



CANDLE LIGHTING 6:45 PM | 21 ELUL 5782 | SEPTEMBER 17, 2022 | HAVDALA 7:47 PM

**שבת פרשת כי תבא**  
**SHABBAT PARSHAT KI TAVO**

Haftorah is Isaiah 60:1-22 (קומי) (אורי). Pirkei Avot Chapters 3 & 4.

**ELUL MATTERS WOMEN'S SHIUR**

"The Essence of Rosh Hashana: How to Prepare for a Complicated Holiday", followed by a Melaveh Malka (Pasta, salads & dessert!) at 8:45 PM, Santacruz Home, 19-06 Jordan Rd.

**MIX & MUNCH**



Young Families Mix & Munch Lunch after Kiddush, followed by dessert and Stay & Play at the Santacruz home, 19-06 Jordan Rd., 3:00 PM

**YIZKOR BOOKLET (DEADLINE IS TOMORROW!)**

Click here to memorialize departed loved ones in this year's Yizkor Booklet: [Yizkor Booklet](#)

**ROSH HASHANA SCROLL (DEADLINE IS TOMORROW!)**

To participate in the Sisterhood Rosh Hashana Scroll and/or to become a member of the Sisterhood, click here: [Sisterhood Scroll and Membership](#).

**FROM THE MEN'S CLUB**

- (1) Order your Etrog & Lulav, promo code BANE5 to get \$5 off, here: [ARBAMINIM](#) (deadline is Thursday, Oct. 6, pickup at shul is Sunday, Oct. 9, 9:00 to 11:00 AM).
- (2) Sylvia Latkin's Sukkah construction is Sunday, Oct. 2 after Shacharit.
- (3) Sukkah hop will take place on the 1st day of Sukkot, Monday, October 10. Email [egreene@acm.org](mailto:egreene@acm.org) to be one of the families to volunteer their Sukkah.



**SPECIAL MEMBERSHIP MEETING**

Please attend a membership meeting via Zoom on Wed., Sept. 21, to vote on authorizing a new ramp and two different window replacement projects in the Rabbis house: <https://us06web.zoom.us/j/2477505022>, Meeting ID: 247 750 5022, Passcode: 5112233.

**FRIDAY EVENING**

|                  |         |
|------------------|---------|
| MINCHA           | 6:50 PM |
| SHKIA            | 7:04 PM |
| TZAIT HAKOCHAVIM | 7:44 PM |

**SHABBAT**

|                  |         |
|------------------|---------|
| HASHKAMA         | 8:15 AM |
| MAIN             | 9:00 AM |
| LAST KRIAT SHEMA | 9:45 AM |
| GEMARA SHIUR     | 5:50 PM |
| MINCHA           | 6:35 PM |
| MAARIV           | 7:47 PM |

**SELICHOT**



This Motzei Shabbat, Saturday night, at 12:50 AM, we begin reciting Selichot, liturgical requests for forgiveness, and continue reciting Selichot every weekday morning through Erev Yom Kippur. Selichot will be preceded by a Kumsitz beginning at midnight.

| ORTHODOX UNION<br>תורה ומצוות<br>Enhancing Jewish Life | SUNDAY<br>9/18 | MONDAY<br>9/19 | TUESDAY<br>9/20 | WEDNESDAY<br>9/21 | THURSDAY<br>9/22 | FRIDAY<br>9/23 |
|--|----------------|----------------|-----------------|-------------------|------------------|----------------|
| <b>WEEKDAY MINYANIM AT AHAVAT ACHIM</b>                |                |                |                 |                   |                  |                |
| SHACHARIT  | 8:00 AM        | 6:00 AM        | 6:00 AM         | 6:00 AM           | 6:00 AM          | 6:00 AM        |
| MINCHA/MAARIV  | 6:48 PM        | 6:47 PM        | 6:45 PM         | 6:43 PM           | 6:44 PM          | 6:35 PM        |
| <b>ZMANIM</b>  |                |                |                 |                   |                  |                |
| Earliest Talit   | 5:45 AM        | 5:46 AM        | 5:47 AM         | 5:49 AM           | 5:50 AM          | 5:51 AM        |
| Gedolah  | 1:21 PM        | 1:21 PM        | 1:20 PM         | 1:20 PM           | 1:19 PM          | 1:19 PM        |
| Shkia  | 7:00 PM        | 6:59 PM        | 6:57 PM         | 6:55 PM           | 6:54 PM          |                |
| Tzait Hakochoavim                                      | 7:40 PM        | 7:39 PM        | 7:37 PM         | 7:35 PM           | 7:34 PM          |                |

## IN OUR FUTURE

**September 21** - Membership Meeting

**September 24** - Seudah Shlishit is sponsored by the Agress family to commemorate the Yahrzeit of Amy's father, Ha'Rav Yisroel Yehuda Ben Ephraim Michal Ha'Levi Pruzansky<sup>ע"ר</sup>.

**October 8** - Seudah Shlishit is sponsored by the Winchester family for the upcoming Yahrzeit of Steve's mother Helen Winchester, Miriam Hendl bas Shimon<sup>ע"ר</sup>

**October 11** - Kiddush is sponsored by the Winchester family on the Yahrzeit of Steve's mother Helen Winchester, Miriam Hendl bas Shimon<sup>ע"ר</sup>

**October 29** - Seudah Shlishit is sponsored in honor of a siyum for Mesechet Ketuvot.

**November 5** - Seudah Shlishit is sponsored by David & Lori Garfunkel in memory of Jonathan<sup>ע"ר</sup>, and Betsy & Marty Sonnenblick on the Yahrzeit of Betsy's father חיים יהודה בן ירמיהו, Howard Perlmutter<sup>ע"ר</sup>

**May 20** - Mikey Finkelstein Aufruf

## KIDDUSH INFORMATION



- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com) to coordinate details and budget.
- If you are around when the Rabbi says "על המחיה", your assistance in clean up would be appreciated.

## SEUDAH SHLISHIT INFO

### Seudah Shlishit סעודה שלישית

To sponsor for \$136 Seudah Shlishit (or in the case of multiple sponsors, \$100 per sponsor) to commemorate Yahrzeits, for a Siyum, or for another occasion, email David at [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com).

## SHIURIM



- TALMUD 4 ALL CLASS - ON HIATUS.
- TORAH FOR YOUR COMMUTE, via a Whatsapp group, with 3-minute daily halacha insights and a weekly 5-minute parsha elucidation. To join email Rabbi Shestack at [rabbishestack@gmail.com](mailto:rabbishestack@gmail.com).
- WOMEN'S MONTHLY SHABBAT AFTERNOON SHIUR with Rebbetzin Chana Shestack.
- WEEKLY GEMARA SHIUR, Shabbat afternoons 45 minutes before Mincha.
- MESORAH-IN-REVERSE lecture series at Suedah Shlishit on Shabbat.



## COMMUNITY SECURITY

To volunteer and become part of our community security service, email



Margo at [security@ahavatachim.org](mailto:security@ahavatachim.org).

## BULLETIN DEDICATIONS, ANNOUNCEMENTS, AND SHUL CALENDAR

- Email [seplotnick@gmail.com](mailto:seplotnick@gmail.com) to request an announcement of a simcha, refuah or life cycle event in the bulletin or to dedicate a bulletin for \$36 (\$54 w/Photo).

18-25 Saddle River Road

Fair Lawn, NJ 07410

201.797.0502

<http://www.ahavatachim.org>

## GITA COOPERWASSER<sup>ע"ר</sup> YOUTH EVENTS

**September 24** - Parent-Child Learning, Rosh Hashanah edition, followed by honey cake decorating to enjoy with friends. Children ages 7 and up will enjoy an interaction learning session with Andrew Wigod while the younger children participate in PCL! RSVP by 9/20.

**October 2** - Create Sukkah decorations at 3:00 PM and enjoy a fun pizza party at Ahavat Achim! Pizza is \$5/child or \$12 max/family. Please RSVP by 9/25.

**October 11** - Sukkah Skip event, from the Herman's sukkah to the Brooks' sukkah, with interactive holiday fun! Starts at 4 PM.

## GITA COOPERWASSER<sup>ע"ר</sup> YOUTH PROGRAM



- Rabbi Meet & Greet, every Friday night, kids come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Shabbat Youth groups start at 10:00 AM (children up to 7 years old) and 10:15 AM (children 8 to 12 years old). Children can earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions or attending parent-child learning programs! Tickets can be redeemed for exciting prizes over time!
- Children under age 4 meet in the youth room to the left upon entry to the social hall. This will be a parent led group.
- Children ages 4-7 meet in the youth room to the right upon entry to the social 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.



**BNEI AKIVA**  
OF THE UNITED STATES & CANADA

*Highest Quality  
& Exclusively  
from Israel*

# ARBAT HAMINIM SALE

**Don't forget to order your Arbat Haminim with Bnei Akiva!**



**\$5 OFF  
PURCHASE**

WITH PROMO CODE  
**BANE5**

*\*Coupon for pre-order only*



**Ahavat Achim**  
Sunday, October 9  
9am - 11am

**[www.bneiakiva.org/mifalahavat/](http://www.bneiakiva.org/mifalahavat/)**

For more information, please contact:  
**arbaminim@bneiakiva.org**  
**212-465-9536**

*All proceeds from this sale  
go toward scholarships and  
other Zionist youth programs*



Dear Shul Member,

This year's High Holiday services will be held in our main sanctuary. Rosh Hashanah 5783 begins on Sunday evening, September 25 and continues on Monday and Tuesday, September 26 and 27. Yom Kippur begins Tuesday evening, October 4. We are looking forward to a meaningful and spiritual Yamim Noraim together.

In preparation for these High Holy Days, I would like to establish the seating requests so that members have the opportunity to choose their seats. Members wishing to retain their Shabbos seats may do so if their reservation is received no later than **Sunday, September 11.**

Seats can be purchased online or by mail. Please register for seats by submitting the online Google form [Yomim Noraim Online Reservation form](#)

If you have difficulty with the Google form, contact me or print out a hard copy of the form [[click here](#)].

Additionally, there will be age-appropriate professionally led groups for children aged 2-12. Advanced registration is required. To register your child(ren) [[click here](#)]. If you have questions about childcare or the form, email Kira Wigod at [kira.batist.msw@gmail.com](mailto:kira.batist.msw@gmail.com). Childcare registration is required by Sunday, September 18.

I would greatly appreciate and strongly urge you to take a few moments to complete the attached form(s) and return it to me as soon as possible. Your prompt response will assist me in more efficient planning and it will also avoid disappointment. **The deadline again is Sunday, September 11.**

Please return this form to me at: 6 Kershner Place  
Fair Lawn, New Jersey 07410  
or E-mail your response to me at: [thegabbai@aol.com](mailto:thegabbai@aol.com).

If you have any questions please call me at 791-8775. Thank you for your cooperation.

Marty Sonnenblick, Gabbai

[Yomim Noraim Online Reservation form](#)

For a printable form [[click here](#)]



## 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:

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Sisterhood dues for 5783 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.
- Or, Print this form and mail it along with your check payable to Sisterhood of Ahavat Achim to Beth Wechsler at 378 Owen Ave., Fair Lawn, 07410

- Or, Email Beth at [beth.berman@aya.yale.edu](mailto:beth.berman@aya.yale.edu) and pay with PayPal by clicking [here](#)

Kindly respond by September 18<sup>th</sup>. Thank you for your participation

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

**Congregation Ahavat Achim**  
18-25 Saddle River Road, Fair Lawn  
<http://www.ahavatachim.org/>



Join Ahavat Achim Youth  
Parent Child Learning  
Rosh Hashanah Edition

Shabbat, September 24th at 4 PM  
in the Kiddush Hall



Honeycake decorating to enjoy with  
your friends!

Plus interactive learning session with  
Andrew Wigod for kids ages 7 & up.

RSVP to [youth@ahavatachim.org](mailto:youth@ahavatachim.org) by 9/20

PARENTS AND ME

# STAY & PLAY

Congregation Ahavat Achim



Featuring a special interactive program  
led by Rabbi Shestack!

Sept 17th  
@ 3 PM

*Santacruz Home*  
*19-06 Jordan Road*



Questions? Email Natasha at [nbnadler@gmail.com](mailto:nbnadler@gmail.com)

# ***Sukkot Craft & Pizza Party***



***Create a special sukkah decoration with  
your friends!***

***Sunday, October 2 at 3:00 PM  
@ Ahavat Achim (exact location TBD)***

***\$5/child or \$12 max/family***

***RSVP to [youth@ahavatchim.org](mailto:youth@ahavatchim.org) by 9/25***



**AHAVAT ACHIM**

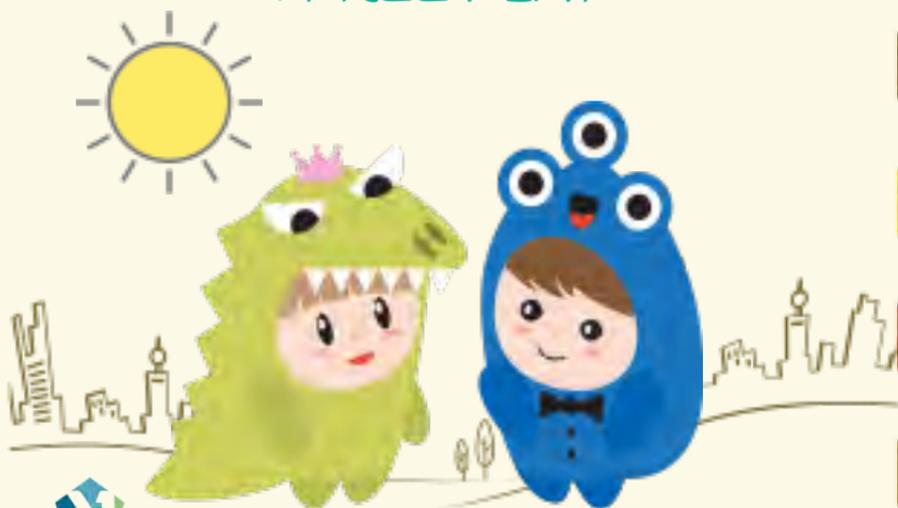
קהלת אהבת אחים

THE FAMILY GROUP

# Tot Shabbat Parents & Me

For children under 4 years old  
Starting at 10:00 AM

TEFILLAH, SHABBAT SONGS  
& FREE PLAY





August 8, 2022

Dear Friends,

We hope you are enjoying your summer. In preparation for the upcoming High Holidays, we are compiling an updated Yizkor (Remembrance) Booklet to be utilized on Yom Kippur, Shemini Atzeret, Pesach and Shavuot in 5783.

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) complete the printable form [ [Click here for printable form](#) ] and return it along with your payment enclosed no later than **Sunday, September 18, 2022** to:

Joyce Heller  
14 Kershner Place  
Fair Lawn, NJ 07410  
[jheller127@gmail.com](mailto:jheller127@gmail.com)

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

Should you have any questions, please email Joyce Heller at [jheller127@gmail.com](mailto: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!

Sincerely,

Yizkor Booklet Committee

# Shabbat Groups Ages 4 to 7

Tefillah, Parsha  
Questions & Games!

Led by our amazing  
youth leaders!

Beginning at 10:00 AM



AHAVAT ACHIM  
— קהלת אהבת אחים —  
THE FAMILY SHUL



# COVENANT & CONVERSATION



## ESSAYS ON ETHICS

WITH RABBI LORD JONATHAN SACKS ל"צ

ORIGINALLY WRITTEN AND DISTRIBUTED IN 5775 / 2015



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.

## The Pursuit of Joy

### Ki Tavo

Happiness, said Aristotle, is the ultimate good at which all humans aim.<sup>1</sup> But in Judaism it is not necessarily so. Happiness is a high value. *Ashrei*, the closest Hebrew word to happiness, is the first word of the book of Psalms. We say the prayer known as *Ashrei* three times each day. We can surely endorse the phrase in the American Declaration of Independence that among the inalienable rights of humankind are life, liberty, and the pursuit of happiness.

But *Ashrei* is not the central value of the Hebrew Bible. Occurring almost ten times as frequently is the word *simcha*, joy. It is one of the fundamental themes of Deuteronomy as a book. The root *s-m-ch* appears only once in each of Genesis, Exodus, Leviticus and Numbers, but no fewer than twelve times in Deuteronomy. It lies at the heart of the Mosaic vision of life in the Land of Israel. That is where we serve God with joy.

Joy plays a key role in two contexts in this week's parsha. One has to do with the bringing of first-fruits to the Temple in Jerusalem. After describing the ceremony that took place, the Torah concludes as follows:

“Then you will rejoice in all the good things that the Lord your God has given you and your family, along with the Levites and the stranger in your midst.” (Deut. 26:11)

The other context is quite different and astonishing. It occurs in the context of the curses. There are two passages of curses in the Torah, one in Leviticus 26, the other here in Deuteronomy 28. The differences are notable. The curses in Leviticus end on a note of hope. Those in Deuteronomy end in bleak despair. The Leviticus curses speak of a total abandonment of Judaism by the people. The people walk *bekeri* with God, variously translated as “with hostility,” “rebelliously,” or

<sup>1</sup> Aristotle, *Nicomachean Ethics*, Book 1.

“contemptuously.” But the curses in Deuteronomy are provoked simply “because you did not serve the Lord your God with joy and gladness of heart out of the abundance of all things.” (Deut. 28:47)

Now, joylessness may not be the best way to live, but it is surely not even a sin, let alone one that warrants a litany of curses. What does the Torah mean when it attributes national disaster to a lack of joy? Why does joy seem to matter in Judaism more than happiness? To answer these questions we must first understand the difference between happiness and joy. This is how the first Psalm describes the happy life:

Happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat where scoffers sit. But his desire is in the Torah of the Lord; on his Torah he meditates day and night. He shall be like a tree planted by streams of water, bearing its fruit in its season, and its leaf does not wither; and in all that he does he prospers. (Ps. 1:1-3)

This is a serene and blessed life, granted to one who lives in accordance with the Torah. Like a tree, such a life has roots. It is not blown this way and that by every passing wind or whim. Such people bear fruit, stay firm, survive, and thrive. Yet for all that, happiness is the state of mind of an individual.

*Simcha*, joy, in the Torah is never about individuals. It is always about something we share. A newly married man does not serve in the army for a year, says the Torah, so that he can stay at home “and bring joy to the wife he has married” (Deut. 24:5). You shall bring all your offerings to the central sanctuary, says Moses, so that “there, in the presence of the Lord your God, you and your families shall eat and rejoice in all you have put your hand to, because the Lord your God has blessed you.” (Deut. 12:7) The festivals as described in Deuteronomy are days of joy, precisely because they are occasions of collective celebration: “you, your sons and daughters, your male and female servants, the Levites in your towns, and the strangers, the fatherless and the widows living among you.” (Deut. 16:11) *Simcha* is joy shared. It is not something we experience in solitude.

Happiness is an attitude to life as a whole, while joy lives in the moment. As J. D. Salinger once said: “Happiness is a solid, joy is a liquid.” Happiness is something you pursue. But joy is not. It discovers you. It has to do with a sense of connection to other people or to God. It comes from a different realm than happiness. It is a social emotion. It is the exhilaration we feel when we merge with others. It is the redemption of solitude.

**“Happiness is an attitude to life as a whole, while joy lives in the moment.”**

Paradoxically, the biblical book most focused on joy is precisely the one often thought of as the unhappiest of all, *Kohelet*, Ecclesiastes. *Kohelet* is notoriously the man who had everything, yet describes it all as *hevel*, a word he uses almost forty times in the space of the book, and variously translated as “meaningless,” “pointless,” “futile,” “empty,” or as the King James Bible famously rendered it, “vanity.” In fact, though, *Kohelet* uses the word *simcha* seventeen times, that is, more than the whole of the Mosaic books together. After every one of his meditations on the pointlessness of life, *Kohelet* ends with an exhortation to joy:

I know that there is nothing better for people than to rejoice and do good while they live.  
(*Kohelet* 3:12)

So I saw that there is nothing better for a person than to rejoice in his work, because that is his lot. (*Kohelet* 3:22)

So I commend rejoicing in life, because there is nothing better for a person under the sun than to eat and drink and rejoice. (Kohelet 8:15)

However many years anyone may live, let him rejoice in them all. (Kohelet 11:8)

I posit in the *Koren Succot Machzor* that Kohelet can only be understood if we realise that *hevel* does not mean “pointless,” “empty,” or “futile”. It means “a shallow breath”. Kohelet is a meditation on mortality. However long we live, we know we will one day die. Our lives are a mere microsecond in the history of the universe. The cosmos lasts forever while we living, breathing mortals are a mere fleeting breath.

Kohelet is obsessed by this because it threatens to rob life of any certainty. We will never live to see the long-term results of our endeavours. Moses did not lead the people into the Promised Land. His sons did not follow him to greatness. Even he, the greatest of Prophets, could not foresee that he would be remembered for all time as the greatest leader the Jewish people ever had. *Lehavdil*, Van Gogh sold only one painting in his lifetime. He could not have known that he would eventually be hailed as one of the greatest painters of modern times. We do not know what our heirs will do with what we leave them. We cannot know how, or if, we will be remembered. How then are we to find meaning in life?

Kohelet eventually finds it not in happiness but in joy – because joy lives not in thoughts of tomorrow, but in the grateful acceptance and celebration of today. We are here; we are alive; we are among others who share our sense of jubilation. We are living in God’s land, enjoying His blessings, eating the produce of His earth, watered by His rain, brought to fruition under His sun, breathing the air He breathed into us, living the life He renews in us each day. And yes, we do not know what tomorrow may bring; and yes, we are surrounded by enemies; and yes, it was never the safe or easy option to be a Jew. But when we focus on the moment, allowing ourselves to dance, sing, and give thanks, when we do things for their own sake not for any other reward, when we let go of our separateness and become a voice in the holy city’s choir, then there is joy.

**“When we let go of our separateness and become a voice in the holy city’s choir, then there is joy.”**

Kierkegaard once wrote: “It takes moral courage to grieve; it takes religious courage to rejoice.”<sup>2</sup> It is one of the most poignant facts about Judaism and the Jewish people that our history has been shot through with tragedy, yet Jews never lost the capacity to rejoice, to celebrate in the heart of darkness, to sing the Lord’s song even in a strange land.

There are Eastern faiths that promise peace of mind if we can train ourselves into habits of acceptance. Epicurus taught his disciples to avoid risks like marriage or a career in public life. Neither of these approaches is to be negated, yet Judaism is not a religion of acceptance, nor have Jews tended to seek the risk-free life. We can survive the failures and defeats if we never lose the capacity for joy. Every Succot we leave the security and comfort of our houses and live in a shack exposed to the wind, the cold, and the rain. Yet we call it *zeman simchatenu*, our season of joy. That is no small part of what it is to be a Jew.

Hence Moses’ insistence that the capacity for joy is what gives the Jewish people the strength to endure. Without it, we become vulnerable to the multiple disasters set out in the curses in our

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<sup>2</sup> Journals and Papers, vol. 2, Bloomington, Indiana University Press, 1967, p. 493.

parsha. Celebrating together binds us as a people: that and the gratitude and humility that come from seeing our achievements not as self-made but as the blessings of God. The pursuit of happiness can lead, ultimately, to self-regard and indifference to the sufferings of others. It can lead to risk-averse behaviour and a failure to “dare greatly”. Not so joy. Joy connects us to others and to God. Joy is the ability to celebrate life as such, knowing that whatever tomorrow may bring, we are here today, under God’s Heaven, in the universe He made, to which He has invited us as His guests.

Toward the end of his life, having been deaf for twenty years, Beethoven composed one of the greatest pieces of music ever written, his *Ninth Symphony*. Intuitively he sensed that this work needed the sound of human voices. It became the West’s first choral symphony. The words he set to music were Schiller’s *Ode to Joy*. I think of Judaism as an ode to joy. Like Beethoven, Jews have known suffering, isolation, hardship, and rejection, yet they never lacked the religious courage to rejoice. A people that can know insecurity and still feel joy is one that can never be defeated, for its spirit can never be broken nor its hope destroyed. As individuals we may aspire to the goodness that leads to happiness, but as part of a moral and spiritual community, even in hard times we find ourselves lifted on the wings of joy.



## AROUND THE Shabbat Table

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1. Do you agree with Kierkegaard that “it takes religious courage to rejoice”?
2. How is the festival of Succot connect to joy?
3. In the essay for Eikey, Rabbi Sacks noted that gratitude was a dominant theme in Devarim. Here he teaches us that another key theme is joy. Which links can you find between these two themes?