

- This week's Torat Achim learning:
- 1) Fundamentals after Kiddush
 - 2) Tzurba M'rabanan (women), TBA.
 - 3) Gemara, Ch. 2 Bava Metzia, Mon., 8 PM.
 - 4) Pre-Mincha Shiur: Monetary Halacha.



YOMIM NORAIM 5785

For seats, childcare, Yizkor booklet, etc., see page 2.

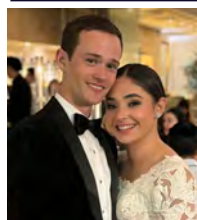
CANDLE LIGHTING 6:50 PM | 11 ELUL | SEPTEMBER 14, 2024 | HAVDALA 7:51 PM

שבת פרשת כי תצא
SHABBAT PARSHAT KI TEITZEI
 Haftorah is Isaiah 54:1-10 (רני (עקרה). Pirkei Avot Ch. 2. The final time for kiddush levanah of Elul is all Tuesday night, Sept. 17 (15 Elul) until daybreak.

SEUDAH SHLISHIT

Seudah Shlishit is sponsored by the Farajuns to commemorate the Yahrzeit of Dafna's mother Ruth bat Sadie and Isaac^{ע"ה}.

MAZEL TOV!



Mazel tov to Andrea & Greg Riskin on the marriage of their daughter Deborah to David Gononsky.
 יעלה הזיווג יפה ויבנו בית נאמן בישראל
 May the beautiful couple be elevated in building a faithful house of Israel

FRIDAY EVENING

MINCHA	6:55 PM
SHKIA	7:08 PM
TZAIT HAKOCHAVIM	7:48 PM

ELUL MATTERS

The theme will be the dynamic between individual and collective in teshuva geared to be as inclusive as possible with "a Crash Course in Basic Judaism". Please consider both attending and sharing with others. We will also be doing a short daily series on Torah for your commute exploring "the song of Haazinu" as a model for the collective approach to the teshuva season.

SHABBAT

HASHKAMA	7:45 AM
MAIN	9:00 AM
POST-HASHKAMA SHIUR	9:30 AM
LAST KRIAT SHEMA	9:44 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	6:00 PM
MINCHA	6:40 PM
MAARIV	7:51 PM

BACK TO SCHOOL & SHUL FRIDAY NIGHT SHABBAT DINNER

Friday Night dinner, Sept. 20, 2024. RSVP by 9/16 here: [Dinner](#).

FUNDAMENTALS SHIUR AFTER KIDDUSH

Rabbi Derek Gormin will give this week's shiur on the topic of "Chassidut & Spirituality for the High Holiday Season".

REFUAH SHELAYMA

Refuah shelayma to Hazkiel Kor who underwent a heart procedure this last week.

	SUNDAY 9/15	MONDAY 9/16	TUESDAY 9/17	WEDNESDAY 9/18	THURSDAY 9/19	FRIDAY 9/20
WEEKDAY MINYANIM AT AHAVAT ACHIM						
SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:25 AM	7:25 AM	7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	6:53 PM	6:51 PM	6:49 PM	6:48 PM	6:46 PM	6:40 PM
ZMANIM						
Earliest Talit	5:43 AM	5:44 AM	5:45 AM	5:46 AM	5:47 AM	5:48 AM
Gedolah	1:22 PM	1:22 PM	1:21 PM	1:21 PM	1:20 PM	1:20 PM
Shkia	7:05 PM	7:03 PM	7:01 PM	7:00 PM	6:58 PM	
Tzait	7:45 PM	7:43 PM	7:41 PM	7:40 PM	7:38 PM	

UPCOMING EVENTS

- Oct. 19** - Kohelet Round Robin. Click here to sign up to discuss a chapter: [KOHELET](#).
- Nov. 10** - Kristallnacht commemoration and collation, led by Andy Sarkany, at 9:00 AM. Sponsored by Randi & Arnie Spier.
- Dec. 1** - Musical Hallel, Rosh Chodesh Kislev

IN OUR FUTURE

- Sept. 21** - Kiddush is sponsored by the Santacruz family.
- Sept. 28** - Seudah Shlishit is sponsored by the Agress family to commemorate the Yahrzeit of Amy's father, Ha'Rav Yisroel Yehuda Ben Ephraim Michal HaLevi Pruzansky^{ב"ר}.
- Oct. 5** - Seudah Shlishit is sponsored by the Greenes on the Yahrzeit of Elliot's father, Harold Greene^{נ"ו} (Tzvi Hersch ben Shimon).

BOARD MEETINGS

- Sept. 24** - 9:00 PM
- Oct. 29** - 8:30 PM

SHALOM BRAUSER

Sept. 21, September 28, Sukkot, & Simchat Torah

YOMIM NORAIM & YIZKOR BOOKLET 5785

Yomim Noraim seat reservations must be received no later than Thursday, Sept. 19 to keep your Shabbat seats here: Yomim Noraim Seats. Register your children (2-12) in age-appropriate professionally led groups by Sept. 19 here: [Childcare](#). Email Marty at thegabbai@aol.com for misheberach requests for 5785 To extend a "Shanah Tova" in our Rosh Hashanah scroll for \$15, click here: [Ahavat Achim Rosh Hashanah Scroll](#). For this year's Yizkor (Remembrance) Booklet, you can review last year's names here: [Prior List](#). You can ask us to relist the names you provided last year and/or add new names by clicking here: [Yizkor Listings](#). Listings are \$20 per name. Email Joyce at JHeller127@gmail.com if you have any questions.

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

SHIURIM



- SAMSON RAFAEL HIRSCH ON THE PARSHA, Tuesdays at 1:00 PM (<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.
- SHABBAT SHIUR, 40 minutes pre-mincha.
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- MESORAH-IN-REVERSE lecture series at Seudah Shlishit.
- Tzurba M' Rabanan on Shabbat, and on Wednesdays at 7:30 PM (to be adjusted as Maariv time changes) on Zoom with Shalom Brauser.

ELUL MATTERS

This year's theme will be the dynamic between individual and the collective in teshuva and is geared to be as inclusive as possible with "a Crash Course in Basic Judaism". Please consider both attending and sharing with others.

We will also be doing a short daily series on Torah for your commute exploring "the song of Haazinu" as a model for the collective approach to the teshuva season.

KIDDUSH & SEUDAH SHLISHIT



- Enjoy Scotch at Kiddush, please donate a bottle to the shul from time to time.
- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com.
- Want to know what is on the menu for Kiddush? If so, please email dmgarfunkel@gmail.com so he can put you in the WhatsApp group.
- To sponsor for \$136 Seudah Shlishit (or in the case of multiple sponsors, \$100 per sponsor), email dmgarfunkel@gmail.com.

GITA COOPERWASSER^{נ"ע} YOUTH EVENTS

- September 21** - On Shabbat - Learn, Eat, and Play High Holiday Program.
- October 13** - Sukkah decoration, w/donuts.
- October 20** - Youth sukkah hop!
- October 26** - Children's corner at Seudah Shlishit Restarts
- November 3** - Sports & sports-themed crafts, alternating age groups (pre-k to 5th).
- November 9** - Motzei Shabbat Parent Child Learning, 1st-5th Grade, followed by pizza.
- December 7** - Motzei Shabbat Parent Child Learning, 1st-5th Grade, followed by pizza.
- December 22** - Chanukah Entertainment
- December 28** - Learn, Eat, and Play (Chanukah version), with a glow-in-the-dark musical havdalah.

GITA COOPERWASSER^{נ"ע} SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS, 2ND - 5TH GRADE: SEBASTIAN & LETIZIA; 3 YRS - 1ST GRADE: NICOLE & ABBY**
- Youth group for in 1st - 4th Graders 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 9:15 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me room opens at 9:15 AM in the Beit Midrash.
- 5th through 9th graders will meet for Torah and games at 10:00 AM in the David Schwitzer^{נ"ו} 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 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.



FAIR LAWN WELCOMES

Rabbi Derek Gormin

Friday Night

- Congregation Darchei Noam - Kabbalat Shabbat
- Tisch at Issacs home 11-04 Upton Place at 9:15PM

Shabbat Day

- Young Israel of Fair Lawn - Drasha
- Sephardic Center of Fair lawn - Drasha at 10:30AM
- Congregation Ahavat Achim - Shiur at 11:15AM
- Congregation Shomrei Torah - Seudat Shlishit

Rabbi Derek Gormin is a dynamic and passionate educator who serves as the Chief Programming and Educational Officer of NCSY and Head of the NCSY Kollel mechina program, teaches Talmud, Prayer, and Jewish Philosophy at Shalhevet High School in Los Angeles. A native of Southern California, Rabbi Gormin holds a degree from UC Irvine, where he led Hillel and AEPi Fraternity, advocating for Israel and Jewish causes. He furthered his Jewish studies in Jerusalem yeshivos, deepening his expertise in Jewish heritage and Chassidic thought. Rabbi Gormin is a multifaceted individual with interests in music, running, and cultural exploration. He resides in North Hollywood, CA, with his wife, Sarah Leah, and their adorable five children.



TRISTATE.NCSY.ORG

GIVE YOURSELF A BREAK
AND COME FOR OUR

Back to School & Back to Shul

FRIDAY NIGHT
DINNER

Give yourself a break as we jump into the "back to school" season, and come "back to shul" for Friday Night Shabbat dinner!

September 20, 2024



Crash Course in

Basic ✪ Judaism

Join Rabbi Shestack this Elul
in learning the
fundamentals and basics of
our Jewish traditions



- *Is believing in God a commandment?*

- *How could obligatory prayer be meaningful?*

- *Does God really care at which aisle in the supermarket I get my meat?*

- *Is that what it means to be religious?"*

5 Mondays

September 9, 16, 23, 30th

October 14th

Location: 18-25 Saddle River Rd ~ Time: 8:30 pm



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

KI TEITSE • כ"תצא

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*.

Two Types of Hate

It is by any standards a strange, almost incomprehensible law. Here it is in the form it appears in this week's *parsha*:

Remember what the Amalekites did to you along the way when you came out of Egypt. When you were weary and worn out, they met you on your journey and attacked all who were lagging behind; they had no fear of God. When the Lord your God gives you rest from all the enemies around you in the land He is giving you to possess as an inheritance, you shall blot out the name of Amalek from under the heaven. Do not forget.

Deut. 25:17-19

The Israelites had two enemies in the days of Moses: the Egyptians and the Amalekites. The Egyptians enslaved the Israelites. They turned them into a forced labour colony. They oppressed them. Pharaoh commanded them to drown every male Israelite child. It was

attempted genocide. Yet about them, Moses commands:

Do not despise an Egyptian, because you were strangers in his land.

Deut. 23:8

The Amalekites did no more than attack the Israelites once¹, an attack that they successfully repelled (Ex. 17:13). Yet Moses commands, "Remember." "Do not forget." "Blot out the name." In Exodus the Torah says that "God shall be at war with Amalek for all generations" (Ex. 17:16). Why the difference? Why did Moses tell the Israelites, in effect, to forgive the Egyptians but not the Amalekites?

The answer is to be found as a corollary of teaching in the Mishnah:

Whenever love depends on a cause and the cause passes away, then the love passes away too. But if love does not depend on a cause, then the love will never pass away. What is an example of the love which

¹ Of course, there were subsequent attacks by Amalek (including, according to tradition, in Bamidbar 21:1) but the decree to obliterate Amalek was issued after their first attack.

depended upon a cause? That of Amnon for Tamar. And what is an example of the love which did not depend on a cause? That of David and Jonathan.

Avot 5:19

When love is conditional, it lasts as long as the condition lasts but no longer. Amnon loved – or rather lusted after – Tamar because she was forbidden to him. She was his half-sister. Once he had had his way with her, “Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her.” (II Sam. 13:15). But when love is unconditional and irrational, it never ceases. In the words of Dylan Thomas, “Though lovers be lost, love shall not, and death shall have no dominion.”

The same applies to hate. When hate is rational, based on some fear or disapproval that – justified or not – has some logic to it, then it can be reasoned with and brought to an end. But unconditional, irrational hatred cannot be reasoned with. There is nothing one can do to address it and end it. It persists.

That was the difference between the Amalekites and the Egyptians. The Egyptians’ hatred and fear of the Israelites was not irrational. Pharaoh said to his people:

‘The Israelites are becoming too numerous and strong for us. We must deal wisely with them. Otherwise, they may increase so much that – if there is war – they will join our enemies and fight against us, driving [us] from the land.’

Ex. 1:9-10

The Egyptians feared the Israelites because they were numerous. They constituted a potential threat to the native population. Historians tell us that this was not groundless. Egypt had

already suffered from one invasion of outsiders, the Hyksos, an Asiatic people with Canaanite names and beliefs, who took over the Nile Delta during the Second Intermediate Period of the Egypt of the Pharaohs. Eventually the Hyksos were expelled from Egypt and all traces of their occupation were erased. But the memory persisted. It was not irrational for the Egyptians to fear that the Hebrews were another such population. They feared the Israelites because they were strong.

(Note that there is a difference between “rational” and “justified”. The Egyptians’ fear was in this case certainly unjustified. The Israelites did not want to take over Egypt. To the contrary, they would have preferred to leave. Not every rational emotion is justified. It is not irrational to feel fear of flying after the report of a major air disaster, despite the fact that statistically it is more dangerous to drive a car than to be a passenger in a plane. The point is simply that rational but unjustified emotion can, in principle, be cured through reasoning.)

Precisely the opposite was true of the Amalekites. They attacked the Israelites when they were “weary and weak”. They focused their assault on those who were “lagging behind.” Those who are weak and lagging behind pose no danger. This was irrational, groundless hate.

With rational hate it is possible to reason. Besides, there was no reason for the Egyptians to fear the Israelites anymore. They had left. They were no longer a threat. But with irrational hate it is impossible to reason. It has no cause, no logic. Therefore it may never go away. Irrational hate is as durable and persistent as irrational love. The hatred symbolised by Amalek lasts “for all generations.” All one can do is to remember and not forget, to be

constantly vigilant, and to fight it whenever and wherever it appears.

There is such a thing as rational xenophobia: fear and hatred of the foreigner, the stranger, the one-not-like-us. In the hunter-gatherer stage of humanity, it was vital to distinguish between members of your tribe and those of another tribe. There was competition for food and territory. It was not an age of liberalism and tolerance. The other tribe was likely to kill you or oust you, given the chance. But within two or three generations the newcomers acculturated and integrated. They were seen as contributing to the national economy and adding richness and variety to its culture. When an emotion like fear of strangers is rational but unjustified, eventually it declines and disappears.

Antisemitism is different. It is the paradigm case of irrational hatred. In the Middle Ages Jews were accused of poisoning wells, spreading the plague, and in one of the most absurd claims ever – the Blood Libel – they were suspected of killing Christian children to use their blood to make matzot for Pesach. This was self-evidently impossible, but that did not stop people believing it.

The European Enlightenment, with its worship of science and reason, was expected to end all such hatred. Instead it gave rise to a new version of it, racial antisemitism. In the nineteenth century Jews were hated because they were rich and because they were poor; because they were capitalists and because they were communists; because they were exclusive and kept to themselves and because they infiltrated everywhere; because they were believers in an ancient, superstitious faith and because they were rootless cosmopolitans who believed nothing. Antisemitism was the supreme irrationality of the Age of Reason.

It gave rise to a new myth, The Protocols of the Elders of Zion, a literary forgery produced by members of the Czarist Russia secret police toward the end of the nineteenth century. It held that Jews had power over the whole of Europe – this at the time of the Russian pogroms of 1881 and the antisemitic May Laws of 1882, which sent some three million Jews, powerless and impoverished, into flight from Russia to the West.

The situation in which Jews found themselves at the end of what was supposed to be the century of Enlightenment and emancipation was stated eloquently by Theodor Herzl, in 1897:

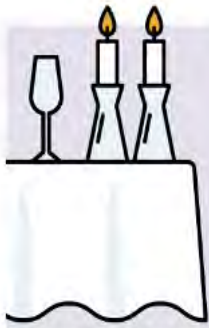
We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It is not permitted us. In vain are we loyal patriots, sometimes superloyal; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to enhance the fame of our native lands in the arts and sciences, or her wealth by trade and commerce. In our native lands where we have lived for centuries we are still decried as aliens, often by men whose ancestors had not yet come at a time when Jewish sighs had long been heard in the country . . . If we were left in peace . . . But I think we shall not be left in peace.

This was deeply shocking to Herzl. No less shocking has been the return of antisemitism to parts of the world today, particularly the Middle East and even Europe, within living memory of the Holocaust. Yet the Torah intimates why. Irrational hate does not die.

Not all hostility to Jews, or to Israel as a Jewish State, is irrational, and where it is not, it can be reasoned with. But some of it is irrational. Some of it, even today, is a repeat of the myths of the past, from the Blood Libel to the Protocols. All

we can do is remember and not forget, confront it and defend ourselves against it.

Amalek does not die. But neither does the Jewish people. Attacked so many times over the centuries, it still lives, giving testimony to the victory of the God of love over the myths and madness of hate.



Around the Shabbat Table

1. Why is the king in the Torah commanded to be humble, and what might this teach us about leadership?
2. Why do you think self-restraint is necessary in politics?
3. Consider some of the greatest leaders in Tanach. Did they embody these noble qualities of leadership?

● 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/ki-teitse/two-types-of-hate/