



AHAVAT ACHIM
 קהלת אהבת אחים
 THE FAMILY SHUL

TAZRIA / METZORA | APR 16 - APR 22, 2021 | 4-11 IYAR | CANDLE LIGHTING 7:20 PM | HAVDALAH 8:24 PM

SHABBAT

FRIDAY, APRIL 16	
SHACHARIT	6:30 AM
CANDLE LIGHTING	7:20 PM
MINCHA / MAARIV	7:25 PM
SATURDAY, APRIL 17	
SHACHARIT	9:00 AM
LAST KRIAT SHMA	9:35 AM
MINCHA	7:20 PM
MAARIV / HAVDALAH	8:24 PM

אב הרחמים *is recited at Mussaf*
 צדקתך צדק *is NOT recited at Mincha*



ONE STEP CLOSER

Miles this week:

735

Total miles walked so far:

1013

Miles remaining:

4677

THIS SHABBAT & YOM TOV

Maariv on Motzei Shabbat and Yom Tov is back to the regular time; 45 minutes after sunset. Join the Rabbi between mincha and maariv for an exciting shiur as we explore Sefer Ezra.

THIS WEEK

Rabbinic Intern R' Yair Lichtman will be continuing an exciting series exploring Responsa literature from current leading Poskim to COVID Halachic inquiries. Please contact Rabbi Shestack to sponsor a session. The series will continue on *Sunday, April 18th at 9 AM* on Zoom.

The Talmud 4 All shiur will take place on *Monday, April 19th at 8:15pm* with Rabbi Shestack.

IN OUR SHUL

Thank you to Natasha Borsuk and the programming committee for the wonderful and successful Yom Hazikaron commemoration and Yom Ha'atzmaut celebration. Thank you Orit Zefon for sharing your meaningful reflections on Israel.

We are forming a nominating committee for the upcoming 2021-22 board. Please contact Stephen Agress if you want to service on the committee.

UPCOMING EVENTS

In the wake of the success of our Virtual Wine Tasting, we are planning a Virtual Scotch Tasting. Join us on *Saturday, May 8th at 9:00pm* over Zoom for the opportunity to try out 4 new Scotches! Each tasting package will contain four 2 ounces samples (you decide if you want to share!) and costs \$35. [RSVP by April 30th!](#)

It's 5,690 miles from Fair Lawn to Jerusalem. Join the community as we make the trek there in the One Step Closer program! Between now and Yom Yerushalayim, we will collectively complete the journey to Jerusalem! Walk, jog, bike, run or travel in any other active form and help us make it home by May 9th! [Log your miles here.](#)

Save the date for an exciting Lag Ba-Omer Field Day on Sunday, May 2nd at 2:30 PM! Rain date is 5/30. The day will feature a teens versus adults softball game and relay races for the younger children! Not up for softball or races? Join in the stands to cheer your team on! All are welcome. Exact location details are coming soon!

Children ages 0-12 are invited to attend our outdoor groups series kicking off on Shavuot in the shul parking lot!

Shirley Vann has dedicated the attached Covenant & Conversation (with permission: Office of Rabbi Sacks) in memory of her beloved mother Necha Bat Yitzchok נ"ע

ZEMANIM

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	4/18	4/19	4/20	4/21	4/22	4/23
Shacharit	8:00 AM	6:30 AM	6:30 AM	6:30 AM	6:30 AM	6:30 AM
Mincha/Maariv	7:28 PM	7:29 PM	7:30 PM	7:31 PM	7:32 PM	7:30 PM
Earliest Talit	5:15 AM	5:13 AM	5:11 AM	5:10 AM	5:08 AM	5:06 AM
Gedolah	1:30 PM	1:30 PM	1:30 PM	1:29 PM	1:29 PM	1:29 PM
Shkia	7:40 PM	7:41 PM	7:42 PM	7:43 PM	7:44 PM	
Tzait	8:20 PM	8:21 PM	8:22 PM	8:23 PM	8:24 PM	8:25 PM





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ONE STEP CLOSER

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Between now and Yom Yerushalayim, we will collectively complete the journey to Jerusalem! Walk, jog, bike, run or travel in any other active form and help us make it home by May 9th!

[Log your miles here.](#)

Everyone counts. Every step counts.

THIS YEAR, ALL ROADS LEAD HOME.

Questions? events@ahavatachim.org



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QUESTIONS?

Who can participate?

Anyone! We are not excluding anyone from this journey!
(We are calculating miles logged for kids under 10 at 2x.)

How many miles do I need to log?

It's a community effort, (all the miles will be added together to hit our goal); there is no minimum participation requirement!

How often do I have to log my miles?

Whenever you want! We will be announcing the leaders weekly though, so at least once a week is recommended.

Do I need to walk, run, or bike?

Nope! You can travel your miles in any fashion.

[Log your miles here.](#)

Questions? events@ahavatachim.org



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HEY! GUESS WHAT?

We are hosting a Scotch Tasting!

As if we need a reason to try out new drinks...

Join us on *Saturday, May 8th at 9:00pm* for the opportunity to try out 4 new Scotches and find a new favorite! The cost per tasting package is \$35. (Each package contains four 2 ounce samples of different Scotches; hand picked by our expert! You decide if you are willing to share!)

This event will take place over Zoom. Tasting packages will be ready for pick up by 5/5 and the link will be sent out on 5/7.

RSVP BY APRIL 30TH!



COVENANT & CONVERSATION



LESSONS IN LEADERSHIP

WITH RABBI LORD JONATHAN SACKS זצ"ל



With thanks to **The Maurice Wohl Charitable Foundation** for their generous sponsorship of *Covenant & Conversation*. Maurice was a visionary philanthropist. Vivienne was a woman of the deepest humility. Together, they were a unique partnership of dedication and grace, for whom living was giving.

Rabbi Sacks זצ"ל had prepared a full year of *Covenant & Conversation* for 5781, based on his book *Lessons in Leadership*. The Rabbi Sacks Legacy Trust will continue to distribute these weekly essays, so that people all around the world can keep on learning and finding inspiration in his Torah.

How to Praise Tazria - Metzora 5781

The Sages were eloquent on the subject of *lashon hara*, evil speech, the sin they took to be the cause of *tsara'at*. But there is a meta-halachic principle: "From the negative you can infer the positive"¹ So, for example, from the seriousness of the prohibition against *Chillul Hashem*, desecrating God's name, one can infer the importance of the opposite, *Kiddush Hashem*, sanctifying God's name.

It therefore follows that alongside the grave sin of *lashon hara*, there must in principle be a concept of *lashon hatov*, good speech, and it must be more than a mere negation of its opposite. The way to avoid *lashon hara* is to practise silence, and indeed the Sages were eloquent on the importance of silence.² Silence saves us from evil speech but in and of itself it achieves nothing positive. What then is *lashon hatov*?

One of the most important tasks of a leader, a parent or a friend is focused praise. We first discussed this idea in parshat Vayeshev, where we examined the classic text on this - a Mishnah in Tractate Avot (2:11) in which Rabban Yochanan ben Zakkai enumerates the praises of his five beloved students:

¹ Nedarim 11a.

² See for example Mishnah Avot 1:17; 3:13.

Eliezer ben Hyrcanus: a plastered well that never loses a drop. Joshua ben Chananya: happy the one who gave him birth. Yose the Priest: a pious man. Shimon ben Netanel: a man who fears sin. Elazar ben Arach: an ever-flowing spring.

Every Rabbi had disciples. The imperative, “Raise up many disciples”³ is one of the oldest rabbinic teachings on record. What the Mishnah is telling us here is *how* to create disciples. It is not difficult to create followers. Often a good teacher will, over time, notice that they have developed a large following, students who are uncritical devotees - but how to encourage these followers to become creative intellects in their own right? It is far harder to create leaders than to create followers.

“It is far harder to create leaders than to create followers.”

Rabban Yochanan ben Zakkai was a great teacher because five of his students became giants in their own right. The Mishnah is telling us how he did it: with focussed praise. He showed each of his pupils where their particular strength lay. Eliezer ben Hyrcanus, the “plastered well that never loses a drop,” was gifted with a superb memory – an important ability in an age in which manuscripts were rare and the Oral Law was not yet committed to writing. Shimon ben Netanel, the “man who fears sin,” may not have had the intellectual brilliance of the others but his reverential nature was a reminder to others that they were not merely scholars but also holy men engaged in a sacred task. Elazar ben Arach, the “ever-flowing spring,” had a creative mind constantly giving rise to new interpretations of ancient texts.

I discovered the transformative power of focused praise from one of the more remarkable people I ever met, the late Lena Rustin. Lena was a speech therapist, specialising in helping children who struggled with stammers. I came to know her through a television documentary I was making for the BBC about the state of the family in Britain. Lena believed that the young children she was treating – they were, on average, around five years old – had to be understood in the context of their families. Families tend to develop an equilibrium. If a child stammers, everyone in the family adjusts to it. Therefore if the child is to lose their stammer, all the relationships within the family will have to be renegotiated. Not only must the child change. So must everyone else.

By and large, we tend to resist change. We settle into patterns of behaviour as they become more and more comfortable, like a well-used armchair or a well-worn pair of shoes. How do you create an atmosphere within a family that encourages change and makes it unthreatening? The answer Lena discovered was praise. She told the families with whom she was working that every day they must notice each member of the family doing something right, and say so - specifically, positively and thankfully.

She did not go into deep explanations, but watching her at work I began to realise what she was doing. She was creating, within each home, an atmosphere of mutual regard and continuous positive reinforcement. She wanted the parents to shape an environment of self-respect and self-confidence, not just for the stammering child but for every member of the family, so that the entire atmosphere of the home was one in which people felt safe to change and help others to do so.

³ Mishnah Avot 1:1.

I suddenly realised that Lena had discovered a solution not just for stammering but for group dynamics as a whole. My intuition was soon confirmed in a surprising way. There had been tensions among the television crew with which I had been working. Various things had gone wrong and there was an atmosphere of mutual recrimination. After filming a session of Lena Rustin teaching parents how to give and receive praise, the crew likewise began praising one another. Instantly the atmosphere was transformed. The tension dissolved, and filming became fun again. Praise gives people the confidence to let go of the negative aspects of their character and reach their full potential.

There is in praise a deep spiritual message too. We think religion is about faith in God. What I had not fully understood before was that faith in God should lead us to have faith in people, for God's image is in each of us, and we have to learn how to discern it. I then understood that the repeated phrase in Genesis 1, "And God saw that it was good," was there to teach us to see the good in people and events, and by so doing, help to strengthen that goodness. I also understood why God briefly punished Moses by turning his hand to *tsara'at* – because he had said about the Israelites, "They will not believe in me." (Ex. 4:1) Moses was being taught a fundamental lesson of leadership: *It does not matter whether they believe in you. What matters is that you believe in them.*

“Praise, and how we administer it, is a fundamental element in leadership of any kind.”

It was from another wise woman that I learned another important lesson about praise. Stanford psychologist Carol Dweck, in her book *Mindset*⁴, argues that it makes a decisive difference whether we believe that our abilities are innate and determined once and for all (the “fixed” mindset), or whether we may assume that talent is something we achieve through time by effort, practice and persistence (the “growth” mindset). People who take the former approach tend to be risk-averse, afraid that if they fail this will show that they are not as good as they were thought to be. The latter group embrace risk because they take failure as a learning experience from which they can grow. It follows that there is good praise and bad praise. Parents and teachers should not praise children in absolute terms: “You are gifted, brilliant, a star!” They should praise effort: “You tried hard, you gave of your best, and I can see the improvement!” They should encourage a growth mindset, not a fixed one.

Perhaps this explains a sad aftermath in the life of Rabban Yochanan ben Zakkai's two most gifted pupils. The Mishnah immediately following the one quoted above states:

He [Rabban Yochanan ben Zakkai] used to say: If all the Sages of Israel were in one scale of a balance and Eliezer ben Hyrcanus in the other, he would outweigh them all. However, Abba Saul said in his name: If all the Sages of Israel, including Eliezer ben Hyrcanus, were in one scale of a balance, and Elazar ben Arach in the other, he would outweigh them all. (Avot 2:12)

Tragically, Rabbi Eliezer ben Hyrcanus was eventually excommunicated by his colleagues for failing to accept the majority view on a matter of Jewish law⁵. As for Rabbi Elazar ben Arach, he became separated from his colleagues. When they went to the academy at Yavneh, he went to

⁴ Carol Dweck, *Mindset*, Ballantine Books, 2007.

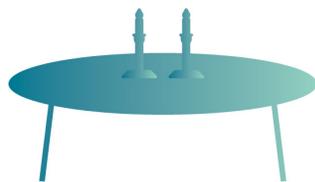
⁵ Bava Metzia 59b.

Emmaus, a pleasant place to live but lacking in other Torah scholars. Eventually he forgot his learning and became a pale shadow of his former self.⁶ It may be that praising his students for their innate abilities rather than their effort, Rabban Yochanan ben Zakkai inadvertently encouraged his two most talented students to develop a fixed mindset rather than engage with colleagues and stay open to intellectual growth.

Praise, and how we administer it, is a fundamental element in leadership of any kind. Recognising the good in people and saying so, we help bring people's potential to fruition. Praising their efforts rather than their innate gifts helps encourage growth, about which Hillel used to say: "He who does not increase his knowledge, loses it" (Mishnah Avot 1:13). **The right kind of praise changes lives. That is the power of lashon hatov. Bad speech diminishes us; good speech can lift us to great heights.** Or as W. H. Auden said in one of his beautiful poems:

In the prison of his days

Teach the free man how to praise.⁷



AROUND THE SHABBAT TABLE

1. What is the problem with praising a person's innate abilities?
2. How could Rabban Yochanan have used praise to encourage a growth mindset in his students?
3. Does targeted praise and encouragement of your efforts motivate you?



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⁶ Shabbat 147b.

⁷ W. H. Auden, "In Memory of W. B. Yeats," *Another Time* (New York: Random House, 1940).