



CANDLE LIGHTING 5:30 PM | 22 ADAR I | MARCH 2, 2024 | HAVDALA 6:34 PM

שבת פרשת כי תשא
SHABBAT PARSHAT KI TISAH
 Haftorah is Kings I 18:1-39.

FRIDAY EVENING

MINCHA 5:35 PM
 SHKIA 5:48 PM
 TZAIT HAKOCHAVIM 6:28 PM

SHABBAT

HASHKAMA 8:00 AM
 MAIN 9:00 AM
 LAST KRIAT SHEMA 9:18 AM
 POST-HASHKAMA SHIUR 10:00 AM
 PRE-MINCHA SHIUR 4:45 PM
 MINCHA 5:25 PM
 MAARIV 6:34 PM

MUSICAL HALLEL/PROSPECTIVE FAMILIES MEET & GREET

On Sunday, March 10, join us for a special Shacharit/Mussaf davening on Rosh Chodesh Adar Bet with musical Hallel. There will be a Mask Decorating session for children immediately following Hallel, and after Mussaf we will host a Meet & Greet for prospective families so they can get know our community. Please RSVP by clicking here: [Musical Hallel](#), and let us know if you plan to attend davening and to sign up to participate in welcoming visitors during the Meet & Greet.

ARE NON-JEWISH COURTS A KOSHER FORUM FOR YOUR DISPUTE? - PART 1

Stephen Agress will be giving the pre-mincha shiur this week, analyzing when proceedings must be brought in a Beit Din.

MISHLOACH MANOT

Purim is rapidly approaching, which means it is time to order your Ahavat Achim Community Mishloach Manot! The deadline to order is March 10th! This year, you can order using the printed form, or you can order using this [Google Form](#)! Mishloach Manot will be delivered on 3/24!

MISHLOACH MANOT DELIVERY

If you can volunteer to help deliver the shul Mishloach Manot on Purim, please email Shelly at sewinchester58@gmail.com.

ROUND ROBIN PEREK-BY-PEREK SHIUR



Thank you to those that signed up for the March 23 Megillat Esther "round robin": Chava Wernick (Ch. 2), Chayim Goldberg (Ch. 3), Yoni Gorelick (Ch. 4), Amy Agress (Ch. 5), Avi Vann (Ch. 7), Steve Plotnick (Ch. 8), Ilana Schwitzer (Ch. 9), and Yedidya Weiss (Ch. 10).

Now we need more volunteers to sign up for Shir Hashirim chapters for the round robin to take place at seudah shlishit on Shabbat Hagadol. Click here to indicate the Perek you want to speak on: [SHIR HASHIRIM](#).

ORTHODOX UNION תורה ומצוות Enhancing Jewish Life	SUNDAY 3/3	MONDAY 3/4	TUESDAY 3/5	WEDNESDAY 3/6	THURSDAY 3/7	FRIDAY 3/8
	WEEKDAY MINYANIM AT AHAVAT ACHIM					
SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
MINCHA/MAARIV	5:38 PM	5:40 PM	5:41 PM	5:42 PM	5:43 PM	5:40 PM
ZMANIM						
Earliest Talit	5:32 AM	5:31 AM	5:29 AM	5:28 AM	5:26 AM	5:25 AM
Gedolah	12:37 PM	12:37 PM	12:37 PM	12:37 PM	12:37 PM	12:36 PM
Shkia	5:50 PM	5:52 PM	5:53 PM	5:54 PM	5:55 PM	
Tzait	6:30 PM	6:32 PM	6:33 PM	6:34 PM	6:35 PM	

UPCOMING EVENTS

March 8 - Musical Kabbalat Shabbat

March 9 - Dr. Nava Siltan Lecture.

March 10 - Musical Hallel and Open House

March 23 - Megillat Esther Round Robin.

Contact Andrew to volunteer.

March 30 - Trivia Night, Details to Follow.

April 20 - Pre-Pesach Luncheon/Shir

Hashirim Round Robin

May 11 - Prospective Family Shabbaton

May 18 - Mental Health Awareness

Discussion at Seudah Shlishit.

May 26 - Lag B'Omer Community Event.

Doors Open at Noon. BBQ at 12:30 PM,

with special activities for youth.

IN OUR FUTURE

March 9 - Suedah Shlishit is sponsored by Eli Zefon in memory of רינה בת חנה

May 25 - Kiddush is sponsored by Aliza & Richie Mayer in honor of Sophie's Bat Mitzvah.

UPCOMING BOARD MEETINGS

March 26 - 8:30 PM, **May 28** - 9:00 PM,

June 25 - 9:00 PM, **July 30** - 9:00 PM,

August 27 - 9:00 PM, **Sept. 24** - 9:00 PM,

Oct. 29 - 8:30 PM, **Nov. 26** - 8:30 PM, &

Dec. 24 - 8:30 PM.

KIDDUSH & SEUDAH SHLISHIT

• THIS WEEK'S 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 SHIUR**, 40 minutes before mincha.
- FUNDAMENTALS OF JEWISH THOUGHT, ON HIATUS.**
- MESORAH-IN-REVERSE** lecture series at Seudah Shlishit.
- Tzurba M'Rabanan on Shabbat, Tuesdays, 7:30 PM, on Zoom with Shalom Brauser.

SHALOM BRAUSER, TEEN MENTOR/ADULT EDUCATOR



Middle school Chabura takes place every third shabbat:

March 15/16

April 5/6

DR. NAVA R. SILTON LECTURES

Last part of "Parenting & Mental Health in the Modern World", is March 9 at 8:30 PM at the shul entitled "Creativity" with an interactive game: RSVP click: [Mental Health](#)



RABBI'S OFFICE HOURS



The Rabbi is always available for halachic and/or pastoral matters. For less exigent discussions, drop by during the Rabbi's office hour, Tuesdays, 2:00 PM to 3:00 PM, or feel free to reach out to the Rabbi to make other meeting arrangements.

GITA COOPERWASSER י"ע YOUTH EVENTS

March 10 - Musical Hallel & Mask Making, 9:45 AM. RSVP: [Hallel/Masks](#)

March 17 - Hamantash Baking, 2:00 PM.

March 23 - Youth Zachor reading and Dinner, 4:00 PM. To RSVP by March 20, email youth@ahavatachim.org.

GITA COOPERWASSER י"ע YOUTH PROGRAM



- SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: LETIZIA & BROOKE; 3 YRS - K: LYLA & AVIGAIL**
- 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.



18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502

<http://www.ahavatachim.org>

MUSICAL HALLEL+ COMMUNITY OPEN HOUSE



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

SUNDAY MARCH 10, 2024

**9:15
AM**

**SHACHARIT W/
MUSICAL HALLEL**

Hallel begins ~9:35am



**PURIM MASK
DECORATING**

For Youth

**9:45
AM**



**10:30
AM**

**BREAKFAST+
MEET & GREET**



**RSVP BY
3/1/24**





AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

ORDER BY
MAR 10TH!

Purim Mishloach Manot

MAR 23, 2024
14TH ADAR, 5784

WE INVITE YOU TO
PARTICIPATE IN SENDING
MISHLOACH MANOT TO
OUR MEMBERS.

COST: \$7 PER HOUSE OR
\$185 FOR THE ENTIRE SHUL

SIGN UP ONLINE OR MAIL FORMS TO LORI
GARFUNKEL, 12-56 LYLE TERR, FAIR LAWN, NJ 07410

PAYMENT OPTIONS:
CHECK MADE OUT TO AHAVAT ACHIM
OR PAY ONLINE THROUGH PAYPAL

YOU CAN ALSO PARTNER WITH
US TO SEND MISHLOACH
MANOT TO AN ISRAELI CHAYAL!

PURIM 5784 MISHLOACH MANOT

- | | | |
|-------------------------------|--------------------------------|--------------------------------|
| _ Amy & Stephen Agress | _ Naomi & David Graber | _ Angela & Isaac Rozenfeld |
| _ Talia & Etai Barach | _ Risa Goldman & Eli Greenbaum | _ Alana & Slava Rubin |
| _ Zehava & Norman Baron | _ Dina & Elliot Greene | _ Robyn & Jeffrey Safier |
| _ Renee & Lior Ben-Biniamin | _ Margo Greenstein | _ Jewel & Robert Safren |
| _ Tami & Mark Berman | _ Ruchama & Jerry Halpern | _ Marleny & Alex Salazar |
| _ Sara & Larry Bernstein | _ Joyce Heller | _ Sara & Natan Santacruz |
| _ Audrey & Jack Bickel | _ Rebecca Berger & Jay Herman | _ Arielle & Jonathan Schachter |
| _ Natasha & Daniel Borsuk | _ Gail & Elliott Hershkowitz | _ Rena & Matt Schaikewitz |
| _ Lisa & Aryeh Brenenson | _ Liz Jacob | _ Madeline Schmuckler |
| _ Bobbie & Heshy Brooks | _ Olga Jaeger | _ Jessica & Andrew Schultz |
| _ Sharon & Adam Brooks | _ Vicki & Ian Joseph | _ Esther Schwed |
| _ Saragail Chessin Carpe | _ Marc & Elisheva Katz | _ Ilana & Nathen Schwitzer |
| _ Grace Carrion | _ Deborah & Mitchell Kempin | _ Margo Heda & Brian Shanblatt |
| _ Shifra & John Caruso | _ Georgette Kestler | _ Chana & Rabbi Ely Shestack |
| _ Ellen & Murray Chass | _ Debra Kira | _ Miriam & Eli Shteingart |
| _ Laura & Javier Coello | _ Janie & Hymie Kirschenbaum | _ Sabina & Howard Shultz |
| _ Avi Cohen | _ Tova & Ben Kohane | _ Esther Silvestri |
| _ Jordana & Isaac Cohen | _ Sheree & Hazkiel Kor | _ Elyce & Steve Smedresman |
| _ Lisa & Yossi Cohen | _ Evelyn & Larry Kraut | _ Tamar & Joe Smith |
| _ Elianna & Aaron Czinn | _ Al Kustanowitz | _ Ronald Sokoloff |
| _ Michelle & Zvi Dubin | _ Melanie Kwestel | _ Julie & Dan Sokolsky |
| _ Evi & Michael Dworkis | _ Deborah Lader | _ Betsy & Marty Sonnenblick |
| _ Rose & Ron Dworkis | _ Debbie & Ben Lang | _ Randi & Arnie Spier |
| _ Lisa & Jacob Eis | _ Eita Latkin | _ Rachelle & Adam Stern |
| _ Elfie & Jamie Eisman | _ Vivian Lerner | _ Linda & Michael Stock |
| _ Barbara & Ziv Farajun | _ Michal & Eliezer Lesser | _ Fern & Oded Strich |
| _ Bonnie & William Farbstein | _ Sara & Kenny Levine | _ Shira & Elliot Teichman |
| _ Robin & Evan Fineman | _ Gloria & Robert Lewisohn | _ Shirley & Avi Vann |
| _ Stacey & Yitz Finkelstein | _ Rena & Marc Liebman | _ Beth & Steve Wechsler |
| _ Marina & Fred Fontaine | _ Aliza & Richie Mayer | _ Alex & Chana Weidenfeld |
| _ Barbara Frank | _ Lana & Boris Mihailevsky | _ Mimi & Barry Weinraub |
| _ Rachel & Jonathan Frank | _ Brett Norton | _ Sami & Zach Weixelbaum |
| _ Renee & Larry Freund | _ Miriam & Adam Nudelman | _ Kira & Andrew Wigod |
| _ Sammy Friedman | _ Joanne & Stuart Oppenheim | _ Seymour Wigod |
| _ Sarit & Jay Friedman | _ Laurie Phipps | _ Shelly & Steven Winchester |
| _ Lori & David Garfunkel | _ Gail & Steven Plotnick | _ Ray & Steven Wolfson |
| _ Arkady Geltzer | _ Amanda & Chaim Pollak | _ Sara Yehaskel |
| _ Chava & Chayim Goldberg | _ Shelly Racenstein | _ Stacey & Avi Zanjirian |
| _ Joan & Barry Goldberg | _ Marty Reichardt | _ Susan Zarabi |
| _ Ronnie & Mitchell Goldstein | _ Howard Rein | _ Orit & Eli Zefon |
| _ Tamar & Yoni Gorelick | _ Andrea & Greg Riskin | _ Esther & Matt Zimmelman |
| _ Farnaz & David Gorelik | _ Tani & Josh Rossman | |

Your name as shown on Mishloach Manot Scroll: _____

Youth Pre-Purim

B"H

Hamantash

~Baking~

Sunday March 17

2:00- 4:00 PM

David Schwitzer Social Hall



Bake & take home yummy hamantashen treats, and also give some away in mishloach manot to fellow community members!

March mega food drive drop off day for Matanot Levyonim! (pickup bags at 3/10 event)

Ages 12 and under
RSVP required by March 13
youth@ahavatachim.org



Shabbat Afternoon Youth Fun & Games at Ahavat Achim

March 23rd, 4:00 PM

youth zachor reading

dinner

free play

questions with rabbi
shestack

Rsvp by March 20th: youth@ahavatachim.org



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
SEUDAH SHLISHIT

11/25/2019 - 3/28/2020



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



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

כי תיסא • כ"תשא

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

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

This year's series of essays and videos were originally written and recorded by Rabbi Sacks ז"ל in 5771 (2010–2011). These timeless messages are accompanied by a new [Family Edition](#) (2023–2024), created to inspire intergenerational learning on the parsha.

Between Truth and Peace

Ki Tissa tells of one of the most shocking moments of the forty years in the wilderness. Less than six weeks after the greatest revelation in the history of religion – Israel's encounter with God at Mount Sinai – they made a Golden Calf. Either this was idolatry or perilously close to it, and it caused God to say to Moses, who was with Him on the mountain, "Now do not try to stop Me when I unleash My wrath against them to destroy them" (Ex. 32:10).

What I want to look at here is the role played by Aaron, for it was he who was the de facto leader of the people in the absence of Moses, and it was he whom the Israelites approached with their proposal:

The people began to realise that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, "Make us a god [or an oracle] to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt."

Ex. 32:1

It was Aaron who should have seen the danger, Aaron who should have stopped them, Aaron who should have told them to wait, have patience and trust. Instead this is what happened:

Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron. He took what they handed him and fashioned it with a graving tool, and made it a molten Calf. Then they said, "'This, Israel, is your god, who brought you out of Egypt,' When Aaron saw this, he built an altar in front of the Calf and announced, "Tomorrow there will be a festival to the Lord." So the next day the people rose early and sacrificed burnt offerings and presented peace offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

Ex. 32:2–6

The Torah itself seems to blame Aaron, if not for what he did then at least for what he allowed to happen:

Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughing-stock to their enemies.

Ex. 32:25

Now Aaron was not an insignificant figure. He had shared the burden of leadership with Moses. He had either already become or was about to be appointed High Priest. What then was in his mind while this drama was being enacted?

Essentially there are three lines of defence in the Midrash, the Zohar, and the medieval commentators. The first defence, as suggested by the Zohar, is that Aaron was playing for time. His actions were a series of delaying tactics. He told the people to take the gold earrings their wives, sons and daughters were wearing, reasoning to himself: “While they are quarrelling with their children and wives about the gold, there will be a delay and Moses will come.” His instructions to build an altar and proclaim a festival to God the next day were likewise intended to buy time, for Aaron was convinced that Moses was on his way.

The second defence is to be found in the Talmud and is based on the fact that when Moses departed to ascend the mountain he left not just Aaron but also Hur in charge of the people (*Ex. 24:14*). Yet Hur does not figure in the narrative of the Golden Calf. According to the Talmud, Hur had opposed the people, telling them that what they were about to do was wrong, and was then killed by them. Aaron saw this and decided that proceeding with the making of the Calf was the lesser of two evils:

Aaron saw Hur lying slain before him and said to himself: If I do not obey them, they will do to me what they did to Hur, and so will be fulfilled [the fear of] the Prophet, “Shall the Priest [Aaron] and the Prophet [Hur] be slain in the Sanctuary of God?” (*Lamentations 2:20*). If that happens, they will never be forgiven. Better let them worship the Golden Calf, for which they may yet find forgiveness through repentance.

Sanhedrin 7a

The third, argued by Ibn Ezra, is that the Calf was not an idol at all, and what the Israelites did was, in Aaron’s view, permissible. After all, their initial complaint was, “We have no idea what happened to Moses.” They did not want a god-substitute but a Moses-substitute, an oracle, something through which they could discern God’s instructions – not unlike the function of the Urim and Tummim that were later given to the High Priest. Those who saw the Calf as an idol, saying, “This is your god who brought you out of Egypt,” were only a small minority – three thousand out of six hundred thousand – and for them Aaron could not be blamed.

So there is a systematic attempt in the history of interpretation to mitigate or minimise Aaron’s culpability – understandably so, since we do not find explicitly that Aaron was punished for the Golden Calf (though Abarbanel holds that he was punished later). Yet, with all the generosity we can muster, it is hard to see Aaron as anything but weak, especially in the reply he gives to Moses when his brother finally appears and demands an explanation:

“Do not be angry, my lord,” Aaron answered. “You know how prone these people are to evil. They said to me, ‘Make us a god who will go before us...’ So I told them, ‘Whoever has any gold jewellery, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this Calf!”

Ex. 32:22-24

There is more than a hint here of the excuses Saul gave Samuel, explaining why he did not carry out the Prophet’s instructions. He blames the people. He suggests he had no choice. He was passive. Things happened. He minimises the significance of what has transpired. This is weakness, not leadership.

What is really extraordinary, therefore, is the way later tradition made Aaron a hero, most famously in the words of Hillel:

Be like the disciples of Aaron, loving peace, pursuing peace, loving people and drawing them close to the Torah.

Avot 1:12

There are famous aggadic traditions about Aaron and how he was able to turn enemies into friends and sinners into observers of the law. The Sifra says that Aaron never said to anyone, “You have sinned” – all the more remarkable since one of the tasks of the High Priest was, once a year on Yom Kippur, to atone for the sins of the nation. Yet there is none of this explicitly in the Torah itself. The only prooftext cited by the Sages is the passage in Malachi, the last of the Prophets, who says about the Kohen:

My covenant was with him of life and peace . . . He walked with Me in peace and uprightness, and turned many from sin.

Malachi 2:5-6

But Malachi is talking about priesthood in general rather than the historical figure of Aaron. Perhaps the most instructive passage is the Talmudic discussion (Sanhedrin 6b) as to whether arbitration, as opposed to litigation, is a good thing or a bad thing. The Talmud presents this as a conflict between two role models, Moses and Aaron:

Moses's motto was: Let the law pierce the mountain. Aaron, however, loved peace and pursued peace and made peace between man and man.

Moses was a man of law, Aaron of mediation (not the same thing as arbitration but considered similar). Moses was a man of truth, Aaron of peace. Moses sought justice, Aaron sought conflict resolution. There is a real difference between these two approaches. Truth, justice, law: these are zero-sum equations. If X is true, Y is false. If X is in the right, Y is in the wrong. Mediation, conflict resolution, compromise, the Aaron-type virtues, are all attempts at a non-zero outcome in which both sides feel that they have been heard and their claim has, at least in part, been honoured.

The Talmud puts it brilliantly by way of a comment on the phrase, “Judge truth and the justice of peace in your gates” (Zech. 8:16). On this the Talmud asks what the phrase “the justice of peace” can possibly mean. “If there is justice, there is no peace. If there is peace, there is no justice. What is the ‘justice of peace’? This means arbitration.”

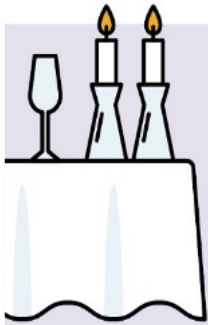
Now let’s go back to Moses, Aaron and the Golden Calf. Although it is clear that God and Moses regarded the Calf as a major sin, Aaron’s willingness to pacify the people – trying to delay them, sensing that if he simply said “No” they would kill him and make it anyway – was not wholly wrong. To be sure, at that moment the

people needed a Moses, not an Aaron. But under other circumstances and in the long run they needed both: Moses as the voice of truth and justice, Aaron with the people-skills to conciliate and make peace.

That is how Aaron eventually emerged, in the long hindsight of tradition, as the peace-maker. Peace is not the only virtue, and peace-making not the only task of leadership. We must never forget that when Aaron was left to lead, the people made a Golden Calf. But never think, either, that a passion

for truth and justice is sufficient. Moses needed an Aaron to hold the people together. In short, leadership is the capacity to hold together different temperaments, conflicting voices, and clashing values.

Every leadership team needs both a Moses and an Aaron, a voice of truth and a force for peace.



Around the Shabbat Table

1. How do you see the difference between Moses' and Aaron's leadership styles, and which do you find more effective?
2. Can you think of a situation where compromise is more beneficial than standing firm on principles?
3. How can we apply the idea of having both a "Moses" and an "Aaron" to a team environment, like in a collaborative group project or sports team?

● 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 RabbiSacks.org/covenant-conversation-family-edition/ki-tissa/between-truth-and-peace/