



AHAVAT ACHIM
 קהלת אהבת אחים
 THE FAMILY SHUL

KORACH | JUNE 11 - JUNE 18, 2021 | TAMMUZ - 8 TAMMUZ | CANDLE LIGHTING 8:11 PM | HAVDALAH 9:14 PM

SHABBAT

FRIDAY, JUNE 11	
SHACHARIT	6:15 AM
MINCHA/KABBALAT SHABBAT	6:40 PM
EARLIEST CANDLE LIGHTING	6:54 PM
CANDLE LIGHTING	8:11 PM
SATURDAY, JUNE 12	
HASHKAMA	8:15 AM
SHACHARIT	9:00 AM
LAST KRIAT SHMA	9:10 AM
MINCHA	8:05 PM
MAARIV / HAVDALAH	9:14 PM
אב הרחמים is recited at Mussaf צדקתך צדק is recited at Mincha	

IN OUR COMMUNITY

We hope to start a new Shacharit minyan to be held at 7:45am on weekdays. This will be a joint effort of Ahavat Achim and Young Israel and will most likely be hosted at Young Israel. Please reach out to [Elliot Greene](#) with your name, email address, and cell phone number if you'd like to attend.

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 will be outdoors this shabbat starting at 8:15 am.

Kiddush (indoors) is sponsored by Stacey and Yitz Finkelstein in honor of Josh's Aufruf and upcoming wedding to Leora Landy.

There is a shiur on Sefer Ezra shiur, which begins 45 minutes before mincha.

Seuda Shlishit is sponsored by Ziv Farujan to commemorate the Yahrzeit of his mother Lea (Lili) bat Batya.

The Youth Department is excited to announce that Shabbat groups will be an hour long. Children ages 0-5 are invited to join their friends for outdoor groups on Shabbat mornings from 10:15-11:15 AM in the parking lot. Children under 3 must be accompanied by a designated adult. Parents of children over 3 planning to drop off their children should inform Kira kira.batist.msw@gmail.com.

Children ages 0-12 are invited to attend a fun and interactive Shabbat afternoon program in the parking lot on June 12th at 4 PM led by Rabbi Shestack. Join your friends and take home a delicious summer treat!

IN OUR FAMILY

Mazel tov to Yitz and Stacey Finkelstein on the upcoming marriage of their son Josh to Leora Landy. May the couple build a bayit ne'eman b'Yisrael.

Mazel Tov to Madeline and Josh Simanowitz who are celebrating their sheva brochot with us this shabbat.

IN OUR SHUL

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! \$25 per family.

THIS WEEK

The Talmud 4 All shiur will take place on *Monday, June 7th at 8:45 pm* with Rabbi Shestack.

ZEMANIM

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	6/13	6/14	6/15	6/16	6/17	6/18
Shacharit	8:00 AM	6:30 AM	6:30 AM	6:30 AM	6:30 AM	6:30 AM
Mincha/Maariv	8:18 PM	8:18 PM	8:18 PM	8:19 PM	8:19 PM	6:45 PM
Earliest Talit	4:14 AM	4:14 AM	4:14 AM	4:14 AM	4:14 AM	4:14 AM
Gedolah	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:36 PM
Shkia	8:30 PM	8:30 PM	8:30 PM	8:31 PM	8:31 PM	
Tzait	9:10 PM	9:10 PM	9:10 PM	9:11 PM	9:11 PM	9:11 PM





FROM THE FAIR LAWN MIKVAH ASSOCIATION

We are excited to announce the launch of the official Fair Lawn Mikvah website! Please visit www.fairlawnmikvah.org. Our site will serve to update the community on all aspects relating to our Mikvah including hours, Keilim Mikvah information, and our progress on construction featured in the "Renovation" section. One exciting new feature is the ability to now book appointments online in a convenient and independent way through a new platform called Mikvah Cloud. We are excited about this development and being able to continue to serve our community for its Mikvah needs. At this time, our Mikvah fee continues to be \$20.00, with a convenience fee of \$3.00 to cover the fee of the new platform and for the mikvah to continue covering its costs. We hope you find the process of booking online to be a smooth and easy process. You can also download the Mikvah Cloud App available via iOS and Android to book appointments. Some additional information about our appointment system:

1. The Mikvah is still open by appointments only. All preparations must be done at home. Weekday appointments can be made until 2 hours before Mikvah opening. Currently the cutoff to make appointments is 7:00 pm.
2. Friday night/Yom Tov and post Shabbat Saturday night appointments must be booked by Friday/Erev Yom Tov afternoon at 2:00 pm.
3. To purchase bedikah clothes, add \$2.50 in the "other" payment section to add to your order. Please leave a note of how many you purchased in the "anything to add to attendant" section.
4. All appointments can be modified and rescheduled at no fee or cancelled at any time before the scheduled start time. A non-refundable fee of \$2 applies to all cancellations.
5. A Covid screening questionnaire will be emailed to you 24 hours before your scheduled appointment. Please submit it before coming to the mikvah.
6. After booking your appointment online you will receive an email with a confirmation code (a unique set of numbers and letters ex. UT84F3). Please give this code to the mikvah attendant at arrival.
7. Mikvah appointments are on a first come first serve basis and we recommend scheduling your appointments in a timely way in order to secure your desired time slot.
8. If you would like to park in the lot, please drive through the "exit" to enter and not the regular entrance.
9. For Kallah appointments please call 201-468-0098.

Please email fairlawnmikvah@gmail.com to share any feedback you have about your online experience so we can continue to ensure we provide the best service for our community. For urgent matters please call or text (201) 468-0098.

UPCOMING EVENTS

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

Outdoor Tot Shabbat & Groups

@ Congregation Ahavat Achim

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

Shabbat mornings from 10:15-11:15 AM

To learn more about drop off options, please email
kira.batist.msw@gmail.com

Masking required for children 2 and older.



Ahavat Achim Youth
OUTDOOR ACTIVITY SERIES
FOR KIDS AGES 0-12

Parshat Korach: June 12
Rosh Chodesh Av & Matot-Masei: July 10th
Shabbat Nachamu Tu B'Av Vaetchanan: July 24th
Parshat Shoftim: August 14th

Ice pops to enjoy after the event!

4 PM in the shul parking lot

No child may attend unaccompanied.





To sponsor a celebration for your child's birthday at Shabbat groups email kira.batist.msw@gmail.com!

\$25
per
family



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL





**CALLING
ALL FAIR LAWN
WOMEN!**

A NIGHT OF FITNESS AND FUN

**(RAIN DATE!)
RESCHEDULED**

Join your friends and popular fitness instructor **MARLA ROTTENSTREICH**, founder of Mekor Fitness LLC and the "MindBody20" Fitness Program, for a Cardio-Dance fitness class like none other!

Sunday June 13, 2021
8:00-9:00 PM

13-31 Jerome Place

Fully enclosed back yard

\$15 payable via Venmo/PayPal

RSVP to 973-248-7010 by 6/6





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

Fair Lawn Whiskey Tasting

Thursday, July 22 at 7:00pm

Anshei Lubavitch
10-10 Plaza Road

Price: \$45

Designated Driver Price: \$35

\$10 credit on purchases of allied products at
B & B wine and liquors and commemorative snifter included
Not open to anyone under 21 - be prepared to show proof of age

Register online at www.shomrei-torah.org/event/whiskey

Benefitting the Fair Lawn Eruv



CONGREGATION AHAVAT ACHIM

PRESENTS



AN AMERICANA SERIES

.....

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

.....

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



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.

Servant Leadership

Korach 5781

“You have gone too far! The whole community are holy, every one of them, and the Lord is with them. Why then do you set yourselves above God’s congregation?” (Num. 16:3).

What exactly was wrong in what Korach and his motley band of fellow agitators said? We know that Korach was a demagogue, not a democrat. He wanted power for himself, not for the people. We know also that the protestors were disingenuous. Each had their own reasons to feel resentful toward Moses or Aaron or fate. Set these considerations aside for a moment and ask: was what they said true or false?

They were surely right to say, “All the congregation are holy.” That, after all, is what God asked the people to be: a kingdom of priests and a holy nation, meaning, a kingdom all of whose members are (in some sense) priests, and a nation all of whose citizens are holy.¹

They were equally right to say, “God is with them.” That was the point of the making of the Tabernacle: “Have them make My Sanctuary for Me, and I will dwell among them” (Ex. 25:8). Exodus ends with these words: “So the Cloud of the Lord was over the Tabernacle by day, and fire

¹ Some suggest that their mistake was to say, “all the congregation *are* holy” (*kulam kedoshim*), instead of “all the congregation *is* holy” (*kula kedoshah*). The holiness of the congregation is collective rather than individual. Others say that they should have said, “is called on to be holy” rather than “is holy”. Holiness is a vocation, not a state.

was in the Cloud by night, in the sight of all the Israelites during all their travels” (Ex. 40:38). The Divine Presence was visibly with the people wherever they went.

What was wrong was their last remark: “Why then do you *set yourselves above* God’s congregation?” This was not a small mistake. It was a fundamental one. Moses represents the birth of a new kind of leadership. That is what Korach and his followers did not understand. Many of us do not understand it still.

The most famous buildings in the ancient world were the Mesopotamian ziggurats and Egyptian pyramids. These were more than just buildings. They were statements in stone of a hierarchical social order. They were wide at the base and narrow at the top. At the top was the King or Pharaoh – at the point, so it was believed, where heaven and earth met. Beneath was a series of elites, and beneath them the labouring masses.

This was believed to be not just one way of organising a society but the *only* way. The very universe was organised on this principle, as was the rest of life. The sun ruled the heavens. The lion ruled the animal kingdom. The king ruled the nation. That is how it was in nature. That is how it must always be. Some are born to rule, others to be ruled.²

Judaism is a protest against this kind of hierarchy. Every human being, not just the king, is in the image and likeness of God. Therefore no one is entitled to rule over any other without their assent. There is still a need for leadership, because without a conductor an orchestra would lapse into discord. Without a captain a team might have brilliant players and yet not be a team. Without generals, an army would be a mob. Without government, a nation would lapse into anarchy. “In those days there was no King in Israel. Everyone did what was right in their own eyes” (Judges 17:6, 21:25).

In a social order in which everyone has equal dignity in the eyes of Heaven, a leader does not stand *above* the people. They serve the people, and they serve God. The great symbol of biblical Israel, the menorah, is an *inverted* pyramid or ziggurat, broad at the top, narrow at the base. The greatest leader is therefore the most humble. “Moses was very humble, more so than anyone else on the face of the earth” (Num. 12:3).

The name given to this is *servant leadership*,³ and its origin is in the Torah. The highest accolade given to Moses is that he was “the servant of the Lord” (Deut. 34:5). Moses is given this title eighteen times in Tanach. Only one other leader merits the same description: Joshua, who is described this way twice.

No less fascinating is the fact that only one person in the Torah is *commanded* to be humble, namely the King:

“In a social order in which everyone has equal dignity in the eyes of Heaven, a leader does not stand above the people.”

² Aristotle, *Politics*, Book 1, 1254^a21-24.

³ The well-known text on this theme is Robert K Greenleaf, *Servant leadership: a journey into the nature of legitimate power and greatness*, New York, Paulist Press, 1977. Greenleaf does not, however, locate this idea in Torah. Hence it is important to see that it was born here, with Moses.

When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical Priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees *and not consider himself better than his fellow Israelites.* (Deut. 17:18-20)

This is how Maimonides describes the proper conduct of a King:

Just as the Torah has granted him the great honour and obligated everyone to revere him, so too it has commanded him to be lowly and empty at heart, as it says: 'My heart is a void within me' (Pa. 109:22). Nor should he treat Israel with overbearing haughtiness, as it says, 'he should not consider himself better than his fellows' (Deut. 17:20).

He should be gracious and merciful to the small and the great, involving himself in their good and welfare. He should protect the honour of even the humblest of people.

When he speaks to the people as a community, he should speak gently, as in 'Listen my brothers and my people...' (King David's words in I Chronicles 28:2). Similarly, I Kings 12:7 states, 'If today you will be a servant to these people...'

He should always conduct himself with great humility. There is none greater than Moses, our teacher. Yet, he said: 'What are we? Your complaints are not against us' (Ex. 16:8). He should bear the nation's difficulties, burdens, complaints and anger as a nurse carries an infant.⁴

The same applies to all positions of leadership. Maimonides lists among those who have no share in the world to come, someone who “imposes a rule of fear on the community, not for the sake of Heaven.” Such a person “rules over a community by force, so that people are greatly afraid and terrified of him,” doing so “for his own glory and personal interests.” Maimonides adds to this last phrase: “like heathen kings.”⁵ The polemical intent is clear. It is not that no one behaves this way. It is that this is not a Jewish way to behave.

“Great leaders are motivated by ideals, not by personal ambition.”

When Rabban Gamliel acted in what his colleagues saw as a high-handed manner, he was deposed as *Nasi*, head of the community, until he acknowledged his fault and apologised.⁶ Rabban Gamliel learned the lesson. He later said to two people who declined his offer to accept positions of leadership: ‘Do you think I am giving you a position of honour [*serarah*]? I am giving you the chance to serve [*avdut*].’⁷ As Martin Luther King once said “Everybody can be great...because anybody can serve.”⁸

⁴ Hilchot Melachim 2:6.

⁵ Hilchot Teshuvah 3:13.

⁶ Brachot 27b.

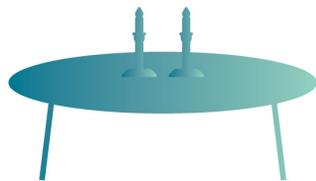
⁷ Horayot 10a-b.

⁸ Martin Luther King Jr., Nobel Prize Acceptance Speech (Oslo, Norway, December 10, 1964).

C. S. Lewis rightly defined humility not as *thinking less of yourself* but as *thinking of yourself less*. The great leaders respect others. They honour them, lift them, inspire them to reach heights they might never have done otherwise. They are motivated by ideals, not by personal ambition. They do not succumb to the arrogance of power.

Sometimes the worst mistakes we make are when we project our feelings onto others. Korach was an ambitious man, so he saw Moses and Aaron as two people driven by ambition, “setting themselves above God’s congregation.” He did not understand that in Judaism to lead is to serve.

Those who serve do not lift themselves high. They lift other people high.



AROUND THE SHABBAT TABLE

1. What is Joshua’s concern about Eldad and Medad?
2. Why does Moses respond to Joshua that he wishes every person could become a Prophet?
3. According to Rabbi Sacks, we *all* have influence. How will you apply your influence to make a positive impact in this world?