

CANDLE LIGHTING 8:13 PM | 19 TAMUZ | JULY 4, 2026 | HAVDALA 9:17 PM

שבת פרשת פינחס

SHABBAT PARSHAT PINCHAS

Haftorah is Jeremiah 1:1-2:3, "דברי ירמיה", the first of the three Haftorot of the Three Weeks known as the דפורענותא — "Three Haftorot of Punishment". Pirkei Avot Ch. 6.

FRIDAY EVENING

MINCHA 6:47 PM

EARLIEST CANDLES 6:58 PM

SHKIA 8:32 PM

TZAIT HAKOCHAVIM 9:12 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR ≈ 9:15 AM

LAST KRIAT SHEMA 9:15 AM

FUNDAMENTALS SHIUR ≈ 11:30 AM

PRE-MINCHA SHIUR 7:25 PM

MINCHA 8:05 PM

SHKIA 8:32 PM

MAARIV 9:17 PM

SHABBAT DINNER/INDEPENDENCE DAY BBQ

Welcome to our 4th of July Shabbat BBQ. Thank you for all those that made it happen!

JULY BIRTHDAY/ANNIVERSARY KIDDUSH

Kiddush is sponsored to celebrate our July birthdays and anniversaries!



Happy birthday to - Amy Agress, Larry Bernstein, Emmy Brooks, Adele Cohen, Tzachi Cohen, Leandra Dworkis, Kreindy Santacruz, Yonah Santacruz, Eitan Sufian, & Steven Wechsler

Happy anniversary to - Evi & Michael Dworkis and Betsy & Marty Sonnenblick.

THE INSTALLATION IS COMPLETE!

Yasher Koach to those elected to serve for the upcoming year: President: Jay Herman, Vice President: Liz Jacob, Treasurer: Lori Garfunkel, Gabbai: Marty Sonnenblick, Financial Secretary: Adam Brooks, Executive Secretary: Elianna Kaplowitz, and our newest Trustees: Amy Agress, Briti Cohen, and Barry Goldberg.



The Installation is Complete.

BLOOD DRIVE



The next blood drive is this Wednesday, July 8, from 1:45 PM - 7:45 PM. Please sign up here: [Blood](#).



SUNDAY
7/5

MONDAY
7/6

TUESDAY
7/7

WEDNESDAY
7/8

THURSDAY
7/9

FRIDAY
7/10

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	8:19 PM	8:19 PM	8:19 PM	8:18 PM	8:18 PM	6:45 PM

ZMANIM

Earliest Talit	4:19 AM	4:20 AM	4:21 AM	4:22 AM	4:22 AM	4:23 AM
Gedolah	1:39 PM	1:39 PM	1:39 PM	1:39 PM	1:39 PM	1:39 PM
Shkia	8:31 PM	8:31 PM	8:31 PM	8:30 PM	8:30 PM	
Tzait	9:11 PM	9:11 PM	9:11 PM	9:10 PM	9:10 PM	

Rabbi Ely Shestack

President Jay Herman

UPCOMING EVENTS

July 8 - Blood Drive. To sign up, click here: [Blood](#)

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

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



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 Shestack in celebration of Adira Nechama's Bat Mitzvah.

BIRTHDAY & ANNIVERSARY KIDDUSH



To add a birthday or anniversary to upcoming lists (next Kiddush on Shabbat, Aug. 1), click here: [SIMCHA](#). Listings/sponsorships are \$36 per family per month. RSVP for the August birthday/anniversary Kiddush by Sunday night, July 26.

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 Shestack at rabbishestack@gmail.com.
- POST-HASHKAMA SHIUR, analyzing Mishlei (Proverbs).
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- 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 ת"ע YOUTH EVENTS

July 4 - Perek in the Park, 4:15 PM.

GITA COOPERWASSER ת"ע SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS:**
3RD-5TH: CASSANDRA & LETIZIA
K-2ND: DANIELLE & ARIELLA
3 YRS-PRE-K: BELANA, NICOLE, & ARNELLA
- 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 Shestack, with special snacks, tickets and more.

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

Mishlei/Proverbs
Post-Hashkama Shiur 35 – Schadenfreude

אָטוּב פֿת חֲרָבָה וְשִׁלוֹה־בֶּהָ מִפֶּת מֶלֶא זִבְחֵי־רִיב: יַעֲבֹד־מִשְׁפִּיל יִמְשַׁל בְּבֶן מִבֵּישׁ וּבִתּוֹף אֲחִים יִחְלַק נַחֲלָה: יִמְצָרֶף לְפָסֶף וְכִיר לְזָהָב וּבָחֹן לְבֹת יְהוָה־נֶּהֱ: זְמֶרַע מִקְשִׁיב עַל־שִׁפְת־אָזְנוֹ שֶׁקֶר מְזִין עַל־לִשׁוֹן הָזֵת: "לֹעֵג לְרֵשׁ חֲרָף עֲשָׂהוּ שִׁמְמָה לֹא־יִנָּקֶה: יַעֲטֹרֶת זָמָנִים בְּגִי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם: לֹא־נִאֲוָה לְנָבֵל שִׁפְת־יִתֵּר אֹף כִּי־לִנְיָב שִׁפְת־שֶׁקֶר: "אֶבְנ־תֵּן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו אֶל־כָּל־אִשָּׁר יִפְגֹּה יִשְׁכִּיל: מִמְּכֹסֶה־פֶשַׁע מִבְּקֵשׁ אֶהְיֶה וְשִׁגָּה בְדִבָּר מִפְּרִיד אֱלוֹהִי: תִּתַּח גְּעָרָה בַּמִּבְּיָן מִהֲפֹת פְּסִיל מֵאָה: —

¹Better a dry piece of bread with tranquility, than a house full of feasting with strife. ²A capable servant will rule over an incompetent son, and [such servant] shall divide the inheritance with the brothers. ³A crucible is for silver and a furnace is for gold, but the Lord tests hearts. ⁴One who does evil heeds falsehoods, [and] a liar gives ear to malicious words. ⁵One who mocks a poor man insults his Maker; [and] one who rejoices at another's misfortune will not go unpunished. ⁶Grandchildren are the crown of old men, and the glory of the children is their fathers. ⁷Proud words do not befit a vile person, much less lies from a noble one. ⁸A bribe is like a charm in the eyes of the one who uses it; wherever he turns he prospers. ⁹ One who seeks love overlooks transgressions, but one who harps on a matter alienates his friends. ¹⁰The humility caused by the rebuke of an understanding person [is more effective] than a hundred blows to a fool.¹

A. Family dynamics are an important theme to start chapter 17.

- V. 1 → Better a dry piece of bread with tranquility, than a house full of feasting with strife.
 - o The Daat Sofrim understands זִבְחֵי־רִיב as “sacrifices” of strife, and sees the particular family conflict as relating to matters of sanctity (e.g., weddings), and not just the mundane.
- V. 2 → A capable servant will rule over an incompetent son, and [such servant] shall divide the inheritance with the brothers.
 - o As an aside, the middle word of the book of Mishlei is יִחְלַק, “divide”.
 - o We see the truth of this proverb play out even today in certain family businesses. Note that as halacha does not allow an individual to decide how his property will be “inherited”, the division mentioned in this pasuk must be talking about lifetime gifts to the servant. For example, the Mishnah at Bava Batra 133b says (Koren translation) as follows: “With regard to **one who wrote** a document granting **his property to others** as a gift **and left his sons** with nothing, **what he did is done**, i.e., it takes effect; **but the Sages are displeased with him. Rabban Shimon ben Gamliel says: If he did so because his sons were not acting properly, he is remembered positively.**”
- V. 6 → Grandchildren are the crown of old men, and the glory of children is their fathers.
 - o The common view (i.e., Rashi's and others) is that the second half of the couplet is referring to the pride children have in their righteous fathers. But Bereshit Rabbah 63:2 sees this as being mutual, and uses this to explain the repetition of Isaac being the son of Avraham and Avraham siring Yitzchak at Bereshit 25:19, “[a]nd these are the generations of Isaac the son of Abraham; Abraham begot Isaac,” because each took glory from the other.

B. Mishlei examines the interplay of (1) Hashem being the lawgiver, judge, and sheriff, and (2) how individuals can avoid seeing that. Note that the pasukim below were intentionally reordered.

- V. 3 → A crucible is for silver and a furnace is for gold, but the Lord tests hearts.
 - o The first part of the couplet contains metallurgical references as to how man purifies silver and gold. The second part of the couplet reminds us that Hashem is the one that tests to see if there are impurities in a person, but does not address the purification of a person. Rashi states that Hashem examines and purifies, but how exactly Hashem purifies Rashi does not

¹ Mishlei Chapter 17.

provide. Two ideas: (1) Just like the first half of the couplet, the individual does the purifying, but as for the purification process's "cauldron", Hashem's mitzvot are the vessel, and (2) if Hashem is doing the purifying, it presumably is through punishments.

- V. 4 → One who does evil heeds falsehoods, [and] a liar gives ear to malicious words.
 - o Evil men and liars don't want to hear how "Hashem tests hearts". Ralbag sees this as a self-interested mutuality, *i.e.*, the evil person heeding the liar and vice-versa, allowing them to block out righteousness.
- V.8 → A bribe is like a charm in the eyes of the one who uses it; wherever he turns he prospers.
 - o The ability to buy your way out of a bad situation is another way to block out the fact that Hashem is in charge.
- V. 5 → One who mocks a poor man insults his Maker; [and] one who rejoices at another's misfortune will not go unpunished.
 - o The evil person, the liar, and the briber (or one who accepts bribes) further insulate themselves from goodness by mocking and feeling joy when another is hurting. Hashem makes it clear as to their fate.
 - o We have no word in English for taking pleasure in another's misfortune. This has become so popular today that the German term *Schadenfreude*, joy from another's misfortune, has been incorporated into our language. This proverb seems less heeded by the day.
- V. 7 → Proud words do not befit a vile person, much less lies from a noble one.
 - o The first half of the couplet seems to make a summarizing statement of vv. 4 & 5 regarding the evil person and the liar each falling in the category of "vile" (לְנֶפֶל), but then it turns it into advice for a person of nobility (it is a question as to whether this refers to nobility that is a birthright or that was earned by deed).
 - o This pasuk is in the form of a kol v'chomer. To understand this, I note that the Ibn Ezra understands לְנֶפֶל as referring to a degraded person and the Meiri sees שְׁפַת־יִתָּר not as "elevated" words (*e.g.*, wisdom). With that in mind, at Berachot 25a, we learn that it is forbidden to learn Torah, pray, etc., in the presence of human excrement and under similar conditions. In that vein, perhaps this is saying that while it is unseemly when Torah is spoken by someone that has debased himself, how much more so than when someone noble debases himself by speaking lies.
- V. 9 → One who seeks love overlooks transgressions, but one who harps on a matter alienates his friends.
 - o Rabbeinu Yonah understands this to its simple meaning, *i.e.*, how to acquire and lose friends.
 - o An important reminder that "with the measure that a person measures, with that measure he is measured." Mishnah Sotah 1:7.
 - o As we say at the Seder: "Pour out Your wrath upon the nations that do not know You, and upon the kingdoms that do not call upon Your Name." Psalms 79:6. At some point, we need to step back, and trust Hashem to bring justice, as indicated above with respect to one who rejoices in another's misfortune.
- V. 10 → The humility caused by the rebuke of an understanding person [is more effective] than a hundred blows to a fool.
 - o We've understood the fool (כְּזֵי) to be an intelligent person that can't repel his base desires without fear of punishment. When a totalitarian society breaks down, it often leads to lawlessness, only to result in a return to totalitarianism. We saw this with the path from the fall of the Soviet Union to modern day Russia, and this idea is often reflected in popular culture (*e.g.*, the fall of The Empire to the rise of The First Order in the Star Wars universe).
 - o But a person that is open to criticism and is capable of self-regulating will adjust his improper behavior based on wise words alone, while the fool has to be under constant threat to stay on a proper path.



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

July

Simcha Kiddush

Honorees

Birthdays

Amy Agress
Larry Bernstein
Emmy Brooks
Adele Cohen
Tzachi Cohen

Leandra Dworkis
Kreindy Santacruz
Yonah Santacruz
Eitan Sufian
Steven Wechsler

Anniversaries

Evi and Michael Dworkis
Betsy and Marty Sonnenblick

Perek in the Park

JUNE 27 & JULY 4 @ 4:15
Edison Park

Enjoy time at the playground.
At 4:15, we'll offer a relaxed 10-minute
parent-child learning activity for anyone
interested.

Led by Tzahi Cohen & Jay Herman (6/27)
and Sara Santacruz & Josh Brooks (7/4).

SNACKS AND FRUIT
WILL BE SERVED



AHAVAT ACHIM
קהלת אהבת אחים
THE FRIENDLY GUILD

For kids of all ages!





PLEASE JOIN US AT
Ahavat Achim

BLOOD DRIVE

A few minutes out of your day
can save a life!

WEDNESDAY, JULY 8
1:45 PM - 7:45 PM



YOUR DONATION MATTERS

Thank You



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

PINCHAS • פינחס

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.

On Parents and Teachers

Just beneath the surface of this week's Parsha is an exceptionally poignant story. It occurs in the context of Moses' prayer that God appoint a successor as leader of the Jewish people.

One hint is given in the words of God to Moses: "After you have seen you also will be gathered to your people, as your brother Aaron was." Rashi is intrigued by the apparently superfluous word "also" and makes the comment that "Moses desired to die as Aaron had died."

In what sense was Moses envious of his brother? Was it that he, like Aaron, wished to die painlessly? Surely not. Moses was not afraid of pain. Was it that he envied his brother's popularity? Of Aaron it was said that when he died, he was mourned by "all the Children of Israel", something the Torah does not say in the case of Moses. This too cannot be the answer. Moses knew that leadership does not mean popularity. He did not seek it. He could not have done what he had to do and achieve it.

The Ktav Sofer gives what is surely the correct interpretation: Aaron had the privilege of knowing that his children would follow in his footsteps. Elazar, his son, was appointed as High Priest in his lifetime. Indeed to this day Kohanim are direct descendants of Aaron. According to Ktav Sofer,

Moses longed to see one of his sons, Gershom or Eliezer, take his place as leader of the people. It was not to be.

Rashi arrives at the same conclusion by noting a second clue. The passage in which Moses asks God to appoint a successor follows directly after the story of the daughters of Zelophehad, who asked that they be permitted to inherit the share in the Land of Israel that would have gone to their father, had he not died. Rashi links the two episodes: "When Moses heard God tell him to give the inheritance of Zelophehad to his daughters, he said to himself, 'The time has come that I should make a request of my own - that my sons should inherit my position.' God replied to him, 'This is not what I have decided. Joshua deserves to receive reward for serving you and never leaving your tent.' This is what Solomon meant when he said, 'He who keeps the vineyard shall eat its fruit and he that waits on his master shall be honoured.' Moses' prayer was not granted.

Thus, with their ears attuned to every nuance, the Sages and Rashi reconstructed a narrative that lies just beneath the surface of the biblical text. What happened to Moses' children? Was he, the great leader, inwardly disappointed that they did not inherit his role? What deeper message does the text

communicate to us? Is there something of continuing relevance in Moses' disappointment? Did God in any way provide him with consolation?

Moses and Aaron epitomise the two great roles in Jewish continuity - *horim* and *morim* - parents and teachers. A parent hands on the Jewish heritage to their children; a teacher does likewise to their disciples. Aaron was the archetypal parent; Moses the great example of a teacher.¹ Aaron was succeeded by his son; Moses by his disciple Joshua.

The Sages at various points emphasised that Torah leadership does not pass automatically across the generations. The Talmud states:

Be careful not to neglect the children of the poor, for from them Torah goes forth, as it is written, "the water shall flow out of his buckets", meaning "from the poor among them" goes forth Torah. And why is it not usual for scholars to give birth to children who are scholars? Rabbi Joseph said that it might not be said that Torah is their legacy. Rabbi Shisha, son of Rabbi Idi, said that they should not be arrogant towards the community. Mar Zutra said, because they act high-handedly towards the community.

Nedarim 81a

Were Torah leadership to be dynastic, a matter of inheritance, Judaism would quickly become a society of privilege and hierarchy. To this, the Sages were utterly opposed. Everyone has a share in Torah. It is the shared patrimony of every Jew. Nowhere is this more clearly stated than in the great words of Maimonides:

With three crowns was Israel crowned -- with the crown of Torah, the crown of priesthood, and the crown of sovereignty. The crown of priesthood was bestowed on Aaron ... The crown of sovereignty was given to David ... The crown of Torah,

however, is for all Israel, as it is said, "Moses commanded us the Torah, as an inheritance of the congregation of Jacob." Whoever desires it can win it. Do not suppose that the other two crowns are greater than the crown of Torah, for it is said, "By Me, kings reign and princes decree justice. By Me, princes rule." Hence we learn the crown of Torah is greater than the other two crowns.

This is one of the great egalitarian statements in Judaism. The crown of Torah is available to whoever seeks it. There have been societies which sought to create equality by evenly distributing power or wealth. None succeeded fully. The Jewish approach was different. A society of equal dignity is one in which knowledge - the most important kind of knowledge, namely Torah, knowledge of how to live - is available equally to all. From earliest times to today, the Jewish people have predominantly been communities built around schools, sustained by communal funds so that none should be excluded.

The Sages drew a strong connection between home and school, parent and teacher. Thus, for example, Maimonides rules:

A duty rests on every scholar in Israel to teach all disciples who seek instruction from him, even if they are not his children, as it is said, "And you shall teach them diligently to your children." According to traditional authority, the term "your children" includes disciples, for disciples are called children, as it is said, "And the sons of the prophets came forth."²

In the same vein he writes elsewhere:

Just as a person is commanded to honour and revere his father, so he is under an obligation to honour and revere his teacher, even to a greater extent than his father, for

¹ To this day we call him Moshe Rabbeinu, 'Moses our teacher'.

² II Kings 2:3.

his father gave him life in this world, while his teacher who instructs him in wisdom secures for him life in the World to Come.

The connection runs in the opposite direction also. Consistently throughout the Mosaic books, the role of a parent is defined in terms of teaching and instruction.

“You shall teach these things diligently to your children.”

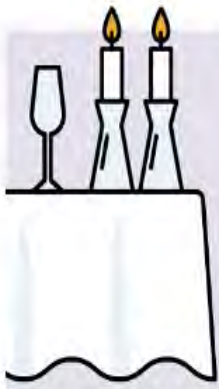
“It shall come to pass that when your child asks you ... thus shall you say to him.”

Education is a conversation across the generations, between parent and child. In the one verse in which the Bible explains why Abraham was chosen as the father of a new faith it says, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just.” Abraham was chosen to be both a parent and an educator.

Moses was therefore denied the chance to see his

children inherit his role, so that his personal disappointment would become a source of hope to future generations. Torah leadership is not the prerogative of an elite. It does not pass through dynastic succession. It is not confined to those descended from great scholars. It is open to each of us, if we will it and give it our best efforts of energy and time. But at the same time, Moses was given a great consolation. Just as, to this day, Kohanim are the sons of Aaron, so are all who study Torah the disciples of Moses.

Some are given the privilege of being a parent; others, the privilege of being a teacher. Both are ways in which something of us lives on into the future. Parent-as-teacher, teacher-as-parent: these are Judaism’s greatest roles, one immortalised in Aaron, the other made eternal in Moses.



Around the Shabbat Table

1. How does Moses’ disappointment offer hope to us today?
2. What is your greatest achievement so far, and how did you earn it?
3. What is unique about the way we educate in Judaism?

● 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/pinchas/on-parents-and-teachers/>