



AHAVAT ACHIM
 קהלת אהבת אחים
 THE FAMILY SHUL

KI SEITZEI | AUG 20 - AUG 27, 2021 | 12 ELUL - 19 ELUL | CANDLE LIGHTING 7:29 PM | HAVDALAH 8:31 PM

SHABBAT

FRIDAY, AUGUST 20

SHACHARIT	6:30 AM
EARLIEST CANDLE LIGHTING	6:22 PM
MINCHA	7:30 PM
CANDLE LIGHTING	7:29 PM

SATURDAY, AUGUST 21

HASHKAMA	8:15 AM
SHACHARIT	9:00 AM
LAST KRIAT SHMA	9:36 AM
MINCHA	7:20 PM
MAARIV/HAVDALAH	8:31 PM

אב הרחמים is recited at Mussaf
 צדקתך צדק is recited at Mincha

IN OUR FAMILY

Refuah Shelama to Barry Goldberg and Andrew Wechsler who had both surgery this week.

We regret to inform you of the passing of Albert Kor, beloved father of Hazkiel Kor. Shiva will be by Zoom only. Details and the Zoom link will be provided Motsei Shabbos. May Hazkiel and his family be comforted among the mourners of Zion and Yerushalayim.

THIS SHABBAT

The COVID-19 committee met this past week and made a few additions to existing COVID-19 protocols to hopefully help make the shul experience comfortable for everyone. These are (1) everyone at the bima during leining is required to wear a mask and (2) a few tables on the men's side of davening will be designated as "mask only" tables. It is important to reiterate that ALL unvaccinated individuals, including children two years and above, MUST wear a properly fitting mask at all times (no exceptions) while indoors on Shul premises.

The Hashkama minyan will be located in the main sanctuary starting at 8:15 am. Until the air conditioning is repaired, the main minyan will take place in the David Schwitzer Social Hall.

Groups for children ages 0-5 are held in the parking lot from 10:15a-11:15a.

There will be a Teen Chulent Kiddush at 10:30am for all teens 8th grade and up. Going forward, Kiddush will be held outdoors. In order for this to work, everyone is asked to help setting up for and cleanup up from Kiddush.

Stay and Play this Shabbat will be at 4 PM at the Wigod home. This Stay and Play will feature an interactive program

led by Rabbi Shestack with a Rosh Hashanah theme!

The pre-mincha Shemita shiur will be held in the David Schwitzer Social Hall at 6:50pm.

Shalosh Seudah is sponsored this week by the Farajun family to commentate the Yahrzeit of Dafna's mother רות בת זל However, due to the mask-wearing mandate for anyone not vaccinated, those who are not vaccinated should eat seudat shlishit prior to coming to shul.

UPCOMING EVENTS

The next meeting for the book club will be on *Shabbat, August 28 at 3:30pm* at Esther's house at 20-18 Saddle River Rd. The discussion book will be "Hour of the Witch" by Chris Bohjalian.

The next Perek on the Lawn is scheduled for August 28th. If you are able to host, please contact Larry Bernstein at lardavbern@gmail.com.

On *Sunday, August 29th*, Rabbi Rephael Hirsch will be onsite checking mezuzot in preparation for the High Holidays. Mezuzot can be dropped off between 8am-12pm. Cost: \$11 per klaf. Join us at 8:30am for a brief presentation on the variety and quality of mezuzot.

ZEMANIM

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	8/22	8/23	8/24	8/25	8/26	8/27
Shacharit	8:00 AM	6:20 AM	6:30 AM	6:30 AM	6:20 AM	6:30 AM
Mincha/Maariv	7:32 PM	7:31 PM	7:29 PM	7:28 PM	7:26 PM	7:25 PM
Earliest Talit	5:15 AM	5:17 AM	5:18 AM	5:19 AM	5:20 AM	5:21 AM
Gedolah	1:33 PM	1:32 PM	1:32 PM	1:32 PM	1:31 PM	1:31 PM
Shkia	7:44 PM	7:43 PM	7:41 PM	7:40 PM	7:38 PM	
Tzait	8:24 PM	8:23 PM	8:21 PM	8:20 PM	8:18 PM	8:17 PM





YOMIM NORAIM / HIGH HOLIDAYS

As we have done in the past, we also plan to provide childcare during Yomim Noraim davening. Due to COVID-19 constraints, we expect the childcare to take place outdoors in the parking area. In order to properly plan and hire staff, we require those who plan to avail of childcare to register online at [Click here for High Holiday Child Care Registration](#). Childcare is free to all who daven with us. We have found that childcare works best when shul members take an active interest by spending time where groups take place. As such, we request that when registering, one parent from each family to sign up for a 30-minute slot.

Rosh HaShanah is around the corner which means it's time to sign up to be included on the Sisterhood's Rosh Hashanah Scroll and enroll as a Sisterhood member for 5782. [Sign up here!](#)

We are compiling an updated Yizkor (Remembrance) Booklet to be utilized on Yom Kippur, Shemini Atzeret, Pesach and Shavuot in 5782. Listings are \$20 per name. [Sign up here](#) by Sunday, August 29th to have your names included

IN OUR SHUL

It's time for kids to go back to school - Ahavat Achim families can help to make this process easier for families in need in our area. The supplies will go to the Boys and Girls Club of Paterson and Passaic, and Healing the Children New Jersey (which will distribute them through the Center for Food Action). Please contribute new items only! Please leave items on the front steps at 13-03 Tanis Place, or in a box that will be in the shul lobby, between August 10-22. Thank you for your generosity!

- single-subject, wide rule notebooks
- pencils, character if possible
- 24-pk of Crayola crayons
- Pens
- Two-pocket folders
- Binders
- Sharpies
- Backpacks
- Scissors
- Composition books
- Pencil pouches
- glue

While it gives us great pleasure to see the updated youth rooms put to good use by our members, we are writing with a gentle reminder to please clean up the rooms after you/your children use them. When toys are left on the floor, it makes it very hard for the cleaning crew to adequately wash the floors and creates risk that someone might trip. In addition, board games that are used should be returned to the cabinet where they were found in order to ensure that we do not lose them. Please remember that when a mess is left in those rooms when your children are done playing, others are left to tidy them. We look forward to many more years enjoying our beautiful play spaces!

- The Youth Committee

The youth committee is seeking youth leaders to help run groups in the fall. Please email kira.batist.msw@gmail.com to learn more.

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.

IN OUR COMMUNITY

Effective immediately, the KEILIM MIKVAH will be closed as we prepare to begin construction. We apologize for this inconvenience, but we look forward to celebrating our Mikvah's resumption of full services upon completion of our building project.

Have something to add to the bulletin? [Use our bulletin submission form!](#) (also available on our [website](#))

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.





July 20, 2021

Dear Friends,

We are compiling an updated Yizkor (Remembrance) Booklet to be utilized on Yom Kippur, Shemini Atzeret, Pesach and Shavuot in 5782.

As always, this Yizkor booklet will contain the Yizkor memorial service recited for deceased loved ones. Additionally, since the Yizkor prayers include an obligation to make a charitable donation in honor of the deceased, our Yizkor booklet lists the names of loved ones we ask Hashem to remember.

If you submitted names for our Yizkor booklet last year, please let us know if you want the names reprinted in an identical manner. If there are any changes, please advise accordingly. You can review last year's entries by clicking [here](#).

If you did not submit last year, you can add your beloved ones' name(s) to this year's Yizkor Booklet, by either (1) using the online google form [[Click here for online form](#)] or (2) completing the form below and returning it along with your payment enclosed no later than **Sunday, August 29, 2021** to:

Joyce Heller
787 Ocean Ave., Apt 1605
Long Branch, NJ 07740
jheller127@gmail.com

Listings are \$20 per name. We accept checks or PayPal. Please make checks payable to Congregation Ahavat Achim, or if using PayPal use this link <http://Paypal.com/us/fundraiser/charity/1444321>

Please don't delay as the holidays come early this year.

Should you have any questions, please email Joyce Heller at jheller127@gmail.com or call Joyce at **201-741-6982**. We thank you for your participation and wish you a very Happy & Healthy New Year!



Congregation Ahavat Achim's Sisterhood Membership Renewal & Rosh Hashana Scroll

___ Yes, please enroll me as a Sisterhood member

___ Yes, please include me/us on the Rosh Hashanah Scroll

Please PRINT my/our name(s) on the Scroll as follows:

Sisterhood dues for 5782 are \$36

Inclusion in the Rosh Hashanah Scroll is \$10 per family

To sign up for these items you can do any of the following:

- Click on this [link](#) to sign up online.
- Print this form and mail it along with your check payable to Sisterhood of Ahavat Achim to Esther Schwed at 20-18 Saddle River Road, Fair Lawn, 07410
- Or email Esther at aschwed77@gmail.com and pay with PayPal by clicking [here](#)

Kindly respond by August 29th. Thank you for your participation

May Hashem grant us all a healthy, joyful & peaceful New Year

CONGREGATION AHAVAT ACHIM PRESENTS

Mezuzot Checking!

On 8/29, Rabbi Rephael Hirsch will be onsite checking mezuzot. Mezuzot can be dropped off between 8am-12pm & picked up in the evening. Cost: \$11 per klaf checked, in addition to klafim (starting at \$65) & cases for sale. Join us at 8:30am for a brief presentation on the variety and quality of mezuzot.

[Sponsor a shul mezuzah for \\$36!](#)



'ELUL MATTERS' VS. ANXIETY:

BALANCING GROWTH & ANXIETY
AROUND THE DAYS OF AWE

Sunday, August 29th @ 8:30pm - ZOOM only

<https://zoom.us/j/7291311899>

Password: 112233

AHAVATACHIM.ORG





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





COVENANT & CONVERSATION



LESSONS IN LEADERSHIP

WITH RABBI LORD JONATHAN SACKS זצ"ל



With thanks to **Wohl Legacy** 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.

Against Hate

Ki Teitse 5781

Ki Teitse contains more laws than any other parsha in the Torah, and it is possible to be overwhelmed by this *embarrass de richesse* of detail. One verse, however, stands out by its sheer counter-intuitiveness:

Do not despise an Edomite, because he is your brother. Do not despise the Egyptian, because you were a stranger in his land. (Deut. 23:8)

These are very unexpected commands. Examining and understanding them will teach us an important lesson about society in general, and leadership in particular.

First, a broader point. Jews have been subjected to racism more and longer than any other nation on earth. Therefore, we should be doubly careful never to be guilty of it ourselves. We believe that God created each of us, regardless of colour, class, culture or creed, in His image. If we look down on other people because of their race, then we are demeaning God's image and failing to respect *kavod ha-briyot*, human dignity.

If we think less of a person because of the colour of their skin, we are repeating the sin of Aaron and Miriam – “Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman” (Num. 12:1). There are midrashic

interpretations that read this passage differently, but the plain sense is that they looked down on Moses' wife because, like Cushite women generally, she had dark skin, making this one of the first recorded instances of colour prejudice. For this sin Miriam was struck with leprosy.

Instead we should remember the lovely line from Song of Songs: "I am black but beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not stare at me because I am dark, because the sun has looked upon me" (Song of Songs 1:5).

Jews cannot complain that others have racist attitudes toward them if they hold racist attitudes toward others. "First correct yourself; then [seek to] correct others," says the Talmud. (Baba Metzia 107b) The Tanach contains negative evaluations of some other nations, but always and only because of their moral failures, never because of ethnicity or skin colour.

Now to Moses' two commands against hate, both of which are surprising. "Do not despise the Egyptian, because you were a stranger in his land." This is extraordinary. The Egyptians enslaved the Israelites, planned a programme against them of slow genocide, and then refused to let them go despite the plagues that were devastating the land. Are these reasons not to hate?

True. But the Egyptians had initially provided a refuge for the Israelites at a time of famine. They had honoured Joseph when he was elevated as second-in-command to Pharaoh. The evils they committed against the Hebrews under "a new King who did not know of Joseph" (Ex. 1:8) were at the instigation of Pharaoh himself, not the people as a whole. Besides which, it was the daughter of that same Pharaoh who had rescued Moses and adopted him.

The Torah makes a clear distinction between the Egyptians and the Amalekites. The latter were destined to be perennial enemies of Israel, but the former were not. In a later age, Isaiah would make a remarkable prophecy - that a day would come when the Egyptians would suffer their own oppression. They would cry out to God, who would rescue them just as He had rescued the Israelites:

When they cry out to the Lord because of their oppressors, He will send them a saviour and defender, and He will rescue them. So the Lord will make Himself known to the Egyptians, and in that day they will acknowledge the Lord. (Isaiah 19:20-21)

"To be free, you have to let go of hate. That is a difficult truth but a necessary one."

The wisdom of Moses' command not to despise Egyptians still shines through today. If the people had continued to hate their erstwhile oppressors, Moses would have taken the Israelites out of Egypt but would have failed to take Egypt out of the Israelites. They would have continued to be slaves, not physically but psychologically. They would be slaves to the past, held captive by the chains of resentment, unable to build the future. *To be free, you have to let go of hate.* That is a difficult truth but a necessary one.

No less surprising is Moses' insistence: "Do not despise an Edomite, because he is your brother." Edom was, of course, the other name of Esau. There was a time when Esau hated Jacob and vowed to kill him. Besides which, before the twins were born, Rebecca received an oracle telling her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger." (Gen. 25:23) Whatever these words

mean, they seem to imply that there will be eternal conflict between the two brothers and their descendants.

At a much later age, during the Second Temple period, the Prophet Malachi said: “Was not Esau Jacob’s brother?’ declares the Lord. ‘Yet I have loved Jacob, but Esau I have hated...” (Malachi 1:2-3). Centuries later still, Rabbi Shimon bar Yochai said, “It is a *halachah* [rule, law, inescapable truth] that Esau hates Jacob.” Why then does Moses tell us not to despise Esau’s descendants?

The answer is simple. *Esau may hate Jacob, but it does not follow that Jacob should hate Esau.* To answer hate with hate is to be dragged down to the level of your opponent. When, in the course of a television programme, I asked Judea Pearl, father of the murdered journalist Daniel Pearl, why he was working for reconciliation between Jews and Muslims, he replied with heartbreaking lucidity, “Hate killed my son. Therefore I am determined to fight hate.” As Martin Luther King Jr, wrote, “Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate, only love can do that.” Or as Kohelet said, there is “a time to love and a time to hate, a time for war and a time for peace” (Eccl. 3:8).

It was none other than Rabbi Shimon bar Yochai who said that when Esau met Jacob for the last time, he kissed and embraced him “with a full heart.” Hate, especially between family, is not eternal and inexorable. Always be ready, Moses seems to have implied, for reconciliation between enemies.

Contemporary Games Theory – the study of decision making - suggests the same. Martin Nowak’s programme “Generous Tit-for-Tat” is a winning strategy in the scenario known as the Iterated Prisoner’s Dilemma, an example created for the study of cooperation of two individuals. Tit-for-Tat says: start by being nice to your opponent, then do to them what they do to you (in Hebrew, *middah keneged middah*). Generous Tit-for-Tat says, don’t always do to them what they do to you, for you may find yourself locked into a mutually destructive cycle of retaliation. Every so often ignore (i.e. forgive) your opponent’s last harmful move. That, roughly speaking, is what the Sages meant when they said that God originally created the world under the attribute of strict justice but saw that it could not survive through this alone. Therefore He built into it the principle of compassion.

Moses’ two commands against hate are testimony to his greatness as a leader. It is the easiest thing in the world to become a leader by mobilising the forces of hate. That is what Radovan Karadzic and Slobodan Milosevic did in the former Yugoslavia and it led to mass murder and ethnic cleansing. It is what the state-controlled media did – describing Tutsis as *inyenzi*, (“cockroaches”) – before the 1994 genocide in Rwanda. It is what dozens of preachers of hate are doing today, often using the Internet to communicate paranoia and incite acts of terror. Finally, this was the technique mastered by Hitler as a prelude to the worst-ever crime of humans against humanity.

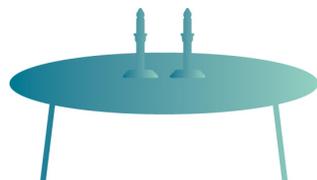
The language of hate is capable of creating enmity between people of different faiths and ethnicities who have lived peaceably together for centuries. It has consistently been the most destructive force in history, and even knowledge of the Holocaust has not put an end to it, even in Europe. It is the unmistakable mark of toxic leadership.

“The language of hate is the unmistakable mark of toxic leadership. interpretation.”

In his classic work, *Leadership*, James MacGregor Burns distinguishes between transactional and transformational leaders. The former address people's interests. The latter attempt to raise their sights. "Transforming leadership is elevating. It is moral but not moralistic. Leaders engage with followers, but from higher levels of morality; in the enmeshing of goals and values both leaders and followers are raised to more principled levels of judgement."

Leadership at its highest level transforms those who exercise it and those who are influenced by it. The great leaders make people better, kinder, nobler than they would otherwise be. That was the achievement of Washington, Lincoln, Churchill, Gandhi and Mandela. The paradigm case was Moses, the man who had more lasting influence than any other leader in history.

He did it by teaching the Israelites not to hate. A good leader knows: **Hate the sin but not the sinner. Do not forget the past but do not be held captive by it. Be willing to fight your enemies but never allow yourself to be defined by them or become like them. Learn to love and forgive. Acknowledge the evil men do, but stay focused on the good that is in our power to do. Only thus do we raise the moral sights of humankind and help redeem the world we share.**



AROUND THE SHABBAT TABLE

1. What other examples in the Torah can you think of that teach us to resist racism?
2. Why is it wrong to hate even those enemies who have persecuted you?
3. Is the lesson of this week's *Covenant & Conversation* difficult to apply to modern Jewish history?