



CANDLE LIGHTING 8:10 PM | 28 SIVAN | JUNE 13, 2026 | HAVDALA 9:14 PM

שבת פרשת שלח SHABBAT PARSHAT SHLACH

Haftorah is Joshua 2:1-24. We bless the month of Tamuz. Don't say הרחמים אב. At Mincha say צדקתך צדק. Pirkei Avot Chap. 3.

FRIDAY EVENING

MINCHA	6:44 PM
EARLIEST CANDLES	6:55 PM
SHKIA	8:29 PM
TZAIT HAKOCHAVIM	9:09 PM

SHABBAT

HASHKAMA	7:45 AM
SHACHARIT - MAIN	9:00 AM
POST-HASHKAMA SHIUR	≈ 9:10 AM
LAST KRIAT SHEMA	9:10 AM
FUNDAMENTALS SHIUR	≈ 11:30 AM
PRE-MINCHA SHIUR	7:20 PM
MINCHA	8:00 PM
SHKIA	8:29 PM
MAARIV	9:14 PM

החדש הזה לכם

Molad for Tamuz is Monday, June 15, 6:46 AM & and 16 Chalokim.

ראש חדש תמוז יהיה ביום שני
יום שלישי הבא עלינו ועל כל
ישראל לטובה

GRADUATION KIDDUSH

Mazel tov to our graduates: **Moshe Baron** (Yeshivat Noam, Class Speaker), **Bez Bernstein** (Fairleigh Dickinson University, Cum Laude, BS Accounting), **Nathaniel Bickoff** (Alef Preschool), **Raphael Bickoff** (Alef Preschool), **Julia Brenenson** (The Frisch School), **Max Brooks** (Yavneh Kindergarten), **Judah Czinn** (Alef Preschool), **Coby Finkelstein** (TABC), **Leora Finkelstein** (Rutgers University School of Social Work, MSW - LSW), **Noah Greenbaum** (Binghamton University, BS Finance), **Adin Hochbaum** (Alef Preschool), **Ariella Jacob** (Fair Lawn High School w/High Honors), **Sophie Mayer** (Golda Och Academy Middle School), **Gabriel Mihailevsky** (Yeshivat He'Atid Elementary School), **Daniella Pizem** (Chabad of the West Side Preschool), **Gemma Reichardt** (Yavneh Academy), **Eden Riskin** (The Frisch School), **Michael Riskin** (Binghamton University, BA Psychology), **Jake Schwitzer** (Moriah Preschool), and **Ben Wechsler** (University of Maryland, BS Finance/Operations Management and Business Analytics).



SEUDAH SHLISHIT

Seudah Shlishit is sponsored by Ziv Farajun in memory of his mother Lea (Lili) bat Batya^{ה"ה}.

BOWLING



Tomorrow night, Sunday at 8:00 PM, we are bowling at Bowlero in Fair Lawn! RSVP here: [PINS](#).



SUNDAY
6/14

MONDAY
6/15

TUESDAY
6/16

WEDNESDAY
6/17

THURSDAY
6/18

FRIDAY
6/19

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	6:00 AM	6:00 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:10 AM*	7:10 AM*	7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	8:18 PM	8:18 PM	8:19 PM	8:19 PM	8:19 PM	6:46 PM

ZMANIM

*YISHTABACH AT 7:25 AM.

Earliest Talit	4:12 AM	4:12 AM	4:12 AM	4:12 AM	4:12 AM	4:12 AM
Gedolah	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:35 PM	1:36 PM
Shkia	8:30 PM	8:30 PM	8:31 PM	8:31 PM	8:31 PM	
Tzait	9:10 PM	9:10 PM	9:11 PM	9:11 PM	9:11 PM	

UPCOMING EVENTS

June 14 - Bowling at Bowlero, Fair Lawn! Sunday, 8:00 PM, RSVP here: [PINS](#)

June 23 - Annual Membership Meeting, Ice Cream Social, 8:45 PM. If partaking in the Ice Cream, please RSVP here: [Vanilla](#)

July 3 - Friday Night Independence Day BBQ /Shabbat Dinner. RSVP here: [250 Years](#)

July 12 - Summer Hike, Ramapo Valley. 10:00 AM. RSVP: [Take a Hike](#)

IN OUR FUTURE - KIDDUSH, SEUDAH SHLISHIT, & ETC.

June 20 - Kiddush is sponsored by Shelly & Steve Winchester celebrating Daniel's Auf Ruf and upcoming wedding to Yael Simons.

June 20 - Seudah Shlishit is sponsored by Esther Schwed in memory of her father Moshe Yehuda ben Menashe^{נ"ע}.

July 4 - Birthday and anniversary kiddush.

Aug. 15 - Kiddush is sponsored by Seymour Wigod in honor of Tali & Neal Wigod, Moshe, Shua and Shy, to wish them bracha, hatzlacha & yishuv tov on moving to Israel.

Aug. 22 - Kiddush is sponsored by Chana & Rabbi Shestak in celebration of Adira Nechama's Bat Mitzvah.

BIRTHDAY & ANNIVERSARY KIDDUSH

To add a birthday or anniversary to upcoming lists (next Kiddush on Shabbat, July 4), click here: [SIMCHA](#). Listings/sponsorships are \$36 per family per month. RSVP for the July birthday/anniversary Kiddush by Sunday night, June 28.

SHIURIM



- PESHAT OF THE PARSHA, Tuesdays at 1:00 PM, click here: [Parsha](#).
- TORAH FOR YOUR COMMUTE, via Whatsapp, with 3-minute daily Halacha insights. To join email Rabbi Shestak at rabbishestack@gmail.com.
- POST-HASHKAMA SHIUR, analyzing Mishlei (Proverbs).
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- HOW TO READ HEBREW, for beginners, w/ Stephen Agress. Details to come.
- SHABBAT SHIUR, **SANHEDRIN CH. 1**, 40 minutes prior to mincha.
- TZURBA M'RABANAN w/ Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.
- SEDER ON THE SIDDUR, at Seudah Shlishit.
- BEGINNER CLASS ON HOW TO READ HEBREW, Monday nights, 8:45 PM, at the shul. To sign up, click here: [Hebrew](#).



GITA COOPERWASSER^{נ"ע} YOUTH EVENTS

June 13 - Perek in the Park, 4:15 PM.

GITA COOPERWASSER^{נ"ע} SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS:**
3RD - 5TH: ISABELLA & ARIELYS
K-2ND: ABBY & CASSANDRA
3 YRS - PRE-K: PERRI, ALICIA & ZOE
- Youth groups for 3rd through 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 9:00 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.
- HIATUS UNTIL FALL - Children's corner at Seudah Shlishit, 1st to 5th graders will get 10 Torah questions in 10 minutes from Rabbi Shestak, with special snacks, tickets and more.

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

<http://www.ahavatachim.org>



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Harry Kirchenbaum	1	June 15	Hyman Kirchenbaum	Father
Laurence Hirschhorn	5	June 19	Eli Greenbaum	Uncle
May Lehner	6	June 20	Steven Plotnick	Mother
Ida Wigod	7	June 21	Seymour Wigod	Grandmother
David Winchester	7	June 22	Steve Winchester	Father
Harry Shimoff	17	July 1	Melanie Kwestel	Father
Gladys Kustanowitz	18	July 2	Al Kustanowitz	Mother
Cheryl Wigod	19	July 3	Seymour Wigod Andrew Wigod Ron Sokoloff	Wife Mother Sister
Kiva Wigodsky	25	July 9	Seymour Wigod	Uncle
Sylvia Latkin	27	July 11	Eita Latkin	Mother-In-Law
Max Bickel	28	July 12	Jack Bickel	Grandfather
Jacob Kustanowitz	28	July 12	Al Kustanowitz	Father
Betty Lee Schechter	28	July 12	Joyce Heller	Sister
Jason H. Schechter	29	July 13	Joyce Heller	Nephew

DAVID SCHWITZER ע"ה SOCIAL HALL

Contact Lori at garfmom@gmail.com to book the David Schwitzer ע"ה Social Hall for an event or occasion. \$250 (members), \$325 (Associates), or \$400 paid in advance for non-members, plus the cost of clean up (and a \$150 refundable security/cleaning deposit). Private caterers must be approved by the Rabbi.

CHESED TEAM

If you or someone you know needs assistance, email us at chesed@ahavatachim.org.

YAHRTZEIT PLAQUES

Memorialize a loved one with a plaque, \$300 for members/\$450 for nonmembers. We will strive to send you written notice of upcoming yahrzeit and announce name during public Yizkor. Email Amy at yahrzeit@ahavatachim.org to arrange.

DONATE A SEFER, ETC.

Donate Siddurim & Machzorim (\$40), and Chumashim (\$60). Contact David at dmgarfunkel@gmail.com for details.

MISHEBAYRACH

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

HONORARIA

The available Honoraria list will be provided upon request by contacting Steven Plotnick at seplotnick@gmail.com.

SINGLES SHIDDUCH GROUP

Reach out to Rabbi Shestack or Sara Levine (saralevine06@gmail.com) if interested.

SPONSORSHIPS

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

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

MEN'S CLUB

Email MensClub@AhavatAchim.Org to join the Men's Club.

תמוז TAMUZ (ADAPTED FROM OU.ORG)

"And He brought me to the entrance at the Gate of the House of the L-rd which was at the north; and there were there women sitting, bewailing the Tamuz". (Yechezkel 8:14)

"Tamuz" is the Babylonian name of this month, as are all of the "official" names of the months in the Hebrew Calendar. In the Bible, however, the month is referred to as "the Fourth Month," with reference to Nisan, the First Month.

As mentioned above, the name which "came up" from Babylon with the Jewish People was Tamuz. In this case, consideration of the use of the name in Yechezkel would make it appropriate to say that the name "Tamuz" brought down the Jewish People. The verse in Yechezkel cited above speaks of the worship of a Babylonian idol, known as "Tamuz." And it seems most odd, at first glance, that this name would be chosen as the name of a Hebrew month.

However, in the context of the month that we are dealing with, a month of tragedies which would lead to still greater tragedies, the appropriateness of the name becomes clear. The Prophet Yechezkel was being shown by G-d the reasons for His great Anger against the Jewish People, namely, the various forms of idol worship that had been adopted by them to replace the Divine Service. This behavior would result, if the Jewish People would not repent, in the Destruction of the Once-Holy, but now desecrated, Temple.

We read in the Book of Yehoshua (10:11-14) of the Battle of Yehoshua and the People of Israel against the five kings of the Amorite Nation. In the Biblical account, we find mention of "great stones" thrown, as it were, by G-d, upon the Amorites. This could refer to hail, as the verse itself mentions (Yehoshua 10:11).

But in light of the great astronomical miracle detailed in the following verses (12-14), in which the sun and the moon are pictured as having not advanced, until the People of Israel had achieved complete victory, there is here the suggestion of a tremendous suspension of the paths in Heaven, perhaps caused by a contact of the Solar System with an intense meteor, or asteroid, shower. Whatever the case, according to Jewish tradition, this great miracle is supposed to have occurred on the third of Tamuz.

The "sign" of the month is "Sartan," "Cancer," or "The Crab," because a constellation which is observed at this time of year has the appearance of a crab. Also, the season is summer, and the hot weather of summer causes crabs to multiply in the water. Crabs pinch and hurt, and this month was basically a time in which the Jewish people were hurt.

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 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.]



Mishlei/Proverbs
Post-Hashkama Shiur 32 – Hashem Front and Center

אֲלֵאֲדָם מְעַרְכֵי־לֵב וּמִן־הֶ־הֵן מַעֲנֶה לְשׁוֹן: בְּכֹל־דְּרָכֵי־אִישׁ יֵדָּבֵעִינִי וְתִכְּנֹן רוּחֹתָ יְהֹ־הֵן־הֵן: יִגְדַּל אֶל־יְהֹ־הֵן־הֵן מַעֲשָׂיו וְיִפְּנֹוּ מִחֻשְׁבֵּתִידָּ: זֶכֶל פֶּעַל
יְהֹ־הֵן־הֵן לְמַעֲנֶהוּ וְגַם־רָשָׁע לְיוֹם רָעָה: חֲתוּעֶבֶת יְהֹ־הֵן־הֵן פֶּלִיגָבָה־לֵב יָד לִיד לֹא יִנְקָה: יְבִחֶסֶד וְאֶמֶת יִכַּפֵּר עֲוֹן וּבִירְאָת יְהֹ־הֵן־הֵן סוּר מִרָע:
יְבִרְצוֹת יְהֹ־הֵן־הֵן דְּרָכֵי־אִישׁ גַּם־אֹיְבָיו יִשְׁלֹם אֹתוֹ: טוֹב־מַעַט בְּצָדִיקָה מִרַב תְּבוּאוֹת בְּלֹא מִשְׁפָּט: כָּל־אָדָם יִחְשָׁב דְּרָכּוֹ לִיְהֹ־הֵן־הֵן יִגִּין צָעֵדוֹ:
יִקְסֹם עַל־שְׁפָתֵי־מַלְךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו: יִפְּלֹס וּמֵאֲזִנֵּי מִשְׁפָּט לִיְהֹ־הֵן־הֵן מַעֲשָׂהוּ כָּל־אֲבִי־כִיס: —

¹A man arranges [the thoughts] in his heart, but the Lord decides what comes from his tongue's utterances.
²All the ways of a man are clean in his own eyes, but the Lord examines motivations. ³Entrust your affairs to the Lord, and your thoughts will be set aright. ⁴The Lord made everything for a purpose, [creating] even the wicked man for the day of retribution. ⁵Everyone that has a haughty heart is an abomination of the Lord; and those that join hands [with evil] will not go unpunished. ⁶Through loving-kindness and truth will iniquity be purged, and through fear of the Lord will men turn away from evil. ⁷When the Lord is pleased by a man's conduct, even the man's enemies will be at peace with him. ⁸Better a little with righteousness, than great revenues with injustice. ⁹A man's heart plans his path, but the Lord directs his steps. ¹⁰There is magic on a king's lips, so his mouth cannot make an error in judgment. ¹¹A fair balance and just scales are the Lord's; and [accurate] weights in His bag are [to measure] His work.¹

A. This is the first shiur in this series where none of the buzz words we've been tracking (e.g. חֲכָמָה, בִּינָה, or דַּעַת) appear. Interestingly, on the other hand, Hashem's name (יְהֹ־הֵן־הֵן) is mentioned in nine of the first eleven pasukim in Chapter 16, more than 10% of the 87 uses of this name of Hashem in all of Mishlei.²

B. The first and ninth verses discuss a man's heart, but the Hebrew reverses the order of “אָדָם” and “לֵב”:
V. 1 → “לֵב אָדָם יִחְשָׁב דְּרָכּוֹ לִיְהֹ־הֵן־הֵן יִגִּין צָעֵדוֹ:” and V. 9 → “יִפְּנֹוּ מִחֻשְׁבֵּתִידָּ: זֶכֶל פֶּעַל יְהֹ־הֵן־הֵן מַעֲנֶה לְשׁוֹן:”

- V. 1 → A man arranges [the thoughts] in his heart, but the Lord decides what comes from his tongue's utterances.
- V. 9 → A man's heart plans his path, but the Lord directs his steps.

Perhaps Shlomo puts אָדָם first when it comes to one's thoughts/speech, but לֵב first when it comes to chosen paths, to suggest that man only seems to have more control over speech than action. Further insights:

- Rambam's 10th principle of faith: I believe with complete faith that the Creator, blessed be His Name, knows all of a human's deeds and **all their thoughts**, as it is said: “He fashions their hearts together . . . [Tehillim 33:15]”.³ Here too it is confirmed that Hashem knows one's thoughts.
- Mishlei 15:23 told us: “Having a ready response satisfies a man, and how good is it [to have the right] word[s] at the [right] time!” Mishlei 16:1 teaches where the satisfying response came from.
- Physicality can never be fully mastered. E.g., try as they might, no one in NBA history has ever been perfect in making foul shots throughout the course of a full season.⁴ And, of course, all physicality depends on health, and Hashem ultimately decides whether you make it to any destination.

C. Verses 2 - 5 put the focus on man's self-deception and how this creates blind spots in his perceptions.

- V. 2→ All the ways of a man are clean in his own eyes, but the Lord examines motivations. V. 5 → Everyone that has a haughty heart is an abomination of the Lord; and those that join hands [with evil] will not go unpunished.

¹ Mishlei Chapter 16.

² In addition to the Tetragrammaton, Hashem's name appears 5 times in Mishlei in other forms.

³ אני מאמין באמונה שלמה, שהבורא ותכנן שמו יודע כל מעשי בני אדם וכל מחשבותם, שנאמר: הִיצִיר יְסֹד לִבָּם, הַמְבִיין אֶל כָּל מַעֲשֵׂיהֶם.

⁴ Highest single season percentage ever, with at least 125 foul shots taken, was 98.05% by José Calderón of the Toronto Raptors (2008-09).

- I've translated תָּיִן as clean in v. 2 (used in the Koren Jerusalem Bible), because people can acknowledge their own improper behavior, but then justify it (cleansing it, if you will).
- The Vilna Gaon sees the reference in v. 5 of “יָד לְיָד”, “hand-to-hand”, as meaning measure-for-measure (מִדָּה כְּנִגּוּד מִדָּה), so while one's motivations may factor into Hashem's evaluation (v. 2), this will not be the case for punishment chosen for evil coupled with arrogance.
- V. 3 → Entrust your affairs to the Lord, and your thoughts will be set aright. V. 4 → The Lord made everything for a purpose, [creating] even the wicked man for the day of retribution.
 - I've used “and your thoughts will be set aright” as the translation of וְיִלְכְּנוּ מִחֲשַׁבְתֶּיךָ, and not “and your plans will succeed” because: (1) it logically flows into the next verse (you don't comprehend, but trust Hashem and achieve clarity, and you will realize that everything Hashem created has a purpose, even the wicked), and (2) the pshat would otherwise be inaccurate, *i.e.*, entrusting affairs to Hashem do not necessarily lead to a plan's success.

D. Purifying oneself, and what follows.

- V. 6 → Through loving-kindness and truth will iniquity be purged, and through fear of the Lord will men turn away from evil. V. 7 → When the Lord is pleased by a man's conduct, even the man's enemies will be at peace with him. V. 8 → Better a little with righteousness, than great revenues with injustice.
 - The logic flow of these pasukim is as follows: (1) cleansing oneself of sins through acts of loving-kindness and embracing truth, (2) keeping oneself in a purified state by fearing Hashem and thereby turning away from evil, (3) then serenity follows, and (4) this serenity is a better state to be in, even if poor, than turmoil that follows material gains secured improperly.

E. Judgments.

- V. 10 → There is magic on a king's lips, so his mouth cannot make an error in judgment.
 - When translating a verse or choosing among alternative translations, a goal has been to make sure that a coherent statement was put forth. On occasion in the past we came across “absolute” statements that were inherently inaccurate, and we explained that Mishlei spoke to an “ideal”, and that the pasuk was accurate in the ideal. V. 10, as translated above, while coherent, would appear to be absurd. Some thoughts from commentators:
 - The Immanuel of Rome seems to take this pasuk literally, seeing קֶסֶם as divination (a form of magic), and the reference to a king presumptively being a non-Jewish king. He then sees the king having knowledge of “true” astrology and astrologers, and therefore he cannot render a false judgment as it is “written in the stars”, if you will.
 - The Ralbag sees the king as the person with the most access to information and advisors, so that his judgments will appear magical in their appropriateness. He also sees this person becoming king as part of Hashem's divine choices for the ordering of any given kingdom, and hence the decision inherently accords with Hashem's will.
 - The Alshich perhaps reads this pasuk as sarcasm, and therefore as a condemnation of a king who issues an incorrect decree and later realizes it, but because false words came from his lips he deems them somehow magical and so he can't recant.
- V. 11 → A fair balance and just scales are the Lord's; [accurate] weights in His bag are [to measure] His work.
 - Only Hashem's judgments are truly and perfectly measure-for-measure (מִדָּה כְּנִגּוּד מִדָּה).



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

SPRING-SUMMER EVENTS

**FRI-SAT
MAY 22-23**

SHAVUOT

SUN, MAY 24

**COMMUNITY
SOFTBALL GAME**
FOLLOWED BY PIZZA

SUN, JUNE 14

BOWLING NIGHT
FOR ADULTS

TUES, JUNE 23

ANNUAL MEETING
+ ICE CREAM SOCIAL

FRI, JULY 3

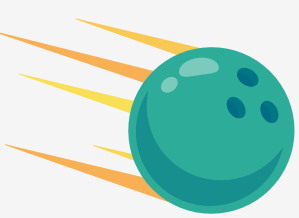
BBQ SHABBAT DINNER

SUN, JULY 12

SUMMER HIKE
AT RAMAPO VALLEY
COUNTY RESERVATION

For More Information Visit:

www.ahavatachim.org/aa-events/upcoming-events/



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

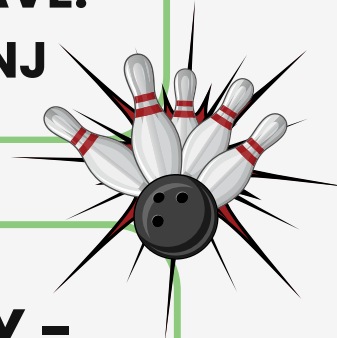
BOWLING NIGHT



THIS IS AN ADULTS ONLY EVENT

**SUNDAY, JUNE 14
@ 8:00 PM**

**BOWLERO
22-22 MAPLE AVE.
FAIR LAWN, NJ**



**\$25 PER PERSON
COVERS BOWLING SHOES,
LANE FEE, AND SNACKS**

**RSVP EARLY –
MAX 20 PLAYERS!**

MINCHA+MAARIV AT THE BOWLING ALLEY



**RSVP BY JUNE 10 TO SAVE YOUR SPOT:
[HTTPS://TINYURL.COM/AABOWLING26](https://tinyurl.com/aabowling26)**



ANNUAL MEETING & ICE CREAM SOCIAL

RSVP!

Join us for our Annual General Membership Meeting and Ice Cream Social — an evening of community, connection, important updates, and sweet treats for everyone to enjoy!

Tuesday, June 23 2026

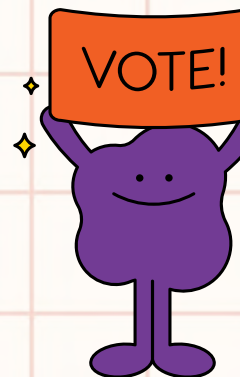
At 8:20 pm

Agenda:

- Mincha/Maariv (8:20pm)
- Ice Cream (8:45pm)
- Year in Review (9:00pm)
- Shul Updates
- 2026-2027 Budget
- Incoming Slate of Officers

Zoom link to be
provided on 6/9!

VOTE!





AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

CONGREGATION AHAVAT ACHIM INVITES YOU TO A

SHABBAT FRIDAY BBQ DINNER

Join us for a very special Shabbat,
as we celebrate with a themed
dinner and BBQ halachot shiur.
Celebrate 250 years of American
independence with your Ahavat
Achim family!

07.03.2026 | AFTER MAARIV

Early Bird Pricing:

RESERVATIONS MADE BEFORE 6/11:

ADULTS (12 YEARS OLD +) - \$25

CHILDREN AGES 6 - 11 - \$10

CHILDREN AGES 3 - 5 - \$3

FAMILY MAX - \$70

RESERVATIONS MADE AFTER 6/11:

ADULTS (12 YEARS OLD +) - \$30

CHILDREN AGES 6 - 11 - \$13

CHILDREN AGES 3 - 5 - \$5

FAMILY MAX - \$85

RSVP NOW!



Summer Hike at Ramapo Valley County Reservation

**SUNDAY,
JULY
12**

10:00 AM
Meet at the main
parking lot

Ramapo Valley Rd
(Route 202),
Mahwah, NJ

- Only ~20 minutes away from Fair Lawn!



HIKE OPTIONS:

A. SCARLET OAK POND TRAIL

- STROLLER FRIENDLY!
- PAVED LOOP AROUND THE POND
- PICNIC AREAS FOR RELAXING AND ENJOYING THE VIEWS

B. RIDGE LOOP - VISTA LOOP TRAIL

- ADVANCED OPTION, ~3 MILES
- SCENIC VIEWS WITH A RIVER
- A UNIQUE VIEW POINT WITH NATURAL CACTUS!

**RSVP HERE
BY 7/10**

[HTTPS://TINYURL.COM/SUMMERHIKE26](https://tinyurl.com/summerhike26)





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

SHELACH LECHA • שלח לך

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 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

Beyond the Fringe

Our Torah portion ends with one of the great commands of Judaism – *tzitzit*, the fringes worn on the corners of our garments as a perennial reminder of our identity as Jews and our obligation to keep the Torah's commands:

The Lord said to Moses: "Speak to the Israelites; tell them to make fringes on the corners of their garments throughout all the generations. To the fringe, on each corner, they should attach a blue cord. And this shall be your fringe: seeing it, you shall remember all the Lord's commands and keep them. You will not then go astray, following the lusts of your heart or of your eyes. This is to remind you to keep all My commands, to remain holy to your God."

Num. 15:37-40

So central is this command, that it became the third paragraph of the Shema, the supreme declaration of Jewish faith. I once heard the following commentary from my teacher, Rabbi Dr Nachum Rabinovitch.

He began by pointing out some of the strange features of the command. On the one hand, the Sages said that the command of *tzitzit* is equal to all the other commands together, as it is said: "Look at it and recall *all the commandments of the Lord* and observe them." It is thus of fundamental significance.

On the other hand, it is not absolutely obligatory. It is possible to avoid the command of fringes altogether by never wearing a garment of four or more corners. Maimonides rules: "Even though one is not obligated to acquire a [four-cornered] robe and wrap oneself in it in order to [fulfil the command of] *tzitzit*, it is not fitting for a pious individual to exempt himself from this command" (Laws of *Tzitzit*, 3:11). It is important and praiseworthy but not categorical. It is conditional: *if* you have such a garment, *then* you must put fringes on it. Why so? Surely it should be obligatory, in the way that *tefillin* (phylacteries) are.

There is another unusual phenomenon. In the course of time, the custom has evolved to fulfil the command in two quite different ways: the first, in the form of a *tallit* (robe, shawl) which is

worn *over* our other clothes, specifically while we pray; the second in the form of an *undergarment*, worn *beneath* our outer clothing throughout the day.

Not only do we keep the one command in two different ways. We also make different blessings over the two forms. Over the *tallit*, we say, “who has sanctified us with His commandments, and commanded us to *wrap ourselves* in a fringed garment.” Over the undergarment, we say, “who has sanctified us with His commandments, and commanded us *concerning the precept* of the fringed garment.” Why is one command split into two in this way?

Rabbi Rabinovitch gave this answer: there are two kinds of clothing. There are the clothes we wear to project an image. A king, a judge, and a soldier all wear clothing that conceals the individual and instead proclaims a role, an office, a rank. As such, clothes, especially uniforms, can be misleading. A king dressed as a beggar will not (or would not, before television) be recognised as royalty. A beggar dressed as a king may find himself honoured. A policeman dressed as a policeman carries with him a certain authority, an aura of power, even though he may feel nervous and insecure. Clothes disguise. They are like a mask, hiding the person beneath. Such are the clothes we wear in public when we want to create a certain impression.

But there are other clothes we wear when we are alone, that may convey more powerfully than anything else the kind of person we really are: the artist in his studio, the writer at his desk, the gardener tending the roses. They do not dress to create an impression. To the contrary: they dress as they do because of what they are, not because of what they wish to seem.

The two kinds of *tzitzit* represent these different forms of dress. When we engage in prayer, we sense in our heart how unworthy we may be of the

high demands God has made of us. We feel the need to come before God as something more than just ourselves. We cover ourselves in the robe, the *tallit*, the great symbol of the Jewish people at prayer. We conceal our individuality – in the language of the blessing over the *tallit*, we “*wrap ourselves* in a fringed garment.” It is as if we were saying to God: I may only be a beggar, but I am wearing a royal robe, the robe of your people Israel who prayed to You throughout the centuries, to whom You showed a special love and took as Your own. The *tallit* hides the person we are and represents the person we would like to be, because in prayer we ask God to judge us not for what we are, but for what we wish to be.

The deeper symbolism of *tzitzit*, however, is that it represents the commandments as a whole (“look at it and recall all the commandments of the Lord”) – and these become part of what and who we are only when we accept them without coercion, of our own free will. That is why the command of *tzitzit* is not categorical. We do not *have* to keep it. We are not obligated to buy a four-cornered garment. When we do so, it is because we *choose* to do so. We obligate ourselves. That is why opting to wear *tzitzit* symbolises the free acceptance of all the duties of Jewish life.

This is the most inward, intimate, intensely personal aspect of faith, whereby in our innermost soul we dedicate ourselves to God and His commands. There is nothing public about this. It is not for outer show. It is *who we are* when we are alone, not trying to impress anyone, not wishing to seem what we are not. This is the command of *tzitzit* as undergarments, beneath, not on top of, our clothing. Over this we make a different blessing. We do not talk about “*wrapping ourselves* in a fringed garment” – because this form of fringes is not for outward show. We are not trying to hide ourselves beneath a uniform. Instead, we are expressing our innermost commitment to God’s word and call to

us. Over this we say the blessing, “who has commanded us concerning the *precept of tzitzit*” because what matters is not the mask but the reality, not how we wish to appear, but what we really are.

In this striking way *tzitzit* represent the dual nature of Judaism. On the one hand it is a way of life that is public, communal, shared with others across the world and through the ages. We keep Shabbat, celebrate the festivals, observe the dietary laws and the laws of family purity in a way that has hardly varied for many centuries. That is the public face of Judaism – the *tallit* we wear, the cloak woven out of the 613 threads, each one a command from God.

But there is also our inner life as people of faith. There are things we can say to God that we can say to no-one else. He knows our thoughts, hopes, fears, better than we know them ourselves. We speak to Him in the privacy of the soul, and He

listens. That internal conversation – the opening of our heart to Him who brought us into existence in love – is not for public show. Like the fringed undergarment, it stays hidden. But it is no less real an aspect of Jewish spirituality. The two types of fringed garment represent the two dimensions of the life of faith – the outer persona and the inner person, the image we present to the world and the face we show only to God.



Around the Shabbat Table

1. Do you act differently when you know people are watching you?
2. Do you feel different when wearing a uniform (or dressed for shul, school, or work) rather than wearing your favourite clothes at home?
3. Why is it sometimes harder to do the right thing if no-one will ever know about it?

● 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/shelach-lecha/beyond-the-fringe/>