



CANDLE LIGHTING 7:37 PM | 26 NISAN | MAY 4, 2024 | HAVDALA 8:42 PM

**שבת פרשת אחרי  
SHABBAT PARSHAT ACHAREI**

Haftorah is Amos 9:7–15. We bless the month of Iyar. We say צדקתך צדק, but not אב הרחמים. Pirkei Avot Chapter 1.

**FRIDAY EVENING**

MINCHA	7:30 PM
SHKIA	7:56 PM
TZAIT HAKOCHAVIM	8:36 PM

**SHABBAT**

HASHKAMA	8:00 AM
MAIN	9:00 AM
LAST KRIAT SHEMA	9:22 AM
POST-HASHKAMA SHIUR	10:00 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	6:50 PM
MINCHA	7:30 PM
MAARIV	8:42 PM

**החדש הזה לכם**

Molad for Iyar is Wednesday, May 8, 11:41 AM & 8 Chalokim. ראש חודש אייר יהיה ביום רביעי ויום חמישי הבא עלינו ועל כל ישראל לטובה

**YOM HASHOAH  
COMMEMORATION EVENT**

This Sunday night, 8:15 PM, please join us at our Yom Hashoah commemoration event via Zoom in memory of Cary Reichart<sup>ת"ע</sup> who dedicated so much of herself towards Holocaust Commemoration.

**JOURNAL DINNER**

With all due haste, submit & solicit ads showing gratitude to Shirley & Avi Vann for all that they have done, and continue to do, for our shul and community, and to Kira and Andrew Wigod for all of the work they have done to reinvigorate our shul. To upload an ad blank, click here: [ShirleyAviKiraAndrew](#). You can also honor our Rabbi, honor your children or grandchildren, memorialize a loved one and submit a memory, or message, to memorialize one of our founders, Norman Greenstein, and our longtime member Cary Reichardt, each of whom passed away this past year. Dinner is Sunday, May 19, at 6:00 PM at Rinat in Teaneck. \$200/person. RSVP by May 5.

**RUT ROUND ROBIN PEREK-BY-PEREK SHIUR**

Click here to indicate the 1/2 Perek you want to speak on during Seudah Shlishit the Shabbat before Shavuot: RUT. So far we have First Half Chapter 1 (Betsy Sonnenblick), Second Half Chapter 1 (Aryeh Brenenson), and Second Half Chapter 4 (Steven Plotnick).



SUNDAY  
5/5

MONDAY  
5/6

TUESDAY  
5/7

WEDNESDAY  
5/8

THURSDAY  
5/9

FRIDAY  
5/10

**WEEKDAY MINYANIM AT AHAVAT ACHIM**

<b>SHACHARIT</b>	<b>8:00 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>	<b>6:00AM</b>	<b>6:00 AM</b>	<b>6:25 AM</b>
<b>MINCHA/MAARIV</b>	<b>7:46PM</b>	<b>7:47 PM</b>	<b>7:48 PM</b>	<b>7:49 PM</b>	<b>7:50 PM</b>	<b>7:30 PM</b>

**ZMANIM**

<b>Earliest Talit</b>	4:47 AM	4:46 AM	4:44 AM	4:43 AM	4:42 AM	4:40 AM
<b>Gedolah</b>	1:29 PM	1:29 PM	1:29 PM	1:29 PM	1:29 PM	1:29 PM
<b>Shkia</b>	7:58 PM	7:59 PM	8:00 PM	8:01 PM	8:02 PM	
<b>Tzait</b>	8:38 PM	8:39 PM	8:40 PM	8:41 PM	8:42 PM	

## UPCOMING EVENTS

**May 5** - Yom Hashoah Event via Zoom at 8:15 PM.

**May 11** - Prospective Family Shabbaton

**May 18** - Mental Health Awareness Discussion at Seudah Shlishit.

**May 26** - Lag B'Omer Unity Event and Playground Opening, with special activities for youth.

**June 8** - Rut Round Robin

## IN OUR FUTURE

**May 25** - Kiddush is sponsored by the Mayers in honor of Sophie's Bat Mitzvah.

**Aug. 24** - Seudah Shlishit is sponsored in memory of Warren Wolf.

## 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](mailto: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](mailto: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. To join email Rabbi Shestack at [rabbishestack@gmail.com](mailto:rabbishestack@gmail.com).
- SHABBAT SHIUR, 40 minutes before mincha.
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- MESORAH-IN-REVERSE lecture series at Seudah Shlishit.
- Tzurba M'Rabanan on Shabbat, Wednesdays at 7:30 PM (to be adjusted as Maariv time changes), on Zoom with Shalom Brauser.

## CONTACTING THE RABBI

The Rabbi is always available for halachic and pastoral issues. For less exigent matters, text, call, or 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 ע"ה YOUTH EVENTS

TBA

## GITA COOPERWASSER ע"ה YOUTH PROGRAM

- **SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: TBA;**  
**3 YRS - K: TBA**
- 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 ע"ה 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.

## COMMUNITY EVENTS

**May 13** - Community commemoration of Yom HaZikaron and celebration of Yom Haatzmaut, at 6 PM. More details on page 4.

## Friday Evening, May 3



## Saturday Evening, May 4



## Sunday Evening, May 5



## Monday Evening, May 6



## Tuesday Evening, May 7



## Wednesday Evening, May 8



## Thursday Evening, May 9



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

<http://www.ahavatachim.org>



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Harry Latkin	2	May 9	Eita Latkin	Father-In-Law
Jack Schwartz	2	May 9	Kenny Levine	Grandfather
Zimel Wigod	3	May 10	Seymour Wigod	Grandfather
Harry Abraham Rapoport	4	May 11	Sara Levine	Father
Shulamit Michal Kustanowitz	10	May 17	Al Kustanowitz	Wife
Eric Adler	13	May 20	Rose Dworkis	Father
Rosalind Dorshay	16	May 23	Seymour Wigod	Aunt
Martin Riskin	20	May 27	Greg Riskin	Father
Richard Latkin	23	May 30	Eita Latkin	Husband
Gabriel Pinchas	23	May 30	Naomi Graber	Father
Gital Klein	26	June 2	David Garfunkel	Grandmother

**DAVID SCHWITZER ע"ה  
SOCIAL HALL**

Please contact Lori Garfunkel at [garfmom@gmail.com](mailto:garfmom@gmail.com) to book the David Schwitzer ע"ה Social Hall for an event or special occasion. \$250 per simcha (members)/\$325 for Associates/\$400 paid in advance for non-members, plus the cost of additional clean up (and a \$150 security/cleaning deposit refunded when the social hall is returned in its original condition). Private caterers must be approved in by the Rabbi.

**DONATE A SEFER, ETC.**

Siddurim & Machzorim (\$40), and Chumashim (\$60), are available for donation. Please contact Jeff Safier at [jeff.Safier@gmail.com](mailto:jeff.Safier@gmail.com) for details.

**SCRIP**

Men's Club scrip is available. Email [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com) for details.

**HONORARIA**

The available Honoraria list will be provided upon request by contacting Steven Plotnick at [seplotnick@gmail.com](mailto:seplotnick@gmail.com).

**MISHEBAYRACH**

With a Mishebayrach you've pledged to give Tzedakah on behalf of those for whom you asked Hashem's blessing. Contributions to the shul can be made using Paypal's Giving Fund (with 100% of the proceeds going to the Shul), by clicking here: [Ahavat Achim Donations](#). If by check, please indicate on its face "Aliyah Donation."

**Yahrzeit Plaques**

Memorialize a loved one with a plaque, \$300 for members/\$450 for nonmembers. We will strive to send you written notice of upcoming yearzeit and announce name during public Yizkor. Email Amy at [aagress@gmail.com](mailto:aagress@gmail.com) to arrange.

**MEN'S CLUB**

Please contact Elliot Greene at [MensClub@AhavatAchim.Org](mailto:MensClub@AhavatAchim.Org) to join the Men's Club.

**SPONSORSHIPS**

Sponsorships opportunities for Yahrzeits, Refuahs, and Hodahs (thanks), are available for regular shiurim, youth events and similar activities (but not for established honorariums or sponsorship funded events). Cost of sponsorship (shiur or youth event) is \$100 per sponsor. Multiple sponsors for an event will be accepted. Sponsorships will be listed in the bulletin and announced at the event (and, if possible, a placard with the sponsorship will be prepared and displayed at the event).

Sponsorships do not include any extra amenities (such as food). Please contact either Stephen Agress or Steve Plotnick for questions or clarifications.

## COMMUNITY EVENTS

Please join supporters of Israel from throughout Bergen County as we commemorate Yom HaZikaron and celebrate Yom Haatzmaut on May 13 at 6 PM. With the ongoing war in Israel and growing antisemitism around the world, the importance of Yom Hazikaron and Yom Haatzmaut in our lives only grows. We recognize how interconnected we all are. The opportunity to come together and celebrate Zionism and Israel is especially important, right now. The event will:

- Display our unwavering support for the State of Israel
- Provide an outlet for our ציונות on this momentous day in Israel's history
- Unify our community in standing against the rise of anti-Semitism locally and around the world.

We are working closely with local Police and CSS and will implement heightened security measures. Please register for the program at [www.rinat.org/yhe](http://www.rinat.org/yhe). You will receive a bar coded ticket along with the event location in the week before the event.

### RESTRICTIONS DURING THE SEFIRAH PERIOD

(ADAPTED FROM OUKOSHER.ORG)

For thirty-three days during the sefira period, it is customary not to get married, take haircuts, or shave. This is to commemorate the period during which the students of Rabbi Akiva died. In addition, it is also customary to minimize joyous activities, which include dancing and playing musical instruments or listening to music. However, if someone has reason to recite the bracha of shehechyanu, it is permissible to do so during sefira. It is also permitted to get engaged and hold an engagement party during sefira (Mishna Berura 493:2-3).

There are different customs regarding how to count the thirty-three days. The most common customs are:

- From the first day of sefira until the morning of Lag B'Omer for Ashkenazim and until the morning of the 34th day of the Omer for Sefardim.
- From the first day of Rosh Chodesh Iyar until the three days before Shavuos (Shloshes Yemei Hagbala), with the exception of Lag B'Omer.
- From the 2nd day of Iyar until erev Shavuos, with the exception of Lag B'Omer.

The minhag of the Arizal, which is also followed by some, is not to shave or take a haircut throughout the entire sefira period, including Lag B'Omer, until erev Shavuos (Piskei Teshuvos 493:15) There is a debate among the poskim whether this minhag applies to getting married as well (ibid. 493:15 footnotes 100-101).

## AHAVAT ACHIM MEMBERSHIP/HOSPITALITY

Email Sara at [membership@ahavatachim.org](mailto:membership@ahavatachim.org) for membership details or Shabbat hospitality.

## PERSONAL ANNOUNCEMENTS

Various life cycle events related to members are announced in the bulletin (e.g., births and weddings of children/grandchildren, bar/bat mitzvahs of children, deaths requiring shiva observance, as well as travel to/from Israel to study). Other personal announcements are not appropriate except as part of the bulletin's dedication (\$36 cost - \$54 with photo).

## NUMBERS & INFO

**ERUV:** To subscribe for updates, email [fairlawneruv@groups.io](mailto:fairlawneruv@groups.io). Check status at <https://groups.io/g/fairlawneruv> or call 201-254-9190.

**MIKVAH:** 201-796-0350. At Shomrei Torah. Go to <http://www.fairlawnmikvah.org/> for online booking.

**TWITTER:** AhavatAchimFL

**FACEBOOK:** [www.facebook.com/profile.php?id=100091322384429](http://www.facebook.com/profile.php?id=100091322384429)

**INSTAGRAM:** [www.instagram.com/ahavatachim/](http://www.instagram.com/ahavatachim/)

**FLICKR:** [flickr.com/photos/ahavatachim/albums](http://flickr.com/photos/ahavatachim/albums)

## 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).

## COMMUNITY SECURITY

To volunteer and become part of our community security service, email Margo at [security@ahavatachim.org](mailto:security@ahavatachim.org).



**Sunday, May 26th**

# Lag Baomer Unity Event & Playground Grand Opening

**12:00 - 3:00 pm**

**FOOD | MUSIC | BOUNCE HOUSE  
TATOOS | PAINT | SAND ART**

**FUN FOR THE ENTIRE FAMILY!**

Featuring a special fundraising  
initiative to resettle the Kerem  
Shalom community, destroyed on  
Oct 7th

**This event is FREE, but RSVP is  
required by May 19th:**

<https://forms.gle/zPY9qTssH6h3P2oGA>



Join us for an inspiring afternoon



Lag Baomer Unity Event & Playground Opening  
**A Fundraiser for the Kerem  
Shalom community in Israel**

RSVP required by May 19 :  
<https://forms.gle/zPY9qTssH6h3P2oGA>

May 26 - 12:00 pm

Sponsored Israeli food



To RSVP or for more information,  
email [AhavatAchimDinner@gmail.com](mailto:AhavatAchimDinner@gmail.com)

*AHAVAT ACHIM OF FAIR LAWN  
INVITES YOU TO OUR*

*Annual Journal Dinner  
Honoring*

*Shirley E. & Avrom R. Vann*

*And A Special  
Young Leadership Award to*

*Kira & Andrew Wigod*

*Sunday May 19th  
from 6pm to 9pm  
Congregation Rinat Yisrael  
389 W Englewood Ave.  
Teaneck, NJ 07666*

*RSVP by May 5th  
\$200 Per Person  
No Charge for Children under 12*

Please check appropriate box:

- PLATINUM PAGE.....\$1800
- GOLD PAGE.....\$1000
- SILVER PAGE.....\$800
- FULL PAGE.....\$400\*\*
- HALF PAGE.....\$300
- QUARTER PAGE.....\$150
- EIGHTH PAGE (business card).....\$75
- LISTING .....\$50

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

PHONE ( ) \_\_\_\_\_

SOLICITED BY: \_\_\_\_\_

**\*\*\$400 donation entitles you to 2 reservations for the dinner\*\***  
*YOUR CONTRIBUTION IS TAX DEDUCTIBLE TO THE EXTENT ALLOWED BY LAW*

**Payment Options:**

**Check:**

**PAYPAL:**

**Visa or Mastercard:**

Payable to Ahavat Achim

[paypal.com/us/fundraiser/charity/1444321](https://paypal.com/us/fundraiser/charity/1444321)

Please fill in below

Name on Card: \_\_\_\_\_

Amount: \$ \_\_\_\_\_; Card #: \_\_\_\_\_; Exp. Date: \_\_\_\_\_ Sec Code: \_\_\_\_\_

Billing Address: \_\_\_\_\_; Phone #: \_\_\_\_\_

Authorized Signature: \_\_\_\_\_

Please return this ad blank with your payment to:  
**AHAVAT ACHIM, 18-25 SADDLE RIVER ROAD, FAIR LAWN, NJ 07410** [AhavatAchimDinner@gmail.com](mailto:AhavatAchimDinner@gmail.com)

**THE FINAL AD DEADLINE IS MAY 5, 2024**

Ad copy (JPG, PDF, Word, etc...) can be emailed to [AhavatAchimDinner@gmail.com](mailto:AhavatAchimDinner@gmail.com)  
 For hard-copy submissions, please print ad clearly or attach business card (*use a separate ad blank for each ad*)

**Special Recognition Pages:**

Rabbi's page (\$18 per family)

\_\_\_\_\_

Memorial pages for Cary Reichardt & Norman Greenstein (\$18)- Provide text and images for your listings to be added to the pages.

\_\_\_\_\_  
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\_\_\_\_\_

Memorial Listing (\$10 per name)

\_\_\_\_\_  
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Children's Listing (\$10 per child)

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Grandchildren's Listing (\$10 per grandchild)

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# Covenant & Conversation

Jonathan Sacks  
THE RABBI SACKS LEGACY

ACHAREI MOT • אַחֲרֵי מוֹת

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS זצ"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 זצ"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.

## Holy People, Holy Land

I had been engaged in dialogue for two years with an Imam from the Middle East, a gentle and seemingly moderate man. One day, in the middle of our conversation, he turned to me and asked, "Why do you Jews need a land? After all, Judaism is a religion, not a country or a nation."

I decided at that point to discontinue the dialogue. There are 56 Islamic states and more than 100 nations in which Christians form the majority of the population. There is only one Jewish state, 1/25th the size of France, roughly the same size as the Kruger National Park in South Africa. With those who believe that Jews, alone among the nations of the world, are not entitled to their own land, it is hard to hold a conversation.

Yet the question of the need for a land of our own is worth exploring. There is no doubt, as D.J. Clines explains in his book, *The Theme of the Pentateuch*, that the central narrative of the Torah is the promise of and journey to the land of Israel. Yet why is this so? Why did the people of the covenant need their own land? Why was Judaism not, on the one hand, a religion that can be practised by individuals wherever they happen to be, or on the other, a religion like Christianity or Islam whose ultimate purpose is to convert the world so that everyone can practise the one true faith?

The best way of approaching an answer is through an important comment of the Nahmanides (Ramban, Rabbi Moses ben Nachman Girondi, born Gerona, 1194, died in Israel, 1270) on this week's parsha. Chapter 18 contains a list of forbidden sexual practices. It ends with this solemn warning:

Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. The land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. But you must keep My decrees and My laws . . . If you defile the land, it will vomit you out as it vomited out the nations that were before you.

Lev. 18:24–28

Nahmanides asks the obvious question. Reward and punishment in the Torah are based on the principle of *middah kenegged middah*, measure for measure. The punishment must fit the sin or crime. It makes sense to say that if the Israelites neglected or broke *mitzvot hateluyot ba'aretz*, the commands relating to the land of Israel, the punishment would be exile from the land of Israel. So the Torah says in the curses in Bechukotai:

“All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it.”

Lev. 26:35

Its meaning is clear: this will be the punishment for not observing the laws of *shemittah*, the sabbatical year. *Shemittah* is a command relating to the land. Therefore the punishment for its non-observance is exile from the land.

But sexual offences have nothing to do with the land. They are *mitzvot hateluyot baguf*, commands relating to person, not place. Ramban answers by stating that all the commands are intrinsically related to the land of Israel. It is simply not the same to put on tefillin or keep kashrut or observe Shabbat in the Diaspora as in Israel. In support of his position he quotes the Talmud (Ketubot 110b) which says:

Whoever lives outside the land is as if he had no God and the Sifre that states, Living in the land of Israel is of equal importance to all the commandments of the Torah.

Ketubot 110b

The Torah is the constitution of a holy people in the holy land.

Ramban explains this mystically but we can understand it non-mystically by reflecting on the opening chapters of the Torah and the story they tell about the human condition and about God's disappointment with the only species – us – “He created in His image. God sought a humanity that would freely choose to do the will of its Creator. Humanity chose otherwise. Adam and Eve sinned. Cain murdered his brother Abel. Within a short time “the earth was filled with violence” and God “regretted that He had made human beings on earth.” He brought a flood and began again, this time with the righteous Noah, but again humans disappointed Him by building a city with a tower on which they sought to reach heaven, and God chose another way of bringing humanity to

recognise him “this time not by universal rules (though these remained, namely the covenant with all humanity through Noah), but by a living example: Abraham, Sarah and their children.

In Genesis 18 the Torah makes clear what God sought from Abraham: that he would teach his children and his household after him – to keep the way of the Lord by doing what is right and just. – Homo sapiens is, as both Aristotle and Maimonides said, a social animal, and righteousness and justice are features of a good society. We know from the story of Noah and the Ark that a righteous individual can save themselves but not the society in which they live, unless they transform the society in which they live.

Taken collectively, the commands of the Torah are a prescription for the construction of a society with the consciousness of God at its centre. God asks the Jewish people to become a role model for humanity by the shape and texture of the society they build, a society characterised by justice and the rule of law, welfare and concern for the poor, the marginal, the vulnerable and the weak, a society in which all would have equal dignity under the sovereignty of God. Such a society would win the admiration, and eventually the emulation, of others:

See, I have taught you decrees and laws . . . so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will be your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people” . . . What other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

Deut. 4:5-8

A society needs a land, a home, a location in space, where a nation can shape its own destiny in accord with its deepest aspirations and ideals. Jews have

been around for a long time, almost four thousand years since Abraham began his journey. During that period they have lived in every country on the face of the earth, under good conditions and bad, freedom and persecution. Yet in all that time there was only one place where they formed a majority and exercised sovereignty, the land of Israel, a tiny country of difficult terrain and all too little rainfall, surrounded by enemies and empires.

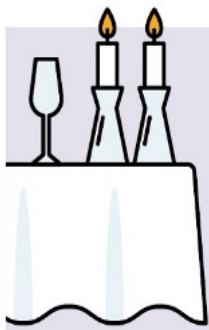
Jews never relinquished the dream of return. Wherever they were, they prayed *about* Israel and *facing* Israel. The Jewish people has always been the circumference of a circle at whose centre was the holy land and Jerusalem the holy city. During those long centuries of exile they lived suspended between memory and hope, sustained by the promise that one day God would bring them back.

Only in Israel is the fulfilment of the commands a society-building exercise, shaping the contours of a culture as a whole. Only in Israel can we fulfil the commands in a land, a landscape and a language saturated with Jewish memories and hopes. Only in Israel does the calendar track the rhythms of the Jewish year. In Israel Judaism is part of the public square, not just the private, sequestered space of synagogue, school and home.

Jews need a land because they are a nation charged with bringing the Divine Presence down to earth in the shared spaces of our collective life, not least “ as the last chapter of Acharei Mot makes clear “ “ by the way we conduct our most intimate relationships, a society in which marriage is sacrosanct and sexual fidelity the norm.

This message, that Jews need a land to create their society and follow the Divine plan, contains a message for Jews, Christians, and Muslims alike. To Christians and Muslims it says: if you believe in the God of Abraham, grant that the children of Abraham have a right to the Land that the God in whom you believe promised them, and to which He promised them that after exile they would return.

To Jews it says: that very right comes hand-in-hand with a duty to live individually and collectively by the standards of justice and compassion, fidelity and generosity, love of neighbour and of stranger, that alone constitute our mission and destiny: a holy people in the holy land.



## Around the Shabbat Table

1. What are some ways we can continue to elevate the Land of Israel through our actions?
2. Can you think of a time in your life where your "home" was more than just a place to live?
3. Are there other ways that we are meant to keep the land holy, as referenced in the Torah?

● 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/acharei-mot/holy-people-holy-land/](http://www.RabbiSacks.org/covenant-conversation-family-edition/acharei-mot/holy-people-holy-land/)