



**נא לא לדבר בשעת התפילה**  
PLEASE NO CONVERSATION DURING SERVICES



**שבת פרשת שמות**  
**SHABBAT PARSHAT SHEMOT**  
**23 TEVET/JANUARY 21**

Haftorah is Isaiah 27:6 - 28:13 then skipping to 29:22-23. We bless the month of Shevat. We do not say מלא מלא or א-ל מלא. We say אב הרחמים אב. We say צדקתך צדק at Mincha.

**FRIDAY NIGHT**  
**CANDLE LIGHTING - 4:41 PM**  
**MINCHA - 4:45 PM**  
**TZAIT - 5:44 PM**

**SATURDAY**  
**SHACHARIT YOUTH - 8:20 AM**  
**SHACHARIT MAIN - 8:45 AM**  
**LAST KRIAT SHEMA - 9:42 AM**  
**MINCHA - 4:30 PM**  
**SHKIA - 5:01 PM**  
**MAARIV/HAVDALAH - 5:46 PM**

**BULLETIN INFORMATION**  
**TO REQUEST A BULLETIN ANNOUNCEMENT (BY 7:00 PM WEDNESDAY) OR DEDICATE A BULLETIN FOR \$36 (\$54 W/PHOTO), EMAIL SEPLOTNICK@GMAIL.COM.**

**CONGREGATION AHAVAT ACHIM**  
**18-25 SADDLE RIVER ROAD**  
**FAIR LAWN, NJ 07410-5909**  
**201-797-0502**  
**WWW.AHAVATACHIM.ORG**



Molad for Shevat is Friday, Jan. 27, 5:36 PM & 8 Chalokim.

**WEEKDAY DAVENING INFORMATION**

	Sunday (1/22)	Monday (1/23)	Tuesday (1/24)	Wednesday (1/25)	Thursday (1/26)	Friday (1/27)
<b>Earliest Talit</b>	<b>6:15 AM</b>	<b>6:15 AM</b>	<b>6:14 AM</b>	<b>6:14 AM</b>	<b>6:13 AM</b>	<b>6:12 AM</b>
<b>Shacharit</b>	<b>8:15 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>	<b>6:25 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>
<b>Gedolah</b>	<b>12:33 PM</b>	<b>12:33 PM</b>	<b>12:33 PM</b>	<b>12:34 PM</b>	<b>12:34 PM</b>	<b>12:34 PM</b>
<b>Mincha (Sun/Fri) - Maariv</b>	<b>4:45 PM</b>	<b>8:00 PM</b>	<b>8:00 PM</b>	<b>8:00 PM</b>	<b>8:00 PM</b>	<b>4:55 PM</b>
<b>Shkia</b>	<b>5:02 PM</b>	<b>5:03 PM</b>	<b>5:04 PM</b>	<b>5:05 PM</b>	<b>5:07 PM</b>	
<b>Tzait</b>	<b>5:47 PM</b>	<b>5:48 PM</b>	<b>5:49 PM</b>	<b>5:50 PM</b>	<b>5:52 PM</b>	

Get ready for the first Ahavat Achim Superbowl Kiddush Luncheon on Shabbat, Feb. 4. We need 5 volunteers to make something scrumptious in our crockpots! Chili? Chulent? Surprise? Sponsorships levels are Superbowl Champ (\$108), AFC (\$72), NFC (\$54) and Pro Bowl (\$36). RSVP to Randi to volunteer or sponsor at [randi.spier@gmail.com](mailto:randi.spier@gmail.com) or call (201) 777-0731. SPONSORS TO DATE: Superbowl Champ: **Plotnick & Spier**; NFC: **Garfunkel & Smedresman**; and Pro Bowl: **K&A Wigod & Winchester**



Mazal Tov to Zehava & Norman Baron on the birth of a grandson to Chanie & Eli.  
תגדלוהו לתורה ולחופה ולמעשים טובים ותכניסוהו לבריתו בזמנו ובעתו  
May they raise him to Torah, marriage and good deeds and may he be entered in the covenant of Avraham our forefather.



**WILL YOU BE ON THIS YEAR'S SPONSOR LIST?**

The Yachad/Yavneh Academy Shabbaton is Feb. 10/11. Please sponsor to defray our costs and support Yachad at the following levels: Platinum-\$180, Gold-\$118, Silver-\$72 & Bronze-\$36. Email Steve at [seplotnick@gmail.com](mailto:seplotnick@gmail.com) to sponsor. Contact Lori at [garfmom@gmail.com](mailto:garfmom@gmail.com) if you can provide transportation for Yachad children to host homes (need to be at the shul at 4:00 PM Friday night). Email Betsy at [estavels@aol.com](mailto:estavels@aol.com) Sara at [saralevine06@gmail.com](mailto:saralevine06@gmail.com) to offer housing for our guests. SPONSORS TO DATE: Platinum: **Garfunkel, Plotnick & Winchester**; Gold: **Matkowsky**; Silver: **Agress & Spier**; Bronze: **Bickel & Weinraub**




## Fair Lawn Community Events

☆ N/A

## Kiddush Information

- ☆ Kiddush cleanup for the month of January is Dworkis, Eis, Eisman, Farajun, Farbstein, Felderbaum, Finkelstein, Fontaine, Freund, Gabor, Garfunkel, Goldgur, Goldstein
- ☆ Kiddush setup for this Shabbat is Dworkis, Spier, Gabor
- ☆ Kiddush setup for next Shabbat is Greene, Weinraub, Banner
- ☆ To sponsor a Kiddush (\$1000/\$613/\$318 plus scotch) send an email to [gplotnick@aol.com](mailto:gplotnick@aol.com).

## Sisterhood

- ☆ Feb. 25 - Sisterhood invites the everyone to a Shabbat afternoon presentation by our very own Banji Latkin Ganchrow,, 3:00pm in the sanctuary.
- ☆ Mar. 4 - Trivia night open to everyone 21 and older. Details to come.

## Adult Education



- ☆ CHUMASH CLASS - Shabbat morning before Shacharit.
- ☆ GEMARA SHIUR - With Avi Sonnenblick, Tuesdays after Maariv.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - On Shabbat after Kiddush, "Pikuach Nefesh - Prioritizing Life Over Mitzvah Observance: How, When and Why?"

## Gita Cooperwasser ע"ה

### Youth Program



- ☆ Groups for children ages 3-12 begin at 10:15 AM, meeting in the Beit Midrash.
- ☆ NO YOUTH GROUPS DURING YESHIVA BREAK.
- ☆ All children 12 and under are welcome to be part of Youth Groups/Junior Congregation. Parents, please ensure that your children are in groups or with you.
- ☆ Jan. 26 - Family Campgaw Mountain Snow Tubing Trip. Be on the lookout for details.
- ☆ Snow Day Snowball Fight outside the Rabbi's house (details will be sent out when the snow comes)!

## Ahavat Achim Future Events

- ☆ Jan. 27 - Friday Night Oneg, at the Sonnenblick home, 6 Kershner Pl., 8 PM
- ☆ Jan. 28 - Suedah Shlishit is sponsored by Barry Weinraub & Steven Plotnick upon their siyum on Mesechet Bava Metzria
- ☆ Jan. 31 - Board Meeting
- ☆ Feb. 3 - NCSY Friday Night Lights
- ☆ Feb. 11 - Yachad Shabbaton
- ☆ Feb. 18 - Kiddush sponsored by Eisman family in honor of Daniel's Auf Ruf and upcoming wedding to Shira Redlich.
- ☆ Feb. 21 - Board Meeting (tentative)
- ☆ Feb. 25 - Junior Scholar in Residence
- ☆ Feb. 25 - Kiddush sponsored by Agress family on the yahrzeit of Stephen's father HaRav Hyman Agress ע"ה.
- ☆ Feb. 25 - Suedah Shlishit is sponsored by David Garfunkel in memory of his father יהושע פאליק ב"ר משה הכהן
- ☆ Mar. 3 - Oneg Shabbat Series
- ☆ Mar. 11 - Michael Riskin Bar Mitzvah
- ☆ Mar. 12 - Purim Open House at the Shestack home
- ☆ Mar. 18 - Scholars-in-residence, Rabbi Adam & Sara Frieberg, Rutgers JLIC
- ☆ Mar. 21 - Board Meeting (tentative)
- ☆ Mar. 25 - Suedah Shlishit is sponsored by David Garfunkel in memory of his mother פייגה רבקה בת ר' חיים הלוי
- ☆ Mar. 26 - Rabbi Installation
- ☆ Apr. 8 - Bez Bernstein Bar Mitzvah
- ☆ Apr. 25 - Board Meeting (tentative)
- ☆ May 23 - Board Meeting (tentative)
- ☆ May 27 - Suedah Shlishit is sponsored by Eli Zefon in memory of שלמה בן אליהו זון נלב"ע ז סיון תשס"ד
- ☆ Jun 17 - Suedah Shlishit is sponsored by Eli Zefon in memory of ברוך מפציר בן שמואל נלב"ע כ"ד סיון תשנ"ט
- ☆ June 20 - General Membership Meeting (tentative)

Congregation Ahavat Achim Youth Group,

This Is To Acknowledge  
With Thanks  
Your Donation  
of  
Two TRAYS OF Delicious Cookies  
- Hope you enjoyed the tour

Fair Lawn Volunteer Ambulance Corps Inc.



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Haim Amrani	3	January 29	Neil Amrani	Grandfather
Rebecca Malka	6	February 1	Ilana Schwitzer	Mother
Leonard Garfinkel	11	February 6	Shelly Winchester	Brother
Gloria Bader	18	February 13	Seth Bader	Mother
Leo Banner	19	February 14	Burton Banner	Father
Herman Levine	20	February 15	Kenny & Mark Levine	Father
Herman Levine	20	February 15	Naomi Levine	Husband
William Brody	21	February 16	Ron Sokoloff	Grandfather
Esther Rozenfeld	21	February 16	Zehava Baron	Mother
Isidore Irving Freilich	23	February 18	Eita Latkin	Father
Leon Srebnick	23	February 18	Sophie Infield	Friend
Frieda Staub Cohen	25	February 20	Gloria Epstein	Mother
Goldi Smedresman	27	February 22	Steve Smedresman	Grandmother
Jonas Zuckerberg	28	February 23	Sophie Infield	Father

## SUPPORT YOUR SHUL

### Donate a Sefer, etc.

The shul has Siddurim & Machzorim (\$36) and Chumashim (\$54) available to be donated. Please contact Jeff Safier at [robysafier@gmail.com](mailto:robysafier@gmail.com) for details.

### Yahrzeit Plaques

Memorialize a loved one and receive written notice of upcoming yahrzeit every year. In addition, your loved one's name will be mentioned during the public Yizkor we recite on Yom Kippur and in the Bulletin. Plaques are \$300 for members and \$350 for non-members. For more information, contact Sophie Infield at 791-5518.

### Scrip

Scrip is available from Men's Club. Email David at [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com). Pay using Paypal ([treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)) or use Discover, MasterCard or Visa - email [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org) for details.

### Mishebairach

If you've made a Mishebairach you've pledged to give Tzedakah on behalf of those for whom you asked Hashem's blessing. Contributions to the shul are appropriate and can be made via Paypal to [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org), or via MasterCard, Visa or Discover by sending info to Steve Winchester (contact him at [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)). If by check indicate on its face "Aliyah Donation."

### David Schwitzer Social Hall

Please contact Ben Lang at [bmmnpl@aol.com](mailto:bmmnpl@aol.com) to book the David Schwitzer Social Hall for an event or special occasion. \$250 per simcha (members) / \$500 paid in advance for non-members, plus the cost of any additional clean up (plus a \$150 security deposit refunded when the social hall is returned in the condition it started in). Private caterers must be approved in advance by the Rabbi.

### Sisterhood & Men's Club

Please contact Elliot Greene at [egreene@acm.org](mailto:egreene@acm.org) to join the Men's Club. To join Sisterhood, please contact Shelly at [sewinchester58@gmail.com](mailto:sewinchester58@gmail.com) or Renee at [reneeafreund@yahoo.com](mailto:reneeafreund@yahoo.com).

### Honoraria

Contributions to acquire honoraria in memory or honor of a loved one are welcome. The available Honoraria list will be provided upon request by contacting Steven Plotnick at [seplotnick@gmail.com](mailto:seplotnick@gmail.com).

### Mitzvah Cards

Want mitzvah cards, contact Eita Latkin at 791-8940 or [parentsof3@aol.com](mailto:parentsof3@aol.com). Cost is \$3 per card. Also can be ordered in bulk - ten cards for \$25, which you send out yourself privately.

## SUPPORT YOUR SHUL

CONGREGATION AHAVAT ACHIM'S  
**ONEG SHABBAT LECTURE  
 SERIES**

Will Continue on Friday, January 27<sup>th</sup>  
 At the home of Betsy & Marty Sonnenblick  
 6 Kershner place  
 At 8:00 PM

Please join us for an enjoyable evening of  
 learning with Rabbi Ely Shestack, friends,  
 and refreshments.



The next, and last, Oneg of this series will be February 17<sup>th</sup>.  
 If you are able to host that Oneg,  
 Please call Lori at 791-1205 or email [garfmom@gmail.com](mailto:garfmom@gmail.com)

You can help Ahavat Achim's finances and it won't cost you a cent! Just make regular Amazon purchases via this link: <https://smile.amazon.com/>. After a one-time set up designating Congregation Ahavat Achim of Fair Lawn as your preferred charity, nothing more for you to do except make your regular Amazon purchases.



- Amazon will donate 0.5% of the price of your eligible AmazonSmile purchases to Ahavat Achim.
- AmazonSmile is the same Amazon you know. Same products, same prices, same service.

**MISCELLANEOUS**

**Ahavat Achim Membership/  
 Hospitality**

Please contact Arnie at [aspier@verizon.net](mailto:aspier@verizon.net) for details on membership. For Shabbat hospitality contact Melanie at [mkwestel@gmail.com](mailto:mkwestel@gmail.com).

**Bikkur Cholim/Chesed Committee**

If someone needs a visit/assistance, contact Sara Levine at [saralevine06@gmail.com](mailto:saralevine06@gmail.com) or Mary Lisa Katter at [kenkatter541@gmail.com](mailto:kenkatter541@gmail.com). Speak to Sara to join the committee and offer assistance in the manner that's most conducive to your schedule.

**Personal Announcements**

Various life cycle events related to members are announced in the shul's weekly bulletin (e.g., births, bar and bat mitzvahs, weddings and deaths), and the bulletin acknowledges travel to/from Israel for study. We also welcome new members and those who've moved into the community and express interest in our shul. Other personal announcements generally are not appropriate for inclusion in the bulletin, except as part of the bulletin's dedication (a \$36 cost - \$54 with photo). Thank you for your understanding and cooperation.

**Numbers & Info**

- ☆ ERUV UPDATE – By Email Only. To subscribe, email [fairlawneruv-subscribe@yahoo.com](mailto:fairlawneruv-subscribe@yahoo.com), or you can check the status online at [www.fairlawneruv.com](http://www.fairlawneruv.com).
- ☆ MIKVAH – 201-796-0350. At Shomrei Torah, weekdays 9:00 PM–10:30 PM, Motzei Shabbat from 1 ¼ hours after Shabbat ends for 1 ½ hours. Kaylim Mikvah: Sunday 10 AM-3 PM
- ☆ TWITTER: [@AhavatAchimFL](https://twitter.com/AhavatAchimFL)
- ☆ FACEBOOK: [facebook.com/groups/ahavat.achim/](https://facebook.com/groups/ahavat.achim/)
- ☆ INSTAGRAM: [instagram.com/ahavatachimfl/?hl=en](https://instagram.com/ahavatachimfl/?hl=en)



**Shirley Vann has dedicated this week's Covenant & Conversation (used with permission of the Office of Rabbi Sacks) in memory of her beloved mother Necha bat Yitzchok<sup>ה"ו</sup>.**



# COVENANT & Conversation

A STUDY OF THE PARSHA WITH RABBI SACKS



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*I am deeply touched that Covenant & Conversation has been generously sponsored by The Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl ז"ל. Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Vivienne was a woman of the deepest humanity and compassion, who had a kind word for everyone. Together, they were a unique partnership of dedication and grace, for whom living was giving. Through their Charitable Foundation, they continue to bring blessings to Jewish communities around the world.*

— RABBI LORD JONATHAN SACKS



THE MAURICE WOHL  
CHARITABLE FOUNDATION

## Who Am I?

Shemot 2017 / 5777

Moses' second question to God at the burning bush was, Who are you? "So I will go to the Israelites and say, 'Your fathers' God sent me to you.' They will immediately ask me what His name is. What shall I say to them?" (Ex. 3:13). God's reply, Ehyeh asher ehyeh, wrongly translated in almost every Christian Bible as something like "I am that I am," deserves an essay in its own right (I deal with it in my books *Future Tense* and *The Great Partnership*).

His first question, though, was, *Mi anochi*, "Who am I?" (Ex. 3:11).

"Who am I that I should go to Pharaoh?" said Moses to God. "And how can I possibly get the Israelites out of Egypt?" On the surface the meaning is clear. Moses is asking two things. The first: who am I, to be worthy of so great a mission? The second: how can I possibly succeed?

God answers the second. "Because I will be with you." You will succeed because I am not asking you to do it alone. I am not really asking you to do it at all. I will be doing it for you. I want you to be My representative, My mouthpiece, My emissary and My voice.

God never answered the first question. Perhaps in a strange way Moses answered himself. In Tanakh as a whole, the people who turn out to be the most worthy are the ones who deny they are worthy at all. The prophet Isaiah, when charged with his mission, said, 'I am a man of unclean lips'

(Is. 6:5). Jeremiah said, 'I cannot speak, for I am a child' (Jer. 1:6). David, Israel's greatest king, echoed Moses' words, 'Who am I?' (2 Samuel 7:18). Jonah, sent on a mission by God, tried to run away. According to Rashbam, Jacob was about to run away when he found his way blocked by the man/angel with whom he wrestled at night (Rashbam to Gen. 32:23).

The heroes of the Bible are not figures from Greek or any other kind of myth. They are not people possessed of a sense of destiny, determined from an early age to achieve fame. They do not have what the Greeks called megalopsychia, a proper sense of their own worth, a gracious and lightly worn superiority. They did not go to Eton or Oxford. They were not born to rule. They were people who doubted their own abilities. There were times when they felt like giving up. Moses, Elijah, Jeremiah and Jonah reached points of such despair that they prayed to die. They became heroes of the moral life against their will. There was work to be done – God told them so – and they did it. It is almost as if a sense of smallness is a sign of greatness. So God never answered Moses' question, "Why me?"

**“The heroes of the Bible are not figures of myth. They are not people possessed of a sense of destiny, determined from an early age to achieve fame.”**

But there is another question within the question. "Who am I?" can be not just a question about worthiness. It can also be a question about identity. Moses, alone on Mount Horeb/Sinai, summoned by God to lead the Israelites out of Egypt, is not just speaking to God when he says those words. He is also speaking to himself. "Who am I?"

There are two possible answers. The first: Moses is a prince of Egypt. He had been adopted as a baby by Pharaoh's daughter. He had grown up in the royal palace. He dressed like an Egyptian, looked and spoke like an Egyptian. When he rescued Jethro's daughters from some rough shepherds, they go back and tell their father, "An Egyptian saved us" (Ex. 2:19). His very name, Moses, was given to him by Pharaoh's daughter (Ex. 2:10). It was, presumably, an Egyptian name (in fact, Moses, as in Ramses, is the ancient Egyptian word for "child". The etymology given in the Torah, that Moses means "I drew him from the water," tells us what the word suggested to Hebrew speakers). So the first answer is that Moses was an Egyptian prince.

The second was that he was a Midianite. For, although he was Egyptian by upbringing, he had been forced to leave. He had made his home in Midian, married a Midianite woman Zipporah, daughter of a Midianite priest and was "content to live" there, quietly as a shepherd. We tend to forget that he spent many years there. He left Egypt as a young man and was already eighty years old at the start of his mission when he first stood before Pharaoh (Ex. 7:7). He must have spent the overwhelming majority of

his adult life in Midian, far away from the Israelites on the one hand and the Egyptians on the other. Moses was a Midianite.

So when Moses asks, “Who am I?” it is not just that he feels himself unworthy. He feels himself uninvolved. He may have been Jewish by birth, but he had not suffered the fate of his people. He had not grown up as a Jew. He had not lived among Jews. He had good reason to doubt that the Israelites would even recognise him as one of them. How, then, could he become their leader? More penetratingly, why should he even think of becoming their leader? Their fate was not his. He was not part of it. He was not responsible for it. He did not suffer from it. He was not implicated in it.

What is more, the one time he had actually tried to intervene in their affairs – he killed an Egyptian taskmaster who had killed an Israelite slave, and the next day tried to stop two Israelites from fighting one another – his intervention was not welcomed. “Who made you ruler and judge over us?” they said to him. These are the first recorded words of an Israelite to Moses. He had not yet dreamed of being a leader and already his leadership was being challenged.

Consider, now, the choices Moses faced in his life. On the one hand he could have lived as a prince of Egypt, in luxury and at ease. That might have been his fate had he not intervened. Even afterward, having been forced to flee, he could have lived out his days quietly as a shepherd, at peace with the Midianite family into which he had married. It is not surprising that when God invited him to lead the Israelites to freedom, he resisted.

Why then did he accept? Why did God know that he was the man for the task? One hint is contained in the name he gave his first son. He called him Gershom because, he said, “I am a stranger in a foreign land” (2:22). He did not feel at home in Midian. That was where he was, but not who he was.

But the real clue is contained in an earlier verse, the prelude to his first intervention. “When Moses was grown, he began to go out to his own people, and he saw their hard labour” (Ex. 2:11).

These people were his people. He may have looked like an Egyptian but he knew that ultimately he was not. It was a transforming moment, not unlike when the Moabite Ruth said to her Israelite mother-in-law Naomi, “Your people will be my people and your God my God” (Ruth 1:16). Ruth was un-Jewish by birth. Moses was un-Jewish by upbringing. But both knew that when they saw suffering and identified with the sufferer, they could not walk away.

**“When they saw suffering and identified with the sufferer, they could not walk away.”**

Rabbi Joseph Soloveitchik called this a covenant of fate, brit goral. It lies at the heart of Jewish identity to this day. There are Jews who believe and those who don't. There are Jews who practise and those who don't. But there are few Jews indeed who, when their people are suffering, can walk away saying, This has nothing to do with me.

Maimonides, who defines this as “separating yourself from the community” (poresh mi-darkhei ha-tsibbur, Hilkhhot Teshuva 3:11), says that it is one of the sins for which you are denied a share in the world to come. This is what the Hagaddah means when it says of the wicked son that “because he excludes himself from the collective, he denies a fundamental principle of faith.” What fundamental principle of faith? Faith in the collective fate and destiny of the Jewish people.

Who am I? asked Moses, but in his heart he knew the answer. I am not Moses the Egyptian or Moses the Midianite. When I see my people suffer I am, and cannot be other than, Moses the Jew. And if that imposes responsibilities on me, then I must shoulder them. For I am who I am because my people are who they are.

**“I am who I am because my people are who they are. That is Jewish identity, then and now.”**

That is Jewish identity, then and now.



For more material from Rabbi Sacks, or to join his mailing list, please visit [www.rabbisacks.org](http://www.rabbisacks.org)

The Office of Rabbi Sacks, PO Box 72007, London, NW6 6RW  
+44 (0)20 7286 6391 • [info@rabbisacks.org](mailto:info@rabbisacks.org) • [www.rabbisacks.org](http://www.rabbisacks.org)

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