



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

HA'AZINU | SEPT 17 - OCT 1, 2021 | 11 TISHREI - 25 TISHREI | CANDLE LIGHTING 6:44 PM | HAVDALAH 7:45 PM

SHABBAT-HA'AZINU

FRIDAY, SEPTEMBER 17

| | |
|-----------------|---------|
| SHACHARIT | 6:25 AM |
| CANDLE LIGHTING | 6:44 PM |
| MINCHA / MAARIV | 6:50 PM |

SATURDAY, SEPTEMBER 18

| | |
|-----------------|---------|
| HASHKAMA | 8:15 AM |
| SHACHARIT | 9:00 AM |
| LAST KRIAT SHMA | 9:45 AM |
| MINCHA | 6:35 PM |
| MAARIV/HAVDALAH | 7:45 PM |

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

THIS SHABBAT

The main minyanim will take place in the David Schwitzer ^{ע"ה} Social Hall. The 8:15 Hashkama minyan will be located in the main sanctuary.

Groups for children ages 0-5 and 6 and up are held in the parking lot from 10:15a-11:15a.

Kiddush following davening outdoors. In order for this to work, everyone is asked to help setting up for and cleanup up from Kiddush.

Due to the mask-wearing mandate for anyone not vaccinated, those who are not vaccinated should eat seudat shlishit prior to coming to shul.

COVID-19 PROTOCOLS

- Anyone unvaccinated, including children from age 2 must always wear a mask in shul.
- Mask-wearing for fully vaccinated individuals is optional. However, it is recommended that even those vaccinated consider wearing masks while.
- If you feel the slightest bit ill with any COVID-19 like symptoms, you should stay home. If you are in borderline doubt, or if you have a cough even without symptoms, as a courtesy for others you should at a minimum wear a mask.
- Everyone at the Bima must wear a properly fitting mask.
- An area on both the men's and the women's side is designated as a "mask only" section.
- Due to the mask-wearing mandate for anyone not vaccinated, those who are not vaccinated should eat seudat shlishit prior to coming to shul.

THIS WEEK

We are looking for people to help us assemble the Shul Sukkah on Sunday morning, September 19 following morning minyan (approximately 9:00am). If you are available, please contact [Elliot Greene via email](mailto:Elliot.Greene@ahavatachim.org) or via text at 201-519-7951.

It is time to pick up your Lulav and Etrog set. Curbside pickup is scheduled for *Sunday, September 19 from*

9:00am until 10:30am in the Shul parking lot. Bnei Akiva will have a table with all the pre-orders. All you have to do is just "grab and go". Lulavim will be pre-tied and Etrogim will be labeled and set aside. If you have any questions, please contact [Elliot Greene via email](mailto:Elliot.Greene@ahavatachim.org) or at 201-519-7951.

UPCOMING EVENTS

Children ages 2 and up are invited to a special Sukkot Edition Stay and Play on *September 22nd at 4 PM*. Thank you to Liz Jacob for hosting us! More details to follow.

Simchat Beit Hashoeiva - *Friday night September 24th at 9pm* @ the Rabbi's (new) Sukkah! "Suds in the Sukkah, Lager for a Leisheiv" Join us for food, spirits, and ruach!

Seudah Shlishit is being sponsored by Steve Winchester to commemorate the Yahrzeits of his mother, Miriam Hendel bat Shimon and his grandmother, Tzar-na bat Moshe Yonah, and Steven Plotnick in honor of the Siyum on Masechet Sukkah. Congratulations to Rabbi Shestack, Stephen Agress, Liz Jacob, Steven Plotnick and Steven Winchester on completing Sukkah.

IN OUR FAMILY

On the first day of Sukkot (9/21), we are scheduling a "Sukkah Hop" in the later afternoon. Please contact [Elliot Greene via email](mailto:Elliot.Greene@ahavatachim.org) or phone (201-519-7951) if you would like to volunteer to host a stop.



PREPARATION FOR SUKKOT

A man who would be exempt from living in the Succah is not exempt from building a Succah. One should purchase a fine set of the Four Species (Lulav — palm branch, Etrog — citron, Haddassim — myrtle, and Arovot — willow).

- Etrog — The Etrog should be free of holes, thin blister-like protrusions or discoloration. Be sure that the Etrog is not the product of grafted branches.
- Lulav — The central leaf that emanates from the spine, whose end is the highest point of the Lulav, must be whole (not split or clipped), straight and green. Minimum length of Lulav's spine is four handbreadths (ד' טפחים).
- Haddassim — Take three stems of Haddasim, majority of each covered with groups of three leaves from the same rung. Each stem should be at least three handbreadths (ג' טפחים) long. Most leaves should be intact.
- Arovot — We take two Arovot, each reddish in color, whose leaves are long and smooth (not jagged) at the edges. Each stem should be at least three handbreadths (ג' טפחים) long. Most of the leaves should be intact.

Bind the Lulav, Haddasim, and Arovot together. Haddasim to the right of the Lulav and Arovot to the left of the Lulav when the back of the spine is facing the person holding the Lulav. Make two (some make three) additional rings out of the leaves of the Lulav and place them on the Lulav higher than the Haddasim and Arovot.

EREV SUKKOT

We bathe (many immerse in a Mikveh), and make preparations in honor of the Yom Tov. Candles are lit in the Succah and the Brachot "להדליק נר של יום טוב" and "שהחיינו" are said.

SUKKOT

We say in the Succah. We may not make Kiddush on the first two nights before the appearance of three small stars. Kiddush for Yom Tov.

On the first two nights one is obligated to eat in the Succah. Even if one suffers distress as a consequence of being in the Succah, or if it rains, one should eat at least an olive's size (כזית) of bread in the Succah (however one should not make the Bracha "לישב בסוכה" if it is raining). On the other nights, and during the days, anyone who suffers distress from rain or from any physical condition or malady is exempt from staying in the Succah.

The entire seven days of Succot, one should eat, drink, and spend his free time in the Succah. Snacks, such as a quantity of bread up to the size of an egg, or fruit of any quantity, need not be eaten in the Succah. One who strives, out of his dedication to the Mitzvah, to do all of his eating and drinking in the Succah will be rewarded, especially if all of his meals with family and friends are eaten in a Succah. In the colder climates, one is exempt from sleeping in the Succah.

When one does not make Kiddush he should make the Bracha "לישב בסוכה" after "המוציא", and he should intend that this Bracha apply to all of his activities in the Succah until the next meal.

The Bracha over the Four Species is: "...and on the first day, The Brachot are made with the Etrog held with the pitum facing down so that the Mitzvah is first performed in its proper manner after the Bracha, when the Etrog is held correctly (pitum facing up). Hold the Etrog in the left hand, and the Lulav with the other species in the right hand, with the back of the Lulav's spine facing the holder. When the Four Species are held properly, they are shaken three times back and forth in front of the person, three times to his right, behind him, to his left, above, and downward.

CHOL HAMOED

If one forgets to say but remembers before, say it before. If one began and then remembers that he forgot, he returns to the beginning of one steps backward after Shemonah Esrei [or even if he had only said the second: "יהי לרצון אמרי פי" before moving his feet], he repeats Shemonah Esrei. By Birkat HaMazon, if one omitted and remembered after concluding the third Bracha ("but did not begin the fourth Bracha") ("אבינו") he should say the compensatory Bracha: "...". If he began the fourth Bracha, on Yom Tov he must begin again because of the omission of, except on Chol HaMoed when one does not have to repeat Birkat HaMazon if he forgot, יבא.

According to Nusach Sefard & Vilna Gaon, Tefillin is not worn during Chol HaMoed. If you wear Tefillin do so without Brachot (some say the Brachot inaudibly).



SUKKOT FIRST DAYS

| MONDAY, SEPTEMBER 20 | | TUESDAY, SEPTEMBER 21 | | WEDNESDAY, SEPTEMBER 22 | |
|----------------------|---------|-----------------------|---------|-------------------------|---------|
| SHACHARIT | 6:20 AM | HASHKAMA | 8:15 AM | HASHKAMA | 8:15 AM |
| LAST KRIAT SHMA | 9:46 AM | SHACHARIT | 8:45 AM | SHACHARIT | 8:45 AM |
| CANDLE LIGHTING | 6:39 PM | LAST KRIAT SHMA | 9:46 AM | LAST KRIAT SHMA | 9:47 AM |
| MINCHA / MAARIV | 6:45 PM | MINCHA | 6:40 PM | MINCHA / MAARIV | 6:40 PM |
| EARLIEST KIDDUSH | 7:41 PM | MAARIV | 7:20 PM | HAVDALAH | 7:38 PM |
| | | CANDLE LIGHTING AFTER | 7:40 PM | | |

CHOL HAMOED SUKKOT

| THURSDAY, SEPTEMBER 23 | | FRIDAY, SEPTEMBER 24 | | SATURDAY, SEPTEMBER 25 | | SUNDAY, SEPTEMBER 26 | |
|------------------------|-------|----------------------|-------|------------------------|-------|----------------------|-------|
| SHACHARIT | 6:10a | SHACHARIT | 6:10a | HASHKAMA | 8:15a | SHACHARIT | 8:00a |
| LAST KRIAT SHMA | 9:47a | LAST KRIAT SHMA | 9:47a | SHACHARIT | 9:00a | LAST KRIAT SHMA | 9:47a |
| MINCHA / MAARIV | 6:40p | CANDLE LIGHTING | 6:32p | LAST KRIAT SHMA | 9:47a | MINCHA / MAARIV | 6:34p |
| SHKIA | 6:52p | MINCHA / MAARIV | 6:35p | MINCHA / MAARIV | 6:20p | SHKIA | 6:46p |
| TZAIT | 7:32P | TZAIT | 7:30p | HAVDALAH | 7:33p | TZAIT | 7:26p |

HOSHANA RABA / SHEMINI ATZERET / SIMCHAT TORAH

| MONDAY, SEPTEMBER 27 | | TUESDAY, SEPTEMBER 28 | | WEDNESDAY, SEPTEMBER 29 | |
|--------------------------|---------|-----------------------|----------|-------------------------|---------|
| EARLIEST TALIT | 5:55 AM | HASHKAMA | 8:15 AM | SHACHARIT | 9:00 AM |
| SHACHARIT | 6:00 AM | SHACHARIT | 8:45 AM | LAST KRIAT SHMA | 9:48 AM |
| EARLIEST CANDLE LIGHTING | 5:27 PM | YIZKOR | 10:00 AM | MINCHA | 6:25 PM |
| CANDLE LIGHTING | 6:27 PM | MINCHA / AUCTION | 6:30 PM | NEILAT HACHAG | 6:40 PM |
| MINCHA / MAARIV | 6:30 PM | MAARIV | 7:20 PM | MAARIV / HAVDALAH | 7:26 PM |
| EARLIEST KIDDUSH | 7:30 PM | CANDLE LIGHTING AFTER | 7:28 PM | | |

WEEKDAY

| | SUNDAY | MONDAY | THURSDAY | FRIDAY |
|----------------|---------|---------|----------|---------|
| | 9/19 | 9/20 | 9/30 | 10/1 |
| Shacharit | 8:00 AM | 6:20 AM | 6:20 AM | 6:30 AM |
| Mincha/Maariv | 6:46 PM | | 6:28 PM | 6:25 PM |
| Earliest Talit | 5:47 AM | 5:48 AM | 5:58 AM | 5:59 AM |
| Gedolah | 1:21 PM | 1:20 PM | 1:16 PM | 1:15 PM |
| Shkia | 6:58 PM | | 6:40 PM | |
| Tzait | 7:38 PM | 7:37 PM | 7:20 PM | 7:18 PM |

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





Join us for Stay & Play: Sukkot Edition

September 22nd at 4 PM

Hosted by Liz Jacob
14 Fayette Place, Fair Lawn, NJ



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY UNIT

COVENANT & CONVERSATION



LESSONS IN LEADERSHIP

WITH RABBI LORD JONATHAN SACKS ל"ר



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.

A Leader's Call to Responsibility

Ha'azinu 5782

When words take wing, they modulate into song. That is what they do here in *Ha'azinu* as Moses, with the Angel of Death already in sight, prepares to take leave of this life. Never before had he spoken with such passion. His language is vivid, even violent. He wants his final words never to be forgotten. In a sense he has been articulating this truth for forty years, but never before with such emotion. This is what he says:

Give ear, O heavens, that I may speak,
 Earth, hear the sayings of my mouth...
 The Rock, His acts are perfect,
 For all His ways are just.
 A faithful God without wrong,
 Right and straight is He.
 He is not corrupt; the defect is in His children,
 A warped and twisted generation.
 Is this the way you repay God,
 Ungrateful, unwise people?
 Is He not your Father, your Master?
 He made you and established you. (Deut. 32:1-6)

Do not blame God when things go wrong. That is what Moses feels so passionately. Don't believe, he says, that God is there to serve us. We are here to serve Him and through Him be a blessing to the world. God is straight; it is we who are complex and self-deceiving. God is not there to relieve us of responsibility. It is God who is calling us to responsibility.

With these words Moses brings to closure the drama that began with Adam and Eve in the Garden of Eden. When they sinned, Adam blamed the woman, the woman blamed the serpent. So it was when God began creating, and so it still is in the twenty-first century secular time.

The story of humanity has been, for the most part, a flight from responsibility. The culprits change. Only the sense of victimhood remains. It wasn't us. It was the politicians. Or the media. Or the bankers. Or our genes. Or our parents. Or the system, be it capitalism, communism or anything between. Most of all, it is the fault of the others, the ones not like us, infidels, sons of Satan, children of darkness, the unredeemed. The perpetrators of the greatest crime against humanity in all of history were convinced it wasn't them. They were "only obeying orders." When all else fails, blame God. And if you don't believe in God, blame the people who do. To be human is to seek to escape from responsibility.

That is what makes Judaism different. It is what made some people admire Jews and others hate them. For Judaism is God's call to human responsibility. From this call you can't hide, as Adam and Eve discovered when they tried, and you can't escape, as Jonah learnt in the belly of a fish.

What Moses was saying in his great farewell song can be paraphrased thus: "Beloved people, I have led you for forty years, and my time is coming to an end. For the last month, since I began these speeches, these *devarim*, I have tried to tell you the most important things about your past and future. I beg you not to forget them.

"Your parents were slaves. God brought them and you to freedom. But that was negative freedom, *chofesh*. It meant that there was no-one to order you about. That kind of freedom is not inconsequential, for its absence tastes like unleavened bread and bitter herbs. Eat them once a year so you never forget where you came from and who brought you out.

"But don't think that *chofesh* alone can sustain a free society. When everyone is free to do what they like, the result is anarchy, not freedom. A free society requires *cherut*, the positive freedom that only comes when people internalise the habits of self-restraint so that my freedom is not bought at the expense of yours, or yours at the cost of mine.

"That is why I have taught you all these laws, judgments and statutes. They are not arbitrary rules. None of them exists because God likes giving laws. God gave laws to the very structures of matter – laws that generated a vast, wondrous, almost unfathomable universe. If God were only interested in giving laws, He would have confined Himself to the things that obey those laws, namely matter without mind and life-forms that know not liberty.

"The laws God gave me and I gave you exist not for God's sake but for ours. God gave us freedom – the most rare, precious, unfathomable thing of all other than life itself. But with freedom comes responsibility. That means that we must take the risk of action. God gave us the land but we must conquer it. God gave us the fields but we must plough, sow and reap them. God gave us bodies but we must tend and heal them. God is our Father; He made us and established us. But parents cannot live their children's lives. They can only show them, by instruction and love, how to live.

"So when things go wrong, don't blame God. He is not corrupt; we are. He is straight; it is we who are sometimes warped and twisted."

"With freedom comes responsibility. That means that we must take the risk of action."

That is the Torah's ethic of responsibility. No higher estimate has ever been given of the human condition. No higher vocation was ever entrusted to mortal creatures of flesh and blood.

Judaism does not see human beings, as some religions do, as irretrievably corrupt, stained by original sin, incapable of good without God's grace. That is a form of faith but it is not ours. Nor do we see religion as a matter of blind submission to God's will. That too is a form of faith but not ours.

We do not see human beings, as the pagans did, as the playthings of capricious gods. Nor do we see them, as some scientists do, as mere matter, a gene's way of producing another gene, a collection of chemicals driven by electrical impulses in the brain, without any special dignity or sanctity, temporary residents in a universe devoid of meaning that came into existence for no reason and will one day, equally for no reason, cease to be.

We believe that we are God's image, free as He is free, creative as He is creative, We exist on an infinitely smaller and more limited scale to be sure, but still we are the one point in all the echoing expanse of space where the universe becomes conscious of itself, the one life form capable of shaping its own destiny: choosing, therefore free, therefore responsible. Judaism is God's call to responsibility.

Which means: *thou shalt not see thyself as a victim*. Do not believe as the Greeks did that fate is blind and inexorable, that our fate once disclosed by the Delphic oracle, has already been sealed before we were born, that like Laius and Oedipus we are fated, however hard we try to escape the bonds of fate. That is a tragic view of the human condition. To some extent it was shared in different ways by Spinoza, Marx and Freud, the great triumvirate of Jews-by-descent who rejected Judaism and all its works.

Instead like Viktor Frankl, survivor of Auschwitz, and Aaron T. Beck, co-founder of cognitive behavioural therapy, we believe we are not defined by what happens to us but rather by how we respond to what happens to us. That itself is determined by how we interpret what happens to us. If we change the way we think – which we can, because of the plasticity of the brain – then we can change the way we feel and the way we act. Fate is never final. There may be such a thing as an evil decree, but penitence, prayer and charity can avert it. And what we cannot do alone we can do together, for we believe “it is not good for man to be alone.” (Gen. 2:18)

So Jews developed a morality of guilt in place of what the Greeks had, a morality of shame. A morality of guilt makes a sharp distinction between the person and the act, between the sinner and the sin. Because we are not wholly defined by what we do, there is a core within us that remains intact – “My God, the soul You gave me is pure” – so that whatever wrong we may have done, we can repent and be forgiven. That creates a language of hope, the only force strong enough to defeat a culture of despair.

It is that power of hope, born whenever God's love and forgiveness gives rise to human freedom and responsibility, that has made Judaism the moral force it has always been to those whose minds and hearts are open. But that hope, says Moses with a passion that still sears us whenever we tread it afresh, does not just happen. It has to be worked for and won. The only way it is achieved is by *not blaming God*. He is not corrupt. The defect is in us, His children. If we seek a better world, we must

**“What we
cannot do alone
we can do together.”**

make it. God teaches us, inspires us, forgives us when we fail and lifts us when we fall, but we must make it. It is not what God does for us that transforms us; it is what we do for God.

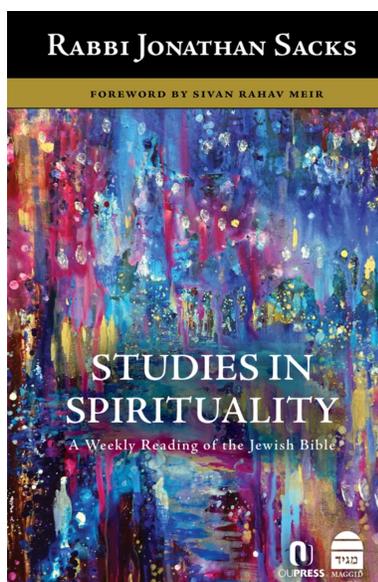
The first humans lost paradise when they sought to hide from responsibility. We will only ever regain it if we accept responsibility and become a nation of leaders, each respecting and making space for those not like us. People do not like people who remind them of their responsibility. That is one of the reasons (not the only one, to be sure) for Judeophobia through the ages. But we are not defined by those who do not like us. To be a Jew is to be defined by the One who loves us.

The deepest mystery of all is not our faith in God but God's faith in us. May that faith sustain us as we heed the call to responsibility and take the risk of healing some of the needless wounds of an injured but still wondrous world.



AROUND THE SHABBAT TABLE

1. What are the key differences between *chofesh* and *cherut*?
2. Why do you think it is important for a leader to make their followers feel heard (even when a consensus is unlikely)?
3. How is Moshe's model of leadership similar to a democratic system of government? Why do you think it is important for a leader to make their followers feel heard (even when a consensus is unlikely)?



NEW BOOK ANNOUNCEMENT:

Studies in Spirituality: A weekly reading of the Jewish Bible

This is the newest volume collating a year of Rabbi Sacks' *Covenant & Conversation* essays. Each chapter on the weekly Torah portion contains an uplifting idea on finding spirituality within every sedra, and within ourselves.

With a Foreword by Sivan Rahav Meir.



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