

The Bulletin is sponsored to wish a mazel tov to Eita Latkin on the engagement of her grandson Matthew Ganchrow to Eleora Fine of Woodmere.



CANDLE LIGHTING 4:11 PM | 19 KISLEV 5784 | DECEMBER 2, 2023 | HAVDALA 5:11 PM

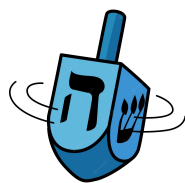
שבת פרשת וישלח
SHABBAT PARSHAT VAYISHLACH
Haftorah is the book of Ovadiah.

FRIDAY EVENING

MINCHA	4:15 PM
SHKIA	4:29 PM
TZAIT HAKOCHAVIM	5:09 PM

SHABBAT

HASHKAMA	8:00 AM
MAIN	9:00 AM
LAST KRIAT SHEMA	9:24 AM
POST-HASHKAMA SHIUR	10:00 AM
FUNDAMENTALS SHIUR	11:15 AM
PRE-MINCHA SHIUR	3:25 PM
MINCHA	4:05 PM
MAARIV	5:11 PM



SEUDAH SHLISHIT

Seudah Shlishit is sponsored by Dina & Elliot Greene to commemorate the Yahrzeit of Dina's mother, Zelda bat Tzvi^{נ"ע}.

PRE-CHANUKAH SHIUR

Sunday night, Dec. 3, 8:00 PM, hosted by the Shestacks, dinner will be served. Shiur is on "The Maccabees: Symbols of Jewish Physical Prowess or Religious Fervor? And its Impact on Contemporary Jewish Militarism." Shiur is sponsored by the Shanblatts in memory of Brian's mother, Charlotte Shanblatt^{נ"ע}, Chassia bat Eliyahu, and by Marty Reichart in memory of his wife Cary^{נ"ע}, Chaya Esther bat Katriel.

ותן טל ומטר/TUESDAY NIGHT, DECEMBER 5

At Maariv, Tues., Dec. 5, begin including "ותן טל ומטר" in Shemonei Esrei. If you become aware after completing the Bracha השנים, that you omitted "ותן טל ומטר" insert it right before כ"י שומע אתה שומע. If you completed the Bracha תפלה, you may insert it before saying "רצה". If you've begun "רצה", return to the Bracha "ברך עלינו", which is the proper place for "ותן טל ומטר". If you completed Shemonei Esrei, then repeat the entire Shemonei Esrei. If you must repeat the entire Shemonei Esrei, you may fulfill your obligation by listening to every word of the Chazzan's Repetition from beginning to end, with the intention of thus fulfilling your obligation. It is advisable to repeat 101 times, at the very least 90 times, "ותן טל ומטר" habitual and fluent (thus eliminating any future doubt as to whether one included "ותן טל ומטר" in the Shemonei Esrei or not).

הנוכה - CHANUKAH - BEGINS THURSDAY NIGHT, DECEMBER 7

Light Chanukah candles as close to 10 minutes after sunset as possible (except Sat. night). It is preferable for the family to light together rather than have a portion of the family light earlier. Everyone is encouraged to light chanuka candles, but the matriarch of the household should follow the family custom. There must be enough oil/wax to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour. Under extenuating circumstances, one may light even after midnight if any members of the family are awake to see the lights. If the Chanukah lights are accidentally extinguished prior to their having burned the requisite time, one is not obligated by Halacha to rekindle them; it is, however, permissible to rekindle them, but without a Bracha. There is a custom to give children Chanukah Gelt as part of publicizing the miracle. In Shemonah Esrei and Bircat HaMazon add ועל הנסים (do not repeat if omitted). At Shacharit we recite complete Hallel.



SUNDAY
12/3

MONDAY
12/4

TUESDAY
12/5

WEDNESDAY
12/6

THURSDAY
12/7

FRIDAY
12/8

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:10 AM
MINCHA/MAARIV	4:17 PM	4:17 PM	4:16 PM	4:16 PM	4:16 PM	4:15 PM

ZMANIM

Earliest Talit	6:04 AM	6:05 AM	6:06 AM	6:07 AM	6:08 AM	6:08 AM
Gedolah	12:10 PM	12:10 PM	12:10 PM	12:11 PM	12:11 PM	12:12 PM
Shkia	4:29 PM	4:29 PM	4:28 PM	4:28 PM	4:28 PM	
Tzait	5:09 PM	5:09 PM	5:08 PM	5:08 PM	5:08 PM	

Rabbi Ely Shestack

President Stephen Agress

UPCOMING EVENTS

December 15 - (Post) Chanukah Shabbat Dinner, as we create authentic connections within our local Jewish community during these challenging times. RSVP: <https://forms.gle/4NvqZPPuwTyj8N9F7>

January 2 - Dr. Nava Siltan Lecture, "Parenting & Mental Health in the Modern World", Part 2 - "Grit/Effortful Perseverance". 8:30 PM, via Zoom.

March 9 - Dr. Nava Siltan Lecture, "Parenting & Mental Health in the Modern World", Part 3 - "Creativity, w/ Interactive Game". 8:30 PM, at the Shul.

IN OUR FUTURE

December 8 - Musical Kabbalat Shabbat

December 16 - Kiddush is sponsored by Esther & Matt Zimmelman to celebrate the births of Tara & Kira and a thank you to the Ahavat Achim community.

December 19 - Board Meeting

December 23 - Seudah Shlishit is sponsored by Natasha & Daniel Borsuk to commemorate the Yahrzeit of Natasha's father חנוכה Henry Nadler נ"ע.

January 5 - Musical Kabbalat Shabbat

January 6 - Seudah Shlishit is sponsored by Steven Plotnick in honor of a siyum on Yerushalmi Mesechet Shevi'it.

January 27 - Seudah Shlishit is sponsored by Gail & Steven Plotnick on the yahrzeit of Gail's father, אברהם נחום בן משה, Alan Hodes נ"ע.

February 2 - Musical Kabbalat Shabbat

February 3 - Kiddush is sponsored by Gail & Steven Plotnick on the conclusion of Gail's aveilus for her father, אברהם נחום בן משה, Alan Hodes נ"ע.

March 8 - Musical Kabbalat Shabbat

KIDDUSH & SEUDAH SHLISHIT

● THIS WEEK'S SHABBAT KIDDUSH IS DAIRY.

- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com to coordinate details and budget.
- To sponsor for \$136 Seudah Shlishit (or in the case of multiple sponsors, \$100 per sponsor), email David at dmgarfunkel@gmail.com.

SHIURIM



- SAMSON RAFAEL HIRSCH ON THE PARSHA**, Tuesdays at 1:00 PM, in person and on zoom: <https://zoom.us/j/7291311899> (PW: 112233).
- 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.



- SHABBAT GEMARA SHIUR**, 40 minutes before mincha.
- SHABBAT ONEG SERIES**.
- FUNDAMENTALS OF JEWISH THOUGHT**, after Shabbat kiddish.
- MESORAH-IN-REVERSE** lecture series at Seudah Shlishit.
- Tzurba M'Rabanan discussing Shabbat: Tuesdays, 7:30 PM, on Zoom with Shalom Brauser.
- Tzurba M'Rabanan on Kashrut, Wednesday, 8:30 PM by Rebetzin Chana, at her home.



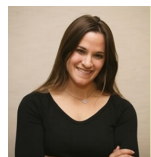
SHALOM BRAUSER, OUR TEEN MENTOR/ADULT EDUCATOR

Middle school Chabura will take place every third shabbat. Upcoming Chabura dates are as follows:

December 8/9, January 5/6, February 2/3



DR. NAVA R. SILTON LECTURES



The second of a 3-part series entitled "Parenting & Mental Health in the Modern World", will be held on January 2 at 8:30 PM via Zoom, on the topic of "Grit/Effortful Perseverance", and then again on March 9 at 8:30 PM at the shul on "Creativity" with an interactive game she created! RSVP to: <https://forms.gle/aAxVZKFohfSSBAYc7>.

GITA COOPERWASSER נ"ע YOUTH EVENTS

December 9 - Family Seudah Shlishit followed by Glow in the Dark Musical Hanukkah Havdalah, 4:30 PM in the David Schwitzer נ"ע Social Hall.

December 24 - Dr. Schnitzel, 10:30 AM - 11:30 AM, David Schwitzer נ"ע Social Hall. Early Bird (until 12/20) \$12/child, \$28 max/family. After \$15/child, \$35 max/family. Under 2 are free.

December 30 - Parent Child Learning, 6:15 - 7:00 PM, hosted by Farnaz & David Gorelik

GITA COOPERWASSER נ"ע YOUTH PROGRAM



- SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: NICOLE & LETIZIA AND 3 YRS - K: PERRI & Lyla**
- Youth group for children in 1st to 4th Grades starts at 9:00 AM (Drop Off) in the Youth Room on the left upon entering the social hall.
- Youth group for children 3 years old through Kindergarten starts at 9:30 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me room opens at 9:30 AM in the Beit Midrash.
- 5th through 9th graders will meet for Torah and games at 10:00 AM in the David Schwitzer Social Hall.
- Rabbi Meet & Greet, every Friday night, kids can come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Children's corner at Seudah Shlishit, 1st to 4th graders will get 10 Torah questions in 10 minutes from Rabbi Shestack, with special snacks, tickets and more.
- Children 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 prizes.





AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL



JOIN US FOR (POST) CHANUKAH SHABBAT DINNER

FRIDAY, DECEMBER 15

5:00 PM

4:30 PM - KABBALAT SHABBAT

We invite you to join us on the Shabbat after Chanukah, as we break down barriers between neighbors and create authentic connections within our local Jewish community during these challenging times.

RSVP BY 12/10!



PRICING:

ADULTS (12 YEARS OLD +) - \$25

CHILDREN AGES 6 - 11 - \$13

CHILDREN AGES 3 - 5 - \$5

FAMILY MAX - \$72



NEW TO THE AHAVAT
ACHIM FAMILY?
DINNER FOR OUR
NEIGHBORS IS FREE!



DR. SHNITZEL WACKY SCIENCE SHOW

SUNDAY, DECEMBER 24
DOORS OPEN AT 10 AM, SHOW AT 10:30 AM



KIDS OF ALL AGES WELCOME!

EARLY BIRD (UNTIL 12/20): \$12/CHILD, \$28MAX/FAMILY
AFTER 12/20: \$15/CHILD, \$35 MAX/FAMILY
CHILDREN 2 AND UNDER: FREE

CONGREGATION AHAVAT ACHIM
18-25 SADDLE RIVER ROAD, FAIR LAWN, NJ

QUESTIONS? EMAIL YOUTH@AHAVATACHIM.ORG



MOTZEI SHABBAT PCI!

Parent Child Learning

WITH RABBI SHESTACK

DECEMBER 30 ~ 6:15-7:00 PM

PIZZA



GORELIK HOME

1ST - 4TH GRADE



LEARNING



COME LEARN WITH US IN A COMFORTABLE ENVIRONMENT,
EARN TICKETS AND PRIZES, AND ENJOY PIZZA!

RSVP BY DEC 26 TO
YOUTH@AHAVATACHIM.ORG FOR ADDRESS



AHAVAT ACHIM
קהלת אהבת אחים

7700 PASELY STREET

Congregation Ahavat Achim Youth Department Presents:

DEC 9TH

SEUDAH SHLISHIT

STARTING 4:30 PM FOLLOWED BY

GLOW IN THE DARK

HANUKKAH MUSICAL

HAVDALLAH

Family Seudat Shlishit in the David Schwitzer social hall, followed by Maariv and musical havdallah

DINNER

GLOW STICKS

DANCING

MENORAH LIGHTING

DOUGHNUTS

RSVP to youth@ahavatachim.org

Musical Kabbalat Shabbat Series

WINTER 2023 - 2024

**NOV
10**

**DEC
08**

**JAN
05**

**FEB
02**

**MAR
08**



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

Join us for an uplifting Kabbalat Shabbat on Friday nights coinciding with Shabbat Mevarchim throughout the winter!



PARENTING & MENTAL HEALTH IN THE MODERN WORLD

A LECTURE SERIES BY
DR. NAVA R. SILTON, PH.D.

MONDAY, NOVEMBER 13TH @ 8:30PM ON ZOOM:
EMOTIONAL INTELLIGENCE

TUESDAY, JANUARY 2ND @ 8:30PM ON ZOOM:
GRIT / EFFORTFUL PERSEVERANCE

SATURDAY, MARCH 9TH @ 8:30PM AT AHAVAT ACHIM:
CREATIVITY (W/ INTERACTIVE GAME!)

Nava R. Siltan, Ph.D. is a Developmental Psychologist and a Full Professor at Marymount Manhattan College, where she teaches classes in Child Development, Cognition, Personality, Creativity, Children's Media. Learn more here: <https://www.drnavasilton.com/>



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

CHILDREN'S CORNER @ SEUDAH SHLISHIT 1ST-4TH GRADERS

10
questions
in 10
minutes!

EXCLUSIVE KIDS TABLE

FEATURING

TORAH QUESTIONS WITH RABBI SHESTACK

SPECIAL SNACKS, TICKETS & MORE!

FOLLOWED BY FREE PLAY

Starting 11/25 until Pesach



AHAVAT ACHIM
אֶהָבָה אֶחָיו

718.224.2242



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

VAYISHLACH • וַיִּשְׁלַח

FROM THE TEACHINGS AND WRITINGS OF **RABBI LORD JONATHAN SACKS** ר"צ ז

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.

"I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah.

An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

Collective Responsibility

By any standards it was a shocking episode. Jacob had settled on the outskirts of the town of Shechem, ruled by Hamor. Dina, Jacob's daughter, goes out to see the town. Shechem, Hamor's son, sees her, abducts and rapes her, and then falls in love with her and wants to marry her. He begs his father, "Take this girl as a wife for me" (Gen. 34:4).

Jacob hears about this and keeps quiet, but his sons are furious. She must be rescued, and the people must be punished. Hamor and his son come to visit the family and ask them to give consent to the marriage. Jacob's sons pretend to take the offer seriously. We will settle among you, they say, and intermarry, on condition that all your males are circumcised. Hamor and Shechem bring back the proposal to the people of the town, who agree.

On the third day after the circumcision, when the pain is at its height and the men incapacitated, Simon and Levi, Dina's brothers, enter the town and kill every single male (Gen. 34:26).

It was a terrible retribution. Jacob rebukes his sons:

"You have brought trouble on me – you have made me odious to the inhabitants of the land, the Canaanites and Perizzites. I am few in number, and if they join forces and attack me, I and my household will be destroyed."

Gen. 34:30

But Simon and Levi reply:

"Should he have treated our sister like a prostitute?"

Gen. 34:31

There is a hint in the text that Simon and Levi were justified in what they did. Unusually the Torah adds, three times, an authorial comment on the moral gravity of the situation:

Jacob's sons, having heard what had happened, came back from the field. They were shocked and furious, for Shechem had committed an outrage in Israel by sleeping with Jacob's daughter. Such a thing cannot be done!

Gen. 34:7

The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

Gen. 34:27

Yet Jacob condemns their action, and although he says no more at the time, it remains burning in his mind. Many years and fifteen chapters later, on his death-bed, he curses the two brothers for their behaviour:

Simon and Levi are brothers; weapons of violence their wares. Let me never join their council, nor my honour be of their assembly. For in their anger they killed men; at their whim they hamstringed oxen. Cursed be their anger, for it is most fierce, and their fury, for it is most cruel. I will divide them up in Jacob, and scatter them in Israel.

Gen. 49:5-7

Who was right in this argument? Maimonides vindicates the brothers. In his law code, the Mishneh Torah, he explains that the establishment of justice and the rule of law is one of the seven Laws of Noah, binding on all humanity:

And how are the Gentiles commanded to establish law courts? They are required to establish judges and officers in every area of habitation to rule in accordance with the enforcement of the other six commands, to warn the citizenry concerning these laws and to punish any transgressor with death by the sword. And it is on this basis that all the people of Shechem were guilty of death (at the hands of Simon and Levi, sons of Jacob): because Shechem (their Prince) stole (and raped) Dina, which they saw and knew about, but did not bring him to justice...

Maimonides. Laws of Kings, 9, 14

According to Maimonides, there is a principle of collective responsibility. The inhabitants of Shechem, knowing that their prince had committed a crime and failing to bring him to court, were collectively guilty of injustice.

Nachmanides disagrees. The Noahide command to institute justice is a positive obligation to establish laws, courts and judges, but there is no principle of collective responsibility, nor is there liability to death for failure to implement the command. Nor could there be, for if Simon and Levi were justified, as Maimonides argues, why did Jacob criticise them at the time and later curse them on his death bed?

The argument between them is unresolved, just as it was between Jacob and his sons. We know that there is a principle of collective responsibility in Jewish law: *Kol Yisrael arevin zeh bazeh*, “All Jews are sureties for one another.” But is this specific to Judaism? Is it because of the peculiar nature of Jewish law, namely that it flows from a covenant between God and the Israelites at Mount Sinai, at which the people pledged themselves individually and collectively to keep the law and to ensure that it was kept?

Maimonides, unlike Nachmanides, seems to be saying that collective responsibility is a feature of all societies. We are responsible not only for our own conduct but for those around us, amongst whom we live. Or perhaps this flows not from the concept of society but simply from the nature of moral obligation. If X is wrong, then not only must I not do it. I must, if I can, stop others from doing it, and if I fail to do so, then I share in the guilt. We would call this nowadays the guilt of the bystander. Here is how the Talmud puts it:

Rav and R. Chanina, R. Yochanan and R. Habiba taught [the following]: Whoever can forbid his household [to commit a sin] but does not, is seized for [the sins of] his household; [if he can forbid] his fellow citizens, he is seized for [the sins of] his fellow citizens; if the whole world, he is seized for [the sins of] the whole world.

Shabbat 54b

Clearly, however, the issue is a complex one that needs nuance. There is a difference between a perpetrator and a bystander. It is one thing to commit a crime, another to witness someone committing a crime and failing to prevent it. We might hold a bystander guilty, but not to the same degree. The Talmud uses the phrase “is seized.” This may mean that he is morally guilty. He can be called to account. He may be punished by “the heavenly court” in this world or the next. It does not mean that he can be summoned to court and sentenced for criminal negligence.

The issue famously arose in connection with the German people and the Holocaust. The philosopher Karl Jaspers made a distinction between the moral guilt of the perpetrators and what he called the metaphysical guilt of the bystanders:

There exists a solidarity among men as human beings that makes each co-responsible for every wrong and every injustice in the world, especially if a crime is committed in his presence or with his knowledge. If I fail to do whatever I can to prevent them, I too am guilty. If I was present at the murder of others without risking my life to prevent it, I feel guilty in a way not adequately conceivable either legally, politically, or morally. That I live after

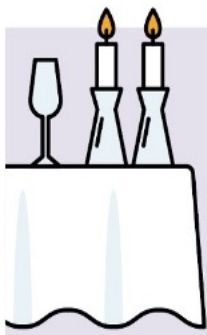
such a thing has happened weighs upon me as indelible guilt.¹

So there is real guilt, but, says Jaspers, it cannot be reduced to legal categories. Simon and Levi may have been right in thinking that the men of Shechem were guilty of doing nothing when their prince abducted and assaulted Dina, but that does not mean that they were entitled to execute summary justice by killing all the males. Jacob was right in seeing this as a brutal assault. In this case, Nachmanides' position seems more compelling than that of Maimonides.

One of Israel's most profound moralists, the late Yeshayahu Leibowitz (1903-1994), wrote that though there may have been an ethical justification for what Simon and Levi did, "there is also an ethical postulate which is not itself a matter of rationalisation and which calls forth a curse upon all these justified and valid considerations."²

There may, he says, be actions which can be vindicated but are nevertheless accursed. That is what Jacob meant when he cursed his sons.

Collective responsibility is one thing. Collective punishment is another.



Around the Shabbat Table

1. What can the debate between Ramban and Rambam teach us about the complexities of decision-making in Jewish history?
2. What are some other instances of collective responsibility in Sefer Bereishit?
3. How do you see the notion of 'Kol Yisrael arevin zeh bazeh' (all Jews are responsible for one another) playing out in modern and diverse Jewish communities?

● These questions come from this week's **Family Edition** to Rabbi Sacks' Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at www.RabbiSacks.org/covenant-conversation-family-edition/vayishlach/collective-responsibility/



     | RABBISACKS.ORG

¹ Karl Jaspers, *The Question of German Guilt*, Trans. E. B. Ashton. New York: Fordham University Press 2000, p. 26.

² Yeshayahu Leibowitz, *After Kibiyeh: Judaism, Human Values, and the Jewish State 1953-4*, <http://www.leibowitz.co.il/leibarticles.asp?id=85>.