



The bulletin is dedicated by Ruth Brooks and Saragail Chessin Carpe in loving memory of their father, Philip Chessin <sup>ע"ה</sup>, with unending love, respect and admiration. (August 25, 1904 - February 17, 1995).



פורים קטן and שושן פורים קטן are this Tuesday and Wednesday, respectively. Neither Tachanun nor למנצח are said (nor is Tachanun said at Mincha on Monday).

שבת פרשת תצוה

SHABBAT PARSHAT TETZAVEH

11 ADAR I/FEBRUARY 16

Haftorah is Ezekiel 43:10-27. Final time for Kiddush Levanah of Adar I is Tuesday night, Feb. 19 (15 Adar I) until 6:19 PM (בין השמשות) not allowed - If necessary to say on Tuesday, please discuss beforehand with Rabbi Shestack).

FRIDAY NIGHT

CANDLE LIGHTING - 5:13 PM

MINCHA - 5:15 PM

TZAIT - 6:16 PM

SATURDAY

HASHKAMA - 8:15 AM

SHACHARIT MAIN - 9:00 AM

LAST KRIAT SHEMA - 9:30 AM

MINCHA - 5:00 PM

SHKIA - 5:32 PM

MAARIV/HAVDALAH - 6:17 PM

CONGREGATION AHAVAT ACHIM

18-25 SADDLE RIVER ROAD

FAIR LAWN, NJ 07410-5909

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BULLETIN INFORMATION

TO REQUEST A BULLETIN

ANNOUNCEMENT (BY 7:00 PM

WEDNESDAY) OR DEDICATE A

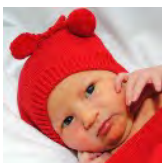
BULLETIN FOR \$36 (\$54 W/PHOTO),

EMAIL SEPLOTNICK@GMAIL.COM



WEEKDAY DAVENING INFORMATION

	Sunday (2/17)	Monday (2/18)	Tuesday (2/19)	Wednesday (2/20)	Thursday (2/21)	Friday (2/22)
<b>Earliest Talit</b>	5:53 AM	5:52 AM	5:51 AM	5:49 AM	5:48 AM	5:47 AM
<b>Shacharit</b>	<u>8:15 AM</u>	<u>8:00 AM</u>	<u>6:25 AM</u>	<u>6:25 AM</u>	<u>6:15 AM</u>	<u>6:25 AM</u>
<b>Gedolah</b>	12:38 PM	12:38 PM	12:38 PM	12:38 PM	12:38 PM	12:38 PM
<b>Mincha - Maariv</b>	<u>5:20 PM</u>	<u>5:20 PM</u>				<u>5:25 PM</u>
<b>Shkia</b>	5:33 PM	5:34 PM	5:36 PM	5:37 PM	5:38 PM	
<b>Tzait</b>	6:18 PM	6:19 PM	6:21 PM	6:22 PM	6:23 PM	
<b>Maariv Only</b>			<u>8:20 PM</u>	<u>8:20 PM</u>	<u>8:20 PM</u>	



Kiddush luncheon is sponsored by Esther & Chaim Felberbaum in honor of their baby girl Tziporah.

גדלוה לתורה ולחופה ולמעשים טובים

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



WILL YOU BE ON THIS YEAR'S SPONSOR LIST?

YACHAD

The Yachad/Yavneh Academy Shabbaton is in exactly one month, March 8/9. Please sponsor to defray our costs and support Yachad at the following levels: Platinum-\$180, Gold-

\$118, Silver-\$72 & Bronze-\$36. Email Steve at [seplotnick@gmail.com](mailto:seplotnick@gmail.com) to sponsor. Contact Lori at [garfmom@gmail.com](mailto:garfmom@gmail.com) if you can provide transportation for Yachad children to host homes (be at the shul at 4:00 PM Friday night). Email Betsy at [estavels@aol.com](mailto:estavels@aol.com) or Sara at [saralevine06@gmail.com](mailto:saralevine06@gmail.com) to offer our guests housing. SPONSORS SO FAR: *Platinum*: **Garfunkel, Heller, Latkin, Plotnick, S. Wigod and Winchester**; *Gold*: **Riskin and Wechsler**, *Silver*: **Agress, Greene, K&A Wigod and Vann**; and *Bronze*: **Eisman, Fineman, Katter, Kor, Lang, Rein, Smedresman, Strich and Weinraub**



Friday Night Lights



Welcome to all the NCSY leaders and NCSYers joining us for a Friday Night Lights at the Bernsteins, 13-03 Tanis Pl., and a special teen Suedah Shlishit on Shabbat afternoon.

2nd Annual Comedy night featuring Eli Lebowicz & Ari Ginsburg is Sat., Feb. 23, at 8:30 PM (doors open at 8:00 PM). Wine and cheese will be served. Cost is \$15 if RSVP is received by Fri., Feb. 22, or \$20 at the door. RSVP to



[eventresponse@ahavatachim.org](mailto:eventresponse@ahavatachim.org), and you can be a sponsor for \$100 (includes four reserved seats). Thank you to our sponsors so far: Dina & Elliot Greene, Shelly & Steve Winchester and Randi & Arnie Spier.



**Kiddush Information**



- ☆ To sponsor a Kiddush (\$1000/\$613/\$318, plus scotch) email Gail at [gplotnick@aol.com](mailto:gplotnick@aol.com).
- ☆ If you are around when the Rabbi says “על המחיה”, your assistance in clean up would be appreciated.

**Adult Education**



- ☆ GEMARA SHIUR - On Winter Hiatus.
- ☆ DAYTIME TORAH VOYAGES - Thursdays at 1:00 PM.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ☆ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

**Community Events**

- ☆ Feb. 16 - **Communication And Networking In The Digital Age** (Women Only), discussing composing emails, audience considerations, and social media platforms. Darchei Noam, Sat. night, 7:45 - 9:00 PM. For details: [www.facebook.com/CongDarcheiNoam/](http://www.facebook.com/CongDarcheiNoam/)
- ☆ March 3 - Jewish Federation's Super Sunday. Register at [www.jfjnmj.org/marchmitzvahmadness](http://www.jfjnmj.org/marchmitzvahmadness).



**Gita Cooperwasser ע"ה**

**Youth Program**

- ☆ Youth groups start at 10:00 AM!
- ☆ Contact our Youth Director Aliza Kaplan to discuss our children's youth programming at [youthdirectoraliza@ahavatachim.org](mailto:youthdirectoraliza@ahavatachim.org).



**Tot Shabbat**

- ☆ 10:40 AM, with the Shabbat reading often featuring a surprise story teller.



**Stay & Play**

- ☆ Next get together will be in the spring on April 6. See you then.



**Teen Hashkama**

- ☆ Feb. 16
- ☆ Mar. 23
- ☆ May 11
- ☆ June 22



**Pirkei Avot**

**Teen Learning**

- ☆ 10:40 AM. Led this Shabbat by Uri Garfunkel. For details contact Ben at [Benjamin.greenbaum@frisch.org](mailto:Benjamin.greenbaum@frisch.org).

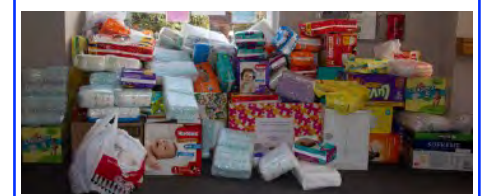


**Ahavat Achim Future Events**

- ☆ Feb. 23 - Grand and Essex Market is sponsoring kiddush in honor of their six years of operations.
- ☆ Feb. 23 - Comedy Night starring Eli Lebowicz and Ari Ginsburg
- ☆ Feb. 28 - Board Meeting
- ☆ Mar. 1 - Friday night Oneg
- ☆ Mar. 9 - Yachad/Yavneh Shabbaton
- ☆ Mar. 17 - Epic Youth Purim Challenge, 1:00 - 3:00 PM (\$10/child, \$25 family max).
- ☆ May 4 - Dr. Avivah Zornberg Scholar in Residence
- ☆ May 11 - Suedah Shlishit sponsored by Kira & Andrew Wigod in honor of Mental Health Awareness Month
- ☆ June 1 - Emily Wechsler Bat Mitzvah
- ☆ June 1 - 2nd Annual Baruch Crawl
- ☆ June 1 - Youth Taking Over Seudat Shelishit in honor of Yom Yerushalayim, sponsored by Kira & Andrew Wigod
- ☆ June 8 - Suedah Shlishit sponsored by Eli Zezion in memory of Shlomo ע"ה Ben Eliyahu (שלמה בן אליהו - זון נלב"ע ז סיון תשס"ד)
- ☆ June 22 - Suedah Shlishit sponsored by Eli Zezion in memory of Baroch Mafzir ע"ה Ben Samuel (ברוך מפציר בן שמואל) (- נלב"ע כ"ד סיון תשנ"ט)



Thank you to everyone that participated in the Lizard Guy Event and Community Diaper Drive for your generosity and support. We had over 150 people attend and collected thousands of diapers for those in need.



**Points To Ponder**

- ☆ 1st - What qualities are provided through the clothes of the Kohen (bigdei Kehuna)?
- ☆ 2nd - Discussion question: At the end of the aliyah, the Torah describes the impact of the breastplate, the chosen and urim v'tumim, that Aaron will carry the judgement of Israel on his heart before Hashem always. What does that mean? Why would that be necessary? (Rashi's two answers are listed below, feel free to think/discuss before/after seeing Rashi)
- ☆ 5th - Thought question: Kedusha plays a significant role at the end of this aliyah. How would you define kedusha in the context (v.36-37) presented?
- ☆ 7th - What is the ultimate accomplishment of kehuna according to this aliyah?

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**Answers to Points To Ponder**

- ☆ 1st - Kavod and tiferet - Honor and glory (v2)
- ☆ 2nd - Rashi (v:30) 1. That he is responsible for if the entire people are judged based on his compliance with his mission. 2. (Mitrash) The choshen is a merciful atonement for what would otherwise be the judgement of the Jewish people.
- ☆ 7th - To atone, "T'chaper"

**Shirley Vann has dedicated this week's Covenant & Conversation (used with permission of the Office of Rabbi Sacks) in memory of her beloved mother Necha bat Yitzchok ע"ה.**



**Ahavat Achim  
of Fair Lawn, NJ**



**PURIM MISHLOACH MANOT**

March 21, 2019 14<sup>th</sup> Adar 5779

**We invite you to participate in sending  
Mishloach Manot to your Ahavat Achim  
Friends and Neighbors!**

Cost: \$6 per recipient, or  
\$180 sends to the entire shul

Please return the attached form and a check payable to  
Ahavat Achim by March 7.

**Mail to:**  
Shelly Winchester  
19-18 Angelo Terrace  
Fair Lawn, NJ 07410

**Any questions? Call:**  
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[swinchgal@aol.com](mailto:swinchgal@aol.com)

**Please enclose your check with your order,  
or your order will not be processed.**

Ahavat Achim Presents

Second Annual Saturday Night  
**COMEDY**  
WITH WINE AND DESSERT

**Saturday, Feb 23**

8:30 PM/Doors Open at 8:00

18-25  
SADDLE RIVER  
ROAD  
Fair Lawn



Featuring  
**ELI LEBOWICZ**  
and  
**ARI GINSBERG**



**\$12** pp before Feb 1 / **\$15** pp before Feb 23  
**\$20** pp at door

Tickets at [eventresponse@ahavatachim.org](mailto:eventresponse@ahavatachim.org)

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## March 8-9, 2019

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To house guests, contact

Betsy: [estavels@aol.com](mailto:estavels@aol.com) or

Sara: [saralevine06@gmail.com](mailto:saralevine06@gmail.com)

To offer rides, contact Lori: [garfmom@gmail.com](mailto:garfmom@gmail.com)





**Sunday, MARCH 17TH 2019**  
**Ahavat Achim Presents:**

# The Epic Youth Purim **CHALLENGE**

**For ages 1-18!**

**1pm: The Epic Challenge Begins**

**2pm: Bounce house, Food, & Fun!**

**Cost: \$10 per child**  
**\$25 per family max.**



**FOR MORE INFO, CONTACT**  
**YOUTHDIRECTORALIZA@AHAVATACHIM.ORG**  
**18-25 SADDLE RIVER RD. FAIR LAWN, NJ**



# COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA  
FROM RABBI LORD JONATHAN SACKS

בס"ד

תצוה תשע"ט  
Tetzaveh 5779



I am deeply touched that Covenant & Conversation has been generously sponsored by THE MAURICE WOHL CHARITABLE FOUNDATION in memory of Maurice and Vivienne Wohl ז"ל. Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Vivienne was a woman of the deepest humanity and compassion, who had a kind word for everyone. Together, they were a unique partnership of dedication and grace, for whom living was giving. Through their Charitable Foundation, they continue to bring blessings to Jewish communities around the world. — RABBI LORD JONATHAN SACKS

## COVENANT & CONVERSATION: FAMILY EDITION

*Covenant & Conversation: Family Edition* is a new and exciting accompaniment to Rabbi Sacks' weekly *Covenant & Conversation* essay, aimed at connecting older children and teenagers with his ideas and thoughts on the *parsha*. To download the accompanying Family Edition to this *Covenant & Conversation* essay, please visit [www.RabbiSacks.org/CCFamilyEdition](http://www.RabbiSacks.org/CCFamilyEdition) or subscribe to Rabbi Sacks' free mailing list via [www.RabbiSacks.org/Subscribe](http://www.RabbiSacks.org/Subscribe).

## Brothers: A Drama in Five Acts

It is interesting to note the absence of Moses from the *parsha* of Tetzaveh. For once Moses, the hero, the leader, the liberator, the lawgiver, is off-stage, and this is the only instance where the name of Moses is not mentioned at all since the first *parsha* of the book of Shemot (in which he is born). Instead our focus is on his elder brother Aaron who, elsewhere, is often in the background. Indeed, virtually the whole *parsha* is devoted to the role Moses did not occupy, except briefly – that of priest in general, High Priest in particular.

It is important that we have a *parsha* dedicated to the legacy of the priestly role for Judaism. However, need this focus have removed Moses from the passage entirely? Is there any larger significance to his absence? The commentators offered various suggestions.<sup>1</sup>

One given in the Talmud refers to an event at the beginning of Moses' leadership: his encounter with God at the burning bush. Moses repeatedly expressed reluctance to undertake the mission of leading the people out of Egypt. Finally we read:

*But Moses said, "O Lord, please send someone else to do it." Then the Lord's anger burned against Moses and He said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and his heart will be glad when he sees you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do." (Exodus 4:13–15)*

The Talmud records a debate about the lasting consequences of that moment when Moses, as it were, refused one time too many. To decline a leadership challenge once or twice is a sign of humility. To continue to do so when it is God Himself issuing the challenge risks provoking divine anger, as happened here. The Talmud comments:

*"Then the Lord's anger burned against Moses" – Rabbi Yehoshua ben Karcha said: every instance of [divine] anger in the Torah leaves a lasting effect, except in this instance. Rabbi Shimon bar Yochai said: here too it left*

<sup>1</sup> See my earlier essay on Tetzaveh, "Priests and Prophets", *Covenant and Conversation: Exodus, the book of Redemption*, p. 219.

*a lasting effect, for it goes on to say, “What about your brother, Aaron the Levite?” Surely Aaron was a priest [not just a Levite]. Rather, what God meant was: I originally intended that you [Moses] would be a priest and he [Aaron] would merely be a Levite. But now [because of your refusal], he will eventually become a priest and you will only be a Levite.<sup>2</sup>*

According to Rabbi Shimon bar Yochai, the lasting effect of Moses’ reluctance to lead was that one leadership role – priesthood – would eventually go to Aaron rather than to Moses himself. Basing himself on this passage, Rabbi Jacob ben Asher (1270– 1340) suggests that Moses’ name is missing from Tetzaveh, which deals with the priestly garments, “to spare him distress” on seeing Aaron acquire the insignia of priesthood that might have been Moses’ own.<sup>3</sup>

Without negating this or other explanations, there is also a more fundamental message. One of the recurring themes of Genesis is sibling rivalry, hostility between brothers. This story is told, at ever-increasing length, four times: between Cain and Abel, Isaac and Ishmael, Jacob and Esau, and Joseph and his brothers.

There is an identifiable pattern to this set of narratives, best seen in the way each ends. The story of Cain and Abel ends with murder – fratricide. Isaac and Ishmael, though they grow up apart, are seen together at Abraham’s funeral. Evidently there had been a reconciliation between them, though this can only be read between the lines (and spelled out in Midrash), not directly in the text. Jacob and Esau meet, embrace and go their separate ways. Joseph and his brothers are reconciled and live together in peace, Joseph providing them with food, land, and protection.

Genesis is telling us a story of great consequence. Fraternity – one of the key words of the French revolution – is not simple or straightforward. It is often fraught with conflict and contention. Yet slowly, brothers can learn that there is another way. On this note Genesis ends. But it is not the end of the story.

The drama has a fifth act: the relationship between Moses and Aaron. Here, for the first time, there is no hint of sibling rivalry.<sup>4</sup> The brothers work together from the very outset of the mission to lead the Israelites to freedom. They address the people together. They stand together when confronting Pharaoh. They perform signs and wonders together. They share leadership of the people in the wilderness together. For the first time, brothers function as a team, with different gifts, different talents, different roles, but without hostility, each complementing the other.

Their partnership is a constant feature of the narrative. But there are certain moments where it is highlighted. The first occurs in the passage already cited above. God tells Moses that Aaron “is already on his way to meet you, and his heart will be glad when he sees you.” How different this is from the tense encounters between brothers in Genesis!

Aaron, we may have thought, would have many reasons not to rejoice on seeing Moses return. The brothers had not grown up together. Moses had been adopted by Pharaoh’s

**“For the first time, brothers function as a team... Their partnership is a constant feature of the narrative.”**

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<sup>2</sup> Zevachim 102a.

<sup>3</sup> R. Jacob ben Asher, commentary of Baal HaTurim to Exodus 27:20.

<sup>4</sup> Some developed later – see Numbers, chap. 12 – but was resolved by Moses’ humility.



daughter and raised in an Egyptian palace, while Aaron remained with the Israelites. Nor had they been together during the Israelites' sufferings. Moses, fearing for his life after his assault on an Egyptian taskmaster, had fled to Midian.

Besides this, Moses was Aaron's younger brother, and yet it was he who was about to become the leader of the people. Always in the past, when the younger had taken something the elder might have believed belonged naturally to him, there was jealousy, animosity. Yet God assures Moses: "when Aaron sees you, he will rejoice." And so he did:

*And the Lord said to Aaron, Go to the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. (Exodus 4:27)*

The second fascinating clue is contained in a strange passage that traces the descent of Moses and Aaron:

*Amram married his father's sister Yocheved, who bore him Aaron and Moses. Amram lived 137 years...It was this same Aaron and Moses to whom the Lord said, "Bring the Israelites out of Egypt by their divisions." They were the ones who spoke to Pharaoh king of Egypt about bringing the Israelites out of Egypt. It was this same Moses and Aaron. (Exodus 6:20, 26–27)*

The repeated phrase, "It was this same," is emphatic even in translation. It is all the more so when we note two peculiarities of the text. The first is that the phrases, though at first they sound identical, in fact place the names of the brothers in a different order: the first says "Aaron and Moses," the second, "Moses and Aaron."<sup>5</sup> Even more striking is the grammatical oddity of the phrase. Both times, the third person singular is used. Literally, they read: "He was Aaron and Moses," "He was Moses and Aaron." The text should have said, "They" – all the more so since the pronoun "they" is used in the middle of the passage: "They were the ones who spoke to Pharaoh."

The unmistakable implication is that they were like a single individual; they were as one. There was no hierarchy between them: sometimes Aaron's name appears first, sometimes Moses'. There is a wonderful Midrash that bears out this idea, based on the verse in Psalms (85:11) "Loving-kindness and truth meet together; righteousness and peace kiss each other."

*Loving-kindness – this refers to Aaron. Truth – this refers to Moses. Righteousness – this refers to Moses. Peace – this refers to Aaron.*<sup>6</sup>

The Midrash brings proof-texts for each of these identifications, but we understand them immediately. Moses and Aaron were quite different in temperament and role. Moses was the man of truth, Aaron of peace. Without truth, there can be no vision to inspire a nation. But without internal peace, there is no nation to inspire. Aaron and Moses were both necessary. Their roles were in creative tension. Yet they worked side by side, each respecting the distinctive gift of the other. As the Midrash goes on to say:

**“Moses was the man of truth,  
Aaron of peace.”**

*“And he kissed him” [the brothers kissed when they met] – This*

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<sup>5</sup> "This teaches that they were equals" (Tosefta, Kritot, end).

<sup>6</sup> Shemot Rabbah 5:10

means: each rejoiced at the other's greatness.<sup>7</sup>

A final Midrash completes the picture by referring to this week's parsha and the vestments of the High Priest, especially the breastplate with its Urim and Tumim:

*"His heart will be glad when he sees you" – Let the heart that rejoiced in the greatness of his brother be vested with the Urim and Tumim.*<sup>8</sup>

The Urim and Tumim were a form of oracle, carried by the High Priest in his breastplate. They conveyed divine inspiration and guidance, a kind of priestly equivalent of the divine word that came to the prophet.<sup>9</sup> It was precisely the fact that Aaron did not envy his younger brother but instead rejoiced in his greatness that made him worthy to be High Priest. So it came to pass – measure for measure – that just as Aaron made space for his younger brother to lead, so the Torah makes space for Aaron to lead. That is why Aaron is the hero of Tetzaveh: for once, not overshadowed by Moses.

"Who is honoured?" asked Ben Zoma. "One who honours others."<sup>10</sup> Aaron honoured his younger brother. That is why Moses (not mentioned by name but by implication) is told in this week's parsha, "Make sacred garments for your brother Aaron, to give him honour and splendour" (Exodus 28:2). To this day a Kohen is honoured by being the first to be called up to the Torah – the Torah that Aaron's younger brother Moses gave to the Jewish people.




The story of Aaron and Moses, the fifth act in the biblical drama of brotherhood, is where, finally, fraternity reaches the heights. And that surely is the meaning of Psalm 133, with its explicit reference to Aaron and his sacred garments: "How good and pleasant it is when brothers live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes." It was thanks to Aaron, and the honour he showed Moses, that at last brothers learned to live together in unity.

Shabbat Shalom

Jonathan Sacks

**"Without truth, there can be no vision to inspire a nation. But without internal peace, there is no nation to inspire."**



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Family Edition

<sup>7</sup> Ibid., ad loc.

<sup>8</sup> Ibid. 3:17.

<sup>9</sup> According to Ramban, they consisted of letters spelling out the divine name or names, some of which would light up at key moments, spelling out a message to be deciphered by the High Priest.

<sup>10</sup> Avot 4:1