



נא לא לדבר בשעת התפילה
PLEASE NO CONVERSATION DURING SERVICES



WEEKDAY DAVENING INFORMATION

	Sunday (4/2)	Monday (4/3)	Tuesday (4/4)	Wednesday (4/5)	Thursday (4/6)	Friday (4/7)
Earliest Talit	5:41 AM	5:40 AM	5:38AM	5:36 AM	5:34 AM	5:32 AM
Shacharit	<u>8:15 AM</u>	<u>6:15 AM</u>	<u>6:25 AM</u>	<u>6:25 AM</u>	<u>6:15 AM</u>	<u>6:25 AM</u>
Gedolah	1:32 PM	1:32 PM	1:32 PM	1:32 PM	1:31 PM	1:31 PM
Mincha (Sun/Fri) - Maariv	<u>7:05 PM</u>	<u>8:00 PM</u>	<u>8:00 PM</u>	<u>8:00 PM</u>	<u>8:00 PM</u>	<u>7:00 PM</u>
Shkia	7:23 PM	7:24 PM	7:25 PM	7:26 PM	7:27 PM	
Tzait	8:08 PM	8:09 PM	8:10 PM	8:11 PM	8:12 PM	

שבת פרשת ויקרא
SHABBAT PARSHAT VAYIKRA
5 NISAN/APRIL 1
Haftorah is Isaiah 43:21-44:23. Do not say either צדקתך צדק or אב הרחמים, א=ל מלא.

FRIDAY NIGHT
MINCHA - 7:00 PM
CANDLE LIGHTING - 7:02 PM
TZAIT - 8:06 PM

SATURDAY
HASHKAMA/YOUTH - 8:20 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:50 AM
MINCHA - 6:50 PM
SHKIA - 7:22 PM
MAARIV/HAVDALAH - 8:07 PM

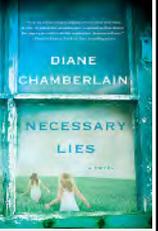
BULLETIN INFORMATION
TO REQUEST A BULLETIN ANNOUNCEMENT (BY 7:00 PM WEDNESDAY) OR DEDICATE A BULLETIN FOR \$36 (\$54 W/PHOTO), EMAIL SEPLOTNICK@GMAIL.COM.

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



Mazel Tov to Betsy & Marty Sonnenblick on the engagement of Avi to Tova Medetsky.
יעלה הזיכרון יפה ביבנו בית נאמן בישראל
May the beautiful couple be elevated in the building of a faithful house of Israel.

Book club this Shabbat at the home of Amy Agress, 36-14 High St., 4:00 PM, discussing Necessary Lies by Diane Chamberlain.




Mazal Tov to Gloria & Robert Lewissohn who are this year's Ahavat Achim Journal Dinner Honorees. The dinner will be held on Sunday, May 21, 5:00 PM, at Rinat in Teaneck. Get your ads in now, and look out for more details!

NCSY Friday Night Lights is returning this Friday Night thanks to our hosts Debbie and Andy Solomon! This program is for 8th through 12th graders. Please RSVP by clicking on this link: FRIDAY NIGHT LIGHTS.



Fair Lawn Shul Events

☆ Apr. 1 – Housing Request,

Ma'ayanot Shabbaton, DARCHEI NOAM. If you can provide housing for groups of students (who are fine sleeping in sleeping bags on the floor) and/or faculty members and their families, email Shira Donath at donaths@maayanot.org.

Kiddush Information

☆ If you are in attendance when the Rabbi says “על המחיה”, your assistance in clean up would be appreciated.

☆ Kiddush setup for this Shabbat:

Baron, Felberbaum, Zarabi

☆ Kiddush setup for next Shabbat is

Schwed, Solomon, Winchester, Heller

☆ To sponsor a Kiddush

(\$1000/\$613/\$318 plus scotch) send an email to gplotnick@aol.com.

Gita Cooperwasser^{ה"ע}

Youth Program



☆ Groups for children ages 3-12 begin at 10:15 AM, meeting in the Beit Midrash.

☆ Youth leaders for this Shabbat are Uri Garfunkel & Matthew Levine.

☆ Children under 13 are welcome at Youth Group. Parents, please ensure that your children are in groups or with you at all times.

Adult Education



☆ CHUMASH CLASS - Shabbat morning before Shacharit.

☆ RETIREES' SHIUR - Mondays, at 1:00 PM.

☆ GEMARA SHIUR - With Avi Sonnenblick, Tuesdays after Maariv.

☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush, “Why is the exodus so central to the overall Jewish experience? (Part 1)”.

Ahavat Achim Future Events

☆ Apr. 1 - NCSY FNL

☆ Apr. 2 - Hagolas Kelim/Pesach

Kashering, 9:00 AM - 11 AM, at the shul

☆ Apr. 8 - Bez Bernstein Bar Mitzvah

☆ Apr. 23 - JFNNJ Yom Hashoah Event

☆ Apr. 25 - Board Meeting (tentative)

☆ May 20 - Kiddush sponsored by Joyce Heller

☆ May 23 - Board Meeting (tentative)

☆ May 27 - Suedah Shlishit is sponsored by Eli Zefon in memory of שלמה בן אליהו זון נלב"ע זי 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 - Membership Meeting (TBD)

Rabbi Shestack will be available to become your agent agent for selling your chametz at the following times:



Sunday, April 2 (after 8:15 AM shacharit)

Sunday, April 2 (after 7 PM maariv)

Monday, April 3 (after 6:15 AM shacharit)

Monday, April 3 (2-2:30 PM)

Monday, April 3 (after 8 PM maariv)

Wednesday, April 5 (after 6:25 AM shacharit)

Wednesday, April 5 (after 8 PM maariv)

Thursday, April 6 (after 8 PM maariv))

Friday, April 7 (after 6:25 AM shacharit)

Saturday night, April 8 (8:30-9:00 PM)

Sunday, April 9 (after 8:15 AM shacharit)

Please take a moment and clean out your tallit bag & pews as part of the shul's Pesach preparation.

Wow! I was worried about the cost, but now we must go and honor Gloria & Robert!

If we solicit \$400 of ads for the journal we can go to the journal dinner for free.



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^{ה"ע}.

Authorization

I, the undersigned, fully empower Rabbi Ely Shestack, or person designated by him, to act in my place, stead and on my behalf to sell all my chametz possessed by me knowingly or unknowingly, as defined by Torah and Rabbinic law, and to lease all places in which chametz owned by me may be found, especially at:

(Address) _____

The chametz I possess includes the following:

	Type of Chametz (groceries, liquor, medicine, toiletries, etc.)	Where Stored	Approximate Value
1			
2			
3			
4			
5			
6			
7			
8			

Printed Name: _____

Signed _____

Date _____

Also complete this part if you will be away all Pesach:

I specifically authorize Rabbi Ely Shestack or person designated by him to sell all chametz located anywhere in my home at the above address, and to lease my entire home (except for _____). The keys to my home can be found with:

Name _____ Signed: _____

Residing at (address): _____

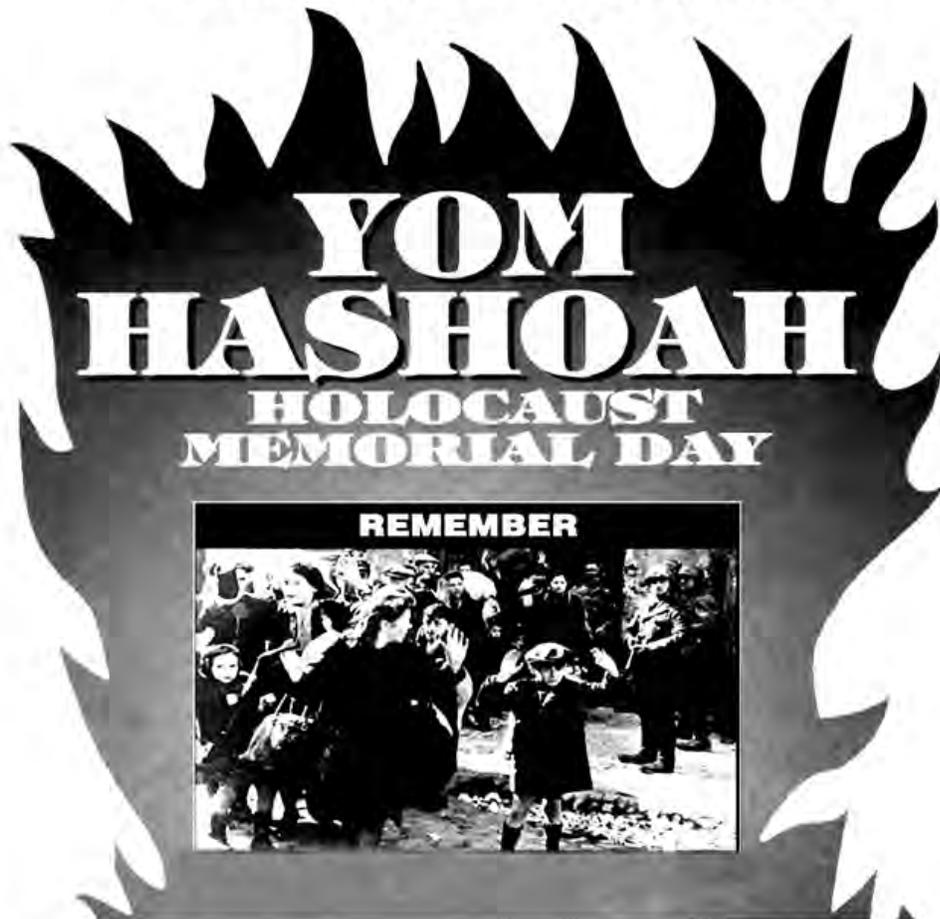
Document of Sale

[Execute this Section in Presence of Rabbi Shestack only. Contact Rabbi Shestack if alternative arrangements are needed]

I, the undersigned hereby sell all my chametz to John J. Brown, Bronx, NY 10463. I also lease the place where such chametz is found at the above address(es) to Mr. Brown for a period of ten (10) days. This sales and rental are to take effect on _____ corresponding to _____ Nissan 5777, before _____. Further details concerning all of the above are recorded in the above power of attorney form and lengthier document for sale.

Signed: _____

**74th ANNIVERSARY
WARSAW GHETTO UPRISING**



**YIZKOR – Remembrance Service
for the 6,000,000 JEWISH MARTYRS**

Sunday, April 23, 2017 / 27 Nisan 5777

**Jewish Community Center of Paramus/
Congregation Beth Tikvah**

East 304 Midland Avenue, Paramus, New Jersey

Photo Exhibit 3:30 pm ~ Program 4:00 pm

Keynote Speaker: Dr. Mordecai Paldiel

For information call Dr. Wallace Greene 201-873-3263



Jewish Federation
OF NORTHERN NEW JERSEY

Sponsored by the HOLOCAUST MEMORIAL COMMITTEE
of JEWISH FEDERATION OF NORTHERN NEW JERSEY'S
JEWISH COMMUNITY RELATIONS COMMITTEE

COVENANT & Conversation

A STUDY OF THE PARSHA WITH RABBI SACKS



ת"ו

www.rabbisacks.org

[f /rabbisacks](https://www.facebook.com/rabbisacks)

[t @rabbisacks](https://twitter.com/rabbisacks)

[i @rabbisacks](https://www.instagram.com/rabbisacks)

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

The Sin Offering

Vayikra 2017 / 5777

Vayikra is about sacrifices, and though these laws have been inoperative for almost 2000 years since the destruction of the Temple, the moral principles they embody are still challenging.

One set of sacrifices, set out in detail in this week's sedra, warrants particular attention: chattat, the 'sin offering'. Four different cases are considered: the anointed priest (the High Priest), the assembly (the Sanhedrin or supreme court), the Prince (the King), and an ordinary individual. Because their roles in the community were different, so too was the form of their atonement.

The sin offering was to be brought only for major sins, those that carried the penalty of karet, 'being cut off'; and only if they were committed unintentionally or inadvertently (be-shogeg). This could happen in one of two ways, either [a] because the person concerned did not know the law (for example, that cooking is forbidden on the Sabbath) or [b] he or she did not know the facts (for instance, that today is the Sabbath).

Unintentional sins stand midway between intentional sins (where you knew what you were doing was wrong) and involuntary action (ones, where you were not acting freely at all: it was a reflex action, or someone was pointing a gun at your head). Intentional sins cannot be atoned for by sacrifice. Involuntary actions do not need atonement. Thus, the sin offering is confined to a middle range of cases, where you did wrong, but you didn't know you were doing wrong.

The question is obvious: Why should unintentional sins require atonement at all? What guilt is involved? The sinner did not mean to sin. The requisite intent (mens rea) was lacking. Had the

offender known the facts and the law at the time, he would not have done what he did. Why then does he have to undergo a process of atonement? To this, the commentators gave a variety of answers.

R. Samson Raphael Hirsch and R. David Zvi Hoffman give the most straightforward explanation. Ignorance – whether of the facts or the law – is a form of negligence. We should know the law, especially in the most serious cases. We should also exercise vigilance: we should know what we are doing. That is a fundamental obligation, especially in relation to the most serious areas of conduct.

The Abarbanel argues that the sin offering was less a punishment for what had been done, than a solemn warning against sin in the future. The bringing of a sacrifice, involving considerable effort and expense, was a vivid reminder to the individual to be more careful in the future.

Nahmanides suggests that the sin offering was brought not because of what led to the act, but rather because of what followed from it. Sin, even without intention, defiles. ‘The reason for the offerings for the erring soul is that all sins [even if committed unwittingly] produce a “stain” on the soul and constitute a blemish in it, and the soul is only worthy to be received by its Creator when it is pure of all sin.’

The late Lubavitcher Rebbe, following midrashic tradition, offered a fourth interpretation. Even inadvertent sins testify to something wrong on the part of the person concerned. Bad things do not come about through good people. The Sages said that God does not allow even the animals of the righteous to do wrong; how much more so does He protect the righteous themselves from error and mishap (see Yevamot 99b; Ketubot 28b). There must therefore have been something wrong with the individual for the mishap to have taken place.

This view – characteristic of the Chabad approach, with its emphasis on the psychology of the religious life – shares more than a passing similarity with Sigmund Freud’s analysis of the unconscious, which gave rise to the phrase, ‘a Freudian slip’. Remarks or acts that seem unintentional often betray unconscious desires or motives. Indeed, we can often glimpse the unconscious more readily at such moments than when the person is acting in full knowledge and deliberation. Inadvertent sins suggest something amiss in the soul of the sinner. It is this fault which may lie beneath the threshold of consciousness, which is atoned for by the chattat.

Whichever explanation we follow, the chattat represents an idea familiar in law but strangely unfamiliar in Western ethics. Our acts make a difference to the world.

Under the influence of Immanuel Kant, we have come to think that all that matters as far as

“The *chattat* represents an idea familiar in law but strangely unfamiliar in Western ethics. Our acts make a difference to the world.”

morality is concerned is the will. If our will is good, then we are good, regardless of what we actually do. We are judged by our intentions, not our deeds. Judaism does recognise the difference between good will and bad. That is why deliberate sins cannot be atoned for by a sacrifice, whereas unintentional ones can.

Yet the very fact that unintentional sins require atonement tells us that we cannot dissociate ourselves from our actions by saying: 'I didn't mean to do it.' Wrong was done – and it was done by us. Therefore we must perform an act that signals our contrition. We cannot just walk away as if the act had nothing to do with us.

Many years ago a secular Jewish novelist said to me: 'Isn't Judaism full of guilt?' To which I replied, 'Yes, but it is also full of forgiveness.' The entire institution of the sin offering is about forgiveness. However, Judaism makes a serious moral statement when it refuses to split the human person into two entities – body and soul, act and intention, objective and subjective, the world 'out there' and the world 'in here'. Kant did just that. All that matters morally, he argued, is what happens 'in here', in the soul.

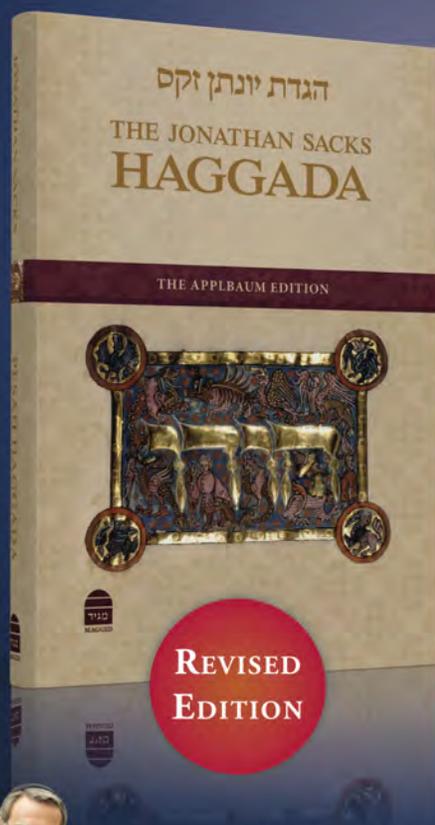
Is it entirely accidental that the culture most influenced by Kant was also the one that gave rise to the Holocaust? I do not mean – Heaven forbid – that the sage of Königsberg was in any way responsible for that tragedy. Yet it remains the case that many good and decent people did nothing to protest the single greatest crime of man against man while it was taking place. Many of them surely thought that it had nothing to do with them. If they bore the Jews no particular ill will, why should they feel guilty? Yet the result of their action or inaction had real consequences in the physical world. A culture that confines morality to the mind is one that lacks an adequate defence against harmful behaviour.

“A morality that speaks about action, not just intention, is more compelling, more true to the human situation, than one that speaks of intention alone.”

The sin offering reminds us that the wrong we do, or let happen, even if we did not intend it, still requires atonement. Unfashionable though this is, a morality that speaks about action, not just intention – about what happens through us even if we didn't mean to do it – is more compelling, more true to the human situation, than one that speaks of intention alone.



TRANSFORM PESAH WITH WISDOM FROM RABBI JONATHAN SACKS



TWO POWERFUL PESAH COMPANIONS
WITH ILLUMINATING TRANSLATION, COMMENTARY & ESSAYS



KOREN PUBLISHERS JERUSALEM
www.korenpub.com

Available online and at your local Jewish bookstore



For more material from Rabbi Sacks, or to join his mailing list,
please visit www.rabbisacks.org

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

© Rabbi Sacks • All rights reserved
The Office of Rabbi Sacks is supported by The Covenant & Conversation Trust