

Bulletin is dedicated by Saragail Chessin Carpe in loving memory of her parents Philip & Fannie Shapiro Chessin for her dad's yahrzeit (17. Adar), and Mom's birthday (March 15). With unending love, respect and admiration.



CANDLE LIGHTING 6:44 PM | 15 ADAR | MARCH 15, 2025 | HAVDALA 7:49 PM

**שבת פרשת כי תשא
שושן פורים
SHABBAT PARSHAT KI TISAH
SHUSHAN PURIM**

Haftorah is I Kings 18:20-39. Do not say either **אב הרחמים** or **צדקתך צדק**.

FRIDAY EVENING

MINCHA	6:50 PM
SHKIA	7:02 PM
TZAIT HAKOCHAVIM	7:42 PM

SHABBAT

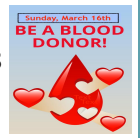
HASHKAMA	7:45 AM
SHACHARIT - MAIN	9:00 AM
POST-HASHKAMA SHIUR	9:30 AM
LAST KRIAT SHEMA	10:07 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	6:00 PM
MINCHA	6:40 PM
SHKIA	7:04 PM
MAARIV	7:49 PM

SEUDAH SHLISHIT

Seudah Shlishit is sponsored by the Garfunkels commemorating the Yahrzeit of **משה מרדכי בן אהרן**, Lori's father, Marvin Markovitz^{ה"ע}, and David Gorelik for a siyum on Masechet Bava Batra.

BLOOD DRIVE

Blood Drive, this Sunday, Mar. 16, 8:00 AM - 2:00 PM, at the shul. 16 years or older (16 requires parental permission; over 75 needs a doctor's note). Weight minimum is 110 lbs. Sign up here: [Blood](#).



WELCOME

ברוך הבא אלצדק
Please welcome Denise & Alan Miller and their daughters Avigayil and Yael who just moved into the neighborhood.

**שושן פורים / SHUSHAN PURIM
(ADAPTED FROM AISH.COM/RABBI SHRAGA SIMMONS)**

The Megillah (Esther 9:20-22) says that the Jews prevailed over their enemies on the 13th of Adar, and on the 14th they feasted to celebrate the victory. But in Shushan the capital, the battle lasted another day and the holiday was not celebrated until the 15th. When the Sages instituted Purim, they took into account that Shushan was a walled city, and made the following stipulation: While most cities celebrate Purim on the 14th of Adar, cities which were walled at the time of Joshua (Yehoshua Bin Nun) should celebrate a special Purim -- called "Shushan Purim" -- on the 15th of Adar.

The Sages originally considered making Shushan Purim conditional on whether a city was walled from the time of Achashverosh -- because the victory occurred at that time. However, as not to honor a Persian city more than the Land of Israel, which was in ruins at the time of the Purim miracle, the Sages made "Purim on the 15th" conditional on cities walled from the time of Joshua, and the only city that was definitely walled at time of Joshua is Jerusalem, and its suburbs and towns from which the Old City walls can be seen also observe Shushan Purim as well as all areas less than one kilometer from the walls even if they may not be able to see the city.

If you will be in Israel this Shabbat/Shushan Purim and have any questions regarding the relevant halachot depending on your location, please contact the Rabbi.

	SUNDAY 3/16	MONDAY 3/17	TUESDAY 3/18	WEDNESDAY 3/19	THURSDAY 3/20	FRIDAY 3/21
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	6:54 PM	6:55 PM	6:56 PM	6:57 PM	6:55 PM
ZMANIM						
Earliest Talit	6:12 AM	6:10 AM	6:08 AM	6:07 AM	6:05 AM	6:03 AM
Gedolah	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:34 PM
Shkia	7:05 PM	7:06 PM	7:07 PM	7:08 PM	7:09 PM	
Tzait	7:45 PM	7:46 PM	7:47 PM	7:48 PM	7:49 PM	

UPCOMING EVENTS

Mar. 29 - Scholar-In-Residence Rabbi Jesse Horn.

April 5 - Shir HaShirim Perek-By-Perek shiur at Seudah Shlishit. Please sign up to give a shiur here: [Song of Songs](#).

April 6 - Hagolas Kelim/Pesach Kashering, 9:00 - 11:00 AM, at the shul.

April 10 - Seraifat (Burning) Chometz, 8:00 AM to noon, at the Norton residence, 20-11 Hunter Pl. No foil, plastic, paper, cardboard, pasta, sauces or liquids. Bread, cereal, crackers and dry items only.

Apr. 11 - Latest to eat Chometz: 10:17 AM

Apr. 11 - Latest to own Chometz: 11:37 AM

May 3 - Mizrahi Israel 360 Scholar-In-Residence Rabbanit Surale Rosen.

IN OUR FUTURE

April 19 - Seudah Shlishit is sponsored by the Sonnenblicks to commemorate the yahrzeit of Marty's father, Moshe Yehuda ben Yosef Dov Halevi^{נ"ו}.

BOARD MEETINGS

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- Leket



Israel, Israel's national food bank. Give now by clicking here: [Leket Israel](#).

MAOT CHITIM



Donate "wheat monies" for the poor before Pesach here: [Maot Chitim](#).

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"ו} YOUTH EVENTS

TBA - TBA

GITA COOPERWASSER^{נ"ו} SHABBAT YOUTH INFO



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

March 22 - Teen Mentor

April 5 - Teen Mentor

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

<http://www.ahavatachim.org>

INSPIRATION FROM ISRAEL'S FRONT LINES



AHAVAT ACHIM

PRESENTS A SCHOLAR-IN-RESIDENCE SHABBAT WITH

RABBANIT SURALE ROSEN

SAVE THE DATE

SHABBAT PARASHAT TAZRIA-METZORAH

MAY 2–3, 2025



Rabbanit Surale Rosen heads London School of Jewish Studies' Iyun Halakha programme. She headed Metivta – Matan Jlm Advanced Talmud Programme and founded Shayla – Matan's Halachic Online Responsa where she wrote and edited *Shutim*. Rabbanit Surale is also a certified Rabbinic Arbitrator and has a certificate in mediation for family conflict resolution from The Israeli Centre for Negotiation and Mediation. She holds degrees in Talmud and English Lit, teaches Gemarah in Migdal Oz and Halakha as well as Midrash in various communities and shuls. Rabbanit Surale is on the board of the Rabbinic organization "Beit Hillel" and is actively involved in various programmes for female Orthodox religious leadership, including one with the Ministry of Religious Affairs on creating female Rabbinic examinations authorized by the government. She lives in Jerusalem, Married to Rabbi Dr. Shlomo Dov Rosen, Rabbi of the Yakar community and is a grateful mother of girls and boys.

Mizrachi360 reflects Israel's international reach and Mizrachi's mission of spreading Torat Eretz Yisrael across the world. To celebrate Israel during the month of Iyar, Mizrachi brings inspiring Israeli speakers and thinkers to 360 communities all around the globe. www.mizrachi.org/mizrachi360

The Rabbinical Council of Bergen County &
The Consortium of Jewish Day Schools Present

Together FOR Tefilah

ברכינו אבינו
כולנו כאחד

Bless us, our Father
ALL OF US AS ONE

A joint shul + school project

with Bergen County Middle Schools

Week of Parshat Vayakhel, March 22

RCBC
ועד הרבנים

אגודת ישיבות לחינוך יומי
CONSORTIUM of
JEWISH DAY SCHOOLS
BERGEN COUNTY BRANCH

PROJECT HIGHLIGHTS:

Focusing on 'Sim
Shalom' bracha of
Shemonei Esrei

- In-school learning during the week
- Shul inspiration for adults and kids on Shabbat



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

KI TISSA • כִּי תִּסָּא

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 were originally written and recorded by Rabbi Sacks ז"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.

The Birth of a New Freedom

Witnessing the birth of a new idea is a little like watching the birth of a galaxy through the Hubble Space Telescope. We can witness just such an event in a famous rabbinical commentary to a key verse in this week's Parsha.

The way to see it is to ask the question: what is the Hebrew word for freedom? Instinctively, we answer *cherut*. After all, we say that God brought us *me-avdut le-cherut*, "from slavery to freedom."

We call Pesach, the Festival of Freedom, 'Zeman Cheruteinu'. So it comes as a surprise to discover that not once does the Torah, or even Tanach as a whole, use the word *cherut* in the sense of freedom, and only once does it use the word, or at least the related word *charut*, in any sense whatever.

There are two biblical words for freedom. One is *chofshi/chofesh*, used in connection with the freeing of slaves (as in Ex. 21:2). That too is the word used in Israel's national anthem, Hatikvah, which speaks about "the two-thousand-year hope to be a free people [*am chofshi*] in our land."

The other is *dror*, used in connection with the Jubilee year, as engraved on the Liberty Bell in Philadelphia:

"Proclaim liberty [*dror*] throughout all the land unto all the inhabitants thereof."

Lev. 25:10

The same word appears in Isaiah's great words, "to bind up the broken-hearted, to proclaim freedom [*dror*] for the captives. (Is. 61:1)"

However, the Sages coined a new word. Here is the passage in which it occurs:

The Tablets were the work of God, and the writing was the writing of God, engraved [*charut*] on the Tablets" (Ex. 32:16). Read not *charut*, "engraved" but *cherut*, "freedom," for the only person who is truly free is one who is occupied with Torah study.

Avot 6:2

The reference is to the first Tablets given by God to Moses just before the sin of the Golden Calf. This is the only appearance in Tanach of root *ch-r-t* (with a *tav*), but a related word, *ch-r-t* (with a *tet*) appears in the story of the Golden Calf itself, when the Torah tells us that Aaron shaped it with a *cheret*, an “engraving tool.” The Egyptian magicians are called *chartumim*, which may mean “engravers of hieroglyphics.” So how did a word that means “engraved” come to mean “freedom”?

Besides which, why was a new term for freedom needed? If the Hebrew language already had two, why was a third necessary? And why did it stem from this word, which meant ‘engraved’? To answer these questions, let us engage in some conceptual archaeology.

Chofesh/chofshi is what a slave becomes when he or she goes free. This means that he can do what he likes. There is no one to order him around. The word is related to *chafetz*, “desire” and *chapess*, “seek”. *Chofesh* is the freedom to pursue your desires. It is what philosophers call negative liberty. It means the absence of coercion.

Chofesh is fine for individual freedom. But it does not constitute collective freedom. A society in which everyone was free to do what they liked would not be a free society. It would be, at best, like the society we saw on the streets of London and Manchester in the summer of 2011, with people breaking shop windows, looting, and assaulting strangers.

More likely it would be what failed states are today: a society without the rule of law, with no effective government, honest police, or independent courts. It would be what Hobbes called “the war of every man against every man” in which life would be “nasty, brutish and short.” Something like this is referred to in the last verse of the Book of Judges:

“In those days there was no king in Israel; everyone did that which was right in his own eyes.”

A free society needs law. But law is a constraint on freedom. It forbids me to do something I might wish to do. How then are we to reconcile law and liberty? That is a question at the heart of Judaism – which is a religion of both law and liberty.

To answer this, the Sages made an extraordinary leap of the imagination. Consider two forms of writing in ancient times. One is to use ink on parchment, another is to engrave words in stone. There is a marked difference between these two methods. The ink and parchment are two different materials. The ink is external to the parchment. It is superimposed upon it, and it does not become part of the parchment. It remains distinct, and so it can be rubbed off and removed. But an engraving does not use some new substance. It is carved out of the stone itself. It becomes part of it, and cannot easily be obliterated.

Now consider these two ways of writing as metaphors for law. There are laws that are externally imposed. People keep them because they fear that if they do not, they will be caught and punished. But if there is no chance that they will be caught, they make break the rules, for the law has not changed their desires. That kind of law – imposed on us like ink on parchment – is a limitation of freedom.

But there can be a different kind of society in which people keep the law not because they fear they will be caught and punished, but because they know the law, they have studied it, they understand it, they have internalised it, and it has become part of who they are. They no longer desire to do what the law forbids because they now know it is wrong and they wrestle with their own temptations and desires. Such a law needs no police because it is based not on external force but on internal transformation

through the process of education. The law is like writing engraved in stone.

Imagine such a society. You can walk in the streets without fear. You don't need high walls and alarms to keep your home safe. You can leave your car unlocked and still expect to find it there when you return. People keep the law because they care about the common good. That is a free society.

Now imagine the other kind of society, which needs a heavy police presence, constant surveillance, neighbourhood watch schemes, security devices and personnel, and still people are afraid to walk alone at night. People think they are free because they have been taught that all morality is relative, and you can do what you like so long as you do not harm others. No one who has seen such a society can seriously believe it is free. Individuals may be free, but society as a whole has to be on constant guard because it is at constant risk. It is a society with little trust and much fear.

Hence the brilliant new concept that emerged in rabbinic Judaism: *cherut*, the freedom that comes to a society – of which Jews were called on to be pioneers – where people not only know the law but study it constantly until it is engraved on their hearts as the commandments were once engraved on stone. That is what the Sages meant when they said, “Read not *charut*, engraved, but *cherut*, freedom, for the only person who is truly free is one who is occupied with Torah study.” In such a society you keep the law because you want to, because having studied the law you understand why it is there. In such a society there is no conflict between law and freedom.

Where did the Sages get this idea from? I believe it came from their deep understanding of what Jeremiah meant when he spoke of the renewed covenant that would come into being once Jews

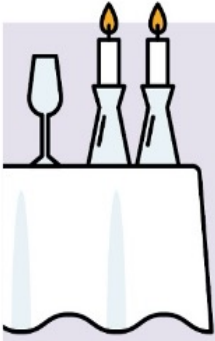
returned after the Babylonian exile. The renewed covenant, he said, “will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt ... This is the covenant I will make with the house of Israel after that time – declares the Lord – I will put My law in their minds and write it on their hearts ...” (Jer. 31:31-33)

Many centuries later Josephus recorded that this had actually happened.

“Should anyone of our nation be asked about our laws, he will repeat them as readily as his own name. The result of our thorough education in our laws from the very dawn of intelligence is that they are, as it were, engraved on our souls.”

To this day, many still do not fully understand this revolutionary idea. People still think that a free society can be brought about simply by democratic elections and political structures. But democracy, as Alexis de Tocqueville said long ago, may simply turn out to be “the tyranny of the majority.”

Freedom is born in the school and the house of study. That is the freedom still pioneered by the people who, more than any other, have devoted their time to studying, understanding and internalising the law. What is the Jewish people? A nation of constitutional lawyers. Why? Because only when the law is engraved on our souls can we achieve collective freedom without sacrificing individual freedom. That is *cherut* – Judaism's great contribution to the idea and practice of liberty.



Around the Shabbat Table

1. Why do you think studying laws is important, rather than just knowing what they are?
2. What happens to a rule once you truly understand why it exists?
3. How might a society transition from laws being like “ink on parchment” to becoming “engraved” on the hearts of its citizens?

- 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/ki-tissa/the-birth-of-a-new-freedom/>