



CANDLE LIGHTING 7:28 PM | 9 ELUL | AUGUST 22, 2026 | HAVDALA 8:30 PM

שבת פרשת כי תצא

SHABBAT PARSHAT KI TEITZEI

Haftorah is Isaiah 54:1-10 (רני). Pirkei Avot Chs. 1 & 2. Final time for Kiddush Levanah of Elul is Wednesday night, Aug. 26 (14 Elul), until the following daybreak.

KIDDUSH

Kiddush is sponsored by the Shestack and Brauser families in honor of Adira's Bat Mitzvah. Mazel tov to Adira and the whole family!

יעלה מעלה מעלה במעלות התורה והיראה ומעשים טובים
May she only grow further in the heights of Torah, fear of God and good deeds.



YOMIM NORAIM 5787

If you wish to be in your Shabbat seats for the Yomim Noraim, we will endeavor to do so for reservations received no later than Tuesday, September 1. You may register online here: [Yomim Noraim Seats](#). There will be age-appropriate professionally led groups for children ages 2-12. Register by Tuesday, September 1, by clicking here: [Childcare](#). Any Misheberach requests for 5787 must be submitted anew by emailing Marty at thegabbai@aol.com.

ROSH HASHANAH SCROLL/YIZKOR MEMORIAL BOOKLET

To partake in our cherished tradition of extending a "Shanah Tova" to your fellow shul members by listing your name by Sept. 1 in the Rosh Hashanah scroll, click here: [Rosh Hashanah Scroll](#). For listings in the Yizkor Memorial booklet by Sept. 1, click here: [Yizkor](#).

FRIDAY EVENING

MINCHA 7:30 PM

SHKIA 7:46 PM

TZAIT HAKOCHAVIM 8:26 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR HIATUS

LAST KRIAT SHEMA 9:36 AM

FUNDAMENTALS SHIUR ≈11:30 AM

PRE-MINCHA SHIUR 6:40 PM

MINCHA 7:20 PM

SHKIA 7:45 PM

MAARIV 8:30 PM



SUNDAY
8/23

MONDAY
8/24

TUESDAY
8/25

WEDNESDAY
8/26

THURSDAY
8/27

FRIDAY
8/28

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	7:31 PM	7:29 PM	7:28 PM	7:26 PM	7:25 PM	7:20 PM

ZMANIM

Earliest Talit	5:14 AM	5:15 AM	5:17 AM	5:18 AM	5:19 AM	5:20 AM
Gedolah	1:33 PM	1:32 PM	1:32 PM	1:31 PM	1:31 PM	1:30 PM
Shkia	7:43 PM	7:41 PM	7:40 PM	7:38 PM	7:37 PM	
Tzait	8:23 PM	8:21 PM	8:20 PM	8:18 PM	8:17 PM	

Rabbi Ely Shestack

President Jay Herman

UPCOMING EVENTS

Sept. 4 - Camp Shabbat Friday Night Outdoor Dinner, with a musical davening. RSVP here : [CAMP](#).

Sept. 19 - Kohelet Round Robin. Click here to sign up to discuss a chapter: [KOHELET](#).

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



Aug. 29 - Kiddush is sponsored in honor of the Caruso family to wish them bracha, hatzlacha and yishuv tov on moving to Israel

Sept. 5 - Seudah Shlishit is sponsored by the Agress family to commemorate the Yahrzeit of Amy's father, הרב ישראל אגריס, and by the Greene family to commemorate the Yahrzeit of Elliot's father, Harold Greene (Tzvi Hersch ben Shimon).

Sept. 19 - Birthday & Anniversary Kiddush

Oct. 17 - Seudah Shlishit is sponsored by David & Lori Garfunkel in memory of Jonathan ע"ה and Lori's mother רחל ברניא ע"ה. Tootsie Markovitz ע"ה.

Oct. 24 - Kiddush is sponsored by Lori & David Garfunkel celebrating Uri's Auf Ruf and upcoming wedding to Abby Elson.

BIRTHDAY & ANNIVERSARY KIDDUSH



To add a birthday/anniversary to upcoming lists (next Kiddush on Shabbat, Sept. 19), click here: [SIMCHA](#). Listings/sponsorships are \$36 per family per month. RSVP for the Sept. birthday/anniversary Kiddush by Sun. night, Sept. 13.

BOARD MEETINGS - 8:30 PM

- **September 1**
- **Oct. 13, Nov. 24, Dec. 29, Jan. 26, Feb. 23, Mar. 30, May 11, June 29**

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](#).



OU INITIATIVES

As a means of helping single parent families, if you have a child (or know of a child) who won't have someone to sit with them during davening and you'd like the OU to arrange someone, please click here: [Makom Kevuah](#).

INTRODUCING...

Makom Kavuah

BECAUSE EVERY CHILD SHOULD HAVE A PLACE IN SHUL.

Are you a single parent unable to sit with your child on the other side of the mechitza?

Would you like a *Shul Mentor*, a caring, responsible shul member to sit with your child in shul?

SHUL MENTORS ARE:

✔ Handpicked ✔ Trained ✔ Professionally supported

Have someone in mind who'd be a great fit for your child? Let your shul coordinator know.

To find out more, contact your shul coordinator:
Steven Plotnick
seplotnick@gmail.com

A project of Kol Echad,
an initiative of the OU

AHAVAT ACHIM
קהילת אחות אחים

KOL ECHAD
אחדות

GITA COOPERWASSER ע"ה YOUTH EVENTS

Aug. 22 - Perek in the Park, 4:15 PM.

Sept. 5 - Pre-RH program/dinner, 3:30-5:30 PM

Sept. 13 - Youth playground meet up at 3:45 PM, followed by Tashlich for families with young children.

Sept. 20 - Donuts/Sukkah decoration 10 AM

Sept. 28 - Youth Sukkah Hop, with dinner at the last stop, 4:15 PM.

Oct. 3 - Simchat Torah Farewell to Sukkah & Kinderkafot.

Nov. 14 - Parent/Child Learning.

Dec. 5 - Chanukah program with children's seudah shlishit, followed by musical havdalah.

Dec. 19 - Parent/Child Learning.

Jan. 2 - Parent/Child Learning.

GITA COOPERWASSER ע"ה SHABBAT YOUTH INFO



• SHABBAT YOUTH LEADERS:

3RD-5TH: DIAMOND & SOPHIA

K-2ND: ALICIA & ISABELLA

3 YRS-PRE-K: CASSANDRA, PERRI & RIHANNA

- 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.

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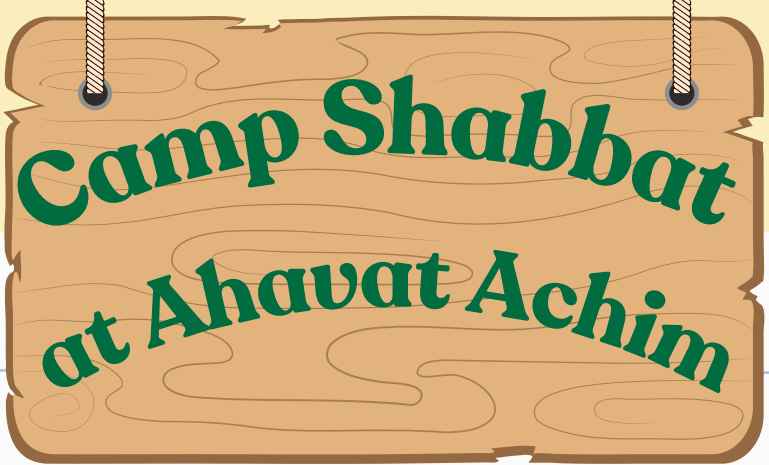
AHAVAT ACHIM

קהלת אהבת אחים

YOUR FAMILY SHUL

A project of Kol Echad,
an initiative of the OU





Camp Shabbat at Ahavat Achim



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

Ahavat Achim is bringing that
"camp feeling" to shul on



Friday, Sept 4 & Saturday, Sept 5!



From Shabbat-A-Grams, musical Kabbalat Shabbat (which will be outside, weather dependent!), a community Shabbat dinner (with zemirot, ruach, and the traditional "Kool-Aid"), to Shabbat shacharit with kid participation, and a singing seudah shlishit, we are bringing that "camp feeling" to Fair Lawn!

Come for it all or choose your favorite
activity!

RSVP by 8/25!

tinyurl.com/AACampShabbat

Volunteer to help!



CAMP



HIGH HOLIDAY CHILDCARE

Drop off groups for children ages 2-12

Rosh Hashana @ 8:45 AM

Kol Nidre

Yom Kippur @ 8:45 AM

Mincha/Neilah

All groups end when davening ends

Shofar blowing for youth after mussaf.
Davening will take place during groups.

Sign up [here!](#)

Early bird (by August 30th): \$18

After August 30th: \$30

No prior registration: \$40

Use of the parent & me room is free for
those who only have child(ren) under 2

*must purchase seats to sign up



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

KIDS PLAYGROUND

Meet Up!

**2ND DAY OF
ROSH
HASHANAH
9/13 @ 3:45 PM**

**@ the Ahavat Achim Playground
Followed by community-wide
Tashlich @ 4:45 PM**



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



Join us for

DONUTS & SUKKAH DECORATIONS

SUNDAY, 9/20 FROM 10-11 AM

DAVID SCHWITZER SOCIAL HALL

CRAFT OPTIONS FOR KIDS OF ALL AGES!

BRING A PHOTO OF YOUR CHILD FOR
A SPECIAL PROJECT!

Sponsorship
opportunities
are available! E-mail
youth@ahavatachim.org
to learn more.

RSVP here
by 9/10



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

KI TEITSE • כ"י תצ"א

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

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel. "I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah. An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays were originally written and recorded by Rabbi Sacks ז"ל in 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

The Parameters of Justice

In Deuteronomy 24, we encounter - for the first time - the explicit statement of a law of far-reaching significance:

"Parents shall not be put to death for their children, nor shall children be put to death for parents. A person shall be put to death only for his own sin."

Deut. 24:16

We have strong historical evidence as to what this law was excluding, namely vicarious punishment, the idea that someone else may be punished for my crime:

For example, in the Middle Assyrian Laws, the rape of an unbetrothed virgin who lives in her father's house is punished by the ravishing of the rapist's wife, who also remains thereafter with the father of the victim. Hammurabi decrees that if a man struck a pregnant woman, thereby causing her to miscarry and die, it is the assailant's daughter who is put to death. If a builder erected a house which collapsed, killing the owner's son, then the builder's son, not the

builder, is put to death.

Nahum Sarna, Exploring Exodus, p. 176

We also have inner-biblical evidence of how the Mosaic law was applied. Joash, one of the righteous kings of Judah, attempted to stamp out corruption among the priests, and was assassinated by two of his officials. He was succeeded by his son Amaziah, about whom we read the following:

After the kingdom was firmly in his grasp, he [Amaziah] executed the officials who had murdered his father the king. Yet he did not put the sons of the assassins to death, in accordance with what is written in the Book of the Law of Moses, where the Lord commanded: "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins."

II Kings: 14:5-6

The obvious question, however, is: how is this principle compatible with the idea, enunciated four times in the Mosaic books, that children may suffer for the sins of their

parents? “The Lord, the Lord, God compassionate and gracious, slow to anger, abounding in kindness and truth, extending kindness for thousands of generations, forgiving sin, rebellion, and error, but who does not acquit the guilty, holding descendants to account for the sins of the fathers, children, and grandchildren to the third and fourth generation.” Ex. 34:7; see also Ex. 20:5; Numbers 14:18; Deut. 5:8)

The short answer is simple: It is the difference between human justice and Divine justice. We are not God. We can neither look into the hearts of wrongdoers nor assess the full consequences of their deeds. It is not given to us to execute perfect justice, matching the evil a person suffers to the evil he causes. We would not even know where to begin. How do you punish a dictator responsible for the deaths of millions of people? How do you weigh the full extent of a devastating injury caused by drunken driving, where not only the victim but his entire family are affected for the rest of their lives? How do we assess the degree of culpability of, say, those Germans who knew what was happening during the Holocaust but did or said nothing to help? Moral guilt is a far more difficult concept to apply than legal guilt.

Human justice must work within the parameters of human understanding and regulation. Hence the straightforward rule: no vicarious punishment. Only the wrongdoer is to suffer, and only after his guilt has been established by fair and impartial judicial procedures. That is the foundational principle set out, for the first time in Deuteronomy 24:16.

However, the issue did not end there. In two later prophets - Jeremiah and Ezekiel - we find an explicit renunciation of the idea that children might suffer for the sins of their parents, even when applied to Divine justice. Here is Jeremiah, speaking in the name of God:

In those days, people will no longer say, “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” Instead, everyone will die for his own sin; whoever eats sour grapes - his own teeth will be set on edge.

Jeremiah 31:29-30

And this, from Ezekiel:

The word of the Lord came to me: “What do you people mean by quoting this proverb about the land of Israel: ‘The fathers eat sour grapes, and the children’s teeth are set on edge’? “As surely as I live,” declares the Sovereign Lord, “you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son - both alike belong to Me. The soul that sins is the one who will die.”

Ezekiel 18:1-3

The Talmud (Makkot 24a) raises the obvious question. If Ezekiel is correct, what then happens to the idea of children being punished to the third and fourth generation?

Its answer is astonishing:

Said R. Jose ben Hanina: Our master Moses pronounced four [adverse] sentences on Israel, but four prophets came and revoked them ... Moses said, “He punishes the children and their children for the sin of the fathers to the third and fourth generation.” Ezekiel came and declared: “The soul that sins is the one who will die.”

Moses decreed: Ezekiel came and annulled the decree! Clearly the matter cannot be that simple. After all, it was not Moses who decreed this, but God Himself. What do the Sages mean?

They mean - I think - this: the concept of perfect justice is beyond human understanding, for the reasons already given. We can never fully know the degree of guilt. Nor can we know the full extent of responsibility. The Mishnah in Sanhedrin (4:5), says that a witness in capital cases was solemnly warned that if, by false testimony, a person was wrongly sentenced to death, then he, the witness, “is held responsible for his [the accused’s] blood and the blood of his [potential] descendants until the end of time.” Nor, when we speak of Providence, is it always possible to distinguish punishment from natural consequence. A drug-addicted mother gives birth to a drug-addicted child. A violent father is assaulted by his violent son. Is this retribution or genetics or environmental influence? When it comes to Divine, as opposed to human justice, we can never reach beyond the most rudimentary understanding, if that.

Two things are clear from God’s words to Moses. First, He is a God of compassion but also of justice, for without justice there is

anarchy, but without compassion, there is neither humanity nor hope. Second, in the

tension between these two values, God’s compassion vastly exceeds His justice. The former is forever (“to thousands [of generations]”). The latter is confined to the lifetime of the sinner: the “third and fourth generation” (grandchildren and great-grandchildren) are the limits of posterity one can expect to see in a human lifetime.

What Jeremiah and Ezekiel are talking about is something else. They were speaking about the fate of the nation. Both lived and worked at the time of the Babylonian exile. They were fighting a mood of despair among the people. “What can we do? We are being punished for the sins of our forefathers.” Not so, said the prophets. Each generation holds its destiny in its own hands. Repent, and you will be forgiven, whatever the sins of the past – yours or those who came before you.

Justice is a complex phenomenon, Divine justice infinitely more so. One thing, however, is clear. When it comes to human justice, Moses, Jeremiah, and Ezekiel all agree: children may not be punished for the sins of their parents. Vicarious punishment is simply unjust.



Around the Shabbat Table

1. Can justice ever be completely fair? Is perfect justice beyond human understanding?
2. How can we balance justice and compassion when deciding how someone should be treated?
3. Can people truly escape the mistakes of previous generations? When, if ever, should a person be held responsible for the actions of their parents?

● 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/ki-teitse/the-parameters-of-justice/>