

The final time for Kiddush Levanah of Adar is all Thursday night, March 13 (14 Adar), until the following daybreak.



If you can't make it to shul for health or other reasons and need a private Megillah reading, please email thegabba@aol.com to arrange it.

CANDLE LIGHTING 5:36 PM | 8 ADAR | MARCH 8, 2025 | HAVDALA 6:41 PM

**שבת פרשת תצוה/פרשת זכור
SHABBAT PARSHAT TETZAVEH
PARSHAT ZACHOR**

It is a mitzvah דאורייתא to read Parshat Zachor. Two Sifrei Torah. Maftir is from Ki Seitzei, Deut. 25:17-19. Haftorah is I Samuel 15:2-34. Do not sav הרחמים אב.

FRIDAY EVENING

MINCHA	5:40 PM
SHKIA	5:55 PM
TZAIT HAKOCHAVIM	6:35 PM

SHABBAT

HASHKAMA	7:45 AM
SHACHARIT - MAIN	9:00 AM
POST-HASHKAMA SHIUR	9:10 AM
LAST KRIAT SHEMA	9:13 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	4:50 PM
MINCHA	5:15 PM
SHKIA	5:56 PM
MAARIV	6:41 PM

**פורים/PURIM
14 ADAR - MARCH 13 & 14**

THURSDAY NIGHT

MINCHA/MAARIV	6:35 PM
MEGILLAH	7:45/9:30 PM

FRIDAY

SHACHARIT	6:00/8:00 AM
MEGILLAH	6:25/8:25 AM

SEUDAH SHLISHIT/PEREK-BY-PEREK SHIUR

Seudah Shlishit is sponsored by the Greene family commemorating the Yahrzeit of Elliot's mother, Sylvia Greene ע"ה, Serah bat Ya'acov Tzvi, and the Farajun family for the yahrzeit of Moshe ben Chaya & Aaron ע"ה, Ziv's father, משה בן חיה ואהרן. Perek-by-perek shiur will be given by: Yesh Ginsburg (1), Elisheva Katz (2), Moshe Katz (3), Sara Bernstein (4), Zach Berman (5), Ilana Schwitzer (6), Rich Mayer (7), Elliot Greene (8), Matthew Levine (9), & Steve Plotnick (10)

**גיטא קופרסוואסער ע"ה
YOUTH EVENTS**

This Shabbat, 4:00 PM, children's program (Kindergarten and under led by Sara Santacruz, and 1st grade and older led by our visiting Bnot Sheirut from BPY), Zachor reading, and children's dinner (if RSVP'd). Youth Hamentaschen baking/mishloach manot packaging, Sunday, 3:00 PM - 4:00 PM.

BLOOD DRIVE

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

PURIM

- (1) Fulfill the mitzvah of Matanot La'evyonim by contributing at least \$30 (helping two poor people purchase food for Purim) here: [ML](#).
- (2) Purim Break Fast is sponsored by Lori & David Garfunkel to commemorate the Purim yahrzeit of Herman Klein ע"ה, David's grandfather, בני אברהם הלוי.
- (3) Women-only Megillah reading, 9:00 AM. RSVP here: [Esther](#).
- (3) Community Seudat Purim, Shestack home, 11:30 AM - 1:00 PM
- (4) Seudat Purim ideally should be eaten before halachic noon (1:06 PM) so as not to interfere with honoring Shabbat, and absolutely not after 4:46 PM unless one's meal abuts the onset of shabbat in a "pores mapah seudah", details to be posted on the AA info group.

MAZEL TOV

Mazel tov to Chava & Chayim Goldberg, and big brother Sruly, on the birth of a baby boy. Shalom Zachor is Friday night, 8:00 PM, at their abode.

יגדלוהו לתורה ולחופה ולמעשים טובים ויכניסוהו לבריתו בזמנו ובעתו May they raise him to Torah, chuppah and good deeds, and may he be entered into the covenant of Abraham.

	SUNDAY 3/9	MONDAY 3/10	TUESDAY 3/11	WEDNESDAY 3/12	THURSDAY 3/13	FRIDAY 3/14
WEEKDAY MINYANIM AT AHAVAT ACHIM						
SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:00 AM*	6:00/8:00 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:25 AM	7:25 AM	7:25 AM	7:10 AM	
MINCHA/MAARIV	6:45 PM	6:46 PM	6:47 PM	6:48 PM	6:35 PM	6:50 PM
ZMANIM *Halachic note: we shall start with selichot.						
FAST BEGINS					5:59 AM	
Earliest Talit	6:23 AM	6:22 AM	6:20 AM	6:18 AM	6:17 AM	6:15 AM
Gedolah	1:36 PM	1:36 PM	1:36 PM	1:36 PM	1:36 PM	1:36 PM
Shkia	6:57 PM	6:58 PM	6:59 PM	7:00 PM	7:01 PM	
Tzait - FAST ENDS	7:37 PM	7:38 PM	7:39 PM	7:40 PM	7:41 PM	

UPCOMING EVENTS

March 13 - Purim Break Fast is sponsored by Lori & David Garfunkel to commemorate the Purim Yahrzeit of Herman Klein^{ר"ע}, David's grandfather, חיים בן אברהם הלוי.

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](#).

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

IN OUR FUTURE

Mar. 15 - Seudah Shlishit is sponsored by the Garfunkels commemorating the Yahrzeit of משה מרדכי בן אהרן, Lori's father, Marvin Markovitz^{ר"ע}.

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](#).

COMMUNITY NEWS

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



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^{ר"ע} YOUTH EVENTS

March 9 - Hamentaschen baking and mishloach manot packaging, 3:00 PM to 4:00 PM.

GITA COOPERWASSER^{ר"ע} SHABBAT YOUTH INFO



- SHABBAT YOUTH LEADERS, 2ND - 5TH GRADE: LETIZIA & EMANUEL; 4 YRS - 1ST GR.: NICOLE, AVIGAYIL, & 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 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>

PARSHAT ZACHOR - "REMEMBER WHAT AMALEK DID TO YOU ON YOUR WAY OUT OF EGYPT!"

On Shabbat preceding Purim, two Torah scrolls are taken; one for regular parsha and one for Maftir - 'Remember what Amalek did to you' (Dvarim 25). Because of this, it is called, Shabbat Zachor (Remember). Haftorah also deals with Amalek. It is a Mitzvah D'Orayta to remember Amalek and his descendants and to orally recall their iniquity. We tell our children in each generation what Amalek did to us during our departure from Egypt. This mitzvah will be fulfilled completely only when we have caused Amalek's memory to perish, and their name erased from the world with any remnant of anything that bears their name. As the Torah says: 'Remember what Amalek did to you on the way, upon your departure from Egypt'... 'You shall erase the memory of Amalek from beneath the heavens, you shall not forget.' Upon which the Sages say: 'Remember,' orally - 'You shall not forget,' in your heart.

To properly fulfill this commandment, the Sages have prescribed the public reading of this passage from a Torah scroll, once every year, on the Shabbat which precedes Purim - so that the 'wiping-out' of Amalek might be adjacent to the 'wiping-out' of Haman, the latter being a descendant of Amalek. Although this passage is read in the parsha of Ki Tetzeh, we still must read this passage separately in its prescribed time before Purim. This is done in fulfillment of the Torah's commandment to remember the cowardly attack of Amalek. Only a boy of Bar-Mitzvah age should be called to the Torah for Maftir on Parshat Zachor, or read the parshah for others, since he is free of the obligation of mitzvot he cannot enable others to fulfill their obligation through him.

THE FAST OF ESTHER (13TH OF ADAR)

On the 13th of Adar, the Fast of Esther is observed in commemoration of the Fast observed by Mordechai and Esther and all Israel. On that day, the enemies of the Jews planned to subjugate and destroy them. The opposite, however, occurred and the Jews ruled over their enemies. The practice of fasting was observed by the people of Israel whenever they were faced by war. Thus Moshe Rabenu also fasted when he came to wage war against Amalek. The aim of the fast was to affirm that a man does not prevail by physical or military strength, but only by lifting his eyes heavenward in prayer so that Divine Mercy might give him the strength to prevail in battle. This then was the purpose of the fast observed by Israel in Haman's time, when they gathered to defend themselves against those who sought to destroy them. And in memory of that Fast, a yearly Fast was fixed for generations on the same day. We recall thereby that God accepts each person's prayer and penitence in the hour of his trouble. The acceptance of this Fast of the 13th of Adar on the part of Israel for later generations is alluded to in the Scroll of Esther: 'And as they accepted upon themselves and upon their children, the matters of their fastings and their cry' (Esther 9). The Fast is called by the name of Esther because it was she who first requested the observance of a fast, of Mordechai: 'Go and gather all the Jews who are found in Shushan and fast over me, and do not eat and do not drink three days, night and day; and I and my maidens will also fast thus.' (ibid. 4)

The fast which we observe is nevertheless not observed for a three-day period, as was the case with the original Fast, nor is it observed on the same date. Originally the Fast was observed by Esther and the entire people of Israel on the 14th, 15th and 16th of Nisan, immediately after Mordechai was informed of Haman's decree and of the letter of annihilation which Haman wrote on the 13th of Nisan. Our Fast however, is observed on the 13th of Adar, in memory of the Fast observed by Israel on the day of their mobilization for war against the enemies. The Fast is nevertheless called by the name of Esther since it was she who first proposed its observance. Others hold that even our Fast is also primarily a commemoration of the original three-day Fast observed by the Jews when the decree was announced. But since the Fast could not be permanently fixed for later years in its proper time (because fasting is not permitted during Nisan), the Sages therefore fixed it for the 13th of Adar - which was also a Fast day for the Jews, who then gathered to wage war against their enemies. And although the Fast of Esther is therefore a memorial to the original three days of fasting, the Rabbis were nevertheless lenient in fixing it for only one day. In deference to this view, there are some who fast an additional three days; on Monday, Thursday and Monday after Purim. Others voluntarily fast the night as well as the day on the 13th of Adar, since the original three-day Fast was observed night and day, so each year. The reason for the giving of three 'halves' is that the term *trumah* (contribution) is mentioned three times in the portion of Ki-Tisa, in the account of the Mitzvah of the half-shekel. The established practice is to consider the giving of the half-shekel as not freeing one from the Mitzvah of giving charity to the poor, which is specifically prescribed for Purim.

SOME LAWS OF THE FAST OF ESTHER

Since the Fast of Esther is not one of the Fast days which are specifically mentioned in the Prophetic Writings, it is observed with greater leniency than the other Fast days. Pregnant women, nursing mothers, as well as others of generally weak health (who would suffer by fasting) do not fast. The additional penitential prayers, and the Torah Reading, which are prescribed for the other Fast days are also required for the Fast of Esther. If the 13th of Adar falls on Shabbat, the Fast is observed the preceding Thursday which is the eleventh of Adar. Because of Purim, the Fast is not postponed to the following day, nor is it observed Erev Shabbat: Since it is no longer observed in any event in its proper time, it was not fixed for Erev Shabbat, in deference to the honor of Shabbat. (A Fast whose prescribed date can fall on Erev Shabbat such as the 10th of Tevet, is neither postponed nor observed earlier, but it is observed on its fixed day). Tachanun is not said during Mincha of the Fast of Esther.

THE DAY OF NIKANOR

The 13th of Adar is also mentioned in the Talmud as the day on which vengeance was executed (during the time of the Hasmoneans) against a tyrant who oppressed the land of Yehudah cruelly and arrogantly blasphemed the city of God. The name of the tyrant was Nikanor and he fell by the hand of Yehudah, the son of Matityahu, on the 13th of Adar, which was hence celebrated as a festive day.

THE HALF-SHEKEL

On the 13th of Adar during Mincha, it is customary to give three halves of the coin which is the basis of the local currency. The money is given to the poor to do with it as they wish. This contribution is made in memory of the half-shekel given by Israel when the Beit Hamikdash still stood; and whose forthcoming collection was announced on Rosh Chodesh Adar. This commemorative act is performed before the Reading of the Megillah, because all Israel gathers for the Megillah Reading in the Synagogues. It is proper to give the half-shekel before Minchah, since 'the diligent perform Mitzvot earlier.' Those who live in 'open-cities' give the half-shekel before the Megillah Reading on the night of the 14th, whereas the inhabitants of Yerushalayim give the half-shekel before their Reading of the Megillah – the night of the 15th.

In a place that has no coin that is designated a 'half' coin, it is customary for the gabaim to bring three halves of silver coins which are issued elsewhere, and to give these coins in exchange, to anyone who makes his contribution in the coins available to him. After performing the Mitzvah, he returns the three 'halves' to the gabaim, so that others might also be able to observe the custom properly. Those who seek to observe Mitzvot with hidur (enhancement) give the half-shekel for each of the members of the household including minors, and in the case of an expectant mother, for the unborn child as well. Once a father has begun to give a half-shekel for a minor child, he is required to continue to do so each year. The reason for the giving of three 'halves' is that the term *trumah* (contribution) is mentioned three times in the portion of Ki-Tisa, in the account of the Mitzvah of the half-shekel. The established practice is to consider the giving of the half-shekel as not freeing one from the Mitzvah of giving charity to the poor, which is specifically prescribed for Purim.

פורים / PURIM

In Shemonei Esrei and Birkat Hamazon if one forgot to say ועל הנסים, and first recalled his omission only after he had already completed the Bracha that follows it, he does not begin Shemonah Esrei or Birkat Hamazon again. The reader of the Megillah recites the following three Brachot on behalf of the entire congregation: "שעשה נסים", "על מקרא מגילה", and "שהחיינו". In the morning we should intend that the Bracha "שהחיינו" also applies to Mishloach Manot, Matonot LaEvyonim and the Seudat Purim [Mitzvot that must be performed during the daytime]. Extreme care must be taken, because if one misses hearing even one word of the Megillah, one does not fulfill his/her obligation. After the Megillah reading and its rewinding, the Reader says the Bracha "הרב את ריבנו". A mourner during Shiva without a Minyan in his home should go to Shul for the Megillah Reading.

For Matanot LaEvyonim, give to a minimum of two poor people presents of money or of food and drink. In fulfilling his obligation of "Mishloach Manot," one should do this Mitzvah with food that may be eaten without further preparation, and with portions that reflect well on both the giver and the recipient. Don't send "Mishloach Manot" to a mourner. If the mourner is a poor man, one may send him money. A mourner must send "Mishloach Manot" to a friend.

Seudat Purim must be begun before sunset (if erev Shabbat, it must be completed before Halachic noon). We say ועל הנסים in Birkat Hamazon even if the meal is completed after dark. Begin to inquire about and expound upon the laws of Pesach thirty days before, beginning on Purim itself.

AHAVAT ACHIM MEMBERSHIP/ HOSPITALITY

Email Sara at 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. 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

INSTAGRAM: www.instagram.com/ahavatachim/

FLICKR: flickr.com/photos/ahavatachim/albums

BULLETIN DEDICATIONS, ANNOUNCEMENTS, AND SHUL CALENDAR

Email seplotnick@gmail.com for 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.

HOW TO DONATE TO THE SHUL USING PAYPAL

Please do not simply pay the shul using PayPal, as that incurs a 3% service charge that will get charged to the shul. Instead, please use our fee-free dedicated PayPal link <http://paypal.com/us/fundraiser/charity/1444321>. PayPal will email you a receipt for your charitable donation and the shul will receive 100% of your donation. [Make sure you click the "SHARE MY NAME" box so the shul will know who paid so that we can credit your account.]



AHAVAT ACHIM

PURIM 5785 / 2025

THURSDAY, MARCH 13TH

5:59AM - TAANIT ESTHER FAST BEGINS

6:35PM - MINCHA/MAARIV

7:45PM - MEGILLAH READING

8:30 - 9:30PM BREAK-FAST AND PURIM SHPIEL

9:30PM - LATE MEGILLAH READING

FRIDAY, MARCH 14TH

6:00AM - SHACHARIT W/
MEGILLAH READING (APPROX 6:25AM)

8:00AM - SHACHARIT W/
MEGILLAH READING (APPROX 8:25AM)

9:00AM - WOMEN'S MEGILLAH READING
(DAVID SCHWITZER SOCIAL HALL)

11:30AM - 1:00PM - OPEN HOUSE PURIM
SEUDAH AT THE SHESTACK HOME

6:50PM - MINCHA/KABBALAT SHABBAT



AHAVAT ACHIM YOUTH INVITES

CHILDREN OF ALL AGES TO A
PURIM THEMED SHABBAT
AFTERNOON OF FUN!



SHABBAT, MARCH 8TH STARTING AT 4 PM
FOLLOWED BY A READING OF PARSHA ZACHOR
& DINNER FOR CHILDREN

CHILDREN IN KINDERGARTEN AND UNDER WILL
ENJOY A PROGRAM LED BY SARA SANTACRUZ

CHILDREN IS 1ST GRADE AND ABOVE WILL
ENJOY A PROGRAM BY OUR VISITING BNOT
SHEIRUT FROM BPY

\$5/CHILD, \$12 FAMILY MAX
RSVP BY 3/4 USING THIS LINK:
[HTTPS://FORMS.GLE/NCRT1TR2OW6GKDA76](https://forms.gle/NCRT1TR2OW6GKDA76)



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

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



Plus, letter writing to IDF soldiers for kids in first grade & up!



AHAVAT ACHIM YOUTH

HAMENTASCHEN BAKING & MISHLOACH MANOT PACKING

Come bake hamantaschen and package mishloach manot to deliver to fellow community members!

SUNDAY, MARCH 9TH 3-4 PM

DAVID SCHWITZER SOCIAL HALL

RSVP TO YOUTH@AHAVATACHIM.ORG BY 3/5

\$5/CHILD, \$12/FAMILY MAX



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

MAR 13, 2025
14TH ADAR, 5785

**ORDER BY
MAR 3RD!**

Purim Mishloach Manot

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
BETH WECHSLER, 378 OWEN AVE,
FAIR LAWN, NJ 07410

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



PURIM 5785 MISHLOACH MANOT

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

Your name as shown on Mishloach Manot Scroll: _____



WOMEN OF OUR COMMUNITY ARE INVITED TO A

WOMEN'S READING OF MEGILLAT ESTHER

MARCH 14, 2025 | 9:00AM

CONGREGATION AHAVAT ACHIM
(DAVID SCHWITZER SOCIAL HALL)
18-25 SADDLE RIVER ROAD, FAIR LAWN, NJ

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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

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"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."

Adar's Tzedakah Highlight



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Leket Israel deals with harvesting surplus agricultural produce and collecting cooked meals then sorting and distributing them to the needy throughout the country. The heart of Leket Israel is the complex logistical operation of sourcing, collecting, and transporting surplus food to where it is needed. Stringent food safety standards and Ministry of Health guidelines are maintained throughout the process. With Leket's fleet of 63 refrigerated trucks and vans, our staff and volunteers transport thousands of tons of rescued food throughout the country. All rescued produce is brought to the logistics center or other cold storage facilities, where it is sorted, stored, and prepared for delivery to one of our nonprofit partners.

The food rescued by Leket Israel is distributed to 289 nonprofit organizations, including homeless shelters, soup kitchens, elderly centers, battered women's centers, community help organizations, and schools for at-risk youth. These nonprofit partners serve the food to approximately 415,000 Israelis in need every week, regardless of age, gender, religion, or ethnic background.



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

Update on last month's tzadakah:

Zo Artzeinu

*We are proud to announce that we have purchased to date **86** trees toward our goal of **100**. We joined the worldwide "United 4 New Trees of Life" Program alongside shuls and communities around the globe to help plant new fruit trees along the Gaza and northern borders as well as other areas across Israel. This initiative was created to honor the memory of the 1,800 victims of October 7th and our fallen hero soldiers 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!*

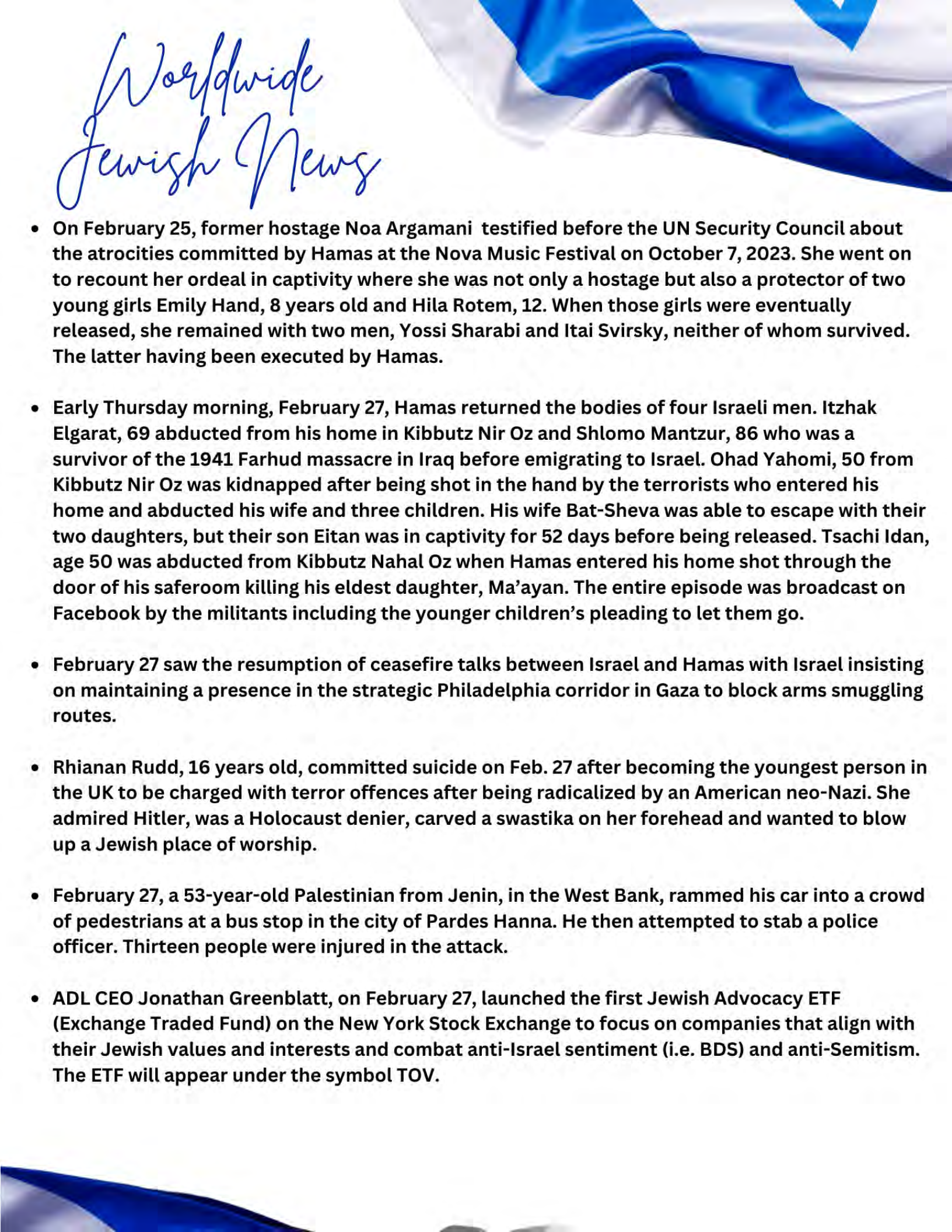
They Gave Their Lives For Us! Plant a Tree to Honor them!

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 are in need of 14 more trees in order to receive our orchard. If fourteen people purchase one tree for \$45, we can then be proud knowing that our Ahavat Ahavim Family has made a wonderful contribution to the rebuilding of our beautiful Eretz Israel after our nation's greatest tragedy since the Holocaust!

ADDITIONAL TZADAKAH RESOURCES





Worldwide Jewish News

- On February 25, former hostage Noa Argamani testified before the UN Security Council about the atrocities committed by Hamas at the Nova Music Festival on October 7, 2023. She went on to recount her ordeal in captivity where she was not only a hostage but also a protector of two young girls Emily Hand, 8 years old and Hila Rotem, 12. When those girls were eventually released, she remained with two men, Yossi Sharabi and Itai Svirsky, neither of whom survived. The latter having been executed by Hamas.
- Early Thursday morning, February 27, Hamas returned the bodies of four Israeli men. Itzhak Elgarat, 69 abducted from his home in Kibbutz Nir Oz and Shlomo Mantzur, 86 who was a survivor of the 1941 Farhud massacre in Iraq before emigrating to Israel. Ohad Yahomi, 50 from Kibbutz Nir Oz was kidnapped after being shot in the hand by the terrorists who entered his home and abducted his wife and three children. His wife Bat-Sheva was able to escape with their two daughters, but their son Eitan was in captivity for 52 days before being released. Tsachi Idan, age 50 was abducted from Kibbutz Nahal Oz when Hamas entered his home shot through the door of his saferoom killing his eldest daughter, Ma'ayan. The entire episode was broadcast on Facebook by the militants including the younger children's pleading to let them go.
- February 27 saw the resumption of ceasefire talks between Israel and Hamas with Israel insisting on maintaining a presence in the strategic Philadelphia corridor in Gaza to block arms smuggling routes.
- Rhianan Rudd, 16 years old, committed suicide on Feb. 27 after becoming the youngest person in the UK to be charged with terror offences after being radicalized by an American neo-Nazi. She admired Hitler, was a Holocaust denier, carved a swastika on her forehead and wanted to blow up a Jewish place of worship.
- February 27, a 53-year-old Palestinian from Jenin, in the West Bank, rammed his car into a crowd of pedestrians at a bus stop in the city of Pardes Hanna. He then attempted to stab a police officer. Thirteen people were injured in the attack.
- ADL CEO Jonathan Greenblatt, on February 27, launched the first Jewish Advocacy ETF (Exchange Traded Fund) on the New York Stock Exchange to focus on companies that align with their Jewish values and interests and combat anti-Israel sentiment (i.e. BDS) and anti-Semitism. The ETF will appear under the symbol TOV.

Jewish Community Events and Israel

Ⓜ Weekend Dedicated
to Moving Forward Together
**Remembering
Rabbi Avi Goldberg Hy"d**



Ⓜ Evening of Music, Hope and Inspiration
**Motzaei Shabbat,
March 8, 2025, at 8:30pm**
Congregation Keter Torah,
600 Roemer Avenue, Teaneck, NJ
Rabbi Jacob J. Schacter
Rachel Goldberg, speaker and violinist
Rachel Sharansky Danziger, writer and lecturer
Jonathan Rimberg, musical accompaniment

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](#).



For more details click [here!!](#)

[Answers to Common Questions Click Here](#)

TEHILLIM FOR THOSE REMAINING IN CAPTIVITY WEEKLY PROFILE

Rom Braslavski (Rom ben Tami)

Rom, 21, from Pisgat Ze'ev, was working as a security guard at the Nova music festival on October 7, 2023 when he was abducted by Hamas terrorists. He got several people to safety before being wounded in both hands, then continued to try to save others, under heavy fire.

"For more than a year, we haven't had a single shred of information about what's happening to him," said Rom's cousin, Adam Hajj. "It hurts me very much that we have kidnapped brothers and sisters in Gaza, and that no one knows what is being done to them there at this moment," he continued.

Rom's mother, Tami, noted that Yom Kippur 2023 was the first Yom Kippur that Rom fasted and prayed the whole day, and hopes that in the merit of this he will return home.



Worldwide Jewish News Continued

- On February 28, the Federal Task Force to Combat Anti-Semitism announced that it will be visiting ten university campuses that have experienced antisemitic incidents since October, 2023. Pursuant to President Trump's executive order, the mission of the task force is to eradicate antisemitic harassment in schools and on college campuses nationwide and to ensure that Jewish students and staff are properly protected.
- On Sunday night, unsurprisingly, the Oscar for best documentary was awarded to the film *No Other Land*, which was made by both Palestinian and Israeli activists, that depicted the demolition of Palestinian homes in the West Bank village of Masafer Yatta. Miki Zohar the Israeli Culture Minister called the film an attempt to 'sabotage' the country and 'amplify narratives that distort Israel's image' globally.
- In contrast Adrian Brody who won the Oscar for best actor in the film *The Brutalist* made a point of denouncing antisemitism in his acceptance speech. *The Brutalist* is a movie about a Hungarian-Jewish Holocaust survivor who emigrates to the US in search of the American Dream and the struggles he encounters.
- Sunday, March 2, Netanyahu blocked all humanitarian aid into Gaza following the end of the first phase of the ceasefire deal in response to Hama's refusal to accept its extension. Israel was demanding the return of all hostages otherwise threatening there would be consequences.
- Monday morning, at Lev HaMifratz station in Haifa, a terrorist went on a stabbing rampage, killing a 70-year-old Arab Israeli and seriously injuring four other civilians. The perpetrator of the crimes was a 20-year-old Israeli-German Druze, Jethro Shahin, who had recently returned from abroad. He was heard yelling, "Allahu Akbar," before going on his attack. Those injured included a woman in her 70s and a 15-year-old boy. The Druze community immediately condemned the heinous actions.
- March 3, Russia claimed it thwarted a terrorist plot targeting a religious Jewish institution in the capital. The police shot and killed a man who was planning to detonate improvised explosive devices inside the building. The announcement came almost a year after the FSB had killed Islamic State operatives who were planning a terrorist attack on a Moscow synagogue.
- At the checkpoint near the village of Burqa, in Northern Samaria, on March 4, a terrorist fired upon members of the IDF who fired back and killed the militant. No soldiers were injured in the attack.

Since the birth of Israel, the country has been a battle ground for radical Islamic terror. Over the last decade these fanatics have exported their culture of death to every corner of the globe. No nation is immune. I hope the world is beginning to wake up, to recognize the face of evil and to realize that no place, and no one, is safe if Jew hatred is promoted and Jihad continues to be embraced.





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

TETZAVEH • תצוה

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

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 Aesthetic in Judaism

Why is the Torah so specific and emphatic, in this week's Parsha, about the clothes to be worn by the Kohanim (Priests) and the Kohen Gadol (High Priest)?

"These are the vestments that they shall make: a breastplate [*chosen*], an apron [*ephod*], a robe, a knitted tunic, a turban, and a sash. Make them as sacred vestments for Aaron and his sons so that they will be able to be priests to Me."

Ex. 28:4

In general, Judaism is sceptical about appearances. Saul, Israel's first king, looked the part. He was "head and shoulders" taller than anyone else (1 Samuel 9:2). Yet though he was physically tall, he was morally small. He followed the people rather than leading them. When God told Samuel that He had rejected Saul, and that Samuel should anoint a son of Yishai as king, Samuel went to Yishai's home and saw that one of his sons, Eliav, looked the part. He thought he was the one God had chosen. God, however, tells him that he is mistaken:

But the Lord said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people

look at. People look at the outward appearance, but the Lord looks at the heart."

1 Sam. 16:7

Appearances deceive. In fact, as I have mentioned before in these studies, the Hebrew word for garment, *begged*, comes from the same Hebrew word as 'to betray' – as in the confession '*Ashamnu bagadnu*', 'We are guilty, we have betrayed'. Jacob uses Esau's clothes to deceive. Joseph's brothers do likewise with his bloodstained cloak. There are six such examples in the book of Genesis alone. Why then did God command that the Kohanim were to wear distinctive garments as part of their service in the Tabernacle and later in the Temple?

The answer lies in the two-word phrase that appears twice in our Parsha, defining what the priestly vestments were to represent: *le-kavod ule-tifaret*, 'for dignity [or 'honour'] and beauty'. These are unusual words in the Torah, at least in a human context. The word *tiferet* - beauty or glory - appears only three times in the Torah, twice in our Parsha (Ex. 28:2, Ex. 28:40) and once, poetically and with a somewhat different sense, in Deuteronomy 26:19.

The word *kavod* - 'dignity' or 'honour' - appears sixteen times, but in fourteen (2x7) of these cases the reference is to the glory of God. The twice they appear in our Parsha are the only occasions in which *kavod* is applied to a human being. So what is happening here?

The answer is that they represent the aesthetic dimension. This does not always figure prominently in Judaism. It is something we naturally connect with cultures a world apart from the Torah. The great empires – Mesopotamia, Egypt, Assyria, Babylon, Greece and Rome – built monumental palaces and temples. The royal courts were marked by magnificent robes, cloaks, crowns and regalia, each rank with its own uniform and finery. Judaism by contrast often seems almost puritanical in its avoidance of pomp and display. Worshipping the invisible God, Judaism tended to devalue the visual in favour of the oral and aural: words heard rather than appearances seen.

Yet the service of the Tabernacle and Temple were different. Here appearances – dignity, beauty – did make a difference. Why? Maimonides gives this explanation:

In order to exalt the Temple, those who ministered there received great honour, and the priests and Levites were therefore distinguished from the rest. It was commanded that the priest should be clothed properly with the most splendid and fine clothes, "holy garments for glory and for beauty" ... for the multitude does not estimate man by his true form but by ... the beauty of his garments, and the Temple was to be held in great reverence by all.

Guide for the Perplexed, III:45

The explanation is clear, but there is also a hint of disdain. Maimonides seems to be saying that to those who really understand the nature of the religious life, appearances should not matter at all, but "the multitude," the masses, the majority, are not like that. They are impressed by spectacle,

visible grandeur, the glitter of gold, the jewels of the breastplate, the rich pageantry of scarlet and purple and the pristine purity of white linen robes.

In his book *The Body of Faith* (1983), Michael Wyschogrod makes a stronger case for the aesthetic dimension of Judaism. Throughout history, he argues, art and cult have been intimately connected, and Judaism is no exception.

"The architecture of the Temple and its contents demand a spatial thinking that stimulates the visual arts as nothing else does. It must be remembered that among the many artefacts past civilisations have left behind, those intended for ritual use almost are always the most elaborate and aesthetically the most significant."

Wyschogrod says that postbiblical Judaism did not, for the most part, make outstanding contributions to art and music. Even today, the world of religious Jewry is remote from that of the great writers, painters, poets and dramatists. To be sure, there is a wealth of popular religious music. But by and large, he says, "our artists tend to leave the Jewish community." This, he believes, represents a spiritual crisis.

"The imagination of the poet is a reflection of his spiritual life. Myth and metaphor are the currency both of religion and poetry. Poetry is one of the most powerful domains in which religious expression takes place. And the same is true of music, drama, painting, and dance."

Rav Abraham Kook hoped that the return to Zion would stimulate a renaissance of Jewish art, and there is a significant place for beauty in the religious life, especially in *Avodah* - service - which once meant sacrifice and now means prayer.

An immense body of recent research into neuroscience, evolutionary psychology, and behavioural economics has established beyond doubt that we are not, for the most part, rational animals. It is not that we are incapable of reason, but that reason alone does not move us to action. For

that, we need emotion – and emotion goes deeper than the prefrontal cortex, the brain’s centre of conscious reflection. This is where visual stimuli play a key role. Art speaks to emotion. It moves us in ways that go deeper than words.

That is why great art has a spirituality that cannot be expressed other than through art – and that applies to the visual beauty and pageantry of the service of Tabernacle and Temple, including the robes and sashes of the priests. There is a poem in the Reader’s repetition of Musaf on Yom Kippur that expresses this to perfection. It is about *Mareih Kohen*, the appearance of the High Priest as he concluded his service and emerged from the Holy of Holies:

As the brightness of the vaulted canopy of heaven,
As lightning flashing from the splendour of angels,
As the celestial blue in the fringes’ thread,
As the iridescence of the rainbow in the midst of clouds,
As the majesty with which the Rock has clothed His creatures,
As a rose planted in a garden of delight,
As a diadem set on the brow of the King,
As the mirror of love in the face of a bridegroom,
As a halo of purity from a mitre of purity,

As one who abides in secret, beseeching the King,
As the morning star shining in the borders of the East –
Was the appearance of the [High] Priest.

And now we can define the nature of the aesthetic in Judaism. It is art devoted to the greater glory of God. That is the implication of the fact that the word *kavod*, “glory,” is attributed in the Torah only to God – and to the Kohen officiating in the house of God.

Judaism does not believe in art for art’s sake, but in art in the service of God, giving back as a votive offering to God a little of the beauty He has made in this created world. At the risk of oversimplification, one could state the difference between ancient Israel and ancient Greece thus: that where the Greeks believed in the holiness of beauty, Jews believed in *hadrat kodesh*, the beauty of holiness. There is a place for the aesthetic in *Avodah*. In the words of the Song at the Sea: “*Zeh Keili ve-anvehu*,” “This is my God and I will beautify Him.” For beauty inspires love, and from love flows the service of the heart.



Around the Shabbat Table

1. How does the dual meaning of “begged” (garment/betrayal) deepen our understanding of the role clothing plays in both deception and sanctity?
2. What parallels can we draw between the aesthetic of the Mishkan and modern-day religious practice?
3. When else in Tanach does clothing serve as a symbol of spiritual connection or transformation?

● 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/tetzaveh/the-aesthetic-in-judaism/>