



**WEEKDAY DAVENING INFORMATION**

	Sunday (3/3)	Monday (3/4)	Tuesday (3/5)	Wednesday (3/6)	Thursday (3/7)	Friday (3/8)
<b>Earliest Talit</b>	<b>5:34 AM</b>	<b>5:32 AM</b>	<b>5:31 AM</b>	<b>5:29 AM</b>	<b>5:27 AM</b>	<b>5:26 AM</b>
<b>Shacharit</b>	<b>8:15 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>	<b>6:25 AM</b>	<b>6:00 AM</b>	<b>6:00 AM</b>
<b>Gedolah</b>	<b>12:37 PM</b>	<b>12:37 PM</b>	<b>12:37 PM</b>	<b>12:37 PM</b>	<b>12:37 PM</b>	<b>12:37 PM</b>
<b>Mincha - Maariv</b>	<b>5:35 PM</b>					<b>5:40 PM</b>
<b>Shkia</b>	<b>5:50 PM</b>	<b>5:51 PM</b>	<b>5:52 PM</b>	<b>5:53 PM</b>	<b>5:54 PM</b>	
<b>Tzait</b>	<b>6:35 PM</b>	<b>6:36 PM</b>	<b>6:37 PM</b>	<b>6:38 PM</b>	<b>6:39 PM</b>	
<b>Maariv Only</b>		<b>8:20 PM</b>	<b>8:20 PM</b>	<b>8:20 PM</b>	<b>8:20 PM</b>	

שבת פרשת ויקהל/פרשת שקלים  
**SHABBAT PARSHAT VAYAKHEL  
 PARSHAT SHEKOLIM  
 25 ADAR I/MARCH 2**

Maftir from second Sefer Torah is from Parshat Ki Tisah (Exodus 30:11-16). Haftorah is Kings II 12:1-17. A child may not read the Haftorah for Shekolim, Zochor, Parah, and HaChodesh. We bless the month of Adar II. Do not say אב הרחמים. We say צדקתך צדק.

**FRIDAY NIGHT  
 CANDLE LIGHTING - 5:29 PM  
 MINCHA - 5:35 PM  
 TZAIT - 6:32 PM**

**SATURDAY  
 HASHKAMA - 8:15 AM  
 SHACHARIT MAIN - 9:00 AM  
 LAST KRIAT SHEMA - 9:19 AM  
 MINCHA - 5:15 PM  
 SHKIA - 5:48 PM  
 MAARIV/HAVDALAH - 6:33 PM**

**CONGREGATION AHAVAT ACHIM  
 18-25 SADDLE RIVER ROAD  
 FAIR LAWN, NJ 07410-5909  
 201-797-0502  
 WWW.AHAVATACHIM.ORG**

**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**




Molad for Adar Sheni is Wednesday, March 6, 12:41 PM & 16 Chalokim.  
 ראש חדש אדר ב' יהיה ביום חמישי ויום שישי הבא עלינו ועל כל ישראל לטובה.




Shabbat Oneg series will conclude this Friday night at the Salazar home, 13-66 Comerford Pl., at 8:15 PM. Rabbi's topic: "Kiddush Hashem and Anti-Semitism: Contextualizing Politicization of Judaism Through the Lens of Purim".

Mazel tov to Elfie & Jamie Eisman on the birth of their granddaughter to Shira & Daniel.  
 יגדלוה לתורה ולחופה ולמעשים טובים  
 May they raise her to Torah, marriage and good deeds.




Please welcome our newest members Revi & Michael Glasser and their children Dalia, Julian and Zachary!

Welcome back to our Junior Scholar-in-Residence Donny Steinberg, who will give the main sanctuary drasha after mussaf.




Shul Mishloach Manot orders are due this Thur, Mar. 7. As a **major shul fundraiser**, please contribute to the best of your ability. Email Shelly at [swinchgal@aol.com](mailto:swinchgal@aol.com) with any questions.

**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**

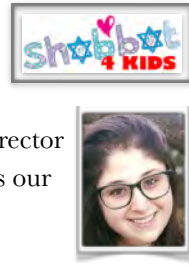
- ☆ Mar. 2 - **Pre-Pesach Wine Tasting.** Darchei Noam, Saturday night, 8:00 PM. RSVP for \$18/person (before 2/16, \$20 after) at [dno.am/wine](http://dno.am/wine).
- ☆ March 3 - **Jewish Federation's Super Sunday.** Register at [www.jfnnj.org/marchmitzvahmadness](http://www.jfnnj.org/marchmitzvahmadness).
- ☆ Mar. 17 - **Pre-Purim Extravaganza,** with moon bounces, etc., and a kids Zumba at noon. Shomrei Torah, Sunday, 10:30 AM - 1:00 PM. \$12 per child.
- ☆ Mar. 17 - **Purim Party & Puppet Show,** with a puppet show by Small Wonder Puppet Theater, making handmade Purim stick puppets. Refreshments served. Darchei Noam, Sun., 3:00 - 5:00 PM. \$10 per kid/\$20 fam. max. RSVP at [dno.am/purim](http://dno.am/purim).



**Gita Cooperwasser**

**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**

- ☆ Mar. 23
- ☆ May 11
- ☆ June 22



**Pirkei Avot**

**Teen Learning**

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



**Ahavat Achim Future Events**

- ☆ Mar. 9 - Yachad/Yavneh Shabbaton
- ☆ Mar. 17 - Epic Youth Purim Challenge, 1:00 - 3:00 PM (\$10/child, \$25 family max).
- ☆ Apr. 14 - Hagolas Kelim/Pesach Kashering, 9:00 AM - 11 AM, at the shul
- ☆ Apr. 19 - Chometz burning at Elliot Hershkowitz's home, 37-14 Jasper Rd., time to be determined. No lulav burning.
- ☆ 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 Zefon in memory of Shlomo ב"ר Ben Eliyahu (שלמה בן אליהו - זון נלב"ע זסיון תשס"ד)
- ☆ June 22 - Suedah Shlishit sponsored by Eli Zefon in memory of Baroch Mafzir ב"ר Ben Samuel (ברוך מפציר בן שמואל) - נלב"ע כ"ד סיון תשנ"ט



**Points To Ponder**

- ☆ (1st) Hillel holds that there is no prohibition of fire on Yom tov whatsoever, that claim is based on a nuance in this aliyah. What is the nuance he picks up on?
- ☆ (3rd) The acronym for "Chabad" is based on passuk in this aliyah. Which verse and what's the context here?
- ☆ (4th) What did they build first?
- ☆ (6th) Thought question: In the last verse of this aliyah, Something is described as holy and something else is described as pure. What is holy and what is pure and why?

**Answers to Points To Ponder**

- ☆ (1st) The passuk (v:3) states to not kindle a flame in your home b'yom hashabbat on the day of shabbat [i.e. not yom tov].
- ☆ (3rd) In verse 31 the Torah says the B'tzalel and Uri were filled with the spirit of Hashem, with chochma (ח), revna (ר), bina (ב), daat (ד) or Chaba"ד. The acronym means wisdom, insight, and knowledge, describing the multifaceted nature of human intelligence and capacity to engage mentally with the Divine.
- ☆ (4th) Curtains
- ☆ (6th) The oil is described as holy and the incense (k'toret) is described as pure.

**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.**



## IN ADAR SHENI WE REMEMBER . . .



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Charles Feldman Frankel	17	March 16	Elyce Smedresman	Uncle
Bernard Page	18	March 17	Eita Latkin	Cousin
Edna Kerin Shimoff	22	March 21	Melanie Kwestel	Mother



Hebrew dates above are a reference to Adar II only. Common practice for those that passed in Adar (during a non-leap year) is to observe the yahrtzeit in Adar I, but it is proper to say Kaddish in Adar II as well, although other yahrtzeit practices sometimes undertaken (e.g., fasting, davening for the amud, lighting a candle, avoiding weddings, etc.) are not kept during Adar II except for those that actually passed in Adar II.



### WILL YOU BE ON THIS YEAR'S SPONSOR LIST?



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 [garfinom@gmail.com](mailto:garfinom@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:* **Eis, Garfunkel, Heller, Latkin, Plotnick, S. Wigod and Winchester;** *Gold:* **Riskin, Spier and Wechsler;** *Silver:* **Agress, Brenenson, Greene, Kraut, Sonnenblick, K&A Wigod and Vann;** and *Bronze:* **Bernstein, R.Brooks/Chessin Carpe, Eisman, Fineman, Greenbaum/Goldman, Infield, Katter, Kirschenbaum, Kor, Lang, Racenstein, Rein, Smedresman, Sokoloff, Strich and Weinraub**



## SUPPORT YOUR SHUL

### Donate a Sefer, etc.

The shul has Siddurim & Machzorim (\$36) and Chumashim (\$54) available to be donated. Please contact Jeff Safier at [robysafier@gmail.com](mailto:robysafier@gmail.com) for details.

### Yahrzeit Plaques

Memorialize a loved one with a plaque for \$300 (for members, or \$450 for non-members). We will endeavor to send you written notice of an upcoming yahrzeit, mention his or her name during the public Yizkor and list the yahrzeit in the bulletin once a year. For more information, email Larry at [lardavbern@gmail.com](mailto:lardavbern@gmail.com).

### Men's Club

Please contact Elliot Greene at [MensClub@AhavatAchim.Org](mailto:MensClub@AhavatAchim.Org) to join the Men's Club.

### Scrip

Scrip is available from Men's Club. Email David at [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com). Pay using Paypal ([treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)) or use Discover, MasterCard or Visa - email [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org) for details.

### Mishebayrach

Contributions to the shul after a Mishebayrach can be via Paypal to [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org), or via MasterCard, Visa or Discover by sending info to Steve Winchester (contact him at [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)). If by check indicate on its face "Aliyah Donation."

### Honoraria

The available Honoraria list will be provided upon request by contacting Steven Plotnick at [seplotnick@gmail.com](mailto:seplotnick@gmail.com).

### David Schwitzer<sup>ר"ט</sup> Social Hall

Please contact Ben Lang at [bmmnpl@aol.com](mailto:bmmnpl@aol.com) to book the David Schwitzer<sup>ר"ט</sup> Social Hall for an event or special occasion. \$250 per simcha (members)/\$325 for Associates/\$400 paid in advance for non-members, plus the cost of any additional clean up (plus a \$150 security/cleaning deposit refunded when the social hall is returned in the condition it started in). Private caterers must be approved in advance by the Rabbi.

### Mitzvah Cards

Want mitzvah cards, contact Eita Latkin at 791-8940 or [parentsof3@aol.com](mailto:parentsof3@aol.com). Cost is \$3 per card. Also can be ordered in bulk - ten cards for \$25, which you send out yourself privately.

## SUPPORT YOUR SHUL

From The OU.ORG Four Shabbatot section is adapted with permission from The Book of Our Heritage by Rabbi Eliyahu Kitov and other sources.

## Shabbat Shekalim

Resh Lakish said "On the first of Adar, an announcement is made concerning the Shekalim." (Masechet Megillah)

The first of the Four Special Shabbatot is Shabbat Parshat Shekalim. It occurs either on the last Shabbat of the month of Shevat, or on the Shabbat which in that year coincides with Rosh Chodesh Adar, or on a Shabbat early in Adar. A special reading, taken from Parshat KiTisa (Shemot 30:11-16) is appended to the regular Torah reading.

The reading describes a census of the Jewish People which was taken while the Jews were in the Wilderness, after their Exodus from Egypt. The Torah, here and in other places, teaches that it is forbidden to count Jews in the ordinary manner; rather, the People should be called upon to contribute items, which would then be counted.

In the case of this census, the item which was contributed, by rich and poor alike, was a half shekel, the "shekel" being the coin in use at the time, roughly equivalent to our dollar. The collected shekels, or "shekalim, in Hebrew, were then used for the construction and upkeep of the Mishkan, the portable Temple, which was used until the Temple found its permanent residence (despite its destruction twice, the place retains its holiness) in Jerusalem.

Equal participation of all the People symbolizes that all Jews must share in achieving national goals, by giving up his selfish, personal interests for the sake of the nation. One who does so gains infinite benefit, because the mission of Israel is dependent upon the unity of the whole. (Rabbi Samson Raphael Hirsch, cited in the ArtScroll Stone Edition of the Chumash)

The verses also speak in terms of atonement that is achieved by participation in this half-shekel assessment... A solitary human being can seldom survive Divine scrutiny; what person is free of sin and shortcomings? But when a nation becomes one, it ascends, because all its individuals merge their virtues with one another. This is also the reason that it is better to pray with a "minyan," a quorum, to establish a community, whose virtues can merge, instead of praying individually.

Parshat Shekalim recalls the time of Purim, which was also a time of Divine scrutiny and judgment for the Jewish People. The name of the Day of Atonement, Yom HaKippurim, the "Day which is like Purim," is also suggestive of this relationship, although Purim also contains the word "Pur," lottery, to suggest how G-d uses what seems to be "chance" in His administration of the world.

At the time of Purim, an edict was issued by an earthly "court;" *i.e.*, the "court" of Haman and Achashverosh, calling for harsh punishment, if not the destruction, of the Jewish People. The Fast of Taanit Esther, combined with the Repentance of the Jewish People, unified the nation and was once again able to receive upon itself the "yoke of the Kingdom of Heaven," and renew their acceptance of the Torah, "the Jews accepted again what they had begun to do," (Megillat Esther 9:23), and thus merit redemption.

## MISCELLANEOUS

### Ahavat Achim Membership/ Hospitality

Contact Arnie at [aspier@verizon.net](mailto:aspier@verizon.net) for membership details. For Shabbat hospitality contact Melanie at [mkwestel@gmail.com](mailto:mkwestel@gmail.com).

### Bikkur Cholim/Chesed Committee

If someone needs a visit/assistance, contact Sara at [saralevine06@gmail.com](mailto:saralevine06@gmail.com) or Mary Lisa at [kenkatter541@gmail.com](mailto:kenkatter541@gmail.com).

### Personal Announcements

Various life cycle events related to members are announced in the bulletin (*e.g.*, births, bar and bat mitzvahs, weddings and deaths, as well as travel to/from Israel to study). We also welcome new members. Other personal announcements are not appropriate except as part of the bulletin's dedication (a \$36 cost - \$54 with photo).

### Numbers & Info

☆ ERUV – To subscribe for updates, email [fairlawneruv@groups.io](mailto:fairlawneruv@groups.io). Check status at <https://groups.io/g/fairlawneruv> or call 201-254-9190.

☆ MIKVAH – 201-796-0350. At Shomrei Torah, 9 PM–10:30 PM, Motzei Shabbat from 1¼ hours after Shabbat ends for 1½ hours. Kaylim Mikvah: Sun. 10 AM-3 PM

☆ TWITTER: [AhavatAchimFL](https://twitter.com/AhavatAchimFL)

☆ FACEBOOK: [facebook.com/groups/ahavat.achim/](https://facebook.com/groups/ahavat.achim/)

☆ INSTAGRAM: [instagram.com/ahavatachimfl/?hl=en](https://instagram.com/ahavatachimfl/?hl=en)

☆ FLICKR: [flickr.com/photos/ahavatachim/albums](https://flickr.com/photos/ahavatachim/albums)

### Shul Calendar

☆ To add events to the shul calendar email Larry at [lardavbern@gmail.com](mailto:lardavbern@gmail.com)

CONGREGATION AHAVAT ACHIM'S

# ONEG SHABBAT LECTURE SERIES

*Will Conclude* on Friday, March 1<sup>st</sup>

At the home of Marleny & Alex Salazar

13-66 Comerford Place

At 8:15 PM

The Rabbi's Topic Will Be:

**Kiddush Hashem and Anti-Semitism ~**

**Contextualizing Politicization of Judaism Through the  
Lens of Purim**

Please join us for an enjoyable evening of  
learning with Rabbi Ely Shestack, friends, and  
refreshments.



Due to the changing of the clocks,  
this will be the *last* Oneg of this season.

**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:**  
Shelly Winchester  
201-796-1766  
[swinchgal@aol.com](mailto:swinchgal@aol.com)

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

# PURIM 5779 MISHLOACH MANOT

Orders Due Thursday, March 7

Please select one of the following:

- I would like to send to all the names listed, \$180  
 I would like to send to the following people at \$6 per recipient

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Ayala & Gideon Adler (A)    | <input type="checkbox"/> Farnaz & David Gorelik       | <input type="checkbox"/> Lauren & Ari Pruzansky (A)   |
| <input type="checkbox"/> Amy & Stephen Agress        | <input type="checkbox"/> Naomi & David Graber         | <input type="checkbox"/> Shelly & Samuel Racenstein   |
| <input type="checkbox"/> Elana & Hillel Attali       | <input type="checkbox"/> Risa Goldman & Eli Greenbaum | <input type="checkbox"/> Marty Reichardt              |
| <input type="checkbox"/> Talia & Etai Barach (A)     | <input type="checkbox"/> Dina & Elliot Greene         | <input type="checkbox"/> Howard Rein                  |
| <input type="checkbox"/> Zehava & Norman Baron       | <input type="checkbox"/> Margo & Norman Greenstein    | <input type="checkbox"/> Andrea & Greg Riskin         |
| <input type="checkbox"/> Renee & Lior Ben-Biniamin   | <input type="checkbox"/> Ruchama & Jerry Halpern      | <input type="checkbox"/> Rosa & Luis Rojas            |
| <input type="checkbox"/> Tami & Mark Berman          | <input type="checkbox"/> Joyce Heller                 | <input type="checkbox"/> Robyn & Jeffrey Safier       |
| <input type="checkbox"/> Sara & Larry Bernstein      | <input type="checkbox"/> Gail Hershkowitz             | <input type="checkbox"/> Marleny & Alex Salazar       |
| <input type="checkbox"/> Audrey & Jack Bickel        | <input type="checkbox"/> Sophie Infield               | <input type="checkbox"/> Sara & Natan Santacruz       |
| <input type="checkbox"/> Natasha & Daniel Borsuk     | <input type="checkbox"/> Olga Jaeger                  | <input type="checkbox"/> Esther Schwed                |
| <input type="checkbox"/> Lisa & Aryeh Brenenson      | <input type="checkbox"/> Vicki & Ian Joseph           | <input type="checkbox"/> Ilana & Nathen Schwitzer     |
| <input type="checkbox"/> Michele & Lee Brooks        | <input type="checkbox"/> Mary Lisa & Ken Katter       | <input type="checkbox"/> Margo Heda & Brian Shanblatt |
| <input type="checkbox"/> Ruth Brooks                 | <input type="checkbox"/> Deborah & Mitchell Kempin    | <input type="checkbox"/> Chana & Rabbi Ely Shestack   |
| <input type="checkbox"/> Grace & Rene Carrion        | <input type="checkbox"/> Georgette & Ken Kestler      | <input type="checkbox"/> Miriam & Eli Shteingart (A)  |
| <input type="checkbox"/> Saragail Chessin Carpe      | <input type="checkbox"/> Janie & Hymie Kirschenbaum   | <input type="checkbox"/> Howard Shultz (A)            |
| <input type="checkbox"/> Ellen & Murray Chass        | <input type="checkbox"/> Irene Komet                  | <input type="checkbox"/> Elyce & Steve Smedresman     |
| <input type="checkbox"/> Michelle & Zvi Dubin        | <input type="checkbox"/> Sheree & Hazkiel Kor         | <input type="checkbox"/> Tamar & Joe Smith            |
| <input type="checkbox"/> Evi & Michael Dworkis (A)   | <input type="checkbox"/> Evelyn & Larry Kraut (A)     | <input type="checkbox"/> Ronald Sokoloff              |
| <input type="checkbox"/> Rose & Ron Dworkis          | <input type="checkbox"/> Al Kustanowitz               | <input type="checkbox"/> Deborah & Andy Solomon       |
| <input type="checkbox"/> Lisa & Jacob Eis            | <input type="checkbox"/> Melanie Kwestel              | <input type="checkbox"/> Betsy & Marty Sonnenblick    |
| <input type="checkbox"/> Elfie & Jamie Eisman        | <input type="checkbox"/> Mendy Kwestel                | <input type="checkbox"/> Joyce & Arnold Sperling      |
| <input type="checkbox"/> Nancy Elmann                | <input type="checkbox"/> Debbie & Ben Lang            | <input type="checkbox"/> Randi & Arnie Spier          |
| <input type="checkbox"/> Sarah & Yossi Faber (A)     | <input type="checkbox"/> Eita & Richard Latkin        | <input type="checkbox"/> Larry Steinberg              |
| <input type="checkbox"/> Barbara & Ziv Farajun       | <input type="checkbox"/> Sara & Kenny Levine          | <input type="checkbox"/> Fern & Oded Strich           |
| <input type="checkbox"/> Bonnie & William Farbstein  | <input type="checkbox"/> Naomi Levine                 | <input type="checkbox"/> Shira & Elliot Teichman (A)  |
| <input type="checkbox"/> Esther & Chaim Felberbaum   | <input type="checkbox"/> Hannah Lewinson              | <input type="checkbox"/> Shirley & Avi Vann           |
| <input type="checkbox"/> Robin & Evan Fineman        | <input type="checkbox"/> Toby & Aaron Lewis           | <input type="checkbox"/> Beth & Steve Wechsler        |
| <input type="checkbox"/> Stacey & Yitz Finkelstein   | <input type="checkbox"/> Gloria & Robert Lewisohn     | <input type="checkbox"/> Mimi & Barry Weinraub        |
| <input type="checkbox"/> Marina & Fred Fontaine      | <input type="checkbox"/> Rena & Marc Liebman (A)      | <input type="checkbox"/> Kira & Andrew Wigod (A)      |
| <input type="checkbox"/> Renee & Larry Freund        | <input type="checkbox"/> Arielle & Josh Lustiger (A)  | <input type="checkbox"/> Seymour Wigod                |
| <input type="checkbox"/> Dorit & Leslie Gabor        | <input type="checkbox"/> Regina & Steven Neiger       | <input type="checkbox"/> Shelly & Steven Winchester   |
| <input type="checkbox"/> Lori & David Garfunkel      | <input type="checkbox"/> Brett Norton                 | <input type="checkbox"/> Ray & Steven Wolfson         |
| <input type="checkbox"/> Revi & Michael Glasser      | <input type="checkbox"/> Miriam & Adam Nudelman       | <input type="checkbox"/> Sara Yehaskel                |
| <input type="checkbox"/> Joan & Barry Goldberg       | <input type="checkbox"/> Joanne & Stuart Oppenheim    | <input type="checkbox"/> Susan Zarabi                 |
| <input type="checkbox"/> Yehuda & Marina Goldgur     | <input type="checkbox"/> Heidi & Avi Oster            | <input type="checkbox"/> Orit & Eli Zeron             |
| <input type="checkbox"/> Atara & Maury Goldsmith (A) | <input type="checkbox"/> Lauri & Thomas Phipps (A)    |   |
| <input type="checkbox"/> Ronnie & Mitchell Goldstein | <input type="checkbox"/> Gail & Steven Plotnick       |   |

Your name as shown on the Mishloach Manot Scroll \_\_\_\_\_



**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

ויקהל תשע"ט  
Vayakhel 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).

## The Beauty of Holiness or the Holiness of Beauty

In *Ki Tissa* and in *Vayakhel* we encounter the figure of Betzalel, a rare type in the Hebrew Bible – the artist, the craftsman, the shaper of beauty in the service of God, the man who, together with Oholiab, fashioned the articles associated with the Tabernacle. Judaism – in sharp contrast to ancient Greece – did not cherish the visual arts. The reason is clear. The biblical prohibition against graven images associates them with idolatry. Historically, images, fetishes, icons and statues were linked in the ancient world with pagan religious practices. The idea that one might worship “the work of men’s hands” was anathema to biblical faith.

More generally, Judaism is a culture of the ear, not the eye.<sup>1</sup> As a religion of the invisible God, it attaches sanctity to words heard, rather than objects seen. Hence there is a generally negative attitude within Judaism towards representational art.

There are some famous illustrated manuscripts (such as the Bird’s Head Haggadah, Bavaria, circa 1300) in which human figures are given bird’s heads to avoid representing the full human form. Art is not forbidden as such; there is a difference between three-dimensional and two-dimensional representation. As Rabbi Meir of Rothenburg (c. 1215–1293) made clear in a responsum, “There is no trespass [in illustrated books] against the biblical prohibition...[illustrations] are merely flat patches of

<sup>1</sup> For a more nuanced view, however, see Kalman Bland, *The Artless Jew: Medieval and Modern Affirmations and Denials of the Visual* (Princeton University Press, 2001).

colour lacking sufficient materiality [to constitute a graven image].”<sup>2</sup> Indeed several ancient synagogues in Israel had quite elaborate mosaics. In general, however, art was less emphasised in Judaism than in Christian cultures in which the Hellenistic influence was strong.

**“Positive references to art in the rabbinic literature are rare.”**

Positive references to art in the rabbinic literature are rare. One exception is Maimonides, who says the following:

*If one is afflicted with melancholy, he should cure it by listening to songs and various kinds of melodies, by walking in gardens and fine buildings, by sitting before beautiful forms, and by things like this which delight the soul and make the disturbance of melancholy disappear from it. In all this he should aim at making his body healthy, the goal of his body’s health being that he attain knowledge.*<sup>3</sup>

The very terms in which Maimonides describes the aesthetic experience make it clear, however, that he sees art in strictly instrumental terms, as a way of relieving depression. There is no suggestion that it has value in its own right.

The strongest positive statement on art of which I am aware was made by Rabbi Abraham ha-Cohen Kook, the first Ashkenazi Chief Rabbi of (pre-State) Israel, describing his time in London during the First World War:

*When I lived in London, I would visit the National Gallery, and the paintings that I loved the most were those of Rembrandt. In my opinion Rembrandt was a saint. When I first saw Rembrandt’s paintings, they reminded me of the rabbinic statement about the creation of light. When God created the light [on the first day], it was so strong and luminous that it was possible to see from one end of the world to the other. And God feared that the wicked would make use of it. What did He do? He secreted it for the righteous in the world to come. But from time to time there are great men whom God blesses with a vision of that hidden light. I believe that Rembrandt was one of them, and the light in his paintings is that light which God created on Genesis day.*<sup>4</sup>

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<sup>2</sup> See Tosafot, commentary to Yoma 54a–b, s.v. Keruvim; Responsa Rabbi Meir Mi’Rothenberg (Venice: 1515), 14–16.

<sup>3</sup> Rambam, introduction to commentary on Mishna Avot, Eight Chapters on Ethics, chap. 5. 298.

<sup>4</sup> Jewish Chronicle, September 9, 1935

Rembrandt is known to have had a special affection for Jews.<sup>5</sup> He visited them in his home town of Amsterdam, and painted them, as well as many scenes from the Hebrew Bible. I suspect that what Rabbi Kook saw in his paintings, though, was Rembrandt's ability to convey the beauty of ordinary people. He makes no attempt (most notably in his self-portraits) to beautify or idealise his subjects. The light that shines from them is, simply, their humanity.

It was Samson Raphael Hirsch who distinguished ancient Greece from ancient Israel in terms of the contrast between aesthetics and ethics. In his comment on the verse "May God enlarge Japheth and let him dwell in the tents of Shem" (Genesis 9:27), he observes:

*The stem of Japheth reached its fullest blossoming in the Greeks; that of Shem in the Hebrews, Israel, who bore and bear the name (Shem) of God through the world of nations...Japheth has ennobled the world aesthetically. Shem has enlightened it spiritually and morally.*<sup>6</sup>

Yet as we see from the case of Betzalel, Judaism is not indifferent to aesthetics. The concept of *hiddur mitzvah*, "beautifying the commandment," meant, for the sages, that we should strive to fulfil the commands in the most aesthetically pleasing way. The priestly garments were meant to be "for honour and adornment" (Exodus 28:2). The very terms applied to Betzalel – wisdom, understanding and knowledge – are applied by the book of Proverbs to God Himself as creator of the universe:

*The law and the Lord founded the earth by wisdom;*

*He established the heavens by understanding;*

*By His knowledge the depths burst apart,*

*And the skies distilled dew. (Proverbs: 3:19–20)*

The key to Betzalel lies in his name. It means "In the shadow of God." Betzalel's gift lay in his ability to communicate, through his work, that art is the shadow cast by God. Religious art is never "art for art's sake."<sup>7</sup> Unlike secular art, it points to something beyond itself. The Tabernacle itself was a kind of

**"Art is the shadow cast by God. Religious art is never "art for art's sake." Unlike secular art, it points to something beyond itself."**

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<sup>5</sup> See Michael Zell, *Reframing Rembrandt: Jews and the Christian Image in Seventeenth-Century Amsterdam* (University of California Press, 2002), and Steven Nadler, *Rembrandt's Jews* (University of Chicago Press, 2003).

<sup>6</sup> The Pentateuch, translated with commentary by Samson Raphael Hirsch (Gates-head: Judaica Press, 1982), 1:191.

<sup>7</sup> The phrase is usually attributed to Benjamin Constant (1804).

microcosm of the universe, with one overriding particularity: that in it you felt the presence of something beyond – what the Torah calls “the glory of God” which “filled the Tabernacle” (Exodus 40:35).

The Greeks, and many in the Western world who inherited their tradition, believed in the holiness of beauty (Keats’ “Beauty is truth, truth beauty, that is all / Ye know on earth, and all ye need to know”).<sup>8</sup> Jews believed in the opposite: *hadrat kodesh*, the beauty of holiness: “Give to the Lord the glory due to His name; worship the Lord in the beauty of holiness” (Psalms 29:2). Art in Judaism always has a spiritual purpose: to make us aware of the universe as a work of art, testifying to the supreme Artist, God Himself.

**“Art in Judaism always has a spiritual purpose: to make us aware of the universe as a work of art...”**

Shabbat Shalom

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<sup>8</sup> The last lines of Keats’ famous poem, “Ode on a Grecian Urn.”