



שבת פרשת קדושים
SHABBAT PARSHAT KEDOSHIM
 6 IYAR - MAY 11
 Haftorah is Amos 9:7-15. Pirkei Avot Chap. 2.

FRIDAY NIGHT
MINCHA/MAARIV - 7:00 PM
CANDLE LIGHTING - 7:44 PM
TZAIT - 8:47 PM

SATURDAY
HASHKAMA - 8:15 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:18 AM
GEMARA SHIUR - 6:45 PM
MINCHA - 7:30- PM
SHKIA - 8:03 PM
MAARIV/HAVDALAH - 8:48 PM

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

Megillah Series
Parent-Child Learning
 Snacks & Megillat Ruth

OPEN TO CHILDREN & TEENS OF ALL AGES
 Bring your own or learn with provided material

Shabbat, May 11
6:30 PM followed by Mincha

Congregation Ahavat Achim
 Fair Lawn, NJ

RSVP by May 9 to
 programmingaa@gmail.com



With a special wrap up by
 Rebbetzin Chana Shestack

WEEKDAY DAVENING INFORMATION

	Sunday (5/12)	Monday (5/13)	Tuesday (5/14)	Wednesday (5/15)	Thursday (5/16)	Friday (5/17)
Earliest Talit	4:39 AM	4:37 AM	4:36 AM	4:35 AM	4:34 AM	4:33 AM
Shacharit	8:15 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
Gedolah	1:29 PM	1:29 PM	1:29 PM	1:29 PM	1:29 PM	1:29 PM
Mincha - Maariv	7:50 PM	7:50 PM	7:50 PM	7:50 PM	7:50 PM	7:00 PM
Shkia	8:04 PM	8:05 PM	8:06 PM	8:07 PM	8:08 PM	
Tzait	8:49 PM	8:50 PM	8:51 PM	8:52 PM	8:53 PM	

Seudat Shelisit in Honor of
Yom Ha'atzmaut
Youth Taking Over

Shabbat
 May 11
 Immediately
 following
 Mincha



Ahavat Achim Celebrates Israel at 71
Highlighting the work of the Friends of the IDF
 Sponsored by Andrew & Kira Wigod
 Games | Prizes for all | Divrei Torah

Stick around after Shabbat for a community-wide
 picture dressed in blue and white attire

Mazal Tov to Dina & Elliot Greene who are our Ahavat Achim Journal Dinner Honorees. Get your ads in! Dinner is Sunday, May 26, 5:00 PM, at Rinat.

Points To Ponder

☆(1st) In this aliyah the Torah gives a prohibition that in modern terms might be comparable with a prohibition specifically against a "hit and run" scenario. What reason/explanation does the Torah give for this prohibition?

☆(3rd) For how many years can one not eat the fruits a new tree?

☆(5th) Discussion Question: What does the last verse in this aliyah "You shall sanctify yourself and be holy, for I am the Hashem your God" imply about the process of becoming holy?

☆ How does the first verse of 6th aliyah "You shall faithfully observe My laws: I, Hashem, make you holy" impact your reading of the previous verse?

☆(7th) What in this aliyah supports that idea that holiness is achieved via separation?

Answers to Points To Ponder

☆(1st) The says that you should fear God (v.14) and not curse a deaf person or put a stumbling block before a blind person.
 ☆(3rd) 4 years. 3 of "orlah" and 1 of "reva'i"
 ☆(7th) The fact that the Torah concludes its presentation on holiness by emphasizing the distinction of terefah and tamei animals and Jews and gentiles (v. 25,26).

Kiddush Information



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

Ahavat Achim Future Events

- ☆ May 18 - Suedah Shlishit sponsored by Kira & Andrew Wigod in honor of Mental Health Awareness Month, with a panel discussion - Mincha at 7:20 PM.
- ☆ May 26 - Shul Dinner, 5:00 PM, at Rinat
- ☆ June 1 - Emily Wechsler Bat Mitzvah
- ☆ June 4 - Board Meeting
- ☆ June 8 - Suedah Shlishit sponsored by Eli Zefon in memory of Shlomo ז"ל Ben Eliyahu (שלמה בן אליהו - זון נלביע זסיון תשס"ד)
- ☆ June 10 - 2nd Annual Baruch Crawl, 4:30 PM
- ☆ June 15 - Siyum Mesechet Bechorot at Suedah Shlishit
- ☆ June 22 - Suedah Shlishit sponsored by Eli Zefon in memory of Baroch Mafzir ז"ל Ben Samuel (ברוך מפציר בן שמואל) (- נלביע כ"ד סיון תשנ"ט)
- ☆ June 25 - General Membership Meeting
- ☆ July 6 - Suedah Shlishit is sponsored by the Winchester family to commemorate the 2nd yearzeit of Steve's father David Winchester, מאיר דה"ע"ה בן שמואל גרשון הלוי, Winchester.
- ☆ Feb. 8 - Eden Riskin Bat Mitzvah
- ☆ Feb. 22 - Yachad Shabbaton

Perek on the Lawn

- ☆ May 18 - Brenenson Home
- ☆ June 9 (w/Ice Cream) - Bernstein Home
- ☆ June 29 - Garfunkel Home
- ☆ July 13
- ☆ Aug. 3
- ☆ Sept. 14
- ☆ Email Larry at lardavbern@gmail.com to host.



Gita Cooperwasser ז"ל

Youth Program

- ☆ Youth groups start at 10:00 AM!
- ☆ Tot Shabbat, 10:40 AM!
- ☆ Contact Youth Director Aliza Kaplan to discuss our youth programming at youthdirectoraliza@ahavatachim.org.



Stay & Play

- ☆ Next Stay & Play at the Wigod home, June 15, 4:30 PM



Teen Hashkama

- ☆ THIS SHABBAT
- ☆ June 22



Pirkei Avot Teen Learning

- ☆ For info email Ben at benjamin.greenbaum@frisch.org.
- ☆ May 25 - Siyum on Chapters 2 & 3, 6:15 PM, at the Wigod Home, 15-26 Landzettel Way. RSVP to Uri at uridgarf@gmail.com.



Adult Education

- ☆ GEMARA SHIUR - Shabbat afternoon (45 minutes before Mincha), learning Beitza.
- ☆ DAYTIME TORAH VOYAGES - HIATUS.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ☆ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

Community Events

- ☆ N/A

Friday Evening, May 10



Saturday Evening, May 11



Sunday Evening, May 12



Monday Evening, May 13



Tuesday Evening, May 14



Wednesday Evening, May 15



Thursday Evening, May 16



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 ז"ל.





בס"ד

18-25 Saddle River Road Fair Lawn, New Jersey 07410
www.ahavatachim.org Ely Shestack, Rabbi

March 31, 2019

Dear Friends and Members,

It is with great pleasure that we announce that Ahavat Achim Orthodox Congregation of Fair Lawn will hold its 2019 Journal Dinner on May 26, 2019. This year, our shul is proud to honor Dina and Elliot Greene, a couple that has dedicated their support of the Fair Lawn Jewish community for more than 45 years.

Dina and Elliot joined Ahavat Achim 2009, and over these last 10 years have taken on whatever was asked of them. They stepped up year after year to add innovative programming wherever they saw a need; whether it was Men's Club educational or humorous programs; community breakfasts or trips; the hosting of onegs, succah hops, Pereks on the Lawn, or Mah Jong games. The Greenes are quick to open their home to all. Elliot served as our Shul's Treasurer and Men's Club President, simply because the need arose. Dina and Elliot are amazingly caring people who generously give of their time and energies to answer the call to service.

Dina and Elliot are the proud parents of Allison (and Bryan) and Jennifer (and Gary). They currently have two adorable grandsons, Westley and Hayden.

As important as it is to honor and thank our dedicated members, please remember that our Annual Dinner is our largest single fundraiser event. Anyone, who has followed the shul's finances, knows how critical the success of this dinner is to our budget. To attend the dinner, you can either solicit ads from your local merchants and family members, or you can place your personal ads totaling \$400. This evening should be a celebration with 100% participation. It will be a fun night with laughter, good food and drink, where we celebrate our community and honor Dina and Elliot

Attached is an ad blank for your solicitations and personal use. If you prefer printed ad blanks, they will be available in the shul lobby or feel free to email ahavatachimdinner@gmail.com). This year you can also place an ad or download the ad blank via the shul website at: ahavatachim.org/event/2019JournalDinner . Remember the more ads that come in; the less follow ups you will receive. The dinner is less than 2 months away, so we need to start soliciting immediately. A separate mailing of the dinner invitation will be forthcoming.

Please start soliciting ads and submit them to us (ahavatachimdinner@gmail.com) as soon as possible.

Aryeh Brenenson

President

Please check appropriate box:

- PARCHMENT PAGE.....\$3600
- DIAMOND PAGE.....\$2500
- PLATINUM PAGE.....\$1800
- GOLD PAGE.....\$1000
- SILVER PAGE.....\$750
- FULL PAGE.....\$400**
- HALF PAGE.....\$250
- QUARTER PAGE.....\$125
- EIGHTH PAGE (business card).....\$75
- LISTING\$50

NAME _____

ADDRESS _____

PHONE () _____

SOLICITED BY: _____

Make checks payable to: **AHAVAT ACHIM**
****\$400 donation entitles you to 2 reservations for the dinner****
 YOUR CONTRIBUTION IS TAX DEDUCTIBLE TO THE EXTENT ALLOWED BY LAW

TO PAY BY VISA OR MASTERCARD:

Name on Card: _____

Amount: \$ _____; Card #: _____; Exp. Date: _____ Sec Code: _____

Billing Address: _____; Phone #: _____

Authorized Signature: _____

Please return this ad blank with your check to:
DAVID GARFUNKEL, 12-56 LYLE TERRACE, FAIR LAWN, NJ 07410

THE FINAL AD DEADLINE IS MAY 15, 2019

PLEASE PRINT AD CLEARLY OR ATTACH BUSINESS CARD *(use a separate ad bland for each ad)*
 Ad copy can be emailed to ahavatachimdinner@gmail.com

Special Recognition Pages:

Rabbi's page (\$18 per family)

Memorial Listing (\$10 per name)

Children's Listing (\$5 per child)

Grandchildren's Listing (\$5 per grandchild)

In Honor of Mental Health Awareness Month
Let's Talk About Why

Mental Health Matters

Shabbat Afternoon, May 18, 2019

Following 7:20 Mincha

18-25 Saddle River Road, Fair Lawn, NJ

Sponsored by Kira and Andrew Wigod



An interactive discussion with a panel of
mental health professionals:

Rabbi Ely Shestack as Moderator

Kira Batist-Wigod, LCSW

Andrea Riskin, PsyD

Aliza Kaplan, LSW

Questions for the panel?

E-mail kira.batist.msw@gmail.com or use the
anonymous drop box at Ahavat Achim



COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA
FROM RABBI LORD JONATHAN SACKS

בס"ד



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

קדשים תשע"ט
Keodshim 5779

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 or subscribe to Rabbi Sacks' free mailing list via www.RabbiSacks.org/Subscribe.

From Priest to People

Something fundamental happens at the beginning of this parsha and the story is one of the greatest, if rarely acknowledged, contributions of Judaism to the world.

Until now Vayikra has been largely about sacrifices, purity, the Sanctuary, and the Priesthood. It has been, in short, about a holy place, holy offerings, and the elite and holy people – Aaron and his descendants – who minister there. Suddenly, in chapter 19, the text opens up to embrace the whole of the people and the whole of life:

The Lord said to Moses: “Speak to *the entire assembly of Israel* and say to them, ‘Be holy because I the Lord your God am holy.’” (Lev. 19:1–2)

This is the first and only time in Leviticus that so inclusive an address is commanded. The Sages say that it means that the contents of the chapter were proclaimed by Moses to a formal gathering of the entire nation (*hak'hel*). It is the people as a whole who are commanded to “be holy,” not just an elite, the Priests. It is life itself that is to be sanctified, as the chapter goes on to make clear. Holiness is to be made manifest in the way the nation makes its clothes and plants its fields, in the way justice is administered, workers are paid, and business conducted. The vulnerable – the deaf, the blind, the elderly, and the stranger – are to be afforded special protection. The whole society is to be governed by love, without resentments or revenge.

What we witness here, in other words, is the radical *democratisation of holiness*. All ancient societies had Priests. We have encountered four instances in the Torah thus far of non-Israelite Priests: Malkizedek, Abraham's contemporary, described as a Priest of God Most High; Potipher, Joseph's father-in-law; the Egyptian Priests as a whole, whose land Joseph did not nationalise; and Yitro, Moses' father-in-law, a Midianite Priest. The Priesthood was not unique to Israel, and everywhere it was an elite. Here for the first time, we find a code of holiness directed to the people as a whole. We are all called on to be holy.

In a strange way, though, this comes as no surprise. The idea, if not the details, had already been hinted at. The most explicit instance comes in the prelude to the great covenant-making ceremony at Mount Sinai when God tells Moses to say to the people, “Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me *a kingdom of Priests and a holy nation*”, (Ex. 19:5–6) that is, a kingdom all of whose members are to be in some sense Priests, and a nation that is in its entirety holy.

The first intimation is much earlier still, in the first chapter of Genesis, with its monumental assertion, “Let Us make mankind in Our image, in Our likeness’.... So God created mankind in His own image, in the image of God He created them; male and female He created them” (Gen. 1:26–27). What is revolutionary in this declaration is not that a human being could be in the image of God. That is precisely how kings of Mesopotamian city states and pharaohs of Egypt were regarded. They were seen as the representatives, the living images, of the gods. That is how they derived their authority. The Torah’s revolution is the statement that not some, but *all*, humans share this dignity. Regardless of class, colour, culture, or creed, we are all in the image and likeness of God.

“The Torah’s revolution is the statement that regardless of class, colour, culture, or creed, we are all in the image and likeness of God.”

Thus was born the cluster of ideas that, though they took many millennia to be realised, led to the distinctive culture of the West: the non-negotiable dignity of the human person, the idea of human rights, and eventually, the political and economic expressions of these ideas: liberal democracy on the one hand, and the free market on the other.

The point is not that these ideas were fully formed in the minds of human beings during the period of biblical history. Manifestly, this is not so. The concept of human rights is a product of the seventeenth century. Democracy was not fully implemented until the twentieth. But already in Genesis 1 the seed was planted. That is what Jefferson meant in his famous words, “We hold these truths to be self-evident, that all men are created equal,” and what John F. Kennedy alluded to in his Inaugural Address when he spoke of the “revolutionary belief” that “the rights of man come not from the generosity of the state, but from the hand of God.”

The irony is that these three texts, Genesis 1, Exodus 19:6, and Leviticus 19, are all spoken in the Priestly voice Judaism calls *Torat Kohanim*.¹ On the face of it, Priests were not egalitarian. They all came from a single tribe, the Levites, and from a single family, that of Aaron, within the tribe. To be sure, the Torah tells us that this was not God’s original intention. Initially, it was to have been the firstborn – those who were saved from the last of the plagues – who were charged with special holiness as the ministers of God. It was only after the sin of the Golden Calf, in which the tribe of Levi did not participate, that the change was made. Even so, the Priesthood would have been an elite, a role reserved specifically for firstborn

¹ There is, of course, a prophetic call to equality also. We hear, in all the prophets, a critique of the abuse of power and the exploitation of the poor and powerless. What made the Priestly voice so significant is that it is the voice of law, and thus of the legal structures that alleviated poverty and set limits to slavery.

males. So deep is the concept of equality written into monotheism that it emerges precisely from the Priestly voice, from which we would least expect it.

The reason is this: religion in the ancient world was, not accidentally but essentially, a defence of hierarchy. With the development, first of agriculture, then of cities, what emerged were highly stratified societies with a ruler on top, surrounded by a royal court, beneath which was an administrative elite, and at the bottom, an illiterate mass that was conscripted from time to time either as an army or as a *corvée*, a labour force used in the construction of monumental buildings.

What kept the structure in place was an elaborate doctrine of a heavenly hierarchy whose origins were told in myth, whose most familiar natural symbol was the sun, and whose architectural representation was the pyramid or ziggurat, a massive building broad at the base and narrow at the top. The gods had fought and established an order of dominance and submission. To rebel against the earthly hierarchy was to challenge reality itself. This belief was universal in the ancient world. Aristotle thought that some were born to rule, others to be ruled. Plato constructed a myth in his *The Republic*, in which class divisions existed because the gods had made some people with gold, some with silver, and others with bronze. This was the “noble lie” that had to be told if a society was to protect itself against dissent from within.

Monotheism removes the entire mythological basis of hierarchy. There is no order among the gods because there are no gods, there is only the One God, Creator of all. Some form of hierarchy will always exist: armies need commanders, films need directors, and orchestras, conductors. But these are functional, not ontological. They are not a matter of birth. So it is all the more impressive to find the most egalitarian sentiments coming from the world of the Priest, whose religious role *was* a matter of birth.

The concept of equality we find in the Torah specifically and Judaism generally is not an equality of wealth: Judaism is not communism. Nor is it an equality of power: Judaism is not anarchy. It is fundamentally an equality of dignity. We are all equal citizens in the nation whose sovereign is God. Hence the elaborate political and economic structure set out in Leviticus, organised around the number seven, the sign of the holy. Every seventh day is free time. Every seventh year, the produce of the field belongs to all, Israelite slaves are to be liberated, and debts released. Every fiftieth year, ancestral land was to return to its original owners. Thus the inequalities that are the inevitable result of freedom are mitigated. The logic of all these provisions is the Priestly insight that God, creator of all, is the ultimate owner of all: “The land must not be sold permanently, because the land is Mine and you reside in My land as strangers and temporary residents” (Lev. 25:23). God therefore has the right, not just the power, to set limits to inequality. No one should be robbed of dignity by total poverty, endless servitude, or unrelieved indebtedness.

“Judaism is fundamentally an equality of dignity. We are all equal citizens in the nation whose sovereign is God.”

What is truly remarkable, however, is what happened *after* the biblical era and the destruction of the Second Temple. Faced with the loss of the entire infrastructure of the holy, the Temple, its Priests, and sacrifices, Judaism translated the entire system of *avoda*, divine service, into the everyday life of ordinary Jews. In prayer, every Jew became a Priest offering a

sacrifice. In repentance, he became a High Priest, atoning for his sins and those of his people. Every synagogue, in Israel or elsewhere, became a fragment of the Temple in Jerusalem. Every table became an altar, every act of charity or hospitality, a kind of sacrifice.

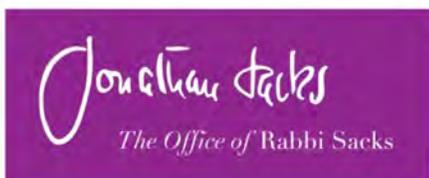
Torah study, once the speciality of the Priesthood, became the right and obligation of everyone. Not everyone could wear the crown of Priesthood, but everyone could wear the crown of Torah. A *mamzer talmid chacham*, a Torah scholar of illegitimate birth, say the Sages, is greater than an *am ha'aretz Kohen Gadol*, an ignorant High Priest. Out of the devastating tragedy of the loss of the Temple, the Sages created a religious and social order that came closer to the ideal of the people as “a kingdom of Priests and a holy nation” than had ever previously been realised. The seed had been planted long before, in the opening of Leviticus 19: “Speak to *the entire assembly of Israel* and say to them, ‘Be holy because I the Lord your God am holy.’”

Holiness belongs to all of us when we turn our lives into the service of God, and society into a home for the Divine Presence.

Shabbat shalom

Jonathan Sacks

“Holiness belongs to all of us when we turn our lives into the service of God, and society into a home for the Divine Presence.”



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The Office of Rabbi Sacks, PO Box 72007, London, NW6 6RW
+44 (0)20 7286 6391 • info@rabbisacks.org

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Family Edition