



**AHAVAT ACHIM**  
 קהלת אהבת אחים  
 THE FAMILY SHUL

SH'LACH | JUNE 4 - JUNE 11, 2021 | 24 SIVAN - I TAMMUZ | CANDLE LIGHTING 8:07 PM | HAVDALAH 9:10 PM

**SHABBAT**

<b>FRIDAY, JUNE 4</b>	
SHACHARIT	6:30 AM
MINCHA/KABBALAT SHABBAT	6:40 PM
EARLIEST CANDLE LIGHTING	6:51 PM
CANDLE LIGHTING	8:07 PM

<b>SATURDAY, JUNE 5</b>	
HASHKAMA	8:15 AM
SHACHARIT	9:00 AM
LAST KRIAT SHMA	9:10 AM
MINCHA	8:05 PM
MAARIV / HAVDALAH	9:10 PM
אב הרחמים <i>is not recited at Mussaf</i> צדקתך צדק <i>is recited at Mincha</i>	

**THIS WEEK**

The Talmud 4 All shiur will take place on *Monday, June 7th at 8:15pm* with Rabbi Shestack.

Rosh Chodesh will be Thursday, June 10th and Friday, June 11th.

**THIS SHABBAT**

Following CDC guidelines, masks and social distancing while indoors is no longer required for those persons fully vaccinated. Fully vaccinated is defined as two weeks after your final vaccine. Anyone not yet fully vaccinated must continue to wear a mask and practice social distancing while indoors.

Weather permitting, the Hashkama minyan minyan will be outdoors this shabbat starting at 8:15 am.

Kiddush following the regular 9:00 am davening will be indoors.

There will be a pre-mincha shiur, which will begin 45 minutes before mincha. We will continue with studying the book of Ezra which we had been learning between mincha and maariv. Seudah Shlishit and our "Mesorah in Reverse" series will continue in the shul this week.

Children ages 0-5 are invited to join their friends for outdoor groups on Shabbat mornings from 10:15-10:45 AM in the parking lot. Children under 3 must be accompanied by a designated adult. Parents of children over 3 who are interested in the drop off option should email [kira.batist.msw@gmail.com](mailto:kira.batist.msw@gmail.com).

**IN OUR FAMILY**

Mazel tov to Michelle and Zvi Dubin on the upcoming marriage of their daughter Tamar to Meir Brodsky. May the couple build a bayit ne'eman b'Yisrael.

Mazel tov to Gail & Steven Plotnick on the upcoming marriage of their daughter Madeline to Josh Simanowitz. May the couple build a bayit ne'eman b'Yisrael.



Mazel tov to Eita and Richard Latkin on the birth of a great granddaughter.

**ZEMANIM**

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	6/6	6/7	6/8	6/9	6/10	6/11
Shacharit	8:00 AM	6:30 AM	6:30 AM	6:30 AM	6:15 AM	6:15 AM
Mincha/Maariv	8:14 PM	8:14 PM	8:15 PM	8:16 PM	8:16 PM	6:40 PM
Earliest Talit	4:16 AM	4:16 AM	4:15 AM	4:15 AM	4:15 AM	4:14 AM
Gedolah	1:33 PM	1:33 PM	1:33 PM	1:34 PM	1:34 PM	1:34 PM
Shkia	8:26 PM	8:26 PM	8:27 PM	8:28 PM	8:28 PM	
Tzait	9:06 PM	9:06 PM	9:07 PM	9:08 PM	9:08 PM	9:09 PM





## From the President

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Effective 5/28, masks and social distancing while indoors will no longer be required for those persons fully vaccinated. Fully vaccinated is defined as two weeks after your final vaccine. In accordance with CDC guidelines, anyone not yet fully vaccinated must continue to wear a mask and practice social distancing while indoors.

Please continue to be respectful of those who need or desire to be more cautious. Those who wish to continue to maintain social distancing and / or wearing a mask are encouraged to do so. Please note, the sanctuary doors will once again be shut during services.

The Rabbi, myself and others continue to review, discuss, and seek guidance from persons both within and outside the shul as we decide the most appropriate course of action based upon the rapidly evolving circumstances. We continue to be guided by halacha and a desire to accommodate our membership's needs and expectations using generally accepted scientific understanding as a basis.

Further changes are expected over the course of the next several weeks, particularly as we move into the summer months. In the meantime, anyone having questions or suggestions should not hesitate to contact Stephen Agress or the Rabbi.

## UPCOMING EVENTS

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Ahavat Achim is proud to cosponsor A Night of Fitness and Fun. Join your friends and popular fitness instructor Marla Rottenstreich, for a cardio-dance class like none other! This event is for women only and will take place on *Sunday, June 13th from 8 pm - 9 pm* at 13-31 Jerome Place. RSVP to 973-248-7010 by 6/6.

Mazal Tov to Mary Lisa & Ken Katter who are this year's Ahavat Achim Journal Dinner Honorees. This year we are planning an outdoor brunch (in person), to be held on *Sunday, June 20, 2021*. [Submit your journal ad now!](#)

Our annual general membership meeting will be held on Tuesday, June 22, 2021, at 8:45p via Zoom. The agenda includes a report on our financial condition, the budget for fiscal year ending 2022, proposed amendments to the constitution, and the slate of Officers and Trustees. Voting at the meeting will be electronic. Those who cannot vote electronically should reach out to Stephen Agress for arrangements to submit a hard copy ballot. In addition, as provided in the Constitution, absentee ballots are permitted in all cases and can be delivered to the president at any time prior to the meeting. A copy of the notice with full detail can be found [on our website](#).

Join us on Thursday, July 22nd at Anshei Lubavitch, for a Fair Lawn Community-Wide Whiskey Tasting benefitting the Fair Lawn Eruv. You will be able to browse and taste the selection of whiskies in your very own commemorative whiskey snifter. We will be featuring traditional kiddush fare, gourmet herring and artisanal charcuterie sponsored by The Rebbe's Choice and Food Showcase. The event is co-sponsored by Ahavat Achim, Anshei Lubavitch, Darchei Noam, Shomrei Torah and Young Israel. Sign up at <https://www.shomrei-torah.org/event/whiskey> Looking forward to seeing you there! Any questions, please contact [office@shomrei-torah.org](mailto:office@shomrei-torah.org)

## IN OUR SHUL

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Please contact David Garfunkel if you wish to sponsor a kiddush or seudat shlishit.

To sponsor a celebration for your child's birthday at Shabbat groups email [kira.batist.msw@gmail.com](mailto:kira.batist.msw@gmail.com)! \$25 per family.



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\$25  
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THE FAMILY SHUL





AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

AHAVAT ACHIM OF FAIR LAWN  
INVITES YOU TO OUR

# Annual Journal Event

HONORING  
MARY LISA AND KEN KATTER



**Sunday, June 20, 2021 at 10:30am**

Rinat Yisrael  
389 West Englewood Avenue  
Teaneck, NJ 07666

**RSVP BY JUNE 6**

**\$200 PER PERSON**

**\$400 PER COUPLE**

**\$500 PER FAMILY**

**WWW.AHAVATACHIM.ORG**

Please check appropriate box:

- 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: \_\_\_\_\_

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

**Payment Options:**

**Check:**

**PAYPAL:**

**Visa or Mastercard:**

Payable to Ahavat Achim

[paypal.com/us/fundraiser/charity/1444321](https://www.paypal.com/us/fundraiser/charity/1444321)

Please fill in below

Name on Card: \_\_\_\_\_

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

Billing Address: \_\_\_\_\_; Phone #: \_\_\_\_\_

Authorized Signature: \_\_\_\_\_

Please return this ad blank with your payment to:

**DAVID GARFUNKEL, 12-56 LYLE TERRACE, FAIR LAWN, NJ 07410** [ahavatachimdinner@gmail.com](mailto:ahavatachimdinner@gmail.com)

**THE FINAL AD DEADLINE IS JUNE 6, 2021**

Ad copy (JPG, PDF, Word, etc...) can be emailed to [ahavatachimdinner@gmail.com](mailto:ahavatachimdinner@gmail.com)  
 For hard-copy submissions, please print ad clearly or attach business card (use a separate ad blank for each ad)

**Special Recognition Pages:**

Rabbi's page (\$18 per family)

\_\_\_\_\_

Memorial Listing (\$10 per name)

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Children's Listing (\$5 per child)

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Grandchildren's Listing (\$5 per grandchild)

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# Outdoor Tot Shabbat & Groups

@ Congregation Ahavat Achim

Parents & children ages 0-5 are  
invited to Daven and play together!

Shabbat mornings from 10:15-10:45 AM  
Beginning Saturday, May 15

To learn more about drop off options, please email  
[kira.batist.msw@gmail.com](mailto:kira.batist.msw@gmail.com)

Masking required for children 2 and older.



# CONGREGATION AHAVAT ACHIM

PRESENTS



## AN AMERICANA SERIES

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### EXPLORING "ONE NATION UNDER GOD" THROUGH THE LENS OF JUDAISM

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This series will take place on the following days:

**11/27:** Day after Thanksgiving      **2/15:** President's Day

**1/1:** New Year's Day      **4/18:** Tax Day

**1/18:** Martin Luther King Day      **5/31:** Memorial Day

**7/4:** 4th of July

[HTTPS://ZOOM.US/J/7291311899](https://zoom.us/j/7291311899)

PASSWORD: 112233

LEARN MORE AT  
[WWW.AHAVATACHIM.ORG](http://WWW.AHAVATACHIM.ORG)



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL



# 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.

## Confidence

### Shelach Lecha 5781

It was perhaps the single greatest collective failure of leadership in the Torah. Ten of the spies whom Moses had sent to spy out the land came back with a report calculated to demoralise the nation.

“We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large... We are not able to go up against the people, for they are stronger than we are... The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height... We seemed to ourselves like grasshoppers, and so we seemed to them.” (Num. 13:27-33)

This was nonsense, and they should have known it. They had left Egypt, the greatest empire of the ancient world, after a series of plagues that brought that great country to its knees. They had crossed the seemingly impenetrable barrier of the Red Sea. They had fought and defeated the Amalekites, a ferocious warrior nation. They had even sung, along with their fellow Israelites, a song at the sea that contained the words:

*The peoples have heard; they tremble;*

*Pangs have seized the inhabitants of Philistia.*

*Now are the chiefs of Edom dismayed;*

*Trembling seizes the leaders of Moab;*

*All the inhabitants of Canaan have melted away. (Ex. 15:14-15)*

They should have known that the people of the land were afraid of them, not the other way round. And so it was, as Rahab told the spies sent by Joshua forty years later:

I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two Kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, He is God in the heavens above and on the earth beneath. (Joshua 2:9-11)

Only Joshua and Caleb among the twelve showed leadership. They told the people that the conquest of the land was eminently achievable because God was with them. The people did not listen. But the two leaders received their reward. They alone of their generation lived to enter the land. More than that: their defiant statement of faith and their refusal to be afraid shines as brightly now as it did thirty-three centuries ago. They are eternal heroes of faith.

One of the fundamental tasks of any leader, from president to parent, is to give people a sense of confidence: in themselves, in the group of which they are a part, and in the mission itself. A leader must have faith in the people they lead, and inspire that faith in them. As Rosabeth Moss Kanter of the Harvard Business School writes in her book *Confidence*, “Leadership is not about the leader, it is about how he or she builds the confidence of everyone else.”<sup>1</sup> Confidence, by the way, is Latin for “having faith together.”

**“A leader must have faith in the people they lead, and inspire that faith in them.”**

The truth is that in no small measure a law of self-fulfilling prophecy applies in the human arena. Those who say, “We cannot do it” are probably right, as are those who say, “We can.” If you lack confidence you will lose. If you have it – solid, justified confidence based on preparation and past performance – you will win. Not always, but often enough to triumph over setbacks and failures. That, as mentioned in our study of parshat Beshallah, is what the story of Moses’ hands is about, during the battle against the Amalekites. When the Israelites look up, they win. When they look down they start to lose.

That is why the negative definition of Jewish identity that has so often prevailed in modern times (Jews are the people who are hated, Israel is the nation that is isolated, to be Jewish is to refuse to grant Hitler a posthumous victory) is so misconceived, and why one in two Jews who have been brought up on this doctrine choose to marry out and discontinue the Jewish journey.<sup>2</sup>

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<sup>1</sup> Rosabeth Moss Kanter, *Confidence*, Random House, 2005, 325.

<sup>2</sup> National Jewish Population Survey 1990: A Portrait of Jewish Americans, Pew Research Center, October 1, 2013.

Harvard economic historian David Landes, in his *The Wealth and Poverty of Nations*, explores the question of why some countries fail to grow economically while others succeed spectacularly. After more than 500 pages of close analysis, he reaches this conclusion:

In this world, the optimists have it, not because they are always right, but because they are positive. Even when wrong, they are positive, and that is the way of achievement, correction, improvement, and success. Educated, eyes-open optimism pays; pessimism can only offer the empty consolation of being right.<sup>3</sup>

I prefer the word “hope” to “optimism.” Optimism is the belief that things will get better; hope is the belief that together we can make things better. No Jew, knowing Jewish history, can be an optimist, but no Jew worthy of the name abandons hope. The most pessimistic of the Prophets, from Amos to Jeremiah, were still voices of hope. By their defeatism, the spies failed as leaders and as Jews. To be a Jew is to be an agent of hope.

The most remarkable by far of all the commentators on the episode of the spies was the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. He raised the obvious question. The Torah emphasises that the spies were all leaders, princes, heads of tribes. They knew that God was with them, and that with His help there was nothing they could not do. They knew that God would not have promised them a land they could not conquer. Why then did they come back with a negative report?

**“To be a Jew is  
to be an agent of  
hope.”**

His answer turns the conventional understanding of the spies upside down. They were, he said, not afraid of defeat. They were afraid of victory. What they said to the people was one thing, but what led them to say it was another entirely.

What was their situation now, in the wilderness? They lived in close and continuous proximity to God. They drank water from a rock. They ate manna from heaven. They were surrounded by the Clouds of Glory. Miracles accompanied them along the way.

What would be their situation in the land? They would have to fight wars, plough the land, plant seed, gather harvests, create and sustain an army, an economy and a welfare system. They would have to do what every other nation does: live in the real world of empirical space. What would become of their relationship with God? Yes, He would still be present in the rain that made crops grow, in the blessings of field and town, and in the Temple in Jerusalem that they would visit three times a year, but not visibly, intimately, miraculously, as He was in the desert. This is what the spies feared: not failure but success.

This, said the Rebbe, was a noble sin but still a sin. God wants us to live in the real world of nations, economies and armies. God wants us, as He put it, to create “a dwelling place in the lower world.” He wants us to bring the *Shechinah*, the Divine Presence, into everyday life. It is easy to find God in total seclusion and escape from responsibility. It is hard to find God in the office, in business, in farms and fields and factories and finance. But it is that hard challenge to which we are summoned: to create a space for God in the midst of this physical world that He created and seven

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<sup>3</sup> David Landes, *The Wealth and Poverty of Nations*, London, Little, Brown, 1998, 524.

times pronounced good. That is what ten of the spies failed to understand, and it was a spiritual failure that condemned an entire generation to forty years of futile wandering.

The Rebbe's words ring true today even more loudly than they did when he first spoke them. They are a profound statement of the Jewish task. They are also a fine exposition of a concept that entered psychology only relatively recently – *fear of success*.<sup>4</sup> We are all familiar with the idea of fear of failure. It is what keeps many of us from taking risks, preferring instead to stay within our comfort zone.

No less real, though, is fear of success. We want to succeed: so we tell ourselves and others. But often unconsciously we fear what success may bring: new responsibilities, expectations on the part of others that we may find hard to fulfil, and so on. So we fail to become what we might have become had someone given us faith in ourselves.

The antidote to fear, both of failure and success, lies in the passage with which the parsha ends: the command of *tzitzit* (Num. 15:38-41). We are commanded to place fringes on our garments, among them a thread of blue. Blue is the colour of the sky and of heaven. Blue is the colour we see when we look up (at least in Israel; in Britain, more often than not we see clouds). When we learn to look up, we overcome our fears.

**Leaders give people confidence by teaching them to look up. We are not grasshoppers unless we think we are.**



## AROUND THE SHABBAT TABLE

1. How are tzitzit the antidote to the fears discussed in this study?
2. Can you see the appeal of the lifestyle that the ten spies feared leaving behind?
3. How can we bring the Shechinah into our everyday, practical lifestyle?



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<sup>4</sup> Sometimes called the “Jonah complex” after the Prophet. See Abraham Maslow, *The Farther Reaches of Human Nature*, Harmondsworth, Penguin Books, 1977, 35-40.