); **James Potts** (Jacob); **Steven Plotnick; Burton Heda & Rabbi Sanford Shanblatt** (Heda/Shanblatt); **Benjamin Sokoloff & William Brody** (Sokoloff); **Charles Cooperwasser & Harry Dorshay** (Wigod); **Myron Gottlieb** (Zarabi); and all veterans of the U.S. Military and IDF (Rozenfeld & Strich).

WELCOME

Please welcome to our community Alison & Akiva Gordon, and their son Moshe.

MAZEL TOV

Mazal tov to Lori & David Garfunkel on their son Uri's engagement to Abby Elson.



יעלה החיווג יפה ויבנו בית נאמן בישראל
May the beautiful couple be elevated in the building of a faithful house of Israel.

SHIUR FOR WOMEN

Monday night's shiur on Mezuzah will be at 8:15 PM at the home of Betsy Sonnenblick.

ISRAEL BONDS

Join us with Israel Bonds on November 12, at 7:30 PM, as we welcome Israeli artist and elite combat soldier Albert Levi. Please consider donating an Israel bond to Belev Echad, a 501(c)(3) that provides life saving support to wounded IDF soldiers, which is very important to Albert. REGISTRATION REQUIRED here: [Bonds](https://www.israelbonds.com). For more info, contact Danielle Ross at danielle.ross@israelbonds.com or 973-712-1408.



	SUNDAY 11/9	MONDAY 11/10	TUESDAY 11/11	WEDNESDAY 11/12	THURSDAY 11/13	FRIDAY 11/14
WEEKDAY MINYANIM AT AHAVAT ACHIM						
SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:25 AM	7:25 AM	7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	4:31 PM	4:30 PM	4:29 PM	4:28 PM	4:27 PM	4:25 PM
ZMANIM						
Earliest Talit	5:40 AM	5:41 AM	5:42 AM	5:43 AM	5:44 AM	5:46 AM
Gedolah	12:05 PM	12:05 PM	12:05 PM	12:05 PM	12:05 PM	12:06 PM
Shkia	4:43 PM	4:42 PM	4:41 PM	4:40 PM	4:39 PM	
Tzait	5:23 PM	5:22 PM	5:21 PM	5:20 PM	5:19 PM	

UPCOMING EVENTS

Nov. 12 - Israeli Bond Event. Details below. Registration required, click here: [Bonds](#).

Nov. 25 - Deadline for donations for the Shul's Food Drive.

Nov. 28 - Flag football and pie giving.

Dec. 6 - Birthday/Anniversary Kiddush.

IN OUR FUTURE

Nov. 15 - Kiddush is sponsored by Liz & Joel Brauser to celebrate Shalom's Auf Ruf and upcoming marriage to Miri Granik.

Dec. 6 - Seudah Shlishit is sponsored by Gerry & Howard Kessel on the first yahrtzeit of Gerry's father שלמה בן שמואל, Bernard Rothman.

BOARD MEETINGS 8:15 PM

Nov. 18 - At shul w/Zoom option.

Dec. 29 (Monday), Jan. 27, Feb. 24, Mar. 24, Apr. 28, May 26, & June 30

COMMUNITY EVENTS

Dec. 6 - The Fair Lawn Mikvah Association's 3rd Annual Women-Only Community Evening of Inspiration, Sat. night, at Shomrei Torah. Click here: [Inspiration](#).

KIDDUSH & SEUDAH SHLISHIT

- Enjoy Scotch at Kiddush, please donate a bottle to the shul from time to time.
- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com.
- Want to know the menu for Kiddush? Email dmgarfunkel@gmail.com to be put on the WhatsApp group. To sponsor Seudah Shlishit for \$136 (or in the case of multiple sponsors, \$100 per sponsor), email dmgarfunkel@gmail.com.

BIRTHDAY & ANNIVERSARY KIDDUSH

To add a birthday or anniversary to our December list (next Kiddush on Shabbat, Dec. 6), click here: [SIMCHA](#). Listings/sponsorships are \$36 per family per month. RSVP for the December birthday/anniversary kiddush by Sat. night, Nov. 29.

SHIURIM



- RAV SOLOVEITCHIK ON THE PARSHA, Tuesdays at 1:00 PM (<https://zoom.us/j/7291311899>, PW: 112233).
- TORAH FOR YOUR COMMUTE, via a Whatsapp group, with 3-minute daily Halacha insights. To join email Rabbi Shestack at rabbishestack@gmail.com.
- POST-HASHKAMA SHIUR, alternates between examining the development of Halachot and analyzing Mishlei (Proverbs)
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush, discussing the Political Philosophy of our Patriarchs.
- SHABBAT SHIUR, **Sanhedrin Ch. 8**, 40 minutes prior to mincha.
- TZURBA M'RABANAN w/ Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.
- MISHNA CHABURAH, w/Jeff Safier, after 7:25 AM Shacharit minyan (≈10 minutes).
- HALACHA SHIUR FOR WOMEN, Monday nights, 8:15 PM. Current topic: Mezuzah. - **Nov. 10: Betsy Sonnenblick's home**
- SEDER ON THE SIDDUR, at Seudah Shlishit - **Ata Hu Elokeinu (R. Donin - N/A, R. Munk - N/A).**



GITA COOPERWASSER's YOUTH EVENTS

Nov. 17-28 - Bergen County Annual Chanukah Toy Drive.

Dec. 6 - Parent-Child Learning/Chanukah Edition, at 6:00 PM.

Dec. 20 - Children's Seudah Shlishit/Chanukah program at 4:15 PM, followed by a glow-in-the-dark musical havdala! RSVP here: [Youth](#), by 12/14! \$5/child, \$12 family/max.

Jan. 3 - Parent-Child Learning.

Feb. 7 - Parent-Child Learning.

GITA COOPERWASSER's SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS: 3RD - 5TH GRADE: CASSANDRA, ISABELLA & SOPHIA; K - 2ND GR.: NICOLE & ARNELLA; AND 3 YRS OLD - PRE K: PERRI & MAYA.**
- Youth group for in 2nd - 5th Graders starts at 9:00 AM (Drop Off) in the Youth Room on left on entering the social hall.
- Youth group for children 4 years old through 1st Grade starts at 9:00 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me, 9:00 AM in the Beit Midrash.
- Rabbi Meet & Greet, Friday night, kids can 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.
- Children's corner at Seudah Shlishit, 1st to 5th graders will get 10 Torah questions in 10 minutes from Rabbi Shestack, with special snacks, tickets and more.

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

<http://www.ahavatachim.org>

Mishlei/Proverbs

Post-Hashkama Shiur 8 – Wisdom Passed Down From One Generation to the Next

אֲשַׁמְעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה: יְכִי לֵקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל־תַּעֲזֹבוּ: יְכִי־בֶן הָיִיתִי לְאָבִי בֶן הָיִיתִי לְפָנָי אָמִי: יִזְכְּרִנִי נְיָאֵמֶר לִי יִתְמַד־דְּבָרִי לְגֹדֶל שִׁמְרִי מִצִּוּתִי וְחֵנֶה: "קִנְיָה חִכְמָה קִנְיָה בִינָה אֶל־תִּשְׁכַּח וְאֶל־חַטָּא מֵאֲמַר־יָפִי: יֵאל־תַּעֲזֹבָה וְתִשְׁמְרָה אֶהְיֶה וְתִצְרָה: רִאשִׁית חִכְמָה קִנְיָה חִכְמָה וּבְכֹל־קִנְיָנָהּ קִנְיָה בִינָה: "סִלְסְלָה וְתִרְוַמְמָה תִּכְבְּדָהּ כִּי תַחֲבֹקֶנָה: "תִּתֵּן לְרֵאשִׁיד לְוִית־תָּן עֲטֹרַת תְּפִאֲרוֹת תִּמְגֶּנֶה: "שָׁמַע בְּנִי וְקַח אֶמְרִי וִירְפוּ לִי שְׁנוֹת חַיִּים: "בְּיָדָהּ חִכְמָה הִרְתִּיד הִדְרִכְתִּיד בְּמַעֲגַל־יִישָׁר: "יִבְלַכְתָּהּ לֹא־יִצָּר צַעֲדָהּ וְאִם־תִּרְוִיץ לֹא תִכָּשֶׁל: "הִתְחַזַּק בְּמוֹסֵר אֶל־תִּרְרָה נִצְרָה כִּי־הִיא חַיִּיד: -

1Sons, listen to the instruction of a father, and listen to know understanding. 2For I gave you good doctrine; forsake not my teachings. 3For I was son to my father, tender, and the darling of my mother. 4And he taught me saying "May your heart draw near to my words; keep my commandments and live. 5Acquire wisdom, acquire understanding; do not forget; do not swerve from the words of my mouth. 6Do not forsake her, and she will preserve you; love her and she will guard you. 7The beginning of wisdom is acquiring wisdom, and with all your possession acquire understanding. 8Search for her, and she will exalt you; she will honor you when you embrace her. 9She will give your head a wreath of grace; she will bestow to you a crown of glory. 10Hearken, my son, and take my words, and years of your life will increase. 11In the way of wisdom I instructed you; I led you in the paths of uprightness. 12When you walk, your steps will not brake stride, and if you run, you will not stumble. 13Take fast hold of your instruction, do not let her loose; guard her, for she is your life.¹

A. We begin the chapter with a reference to “sons”, so presumptively Shlomo is no longer simply speaking to his own son, but to a group of young men. Similar to his view regarding previous pasukim, Rashi understands the first two pasukim as speaking from Hashem’s perspective (*i.e.*, the father is Hashem and the doctrine/teachings are the Torah and words of the prophets).

B. Immanuel of Rome (via ChatGPT translation of a commentary presented by Sefaria) suggests that there is a change of emphasis here from acquiring wisdom that is found in/relates to the natural order of things (creation, cause/effect, etc.), to wisdom of a more philosophical nature (divine or universal wisdom). Query whether this insight sheds light on why Shlomo is now directing these thoughts to a group of boys, and not just his own son. Ibn Ezra does not see a topical change of focus being the impetus for the different audience (from son to sons), but sees it as a natural progression of the listening audience.

C. Shlomo previously backed up his outlook on wisdom, etc., by providing that it had universal support (*i.e.*, metaphorical references to the support of “lady wisdom” and confirmation from Hashem). Now he takes it down to a personal level, and relays that just as he is giving over these philosophical missives, the wisdom being given over was passed down to him creating a generational link.

D. We are then introduced to the idea that obtaining wisdom and understanding cannot be passive endeavors. There must be exertion to acquire wisdom and understanding beyond merely listening to an instructor. More particularly, if you want wisdom, you must acquire it. If you want understanding, you must put everything you have into it.

E. Acquired wisdom does not result in perpetual ownership such that it will be retained without further action. Instead you must hold on to “instruction” to retain it by neither letting her loose nor failing to guard her.

¹ Mishlei Chapter 4.

F. Some parallels from other philosophical works:

- Mishlei 4:7 encourages his audience to use all of their possessions to acquire בִּינָה (understanding), while Kohelet recounts immense wealth spend in all manner of ways to seek חֵכְמָה (wisdom) only to find the effort to obtain wisdom to be הֶבֶל “futile.” The takeaway of this might be that one can achieve moral clarity between right and wrong (בִּינָה), even if seeking the “why” of a matter might prove to be futile.
- In this section of Mishlei we are dealing with, the father is giving over advice to his son (or to a group of boys as in chapter 4). There is no pushback to the father’s advice. Iyov, on the other hand, is an adult, and while his friends speak to him in a manner akin to the father speaking in Mishlei to his son, Iyov does push back declaring among other things that “I am blameless”² yet the rewards for following the righteous path of the wise was not received by him.
- Socrates (*Apology 21d*) sees that one’s quest for wisdom begins with the self-awareness that one has no wisdom. Similarly, Mishlei 4:7 emphasizes that obtain wisdom only begins when one acquires it (*i.e.*, that one does not have it to begin with).
- Plato’s *Republic* uses the analogy of a “path” of good allowing one to avoid disordered desires, similar to Mishlei 4:11-12 stating that “. . . I led you in the paths of uprightness. When you walk, your steps will not brake stride, and if you run, you will not stumble.”

² Iyov 9:21.

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ISRAEL  BONDS
BERGEN COUNTY REGION

*An Evening with Israeli Artist &
Elite Combat Soldier **Albert Levi***

FROM THE BATTLEFIELD to the Studio

REGISTER HERE

Wednesday, November 12

7:30pm EST | Fair Lawn, NJ

**Location will be provided prior to event*

Enjoy a live painting demonstration by Albert!

We encourage you to consider donating an Israel Bond to Belev Echad, a non-profit that helps provide life saving care to wounded IDF soldiers.

Wine tasting and light refreshments will be served.
Dietary Laws Observed

Event Chairs:

Howard and Gerry Kessel

TO SEE MORE OF ALBERT

 albertlevi.com

 Albert Levi

 [@albert.art5](https://www.instagram.com/albert.art5)

 Fineart@albertlevi.com

 Danielle.ross@israelbonds.com

 973.712.1408



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OF NORTHERN NEW JERSEY



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We are partnering with Jewish Family & Children's Services of Northern NJ to help our community!

Most Needed Items:*

- Canned Tuna/Salmon
- Canned Mix Vegetables
- Canned chick peas
- Canned Black beans
- Canned pinto beans
- Canned Spaghetti sauce
- Oats
- Pancake mix
- 1% Shelf Stable Milk
- Almonds
- Walnuts
- Grape jelly

**Unopened and not expired.*



Drop off items in the bin located in the lobby by November 25th

For more information contact Natasha Borsuk: chesed@ahavatachim.org



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<https://a.co/4iPYvGh>





AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

BERGEN COUNTY

Chanukah toy drive

Drop off new, unwrapped toys for children and teens

Drop off toys in the shul lobby from 11/17-11/28





CHANUKAH CELEBRATION



SEUDAH SHLISHIT DINNER FOR CHILDREN, AN
INTERACTIVE CHANUKAH PROGRAM FOLLOWED BY
GLOW IN THE DARK MUSICAL HAVDALA!

DECEMBER 20TH
STARTING AT 4:15 PM

[RSVP HERE](#) BY 12/14
\$5/CHILD, \$12/FAMILY MAX

**Sponsorship
welcome!**



PARENT CHILD LEARNING CHANUKAH EDITION!

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SPONSORSHIP
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DECEMBER 6TH AT 6 PM
FOR KIDS IN 1ST GRADE AND UP

RABBI SHESTACK ON THE TOPIC OF
“OILY MIRACLES VS WINNING WARS”:
A BATTLE FOR THE HEART OF
CHANUKAH

PIZZA DINNER TO BE SERVED!

HOSTED BY FARNAZ & DAVID GORELIK



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Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

VAYERA • וַיֵּרָא

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS זצ"ל

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

This year's series of essays were originally written and recorded by Rabbi Sacks זצ"ל in 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha and Haftara.

Even Higher than Angels

It is one of the most famous scenes in the Bible. Abraham is sitting at the entrance to his tent in the heat of the day when three strangers pass by. He urges them to rest and take some food. The text calls them 'anashim' – 'men'. They are in fact angels, coming to tell Sarah that she will have a child (Genesis 18).

The chapter seems simple. It is, however, complex and ambiguous. It consists of three sections:

Verse 1: God appears to Abraham.

Verses 2–16: Abraham and the men/angels.

Verses 17–33: The dialogue between God and Abraham about the fate of Sodom.

How are these sections related to one another? Are they one scene, two, or three? The most obvious answer is three. Each of the above sections is a separate event. First, God appears to Abraham, as Rashi explains, "to visit the sick" after Abraham's circumcision. Then the

visitors arrive with the news about Sarah's child. Then takes place the great dialogue about justice.

Maimonides suggests (in *Guide for the Perplexed II:42*) that there are two scenes (the visit of the angels, and the dialogue with God). The first verse does not describe an event at all. It is, rather, a chapter heading.

The third possibility is that we have a single continuous scene. God appears to Abraham, but before He can speak, Abraham sees the passers-by and asks God to wait while he serves them food. Only when they have departed – in verse 17 – does he turn back to God, and the conversation begins.

How we interpret the chapter will affect the way we translate the word *Adonai* in the third verse. It could either mean (1) God or (2) 'my lords' or 'sirs'. In the first case, Abraham would be addressing Heaven. In the second, he would be speaking to the passers-by.

Several English translations take the second option. Here is one example:

The Lord appeared to Abraham . . . He looked up, and saw three men standing over against him. On seeing them, he hurried from his tent door to meet them. Bowing low, he said, "Sirs, if I have deserved your favour, do not go past your servant without a visit."

The same ambiguity appears in the next chapter, when two of Abraham's visitors (in this chapter they are described as angels) visit Lot in Sodom:

The two angels came to Sodom in the evening while Lot was sitting by the city gates. When he saw them, he rose to meet them and bowing low he said, "I pray you, sirs, turn aside to your servant's house to spend the night there and bathe your feet."

Gen. 19:2

Normally, differences of interpretation of biblical narrative have no halachic implications. They are matters of legitimate disagreement. This case is unusual, because if we translate *Adonai* as 'God', it is a holy name, and both the writing of the word by a scribe, and the way we treat a parchment or document containing it, have special stringencies in Jewish law. If we translate it as 'my lords' or 'sirs', then it has no special sanctity. The simplest reading of both texts – the one concerning Abraham, the other, Lot – would be to read the word in both cases as 'sirs'. Jewish law, however, ruled otherwise. In the second case – the scene with Lot – it is read as 'sirs', but in the first it is read as 'God'. This is an extraordinary fact, because it suggests that Abraham interrupted God as He was about to speak, and asked Him to wait

while he attended to his guests. This is how tradition ruled that the passage should be read:

The Lord appeared to him . . . Abraham looked up and saw three men standing nearby. The moment he saw them, he ran from the opening of his tent to greet them, and bowed down low to the ground. [Turning to God] he said: "My Lord, if I have found favour in your sight, please do not pass by your servant [i.e. Please wait for me until I have given hospitality to these men]." [He then turned to the men and said:] "Let a little water be brought so that you may wash your feet and rest under the tree..."

Genesis 18:1-5

This daring interpretation became the basis for a principle in Judaism: "Greater is hospitality than receiving the Divine Presence." Faced with a choice between listening to God, and offering hospitality to [what seemed to be] human beings, Abraham chose the latter. God acceded to his request, and waited while Abraham brought the visitors food and drink, before engaging him in dialogue about the fate of Sodom.

How can this be so? Is it not disrespectful at best, heretical at worst, to put the needs of human beings before attending on the presence of God?

What the passage is telling us, though, is something of immense profundity. The idolaters of Abraham's time worshipped the sun, the stars, and the forces of nature as gods. They worshipped power and the powerful. Abraham knew, however, that God is not in nature but beyond nature. There is only one thing in the universe on which He has set His image: the human

person, every person, powerful and powerless alike.

The forces of nature are impersonal, which is why those who worship them eventually lose their humanity. As the Psalm puts it:

Their idols are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see; they have ears, but cannot hear, nostrils but cannot smell... Their makers become like them, and so do all who put their trust in them.

Psalm 115

You cannot worship impersonal forces and remain a person: compassionate, humane, generous, forgiving. Precisely because we believe that God is personal, someone to whom we can say 'You', we honour human dignity as sacrosanct. Abraham, father of monotheism, knew the paradoxical truth that to live the life of faith is to see the trace of God in the face of the stranger. It is easy to receive

the Divine Presence when God appears as God. What is difficult is to sense the Divine Presence when it comes disguised as three anonymous passers-by. That was Abraham's greatness. He knew that serving God and offering hospitality to strangers were not two things but one.

One of the most beautiful comments on this episode was given by Rabbi Shalom of Belz who noted that in verse 2, the visitors are spoken of as standing above Abraham [*nitzavim alav*]. In verse 8, Abraham is described as standing above them [*omed alehem*]. He said: at first, the visitors were higher than Abraham because they were angels and he a mere human being. But when he gave them food and drink and shelter, he stood even higher than the angels. We honour God by honouring His image, humankind.



Around the Shabbat Table

1. What does it take to leave something familiar behind for something unknown?
2. What is the difference between courage and rebellion?
3. They didn't always agree with each other, but what lessons do you think Abraham learned from Terah?

● 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 rabbisacks.org/covenant-conversation-family-edition/vayera/even-higher-than-angels/