



The Bulletin is sponsored by Saragail Chessin Garpe in loving memory of her brother Barnett Chessin^{ע"ה} (October 9, 1938 ~ February 9, 2020) with unending love, pride and admiration.



CANDLE LIGHTING 5:03 PM | 10 SHEVAT | FEBRUARY 8, 2025 | HAVDALA 6:08 PM

שבת שירה/פרשת בשלח
SHABBAT SHIRA
PARSHAT BESHALACH

Haftorah is Judges 4:4-5:31. Final time for Kiddush Levanah of Shevat is Wednesday night, Feb. 12 until 12:39 AM (15 Shevat).

FRIDAY EVENING

MINCHA 5:05 PM

SHKIA 5:22 PM

TZAIT HAKOCHAVIM 6:02 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR 9:30 AM

LAST KRIAT SHEMA 9:35 AM

FUNDAMENTALS SHIUR 11:30 AM

PRE-MINCHA SHIUR 4:15 PM

MINCHA 4:55 PM

SHKIA 5:23 PM

MAARIV 6:08 PM

SHABBAT SHIRA



Welcome to our Musical Kabbalat Shabbat and Shabbat Shira Dinner. Thank you to everyone that made it happen!

KIDDUSH

Kiddush is sponsored by the Rozenfeld family to commemorate the Shloshim of Mindi Bat Moisey^{ע"ה}, their beloved mother, grandmother, and great grandmother.

SEUDAH SHLISHIT

Seudah Shlishit is co-sponsored by Amy & Stephen Agress to commemorate the Yahrtzeit of Amy's stepfather, הירש בן מאיר^{ע"ה} and Sheree & Hazkiel Korin memory of Sheree's mother, Gitel bat Eliyahu HaKohen^{ע"ה} and her father, Moshe ben Eliyahu HaKohen^{ע"ה}.

TU B'SHEVAT (THURSDAY, FEBRUARY 13, 15 SHEVAT)



Do not say תחנון on Thursday (or at Mincha on the preceding Wednesday). Custom is to eat fruits that grow on trees, for Tu B'Shevat is the "New Year of the Trees". Say שחיינו on any seasonal fruit that you are eating for the first time this year (but not if artificially preserved or deficient in appearance or taste). Many have the Kabbalistic custom of the Tu B'Shevat Seder. For details: [Aish on Tu B'Shevat](#).

MATZAH SALE!

Order handmade Pupa Tzelhem shmura matzah through Ahavat Achim! Prices are: \$41 per lb. regular matzah, \$43 per lb. whole wheat matzah, \$36 per box of spelt matzah (6 matzahs), and \$36 per box of oat matzah - (3 matzahs). Order here: [Matzah](#).

	SUNDAY 2/9	MONDAY 2/10	TUESDAY 2/11	WEDNESDAY 2/12	THURSDAY 2/13	FRIDAY 2/14
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	5:12 PM	5:13 PM	5:15 PM	5:16 PM	5:17 PM	5:15 PM
ZMANIM						
Earliest Talit	6:02 AM	6:01 AM	6:00 AM	5:59 AM	5:58 AM	5:56 AM
Gedolah	12:37 PM	12:37 PM	12:37 PM	12:37 PM	12:37 PM	12:38 PM
Shkia	5:24 PM	5:25 PM	5:27 PM	5:28 PM	5:29 PM	
Tzait	6:04 PM	6:05 PM	6:07 PM	6:08 PM	6:09 PM	

UPCOMING EVENTS

Feb. 15 - Motzei Shabbat Game Night/ Pizza. RSVP: [Games](#)

Feb. 28 - Musical Kabbalat Shabbat.

March 8 - Esther Round Robin. Click here to sign up to discuss a chapter: [Esther](#).

March 30 - Musical Hallel.

IN OUR FUTURE

Feb. 15 - Kiddush is sponsored by the Plotnick family to commemorate the yahrzeit of Gail's father Alan Hodes^{נ"י}, Avraham Nachum ben Moshe.

Mar. 8 - Seudah Shlishit is sponsored by the Greenes commemorating the Yahrzeit of Elliot's mother, Sylvia Greene^{נ"י}, Serah bat Ya'acov Tzvi

BOARD MEETINGS

February 25 - 8:30 PM via Zoom.

March 25 - 8:30 PM via Zoom.

April 29 - 9:00 PM via Zoom.

May 27 - 9:00 PM via Zoom.

June 24 - 9:00 PM via Zoom.

ISRAEL ACTION INITIATIVE



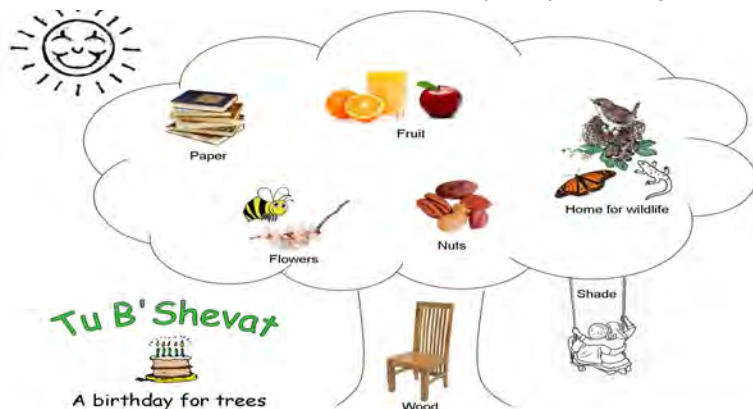
Tzedakah Fund of the Month- Zo Artzeinu, supporting Israeli agriculture and planting "Trees of Life" in

memory of those lost; especially our brave fallen soldiers: [Ahavat Achim Trees in Israel](#)

February 18-20 - Upcoming mission to Kerem Shalom, February 18-20. Learn more or register at mizrachi.org/bergencounty.

COMMUNITY EVENTS

Feb. 9 - Rabbi Markowitz is giving a Super Bowl halftime shiur at Fair Lawn Roadhouse.




SHIURIM



• RAV SOLOVEITCHIK 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, discussing our community's kashrut standards.

• MESORAH-IN-REVERSE lecture series at Seudah Shlishit. 

• Tzurba M'Rabanan with Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.

• Mishna Chaburah, led by Jeff Safier, after 7:25 AM Shacharit minyon (≈10 minutes).

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 the menu for Kiddush? If so, please email dmgarfunkel@gmail.com so he can put you in the WhatsApp group.

• To sponsor Seudah Shlishit for \$136 (or in the case of multiple sponsors, \$100 per sponsor), email dmgarfunkel@gmail.com.

GITA COOPERWASSER^{נ"י} YOUTH EVENTS

TBA - TBA

GITA COOPERWASSER^{נ"י} SHABBAT YOUTH INFO



• **SHABBAT YOUTH LEADERS, 2ND - 5TH GRADE: SEBASTIAN & NICOLE; 4 YRS - 1ST GR.: ARIELLA, AMELLA & ABBY**

• Youth group for in 2nd - 5th Graders starts at 9:00 AM (Drop Off) in the Youth Room on left on entering the social hall.

• Youth group for children 4 years old through 1st Grade starts at 9:15 AM (Drop Off) in the Youth Room on the right upon entering the social hall.

• Parent & Me room opens at 9:00 AM in the Beit Midrash.

• Rabbi Meet & Greet, 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.

• Children's corner at Seudah Shlishit, 1st to 5th graders will get 10 Torah questions in 10 minutes from Rabbi Shestack, with special snacks, tickets and more.

SHALOM BRAUSER, ADULT EDUCATOR/TEEN MENTOR

February 15 - Teen Mentor

March 8 - Teen Mentor

March 22 - Teen Mentor

April 5 - Teen Mentor

18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502
<http://www.ahavatachim.org>

"THE IAC OF CONGREGATION AHAVAT ACHIM IS DEDICATED TO FOSTERING A STRONG CONNECTION BETWEEN OUR COMMUNITY AND THE STATE OF ISRAEL. WE STRIVE TO SUPPORT ISRAEL'S SECURITY, PROSPERITY, AND PEACE WHILE PROVIDING OUR MEMBERSHIP WITH CHARITABLE, COMMUNAL, AND CULTURAL OPPORTUNITIES, AS WELL AS INFORMATION TO STRENGTHEN OUR BOND WITH THE JEWISH HOMELAND."

Shevat's Tzedakah Highlight

ZO ARTZEINU

Since October 7th, many have sought meaningful ways to make an impact. With the support of people around the world, Zo Artzeinu - Israel Trees has planted 12,000 fruit trees along the Gaza border over the past year, 10 for each of the 1,200 victims symbolizing growth, resilience, and hope. Tragically, during this time, 600 of our bravest and heroic IDF soldiers gave their lives defending Israel's survival. We cannot let their sacrifice be in vain.

We are proud to announce that we are joining the worldwide "United 4 New Trees of Life" Program alongside Shuls, congregations and communities around the globe. Beginning this Tu B'Shvat, we will help plant 18,000 new fruit trees along the Gaza and northern borders, as well as other areas across Israel. They gave their lives for us! Together, we will honor their memory by planting 18,000 new trees, creating new life, and ensuring their legacy endures. These trees and their fruits will yield thousands of new mitzvot, whose merit will be le'ilui nishmat our holy heroes and victims. Together, we will transform tragedy into growth, despair into hope, and loss into LIFE!








- ✓ Support farmers and communities in need: Help save their farms while safeguarding the Holy Land!
- ✓ Stand strong against terror: Show the world that we are here to stay, and will continue to GROW!!
- ✓ Plant 18,000 new fruit trees: In memory of and leilui nishmat the 1,800 k'doshim, creating NEW LIFE!!!
- ✓ Share in mitzvot: Participate in mitzvot unique to the Land of Israel and in its blessing! וְצִוִּיתִי וְאֶת-בְּרַכְתִּי לָכֶם - וִיקְרָא
- ✓ Learning opportunity: Learn about Israel's geography and history with engaging videos from farmers!






All participants will share in the many mitzvot associated with these trees and their fruits, including: orlah, teruma, ma'aser, and shmitta. Their merit will also be le'ilui nishmat the victims, elevating their holy souls. The trees will be planted by observant farmers through Zo Artzeinu - Israel Trees, an organization that has already helped plant over half a million fruit trees across Israel. Everyone who participates in planting trees will receive a colorful, personalized certificate, suitable for framing, which can be dedicated in honor or of a loved one. Farmers and communities are already preparing the ground and are counting on us to provide the trees they need to plant.

*They Gave Their Lives For Us! Plant a Tree to Honor them! Together, we will create new life in memory of those who were tragically taken from us. **If we collectively plant an orchard of 100 trees, a personalized sign will be installed at the entrance of our orchard, which anyone can visit when in Israel. Additionally, we will receive a photo of our orchard and its sign to proudly frame and display.***

-  *We will order the fruit trees now.*
-  *Farmers and communities in Israel will prepare the land, and start planting our trees on Tu B'shvat.*
-  *Every participant will receive a beautiful personalized certificate.*
-  *When in Israel, you can visit our orchard and see the trees we helped plant.*
-  *In three years, after the mitzvah of orlah, we can even have a taste of the FRUITS of our labor!*
-  *We will share in ALL the mitzvot associated with the trees and their fruits.*
-  *We will show the world that we are here to STAY while honoring our holy heroes who gave their lives for us all!*

ADDITIONAL TZADAKAH RESOURCES





Worldwide Jewish News

On January 27th, Holocaust Remembrance Day, Israel's President Isaac Herzog addressed the United Nations accusing them and the International Criminal Court of both moral bankruptcy and hypocrisy as well as having blurred 'the distinction between good and evil' and embracing the 'despicable phenomenon of Holocaust inversion.' These statements are particularly timely in light of the UN's treatment of Israel as well as the ICC's having issued arrest warrants for Prime Minister Netanyahu and the Minister of Defense, Yoav Gallant.

On January 30th, three Israelis taken hostage from Kibbutz Nir Oz were released. They were Agam Berger age 20, Arbel Yehud 29 and Gadi Moses 80 years old. In addition five Thai workers were released.

On February 1st, two Israeli hostages, Ofer Kalderon age 54 and Yarden Bibas 34, were released. Both of them were taken from Kibbutz Nir Oz. Bibas's wife and two babies remain in captivity.

In addition, an American Israeli, Keith Siegel age 65, was released. He had been taken hostage from Kibbutz Kfar Aza along with his wife Aviva, who was previously held captive.

This week President Trump issued an executive order to deport non-citizen college students and other resident aliens who took part in pro-Palestinian protests. In an attempt to combat antisemitism the President pledged to have the Justice Department prosecute those who participate in any acts of violence against any member of the American Jewish community.

Elsewhere in the news President Trump drafted a memorandum directed to the US Treasury to impose maximum economic pressure on Iran by blocking their ability to sell oil. The intent of this directive is to prevent Iran from developing a nuclear weapon which could threaten Israel and the other countries in the region.

On February 4th President Trump held a joint news conference with Prime Minister Benjamin Netanyahu. Trump stated that he wants the United States to take ownership of the Gaza Strip and redevelop it after the Palestinians are resettled elsewhere.

Also on February 4th, at a checkpoint on the West Bank two Israeli soldiers were shot dead by a Palestinian terrorist.

We have lost too many beautiful souls who have fought on the front lines to defend our homeland and all of World Jewry.

May their memory be a blessing



Jewish Community Events and Israel



Congregation Ohav Emeth of Highland Park, in conjunction with Central NJ Stands with Israel, invites members of the community to a screening of the film, “Tragic Awakening: A New Look at the Oldest Hatred,” on Sunday, Feb. 9, starting at 9:30 a.m. The screening will be preceded by a breakfast at 8:45 and a meet and greet with film producer Raphael Shore, founder of OpenDor Media and author of “Who’s Afraid of the Big Bad Jew?” Tickets are \$20 per person in advance, \$25 at the door. To buy tickets in advance, go to awakeningnj.eventbrite.com.

For more information, email Rivka Sonts at iana.sonts@gmail.com.

Israel Film Series, sponsored by the Jewish Federation, presents the documentary “TORN” on Thursday, February 13th at 7:00 pm. The screening delves into the controversy that developed surrounding the ‘KIDNAPPED’ poster campaign, a grassroots effort to raise awareness about the 240 hostages taken by Hamas on October 7, 2023. These posters became polarizing symbols, sparking intense clashes between pro-Israel and pro-Palestine activists. The film explores the motivations behind the activists and unravels the complexities of this ‘paper arm’ proxy war. It is followed by a panel discussion with the film creator and others. [Click here for more information.](#)



On March 23, The Israel Elite Hockey League (IEHL) will be playing a showcase game between two of its franchise teams, Hockey Club Tel Aviv and the Jerusalem Capitals, at the UBS Arena (the New York Islanders’ home turf) in the USA Challenge Cup in New York. This will be the league’s first time playing in North America. Half of the 18,000 arena seats have already been sold.

For tickets [click here](#).



TEHILLIM FOR THOSE REMAINING IN CAPTIVITY WEEKLY PROFILE

Tamir Nimrodi (Tamir ben Cherut), 20, was taken hostage on Oct. 7, 2023 from his base near the Erez Crossing. Shortly after 7 a.m. that morning, Tamir was taken captive along with his friends Sgt. Nick Beiser and Cpl. Ron Sherman. Beiser and Sherman were killed in captivity.

Tamir was a corporal, serving as an education NCO (non-combat officer). He had struggled throughout his school years, both socially and intellectually, due to ADHD and sensory issues, but was flourishing in the IDF. One soldier told Tamir’s mother, Herut, how Nimrodi brought his dinner to eat with her when he found out she was eating her meals alone in her room.

Tamir has two younger sisters, Mika, 17, and Amit, 15. “I hope and believe he’s alive,” said his father, Alon Nimrodi. “He’s the greatest hope of my life.”



SALE



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THE FAMILY SHUL

Join us for a
**Friday Night
Shabbat Zemirot
Extravaganza**

Pair your Friday night dinner with
our communal "sounds of Shabbat"!

*February 7, 2024 after davening
(~6:00pm)*

ADULTS (12 YEARS OLD +) - \$30

CHILDREN AGES 6 - 11 - \$13

CHILDREN AGES 3 - 5 - \$5

FAMILY MAX - \$85

events@ahavatachim.org

**RSVP here by
2/3/2025!**





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

BESHALLACH • אב

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 were originally written and recorded by Rabbi Sacks זצ"ל in 5772 (2011–2012).

These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha and Haftara.

Music, Language of the Soul

For the first time since their departure from Egypt, the Israelites do something together. They sing.

"Then Moses and the children of Israel sang this song to the Lord."

Exodus 15:1

Rashi, explaining the view of Rabbi Nehemiah in the Talmud¹ that they spontaneously sang the song together, says that the Holy Spirit rested on them and miraculously the same words came into their minds at the same time. In recollection of that moment, tradition has named this week *Shabbat Shirah*, the Sabbath of Song.

What is the place of song in Judaism?

There is an inner connection between music and the spirit. When language aspires to the transcendent and the soul longs to break free of the gravitational pull of the earth, it modulates into song. Music, said Arnold Bennett is "a language which the soul alone understands but which the soul can never translate." It is, in Richter's words "the poetry of the air." Tolstoy called it "the shorthand of emotion." Goethe said, "Religious worship cannot do without

music. It is one of the foremost means to work upon man with an effect of marvel."

Words are the language of the mind. Music is the language of the soul. So when we seek to express or evoke emotion we turn to melody. Deborah sang after Israel's victory over the forces of Sisera (Judges 5). Hannah sang when she had a child (I Sam. 2). When Saul was depressed, David would play for him and his spirit would be restored (1 Sam. 16). David himself was known as the "sweet singer of Israel" (II Sam. 23:1). Elisha called for a harpist to play so that the prophetic spirit could rest upon him (II Kings 3:15). The Levites sang in the Temple. Every day, in Judaism, we preface our morning prayers with *Pesukei de-Zimra*, the 'Verses of Song' with their magnificent crescendo, Psalm 150, in which instruments and the human voice combine to sing God's praises.

Mystics go further and speak of the song of the universe, what Pythagoras called 'the music of the spheres.' This is what Psalm means, when it says:

The heavens declare the glory of God; the skies proclaim the work of His hands . . . There is no speech, there are no words, where their voice is

¹ Sotah 30b

not heard. Their music² carries throughout the earth, their words to the end of the world.

Psalm 19

Beneath the silence, audible only to the inner ear, creation sings to its Creator.

So, when we pray, we do not read: we sing. When we engage with sacred texts, we do not recite: we chant. Every text and every time has, in Judaism, its own specific melody. There are different tunes for Shacharit, Mincha, and Maariv, the morning, afternoon, and evening prayers. There are different melodies and moods for the prayers for a weekday, Shabbat, the three pilgrimage festivals, Pesach, Shavuot, and Succot (which have much musically in common but also tunes distinctive to each), and for the Yamim Noraim, Rosh Hashanah and Yom Kippur.

There are different tunes for different texts. There is one kind of cantillation for Torah, another for the Haftara from the prophetic books, and yet another for Ketuvim, the Writings, especially the five Megillot. There is a particular chant for studying the texts of the written Torah, for studying Mishnah and Gemara. So by music alone we can tell what kind of day it is, and what kind of text is being used. There is a map of holy words, and it is written in melodies and songs.

Music has extraordinary power to evoke emotion. The Kol Nidrei prayer with which Yom Kippur begins is not really a prayer at all. It is a dry legal formula for the annulment of vows. There can be little doubt that it is its ancient, haunting melody that has given it its hold over the Jewish imagination. It is hard to hear those notes and not feel that you are in the presence of God on the Day of Judgment, standing in the company of Jews of all places and times as they pleaded with heaven for forgiveness. It is the holy of holies of the Jewish soul. (*Lehavdil*, Beethoven came close to it in the opening notes of the sixth movement of the *C Sharp Minor Quartet op. 131*, his most sublime and spiritual work).

Nor can you sit on Tisha b'Av reading Eichah, the Book of Lamentations, with its own unique cantillation, and not feel the tears of Jews through the ages as they suffered for their faith and wept as they remembered what they had lost, the pain as fresh as it was the day the Temple was destroyed. Words without music are like a body without a soul.

For many years I was privileged to be part of a mission of song (together with the Shabbaton Choir and singers Rabbi Lionel Rosenfeld and *chazzanim* Shimon Cramer and Jonny Turgel) We journeyed to Israel to sing to victims of terror, as well as to people in hospitals, community centres, and food kitchens. We sang for - and with - the injured, the bereaved, the sick and the broken hearted. We danced with people in wheelchairs. One boy who had been blinded and lost half of his family in a suicide bombing, sang a duet with the youngest member of the choir, reducing the nurses and his fellow patients to tears. Such moments are epiphanies, redeeming a fragment of humanity and hope from the random cruelties of fate.

Beethoven wrote over the manuscript of the third movement of his *A Minor Quartet* the words *Neue Kraft fühlend*, "Feeling new strength." That is what you can sense in those hospital wards. You understand what King David meant when he sang to God the words: "You turned my grief into dance; You removed my sackcloth and clothed me with joy, that my heart may sing to You and not be silent." United in song, you feel the strength of the human spirit no terror can destroy.

In his book, *Musicophilia*, the neurologist and writer Oliver Sacks (no relative, alas) tells the poignant story of Clive Wearing, an eminent musicologist who was struck by a devastating brain infection. The result was acute amnesia. He was unable to remember anything for more than a few seconds. As his wife Deborah put it, 'It was as if every waking moment was the first waking moment.'

Unable to thread experiences together, he was caught in an endless present that had no connection with anything that had gone before. One day his wife found him holding a chocolate in one hand and

² *Kavam*, literally "their line," possibly meaning the reverberating string of a musical instrument.

repeatedly covering and uncovering it with the other hand, saying each time, 'Look, it's new.' 'It's the same chocolate', she said. 'No', he replied, 'Look. It's changed.' He had no ability to hold onto his memories at all. He lost his past. In a moment of self-awareness he said about himself, 'I haven't heard anything, seen anything, touched anything, smelled anything. It's like being dead.'

Two things broke through his isolation. One was his love for his wife. The other was music. He could still sing, play the organ, and conduct a choir with all his old skill and verve. What was it about music, Oliver Sacks asked, that enabled him, while playing or conducting, to overcome his amnesia? He suggests that when we 'remember' a melody, we recall one note at a time, yet each note relates to the whole. He quotes the philosopher of music, Victor Zuckerkandl, who wrote, 'Hearing a melody is hearing, having heard, and being about to hear, all at once. Every melody declares to us that the past can be there without being remembered, the future without being foreknown.' Music is a form of sensed continuity that can sometimes break through the most overpowering disconnections in our experience of time.

Faith is more like music than like science. Science analyses, music integrates. And as music connects note to note, so faith connects episode to episode,

life to life, age to age in a timeless melody that breaks into time. God is the composer and librettist. We are each called on to be voices in the choir, singers of God's song. Faith teaches us to hear the music beneath the noise.

So music is a signal of transcendence. The philosopher and musician Roger Scruton writes that it is "an encounter with the pure subject, released from the world of objects, and moving in obedience to the laws of freedom alone." He quotes Rilke:

Words still go softly out towards the unsayable
And music, always new, from palpitating stones
Builds in useless space its godly home.

The history of the Jewish spirit is written in its songs. The words do not change, but each generation needs its own melodies.

Our generation needs new songs so that we too can sing joyously to God as our ancestors did at that moment of transfiguration when they crossed the Red Sea and emerged, the other side, free at last. When the soul sings, the spirit soars.



Around the Shabbat Table

1. Is there a song that you feel a deep emotional or spiritual connection to?
2. What are other sensory experiences in Judaism that also help us connect to God?
3. If you could write a song about another moment in the Torah (one that does not yet have a song), which moment would you choose, and what would that tune sound like?

● 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 <https://rabbisacks.org/covenant-conversation-family-edition/beshallach/music-language-of-the-soul/>