



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

BO | JAN 7 - JAN 14, 2022 | 5 SHEVAT - 12 SHEVAT | CANDLE LIGHTING 4:27 PM | HAVDALAH 5:31 PM

SHABBAT

FRIDAY, JANUARY 7	
CANDLE LIGHTING	4:27 PM
MINCHA/KABBALAT SHABBAT	4:30 PM
TZAIT	5:25 PM
SATURDAY, JANUARY 8	
HASHKAMA	8:15 AM
SHACHARIT—Mask required	9:00 AM
LAST KRIAT SHMA	9:42 AM
MINCHA	4:25 PM
MAARIV/HAVDALAH	5:31 PM
<small>אב הרחמים is recited at Mussaf צדקתך צדק is recited at Mincha</small>	

Have an upcoming simcha, refuah, or life cycle event to add to the bulletin? [Use our bulletin submission form!](#) (also available on our [website](#)).

THIS SHABBAT

Starting this Shabbat, children ages 3-12 years old will have the opportunity to earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions on Shabbat or attending parent child learning programs! Tickets can be redeemed for exciting prizes over time!

Youth groups this Shabbat commence at 10:15 am.

Seuda Shlishit is sponsored by the Schwitzer family to commemorate the Yahrzeit of Ilana's mother, Rivka Bat Freha and Yeish, A"H.

UPCOMING EVENTS

Please mark your calendars for the upcoming sessions of Parent-Child Learning which will take place on *January 15 and February 12*. More details to follow soon! Email any questions to ki-ra.Batist.msw@gmail.com.

We are really excited to invite all children and grandchildren to a cupcake decorating and fruit skewer creating event in honor of TuB'shvat and parent child learning! Design your culinary masterpieces with all kinds of fun toppings and treats! The fun will take place on January 15th at 6:15 PM! RSVP to ki-ra.batist.msw@gmail.com by Jan. 10.

SHIURIM SCHEDULE

The beginner Talmud class, "Talmud 4 All" meets *Monday night at 8:15pm* on Zoom.

Zoom Shiurim link:
<https://zoom.us/j/7291311899>

IN OUR COMMUNITY

Join the Fair Lawn community for snow tubing at Campgaw on 1/24/22. Please see the attached flyer for more details!

ZEMANIM

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	1/9	1/10	1/11	1/12	1/13	1/14
Shacharit	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
Mincha/ Maariv	4:35 PM	4:36 PM	4:37 PM	4:38 PM	4:39 PM	4:40 PM
Earliest Talit	6:21 AM	6:21 AM	6:21 AM	6:21 AM	6:21 AM	6:20 AM
Gedolah	12:27 PM	12:28 PM	12:28 PM	12:29 PM	12:29 PM	12:30 PM
Shkia	4:47 PM	4:48 PM	4:49 PM	4:50 PM	4:51 PM	
Tzait	5:27 PM	5:28 PM	5:29 PM	5:30 PM	5:31 PM	5:32 PM





SHABBAT YOUTH

Shabbat morning youth groups beginning at 10:15 am each week:

- Children under 4 years old meet in the youth room to the right upon entry to the kiddush hall. This will be a parent led group.
- Children ages 4-7 meet in the youth room to the left upon entry to the kiddush hall. This group will be run by our wonderful youth leaders. Parents are encouraged to drop their children off.
- Older elementary aged children and pre-teens meet in the Beit Midrash.

Please do not send children over 2 years old to groups with snacks. If you need to feed a child over 2, please step outside of the group room to do so.

REVISED COVID-19 PROTOCOLS

Given the current uptick in COVID due to the increasing transmission of the Omicron variant, effective immediately we are temporarily updating our COVID protocols as follows:

Shabbat:

- Shacharit:
 - On Shabbat morning, we will be offering both fully masked and masks-optional minyanim alternatives. Mask wearing will be required in the main sanctuary for Shacharit davening. Mask wearing at the hashkama minyan will continue to be optional as an alternative to the mask-only requirements of the main minyan.
- Kabbalat Shabbat and Mincha / Maariv:
 - Mask wearing at Kabbalat Shabbat and Mincha / Maariv will continue to be strongly recommended, but optional, given the ability to provide a larger and more social-distant davening.

Weekday Minyanim:

- Mask wearing at weekday minyanim will continue to be recommended, but optional, given the ability to provide a larger and more social-distant davening space.

General Policy and Protocols:

In addition to the specific updated protocols described above, the following continue to apply:

- Anyone unvaccinated, including children from age 2 and above must wear a mask at all times in shul.
- If you feel the slightest bit ill with any COVID-19 like symptoms, you should stay home.
- At all minyanim, everyone at the Bima must wear a properly fitting mask.
- At all masks-optional minyanim, an area on both the men's and the women's side is designated as a "mask only" section.
- During Kiddush and Seudat Shlishit, unvaccinated persons 12 years old and above must continue to wear a mask at all times.

In those situations where masking remains optional, we strongly recommend that for the benefit of the community as a whole, all attendees wear masks whenever practical.

We further encourage everyone to be in touch with their primary care physician to discuss the most prudent approach for their individual situation.



Cupcake Decorating
&
Fruit Skewer Creating
in honor of Tu'Bshvat

Following family Havdalah,
singing & Parent Child Learning

January 15th at 6:15 PM
David Schwitzer Kiddush Hall

RSVP to kira.batist.msw@gmail.com by 1/10

Want to
sponsor this
event? Reach
out to Kira!



30 for 30
PARENT-CHILD
LEARNING

Join us 30 minutes after Havdalah
for 30 minutes of learning!

Motzei Shabbos
December 18th @ 5:45 PM

January 15th

February 12th

In the Beit Midrash

Fun prizes & treats to go!

Bring your own learning materials
or use what's supplied.

RSVP to kira.batist.msw@gmail.com by 12/15

Sponsorship
available.
Reach out to
Kira for more
information





CONGREGATION
DARCHEI NOAM
OF FAIR LAWN, NJ



FAIR LAWN YOUTH
COMMITTEES PRESENT...



Yeshiva Break Snow Tubing!



- **What?** Join us as the shuls of Fair Lawn unite for a day of fun snow tubing at Campgaw!
 - **When?** January 24th at 10:00 a.m.- 12:00 p.m.
 - **Where?** Campgaw Mountain (Mahwah, NJ)
 - **Cost?** \$18 per rider (minimum height 42")
- Registration closes 01/20. Sign up below:
yifl.org/event/campgaw



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





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.

Telling the Story

Bo

Go to Washington and take a tour of the memorials and you will make a fascinating discovery. Begin at the Lincoln Memorial with its giant statue of the man who braved civil war and presided over the ending of slavery. On one side you will see the Gettysburg Address, that masterpiece of brevity with its invocation of “a new birth of freedom.” On the other is the great Second Inaugural with its message of healing: “With malice toward none, with charity for all, with firmness in the right as God gives us to see the right...” Walk down to the Potomac basin and you see the Martin Luther King Memorial with its sixteen quotes from the great fighter for civil rights, among them his 1963 statement, “Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that.” And giving its name to the monument as a whole, a sentence from the *I Have a Dream* speech, “Out of the Mountain of Despair, a Stone of Hope.”

Continue along the tree-lined avenue bordering the water and you arrive at the Roosevelt Memorial, constructed as a series of six spaces, one for each decade of his public career, each with a passage from one of the defining speeches of the time, most famously, “We have nothing to fear but fear itself.”

Lastly, bordering the Basin at its southern edge, is a Greek temple dedicated to the author of the American Declaration of Independence, Thomas Jefferson. Around the dome are the words he wrote to Benjamin Rush: “I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.” Defining the circular space are four panels, each with lengthy quotations from Jefferson’s writings, one from the Declaration itself, another beginning, “Almighty God hath created the mind free,” and a third “God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?”

Each of these four monuments is built around texts, and each tells a story.

Now compare the monuments in London, most conspicuously those in Parliament Square. The memorial to former Prime Minister David Lloyd George contains three words: David Lloyd George. The one to Nelson Mandela has two: Nelson Mandela, and the Winston Churchill memorial just one: Churchill.

Winston Churchill was a man of words, in his early life a journalist, later a historian, author of almost fifty books. He won the Nobel Prize not for Peace but for Literature. He delivered as many speeches and coined as many unforgettable sentences as Jefferson or Lincoln, Roosevelt or Martin Luther King Jr., but none of his utterances is engraved on the plinth beneath his statue. He is memorialised only by his name.

The difference between the American and British monuments is unmistakable, and the reason is that Britain and the United States have a quite different political and moral culture. England is, or was until recently, a tradition-based society. In such societies, things are as they are because that is how they were “since time immemorial.” It is unnecessary to ask why. Those who belong, know. Those who need to ask, show thereby that they don’t belong.

American society is different because from the Pilgrim Fathers onward it was based on the concept of covenant as set out in Tanach, especially in Exodus and Deuteronomy. The early settlers were Puritans, in the Calvinist tradition, the closest Christianity came to basing its politics on the Hebrew Bible. Covenantal societies are not based on tradition. The Puritans, like the Israelites three thousand years earlier, were revolutionaries, attempting to create a new type of society, one unlike Egypt or, in the case of America, England. Michael Walzer called his book on the politics of the seventeenth century Puritans, *The Revolution of the Saints*.¹ They were trying to overthrow the tradition that gave absolute power to kings and maintained established hierarchies of class.

Covenantal societies always represent a conscious new beginning by a group of people dedicated to an ideal.

The story of the founders, the journey they made, the obstacles they had to overcome and the vision that drove them are essential elements of a covenantal culture. Retelling the story, handing it onto one’s children, and dedicating oneself to continuing the work that earlier generations began, are fundamental to the ethos of such a society. A covenanted nation is not simply there because it is there. It is there to fulfil a moral vision. That is what led G. K. Chesterton to call the United States a nation “with the soul of a church,”² the only one in the world “founded on a creed”³ (Chesterton’s antisemitism prevented him from crediting the true source of America’s political philosophy, the Hebrew Bible).

**“Covenantal societies
always represent a
conscious new beginning
by a group of people
dedicated to an ideal.”**

¹ *The Revolution of the Saints: A Study in the Origins of Radical Politics* (Cambridge, MA: Harvard University Press, 1965).

² *What I Saw in America* (New York: Dodd, Mead and Company, 1922), p. 10.

³ *Ibid.*, 7.

The history of storytelling as an essential part of moral education begins in this week's parsha. It is quite extraordinary how, on the brink of the Exodus, Moses three times turns to the future and to the duty of parents to educate their children about the story that was shortly to unfold: "When your children ask you, 'What is this service to you?' you shall answer, 'It is the Passover service to God. He passed over the houses of the Israelites in Egypt when He struck the Egyptians, sparing our homes'" (Ex. 12:25-27). "On that day, you shall tell your child, 'It is because of this that God acted for me when I left Egypt'" (Ex. 13:8). "Your child may later ask you, 'What is this?' You shall answer them, 'With a show of power, God brought us out of Egypt, the place of slavery'" (Ex. 13:14).

This is truly extraordinary. The Israelites have not yet emerged into the dazzling light of freedom. They are still slaves. Yet already Moses is directing their minds to the far horizon of the future and giving them the responsibility of passing on their story to succeeding generations. It is as if Moses were saying: Forget where you came from and why, and you will eventually lose your identity, your continuity and your *raison d'être*. You will come to think of yourself as the mere member of a nation among nations, one ethnicity among many. Forget the story of freedom and you will eventually lose freedom itself.

Rarely indeed have philosophers written on the importance of storytelling for the moral life. Yet that is how we become the people we are. The great exception among modern philosophers has been Alasdair MacIntyre, who wrote, in his classic *After Virtue*, "I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?'" Deprive children of stories, says MacIntyre, and you leave them "anxious stutterers in their actions as in their words."⁴

"Forget the story of freedom and you will eventually lose freedom itself."

No one understood this more clearly than Moses, who knew that without a specific identity it is almost impossible not to lapse into whatever is the current idolatry of the age – rationalism, idealism, nationalism, fascism, communism, postmodernism, relativism, individualism, hedonism, or consumerism, to name only the most recent. The alternative, a society based on tradition alone, crumbles as soon as respect for tradition dies, which it always does at some stage or another.

Identity, which is always particular, is based on story, the narrative that links me to the past, guides me in the present, and places on me responsibility for the future. And no story, at least in the West, was more influential than that of the Exodus, the memory that the Supreme Power intervened in history to liberate the supremely powerless, together with the covenant that followed whereby the Israelites bound themselves to God in a promise to create a society that would be the opposite of Egypt, where individuals were respected as the image of God, where one day in seven all hierarchies of power were suspended, and where dignity and justice were accessible to all. We never quite reached that ideal state, but we never ceased to travel toward it and believed it was there at journey's end.

⁴ See Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 2007), p. 216.

“The Jews have always had stories for the rest of us,” said the BBC’s political correspondent, Andrew Marr.⁵ God created man, Elie Wiesel once wrote, because God loves stories.⁶ What other cultures have done through systems, Jews have done through stories. And in Judaism, the stories are not engraved in stone on memorials, magnificent though that is. They are told at home, around the table, from parents to children as the gift of the past to the future. That is how storytelling in Judaism was devolved, domesticated, and democratised.

Only the most basic elements of morality are universal: “thin” abstractions like justice or liberty tend to mean different things to different people in different places and different times. But if we want our children and our society to be moral, we need a collective story that tells us where we came from and what our task is in the world. The story of the Exodus, especially as told on Pesach at the Seder table, is always the same yet ever-changing, an almost infinite set of variations on a single set of themes that we all internalise in ways that are unique to us, yet we all share as members of the same historically extended community.

There are stories that ennoble, and others that stultify, leaving us prisoners of ancient grievances or impossible ambitions. The Jewish story is in its way the oldest of all, yet ever young, and we are each a part of it. It tells us who we are and who our ancestors hoped we would be. Storytelling is the great vehicle of moral education. It was the Torah’s insight that a people who told their children the story of freedom and its responsibilities would stay free for as long as humankind lives and breathes and hopes.



AROUND THE SHABBAT TABLE

1. What is the power of a story?
2. Why is it important for political leaders, teachers, and parents to all tell stories?
3. What stories are important in your family?



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⁵ Andrew Marr, *The Observer*, Sunday, 14th May 2000.

⁶ *The Gates of the Forest* (New York: Holt, Rinehart, and Winston), Preface.